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Sistahs for Success: An Adult Education Intervention Program to Increase Career Decsion Self-Efficacy for African American Women

Traci L. Hodges

University of Missouri-St. Louis, hodgestr@umsl.edu

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Sistahs for Success: An Adult Education Intervention Program to Increase Career
Decision Self-Efficacy for African American Women

Traci L. Hodges
B.S.B.A, Saint Louis University, 1992
M.A., Saint Louis University, 2003
M.Ed., University of Missouri St. Louis, 2011

A Dissertation Submitted to The Graduate School at the University of Missouri-St. Louis
in partial fulfillment of the requirements for the degree of Philosophy in Education with
an emphasis in Educational Leadership and Policy Studies

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Advisory Committee:

Dr. E. Paulette Isaac-Savage
Chairperson

Dr. Jim Berger

Dr. Angela Coker

Dr. Dionne M. Rosser-Mims

Dr. Gwendolyn Y. Turner

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Abstract

The purpose of this study was to determine if there is a significant difference in career decision self-efficacy for African American women after participating in a short-term, adult education intervention program and to give voice to barriers and challenges experienced by African American women in their career development and the coping strategies they use to overcome these obstacles. In this quasi-experimental mixed methods study, a snowball sample of 20 African American women participated in a short-term adult education intervention program designed using Black feminist critical social theory and the career management model of social cognitive career theory. A pre-test-post-test control group design with delayed treatment was used to conduct the study. The sample included an experimental group (n=11) and a delayed treatment/control group (n=9) that participated in a career management information session before the intervention. Wilcoxon exact testing of Career Decision Self-Efficacy-Short Form scores revealed statistically significant differences for the experimental group ($Z=-2.298$, $p=.010$, $r=.49$), delayed treatment group ($Z=-2.668$, $p=.002$, $r=.62$), control group ($Z=-2.036$, $p=.023$, $r=.48$), and between post-information session and post-intervention session for the delayed treatment group ($Z=-2.253$, $p=.012$, $r=.53$). Documents from the discussion of career development barriers, challenges, and coping strategies were analyzed using critical Black feminist narrative qualitative analysis and the following eight themes were noted: external barriers of a) intersectionality of oppressions and b) work life balance; internal challenges of c) self-concept, d) emotions, and e) access to resources; and, coping strategies of f) personal agency, g) collective agency, and h) spiritual agency.

Keywords: adult education, African American women, career-decision self-efficacy,
Black feminist theory

I dedicate this dissertation to God who inspired and sustained me to pursue my passion and to the Black feminists in my family who have always encouraged and supported me to work hard and keep my eye on the prize: my husband Dr. Harlan Hodges; my daughters: Amoree Hodges and Trinity Hodges; and my parents: Drs. John and Carolyn Orange.

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Chapter One: Introduction

According to the Current Population Survey, the average annual unemployment rate for African American women over the last 20 years, from 1996 to 2016, was 9% (Bureau of Labor, 2016a) and 73% higher as compared to the 5.2% unemployment rate for total women (Bureau of Labor, 2016b). The U.S. Census Bureau poverty rate is based on pre-tax income and was “\$24,036 in 2015 for a family of four with two children” (Tucker & Lowell, 2016, p. 2). Extreme poverty is defined as living below 50% of the federal poverty level (Tucker & Lowell, 2016). In 2015, there were 3.85 million African American women in poverty (Tucker & Lowell, 2016) and 3.34 million (23.8%) African American women 18 years and older lived below 100% of the federal poverty level (U.S. Census, 2016a) that was 68% higher than the 14.2% rate for all women (U.S. Census, 2016b). In addition, 28.8% of African American single mothers were living 100% below the federal poverty level (U.S. Census, 2016a). These statistics sound the alarm that the current systems in place to enhance career outcomes for African American women are not serving the needs of those in extreme poverty and critical interventions are warranted.

African American women face intersecting oppressions of racism, sexism, and classism (Collins, 1993, 2000/2009; Collins & Blige, 2016; Crenshaw, 1989, 1991; Davis, 2016; hooks, 1990, 2010, 2013, 2015a, 2015b, 2015d; King, 1988; Lewis, Mendenhall, Harwood, & Hunt, 2013; MacKinnon, 2013; Rodgers, 2017) and this impacts career development that is influenced by societal forces. Interventions are needed to address the career development process of African American women. Critical interventions are needed to provide learning experiences to enhance career process and coping efficacy, identify barriers due to intersecting oppressions, and improve stress

management due to daily experiences with microaggressions, and enhance collective efficacy through supportive networks (Hackett & Byars, 1996). Adult education intervention programs that provide an opportunity for African American female adult learners to find their voice by telling their career stories and exploring the contextual forces that shape their life experience may provide a transformative learning experience to enhance career decision self-efficacy. In this chapter, the following sections are presented: background to the study, problem statement, purpose of the study, research questions and hypotheses, significance of study, delimitations, and definition of terms.

Background to the Study

The goal of the research study was to provide a transformative learning experience, informed by Black feminist critical social theory, for African American women and evaluate the effectiveness of the adult education intervention program to enhance their career decision self-efficacy. The intervention program was designed based on a review of the literature of the history of adult education and career development for African American women from the pre-transatlantic slave trade to the period of time when President Obama, an African American president, was in office and referred to as the age of Obama; adult education philosophical and theoretical frameworks through the lenses of progressive, humanistic, and radical adult education; Black feminist critical social theoretical framework; career development theoretical frameworks; career interventions that increase career decision self-efficacy; and brief staff-assisted career intervention programs. Based on this review, there is a gap in the literature regarding career education intervention programs with African American women. I am interested in conducting this study because my training and experience in career counseling and adult

education provided a unique perspective on the effectiveness of learning experiences on career decision self-efficacy.

As an African American woman, I can provide an insider view in the design and facilitation of an adult education intervention program for African American women. However, it is important to review the literature regarding African American women to understand their barriers, challenges, and coping strategies in general and related to career development. This analysis informed the design of learning activities to ensure the intervention program was tailored to the experiences of African American women. “Cultural self-awareness, cultural knowledge about learners, and instructional skills that are inclusive and empowering constitute the kind of knowledge and skills required for service to marginalized learners” (Guy, 1999, p. 16).

African American Women as Adult Learners. African American women experience the intersectionality of race, gender, and class (Collins, 1993, 2000/2009; Collins & Blige, 2016; Crenshaw, 1989, 1991; Davis, 2016; hooks, 1990, 2010, 2013, 2015a, 2015b, 2015d; King, 1988; Lewis et al., 2013; MacKinnon, 2013; Rodgers, 2017). As a result, many experience barriers due to age, colorism, isolation as outsiders, imposter syndrome, lack of a mentor, lack of opportunity, lack of preparation, low socioeconomic status, negative attitudes from others, negative outcome expectations, personal life situations, racism and discrimination, sexism, stereotypical attitudes, and underutilization of skills (See Appendix A for references). “Although African American women are often defined by their skin and sex, they cannot buy into society’s depiction of what it means to be Black and a woman” (Farinde, 2012, p. 340). These life experiences can develop into challenges of anger about racism, community pressure,

difficulty asking for help, family pressure, internalized stereotypes, and stress (See Appendix A). “By accepting society’s characterization of African American women, feelings of self-worth and insecurities about ability inevitability arise” (Farinde, 2012, p. 334). Women may ask themselves questions “such as ‘Am I good enough; do I belong; and can I compete knowing that I am expected to fail?’” (Farinde, 2012, p. 334).

African American Female Stereotypes. Harris-Perry (2011) conducted a study with 43 African American women, from Chicago and New York, to explore the stereotypes and myths they believed people may hold about them. The three stereotypes most listed were the Mammy, the Jezebel, and the Sapphire. “The focus group participants said that black women are seen as ‘oversexed’ or as ‘fat mammies who aren’t thinking about sex at all’. There was broad agreement that white people saw them as either promiscuous or asexual” (Harris-Perry, 2011, p. 33). In addition, there is the myth of the strong black woman as “a racial and political construct emanating from the expectations of African American communities and from the needs of the nation that frame black women in very narrow ways” (Harris-Perry, 2011, p. 21). These stereotypes reflect the intersections of racism and sexism that is referred to as gendered racism (Lewis et al., 2013).

Coping Strategies. African American women must cope with these barriers, challenges and stereotypes and use coping strategies such as resistance, education, and resourcefulness, humor, hobbies and leisure time, perseverance, reframing, self-efficacy, setting boundaries, silence, spirituality, career services, company and management structure, family, mentors, networking, peers, teachers, and counselors (See Appendix A). “They must instead write their own narratives that scream defiance, that erode

inaccurate social stereotypes, and that vehemently reject positions as second-class citizens” (Farinde, 2012, p. 341). This process of coping, writing, and revising narratives is a continuous process throughout life (Davis, 2016).

Problem Statement

The annual unemployment rate for African American women 20 years and older, as of December 2016, was 7.3% (Bureau of Labor, 2016a) and is 66% higher than the 4.4% unemployment rate of total women (Bureau of Labor, 2016b). “Women of color are also still overrepresented in low-paying jobs, underrepresented in management positions, and too often lack access to critical supports” (White House, 2014, p. 15). The problem is that contextual factors such as racism and sexism (Bacchus, 2008) and intrapersonal factors such as internalized oppression (Johnson-Bailey & Tisdell, 1998) may contribute to negative career outcomes and influence career decision self-efficacy for African American women. “Adult educators should seek to develop and enhance existing programs in both formal and informal contexts to address the career education needs of African American women” (Hodges & Isaac, 2016, p. 37).

Throughout the history of adult education and career development for African American women, the synergy of these two fields is utilized to meet the specific survival needs of African American women. The history also reflects the utilization of the community and the Black Church as contexts for adult education (Isaac, 2010). The community and the Black Church (Isaac, 2010) have played a significant role in adult education in the African American community and served as a source of employment skills training for members to enhance economic development. The church is considered a significant aspect of the support system for African American women (Hall, Everett, &

Hamilton-Mason, 2012). “Community and faith-based organizations often provide the context for informal learning” (Hodges & Isaac, 2016, p. 35).

There is an overall lack of literature regarding empirical analysis of research about learning experiences contributing to self-efficacy (Dickinson, Abrams, & Tokar, 2017; Flores, Navano, & Ali, 2017; Fouad & Santana, 2017) and application of career interventions with racial and ethnic minority participants (Dickinson et al., 2017; Fouad & Santana, 2017; Leong & Flores, 2015). In addition, there is a lack of research of career decision self-efficacy intervention effectiveness for African American women at the process level of social cognitive career theory using the career management model. The theoretical frameworks are presented in detail in the literature review section. Research is needed on the career development processes of women of color in the adult education field (Alfred, 2001). This study, using the black feminist critical social theory and the career management model of social cognitive career theory, should answer the call for more research to identify intervention programs that enhance the career decision self-efficacy of African American women.

This dissertation study included a short-term, adult education intervention program that provided a space, within the community, to give voice to the career stories of African American women and enhance career decision self-efficacy. This intervention program provided an opportunity for participants to acknowledge their transferable skills acquired through work, family, church, and community contexts; the value they provide in those settings; the barriers and supports they encounter within these contexts; and, to discuss their aspirations for success.

Purpose of the Study

The purpose of this study was to determine if there is a significant difference in career decision self-efficacy for African American women after participating in a short-term, adult education intervention program. The purpose was also to give voice to barriers and challenges experienced by African American women in their career development and the coping strategies they use to overcome these obstacles.

Research Questions and Hypotheses

The research questions and hypotheses were the following:

Research Question 1: Does participation in a short-term, adult education intervention program increase career decision self-efficacy for African American women?

- Hypothesis 1: Participation in a short-term, adult education intervention program will increase career decision self-efficacy for African American women.

Research Question 2: Does participation in a short-term, adult education intervention program increase career decision self-efficacy for African American women as compared to an information session about career management activities?

- Hypothesis 2: Participation in a short-term, adult education intervention program will increase career decision self-efficacy for African American women as compared to an information session about career management activities.

Research Question 3: What external barriers, internal challenges, and coping strategies do African American women share about their career development process?

Significance of Study

This research is applicable to adult education because the goal of the intervention program is to empower the adult learners to engage in social action to transform their

lives. This is consistent with hooks (2015a, 2015b, 2015d) and Collins' (2000/2009) black feminist critical social theory. As a black female educator, I sought to empower and transform African American women through informal dialogue and critical reflection while also using transparent and synergistic relationships with the research participants. The intervention program provided a safe space, within the community, for women to celebrate their gifts and talents, acknowledge barriers and supports, and share their dreams. This research is beneficial to adult educators to demonstrate how career development may be used within various contexts of adult education. The incorporation of various contexts to represent the multiple selves of the women can highlight how this informal dialogue can be used within work, family, church, and community settings. This research also highlights the importance of establishing career communities that specifically address the needs of women of color. This learning experience was beneficial to the African American female participants by providing an opportunity to share their experiences within the workplace, family, church, and community and explore the challenges due to racism, sexism, and classism and identify the supports that help them to manage the "crooked room" as coined by Harris-Perry (2011, p. 29). "A black woman's survival depends on her ability to use all of the economic, social, and cultural resources available to her from both the larger society and within her community" (King, 1988, p. 49).

A pilot study was conducted in September 2015 with seven African American women with ages ranging from 37-46 years. Pre-testing and post-testing administration of the CDSE-SF was conducted before and after the intervention. A Wilcoxon exact test was conducted to evaluate whether career decision self-efficacy increased from participation

in the adult education learning intervention. The results indicated a significant difference, $Z=-1.863$, $p<.05$. The mean of ranks with an increase in CDSE was 4.17 ($n=6$), while the mean of ranks with a decrease in CDSE was 3.00 ($n=1$). The effect size was .70. In the feedback survey, participants shared their appreciation for the experience and wanted more time to participate in dialogue and were ready for the next session! Many shared that it was beneficial to know that the obstacles they experienced were not personal and were experienced by all the women present. There was lots of crying, hugs, and hesitant goodbyes at the end. The women were eager to work together to help them accomplish their dreams. This response was informative in developing the methodology for the research study.

Delimitations

The research study had the following delimitations: criteria for the type of participants recruited for the study, the geographical location for the study, the theoretical frameworks utilized for the study, and the Career Decision Self-Efficacy scale utilized for the study. African American women at least 18 years of age were recruited for the study. Community organizations and higher education institutions, in a Midwestern city were recruited and utilized as sites to host the study. The Black feminist critical social theoretical framework was selected from adult education theories due to applicability to the population of the study (Collins 2000/2009). The social cognitive career theoretical model of career management was selected from career development theories due to applicability to the population of the study (Hackett & Byars, 1996). The Career Decision Self-Efficacy scale was selected from other assessments measuring career decision self-efficacy due to high levels of reliability and validity and applicability to the population of

the study (Chaney, Hammond, Betz, & Multon, 2007; Grier-Reed & Ganuza, 2012; Grier-Reed & Skaar, 2010; Grier-Reed, Skaar, & Conkel-Ziebell, 2009).

Definition of Terms

Adult Education – a learning process that is inclusive for all learners, empowers learners through a sense of belonging and equitable relationships, and fosters intellectual growth to develop global, active, and informed citizens (Johnson-Bailey & Alfred, 2006).

African-American- this term refers to any individual who defines his or her ethnic identity as American with ancestry from Africa. This term may also be referred to or used interchangeably with Black, Negro, and Afro-American throughout this document.

Black Church- a church with African American theological leadership and a predominately African American congregation.

Intersectionality- “analysis claiming that systems of race, social class, gender, sexuality, ethnicity, nation, and age form mutually constructing features of social organization, which shape Black women’s experiences and, in turn, are shaped by Black women” (Collins, 2000/2009, p. 320).

Intervention Program- “An intervention program intends to change individuals’ or groups’ knowledge, attitudes or behaviors in a community or society” (Chen, 2015, p. 3).

Self-Efficacy- the belief in the ability to achieve desired outcomes (Bandura, 1977).

Chapter Summary

African American women experience barriers and challenges throughout their lives and use coping strategies to overcome the obstacles due to race, class, and gender. However, these obstacles continue to have a significant impact on employment rates and participation levels in management positions. This study provided African American

women an opportunity to share their journey within a transformational learning space.

This intervention program research answered the call for more research on career related interventions and career development processes for African American women. The following four chapters include the literature review, the methodology, the analysis of data collected, and the discussion of the findings from the study.

Chapter Two: Literature Review

The purpose of this study was to determine if there is a significant difference in career decision self-efficacy for African American women after participating in a short-term, adult education intervention program. The purpose was also to give voice to barriers and challenges experienced by African American women in their career development and the coping strategies they use to overcome these obstacles.

This chapter describes the review of the literature to understand the historical context and background of the study. This chapter has the following five sections: history of adult education and career development for African American women, adult education philosophical and theoretical frameworks, Black feminist critical social theoretical framework, career development theoretical frameworks, and career intervention programs. The history of adult education and career development for African American women section is applicable to the study to identify the adult education and career development of African women prior to the slave trade, the barriers and challenges experienced from slavery to the present day, and the coping strategies used and leadership skills developed in overcoming tremendous obstacles. This historical context informed the design of the intervention learning activities and analysis of the discussion of barriers, challenges, and coping strategies for the intervention program. The adult education philosophical and theoretical frameworks section is applicable to the study to outline the historical development of the adult education theoretical frameworks utilized for the study. The Black feminist critical social theoretical framework section is applicable to the study to outline the historical development, interpretive frameworks,

epistemology, key concepts, and core themes that includes intersectionality, gendered racism, racial microaggressions, the imposter syndrome, and coping strategies used by African American women. The career development theoretical frameworks sections are applicable to the study to outline the historical development of the career development theoretical framework for the study. The empirical analysis of the career intervention programs is applicable to the study to provide support for the intervention program design described in detail in the following chapter.

History of Adult Education and Career Development for African American Women

The history of adult education and career development for African American women was influenced by many major transitions from the transatlantic slave trade to an African American President in the White House. The synergy of adult education and career development for African American women was and still is vital to economic survival in the United States. This analysis of history is presented using periodization to highlight “transitions as markers of societal and cultural changes” (Grace, 2014, p. 187). It is important to review the history of adult education and career development from the lens of African American women because most histories of adult education “are Eurocentric, seeing no influence from thousands of years of adult education practices by First Nation peoples or thousands of years of African adult education practices brought by (forced) immigration from that continent” (Smith, 1996, p. 4). In addition, typical adult education historical “operating premises are not only White and Anglo but also exclusively male” (Smith, 1996, p. 4). This analysis will outline the practices and actions of adult education and career development for African American women. “Lives of Black women cannot be fully comprehended using analytical categories derived from

White/male experience. Oftentimes such concepts covertly sustain a hierarchy of White supremacy, patriarchy, and exploitative power” (Cannon, 1995, p. 124). The review is presented in the following periods for analysis: pre-transatlantic slave trade period, slavery and antebellum period, Reconstruction to the Great Migration period, second migration to World War II period, post- World War II to the civil rights movement period, and the New Federalism to the Age of Obama period.

Pre-Transatlantic Slave Trade Period. The Transatlantic slave trade was conducted to satisfy agricultural engineering and labor needs for the plantation agricultural system established in the Americas (Carney, 2001; Gomez, 1994; Knight, 2010). Africans were pursued for enslavement to provide agricultural engineering knowledge and supplement labor provided by English indentured servants and Native Americans. Slave traders requested the enslavement of Africans from specific regions based on their experience and knowledge (Knight, 2010). “Africans not only added physical might but also transplanted agricultural and craft knowledge into American soil” (Knight, 2010, p. 2). These knowledge systems were developed through experiential learning and communities of practice (Knight, 2010). In Africa, labor was organized using craft lines, trade guilds, and apprenticeship opportunities. Gendered divisions of labor were utilized and family played a central role in the educational process. Vicarious learning and learning by doing were central to the career development process (Knight, 2010). This indigenous form of adult education was collectivistic, functional to the needs of the community, vocational based, lifelong, and holistic (Fordjor, Kotoh, Kpeli, Kwamefio, Mensa, Owusu, & Mullins, 2003). “African women were conspicuous in the

economic life of their societies being involved in farming, trade, or craft production” (Sudarkasa, 1986, p. 91).

African women brought specific agricultural and craft knowledge systems to America (Carney, 2001; Gomez, 1994; Knight, 2010; Stevenson, 2007). “Colonial slavers soon realized that African women not only brought with them the capacity to do a great deal of physical labor, but also experience as agriculturalists, spinners, midwives, healers, cooks, and childcare providers” (Stevenson, 2007, p. 83). Rice crops were extremely profitable and African women provided rich indigenous knowledge about rice cultivation, production, and preparation (Carney, 2001). Enslaved Africans with rice cultivation technological skills developed a profitable sector of the plantation economy (Carney, 2001). Cotton and indigo cultivation and production knowledge was also pursued by slavers. “African cotton production caught the attention of European traders who saw from West African’s agricultural fields, workshops, markets and clothing styles that these people were accustomed to cotton” (Knight, 2010, p. 72). West African women were responsible for most of the textile production which included cultivating cotton, preparing fibers, and making thread (Knight, 2010). In addition to the cultivation and production of these crops, women managed the business practices of marketing and trading the commodities and products (Carney, 2001; Knight, 2010). “West African women linked specialized areas of food production between the coast and inland. They also acquired knowledge of multiple environments and economic activities” (Knight, 2010, p. 17).

In addition to vocational skills and education, African women were leaders in their community and some had higher education (Stevenson, 2007; Sudarkasa, 1986).

The Kongo, Wolof, and Akan women were from matrilineal societies and women held high positions of leadership (Stevenson, 2007; Sudarkasa, 1986). In patrilineal societies such as Igbo, Bamana, or Fulani, women still maintained a significant role in decision-making (Stevenson, 2007; Sudarkasa, 1986). “Women worked in order to meet the responsibilities placed upon them in their roles as mothers, wives, sisters, daughters, members of guilds, chiefs, or citizens” (Sudarkasa, 1986).

Many of these enslaved Africans were literate Muslims (Diouf, 1998/2013; Gomez, 1994). “Literacy within the West African Muslim community was widespread; most Muslim villages and towns maintained madrasas to which boys and girls went for instruction” (Gomez, 1994, p. 703). African Muslims would travel to share and acquire knowledge (Diouf, 1998/2013). “The West African city of Timbuktu flourished as a center for Islamic scholarship from the fourteenth through the sixteenth centuries” (Singleton, 2004, p. 1). Muslim centers of education varied from the explanatory circles at mosque schools, the palace school, bookshop school, mobile madrasas and al-madrasas, and Muslim universities for higher education (Hamel, 1999; Hilgendorf, 2003). The mahadra functioned as an Islamic college for all students, who have memorized the Qur’an, and was founded by any cleric issued a license to teach (Hamel, 1999). “Usually, the women were in charge of early instruction of the children, teaching them the alphabet and the Qur’an” (Hamel, 1999, p. 66).

The adult education process was holistic, lifelong, self-directed, and community oriented (Fordjor et al., 2003; Hamel, 1999). Teaching practices within the Muslim mahadra were discussion oriented and utilized peer educators. Content was directed by individual needs and experiences and resources available (Hamel, 1999). “This means

that each student had his own course which he chose according to his potential and qualifications and the type of the mahadra and the knowledge of the teacher” (Hamel, 1999, p. 71). Licenses were distributed as students became teachers and could share the knowledge obtained (Hamel, 1999). As enslaved Africans were transported to the Americas, Muslims sought to continue their education by the creation of secret Muslim schools. “The operation of schools was a purely African phenomenon; it was the actual transposition to America of African didactic methods and supplies” (Diouf, 1998/2013, p. 177). Indigenous adult and career education focused beyond the classroom and was focused on lifelong education to be a productive citizen within the community (d’Almeida, 1982; Fordjor et al., 2003). Career development was based on relevant community needs. “Skills such as technology, art and craft, music and various vocations are learnt. The adult also acquires knowledge about the basic norms of society, laws and governance” (Fordjor et al., 2003, p. 188).

Slavery and Antebellum Period. As enslaved Africans were shipped to the Americas during the 17th, 18th, and 19th centuries, the educational process was vital to survival in these horrific circumstances (Cartwright, 1945; Colin, 1994). Plantations used an oppressive labor system with training to advance the skills brought by the Africans and to develop new ones for those working under different conditions or born in slavery (Colin, 1994). Religious organizations encouraged plantation owners to teach enslaved Africans the Bible (Freedman, 1999; Whiteaker, 1990; Woodson, 1919/2004) and African Muslims sought this knowledge to maintain literacy (Diouf, 1998/2013). The education of enslaved African Americans was considered a threat and dangerous especially after the French Revolution and the St. Dominque resurrection that resulted in the area becoming

an independent country renamed as Haiti (Woodson, 1919/2004). Eventually laws were passed that made it illegal for enslaved Africans to read or write and for anyone to teach an enslaved African, including his or her own children. As a result, clandestine schools were established to teach reading and writing in secret to avoid jail time, fines, and even death (Woodson, 1919/2004). These clandestine schools functioned like informal mobile madrasas in West Africa. Community members felt it was an obligation to teach once they learned to read or write (Whiteaker, 1990). Black Churches, the American Missionary Association, and other organizations developed schools for freedmen as literacy laws were less restrictive and close to the end of slavery (Woodson, 1919/2004).

Experiential learning and vicarious learning were vital for survival in meeting the demands of the plantation owner and overseer (Cartwright, 1945; Colin, 1994). “The plantation system was one of the largest adult education programs in early America” (Colin, 1994, p. 52). This oppressive method of education was conducted to Americanize enslaved Africans and teach them to apply their skills to the plantation (Colin, 1994). Enslaved Africans brought many skills and knowledge from Africa that were exploited by the plantation system (Jones, 2010). “Many black women had experience spinning thread, weaving cloth, and sewing clothes. Moreover, enslaved laborers often used methods and tools handed down from their ancestors” (Jones, 2010, p. 27). Skills and knowledge were passed down from the elders in the community despite the lack of resources (Jones, 2010).

Religious Education. Spanish and French Catholic missionaries and Quakers believed that enslaved Africans should be taught to read and should attend church while English colonists believed that the Africans were heathens and needed education. (Woodson, 1919/2004). Quakers (Whiteaker, 1990) and the Society for the Propagation

of the Gospel in Foreign Parts, as part of the Anglican church (Freedman, 1999; Whiteaker, 1990; Woodson, 1919/2004), also encouraged plantation owners to teach enslaved Africans how to read and write. Two English missionaries as part of the Society purchased two enslaved Africans to train as teachers to teach other enslaved Africans from 1744 to 1764 (Freedman; 1999; Whiteaker, 1990; Woodson, 1919/2004). As the need for enslaved African American craftsmen decreased due to increased immigration and the ability to transport goods, the Puritans encouraged formal education for enslaved Africans. Reverend John Eliot sought to establish a school in 1674 for African Americans and Native Americans to “destroy the ignorance” (p. 6) of those enslaved that was executed by Cotton Mather in 1717 (Whiteaker, 1990). Immigrants opposed the education of enslaved African Americans due to labor market competition. Plantation owners were also hesitant to teach enslaved Africans due to potential uprisings and becoming “more conscious of his or her status and perhaps awakening a desire for more knowledge and higher status” (Whiteaker, 1990, p. 5).

In 1727, the Ursuline nuns established a school for all women which included enslaved African Americans in the French colony of Louisiana (Robenstine, 1992). “The provision of education for females was an explicit and intended element of French colonial political policy. Women’s education was inextricably linked with the development of Louisiana’s economic and strategic value” (Robenstine, 1992, p. 195). The classes were segregated and enslaved African Americans attended classes daily for two hours except Sundays. The classes included academic, religious, and vocational training that included reading, writing, mathematics, sewing, fabric manufacturing, and silkworm maintenance (Robenstine, 1992). “The Ursuline plan was to catechize all

women, train them to become catechizers themselves, and create an army of laywomen, each shouldering responsibility for ensuring the future of Catholicism through her own pious acts” (Clark & Gould, 2002, p. 417). Children of Mary, a confraternity, was developed in 1730 and expanded to 85 participants (Clark & Gould, 2002).

The baptisms of enslaved Africans were sponsored by the confresses in the 1730s and 1740s (Clark & Gould, 2002). Nanette Dubreuil was an enslaved Senegambian thought to be from the Wolof group. Women from this ethnic group were responsible for instructing their daughters and initiating them for religious purposes (Clark & Gould, 2002). Nanette and many other enslaved African women during this time participated in this female instruction and baptism process. “The practice of maternally administered religious initiation in Senegambia harmonized with the mother-centered approach of the Ursulines and the Children of Mary” (Clark & Gould, 2002, p. 421). Henrietta Delille was the great-granddaughter of Nanette and born a free woman. In 1820, Henrietta helped to found the Sisters of the Holy Family, with other African American women, that was the first Afro-Creole confraternity that provided social services and education to the community. Henrietta became the leader of the confraternity in 1836 (Clark & Gould, 2002).

In 1842, Henrietta and two other Afro-Creoles founded the Sisters of the Presentation in 1842 that was an activist organization to help both women and men of African descent in the community (Clark & Gould, 2002; Freedman, 1999). “They opened a home on Bayou road for African American orphans and elderly, and instructed the young in reading and writing, sewing, cooking, housekeeping and laundry work” (Freedman, 1999, p. 8). There was pressure to discontinue providing freed African

Americans education but the women continued to educate both white and African American students. Freed men and women were also accepted into the order which provided an opportunity for women to take vows and avoid the sexual expectations of the community to have affairs and families with rich white men (Fessenden, 2000). “Delille and her sisters were devoted to freeing women in their caste from the humiliations of prostitution and concubinage” (Fessenden, 2000, p. 209).

Clandestine Schools. In the efforts to cut off communication with abolitionists and news of rebellions of enslaved African Americans, laws were established to reduce literacy and writing abilities of enslaved and free African Americans (Woodson, 1919/2004). After the overturn of Saint Domingue by Toussaint L’Overture and the creation of Haiti, many whites with enslaved Africans came to America as refugees. These enslaved refugees shared their stories of the resurrection. Resurrections of enslaved African Americans within America took place in Baltimore, Norfolk, Charleston, and New Orleans. The abolitionist movement was in full force and conflicted with an increased need for more enslaved African Americans on plantations to increase profits (Woodson, 1919/2004). South Carolina established the first law in 1740 making it a crime for enslaved African Americans to read and write which was followed by Georgia in 1770 and legal education for enslaved African Americans was ended in 1830’s with most states passing laws by the 1840’s (Freedman, 1999; Woodson, 1919/2004). After the Nat Turner rebellion, it became illegal to assemble in 1831. Eventually, it was illegal for even a white person to teach enslaved African Americans (Freedman, 1999; Woodson, 1919/2004). From 1800 to 1840, it was illegal to work in trades for fear of the education acquired. As schools were closed or burned, clandestine schools were the only option, once again, to

maintain or obtain literacy (Woodson, 1919/2004). “Negroes themselves regarded learning as forbidden fruit, stole away to secret places at night to study under the direction of friends. Some learned by intuition without having had the guidance of an instructor” (Woodson, 1919/2004, p. 6).

Sabbath schools were used as clandestine schools to teach reading and writing by the Quakers and Catholics (Woodson, 1919/2004). Frederick Douglass hosted a Sabbath school under the trees (Whiteaker, 1990). Secret schools were established in South Carolina, Georgia, Virginia, Kentucky, Mississippi, and Tennessee (Woodson, 1919/2004). Eventually African American preachers were not allowed to preach due to fear of education through the assembly and it was against the law for parents to teach their children. However, African Americans continued to seek literacy skills despite the fear of beatings, privilege loss, mutilations, or death (Whiteaker, 1990; Woodson, 1919/2004). “Many of them took control of the educational process and began to teach” one another (Whiteaker, 1990, p.8). Despite restrictions to formal education, vicarious learning methods were used to learn from the observation of whites (Whiteaker, 1990).

African American women played a significant part in operating clandestine schools and served as leaders in the community during and at the end of slavery (Freedman, 1999; Whiteaker, 1990; Woodson, 1919/2004). In Natchez, MS, Milla Granson operated a clandestine night school and taught hundreds of enslaved African Americans how to read and write as she was taught by the plantation owner’s children (Freedman, 1999). Mary Woodhouse operated a secret school in Savannah, GA and taught reading, writing, and sewing (Woodson, 1919/2004). In 1851, the Daughters of Zion was founded by Mary Peake in Hampton, Virginia to provide social services and a

school for free and enslaved African Americans (Freedman, 1999). Her school was considered clandestine because it was illegal to teach African Americans although many whites did not challenge the school. When the city of Hampton was burned by the confederate army, Peake relocated to Fort Monroe along with 900 African Americans and continued to provide education (Freedman, 1999). The American Missionary Association came to Fort Monroe and hired Peake to continue her school for children and adults. Peake taught academic subjects, sewing, and needlework (Freedman, 1999). This school and two other clandestine schools, started by African American teachers, in the area were sponsored as American Missionary Association schools for children and adults (Freedman, 1999).

Religious Education for Free African Americans. African American churches were established and served as a primary source of adult education (Lovett, 1990; Woodson, 1919/2004). “Black churches served as the most far-reaching agencies of black adult education in antebellum United States” (Lovett, 1990. p. 15). Baptist and Methodist churches started Freedmen schools and provided training in French and sewing for girls. The Baltimore Bible Society started an adult school in 1820. The African Free School was started in 1829 (Woodson, 1919/2004). The first seminary for young African American women was established in Washington, D.C. by Maria Beecraft that closed in 1831. Mary Wormley started the Colored Female Seminary of Philadelphia, in 1830, that was eventually closed due to the Snow Riot in efforts to “get rid of progressive Negroes of the District of Columbia” (Woodson, 1919/2004, p. 53). Union Seminary, a manual labor training school, and Wilberforce University with courses in law, medicine, literature,

and theology, were established and eventually consolidated in 1863 by the African Methodist Episcopal Church in Ohio (Woodson, 1919/2004).

The Catholics, Quakers, and Presbyterians provided manual labor schools, industrial training, and higher education for free African Americans that were often mulatto children of plantation owners (Freedman, 1999; Woodson, 1919/2004). As mentioned earlier, the Sisters of the Holy Family provided education to African American women that included academics as well as gender-based training in sewing, cooking, housekeeping, and laundry (Freedman, 1999; Robenstine, 1992). The Catholic Society for the Instruction of the Indigent Orphans in New Orleans, taught French, English, mathematics and provided opportunities to develop clerical skills working in warehouses (Freedman, 1999). The St. Frances Academy was established in Baltimore by women from Santo Domingue and it was considered a “center for enlightenment for colored women” (Woodson, 1919/2004, p. 55) with courses in French, English, writing, sewing, and laundry (Freedman, 1999; Woodson, 1919/2004). The Convent of the Oblate Sisters in Providence provided opportunities for advanced study in 1830 (Freedman, 1999). The St. Agnes Academy, in the District of Columbia, was started by Arabella Jones, a former student of the St. Frances Academy, that provided trade education in 1852 for women of color (Freedman, 1999).

Quakers in Philadelphia provided young women industrial training in sewing and needlecraft in 1784, adult education through evening schools in 1789 through the Quakers Society for the Free Instruction of the Orderly Blacks and People of Color, and domestic manufacturing training through the Quakers Female Association in 1822 (Woodson, 1919/2004). The Quakers supported Miss Myrtilla Miner’s higher education

organization for African American girls with courses in horticulture, fine arts, seminary science, literature, and teaching. The Presbyterians started Lane Seminary which included an academy for colored girls which eventually became part of Oberlin College (Woodson, 1919/2004).

Secular Education for Free African Americans. Secular education was provided by anti-slavery societies, benevolent societies, intellectual and literacy organizations, libraries, and African American newspapers (Lovett, 1990; Woodson, 1919/2004). The antislavery societies provided industrial training through the Agricultural and Mechanical Associations of Pennsylvania and New Jersey, and the Union Temperance Society of Colored People (Lovett, 1990). The New York Anti-Slavery Society started manual labor schools that provided both practical and classical education (Woodson, 1919/2004). Frederick Douglass encouraged African Americans to “learn trades or starve” (Woodson, 1919/2004, p. 117). The benevolent societies, such as the Free African Society, provided informal education in financial literacy and moral improvement (Lovett, 1990). Intellectual and literacy organizations, such as the Library Company of Colored Persons, Pittsburgh African Education Society, the Bancker Institute, and the Gilbert Lyceum and African American newspapers provided opportunities for informal education (Lovett, 1990).

Education with Freedmen Relief Funding. The American Missionary Association (Richardson, 1971; Taylor, 2005) and other Freedmen Relief Associations (Lovett, 1990; Richardson, 1971; Taylor, 2005) provided adult education using government funding available after the end of slavery. The American Missionary Association (AMA) aimed to create normal schools to provide industrial training in each

state with a culturally relevant curriculum that included African history, anti-slavery literature, and stories about uprisings of enslaved African Americans (Richardson, 1971). However, the programs lacked a significant number of African American teachers and were primarily staffed with White missionaries and teachers which was not acceptable to many African Americans participating in the programs. “Despite their devotion to the freedmen, the AMA teachers and missionaries exhibited a remarkable lack of knowledge and understanding of the black man’s religious history” (Richardson, 1971, p. 44). As mentioned earlier, the first program was established at Fortress Monroe with Mary Peake (Brownlee, 1948).

Many of the schools were combined to create the Hampton Institute (Brownlee, 1948). Berea College was also founded. The AMA provided education from primary school to higher education and founded numerous African American colleges which include Hampton, Fisk, Talladega, Dillard, Howard, and Atlanta University (Brownlee, 1948). The Brick Rural Life School was established in North Carolina in 1933 to provide educational opportunities for sharecroppers that included financial literacy training (Brownlee, 1948). Charlotte Forten Grimke worked with the Pennsylvania Freedmen’s Relief Association to start adult education programs in the Sea Islands (Lovett, 1990; Peterson, 1996/2002; Richardson, 1971; Taylor, 2005). The Freedmen’s Aid Society also established adult education in St. Augustine, FL in 1863 (Lovett, 1990; Richardson, 1971; Taylor, 2005).

Reconstruction to the Great Migration Period. After the emancipation of enslaved African Americans, there was a serious pursuit of education to obtain literacy skills and relevant skills for financial independence (Stowell, 1922). “On rough benches

sat rougher people- youth, children, men and women- in rags of linsey-woolsey and jeans patched like Joseph's coat, not through pride and plenty, but through poverty, bootless and shoeless and stockingless, knowledgeable" (Stowell, 1922, p. 23). During the Reconstruction period, the AMA and churches founded manual labor and industrial training institutions (Wright, 1949), and college homes for African American women to study domestic science (Stowell, 1922). The federal government started land-grant colleges to provide separate but equal access to agricultural and industrial education through the amended Morrill Act of 1890 (Lee & Keys, 2013).

During the post-Reconstruction and Great Migration period, African American women began to take leadership and started the Black Women's club movement (Barnard, 1993; Busch & Isaac, 2007; Giddings, 1984; Johnson-Bailey, 2006; Jones, 1982; Kramer, 2006; Lerner, 1974, Neverdon-Morton, 1990; Tepedino, 1977) founded settlement houses (Hounemenou, 2012; Jones, 1982; Knupfer, 1997; Kramer, 2006; Lerner, 1974; Lindsay, 1945) and segregated Young Women's Christian Association (YWCA) branches (Height, 1945; Laville, 2006; Perkins, 1996; Weisenfeld, 1994; Williams, 1990) to provide adult education for African American women, and provided adult education as journalists of African American newspapers (Wade-Gayles, 1981). The National Urban League also provided adult education for African American women (Franklin, 1990; Heningburg, 1945; Osofosky, 1964; Wilkerson, 1940; Wood, 1924). During this time, there is a continuum from paternalistic provisions of adult education to programs developed and managed by empowered African American leaders of the community.

Manual Labor and Industrial Training. Hampton Institute started as a manual labor training school and changed to a technical training school in trades (Wright, 1949).

The school included shops to make soap, brooms, carpets, and clothes and a quasi-factory called The Huntington Industrial Works (Wright, 1949). “In these work situations earnings and occupational skills were secondary aims; character building through manual labor was the primary aim” (Wright, 1949, p. 337). Atlanta, Fisk, Howard, Shaw, and Talladega colleges and universities focused on the humanities. The goal of these institutions was to create graduates who would teach in their communities. In 1870, there were 10,000 teachers in southern African American schools (Wright, 1949). Booker T. Washington was a graduate of Hampton Institute and started Tuskegee in 1881 (Wright, 1949). Tuskegee focused on industrial education and included training in teaching, nursing, agriculture, business, engineering, and home economics and became a college during the Great Migration period (Wright, 1949). Students who graduated from Hampton and Tuskegee started normal, industrial, and agricultural schools in South Carolina, Alabama, Mississippi, and Virginia (Wright, 1949).

College Homes for African American Women. Many of the African American colleges and universities established by the Methodist Episcopal Church provided opportunities for women to obtain industrial training in the domestic sciences and arts (Stowell, 1922). Some of the co-educational institutions maintained homes which served as both housing and opportunities to obtain hands on training in maintaining the home and other domestic areas. Some programs also provided training in dressmaking, agricultural training, teaching, music, nursing, business, printing, public speaking, and shoemaking (Stowell, 1922). Some schools started a branch of the Young Women’s Christian Association (YWCA) to serve the needs of African American female students (Stowell, 1922).

The Methodist Episcopal Church founded eight Industrial Homes for Negroes and girls with the Woman's Home Missionary Society branch and Freedmen's Aid Society branches of the Methodist Episcopal Church (Stowell, 1922). For example, Philander Smith College in Sedalia, MO hosted the Adeline Smith Home as part of the Women's Home Missionary Society that provided vocational training in the domestic sciences, sewing, and teaching (Stowell, 1922). In 1884, Rust College founded the Rust Home in Holy Spring, MS and it was considered a model for future college homes for women. Training was provided in the domestic sciences and arts (Stowell, 1922). Many of these programs were funded by churches, the Freeman Societies, and the members of the African American community to sustain educational programs for their children and the community (Stowell, 1922). "Washerwomen shared their earnings, Sunday-school children gave their pennies, and others gave their hard-earned dollars that the work of the schools might go on and that their children might have their 'chance'" (Stowell, 1922, p. 24).

Land-Grant Colleges. In 1862, President Lincoln passed the Morrill Act to establish land grant institutions for public higher education (Lee & Keys, 2013). States were provided grants of land to start schools. However, segregation laws in some states prohibited African American students from attending (Lee & Keys, 2013). In 1890, the Morrill Act was amended to provide cash grants to establish 18 land grant institutions to serve African American students who were unable to attend 1862 land grant institutions (Lee & Keys, 2013). These institutions are considered as historically black colleges and universities (HBCU's) along with private schools founded during this time. These schools were established to provide agricultural and industrial education (Lee & Keys, 2013).

Black Women's Club Movement. African American women continued to serve as leaders of their emancipation process and sought independence to serve the needs of African American women in both the North and South (Jones, 1982). "In the 1890's, the new woman eschewed such traditional groups as sewing circles, church clubs, and sisterly orders and organized reform-oriented women's clubs" (Jones, 1982, p. 20). The anti-lynching campaign of Ida B. Wells and the progress of the White women's club movement sparked the Black women's club movement. In 1892, a fundraising meeting was hosted for Wells in New York and organizers decided to start the clubs (Lerner, 1974). "It was Ida B. Wells who would be a catalyst for the creation of a Black women's organization" (Giddings, 1984, p. 85). The Women's Loyal Union was organized in Brooklyn and New York City by Victoria Earle Matthews and Dr. Susan McKinney in 1892 (Jones, 1982; Kramer, 2006; Lerner, 1974). Wells started the Ida B. Wells Club in Chicago in 1892 (Barnard, 1993; Lerner, 1974). Mary Church Terrell and Helen A. Cook were two of the founders of the Colored Women's League established in Washington, D.C in 1892 to address national goals for African American women (Giddings, 1984; Neverdon-Morton, 1990; Tepedino, 1977). Josephine St. Pierre Ruffin started the Woman's Era Club in Boston in 1893 (Barnard, 1993; Jones, 1982; Lerner, 1974; Williams, 1990).

Many clubs were initiated and some were not successful due to lack of effective leadership and there was an interest and need for a national structure to help organize the clubs (Tepedino, 1977). The first call came from Mary Church Terrell, in 1893, to establish a national organization; the Colored Women's League was united with other clubs from various states and named the National League of Colored Women but never

hosted a national convention and was not considered an official national organization (Tepedino, 1977). After the Missouri Press Association President wrote a derogatory letter towards African Americans to justify lynching and called African American women liars, thieves, and prostitutes, the women decided it was time to unite (Giddings, 1984; Tepedino, 1977). In 1895, Ruffin organized the First National Conference of Colored Women that was hosted in Boston (Jones, 1982; Lerner, 1974; Tepedino, 1977) with 100 women representing 10 states in attendance (Giddings, 1984). Ruffin's Women's Era Club and 35 other clubs from 12 states united and became The National Federation of Afro-American Women with Mary Margaret Washington, Booker T. Washington's wife, as the President (Barnard, 1993; Giddings, 1984; Jones, 1982; Lerner, 1974; Williams, 1990). At this time, the National League of Colored Women refused to join Washington's organization (Tepedino, 1977).

In 1896, The National League of Colored Women and the National Federation of Afro-American Women united to form the National Association of Colored Women (NACW) with Mary Church Terrell as President (Busch & Isaac, 2007; Jones, 1982; Lerner, 1974; Neverdon-Morton, 1990; Tepedino, 1977) that included 500 members from 50 clubs (Neverdon-Morton, 1990). The clubs remained autonomous at the local level and were organized into states, regional federations, and the national body (Neverdon-Morton, 1990). The NACW was a significant source of adult education for African American women (Johnson-Bailey, 2006). "No matter what their thirst for knowledge, it was particularly important for women to get an education because the majority of them had to work" (Giddings, 1984, p. 91). Busch (2007) conducted a historical review of the adult education practices of the NACW, now known as the National Association of

Colored Women's Clubs, and noted that formal and informal learning practices were used with the following educational themes: health, employment and training, political action, cultural enrichment, and black history. Direct instruction was provided for industrial training in settlement houses and club meetings (Busch, 2007). Adult educators used lecture, demonstration, and mentoring as teaching strategies (Busch & Isaac, 2007). The Black women's club movement served as "laboratories for training women for leadership roles in society" (Jones, 1982, p. 21) and these leaders generated the settlement house and YWCA movements for African American women that served as significant sources of adult education.

Settlement Houses. Settlement houses were originally established in the United States to assist in the transition process for arriving immigrants and modeled after similar institutions in London (Hounemenou, 2012; Lindsay, 1945). In 1889, one of the first settlement houses was the Hull House in Chicago founded by Jane Addams (Hounemenou, 2012; Jones, 1982; Lindsay, 1945). African Americans migrating from the South to the North experienced similar transitions in adjusting to the urban life and culture of the North (Lindsay, 1945). Hull House provided services to African American migrants (Hounemenou, 2012; Jones, 1982; Lindsay, 1945) and other segregated settlement houses were founded by White founders and African American female leaders in the community (Hounemenou, 2012; Jones, 1982; Knupfer, 1997; Kramer, 2006; Lerner, 1974; Lindsay, 1945). The settlement houses founded and managed by Whites were paternalistic and a form of social control whereas the houses founded by African American women were safe places of empowerment, identity development, and collective uplift (Hounemenou, 2012). "Black female reformers committed themselves to

raise the consciousness of the Black community through education, training, and recreation within the context of separate settlement house movement” (Hounemenou, 2012, p. 662). The houses also served as a political space to challenge racial oppression of African American migrants in the North (Hounemenou, 2012). The White Rose Mission in New York City, Phyllis Wheatley Home in Chicago, and Neighborhood Union in Atlanta are examples of settlement houses founded by African American women (Hounemenou, 2012).

The White Rose Mission was founded by Victoria Earle Matthews, an African American female leader, in New York in 1897 to provide housing, education, and vocational training (Hounemenou, 2012; Kramer, 2006; Lerner, 1974). The education and training provided was extensive and included training outside of the domestic arts and sciences which included clerical and bookkeeping courses, singing, musical training, and woodcarving (Kramer, 2006). This expansive curriculum was a form of resistance against the social control of the types of vocational training provided to African American women in white organizations (Kramer, 2006). “They faced limited economic opportunities, inadequate housing, poverty, prejudice, and racially motivated violence in the years after the end of Reconstruction” (Kramer, 2006, p. 246). White organizations did not approve of the activities and wanted to take over the management and were supported by Black pastors (Kramer, 2006). Branches of the settlement house were developed in other cities (Lerner, 1974).

The Phyllis Wheatley Home in Chicago was founded by Elizabeth Lindsay Davis in 1896 as a part of the Phyllis Wheatley Club (Jones, 1982; Knupfer, 1997). The home provided housing, classes in the liberal arts, and started vocational training in the

domestic sciences after 1907. A sewing school was maintained for five years and an apron shop was started in 1907 (Knupfer, 1997). Management collaborated with the National Association for the Advancement of Colored People (NAACP), the NUL, and the national women's organizations. The home provided both education and practical experience in the domestic sciences in maintaining the home (Knupfer, 1997).

The Neighborhood Union was founded by Lugenia Burn Hope, wife of the President of Atlanta University, in 1908 at Atlanta University to provide housing, and culturally competent education (Hounemenou, 2012; Lerner, 1974). Hope founded the National Association of the Colored Women's Clubs branch in Atlanta, served as the Vice President of the Atlanta chapter of the National Association for the Advancement of Colored People (NAACP), and was an activist within the YWCA movement to resist the paternalistic policies for White supervision of African American chapters of the YWCA (Hounemenou, 2012). The Neighborhood Union was organized by Hope, wives of faculty members at Spelman and Morehouse, and women in the neighborhood. Health education, vocational training, and opportunities to develop business and leadership skills were provided. Branches were also developed in other cities (Hounemenou, 2012).

Journalism and Adult Education. African American women wrote articles for church, club, and independent newspapers that provided a space for adult education and increased the growth of African American newspapers (Wade-Gayles, 1981). In 1880, there were 10 newspapers that grew to 61 in 1890. This increase in newspapers resulted in an increase of career opportunities for African American female journalists (Wade-Gayles, 1981). In 1891, there were 23 black female journalists and this increased to 46 journalists from 1883 to 1905 and included 11 editors and three owners and managers

(Wade-Gayles, 1981). “Mary Ann Shadd published her own paper the *Provincial Freeman* in 1853 making her the first black female editor in North America” (Peterson, 1996/2002, p. 16). Ida Wells Barnett, Victoria Earle Matthews, and Mary Church Terrell served as both leaders of the African American female club movement and as journalists and used the newspaper as a vehicle of education to advocate for their causes (Wade-Gayles, 1981). “At a time when the psyches of white women were chaffed by sexist notions of ‘women’s work’, black women were using their skills and talents at all levels of the black struggle” (Wade-Gayles, 1981, p. 138).

YWCA Movement. The YWCA served as a significant source of adult education for African American women (Height, 1945; Laville, 2006; Perkins, 1996; Weisenfeld, 1994; Williams, 1990). “Adult education in the YWCA is informal; it is developed out of the interests and needs of the individual; it embraces special interest activity, occupational concerns, leadership training and social action” (Height, 1945, p. 395). YWCA’s in the Black community were developed throughout the United States from 1900 to 1920 and “the impetus for expansion stemmed from black women’s concerns regarding the conditions that young migrant women traveling to the North alone, experienced” (Williams, 1990, p. 145). The first YWCA dedicated to the needs for African American women was the Dayton YWCA in 1893. Another segregated YWCA was established in Baltimore in 1896 (Williams, 1990). Branches with successful educational programs were established in New York City, Brooklyn, Detroit, Philadelphia, Indianapolis, Washington D.C., and Baltimore (Williams, 1990). “They believed that under their auspices they could assume the moral development of women, provide them with job training for a future of independence and establish avenues for their cultural and

intellectual expression and development” (Williams, 1990, p. 145). In 1945, there were 78 student YWCAs for African American students and 83 African American community branches (Laville, 2006). “Through its specifically African-American division and branches, the YWCA created a space for the development of leadership and organizational skills among African American women” (Laville, 2006, p. 375).

The YWCAs provided both vocational and religious training (Height, 1945; Laville, 2006; Perkins, 1996; Weisenfeld, 1994; Williams, 1990). “African-American women flocked to the YWCA in search of job training, accommodation, support and friendship” (Laville, 2006, p. 361). Lectures, informal learning and collective groups were used to deliver education (Height, 1945). “Through informal discussion, forums, and lectures, Negro workers were brought to a fuller realization of the importance of their individual job performance, work habits, relations with other workers, health, personal, hygiene, and attitudes” (Height, 1945, p. 393). Vocational guidance was provided at the Harlem branch, in 1914, where training went beyond domestic training and provided training in business occupations, the garment industry, beauty culture, and government work (Height, 1945; Weisenfeld, 1994). A Career Girls Institute was established at the South Parkway Center in Chicago and provided vocational guidance using “materials from the Vocational Research Society of the Women’s Bureau” (p. 391) of the Department of Labor (Height, 1945).

The YWCA student chapter at Howard University was led by Lucy Diggs Slowe, the first African American Dean from 1922 to 1937 (Perkins, 1996). Slowe believed that career guidance was essential and necessary for African American women to prepare for careers of the future. She believed that career aspirations should go beyond teaching and

did not agree with sexual discrimination regarding occupations to pursue (Perkins, 1996). She pursued efforts to obtain a vocational counselor for the African American female students but did not receive funding. She developed opportunities for the young women to obtain leadership skills within their dorm by creating a Women Student's League and business skills through managing the canteen store on campus (Perkins, 1996). "She wanted African American women to aspire to leadership to become scholars, researchers, activists against injustice, and to reject the limits that society placed upon them" (Perkins, 1996, p. 102). In the 1940's, the overall YWCA educational training for African American women was enhanced to prepare for "occupations of the future" (Williams, 1990, p. 148).

National Urban League Movement. The National Urban League (NUL) was established in 1911 by the union of the following three organizations: National League for Protection of Colored Women, the Committee for Improving the Industrial Condition of the Negro (CIICN) in New York City, and the Committee on Urban Conditions Among Negroes (Franklin, 1990; Osofosky, 1964; Wood, 1924). The CIICN was founded in 1906 and created trade schools and associations, and an employment bureau (Osofosky, 1964). One of the main reasons for the establishment of CIICN was to expand job opportunities for African Americans (Osofosky, 1964). Branches of the NUL were also developed in urban communities such as Chicago, Detroit, Cleveland, St. Louis, Philadelphia, and Pittsburgh (Franklin, 1990; Wood, 1924) and programs "stressed literacy, and training and instruction in trades and commercial subjects that would lead to suitable and long term employment" (Franklin, 1990, p. 119). Vocational campaigns were started in 1930 to provide occupational information, develop soft skills, and discuss strategies to address

discrimination (Heningburg, 1945). In 1939, the NUL collaborated with churches, colleges, high schools, African American fraternal and civic organizations to provide guidance clinics, counseling, forums, debates, library exhibits and other learning activities (Wilkerson, 1940).

The campaign in 1940 provided education on occupational choice and career options in future industries, career guidance counseling, and job placement services (Wilkerson, 1940). The campaigns focused on trait and factor guidance counseling and not a significant focus on barriers of racism and classism (Wilkerson, 1940). The adult education in the YWCA and the NUL began to incorporate vocational guidance as part of the training demonstrating the intersection of career development theory with existing adult education practices. However, there were concerns about the guidance policies that “assumes that Negroes have a special ‘place’ in our national economy and that vocational guidance should be so directed as to keep them in it” (Wilkerson, 1939, p. 484). The low expectations of success in non-traditional occupational fields for African Americans and lack of education about coping skills and anticipated barriers were problems with the adult education provided for career development (Wilkerson, 1939).

Harlem Renaissance Period. The adult education efforts during this period continued to build upon the foundations laid by African Americans during the reconstruction and post-reconstruction period (Johnson-Bailey, 2006). As southerners migrated to the North, institutions continued to develop programming to meet their needs. Educational needs evolved beyond just economic survival and cultural development became important (Johnson-Bailey, 2006). A qualitative study was conducted of the adult education practices from 1920-1945 and Johnson-Bailey (2006) noted the following

educational themes: assimilation, cultural survival, and resistance. Assimilation education programs focused on developing skills to fit it into the White culture and “included offerings on social etiquette, proper speech for formal and informal occasions, hygiene, homemaking, budgeting, and literacy” (Johnson-Bailey, 2006, p. 106). In regard to cultural survival, the primary focus was on economic survival but also included spiritual and physical survival (Johnson-Bailey, 2006). Alain Locke and the American Association for Adult Education provided educational opportunities to celebrate African American culture through the publication of the Bronze Booklets, and library pilot programs in Harlem and Atlanta (Guy, 1996/2002; Gyant, 1988, 1996/2002; Holmes, 1965; Johnson-Bailey, 2006). “African American scholars of the day who were advocates of education for cultural survival, such as Alain Locke, Arturo Schomburg, Nannie Burroughs, Ira Reid, and Sterling Brown all believed that it was essential to preserve the culture” (Johnson-Bailey, 2006, p. 114). There were very few educational programs for resistance during this time and were primarily citizenship programs or post-secondary training beyond vocational training (Johnson-Bailey, 2006).

Second Migration to World War II Period. The Great Depression affected many of the adult education institutions mentioned in previous time periods due to their reliance on private donations and government funding for adult education was significantly reduced (Grant, 1990). In 1933, the New Deal provided funding for job training and job placement through the Federal Emergency Relief Administration that was eventually transferred to the Works Program Administration (WPA) (Grant, 1990). The WPA provided comprehensive adult education that included literacy, vocational, citizenship training as well as parent education, workers’ education, and continuing

education (Grant, 1990). The Department of War provided training in the defense industries. States managed the programs and access to both training and job placement was restricted for African Americans and especially for African American women (Grant, 1990). Segregation laws also resulted in a lack of equitable programs available for African Americans (Grant, 1990). African American churches were used as sites for WPA programs but these programs were only available until the government funding period ended (Gandy, 1945) in 1952 (Anderson, 1982).

The National Youth Administration provided vocational guidance and training for specific industries for young women, which included home management, child care, and domestic service (Grant, 1990). However, the focus shifted to defense industry work training in 1940 and enhanced access to skilled training and job placement for African American women who were considered an untapped labor resource. The NYA could find successful job placement for African Americans in plants located in Pennsylvania, New Jersey, and Delaware (Grant, 1990). This success was not national in nature and African American women experienced significant barriers to job placement in skilled areas (Grant, 1990).

However, “occupational shifts by black women workers during the 1940s promoted substantial income improvement” (Anderson, 1982, p. 82). Many employers did not hire African American women because White women did not want to work in the same areas and threatened strikes. “White female workers frequently objected to working closely with black women or sharing facilities with them because they feared that blacks were dirty or diseased” (Anderson, 1982, p. 86). Employers preferred to hire them for clerical work in the warehouse that was not a customer facing position (Anderson, 1982).

“Both during and after the war, black women entered the urban female labor force in large numbers only to occupy its lowest rungs” (Anderson, 1982, p. 95). After the War, African American women lost positions and the National Council of Negro Women hosted clinics that focused on accommodation education for job retention (Anderson, 1982) that was like the assimilation education during the Harlem Renaissance. “Black women were victimized by the post war eviction of women from jobs in durable industries” (Anderson, 1982, p. 95).

The War produced a need for an increase in the nurses available and increased access to nursing education and job placement for African American women (Anderson, 1982). Scholarships were provided by the United States Health Service and Cadet Nurses Corps and African American enrollment in nursing programs doubled from 1939 to 1945 and job placement doubled from 1940 to 1950 (Anderson, 1982). The National Association of Colored Graduate Nurses was organized to fight racial quotas and segregation in the Army Nurse Corps and to encourage African American colleges and universities to update nursing education and participate in the Cadet Nurses Corp. The organization also sought to increase African American admissions to nursing programs at predominately white institutions (Anderson, 1982).

African American colleges and universities continued to expand their adult education programs to include both formal and informal learning through classes, conferences, and radio programs (Cooper, 1945). Atlanta University started a tuition free People’s College in 1942 with community volunteers as instructors. The program provided academic classes and vocational training and courses related to the needs of the community. “Three special features of the program were: the rental library, films forums,

and radio broadcasts” (Cooper, 1945, p. 308). The Tuskegee Farmer’s Conference was expanded to include a farm and home week program to address the adult educational needs of the farmers. “Lectures, demonstrations, discussions, dramatic skits, judging contests, movies, round table discussions, as well as barbeques and banquets round out the program” (Cooper, 1945, p. 308-309). The Black fraternities and sororities on the campuses conducted adult education projects as part of their national organizational programs (Partridge, 1945). Chapters conducted forums on economic and occupational issues, vocational training, and programs to enhance self-actualization and higher education aspirations (Partridge, 1945). “Projects directed toward the development of better citizenship and fuller civic participation and those aimed at occupational or vocational education are most numerous” (Partridge, 1945, p. 379).

Post-World War II to the Civil Rights Movement Period. As World War II ended, the United States experienced a post-war economy with full employment at high levels (Hamilton, 1990). Although African American workers experienced transitions due to White workers returning from the war, the unemployment level was 5.8% in 1948 as compared to 3.4% for Whites (Hamilton, 1990). “The resilience of black workers to find other employment was not to be denied as the country experienced a postwar economic boom that raised the demand for unskilled labor in industries in selected cities across the country” (Hamilton, 1990, p. 234). Adult education programs to enhance literacy, leadership skills, and citizenship efficacy were provided by the citizenship schools with Septima Clark and the Highlander Folk School (Easter, 1996/2002; Olendorf, 1990; Rachal, 1998), the NAACP (Easter, 1996/2002; Rachal, 1998; Wilkins, 1945), the Student Non-Violent Coordinating Committee, Congress of Racial Equality,

the Southern Christian Leadership Conference, and Council of Federated Organizations (Easter, 1996/2002; Rachal, 1998). Vocational training was provided within community centers sponsored by the Council of Federated Organizations (Rachal, 1998).

African American women served as leaders, behind the scenes, in the Civil Rights movement and Black Power movement; however, the patriarchal structure did not provide recognition or opportunities for advancement within the organizations (Grant, 1995; Jones, 2010). “Because of their invisibility in the leadership of the movement, they, like women of the church, provided that ‘support’ segment of the movement” (Grant, 1995, p. 330). This situation led to the development of the Black Feminist movement and study groups were developed to focus on the specific needs of African American women (Jones, 2010). “The conspiracy to keep women relegated to the background is also aided by the continuous psychological and political strategizing that keeps women from realizing their own potential power in the church” (Grant, 1995, p. 326). Many African American women pursued religious training to serve as leaders within the Black church and academia (Collier-Thomas, 2014). “During the 1970’s and ‘80s an overwhelming number of young women, such as Jacquelyn Grant, Katie Canon, Prathia Hall Wynn, Cheryl Townsend Gilkes, Cheryl Sanders, and Vasti Murphy McKenzie, entered the seminary and acquired religious training” (Collier-Thomas, 2014, p. 467).

As a seminary student, Grant highlighted the barriers African American women face within the Black church despite the progress of the Civil Rights movement (Collier-Thomas, 2014). “Young seminarians such as Jacquelyn Grant were in the vanguard of those who came of age at the height of the debates about black power, women’s liberation, the feminist movement, and black theology” (Collier-Thomas, 2014, p. 467). Sex

discrimination within the academy and Church, served as obstacles to leadership positions within the academy and church and birthed the womanist movement (Collier-Thomas, 2014). “As Black women pursuing advanced theological degrees in a predominantly male setting, alienation, isolation, and marginalization were our daily fare. Even with the requisite credentials for matriculation in hand, we were constantly barraged with arrogance and insults” (Cannon, 1995, p. 136-137).

As the economy experienced difficulties in the 1960s and 1970s, federal manpower programs were developed and managed at the state level (Hamilton, 1990). The federal programs provided pre-employment training, on the job professional and technical training, and work experience (Hamilton, 1990). However, African Americans were overrepresented in the pre-employment programs and underrepresented in the on the job training programs (Hamilton, 1990). “A higher more intensified level of training and education was needed to tap the motivations and interests of many black participants who were led to believe that their training would equip them with skills for stable and meaningful employment” (Hamilton, 1990, p. 245). The NUL and the American Federation of Labor and Congress of Industrial Organizations (AFL-CIO) received federal funding to provide the Labor Education Apprenticeship program for African American women managed by affiliates of the NUL. “This unique program placed minority women in such non-traditional crafts as asbestos work, bricklaying, carpentry, masonry, electricity, roofing, and welding” (Hamilton, 1990, p. 244). The NUL could expand job training and placement programs through federal funding and this progress was “instrumental in eliminating racial barriers for entry into labor unions and apprenticeship training” (Hamilton, 1990, p. 244).

The New Federalism to the Age of Obama Period. President Reagan's policies to reduce social programs for the African American single mothers, referred to as welfare queens, resulted in a reduction of support for lower income African American women and the end of welfare under President Clinton (Jones, 2010). While middle class and educated women benefited from reduced discrimination and increased access to employment due to the Civil Right Acts, the need for both adult education and career development remained significant for all class levels for upward mobility (Jones, 2010). "The persistent obstacles of poverty, gender discrimination, and racial prejudice continue to enslave the Black woman and her family to hunger, disease and the highest rate of unemployment since World War II" (Cannon, 1988/2006, p. 66). African American women in corporate America, the public service sector, and academia continued to experience restrictions on access to successful career pathways for promotion and higher pay (Jones, 2010). The deindustrialization of the American economy resulted in a reduction of union jobs, manufacturing jobs, and low skilled employment (Jones, 2010). Recent immigrants and undocumented immigrants were preferred over African American women for low-skilled and unskilled employment (Jones, 2010).

President Obama increased opportunities in government and the public service sector for African American women (Jones, 2010). "Beginning in January 2009, the White House became the workplace for a group of note-worthy African American women, modern-day successors to the maids, cooks, laundresses, and cleaning women who had served previous presidents" (Jones, 2010, p. 268). There were 200,000 African American women working for the federal government in 2009 (Jones, 2010). First Lady Michelle Obama was considered a symbol of crushing the myths and stereotypes about African

American women thanks to her education, accomplishments, and professional demeanor (Jones, 2010). “Michelle Obama had transcended the historic stereotypes that had plagued so many black women over the centuries- the household drudge, the sexualized, compliant concubine; the lazy welfare mother; the hard-edged career woman” (Jones, 2010, p. 269).

The White House Council on Women and Girls was established in 2009 and a Working Group on Challenges and Opportunities for Women and Girls of Color was established to address various issues that included education and economic security (White House, 2014). Science, technology, engineering, and mathematics (STEM) is a vital career pathway for success in the current economy. The Obama Administration has increased access to adult education and career development for STEM fields through NASA internship programs, the Minority University Research and Education Project scholarships, internships, and research projects for women of color, and the Department of Energy scholarships (White House, 2014). In efforts to support adult education and career development for innovation and entrepreneurship, technical training is provided by the Small Business Administration, the U.S. Patent and Trade Office sponsors an entrepreneurship program at Howard University with expansion plans to other historically black colleges and universities, and the Department of Transportation sponsored a pilot entrepreneurial training program at Spelman through the Office of Small and Disadvantaged Business Utilization (White House, 2014). Workers education is provided by the Women’s Bureau of the Department of Labor through publications to address equal pay issues for women (White House, 2014).

In July 2016, the White House Council sponsored the United State of Women Summit that provided adult education regarding economic empowerment, education, and other issues related to women (The United State, 2016). The Summit provided information on entrepreneurship training programs, breakout sessions on economic empowerment and poverty alleviation, and opportunities to network with leaders in the community at the event and for future collaborative efforts. I had the opportunity to attend the Summit and there were over 5,000 women representing 50 states and international locations who are leaders working towards gender equity through service in the public and private sector. It was the most empowering adult education program I have ever attended and the experience was highly transformational. There are significant adult education and career development issues African American women face currently and this is important as we address coping strategies to overcome these obstacles. “Both in the informal day-to-day life in the formal organization and institutions in society Black women are still the victims of the aggravated inequities of the tridimensional phenomenon of race/class/gender oppression” (Cannon, 1988/2006, p. 68).

The history of adult education and career development for African American women section is applicable to the study to identify the adult education and career development of African women prior to the slave trade, the barriers and challenges experienced from slavery to the present day, and the coping strategies used and leadership skills developed in overcoming tremendous obstacles. This analysis included the educational processes during the time of enslavement of African Americans to emphasize the resiliency and strength of enslaved Africans and does not intend to reframe this oppressive system of labor utilized. Slavery represents a violent and brutal aspect of

our nation's history and the traumatic impact of this system continues to impact the African American community. The intervention program was designed to provide a space for African American women to review their historical and current barriers and challenges and discuss coping strategies to share within the learning community. "There is no black woman, no matter how liberated, who does not encounter on some level in daily life efforts on the part of the dominator culture to restrict her freedom, to force her into an identity of submission" (hooks, 2013, p. 82).

Overall, this history is important because it demonstrates the synergy of adult education and career development for African American women. "Collectively, with self-confidence and strong self-esteem, thick skin, and strong professional and personal support networks, Black women are better equipped to maneuver themselves successfully around these barriers" (Rosser-Mims, 2005, para. 15). As we transition to the history of adult education and career development theoretical frameworks, we must note that these theories were not originally created to support the needs of African American women. However, many of these theories have incorporated elements of the practices used by African American women to serve their own needs in their community when no support was available. The history of Black feminist critical social theory, presented in a later section, provides the theoretical discussion of how African American women advocated and fulfilled their own needs through collective and individual efforts.

Adult Education Philosophical and Theoretical Frameworks

The philosophical and theoretical frameworks of adult education are significant to the analysis of the history of adult education for African American women. This analysis will focus on the frameworks used primarily in the United States and highlight the

synthesis of philosophy and theory to action and practice. “Theory without practice leads to an empty idealism, and action without philosophical reflection leads to a mindless activism” (Elias & Merriam, 2005, p. 4). The philosophies of progressive, humanistic, and critical education are relevant to the study and will be examined through the theoretical lenses of experiential learning, andragogy and self-directed learning, and transformative learning. This analysis will address the proponents, opponents, and instructional techniques. The experiential learning theory analysis will highlight the works of Booker T. Washington, John Dewey, Eduard Lindeman, and David Kolb. The self-directed learning theory analysis will highlight the works of Carl Rogers and Malcolm Knowles. The transformative learning theory analysis will highlight the works of Anna Cooper, Paulo Freire, bell hooks, Patricia Hill Collins, Juanita Johnson-Bailey, and Mary Alfred. The applicability of the theoretical frameworks to the dissertation study is also addressed.

Experiential Learning. The theory of experiential learning is considered a part of progressive adult education and focuses on the concepts of experience-centered learning, vocational and democratic education, the relationship between education and society, and social change (Elias & Merriam, 2005). The primary adult educators who use this theory include Booker T. Washington (1909), John Dewey (1938), and David Kolb (1984). Many elements of this theory are used by Malcolm Knowles (1970, 1973), Paulo Freire (1970/2010, 1974/2013), Carl Rogers (1951, 1969), and Eduardo Lindeman (1926). The basic theoretical principles are the needs and interests of the learner, the scientific method, problem solving techniques, pragmatism, utilitarian goals, and social responsibility (Elias & Merriam, 2005). The learner is motivated and energized by

personal interests, full of unlimited potential, able to develop a plan for learning, and adaptive. The teacher should not serve as a content provider but take the role of the helper, organizer, and participant (Elias & Merriam, 2005). The teacher should use the following instructional methods: problem solving situations, role playing, and the scientific method (Elias & Merriam, 2005). The works of Washington, Dewey, Lindeman, and Kolb are presented in the next section.

Booker T. Washington. Washington was a progressive adult educator and his teaching methods were used by other adult educators, however, he is not recognized in the literature as an adult education theorist (Generals, 2000). “His place in history as a progressive educator has been grossly ignored” (Generals, 2000, p. 218). His educational theory is primarily experiential and transformational. Washington believed in democratic education for identity, citizenship, and liberation (Generals, 2000; Young, 1976). He believed that the primary focus of education is to solve community concerns and individual development is secondary (Young, 1976). Education represents the interaction between the person and the environment and is pragmatic and practical (Generals, 2000). “The interest of the individual was stimulated by the needs of the community” (Generals, 2000, p. 228).

The learning methods for this progressive theory were experiential with scientific and systematic inquiry (Generals, 2000). This inquiry process included observation, experiments, reflection, problem solving, and application to real life (Generals, 2000). “An effort is made to connect everything that is learned in the classroom with some form of productive labor, either in the field or in the shop” (Washington, 1909, p. 5). Washington believed that learning should be life-long and be focused on solving

community problems. “Young men and women must for the first be taught the importance of making themselves useful to the community in which they live” (Washington, 1909, p. 9). The project method developed by Washington was used by Dewey 30 years later and incorporated in progressive educational theory (Generals, 2000).

John Dewey. Dewey (1938) believed that every learner had the freedom to learn. Learners have diverse capacities and needs and should have the freedom to express their individuality (Dewey, 1938; Dewey & Archambault, 1974). Learners interact with their environment at various levels with people, the material world, the natural world, and ideas (Rodgers, 2002). This interaction leads to mental stress that invokes the thinking process to encourage learners to inquire, reflect, consider, and apply the emotion of effort. These efforts lead to reflection and a deeper level of thinking (Dewey, 2009).

The educator’s role is to create an educative learning environment, find learning material within the learners’ experiences, and consider the future and direction of growth (Dewey, 1938). The learning environment includes the teaching methodology, the tone of voice, the social format, equipment, and resources available to learners. The considerations for growth should include the analysis of learner needs and capacities (Dewey, 1938).

The learner experiences are social in nature and are the product of interaction with the environment (Dewey, 1938; Wilson & Burket, 1989). Dewey described education as an experiential continuum with cumulative experiences. This principle of continuity drives growth and provides direction that affects future experiences and attitudes toward

the desire for more learning (Dewey, 1938). This continuum is a link between past and future experiences (Wilson & Burket, 1989).

Reflection as a teaching methodology is useful because it creates a bridge between concepts and experiences (Felten, Gilchrist, & Darby, 2006). Dewey described the knowledge creation process as accessing the experience to analyze a new problem and this increases the desire to obtain more information. As the learner participates in this knowledge acquisition process, he or she grows new ideas and can expand their learning capacity (Dewey, 1938). This is a continuous process of meaning making that leads to new attitudes and growth (Felten et al., 2006; Rodgers, 2002). Analysis and synthesis processes are used to create hypotheses and to experiment to test those ideas (Felten et al., 2006; Rodgers, 2002).

Eduard Lindeman. Lindeman (1926) agreed with Dewey that learning was lifelong, a human right, and that the focus should be on learners' experiences. "Experience is the adult learner's living textbook" (Lindeman, 1926, p. 10). However, he disagreed with the expression of individualism and vocational education. He believed adult education was best delivered within a social action group (Lindeman, 1926). He did not believe in the teaching of subjects and curriculum development and considered discussions of situations to be the only teaching method (Lindeman, 1926). According to Lindeman (1926), informal and non-vocational learning with learners as volunteers is the best method of adult education.

Lindeman (1926) believed that teachers should have respect for personality and not consider emotions as a separate entity from thinking. He believed that learners wanted meaningful learning experiences to help them to utilize their talents and improve

along with providing a sense of enjoyment, fellowship, creativity, and appreciation (Lindeman, 1926). He also believed that learners wanted to change the social order and culture was a significant part of the learning process (Lindeman, 1926). “Changing individuals in continuous adjustment to changing social functions- this is the bilateral though unified purpose of adult learning” (Lindeman, 1926, p. 166).

David Kolb. Using a different lens, Kolb believed that the continuous process of learning must be the focus and not learning outcomes (Kolb, 1984). Experience drives the learning process and is based on the triangular relationship between personal development, education and work. Kolb (1984), unlike Lindeman (1926), believed that the workplace and formal education are effective learning spaces. Learners use their concrete experience to reflect and observe on new interactions with the environment that leads to abstract conceptualization and active experimentation of new concepts (Kolb, 1984). Emotion triggers the learning process (Felten et al., 2006) by sparking curiosity that motivates the learner to create new knowledge (Wilson & Burket, 1989).

The educator’s role is to manage the learning process that includes consideration of learner’s previous experiences (Kolb, 1984). Kolb (1984) addressed specific learner populations that benefit from experiential learning. Minorities and learners with low socioeconomic status can use experiential learning to move from abstract conceptualization to practical application of knowledge. Survival skills can be used in the practical application process that can empower the learner and enhance the learning experience (Kolb, 1984). Non-traditional students need to see the relevant nature of the learning experience and an appreciation of their experience and ideas that they bring to the learning environment (Kolb, 1984).

Critiques of Experiential Learning. Along with Lindeman (1926), many critics disagreed with individualism and the lack of sociocultural context within experiential learning theory (Fenwick, 2001). Boud & Walker (1991) defined experience “as an interaction between learners and a social, psychological and material environment or milieu” (p. 13). The milieu is activated by the learner and creates the reflection in action process. “The cultural norms and mores which have been assimilated act as powerful constraints and form perceptual lenses through which learners view the world and act within it” (Boud & Walker, 1991, p. 14). Learners must obtain the action of noticing to become aware of the milieu, reflect on the interactions, and intervene to change it (Boud & Walker, 1991).

Kolb’s concept of concrete experience has also been criticized for isolating experience from reflection (Fenwick, 2001). Michelson (1999) states that “the construction of meaning requires neither that we close off the boundaries of the self nor deny the experience of our own historically embedded subjectivity” (p. 148). She believes that there is no autonomous self and we must be willing to keep the boundaries open to meanings within our society and culture (Michelson, 1999). “For many, class structures are in upheaval as rising unemployment and underemployment threaten middle class identity, and peoples in geographic and cultural flux undermine neat national borders and identities” (Michelson, 1999, p. 153).

Andragogy and Self-Directed Learning. The andragogy and self-directed learning theory focuses on the process of learning with the learner at the center (Elias & Merriam, 2005). This theory is considered part of humanistic adult education and uses the assumptions that the learner has the freedom to decide the content and manner of

learning. The primary adult educators that use this theory are Malcolm Knowles (1970, 1973) and Allen Tough (1979). Some of the elements of this theory can be found in the works of Stephen Brookfield (1985), Jack Mezirow (1985), and Peter Jarvis (Jarvis, Rabušicová, & Nehyba, 2015). The role of the instructor is to serve as a facilitator, helper, and partner in learning. The teacher should trust students and create learning situations where the learner's experience can be utilized. The learner's role is to be self-initiative, self-evaluative, intrinsically motivated, and maintain a positive self-concept to engage in the learning process (Elias & Merriam, 2005). The works of Carl Rogers and Malcolm Knowles are considered relevant to the study and highlighted in the next section.

Carl Rogers. Rogers (1951, 1969) agreed with Dewey (1938), Lindeman (1926), and Kolb (1984) regarding the natural learning capacity of the individual with a curiosity about the world and eagerness to develop and learn. He also agreed that learning is significant when it is relevant, problem centered, and experiential. However, Rogers (1951, 1969) believed that the learner has significant responsibilities in the learning process to decide the method of learning, identify resources, determine the problems to be solved, and choose the direction of learning. Learners may have ambivalent feelings about learning based on past experiences and have more success when there are fewer threats to the self (Rogers, 1951,1969). The learning process is holistic and includes both feelings and cognition (Rogers, 1969).

Rogers (1951, 1969) believed that education was democratic and should be self-initiated and self-directed by the learner. The educational process should provide opportunities for the learner to solve relevant problems, collaborate with other learners

and the facilitator, learn critically, and develop the ability to adapt flexibly. The educator cannot teach the students but is responsible for the facilitation of learning (Rogers, 1951, 1969).

This facilitation process includes collaboration, a climate of acceptance (Rogers, 1951), and methods to enhance intrinsic motivation for inquiry (Rogers, 1969). There should be no exams and real problems and simulations should be the contexts for learning. The learner is the ultimate evaluator to determine if the experience met his or her personal needs (Roger, 1969). The educator must be genuine, transparent, empathic, and trustworthy. He or she must accept the limitations and all feelings of learners. The learner must be valued and prized (Rogers, 1969).

Malcolm Knowles. Knowles (1970, 1973), like Dewey (1938), Kolb (1984), Lindeman (1926), and Rogers (1951, 1969), believed that learning should be problem centered and that learners are ready to learn. His theory of andragogy, the teaching methods for adults, expands our view of the learner (Knowles, 1970, 1973). Knowles (1970, 1973) emphasizes the learner's need for ego involvement and to be self-directed in the learning process as Rogers (1951, 1969) theorized. Adult development includes movement from a state of dependency to a state of self-directedness and this includes the learning process (Knowles, 1970). Learners have the capacity to make decisions and are learning full time in their social roles as citizen, worker, spouse, and parent. Their identity is based on these roles and can be classified as a producer or doer (Knowles, 1970). Learning that is not congruent with their self-concept as self-directed is typically resisted (Knowles, 1970).

The educator's role involves helping learners diagnose needs and goals, planning learning objectives and experiences with learners, creating a learning environment that increases the motivation to learn, and designing teaching methods that are collaborative and problem centered in nature (Knowles, 1970). Learners should conduct a self-evaluation that is a re-diagnosis of needs. Grades should not be used because they are incongruent to the concept of self-directed learning. Educators should not teach subjects but serve as program builders (Knowles, 1970). They must show interest in students and concern about the feelings of students. The learner should feel in control of the learning process and feel the freedom to express ideas and feelings. Learning should start with real problems and have an opportunity for practical application (Knowles, 1970).

Critiques of Andragogy and Self-Directed Learning. Alfred (2000) outlined several concerns regarding andragogy and self-directed learning theory lacking the space to include other cultural perspectives. She noted that the facilitator's experience is not a significant part of the learning process which is important for Africentric feminist perspectives (Alfred, 2000). The theory's focus on individualism and self-development does not provide a focus on the relationships between the learners and the social impact on the learning process (Alfred, 2000; Collins, 1986, 1989, 2000/ 2009; Sheared, 1999). "These learning concepts minimize the importance of contexts, social relationships, and connections as important dimensions in the construction and validation of knowledge" (Alfred, 2000, p. 9). The theory does not address the power dynamics within the classroom and sociocultural differences (Alfred, 2000; Sheared, 1999). In addition, andragogy does not address the importance of the credibility of those sharing knowledge, which is important in the Africentric feminist perspective (Alfred, 2000; Collins, 1986,

1989, 2000/ 2009; Sheared, 1999). “Since andragogy and self-directed learning focus primarily on the learner, they fail to acknowledge the social consequences in the process of knowledge construction” (Alfred, 2000, p. 9).

Transformative Learning. The transformative learning theory has a goal of transformation at the individual level or the sociocultural level (Merriam, Caffarella, & Baumgartner, 2007) and is considered part of radical and critical adult education (Elias & Merriam, 2005). The following adult educators focus on transformational learning at the individual level: Mesirov’s (1997, 1998) psychocritical transformation, Daloz’s (2011) psychodevelopmental transformation, and Boyd’s (1994/2003) psychoanalytical transformation. The following adult educators focus on transformation at the sociocultural level: Anna Cooper’s (1892/1988) decolonizing transformation, Freire’s social emancipatory transformation (1970/2010), Tisdell’s cultural-spiritual transformation (Tisdell & Tolliver, 2001), Johnson-Bailey and Alfred’s (2006) race-centric view of transformation, O’Sullivan’s (2002) planetary view of transformation and bell hooks (2015a, 2015b, 2015d) and Patricia Hill Collins’s Black Feminist Theory (1998, 2000/2009). The goal of this learning theory, at the sociocultural level, is to help learners develop a cultural understanding of social, political, and economic forces and to engage them in social change or action known as praxis (Elias & Merriam, 2005). This theory has been used to develop the freedom schools, free schools, and to build critical pedagogy and feminist pedagogy. The instructional methods used for this theory include dialogue and problem-solving situations (Elias & Merriam, 2005). The works of Cooper, Freire, hooks, Collins, Johnson-Bailey, and Alfred are considered relevant to the study and are presented in the next section.

Anna Cooper. Although not recognized as one of the adult education theorists, Anna Cooper was one of the first transformational learning educators (Johnson, 2009). She believed that education is democratic, a universal right and a source of transformational learning beyond individual development that can be used for social action to serve the needs of the community and fight social inequalities (Johnson, 2009). Thus, the curriculum should serve as a “decolonizing pedagogy” (Johnson, 2009, p. 53). As President of the Frelinghuysen University for Employed Colored Persons in 1930, her theoretical approach for praxis was to offer educational alternatives for those marginalized by the educational system dictated by society (Johnson, 2009).

Cooper’s (1892/1988) transformational learning theory was also one of the building blocks of Black Feminist Theory. According to Cooper (1892/1988), “only the Black woman can say ‘when and where I enter, in the quiet, undisputed dignity of womanhood, without violence and without serving or special patronage, then and there the whole Negro race enters with me’” (Cooper, 1892/1988, p. 31). She highlighted the intersections of race and gender and the need for a decolonization pedagogy to achieve self-actualization. She stressed that, as a universal right, all individuals should have the opportunity to reach self-actualization (Cooper, 1892/1988). She theorized that the uplift and leadership of African American women would serve the benefit of both the African American community and the nation (Alridge, 2007). “Let our girls feel that we expect something more of them than that they merely look pretty and appear well in society. Teach them there is a race with special needs which they only they can help; that the world needs” (Cooper, 1892/1988, p. 78).

Paulo Freire. Freire's (1970/2010, 1974/2013) social emancipatory transformative learning theory includes the concepts of praxis, critical reflection, and critical consciousness. From this perspective, "transformative learning is emancipatory and liberating at both a personal and social level" (Dirkx, 1998, p. 3). Critical reflection starts with a review of history to use as a lens to develop a global perspective of world issues and problems to analyze in comparison with individual needs (Freire, 1970/2010). The adult education process should be a "form of education enabling people to reflect on themselves, their responsibilities, and their role in the new cultural climate-indeed to reflect on their very power of reflection" (Freire, 1974/2013, p.13). Adult learners progress through stages of consciousness. Community members can start at the naïve transitive stage with high levels of emotionality, lack of interest, and low engagement (Freire, 1974/2013). The semi-intransitive consciousness stage is represented by a focus on survival and local immediate needs and a lack of interest in a global perspective. "Events such as the Great Recession can move the community toward critical consciousness or the transitivity stage of praxis" (Hodges & Isaac, 2016, p. 32).

Freire (1970/2010,1974/2013,1998) describes the learning process as dialectical between action and reflection. The epistemology is dialogical to produce knowledge that is historical in nature and includes common sense knowing coupled with methodological knowledge about the process of knowing. This approach does not use content but uses the historical experience of the learners as the source of the learning experience (Freire, 1970/2010, 1974/2013, 1998). This is a subjective process that is learner centered and the learners are not treated as objects. This learning process is considered ontological,

political, ethical, epistemological, and pedagogical. It is education that is gnostic, directive, political, artistic, and moral (Freire, 1970/2010, 1974/2013, 1998).

Role of the Teacher. This theory is democratic and requires the following teacher characteristics to provide opportunities to generate knowledge as partners with students: open to learning with and about the learner, respectful for others, humble, a good listener, ethical, passionate, not neutral to justice, and a committed presence (Freire, 1970/2010, 1974/2013, 1998). The openness to different worldviews and valuation of the learner's historical experience is important to ensure respect for critical consciousness. The teacher must consider their own personal development as unfinished as they learn along with their students (Freire, 1970/2010, 1974/2013, 1998).

Role of the Student. The student must be autonomous, curious, and willing to be transformed continuously (Freire, 1970/2010, 1974/2013, 1998). The students serve as active partners in the learning space and teach as well as learn as they share their lived experiences. The students provide their life experiences to drive the dialogue and create a relevant transformative experience (Freire, 1970/2010, 1974/2013, 1998).

Informal and Formal Learning Spaces. Freire (1970/2010, 1974/2013, 1998) emphasized the role formal education systems play as vehicles of hegemonic ideology in oppressive systems. He believed that educators have more freedom to make praxis in informal learning spaces. However, he recommended that there is a benefit in utilizing both spaces to deliver transformative learning experiences that lead to praxis (Freire, 1970/2010, 1974/2013, 1998).

Culture Circles. When Freire served as the Coordinator of the Adult Education Project of the Movement of Popular Culture in Recife, he started an informal education

project called culture circles (Freire, 1974/2013). The culture circles focused on dialogue with a coordinator and group participants. Situations were presented to the group for debate to determine action steps. The group participants shared topics of their interest for the discussion (Freire, 1974/2013) “Nationalism, profit remittances abroad, the political evolution of Brazil development, illiteracy, the vote for illiterates, democracy, were some of the themes which were reported group to group” (Freire, 1974/2013, p. 40). These discussions were hosted for six months and led to praxis that included a new literacy intervention for the community. The dialogical method was used in the culture circles and literacy intervention to foster “love, humility, hope, faith, and trust” (Freire, 1974/2013, p. 42). In the following section, the empirical analysis of two studies using Freire’s (1970/2010, 1974/2013, 1998) theory of critical consciousness are presented.

Empirical Analysis. In this section, two qualitative studies are presented that use Freire’s (1970/2010, 1974/2013) theory of critical consciousness and provide data that is relevant to the dissertation study. The first qualitative study was conducted with 19 mothers with low-income status and identified as African American, Mexican, or Dominican to analyze their attributions to poverty and wealth using Freire’s (1970/2010, 1974/2013) theory of critical consciousness, sociopolitical development, and system justification theory (Godfrey & Wolf, 2015). The goal of the study was to use the “context of their daily experiences with economic inequality, hardship, and marginalization” (p. 94) to conduct the open-ended interviews and conduct a qualitative study to consider “the psychological processes and motivations that work in tandem with these societal forces to create attribution for poverty and wealth” (Godfrey & Wolf, 2015, p. 94). A random sample was selected from a longitudinal study conducted with recruited

mothers who delivered healthy children from 2004 to 2005 at three public hospital facilities in a Northeastern city (Godfrey & Wolf, 2015). The ethnicity stratification was 32% African American, 37% Dominican and 32% Mexican. All the African American participants were born in the United States and the remaining participants are first generation immigrants (Godfrey & Wolf, 2015).

The theories of critical consciousness, sociopolitical development, and system justification were used to frame the study and identify connections with attributions (Godfrey & Wolf, 2015). Freire's (1974/2013) semi-transitive, naïve, and critical consciousness stages were used to compare with the following sociopolitical development stages that represent a continuum of levels of acknowledging societal inequities, barriers, depth of understanding, and taking action: acritical, adaptive, pre-critical, critical, and liberation (Godfrey & Wolf, 2015). The system justification theory represents the efforts to legitimize social inequities by using ideologies such as meritocratic ideology, the Protestant work ethic, and authoritarianism by the right wing to develop false consciousness of marginalized populations (Godfrey & Wolf, 2015).

Fieldworkers conducted two hour open-ended and semi-structured interviews with the participants and sometimes family members (Godfrey & Wolf, 2015). The interview "protocol covered families' economic circumstances, including experiences with economic hardship, survival strategies, attitudes toward government/community services, and beliefs about economic opportunity, inequality, and mobility in the U.S." (Godfrey & Wolf, 2015, p. 96). An inductive and deductive analysis method was used by two researchers to review interview transcripts of randomly selected cases which represents one-third of the total, conduct open coding and thematic analysis, identify themes, and

create a coding scheme using the themes identified and the literature review of the theoretical frameworks of the study and “attributions for poverty and wealth” (Godfrey & Wolf, 2015, p. 96). The coding scheme was refined by conducting the analysis process of the remaining cases and resolving conflicts in the separate results of the two researchers. Memoing and case summaries were used to develop group categories and identity patterns and relationships within the data. The final two categories for attributions of poverty and wealth were individual and structural attributions (Godfrey & Wolf, 2015).

The results were categorized as individual, structural, and both individual and structural attributions for poverty and wealth (Godfrey & Wolf, 2015). The individual attributions, reported by 17 of 19 participants, included education, character flaws, values, determination, how the individual is raised, grit, laziness. These responses reflected the meritocratic ideology and semi-intransitive consciousness (Godfrey & Wolf, 2015). The structural attributions, reported by eight of 19 participants, reflected varying levels of critical consciousness. The responses by five of the eight participants identified barriers but did not reflect an in depth understanding of systemic forces and no action was indicated to confront the structural barriers which represents the naïve level of critical consciousness (Godfrey & Wolf, 2015). The remaining three participants demonstrated a deep level of understanding of both barriers and systemic forces but did not report any praxis and this represents the critical consciousness stage (Godfrey & Wolf, 2015). Responses varied throughout the interviewing process and over 50% of the participants shared responses that can be categorized in both categories. The researchers determined that “system justification and critical consciousness are not opposite ends of

the same dimension but separate psychological processes and motivations” (Godfrey & Wolf, 2015, p. 100).

The researchers were surprised that most of the participants reported more individual than structural attributions to poverty and wealth when considering their socioeconomic status as a factor (Godfrey & Wolf, 2015). They concluded that assessments of attributions may not measure false consciousness. “Thus current quantitative work on attributions may underrepresent the degree to which even marginalized individuals blame the poor for poverty” (Godfrey & Wolf, 2015, p. 101). The researchers believe this reliance on individual attributions may be based on a psychological need to justify the system due to dependency on the system. “Critical consciousness interventions should not only foster dialogue, but also strive to improve participants’ sense of personal control, limit feelings of dependence on the system, provide alternative system models, and reframe potentially messages” (Godfrey & Wolf, 2015, p. 101). The researchers did not include information regarding ethical considerations, procedures to reduce bias, member and fieldworker checks for credibility, and descriptive protocol to replicate research procedures.

This study is relevant to the dissertation research because it highlights the importance of dialogue regarding barriers, challenges, and supports as related to Freire’s (1970/2010, 1974/2013) transformative learning theory and critical consciousness model. The intervention program included a group discussion activity of barrier, challenges, and supports. The learning activities also included a vision exercise of dream careers and analysis of supports available to achieve those goals. This served as a great reframing exercise to overcome barriers noted and enhance the participant’s locus of control over

their career development. The writing activities provided an opportunity to use the dialogue as a source of empowerment.

The second qualitative study was conducted to examine the experiences of four African American women with a diagnosed disability and their level of critical consciousness to provide educators with information to help in their efforts to develop and sustain culturally relevant curriculum and equitable learning spaces (Peterson, 2009). The research questions were based on the concept of discourses regarding the intersections of race, gender and disability and the awareness of how these discourses limited opportunities, how the women rejected the discourses, and how the interconnection of these discourses limit opportunity (Peterson, 2009). Although the literature review was very limited in this article, the study used the following theoretical frameworks: Freire's critical consciousness theory, Giroux's resistance theory, Foucault's concepts of discourse, and Collin's Black feminist theory was briefly introduced (Peterson, 2009). The participants were selected using snowball sampling and all were high school graduates and the ages ranged from 18-25 years of age (Peterson, 2009).

The researcher used an interpretivist approach to conduct the qualitative study (Peterson, 2009). Data was collected using participant observation and semi-structured conversations in the home of the participants. Interviews were taped and transcribed and pseudo names were used for confidentiality. There were 4-6 interviews for each participant and the duration was 1-2 hours. The researcher also prepared field notes, journaling, and listened to the interviews (Peterson, 2009). A methodological log was created to serve as an audit trail and to provide a document to conduct respondent validation, and triangulate with field notes and transcripts. Although multiple sources of

data were used to enhance credibility of the study, the analysis procedures were not well documented. There is no information on coding or thematic analysis and this would make it hard to replicate the analysis methods of the study (Peterson, 2009).

The findings of the study were organized based on the research questions (Peterson, 2009). Overall, the researcher noted that two of the participants had mentors and were also diagnosed as adolescents and demonstrated high levels of awareness of the limited opportunity due to the discourses of race, gender, and disability, actively rejected those discourses, used praxis to improve their circumstances, and demonstrated high levels of awareness of the intersectionality of those discourses and the impact on opportunity (Peterson, 2009). These participants were considered to have critical consciousness. The other two participants did not have mentors and were diagnosed at a very young age. As a result, many of the messages received regarding the discourses of race, gender, and disability were internalized and only framed as limited opportunities (Peterson, 2009). Efforts to resist these discourses were not effective and increased oppressive circumstances. These participants were considered to lack critical consciousness and were “indoctrinated into traditional and often stereotypical understanding of disability” (Peterson, 2009, p. 439). Teachers were provided recommendations to consider including critical consciousness in the curriculum, seek holistic understanding of learners, help learners recognize their strengths, and to teach freedom in the classroom (Peterson, 2009).

This study is relevant to the dissertation research because it emphasizes the need for mentors and a support system to enhance the development of critical consciousness. It highlights the importance of identifying strengths and developing effective methods of

resistance to overcome barriers due to race and gender. The learning activities of the intervention program included an exercise to identify skills and develop a written narrative about how they add value which is providing an opportunity to identify and present strengths to others. The facilitator guided the learners and provided examples to provide a vicarious learning experience that can be supportive like having a mentor. The discussion of barriers, challenges, and supports also provided an opportunity for the learners to learn from the experiences of others in the group to overcome the barriers and challenges.

Race-Centric View of Juanita Johnson-Bailey and Mary Alfred. Johnson-Bailey and Alfred (2006) outlined a race-centric perspective of transformational learning focusing on black women educators. This theory focuses on the inclusion of all learners to participate, a sense of empowerment for learners through fostering a sense of belonging and equitable relationships, and intellectual growth to develop global, active, and informed citizens (Johnson-Bailey & Alfred, 2006). They see the role of the teacher as an emancipatory educator that develops transparent, synergistic, and interdependent relationships with learners. The educator must exercise personal critical reflection and self-revelation with students. The theory highlights that educators must be willing to be transformed to teach transformation (Johnson-Bailey & Alfred, 2006). “Our notion of transformation as a way of knowing, a way of being, and a way of surviving is grounded in a cultural legacy” (Johnson-Bailey & Alfred, 2006, p. 53). The learning techniques used for this theory is critical reflection, question reframing at the micro, mezzo, and macro levels, issue deconstruction, journaling, reaction papers, informal dialogue, and formal discourse (Johnson-Bailey & Alfred, 2006).

This analysis of transformative learning frameworks is applicable to the study because the Black feminist critical social theoretical framework was used to design the research study. The adult education intervention program for the study was designed to provide a learning experience, in the community, and to transform the women to the level of praxis and action for their career development. The activities were designed to incorporate the Black feminist ways of connected knowing. As the facilitator, I participated in the intervention program not as a researcher but as a participant with self-disclosure and participation in the learning activities to minimize power dynamics. This participation, within the community, transformed me as an adult educator and informed my perspective. “Critically reflective practitioners retreat to the margins to obtain a glimpse of the world from different racial/ethnic perspectives, enabling them to radically alter the paradigms that inform practice” (Isaac, Merriweather, & Rogers, 2010, p. 364)

Black Feminist Theory of bell hooks and Patricia Hill Collins. While Anna Cooper began Black feminist thought and is not considered an official transformational learning theorist, hooks (2015a, 2015b, 2015d) officially expanded Freire’s (1970/2010) social emancipatory transformative learning theory to include the needs of African American women. “Cooper, by many accounts is one of the first Black women to speak publicly from a Black feminist platform” (Rosser-Mims, 2010, p. 2). Cooper represents the first wave of black feminist consciousness during the abolitionist movement and hooks represents the second wave of black feminist thought during and after the civil rights movement (Rosser- Mims, 2010). hooks (2015a, 2015b, 2015d) believed that Freire’s (1970/2010) theory primarily focused on male liberation. She also believed that

the feminist movement did not address the needs of African American women (hooks, 2015a, 2015b, 2015d).

Collins (2000/2009) developed a Black Feminist critical social theoretical model using the intersections of race, gender, and class. “In the 1960s and 1970s, African American women activists confronted the puzzle of how their needs simply fell through the cracks of anti-racist social movements, feminism, and unions organizing for workers’ rights” (Collins & Bilge, 2016, p. 3). As a result, “many women of color sought a more inclusive reflection” (Isaac et al., 2010, p. 361) and intersectionality was used through Black feminist critical social theory to address these complex needs (Collins & Bilge, 2016). Despite serving as leaders in the communities and making significant contributions to meet these complex needs, the leadership of African American women is not recognized in classical or contemporary leadership theoretical models (Rosser-Mims, 2010). This theoretical framework is presented in more detail in a later section.

Black Feminist Pedagogy. Hooks (1994) describes the Black feminist classroom as a sacred and communal place and site of resistance.” My pedagogical practices have emerged from the mutually illuminating interplay of anticolonial, critical, and feminist pedagogies” (hooks, 1994, p. 10). She believes that the learning process should be democratic, exciting, flexible, open, and a place for learners to have voice and presence. She believes that facilitator and learners share responsibility for learning and this process includes listening, practicing compassion, and learning cultural codes (hooks, 1994). She believes that the spiritual well-being of both students and facilitators should be a focus. The experience should empower both students and teachers and encourage solidarity (hooks, 1994). “To teach in a manner that respects and cares for the souls of our students

is essential if we are to provide the necessary conditions when learning can most deeply and intimately begin (hooks, 1994, p. 113). In the next section, three empirical studies are presented using the Black feminist theoretical framework within the higher education context. These studies are relevant to this research study.

Empirical Analysis. In this section, three qualitative studies are presented using the Black feminist critical social theoretical framework with African American female participants in a higher education context and provide data relevant to the dissertation research. The first study is phenomenological research to explore the leadership experiences of African American women in a predominately white institution of higher education (Domingue, 2015). The study aims to fill a gap in the literature regarding the intersectionality of race, gender, and college student leadership. The college student leadership theory, social change model, and relational leadership model are reviewed and the researcher noted that these models “do not examine how structural and interpersonal oppression manifests as students develop individuals as leaders or within the groups in which they lead” (p. 454) and particularly the experiences of African American women as student leaders (Domingue, 2015). The purpose of the study was to examine the experiences of African American women as student leaders at predominately white institutions of higher education, outline the support systems and strategies used during leadership experiences while encountering oppression, and contribute recommendations to the college student leadership literature (Domingue, 2015).

The Black feminist theory and the history of African American female leadership was used to frame the study (Domingue, 2015). The history focused on “social construction of black families and community and women-centered networks and

mothering” (Domingue, 2015, p. 455). West African traditions of family and female leadership were also included. “African women were largely segregated to women-only spaces where they derived their own structures of power, leadership, and decision-making processes” (Domingue, 2015, p. 457). The literature was used as part of the analysis of the qualitative data collected from the study.

A snowball sampling method was used for a larger qualitative study and the sample for this study was 12 African American student leaders in which 50% were undergraduate and the remaining 50% were graduate students (Domingue, 2015). Semi-structured interviews were conducted using a question protocol and taped and transcribed using pseudonyms for confidentiality. The researcher also maintained a journal to document observations and document follow up questions for participants (Domingue, 2015). Open coding and thematic analysis was conducted to determine thematic codes and axial coding was conducted for inductive analysis and to determine the relationships among the themes, and to compare to literature and the proposed theoretical framework for African American female college student leadership (Domingue, 2015). This study focused on the following two themes from the five themes derived from the larger study: “response to interpersonal interactions with oppression and nurturing black women college student’s leadership” (Domingue, 2015, p. 459).

These two themes have subthemes that are relevant to the research study. Under the theme interpersonal interactions with oppression, the subthemes noted in the data and consistent with Black feminist theory are the following: stereotyping, microaggressions, racialized and gendered self-presentation expectations, and voicing and silencing (Domingue, 2015). Under the theme nurturing Black women college students’ leadership,

the subthemes noted in the data and consistent with Black feminist critical social theory and the historical analysis provided in the literature review for the research study are the following: mothering, teachers and educational leaders, historical recognition of Black women's leadership, women and people of color centered networks, mentoring, and White allyship (Domingue, 2015). Participants shared that formal and informal woman-centered spaces "taught them how to encourage others black women leaders, eased feelings of isolation on campus, and helped women to see that their individual oppression was actually connected to cultural and systematic oppression" (Domingue, 2015, p. 467). The adult education program in this dissertation study provided a woman-centered space for participants to connect their lived experiences with systemic oppression and to share coping strategies to overcome barriers and challenges. Recommendations were provided to encourage colleges to provide these spaces for networking and relationship and building, provide mentoring opportunities with leadership of the universities and peers, and provide informal education about the history of African American female leadership (Domingue, 2015). The proposed theoretical framework for African American female leadership was not clearly stated in the study but inferred by the themes and subthemes presented in the analysis section (Domingue, 2015).

The second study is a qualitative, ethnographic, and oral narrative research study of graduate school experiences of African American female graduate students using the Black feminist theoretical framework and part of a larger qualitative study (Robinson, 2013). The purpose of the study was to "explore the communicative strategies Black women graduate students use to get through their programs" (Robinson, 2013, p. 156). The researcher started the analysis using the following two themes: "Black women as

spoketokens and risks and consequences of talking back in the face of racial oppression” (Robinson, 2013, p. 155). Snowball sampling methods were used and the sample for this study was 11 African American female graduate students with two doctoral students, four master’s students, and three transitional graduate students (Robinson, 2013).

Interviews were conducted with the participants with duration of 45 minutes to six hours depending on the level of discussion directed by the participant (Robinson, 2013). The semi-structured interviews included questions about “support systems, role models, goals and purpose in pursuing a higher education, challenges, and academic accomplishments” (Robinson, 2013, p. 160). These interviews were taped and transcribed. Poetic narratives were developed based on the themes mentioned above. “Oral narrative research honors the experiential knowledge inherent in Black women’s ‘sense making’ through the power of the spoken word” (Robinson, 2013, p. 159). The study did not provide information on triangulation or member checks and procedures for developing the poetic narratives were not provided. Although only one data collection method was noted, the poetic narratives are extensive from the data collected.

The findings from the study indicated that the participants felt there was a responsibility to lead, institute change, educate, represent the community in White spaces, and to debunk stereotypes (Robinson, 2013). Internalized racism and stereotypes of educational inferiority, and being argumentative and confrontational were factors. Participants also expressed the pressures of within-group issues of resentment of jealousy amongst African American peers (Robinson, 2013). The higher education context was considered toxic and a space of oppression with a lack of representation, cultural competency, and few if any allies in power (Robinson, 2013). One participant shared that

“in an academic setting, I think the prevailing feeling from EVERYBODY is that Black people are just not as bright as anybody else” (Robinson, 2013, p. 171). This data is relevant to the research study in identifying potential barriers and challenges experienced as African American female graduate students. It also provides support for the Black feminist critical social theoretical model.

The third qualitative study is on the adult education experience of 12 African American female educators to examine their experiences “shared at The Black Women’s Gathering Place (BWGP), a non-traditional space where a diverse, intergenerational group of Black women engage with each other” (Howard, Patterson, Kinloch, Buckhead, & Randall, 2016, p. 756). The Black feminist theory and Pinar’s curriculum theory were used to frame the study. Data collections consisted of transcriptions of audio-taped sessions to conduct vignette analysis. The sessions were conducted with a semi-structured and thematic protocol with guiding questions and participants shared their lived experiences as the content and curriculum of the sessions (Howard et al., 2016). “The sharing of these experiences brings elements of the hidden curriculum into light” (Howard et al., 2016, p. 764).

This curriculum is considered to be a part of the African American woman’s being (Howard et al., 2016). “A Black woman’s curriculum is embodied. It travels with her, in and out of various spaces, and it influences and is influenced by her experiences within these spaces” (Howard et al., 2016, p. 765). These experiences in storytelling provided an opportunity to shape one another’s perspective on their daily microaggressions. This curriculum is evolving, negotiable, and mobile to travel to new spaces. “Through participation in collective recollection of past lived experiences, Liz

has the opportunity to consider new experiences she has as an individual outside the space in a novel way” (Howard et al., 2016, p. 765).

The informal format provides “a safe space for us to talk about the web of oppressions we encounter daily” (Howard et al., 2016, p. 766). Researchers believe this was an example of knowledge generation and ways of knowing that Black women use. They recommend that educators seek to understand the ontological orientation of students and value the lived experiences of students. They believe that this bodied curriculum encourages African American women to “explore their history, validate their knowledge, and center their concerns” (Howard et al., 2016, p. 766). This study was a vivid example of the dialogical production of knowledge informed by Black feminist thought.

Themes noted from the discussions included hegemonic ideology, coping strategies, and the types of communication used among the women (Howard et al., 2016). Hegemonic ideology of Sapphire and Matriarch images were often discussed in the groups. Coping strategies shared included silence and subconscious speech with looks of expression. The women utilized expressive communication patterns that include emotion (Howard et al., 2016). The overall curriculum was autobiographical in nature. “This act of re-entering and re-imagining through the practice of storytelling helps us, as Black women, to have resistance strategies to the web of oppression we encounter daily” (Howard et al., 2016, p. 766). In the next section, the Black feminist critical social theoretical framework is presented in more detail.

Black Feminist Thought and Critical Social Theory

Black feminist thought (BFT) represents the collective responses by African American women to oppression based on race, gender, sexuality, and class (Collins, 1998,

2000/2009). It represents a dialectical relationship between oppression and activism generating oppositional knowledge (Collins, 1998, 2000/2009). “This dialectic of oppression and activism, the tension between the suppression of African-American women’s ideas and all intellectual activism in the face of that oppression constitutes the politics of U.S. Black Feminist Thought” (Collins, 2000/2009, p. 6). BFT led to the development of critical social theory (Collins, 2000/2009), one of the theoretical frameworks applicable to the study because frameworks selected for research with African American women should be “theories for understanding the needs of African American women” (Howard-Hamilton, 2003, p. 20).

Dill (1979) applied dialectical analysis to the changing social ideology about African American womanhood and the role of work. She noted that the dialectical nature of black and white relations was necessary to identify contradictions in African American cultural norms and the dominant group’s patriarchal and deficit perspective about African American women. “By self-consciously applying the dialectical mode of analysis to the experiences of black women, we may make explicit the complex interaction of political, social, and economic forces in shaping the broad historical trends that characterize black women” (Dill, 1979, p. 48). This form of analysis is utilized as a tool in Black feminist critical social theory and is discussed throughout this section.

BFT represents a dialogical relationship where dialogue regarding lived experiences informs the collective response through social movements and community development leading to the empowerment of African American women (Collins, 1998, 2000/2009; hooks, 1990, 2015a, 2015b, 2015d). BFT is different from social justice effects because the aim is to reflect and rearticulate the efforts and consciousness of

African American women (Collins, 2000/2009). “Rather than raising consciousness, Black feminist thought affirms, rearticulates, and provides a vehicle for expressing in public a consciousness that quite often already exists” (Collins, 2000/2009, p. 36). The goal of this re-articulation is empowerment and generation of resistance to the intersecting oppressions (Collins, 2000/2009).

BFT is organic and dynamic (Collins, 2000/2009). As the contextual factors of oppression change, the responses must remain dynamic and inform resistance strategies (Collins, 2000/2009). “There is no essential or archetypal Black woman whose experiences stand as normal, normative, and thereby authentic” (Collins, 2000/2009, p. 32). The thinking process must continue to evolve (Collins, 2000/2009). In efforts to legitimize this oppositional knowledge, an epistemology and interpretive frameworks are used to develop critical social theory. Themes from BFT were used to inform this knowledge validation process (Collins, 2000/2009). In the next section, the interpretive frameworks of BFT are presented.

Interpretive Frameworks. Interpretive frameworks are used to analyze past and current lived experiences of African American women (Collins, 2000/2009). These frameworks are used to develop paradigms to analyze and interpret social phenomena. These paradigms are used to “reconceptualize all dimensions of the dialectic of oppression and activism” (p. 16), reclaim “Black women’s subjugated knowledge” (p. 16), and reinterpret and analyze “the works of individual U.S. black women thinkers who were so extraordinary that they did manage to have their ideas preserved” (Collins, 2000/2009, p. 16). This section includes the presentation of the following interpretive frameworks used in BFT: types of oppression, intersectionality of oppressions, control

strategies of oppression, collectivistic ideology of community work and activism, and the matrix of domination.

Types of Oppression. There are three types of oppression represented in BFT: economic, political, and ideological (Collins, 2000/2009). Economic oppression refers to the exploitation of African American female labor (Collins, 2000/2009). Political oppression represents the subordination of African American women through inequities in voting rights, access to run for political office, the criminal justice system, and education (Collins, 2000/2009). Ideological oppression represents society's use and attempts to normalize stereotypical images to control the psyche of African American women and society's perspectives of them (Collins, 2000/2009). "Within U.S. culture, racist and sexist ideologies permeate the social structure to such a degree that they become hegemonic namely seen as natural, normal, and inevitable" (Collins, 2000/2009, p. 7).

Intersectionality of Oppressions. Intersectionality describes the multiplicative aspects of being an African American woman (Collins, 2000/2009; Crenshaw, 1989; Davis, 2016; hooks, 1990, 2013, 2015a, 2015b, 2015d; King, 1988; MacKinnon, 2013; Rodgers, 2017). "Because the intersectional experience is greater than the sum of racism and sexism, any analysis that does not take intersectionality into account cannot sufficiently address the particular manner in which Black women are subordinated" (Crenshaw, 1989, p. 140). Davis (2016) emphasized that it is important to remember the history behind the development of the concept of intersectionality that is now used more universally beyond the context of the lived experiences of African American women. "I mention this genealogy that takes seriously the epistemological productions of those

whose primary work is organizing radical movements because I think it's important to prevent the term 'intersectionality' from erasing essential histories of activism" (Davis, 2016, p. 19). King (1988) was one of the first Black feminist researchers to use quantitative analysis to inform her perspective on the intersections of race, gender, and class oppressions (Collins, 1998). Her results indicated that "the relative significance of race, sex, or class in determining the conditions of black women's lives is neither fixed nor absolute but, rather is dependent on the socio-historical context and the social phenomenon under consideration" (King, 1988, p. 49).

There are three types of intersectionality: structural, political, and representational (Alexander-Floyd, 2012; Crenshaw, 1991; Rodgers, 2017). Structural intersectionality represents the intersection of society's subordination of African American women and the inequities they experience in their daily lives (Alexander-Floyd, 2012; Crenshaw, 1991; Rodgers, 2017). "Categories and stereotypes and classifications are authentic instruments of inequality" (Mackinnon, 2013, p. 1023). Political intersectionality represents the intersection of membership in two different marginalized groups that seek varying political agendas (Alexander-Floyd, 2012; Crenshaw, 1991; Rodgers, 2017). Representational intersectionality refers to the intersection of stereotypical images based on race and gender (Alexander-Floyd, 2012; Crenshaw, 1991; Rodgers, 2017) that "continuously exploit women of color in pay inequity, rigorous service assignments, and disillusionment of power structure in higher education and the fabric of American society at large" (Rodgers, 2017, p. 43).

Control Strategies of Oppression. These forms of oppression are managed by two strategic control strategies utilized by the dominant culture: segregation and surveillance

(Collins, 1998). The segregation efforts create public and private spheres of dominant and African American community life. Surveillance supports the power imbalance in society to sustain the various levels of oppression (Collins, 1998). “Being constantly watched ensured not only that African American women were included in the public sphere on the terms of the employee- low wages, poor working conditions, and no job security- but also that these same conditions weakened Black women’s ability to resist racial segregation” (Collins, 1998, p. 21). Despite the negative conditions, the segregation efforts “created the conditions for a Black public sphere, Black civil society, or Black community to emerge” (Collins, 1998, p. 19). These spaces provide opportunities to develop a collective response to the oppressions through resistance efforts (Collins, 1998).

Collective Ideology of Community Work and Activism. The collective response to these forms of oppression manifests in forms of community work and political activism (Collins, 1998, 2000/2009). Black women’s collective response is unique because they hold “outsider within” status (Collins, 1998, 2000/2009; hooks 1990, 2015a, 2015b, 2015d; Lorde, 1984/1995). For example, their spaces within white homes as domestic workers provided a unique perspective on oppression and informed resistance strategies (Collins, 1998). “Black women moved from their private households, through the space of Black civil society, through White-male controlled public space, into White-female managed family space, and back again” (Collins, 1998, p. 22). Although surveillance occurred constantly to monitor the power imbalance, African American women used their knowledge of the oppressor’s culture to develop institutions, communication networks, practices to challenge segregation and surveillance, and protection from surveillance within the Black public sphere (Collins, 1998). “Just as

fighting injustice lay at the heart of U.S. Black women's experience, so did analyzing and creating imaginative responses to injustice characterize the core of Black feminist thought" (Collins, 2000/2009, p. 15).

The history of community work and activism is categorized into three themes: racial solidarity, response to economic disadvantage, and moral and ethical principles often through the Black church (Collins, 1998). Racial solidarity represents efforts toward unity and development of positive ethnic identity through political activism (Collins, 1998). The collective response to economic disadvantage represents the structural analysis of the forces that sustain intergenerational disadvantage (Collins, 1998). This theme is relevant to the study and the history of community work and activism for adult education and career development for African American women presented in an earlier section of the literature review. The ethical framework is addressed in a later section.

The collective responses to oppression are diverse and are described as sources of oppositional knowledge (Collins, 1998, 2000/2009; hooks, 1990, 2015a, 2015b, 2015d). "Theorizing from outsider-within locations reflect the multiplicity of being on the margins within intersecting systems of race, class, gender, sexual, and national oppression, ever as such theory remain grounded in and attentive to real differences in power" (Collins, 1998, p. 8). A more detailed discussion about power is in a later section. Collins (2000/2009) refers to African American women as intellectuals that includes women within and outside of the academy. "Whatever African-Americans created in music, dance, poetry, painting, etc., it was regarded as testimony, bearing witness, challenging racist thinking which suggested that black folks were not fully human, were uncivilized" (hooks, 1990, p. 105). African American women's lived experiences

contribute knowledge to BFT (Collins, 2000/2009, 1998). “Only African-American women occupy this center and can ‘feel the iron’ that enters Black women’s souls, because while U.S. Black women’s experiences resemble others, such experiences remain unique” (Collins, 2000/2009, p. 39).

The community efforts led to personal advocacy for specific needs of African American women despite pressure to make resistant responses to sexism a secondary priority (Collins, 2000/2009). As participation increased in the feminist movement, these collective responses expanded the definition of oppression to include gender within and outside of the community. “Within this interpretive framework, fighting on behalf of freedom and social justice for the entire Black community was, in effect, fighting for one’s own personal freedom” (Collins, 1998, p. 27).

Matrix of Domination. The matrix of domination represents the synergistic interaction of the following four domains of power: structural, disciplinary, interpersonal, and hegemonic (Collins, 2000/2009). The interactions of domains, contexts, intersecting oppressions, and collective and individualistic responses generate a complexity that manifests in both the organization of domination and resistance responses. The level of intersecting oppressions, the nature of the dialectical relationship between oppression and activism, and the subjective relationship between domination and individual agency vary within each context of domain of power (Collins, 2000/2009). The shape of domination is dynamic and changes based on individualistic and collectivistic responses to intersecting oppressions. The matrix of domination operates at a national and transnational level and impacts women of African descent at significant levels (Collins, 2000/2009).

Structural Domain. The structural domain of power represents the organization of oppression and is comprised of the long term social policies and institutions that oppress African American women (Collins, 2000/2009). The goal of these policies is to ensure that African American women are treated as second class citizens. This domain is systemic in nature with a massive scope that is often difficult to transform at both the individual and collective levels of resistance (Collins, 2000/2009). Resistance strategies are focused on policy changes at the institutional level to generate transformation over time (Collins, 2000/2009).

In Davis' (2016) comparative analysis of domination in Ferguson and Palestine, she provides a current example of the structural domain of power through the lens of structural policies of the police. "What is the connection between the way the US police forces train and are armed and Israeli police and military....So when you popularize that, encourage people to think about that.....*in a global way*" (Davis, 2016, p. 20). She stresses that it is important for responses to be framed in a global context. "So as you are organizing against police crimes, against police racism, you always raise parallels and similarities in other parts of the world" (Davis, 2016, p. 20).

Disciplinary Domain. The disciplinary domain of power aims to manage oppression by utilizing institutional practices and bureaucracy to both produce and conceal the effects of oppression at the various intersections (Collins, 2000/2009). This management process seeks to control African American women as both employees and recipients of services. For example, the bureaucracy of social welfare services uses disciplinary power by ensuring that the administrative process is laborious at the workforce level and not client centered at the recipient level (Collins, 2000/2009). "The

goal is the same-creating quiet, orderly, docile, and disciplined populations of Black women” (Collins, 2000/2009, p. 299). Surveillance is a significant feature of this domain. Resistance strategies often require outsider-within positioning to conduct surveillance of the institutions, reallocate resources to meet humanistic needs, and change policies to reduce inequities (Collins, 2000/2009). This type of resistance requires innovative methods to keep efforts under the radar and often require women to avoid naming the oppression they are resisting (Collins, 2000/2009).

Interpersonal Domain. The interpersonal domain of power represents how African American women can consciously or unconsciously contribute to the oppression of others (Collins, 1998, 2000/2009; hooks, 1990, 2015a, 2015b, 2015d). “We all have the capacity to act in ways that oppress, dominate, wound” (hooks, 2015d, p. 21). If hegemonic ideologies are internalized, this may influence thinking and actions towards other African American women (Collins, 1993, 1986, 2000/2009; Farinde, 2012; Harris-Perry, 2011; hooks, 1990, 2015a, 2015b, 2015d; Reynolds-Dobbs, Thomas, & Harrison, 2008). Individuals may adapt the dominant group’s ways of knowing and reject African American collective standpoints and levels of consciousness (Collins, 2000/2009). This internalization may serve as a coping strategy and create blinders to personal efforts that subordinate other African American women (Collins, 2000/2009). “Committed cultural critics- whether white or black, scholars or artists- can produce work that opposes structures of domination, that presents possibilities for a transformed future by willingly interrogating their own work on aesthetic and political grounds” (hooks, 1990, p. 55). Hooks (2015d) reminds us that we must find “the potential oppressor within” (p. 21) to rescue the “potential victim within” (p. 21). She recommends that as we critique

ourselves we review oppression within our families and interpersonal relationships to challenge and transform the self (hooks, 2015d).

African American women have their own unique intersections and may focus their resistance efforts on those intersections that are more salient to their personal experience and discount other types of oppression (Collins, 2000/2009). “Each individual derives varying amounts of penalty and privilege from the multiple systems of oppressions which frame everyone’s lives” (Collins, 2000/2009, p. 306). Individual narratives and biographies generated from lived experiences within this domain of power generates both interconnections and contradictions (Collins, 2000/2009). “A matrix of domination contains few pure victims or oppressors” (Collins, 2000/2009, p. 306).

Hegemonic Domain. The hegemonic domain of power represents the link between the social policies and represents the link between the institutions, their bureaucratic practices, and interpersonal interactions (Collins, 2000/2009). The management of ideology that includes negative stereotypical images and myths about African American women coupled with a generation of dominant group cultural beliefs to justify oppression serve as the glue between these other domains of power. “Hateful stereotypes are the tools that build the crooked room. They have tangible consequences when policymakers, acting on assumptions informed by these myths, make choices that disproportionately affect black women’s lives” (Harris-Perry, 2011, p. 49). This domain is often reinforced when the ideology is supported by both elite and oppressed groups and if internalization of this ideology and culture is maintained by African American women (Collins, 2000/2009). “The significance of the hegemonic domain of power lies in the ability to

shape consciousness via the manipulation of ideas, images, symbols, and ideologies” (Collins, 2000/2009, p. 304).

For example, hooks (2013) critiques the representation of First Lady Michelle Obama as only a nurturer and only focused on her family to counter the feminist imagery of Hillary Clinton. She believed this representation was aligned with hegemonic ideology that African American women can only be seen as nurturers and caretakers and not as powerful women (hooks, 2013). It creates a hegemonic ideology that says that “a woman in the White House as wife and mother could not also be progressive and politically powerful in every other way” (hooks, 2013, p. 61). Hooks (2013) also critiqued the timing of the release of the movie *The Help* at a time when we have the first African American First Lady to support this imagery of African American women as caretakers even when a Black woman in the White House who is called “mom in chief” (p. 60) has the same credentials as Hillary Clinton. Hooks (1990) also stresses that “television is one of the primary propaganda machines” (p. 73) that shapes consciousness and these representations of Michelle Obama have been infused in the media for eight years. We welcome the counter-hegemonic narrative now that she can shape her own identity outside of the spotlight of the First Lady position. As book deals are announced in 2017, the post-White House narrative is just beginning.

Resistance strategies require both rejecting these hegemonic images and ideas and producing counter-hegemonic knowledge that manifests in transformation of both individual and collective consciousness (Collins, 1998, 2000/2009; hooks, 1990, 2015a, 2015b, 2015d). This transformation process includes generating new self-definitions and igniting self-empowerment. Self-empowerment requires that African American women

reclaim their social placement in contexts such as mass media, the family, the community, the school, and the church (Collins, 1998, 2000/2009; hooks, 1990, 2015a, 2015b, 2015d). They must use their self-definitions to inform their thinking and actions so that it is counter to preconceived expectations based on these hegemonic ideas and images. This transformed level of consciousness is dynamic and in constant evolution and negotiation (Collins, 1998, 2000/2009; hooks, 1990, 2015a, 2015b, 2015d).

BFT represents both the dialectical and subjectivity approaches to the transformation of consciousness (Collins, 1998, 2000/2009; hooks, 1990, 2015a, 2015b, 2015d). The dialectical approach represents the collective efforts of resisting oppression. The collective responses foster group solidarity, define collective standpoints, enhance collective consciousness, and create oppositional knowledge that contributes to BFT (Collins, 2000/2009). The subjectivity approach represents resistance through individual agency to resist domination. These individual efforts may appear as invisible but produce transformation as part of the collective efforts. Individual agency includes both the generation of ideas and the execution of actions (Collins, 2000/2009). These efforts define individual standpoints, produce coping strategies, enhance individual consciousness, develop individual perspectives about intersecting oppressions, and produce unique narratives about daily lived experiences (Collins, 2000/2009). “Each individual has a unique and continually evolving personal biography made up of concrete experiences, values, motivations, and emotions” (Collins, 2000/2009, p. 304).

The oppositional knowledge generated at the collective level serves as a cultural context to provide concepts to frame thinking and actions and to give meaning to those unique biographies (Collins, 2000/2009). This knowledge is hard for dominant groups to

manipulate. In efforts to make the controlling process more efficient, the hegemonic domain is used to attempt to substitute this subjugated knowledge with the dominant group's specialized knowledge that is used to justify and maintain power (Collins, 2000/2009). This power, they seek to maintain, represents "an intangible entity that circulates within a matrix of domination and to which individuals stand in varying relationships" (Collins, 2000/2009, p. 292).

This matrix of domination is unique for each African American woman based on her own overlapping intersections (Collins, 2000/2009). "No two individuals occupy the same social space; thus, no two biographies are identical" (Collins, 2000/2009, p. 304). Resistant strategies must mirror this same level of complexity. As oppositional knowledge is generated by the collection of these individual lived experiences, BFT scholars use this subjugated knowledge to create new knowledge to resist hegemonic ideologies, negotiate critical consciousness, rearticulate group standpoints, and produce conceptual tools to be used to generate meaning of these evolving oppressions (Collins, 2000/2009). "The core themes, interpretive frameworks, and epistemological approaches of Black feminist thought can be highly empowering because they provide alternatives to the way things are supposed to be" (Collins, 2000/2009, p. 305). In the next section, the epistemological framework of BFT is presented.

Epistemological Framework of BFT. The BFT epistemological framework serves four purposes: to distinguish BFT from other scholarly inquiries, to assess knowledge generated from BFT, to clarify assumptions, and to highlight the power dynamics of the legitimation of knowledge (Collins, 1998). This discussion will include the following sections: types of knowledge, types of knowing, modes of knowing,

knowledge claims assessment process, ethical frameworks, agents of knowledge, and empirical analysis. This epistemological framework is considered an epistemology for empowerment and outlines how BFT contributes to critical social theory (Collins, 1998).

Types of Knowledge. Outsider-within locations and segregated spaces generate a unique migration process (Collins, 1998) for African American women as agents of knowledge (Collins, 1998, 2000/2009; hooks, 1990, 2015a, 2015b, 2015d). This flowing movement provides unique perspectives and stimulates creativity. This fluid movement lends to a flexible epistemological frame for BFT (Collins, 1998). This fluidity opens possibilities to “critically use selected ideas from knowledges generated” (p. 235) from other groups and disciplines (Collins, 1998). “Situating Black feminist thought as discourse and practice in relation to other discourses and their practices highlights the importance of moving through multiple contexts” (Collins, 1998, p. 236). The movement within these segregated spaces and outsider-within locations contradicts assumptions of subordination as African American women create oppositional knowledge within these spaces (Collins, 1998). Within BFT, there is a dialectical relationship between the knowledge that supports oppression and the oppositional knowledge that supports Black feminist concerns (Collins, 2000/2009). “Patterns of whose knowledge counts, whose is discredited, and which standards are used to determine the difference encompass much more than logical consistency or empirical verification, the hallmarks of traditional epistemology” (Collins, 1998, p. 198).

Types of Knowing. BFT epistemology is experiential and collective lived experiences serve as a criterion of meaning and credibility (Collins, 2000/2009). African American women claim authority to their individual lived experiences with racism,

sexism, classism, and heterosexism and individual agency to fight these oppressions and serve as agents of knowledge (Collins, 1998, 2000/2009; hooks, 1990, 2015a, 2015b, 2015d). Knowledge and wisdom represent two types of knowing in BFT. Wisdom represents the collective knowledge, often shared in the private sphere, passed on by generations to ensure survival (Collins, 2000/2009; hooks, 1990; Sheared, 1994). Lived experiences create oppositional knowledge that contains both reactions to oppression and strategies for change within the contextualization of power dynamics (Collins, 1998, 2000/2009; hooks, 1990, 2015a, 2015b, 2015d; Sheared, 1994). “This explicit contextualization allows me to broaden my epistemological analysis beyond questions of truth” (Collins, 1998, p. xix). As a result, there is a multiplicity of truths within oppositional knowledge (Collins, 1998).

Modes of Knowing. In BFT, the socialization process serves as the process of knowing and African American women are referred to as connected knowers (Collins, 2000/2009). Knowledge is acquired through the body and spaces it occupies and through relationships with people passing beyond it (Collins, 2000/2009). “Women felt that because knowledge comes from experiences, the best way of understanding another person’s ideas was to develop empathy and share the experiences that led the person to form those ideas” (Collins, 2000/2009, p. 277). Wisdom helps to bridge knowledge to survival. “Stories, narratives, and Bible principles are selected for their applicability to the lived experiences of African Americans and become symbolic representations of a whole wealth of experience” (Collins, 2000/2009, p. 276-277). Empathy and sharing experiences helps to sustain this community of connected knowers (Collins, 2000/2009).

Knowledge Assessment and Validation. In efforts to assess knowledge claims and validate knowledge, it requires a deconstructing process to expose the culturally constructed conception of African American women (Collins, 2000/2009; Sheard, 1994). We must first acknowledge the suppression of BFT. “The economic, political, and ideological dimensions of U.S. Black women’s oppression suppressed the intellectual production of individual Black feminist thinkers” (Collins, 2000/2009, p. 15). This requires a reconceptualization of the history of African American female activism through the BFT theoretical framework. The positivism and postmodern research approaches that focus on reason and universal truths are not appropriate for assessing and validating knowledge claims in BFT (Collins, 2000/2009). Positivism and social science research require objects and Black women have often been considered objects based on stereotypical images and assumptions to test racial or gender differences (Collins, 2000/2009).

Hooks (1990) acknowledges the absence of African American female presence in postmodern scholarship which focuses more on African American men. She is also concerned that, although postmodern research has made the discourse of otherness legitimate knowledge in the academy, this discourse is not generated by and for the consumption those living on the margins (hooks, 1990). Postmodern scholarship “still directs its critical voice primarily to a specialized audience that shares a common language rooted in the very master narratives it claims to challenge” (hooks, 1990, p. 25). She stresses that it is important to have works generated for the masses (hooks, 1990). She believes that cultural production needs an audience and the field of postmodern theorists and critics serve as an audience to write more black intellectuals into the

discourse. “It means that critics, writers, and academics have to give the same critical attention to nurturing and cultivating our ties to black community that we give to writing articles, teaching, and lecturing” (hooks, 1990, p. 30).

The positivist and postmodern research process does not consider the power relations and societal dynamics that have created these social constructions of identity and meaning (Collins, 2000/2009). “Reclaiming Black feminist intellectual traditions involves much more than developing Black feminist analyses using standard epistemological criteria” (Collins, 2000/2009, p. 18). The criteria and discourse must be challenged (Collins, 2000/2009). The dialogical relationship between social movements and lived experiences demonstrate the knowledge process from thought and strategies to action (Collins, 2000/2009).

Artists, musicians, scholars, and activists serve as intellectuals to contribute to BFT (Collins, 1998). “The contours of Black women’s ‘voice’ are simultaneously confrontational (in response to different interests) and collaborative (in response to shared interests)” (Collins, 1998, p. 238). This dialogue aims to construct truth with multiple voices in the context of power relations (Collins, 1998). “This is an intervention. A message from that space in the margin that is a site of creativity and power, that inclusive space where we recover ourselves, where we move in solidarity to erase the category colonized/colonizer” (hooks, 1990, p. 152).

Currently, we are seeing more agents of counter-hegemonic knowledge share their work from various mediums. In 2015, Sandra Bland was an agent of knowledge sharing her views on police brutality through social media and was a victim to this very issue. Her death raised awareness to her knowledge she shared and the need to recognize that

African American women are also victims to police brutality which started the national *Say Her Name* campaign to remind the community that the discourse was not recognizing the impact on African American women and girls. In 2016, the release of Beyoncé's *Lemonade* and Solange's *Seat at the Table* provided responses to hegemonic ideology and intersecting oppressions experienced by African American women daily and have opened the door for more voices to come to the surface about the current situation of African American women. In 2017, the release of *Hidden Figures*, as a book and movie, raised awareness to the numerous African American scientists that have worked behind the scenes to bring progress in the space sciences. This knowledge has now opened the door to more research and knowledge about African American women who have pioneered in other fields behind the scenes. In the next section, the ethical frameworks of BFT are presented.

Ethical Frameworks. Collins (1998) outlines two ethical frameworks to serve as the moral and ethical authority of BFT: ethics of caring and accountability (Collins, 1998). “Using this understanding of the connections between deep caring, moral authority, and freedom struggles for justice creates a dramatically different political and intellectual ethos for African American women (Collins, 1998, p. 246). BFT includes a history of spirituality that invokes a deep feeling to what is right for mankind (Collins, 1998; hooks, 1990). “Defined as a collective expression of deep feeling that occurs within an overarching moral framework, spirituality remains deeply intertwined with justice in Black women’s intellectual history (Collins, 1998, p. 244). Katie Cannon’s (1995, 1988/2006) ethical model is used as a foundation for the development of the ethical framework for BFT and presented in the next section.

Cannon's Womanist Ethical Model. Cannon (1988/2006, 1995) developed an ethical model that served as counter-hegemonic response against the dominant ethical models that included hegemonic ideology about African American women with themes of racism and sexism that supported Christian imperialism. "White Supremacy is the Trojan horse within organized Christianity, undermining and subverting the liberating news of the gospel" (Cannon, 2008, p. 131). This model was not considered appropriate for African American women because it supported the myth of meritocracy and assumed that all individuals had freedom and autonomy (Cannon, 1988/2006, 1995; Collins, 1998). The dominant ethical models also include ideology about the forms of worship in the Black community and placed judgment on the individuals within that community without acknowledging the societal forces creating intersecting oppressions (Cannon, 1988/2006, 1995). "For example, dominant ethics makes a virtue of qualities that lead to economic success- self-reliance, frugality, and industry. These qualities are based on an assumption that success is possible for anyone who tries" (Cannon, 1995, p. 58). Cannon's (1988/2006, 1995) womanist ethical model also addressed the patriarchy within the Black Church that oppressed Black women pursuing leadership positions who served as the backbone of the church and were forced to create what Gilkes (2011a) calls "'A Woman's Church within the Church'" (p. 365). "When we say 'Black Church' we must consciously embrace the fact that networks of women and the support systems that women have created comprise the Black Church" (Gilkes, 2011a, p. 364).

Biblical Contradictions. Cannon (2008) outlines two contradictory ethical concepts due to the transatlantic slave trade and colonialism: "the missiologic of imminent parousia and the theologic of racialized normativity, embedded within the

literature of slavrocacy” (p. 128). She stressed that these concepts distorted Christian principles to portray the White Christian imperialists as natural masters and enslaved Africans as natural slaves (Cannon, 2008). This ideology was used as a “rhetorical weapon” (p. 129) to support Christian imperialist missions to Africa to convert Africans and take their land (Cannon, 2008). The missionary focus provided permission to “the imperialists to use whatever force was necessary- murder, starvation, rape, disease, physical exhaustion, and slavery in perpetuity- in order to rescue inferior benighted brethren, identified as heathens, savages, infidels, pagans, and enemies of Christ” (Cannon, 2008, p. 130). Gilkes (2001b) notes that there is a biblical revolution to resurface the African politics of Jesus in identifying the biblical contradictions and using an African hermeneutic to build African theology. This womanist ethical movement coupled with the biblical revolution “reflects the emergency confronting the cultures and societies of Africa with linguistic and ideological precision” (Gilkes, 2001b, p. 63). Cannon (2008) describes the evolving counter-hegemonic efforts in rebuilding the image of Jesus. “From this centuries-long reimaging of Jesus emerged a beautiful, redemptive, black liberation theology” (Cannon, 2008, p. 134).

Spiritual Healing. The Womanist liberation theology serves to heal the nation and revive the spiritual foundations of African American women and men (Gilkes, 2001a). “We must be willing to embrace the benefits of embodied multiculturalism in order to address effectively, with seriousness and persistent strategies, the dismantling of hierarchal, mechanistic patterns of racist misogyny that justify the logic and legitimacy of oppression, systematic domination” (Cannon, 2016, p. 120). Cannon’s (1995, 1988/2006) research, outlined in detail in the empirical analysis, established a historiographical

foundation analyze the historical context of the role of African American in the church and moral foundations outlined in literature works by African American women. This work is continued by womanist scholars to develop a “historiographic matrix” (p. 138) to “codify wisdom spoken from mouth to ear, into the visible but silent thoughts written on the page” (Cannon, Johnson, & Sims, 2005, p. 139). Various resources from biblical stories about women, the stories of activists, rap music, and hip-hop culture are used to uncover mythic memories (Cannon et al., 2005). “Bringing front and center the oral cultures bequeathed to us, especially those voices and persons whom power brokers have hounded into silence, rendered invisible, or considered exceptional because of their inherent critique of binary categories of racialized societal structures” (Cannon et al., 2005, p. 138).

Ethic of Caring. Collins (1989) outlines three components of the ethic of caring: individual expression, emotion, and empathy. Individual expression is supported by a spiritual perspective that the divine spirit is embodied in everyone. “Rooted in a tradition of African humanism, each individual is thought to be a unique expression of a common spirit, power, or energy expressed by all life (Collins, 1989, p. 766). Barnes (2015) conducted a comparative analysis of religious experiences of African Americans and Irish Americans as exiles in the US. Her research noted that expression through song was significant and includes that expression of emotion. For African Americans, “the practical and transcendent nature of spirituals also tapped into cultural capacities at their disposal” (Barnes, 2015, p. 303). “The community, the flock of God, is the place in which the Spirit is free to express itself in all of its voices and with its many and diverse truths” (Dodson & Gilkes, 1995, p. 536). Collins (1989) uses the example of the Black church service as

an example of the interaction of these components and the dialogic nature of BFT to assess knowledge claims. “The sound of what is being said is just as important as the words themselves in what is, in a sense, a dialogue between reason and emotions” (Collins, 1989, p. 767).

Spirits and Saints. Hooks shared a (1990) cultural critique of *The Autobiography of Malcolm X* that provides an example of the role spirituality plays in the quest for liberation. She focuses on his spiritual awakening and highlights the counter-hegemonic perspective of dehumanization and its impact on the spirit (hooks, 1990). She describes his period of imprisonment as well as rejection from the Nation of Islam as his “dark night of the soul” (hooks, 1990, p. 87) that increased his “spiritual humility” (p. 87). “Reading Malcom’s autobiography as a narrative of spiritual quest, his spiritual anguish, occasioned by the loss of faith, can be viewed as part of the initiation a seeker undergoes before he achieves spiritual enlightenment” (hooks, 1990, p. 86). She highlights that this quest emphasizes that spiritual power is not located in just one person (hooks, 1990).

As black women work collectively for liberation, this divine power is embodied by many (hooks, 1990; Sheared, 1994). “It is this renewal of spiritual commitment combined with an everabiding commitment to radical political change, the liberation of black people, that readers witness at the end of *The Autobiography*” (hooks, 1990, p. 87). As we discuss unique social spaces embodied by Black women, this power of spirituality enables them to use their individual agency to make change (hooks, 1990). “On this path one learns that an entire room is a space to be created, a space that can reflect beauty, peace, and a harmony of being, a spiritual aesthetic. Each space is a sanctuary” (hooks, 1990, p. 104). Hooks (2013) emphasizes the importance of the practice of compassion,

love, forgiveness, and reconciliation. “It is our empathy with folks who are not like ourselves that breaks down barriers and allows bonds of connection to be formed” (hooks, 2013, p. 150).

Ethic of Love and Hospitality. Dodson and Gilkes (1995) emphasize the ethic of love and hospitality as an extension of the ethic of care. “In the process, an ethic of love and an emphasis on hospitality emerge, especially in the sharing of food, which spill over into the larger culture” (Dodson & Gilkes, 1995, p. 520). There is a focus on the spirit as part of this ethic. “Throughout the Americas, the Spirit or the spirits require work or service on the part of the believers (Dodson & Gilkes, 1995, p. 526). This hospitality is surrounded by the concept of sharing food as a community. “The consumption of real meals takes place in a ritual place, further reinforce the importance of food and shared meals as part of the remembering of community and the embodying of the spirit” (Dodson & Gilkes, 1995, p. 529).

Hooks (2013) also expands the ethics of caring to an ethics of love overarching with the “care, commitment, knowledge, responsibility, and trust” (p. 195) as underlying factors. She describes love as “the force that empowered folks to resist domination and create new ways of living and being in the world” (hook, 2013, p. 195). She emphasizes self-love to enhance self-esteem and prevent self-hate (hooks, 2013). “To make self-love primary as a black person in white supremacist culture is a choice that automatically engages one in counter-hegemonic political resistance” (hooks, 2013, p. 195). She notes that internalized racism often prevents some Black people from loving themselves and manifests itself in self-destructive ways (hooks, 2013). She highlights the transformative nature of the practice of love that can help us claim democracy within a culture of

domination by denying a consciousness of victimhood and embracing the choice to love as a form of resistance (hooks, 2013). “Irrespective of our status and station in life we can choose love; we can choose to leave dominator thinking behind” (hooks, 2013, p. 199).

Ethic of Accountability. Collins (1989) describes this ethic as it pertains to assessment of knowledge claims and being accountable which includes evaluating “character, values, and ethics” (p. 769). However, this ethic is expanded by womanist theologians that describe mutual responsibility that connects with the ethic of caring (Beauboeuf-Lafontant, 2002; Cannon et al., 2005; Thompson, 1998). Cannon et al., (2005) encourages the building of “communities of accountability” (p. 139) to ensure that our actions do not perpetuate oppression within our families and community due to internalized racism and sexism. Beauboeuf-Lafontant (2002) shares how the traditions in West Africa was a collective effort in the nurturing of families. “These women viewed the maternal as a profound commitment to the well-being and survival of black children and black people” (Beauboeuf-Lafontant, 2002, p. 76). She also refers to this as an ethic or risk that includes the interdependence on one another and the mutual responsibility to fight for justice with “a concept of self that is part of rather than apart from other people” (Beauboeuf-Lafontant, 2002, p. 81). She refers to the history of African American women in education serving as other mothers and recognizing that as they share knowledge, they have a responsibility to nurture and empower (Beauboeuf-Lafontant, 2002). Thompson (1998) relates this “responsibility to family, church, and community” (p. 536) as a “pragmatic vision of the possible while changing what is possible is also part of that vision, survival is at times a more pressing concern” (p. 536).

Moral Power of the Narrative. Thompson (1998) refers to the storytelling and sharing of lived experiences as opportunities for communal truth sharing and opportunities to reshape experience to unveil what is unknown. “The power lies in the resonance and familiarity of a story, its capacity to describe what we know or believe” (p. 537) and “the power of a story lies in its rich complexity and its capacity to show us things we never saw before” (Thompson, 1998, p. 537). The dialogical nature of BFT recognizes African Americans as agents of knowledge and this combined with this moral power would acknowledge them as moral agents. “Authors calling out recognition and empathy when the stories that are told resonate with others’ experience” (Thompson, 1998, p. 538). Womanist scholars continue to develop the African American female matrix of ethics that continues the decentering process of recognizing the moral agency of those living on the margins. In the next section, the empirical analysis of Cannon’s research (1995, 1988/2006) forming the foundation of the ethical framework for BFT is presented and is a great example of the moral power of the narrative.

Empirical Analysis. Cannon (1988/2006) conducted a qualitative study to “show how Black women live out a moral wisdom in their real-lived context that does not appeal to the fixed rules or absolute principles of the white-oriented, male structured society” (p. 4). Historical data was collected from black female literature to conduct thematic analysis. This analysis included historical analysis of context as “Black women have found themselves as moral agents” (p. 6), “the moral situation of the Black woman in the twentieth century” (p. 7), and analysis of the validity of Black female literature as a source to “understanding the ethical values Black women have created and cultivated” (Cannon, 1988/2006, p. 7).

The literature of Zora Neale Hurston was analyzed as well as the theological works of Howard Thurman and Martin Luther King, Jr. Hurston was selected to conduct an examination of her life and body of work to identify a “a matrix of virtues expressed” (Cannon, 1988/2006, p. 8). She was selected because Cannon (1988/2006) considered her “as the most prolific Black woman writer in America from 1920 to 1950” (p. 8) and her “life and literature are paradigmatic of Black culture and Black women’s lives” (p. 8), and she was considered a “concrete frame of reference to understand the Black woman as a moral agent” (p. 12). The analysis work of Thurman and King was conducted to identify “key themes which correlate with the situation of oppressed people” (p. 9) and to “present their grounding for moral agency which can serve to broaden ethical adequacy in the Black community” (Cannon, 1988/2006, p. 9). These theologians were selected because their work “provides the most relevant theological resources for deepening moral wisdom in the Black community” (Cannon, 1988/2006, p. 9).

Cannon (1988/2006) noted that most of Hurston’s fictional characters demonstrated “quiet grace” (p. 125) and accountability without fear or anger towards life circumstances. “‘Quiet’ is the qualifying word describing grace as a virtue in the moral agency of Black women. ‘Quiet’ acknowledges the invisibility of their moral character” (Cannon, 1988/2006, p. 125). Her characters demonstrated inner strength and resiliency in responding to their oppressive circumstances. She describes their moral power as “that which allows Black people to maintain a feistiness about life that nobody can wipe out, no matter how hard they try” (Cannon, 1988/2006, p. 104). She describes Hurston “as an unctuous moral agent” (Cannon, 1988/2006, p. 105) and describes this unctuousness as a “quality of steadfastness, akin to fortitude, in the face of formidable oppression that

serves as the most conspicuous feature in the construction of Black women's ethics" (Cannon, 1995, p. 92). As Hurston faced the intersecting oppressions of racism, sexism, and classism, she "learned to look at the world with her own eyes, form her own judgments and demythologize whole bodies of so-called social legitimacy" (Cannon, 1988/2006, p. 105).

The analysis of King's theological works noted themes of pragmatism, self-actualization, interdependency, mutual responsibility for justice, and unconditional love (Cannon, 1988/2006). King demonstrated in his works and life that one should love their enemies. "Agapic love gives natural relations divine significance and value. *Agape* is understanding and creative, redemptive goodwill for all people" (Cannon, 1988/2006, p. 165). He believed that love and justice are interdependent. "King believes that love fused with justice and undergirded with constructive coercive power is the ultimate solution to the problem of evil" (Cannon, 1988/2006, p. 24). His view of *imago dei* is that "Black women have the divine right 'to be treated as ends and never as mere means'" (Cannon, 1988/2006, p. 163).

The analysis of Thurman's theological works noted themes of love, reconciliation, justice, mystical consciousness, and responsibility (Cannon, 1988/2006). "In illuminating the nature of God and the moral responsibility of humans, Thurman's ethics move in two concentric circles. The compact inner circle is the mystical religious experience and the surrounding supervening circle is the inherent relatedness of inclusive community" (Cannon, 1988/2006, p. 21). His works focused on the personal relationship with God and responding to His divine love (Cannon, 1988/2006). "The community creatively

intersects the renouncement of evil deeds with a pronouncement of forgiveness for the doers of such deeds” (Cannon, 1988/2006, p. 165).

Reconciliation is needed within relationships and with the dominant group who manages the intersecting oppressions (Cannon, 1988/2006). “The mystical experience with God provides resources which order, focus, and define precepts and actions which can be used to transform socio-political structures that denigrate and inhibit the realization of wholeness that God brings to all life” (Cannon, 1988/2006, p. 21). The focus on the mystical experience highlights the divine power that already lies in the Black women. “The standpoint of Thurman’s ethics, the mystical experience awakes and makes explicit what is already there in the depths of each person” (Cannon, 1988/2006, p. 168-169).

Overall, this research is relevant to the study as spirituality may be a coping strategy used by the participants. The methodology is informed by the ethics of care, love, and accountability. The informal and supportive format represents the ethics of care and love by providing an empowering experience that provides a space for expression, emotion, and empathy. The learning activities for the study include a dialogical method to build a community of mutuality and accountability that minimizes power dynamics or oppressive behavior. The researcher fulfilled the role of participant and participated in the discussions that were led by the participants in sharing their barriers, challenges, and coping strategies in their career development process.

Agents of Knowledge. In addition to the definition of Black feminist intellectuals discussed earlier, the positioning of African American women as researchers serves an important role as agents of knowledge (Collins, 1998). Their presence and contributions

to scientific knowledge help to change the assumptions of difference as discussed earlier. “By their presence, Black women transgress and change the very boundaries of what constitutes the discipline” (Collins, 1998, p. 105). Their presence within the academy requires innovative methods to change the power dynamics of legitimated knowledge (Collins, 1998). “Drawing strength from both the civil rights and Black power movements, their scholarship demonstrated a new insider critique of sociological knowledge” of race (Collins, 1998, p. 111). These critiques were conducted using scientific tools used to evaluate knowledge and previous sociological knowledge was questioned and engaged in a trans valuation process for recontextualization for the generation of new meanings (Collins, 1998). “Black women sociologists often sought to redefine constructs originally developed within a context of discovery that included only White men” (Collins, 1998, p. 112). Strategies included the replication of studies with African American female samples using the same scientific tools to legitimate knowledge and as African American women gained more authority and access to conduct research specific to the needs of African American women (Collins, 1998).

Empirical Analysis. Joyce Ladner (1971/1995) was the first sociologist to focus on the specific lived experiences of African American women (Collins, 1998). This study provided empirical analysis for the epistemological and interpretive framework of BFT. Ladner’s (1971/1995) experience as an African American woman and sociological researcher highlights the generation of subjugated knowledge and new knowledge to inform the practices of research with African American women (Collins, 2000/2009).

In reflecting on the twenty-five years since I first began to conduct research on black women, I realize it was within the context of the civil rights movement that

many of my ideas had been shaped; that it had shaped much of my own biography which influenced my perspective and the way in which I came to view and understand the subjects in my study (Ladner, 1971/1995, p. x-xi.).

Ladner (1971/1995) conducted a mixed methods ethnographic study over four years with a sample of 30 girls selected from a housing project and the surrounding local community in St. Louis, MO. It was considered one of the worst living communities in St. Louis due to crime and deplorable conditions and described as a prison (Ladner, 1971/1995). The methods of data collection included interviews taped and transcribed, participant observations, and assessment using the Thematic Apperception Test (Ladner, 1971/1995). Open-ended interviews focused on “attitudes and behavior that reflected approaching womanhood” (p. xxxiii) and life histories were conducted (Ladner, 1971/1995). This research study changed the focus of research on African American women and girls from a singular focus on race to the intersectionality perspective of race, gender, and class (Collins, 1998; Ladner, 1971/1995).

Ladner (1971/1995) described her process of reconceptualizing the domain assumptions of the young girls. Her personal socialization process informed her Black perspective on womanhood and she developed contradictions to the assumptions taught in her graduate training (Ladner, 1971/1995). The dominant group assumptions were referred to as the “deviant perspective” (Ladner, 1971/1995, p. xx). “The preoccupation with *deviancy*, as opposed to *normalcy*, encourages the researcher to limit his scope and ignore some of the most vital elements of the lives of the people he is studying” (Ladner, 1971/1995, p. xx-xi). This deviant perspective originally shaped her theoretical

perspective and she believed that if she continued with these methods, her conclusions would have supported this perspective (Ladner, 1971/1995).

Ladner (1971/1995) utilized her insider perspective to inform her methods and theoretical perspectives. She decided to contextualize her research and reframe her perspective to resiliency and strength instead of the deviant perspective. “What other scholars had traditionally viewed as weaknesses and pathology, I chose to view as strength and coping strategies in dealing with stress” (Ladner, 1971/1995, p. xii). In contextualizing her research and focusing on the economic, political, social forces impacting these young women, she highlighted the importance of intersectionality. She stressed that their resiliency alone could not solve their problem of acute poverty and it required a fight against discrimination (Ladner, 1971/1995).

Her study highlighted the matrix of domination of their lives and the ethics of care and accountability needed by other African American women to take on this resistance effort to fight on their behalf (Ladner, 1971/1995). “We should work to break down the barriers that impede women’s progress because we want to ensure that everyone has the opportunity to reach her full potential whether she is a poor welfare mother or a college professor” (Ladner, 1971/1995, p. xv). She emphasized that race, gender, and class should be used as new perspectives regarding African American women’s unique needs and curriculum changes were needed to reflect this intersectionality (Ladner, 1971/1995). She also emphasized the need for women of color to network, create mutual opportunities, and transform policies at the local, state, and national levels (Ladner, 1971/1995).

Her research study questioned domain assumptions as well as methodological procedures (Collins, 1998). Her contextualization included a historical context of societal

forces from slavery to the current context of the housing project which included the “economics, social structure, and politics of the public housing project” (Collins, 1998, p. 113). Ladner (1971/1995) believed this context was significant to understanding the lived experiences of these young women because

there has never been an admission that the Black community is a product of American social policy, *not* the cause of it- the structure of the American social system, through its practices of institutional racism, is designed to create the alleged ‘pathology’ of the community, to perpetuate the ‘social disorganization’ model of Black life (Ladner, 1971/1995, xxiii-xxiv.).

She highlighted the problems with not redefining the problem as institutional racism and using the deviant perspective would generate research that continued to oppress African American women and represent the circular reasoning and logic of using dominant group domain assumptions as methodology for research (Ladner, 1971/1995). “This inability to understand and research the fundamental problem-*neocolonialism*-prevent most social researchers from being able to accurately to observe and analyze Black life and culture and the impact racism and oppression has upon Blacks” (Ladner, 1971/1995, p. xxiv-xxv.)

The theoretical frameworks and concepts used for this study were beyond sociology to include a diversity of factors to analyze Black womanhood that were typically not considered (Collins, 1998; Ladner, 1971/1995). “Concepts of motivation, roles and role model, identity and socialization, as well as family, income, education, kin and peer group relations, are important to consider in the analysis” (Ladner, 1971/1995, p. xxx). She refers to these factors as “a ‘Black cultural’ framework which has its own

autonomous system of values, behaviors, attitudes, sentiments, and beliefs” (Ladner, 1971/1995, p. xxxi.). She also described a unique African coping dimension to this cultural framework. “From slavery until the present, many of the African cultural survivals influenced the way Blacks lived, responded to others and, in general, related to their environment” (Ladner, 1971/1995, p. xxxi.). This represents the wisdom and collective hidden knowledge referred to in BFT. She also addresses the hegemonic ideology that influences this psychosocial development. “The total misrepresentation of the Black community and the various myths which surround it can be seen in microcosm in the Black female adolescent” (Ladner, 1971/1995, p. xxxiii.).

Ladner’s (1971/1995) study is a great example of how her research represented the subjugated knowledge of her research participants but also generated new knowledge to contribute to BFT (Collins, 1998). She refused to accept the positioning of objective researcher and embraced her insider perspective and outsider within spaces to develop her self-reflexivity throughout the research process (Ladner, 1971/1995). She questioned the use of linear quantitative analysis as opposed to regression analysis that included the factors related to the study and utilized qualitative methods by including direct quotations to share their lived experiences and provide the voices of these young women (Ladner, 1971/1995). “Ladner’s volume invokes the Marxist contribution of standpoint theory, the tools of qualitative research grounded in positivist science, and interpretive sociological traditions of social constructionism” (Collins, 1998, p. 114). Her research supports the epistemology of empowerment, the ethical frameworks of care and accountability, the intersectionality framework, the emphasis on spirituality, and the necessity for a Black cultural framework such as BFT, and the role the research process can play in increasing

the subordination of African American women if dominant group domain assumptions and methodologies are used, and the national and transnational levels of oppression of African American women (Ladner, 1971/1995).

This research is relevant to the study because it informs methodology to utilize the researcher's insider perspective in ensuring the research process and outcomes do not utilize or support hegemonic ideology about African American women. The research study generated subjugated knowledge about the sociohistorical context where the sample was selected. In the next section, critical social theory is presented.

Critical Social Theory. Collins (1998, 2000/2009) utilized BFT to develop a critical social theory with a goal of developing oppositional knowledge for self-definition and self-determination of African American women and other oppressed groups (Collins, 1998). Hooks (1990) provides a greeting to this theorizing space. "Enter that space. Let us meet there. Enter that space. We greet you as liberators" (hooks, 1990. p. 152). As a social theory, knowledge is created from the analysis of power relations within social organizations and settings and informs the execution of institution practices. The intersectionality framework makes it unique as compared to other social theories, like Afrocentrism, that has a binary focus on black and white race relations. The critical aspect of this theory represents the collective commitment to social justice to resist these intersecting oppressions (Collins, 1998). This theory is aligned with oppositional knowledge generated by both scholars, artists, and oppressed peoples and the types of knowledge generated (Collins, 1998, 2000/2009; hooks, 1990, 2015a, 2015b, 2015d) include "poetry, music, essays" (p. xiii) in addition to academic contributions to the academy (Collins, 1998).

A social theory provides the theoretical space for all to participate in the theorizing process so that theory emerges “from and/or on behalf of the historically oppressed groups” (p. xiii) to “investigate ways to escape from, survive in, and /or oppose prevailing social and economic injustice” (Collins, 1998, p. xiii). Hooks (2015d) believes this theorizing process is done by both men and women and represents transformational politics of the world. “In reconceptualization and reformulating strategies for future feminist movement, we need to concentrate on the politization of love” (hooks, 2015d, p. 26). She emphasizes that we need “a critical discussion where love can be understood as a powerful force that challenges and resists domination” (hooks, 2015d, p. 26).

Davis (2016) also expands the space of those theorizing and expands the discourse to global capitalism and transnational contexts. She reflects on the current issues of Ferguson and Palestine and relates them to the Black feminist movement (Davis, 2016). She recommends using the intersectionality framework to understand these current events. “Insisting on the connection between struggles and racism in the U.S. and struggles against the Israeli repression of Palestinians, in this sense is a feminist process” (Davis, 2016, p. 4). The presentation of BFT critical social theory includes the following sections: content, knowledge, language, and commodification.

Content. The theoretical content and themes generated are based on perceptions of power as outlined in the matrix of domination presented in an earlier section (Collins, 1998). These power perceptions inform the practices of researchers using this theoretical framework. The evaluation and assessment of legitimated research using this framework are also framed by power dynamics (Collins, 1998). This framework highlights the

“coming to voice” (Collins, 1998, p. 44). These amplified voices are referred to as “breaking silence” (Collins, 1998, p. 47). Hooks (1990) addresses the notion that African American women must ensure that this theorizing space is one of resistance and not domination that dictates and supports themes of only deviance, deprivation, and pain. As liberators, this space should be one of resistance with Black women no longer in the shadows (hooks, 1990).

The space where images of black women are represented voiceless, the space where our words are invoked to serve and support, the space of our absence. Only small echoes of protest. We are re-written. We are ‘Other’. We are the margin (hooks, 1990, p. 152).

Knowledge. The theory development process has enhanced the continuum from theoretical objectification to subjectivity with the generation of “self-defined standpoints” (Collins, 1998, p. 47) and self-reflexivity in research (Collins, 1998). As women are critiquing hegemonic social discourses about African American women, they are exercising “authority over their lived experiences” (Collins, 1998, p.48) to debunk scientific knowledge and ideology using hegemonic domain assumptions (Collins, 1998, 2000/2009; hooks, 1990, 2015a, 2015b, 2015d). This process produces legitimate and testimonial knowledge, collective wisdom to challenge legitimated knowledge, and commodified knowledge if not monitored (Collins, 1998, 2000/2009; hooks, 1990, 2015a, 2015b, 2015d). This theorizing process also includes the dialectical relationship between language used by those coming to voice and the oppressor (hooks, 1990).

Language. Hooks (1990) articulates her process of coming to voice and the struggle of selecting language to use in theorizing about her lived experiences and

acknowledged the multiple voices as part of her identity. “This language that enabled me to attend graduate school, to write a dissertation, to speak at job interviews carries the scent of oppression” (hooks, 1990, p.146). She highlights the importance of language in theorizing about domination and the choices theorists must make when considering their audience (hooks, 1990, 2015a, 2015b, 2015d). “Dare I speak to oppressed and oppressor in the same voice? Dare I speak to you in a language that will move beyond the boundaries of domination- a language that will not bind you, fence you in, or hold you” (hooks, 1990, p. 146)?

Commodification. Hooks (1990) notes the impact of racial integration on culture criticism and the commodification of African American culture in efforts to alter presentations to be accepted by the dominant culture and silence dissent by using the binary framework of good and bad images of Black culture and not engaging in a more in-depth analysis of culture production. As BFT and critical social theory increase in popularity, many voices join the dialogue and knowledge can become commodified and used against the original intent of BFT thinkers (Collins, 1998). This knowledge can be used by members of dominant groups to seek to understand this unique perspective with no aim to change the power dynamics and states of oppression. “In conditions of hegemony, even the righteous anger of the oppressed can be incorporated into a toothless identity politics in which difference becomes a hot commodity” (Collins, 1998, p. 56).

Hooks (1990) critiques the cultural studies movement within the academy that can contribute to commodification by not using a liberatory pedagogy where “a politic of domination is easily reproduced wherein intellectual elites assume an old colonizer role, that of privileged interpreter- cultural overseers” (hooks, 1990, p. 9). Alexander-Floyd

(2012) notes that the commodification process has resulted in universalizing tendencies that has produced a post-Black feminist era where researchers are using the concepts and paradigms of BFT to analyze other issues. “Scholars who do not focus on women of color as political actors should develop new terms, concepts, and approaches in order to illuminate other experiences and investigate the questions at the center of their research” (Alexander-Floyd, 2012, p. 19).

Hooks (1990) also addresses this concern for knowledge production outside of the academy. For example, Hooks (1990) describes how the contemporary remake of *Raisin in the Sun* changed the characteristics of the male character to appeal to a mainstream audience and these changes were aligned with hegemonic ideology about the identity of Black men as terrorists and changed the counter-hegemonic narrative originally developed by the author. This binary focus on good and bad images versus the complexity of identities represents “western metaphysical dualism that is the philosophical underpinning of racist and sexist domination than with radical efforts to reconceptualize black culture identities” (hooks, 1990, p. 19). She believes that those producing culture on the margins, that includes “critics, writers, and artists, have a responsibility to create “spaces where we can engage in critical dissent without violating one another” (hooks, 1990, p. 19).

Hooks (2013) motivates black writers to avoid caving into the pressure to be commodified. “In a world where we understand the power of words to set us free or to bind us forever to the mediocre, the substandard, the junk food trashy stuff that will never nourish our souls, we must as black readers and writers be ever vigilant” (hooks, 2013, p. 161). She stresses that we must recognize that there are works that are not brought to the

mainstream but are serious works. “Everything that we need to read and write about is not necessarily going to fill a book that will bring in vast sums of money in sales” (hooks, 2013, p. 163). She describes the millennium as a period of revolution for writers and readers. “If we want to be part of a revolution, if we want to resist the tyranny of mediocrity, then we must see excellence- the striving for excellence in our reading and writing- as essential political resistance (hooks, 2013, p. 164). In the next section, the themes of BFT, used to inform critical social theory, are presented with empirical analysis.

Core Themes of BFT. In this section, the following core themes are presented with empirical analysis: work and family, stereotypes, power of self-definition, sexual politics and political activism, and motherhood. Core themes of BFT represent the oppositional knowledge generated from lived experiences and were used to develop the epistemology, interpretive frameworks of BFT and theoretical framework of critical social theory (Collins, 2000/2009). “We come to this space through suffering and pain, through struggle” (hooks, 1990, p. 153). Themes are also used for qualitative analysis of data generated from research with African American women (Collins, 2000/2009). “We are transformed individually, collectively, as we make radical creative space which affirms and sustains our subjectivity, which gives us a new location from which to articulate our sense of the world” (hooks, 1990, p. 153).

Work and Family. BFT analyzes the labor exploitation, economic barriers, and obstacles facing African American women (Collins, 1998, 2000/2009). In addition, this labor system influences the family system and the roles African American women fulfill in their families (Collins, 2000/2009). “She has suffered the worse kind of economic exploitation, having been forced to serve as the white woman’s maid and wet nurse for

white offspring while her own children were more often than not starving and neglected” (Beale, 1970, p. 112). This analysis includes both paid and unpaid work in providing care to the extended family that represents the woman’s public (paid) and private (unpaid) spheres of work (Collins, 2000/2009). “As a group, women of color are the lowest paid wage earners in America” (Lorde, 1984/1995, p. 288).

Work. Beale (1970) referred to the African American women’s position in the U.S. capitalism system as double jeopardy due to her gender and race. “Let me state here and now that the Black woman in America can justly be described as a ‘slave of a slave’” (Beale, 1970, p. 112). She noted that the oppression of Black men resulted in reduced opportunities to fulfill the U.S. norm of masculinity that is to provide for their families and simultaneously exploited the labor of African American women and thus reduced their opportunities to fulfill the norm of femininity to be home and care for the family (Beale, 1970). These dynamics created a system that both used and blamed African American women (Beale, 1970). The sexual exploitation of African women (Collins, 2000/2009; Davis, 1971/1995; King, 1995/1988) “as the concubines, mistresses, and sexual slaves of white males” (King, 1995/1988, p. 297) coupled with “the same demanding physical labor and brutal punishments as black men” (King, 1995/1988, p. 297) is a vivid example of the uniqueness of the lives of African American women and the multiplicative effects of intersecting oppressions (King, 1995/1988).

Family. The historical economic exploitation also extends to issues of the family. “Our reproductive and child rearing activities served to enhance the quantity and quality of the ‘capital’ of a slave economy” (King, 1995/1988, p. 297). African American women serve as breadwinners but have historically represented workers with the lowest wages

and salaries (Lorde, 1984/1995; King, 1995/1988). This impacts their ability to take care of their families “and when black women become the primary or sole earners for households, researchers and public analysts interpret this self-sufficiency as pathology, as deviance, as a threat to black family life” (King, 1995/1988, p. 298). The African-American woman’s role in nurturing the family is the side of resistance (Collins, 1998). “Yet a single theme appears at every juncture; the woman transcending, refusing, fighting back, asserting herself over and against terrifying obstacles” (Davis, 1971/1995, p. 214). During slavery, this private sphere of work was “the *only* labor of the slave community that could not be directly and immediately claimed by the oppressor” (Davis, 1971/1995, p. 205). Her work for the family served as a survival mechanism (Davis, 1971/1995). “Not all people have survived enslavement: hence her survival-oriented activities were themselves a form of resistance” (Davis, 1971/1995, p. 205).

When African American women worked in the house as slaves and domestic workers, this labor experience provided opportunities to access hidden knowledge that contributed to resistance efforts (Collins, 1998). This positioning is referred to as “outsider-within” (Collins, 1998, p. 5) to describe social location or border spaces occupied by groups of unequal power status (Collins, 1998). Collins refers to the experience of African American female domestic workers as “one archetypal migration story” (Collins, 1998, p. 6). These experiences provided knowledge of the inside lives of white men and women and informed perspectives on racism and sexism (Collins, 1998). “As full insiders within African-American communities, they acquired knowledge largely hidden to White people and other non-Blacks” (Collins, 1998, p. 6).

This insider and outsider knowledge is the foundation for the standpoint of BFT (Collins, 1998). “Theorizing from outsider-within locations reflect the multiplicity of being on the margins within intersecting systems of race, class, gender, sexual, and national oppression even as such theory remains grounded in and attentive to real differences in power” (Collins, 1998, p. 8). As outlined in the earlier section titled history of adult education and career development of African American women, African American women have worked as community workers to respond to labor exploitation, occupational segregation, and racial discrimination (Collins, 1998). This community work generated knowledge about economic issues and the collective response contributed to BFT (Collins, 1998). “This attention both to structural sources of Black advantage and to group responses to oppression allowed Black women to interpret their individual activities in terms of implications for development of African American as a class” (Collins, 1998, p. 26).

For example, as an African American female researcher and great grand-daughter of a domestic worker, I have inside knowledge about how the location of domestic workers provided subjugated knowledge to empower my family. Although my great-grandmother was not fairly compensated when she worked as a domestic worker for a White family, she used this experience to learn about money, investing, and entrepreneurship. She saved her money to buy real estate, stocks, and operated numerous entrepreneurship ventures. Her employer was not happy when he learned she invested in the stock market. The family instantly thought she was making too much money and reduced her to part time hours. She utilized her knowledge about formal dining to provide elaborate dinners for her extended family. I learned a lot about formal hospitality from

her and still utilize the wisdom and practices she shared with me. My memories of her are not of her cleaning someone's home but are memories of her dressed fancy in her fur attending social events in the Black community and enjoying beautiful and fancy desserts in her living room.

Structural Intersectionality. Structural intersectionality represents the intersection of society's subordination of African American women and the inequities and negative coping outcomes they experience in their daily lives (Rodgers, 2017). Essed (1991) used the term gendered racism to describe the intersection of race and gender for African American women. Society's "social hierarchy creates the experience that produce the categories that intersect" (MacKinnon, 2013, p. 1024). Subordination and inequities manifest as racial and gendered racial microaggressions which represent forms of modern racism and gendered racism (Sue, Capodilupo & Holder, 2008; Sue et al., 2007; Sue, Lin, & Riveria, 2009; Torres-Harding, Andrede, & Diaz, 2012) and often hidden messages (Sue et al, 2007). "Microaggressions are often unconsciously delivered in the form of subtle snubs or dismissive looks, gestures, and tones" (Sue et al., 2007. p. 273).

Microaggressions. There are three types of racial microaggressions: microassault, microinsult, and microinvalidation (Sue et al., 2007). Microassaults represent the types of overt racism experienced in the past like being called a racial slur (Sue et al., 2007). It is often an explicit and conscious act. Microinsults are subtler and represent comments or acts that display insensitivity and rudeness towards a racial and/or gender identity. An example of a microinsult may be treating the person like a second-class citizen (Sue et al., 2007). Microinvalidations are often related to color-blind racism where a person's racial or gender identity is neglected or nullified and not recognized (Sue et al., 2007). An

example of a microinvalidation may be the acceptance of the myth of meritocracy and denial of white privilege and systemic barriers that marginalized groups face (Sue et al., 2007).

These experiences are often encountered daily through verbal, behavioral, and environmental interactions and can produce feelings of invisibility and marginalization (Sue et al., 2008). The cumulative effect of these frequent encounters can produce psychological distress that manifests as stress and/or anger (Sue et al., 2008). This is relevant to the study because it can result in negative career outcomes such as glass ceilings or exclusion (Sue et al., 2008). “Racial microaggressions serve as barriers in the workplace that promote the maintenance of racial inequality in employment” (Sue et al., 2009, p. 169). It often influences the recruitment, retention, promotion processes (Sue et al., 2009) and “reminds employees of color about their ‘proper place’” (Sue et al., 2009, p. 165). In the next section, five research studies are presented on racial and gendered racial microaggressions.

Empirical Analysis. The first study is constructivist, qualitative research using focus group methodology with 17 African American female students attending a predominately white institution (Lewis, Mendenhall, Harwood, & Hunt, 2016). The following theoretical frameworks were used: Black feminist, constructivism, and intersectionality. The purpose of the study was to “extend the research regarding racial microaggressions” and “understanding of subtle and interlocking forms of oppression by using an intersectionality framework” (Lewis et al., 2016, p. 759). Dimensional analysis was used to assess core themes and subthemes based on transcripts of sessions. The following three core themes were noted: projected stereotypes, silenced and marginalized,

and assumptions about style and beauty (Lewis et al., 2016). The participants shared that they experienced racial microaggressions based on the Jezebel and Angry Black Woman stereotypes. “The stereotypes and socially constructed images of Black women were used as microassaults, insults, and invalidations in Black women’s daily lives” (Lewis et al., 2016, p. 772). The participants expressed feelings of being silenced and marginalized due to the regular struggle for respect and feelings of invisibility. They also expressed concerns about microaggressions that were related to their assumed communication style and invalidations related to body size, hairstyles, and facial features (Lewis et al., 2016). The researchers recommended outreach programs to provide University education about gendered microaggressions and coping resources and support groups to validate feelings (Lewis et al., 2016).

The second study is quantitative research with 75 African American educators with 62 (83%) female participants “to examine the impact of racial microaggressions, racial/ethnic identity, and coping as they relate to job satisfaction” (DeCuir-Gunby & Gunby, 2016, p. 390). The sample represented educators from higher education (71%) and K-12 education (29%). The following theoretical frameworks were utilized in the study: critical race theory, racial microaggressions theory, coping theory, racial identity theory, and job satisfaction theory (DeCuir-Gunby & Gunby, 2016). Data was collected using the following measures to conduct “a critical quantitative analysis” (p. 397): demographics questionnaire, the Racial and Ethnic Microaggressions Scale, the Coping with Discrimination Scale, the Multigroup Ethnic Identity Measure- Revised, and the Overall Job Satisfaction Scale (DeCuir-Guby & Gunby, 2016).

The critical quantitative analysis consisted of exploratory factor analysis, hierarchical regression analysis, ANCOVAs, and Pearson correlations with race at the center of the analyses (DeCuir-Gunby & Gunby, 2016). The original model included racial microaggressions, job satisfaction, coping mechanisms, ethnic identity, inferiority assumptions, and microinvalidations. After conducting exploratory factor analysis, ANCOVAs, and hierarchal regression analysis, the model was reduced to the three following factors: job satisfaction, racial microaggressions-inferiority assumptions, and coping mechanisms-detachment for the higher education sample. The sample size of the K-12 educators was too small for significant findings (DeCuir-Gunby & Gunby, 2016). Based on Pearson correlations of the higher education sample, “the experiencing of inferiority-based racial microaggressions ($r=-.31$, $p=.01$) and the use of detachment coping mechanisms ($r= -.34$, $p=.00$) were both negatively associated with job satisfaction” (DeCuir-Gunby & Gunby, 2016, p. 402).

The researchers also produced “composite counterstories” (p. 404) in the critical quantitative analysis and noted that less diversity in work contexts resulted in experiencing more racial microaggressions (DeCuir-Gunby & Gunby, 2016). The higher education educators worked in less diverse settings and had higher experiences of racial microaggressions than the K-12 educators. It was also noted that increases in socioeconomic status did not result in less racial microaggressions (DeCuir-Gunby & Gunby, 2016). Researchers recommended that universities teach African American students how to cope with racism in the workplace because detachment is not a healthy coping mechanism and does not improve the situation. They also recommended that these findings inform educational settings of the need to increase diversity and provide training

in culture competence to reduce racial microaggressions in the workplace (DeCuir-Gunby & Gunby, 2016).

The third study is quantitative research to conduct exploratory factor and confirmatory analysis for validation of the Gendered Racial Microaggressions Scale for Black Women (Lewis & Neville, 2015). The following theoretical frameworks were used to construct the scale: intersectionality theory with gendered racism and racial microaggressions theory. A sample of 259 African American women was used in the study to conduct the initial validation of the scale using an online survey. The scale was constructed based on the literature review, a community focus group of 12 Black women, an expert panel review, and a pilot test with ten participants (Lewis & Neville, 2015).

The following four factors were noted as a result of the exploratory factor analysis: assumptions of beauty and sexual objectification, silenced and marginalized, strong Black woman stereotype, and angry Black woman stereotype (Lewis & Neville, 2015). A confirmatory factor analysis was conducted with a sample of 210 African American women and a good fit was noted for the four-factor model. Construct validity testing with the Racial and Ethnic Microaggressions Scale, the Schedule of Sexist Events, and Mental Health Inventory 5 was conducted and the researchers noted that the Gendered Racial Microaggressions Scale for Black Women significantly and positively related to the measures (Lewis & Neville, 2015). “Our findings highlight the benefits of using an intersectional measure of gendered racism, such as the GRMS, to more accurately capture the simultaneous experience of both racism and sexism” (Lewis & Neville, 2015, p. 300).

The fourth study is quantitative research to “examine the multiple oppression experiences of sexual objectification, racism, and gendered racism as predictors of depressive symptoms” (p. 233) and internalization as a coping strategy (Carr, Szymanski, Taha, West, & Kaslow, 2014). A sample of 144 African American women seeking mental health treatment was utilized. The following theoretical frameworks were utilized: objectification theory, biopsychosocial model of racism, and intersectionality theory (Carr et al., 2014). The following measures were used to conduct bivariate and mediation correlational analyses: Interpersonal Sexual Objectification Scale, Schedule of Racist Events-Recent, Racialized Sexual Harassment Scale, Coping with Depression Scale-Internalization Subscale, and the Beck Depression Inventory. The correlational analysis demonstrated that sexual objectification (.36), racist events (.56), and gendered racism (.37) “were positively correlated with depression symptoms” (Carr et al., 2014, p. 239) with $p < .05$. Sexual objectification (.25) and racist events (.27) were positively correlated with internalization as coping with $p < .05$. Sexual objectification (.59) and racist events (.49) were positively correlated with gendered racism. Internalization as coping (.45) was positively correlated with depression (Carr et al., 2014).

In the mediation analysis, sexual objectification, racist events, and gendered racism were treated as independent variables and internalization and depression were used as dependent variables (Carr et al., 2014). “All three independent variables were entered simultaneously” (p. 239) in accordance to intersectional theory. The following significant relationships were noted with $p < .05$: sexual objectification and internalization $\beta = .21$, racist events and internalization $\beta = .22$, racist events and depression $\beta = .40$, and internalization and depression $\beta = .32$ (Carr et al., 2014). Internalization was noted to

mediate sexual objectification and depression, and racist events and depression, but not gendered racism and depression. “Racist events was a unique and significant positive predictor of depressive symptoms” when examined with internalization (Carr et al., 2014, p. 240). The researchers recommended positive coping interventions, feminist reframing to outline environmental forces, and community support groups with and for African American women (Carr et al., 2014). Group settings were recommended so that women can find support among and validation with other women with similar experiences and find support to fight oppression (Carr et al., 2014).

The fifth study is quantitative research to “examine interactions between racism and sexism on psychological distress” (p. 561) for African American women (Stevens-Watkins, Perry, Pullen, Jewell & Oser, 2014). A sample of 204 African American women was selected from the Black Women in a Study of Epidemics (B-Wise) project. The intersectionality theoretical framework was used for the study with the following measures: Addiction Severity Index Lite- CF, Traumatic Life Events Questionnaire, Schedule of Sexist Events, and Schedule of Racist Events (Stevens-Watkins et al., 2014). The following six subscales of the Life Events Questionnaire were used: employment and finances, personal illness and injury, social network loss, childbirth and motherhood, lifetime victimization, and childhood victimization (Stevens-Watkins et al., 2014). “A novel contribution of this study is the conceptualization of stressful life events as endemic to distinct social roles or contexts” (Stevens-Watkins et al., 2014, p. 563).

Descriptive, correlational and regression statistical analyses were conducted (Stevens-Watkins et al., 2014). The average number of lifetime events of common life stressors were the following: employment and finances (4.65), lifetime victimization

(6.04), social network loss (10.59), sexism (13.02), and racism (15.04). Sexism was significant and positively related to all the other stressful events (Stevens-Watkins et al., 2014). Racism was significant and positively related to lifetime victimization, employment and finances, illness and injury, and social network loss. The stressful events were significant and strongly related to psychological distress, as measured by the Addiction Severity Distress Index (Stevens-Watkins et al., 2014). In accordance to intersectionality theory, the strongest correlation was between racism and sexism (Stevens-Watkins, et al., 2014). “Racism and sexism has a substantial influence on psychological distress exceeding the magnitude of the relationship between all the other types of lifetime traumatic events” (Stevens-Watkins et al., 2014, p. 566). However, the interaction was not significant that supported an additive relationship instead of a multiplicative one as outlined in intersectionality and gendered racism theories (Stevens-Watkins et al., 2014). Researchers recommend that psychologists consider using the study’s instruments to assess racism, sexism, and traumatic life experiences as sociocultural factors in analyzing psychological distress (Stevens-Watkins et al., 2014).

This empirical analysis is relevant to the study because the intervention protocol provided an opportunity for participants to discuss external barriers, internal challenges, and coping strategies related to their career development. The participants may share experiences related to microaggressions related to racism and sexism. The intervention was conducted in a group setting of African American women with an African American female facilitator to provide support and validation for their experiences.

Stereotypes. The third theme of BFT is the challenge of stereotypical images that aim to define and objectify Black womanhood (Collins, 2000/2009). These images serve

as a tool to oppress African American women and sustain racial oppression (Collins, 1998, 2000/2009; Harris-Perry, 2011; hooks, 1990, 2013, 2015a, 2015b, 2015d; West, 1995). Ideas regarding sexuality, fertility, work ethic, family roles are manifested in these images. Sexuality is polarized from the asexual as mammies (Collins, 1998, 2000/2009; Harris-Perry, 2011; hooks, 1990, 2013, 2015a, 2015b, 2015d; West, 1995) and Black lady (Collins, 2000/2009) with career as the only focus to the sexual deviant as the jezebel, welfare queen, and matriarch (Collins, 1998, 2000/2009; Harris-Perry, 2011; hooks, 1990, 2013, 2015a, 2015b, 2015d; West, 1995). Work ethic is polarized from the lazy and dependent as jezebels and welfare queens (Collins, 1998, 2000/2009; Harris-Perry, 2011; hooks, 1990, 2013, 2015a, 2015b, 2015d; West, 1995) to those committed only to the job as mammies, black ladies, and matriarchs and the Superwoman (Thomas, Witherspoon, and Speight, 2004). The role as mother is polarized from negative as both dependent welfare mother and independent matriarch who has no time for family (Collins, 2000/2009).

Representational Intersectionality. Stereotypical images of African American women produce an oppressive environment (Essed, 1991; Harris-Perry, 2011; MacKinnon, 2013). “Numerous historically silenced brutalizations, sufferings, and racial stereotypes have been perpetrated against Black girls and women dating back to Antebellum America to the present” (Rodgers, 2017, p. 41). The following stereotypical images have been used to represent “the opposite models of White (middle-class) womanhood” (Essed, 1991, p. 32): Aunt Jemima/ The Mammy (Essed, 1991; Harris-Perry, 2011), the Black Matriarch (Essed, 1991), the Strong Black Woman/Superwoman (Woods-Giscomb`e, 2010), the Jezebel and Sapphire (Essed, 1991). The Superwoman

stereotype developed as a counternarrative and survival technique to the other negative stereotypes (Woods-Giscomb`e, 2010). “The sociopolitical context of African American women’s lives, specifically the climate of racism, race and gender-based oppression, disenfranchisement, and limited resources... forced African American women to take on the roles of mother, nurturer, and breadwinner” (Woods-Giscomb`e, 2010, p. 669).

The mammy or matriarch or the strong black woman stereotypical image (Essed, 1991; Harris-Perry, 2011) is the ideal nurturer in the public sphere where work is a priority over family (Collins, 2000/2009). Women who are successful in school and work are referred to as the “Black ladies” that are middle income professionals who do not have time for a family or intimate relationships and receive their opportunities from affirmative action only and take opportunities away from Whites and Black men (Collins, 2000/2009). The Sapphire or Angry Black Woman images depict assertive behavior as deviant and discourages the expression of anger in response to oppression and daily microaggressions (Collins, 2000/2009; West, 1995). Regardless of success, Black women are stereotyped in a negative aspect or considered an outlier and representative of exceptionalism if economically successful (Collins, 2000/2009, Harris-Perry, 2011; hooks, 1990, 2013, 2015a, 2015b, 2015d; West, 1995)

Stereotypes regarding beauty as aesthetics lead to internalization of “the other” (Collins, 2000/2009; West, 1995). “Women’s beauty image has historically been based on white standards, with greater value placed on blond hair, blue eyes, and fair skin” (West, 1995; p. 460). Colorism is related to the negative images of skin tone, hair texture, and facial features. These stereotypes can be internalized by women with negative outcomes or denial (Collins, 2000/2009). This internalization can impact relationships in intimate

relationships and within social networks. “Dealing with prevailing standards of beauty- particularly skin color, facial features, and hair texture- is one specific example of how controlling images derogate African American women (Collins, 2000/2009, p. 97).

These stereotypes and myths influence intimate relationships between Black women and men (Green, 1970). “The identities of Blacks in America have been created and perpetuated in a mythology which expounds ‘White superiority’ and ‘Black exotic subservience’ to such an extent that it is difficult to determine the degree to which the myth has been internalized” (Green, 1970, p. 171). For example, the Matriarch and Superwoman stereotypes exaggerate the strength of Black women and this has hindered the ability of women to be receptive and/or receive nurturing from others (Green, 1970). These myths of strength and overbearing behavior distort measures of assertiveness and independence as threats to Black manhood (Green, 1970). These myths create a dichotomy between black women and white women with definitions of femininity based on Victorian philosophy (Patton, 1970). “Black women became cold, dull ugly Amazons who were desired in an animalistic way because of their firm voluptuousness and not because of their femininity because they indeed lack fragility and helplessness in a cold world as breadwinners” (Patton, 1970, p. 183). These assumptions about Black femininity as deviant and anti-intellectual are still utilized in society (Griffin, 2016). In March 2017, Bill O’Reilly made statements about Congresswoman Maxine Waters and compared her hair to James Brown’s wig because she was critical of the Trump administration and inferred his opinion about her femininity (Deb, 2017). O’ Reilly apologized about the hair comments but “he repeated the apology on his show, though

inadvertently calling her a ‘congressman’” (Deb, 2017, para. 9). In the next section, two studies on stereotypes are presented.

Empirical Analysis. The first study is qualitative research with focus group methodology to “identify the various dimensions of the Superwoman role in African American women and to identify relevant contextual factors” (Woods-Giscomb`e, 2010, p. 670). A purposive sampling method was used and a sample of 48 African American women was used for eight focus groups (Woods-Giscomb`e, 2010). The focus group timeframe was 2 to 2.5 hours with semi-structured protocol with questions used to guide the conversation but primarily led by the participants (Woods-Giscomb`e, 2010). The sessions were audiotaped and transcribed. The analytic induction method with data indexing, comparative analysis, coding, and thematic analysis was used to analyze the transcripts. These results were triangulated with field log notes and memos (Woods-Giscombe, 2010).

The results highlighted the characteristics of the Superwoman stereotype, the contextual factors contributing to this image, and the perceived benefits and liabilities (Woods-Giscomb`e, 2010). The participants described the stereotype as their “determination to succeed despite limited resources” (p. 672) and resist being dependent on someone else which was considered a benefit to preserve self-survival in the African American family and community (Woods-Giscomb`e, 2010). They described the obligation to display strength, refrain from emotionality, and help others which can result in relationship problems, psychological distress, and lack of self-care (Woods-Giscomb`e, 2010). They described the history of racism and sexism, guidance from ancestors, and spiritual values as contextual factors contributing to the reinforcement of this stereotype

(Woods-Giscomb`e, 2010). “The preliminary SWS framework might enhance explanatory methods of stress, coping, and physical or mental health among African American women” (Woods-Giscomb`e, 2010, p. 680).

The second study is quantitative research with 186 African American women “to develop a scale that explores the stereotypes of African American women, including Mammy, Sapphire, Jezebel, and the Superwoman images, and determine whether the stereotypes can be measured” (Thomas et al., 2004, p. 431). The theoretical frameworks used for the study are the Cross racial identity model, and Helm’s womanist identity model. Data was collected for the following measures to conduct confirmatory factor analysis, and multiple regression analyses: the Racial Identity Attitude scale-B, the Rosenberg Self-Esteem scale, and the Stereotypic Roles of Black Woman scale (SRBWS) (Thomas et al., 2004). The research questions that framed the study focused on the validity and reliability of the SRBWS, the comparison of variance of self-esteem by stereotypical roles as compared to racial identity attitudes, and to explore the relationship of the stereotypical images and self-esteem (Thomas et al., 2004).

The confirmatory factor analysis reduced the 61 items of the SRBWS to 34 items “due to low intercorrelations among variables composing the scale” (Thomas et al., 2004, p. 433). The four-factor model was noted as the significant fit ($X^2(6, N=147) = 440.025$ $p < .001$) after comparing to a three factor and null model. Multiple regression analysis was conducted to measure the relationship between the images and self-esteem and “19% of the variance self-esteem scores may be attributed to Mammy and Sapphire scores $F(2, 182) = 21.19, p < .00001$ ” (Thomas et al., 2004, p. 436). There was a significant negative

correlation between the Mammy subscale scores and self-esteem ($\beta = -.24$, $p < .01$) and Sapphire subscale score and self-esteem ($\beta = -.28$, $p < .01$) (Thomas et al., 2004).

Multiple regression analysis of the preencounter and internalization subscales of the Racial Identity scale and self-esteem was conducted (Thomas et al., 2004). The Preencounter attitude subscale represents assimilation, miseducation, and self-hatred (Thomas et al., 2004). Miseducation represents internalization of negative stereotypes. The internalization attitude subscale represents self-acceptance and empowerment to advocate in the Black community (Thomas et al., 2004). These attitudes represented 16.8% of the variance in self-esteem ($F(2,181) = 18.31$, $p < .00001$). There was a significant negative correlation of preencounter attitudes and self-esteem ($\beta = -.19$, $p < .001$) and a significant positive correlation between internalization attitudes and self-esteem ($\beta = .22$, $p < .001$) (Thomas et al., 2004).

Multiple regression analysis was also conducted to analyze stereotypic roles, racial identity attitudes, and self-esteem (Thomas et al., 2004). A significant difference in variance was noted between stereotypic roles (19%) and racial identity attitudes (17%) R^2 Change = .125 ($F = 7.892$, $p < .01$). “The R^2 change indicates that the stereotypes of African American women add a significant independent contribution to variance in self-esteem” (Thomas et al., 2004, p. 436). The researchers noted that the internalization of the Mammy and Sapphire images are negatively correlated to the self-esteem because of the following reasons: the Mammy role internalization may lead to a lack of self-care and the Sapphire role internalization may result in difficulty in expressing negative emotions and assertiveness (Thomas et al., 2004).

The study did not support the researchers' hypotheses that Jezebel and Superwoman would also have a "significant predictor relationship" (p. 438) with self-esteem (Thomas et al., 2004). Superwoman was negatively correlated with self-esteem as compared to the hypothesis that it would have a positive relationship as a coping strategy. The Jezebel image was not significantly negatively correlated with self-esteem as researchers hypothesized. "One reason for the lack of relationship found in this study is that African American women may feel comfortable with their sexuality" (Thomas et. al, 2004, p. 438).

Researchers believe that the variance in stereotypical roles as opposed to racial identity attitudes contributing to self-esteem should inform therapists and researchers to include the role of stereotypes in addition to racial or gender identity to understand the impact of socialization processes and images on racial identity development (Thomas et al., 2004). The socialization processes include "parental messages, peers, and media images" (Thomas et al., 2004, p. 439). Researchers recommend convergent and discriminant validity testing of the SRBW, exploring the impact of stereotypical roles on psychopathology, and the influence of socialization messages and stereotype internalization on interpersonal relationships (Thomas et al., 2004). This empirical analysis is relevant to the study because the participants may experience external barriers due to stereotypes or experience inner challenges due to internalization of the stereotypes that influence their career development process.

Power of Self-Definition. The third theme is the "power of self-definition" (Collins, 2000/2009, p. 107) with a goal to develop a collective voice against controlling images (Collins, 2000/2009; hooks, 2013). "Relying on the concept of self-definition

celebrates the legacy of Black women who have survived and transcended conditions of oppression” (hooks, 2013, p. 82). This self-definition is considered “the ‘inside’ ideas that allow Black women to cope with and, in many cases, transcend the confines of intersecting oppressions” (Collins, 2000/2009, p. 108). Hooks (2013) provides the biography of Henrietta Lacks, a woman who was used for medical experimentation and cell duplication without her informed consent, as an example of how important it is to control the self-defining process. She emphasizes that it is important that Henrietta the person is not lost in the discussion of the oppressive forces that resulted in the production of HeLa cells. “To honor Henrietta Lacks rightly we must allow her body and being, a subjectivity that both stands apart, even as it enhances the story of HeLa” (hooks, 2013, p. 91).

As outlined in the history of adult education and career development section earlier in the literature review, there are visible contradictions between their lived experiences and society’s images and myths of Black women (Collins, 2000/2009). “Most African American women simply do not define themselves as mummies, matriarchs, welfare mothers, mules, or sexually denigrated women” (Collins, 2000/2009, p. 109). Overcoming these messages requires significant inner ability to develop a counternarrative (Collins, 2000/2009). Sometimes, these images are internalized and can result in the imposter syndrome (Bell, 1990; Clance & Imes, 1978; Clance & O’Toole, 1988; Dancy & Brown, 2011; Parkman, 2016; Studdard, 2002; Trotman, 2009).

Imposter Syndrome. African American women are required to live double lives as the outsider within and this is referred to as “dual consciousness” (p. 107) and requires “a mask of behavioral conformity” (Collins, 2000/2009, p. 107). The imposter syndrome

can be a negative coping strategy to this positioning (Dancy & Brown, 2011; Trotman, 2009). Clance and Imes (1978) conducted a study with 172 students and faculty and noted that women may consider themselves as “intellectual imposters” (p. 241) and attribute success to luck and errors to personal ability. “Women who experience the imposter phenomenon maintain a strong belief that they are not intelligent; in fact, they are convinced that they have fooled anyone who thinks otherwise” (Clance & Imes, 1978, p. 241). African American women, in university and college settings, often experience this phenomenon (Dancy & Brown, 2011; Trotman, 2009).

Women in general may also experience this phenomenon because they have a fear of failure and conduct harsh and unrealistic self-assessment (Bell, 1990; Clance & O’Toole, 1988; Parkmon, 2016). “They are torn between autonomy and femininity and between being a nurturer and being independent” (Clance & O’Toole, 1988, p. 2). Studdard (2002) utilizes the Superwoman image to describe the woman’s attempt to challenge inferiority assumptions. This may result in seeking overachievement to compensate for these feelings or setting low goals to avoid the experience of failure (Clance & O’Toole, 1988; Studdard, 2002). Gifted women may experience these feelings because of pressures to be successful and seeking perfection despite the barriers of sexism (Bell, 1990). “In the face of faltering self-confidence, internalization of failures, and over focus on mistakes over the long term, stress and anxiety become constant companions” (Parkman, 2016, p. 52).

Interventions to address this negative coping strategy includes providing a safe space to share these thoughts with other women to validate their success and contradict their feelings of imposterism (Clance & Imes, 1978; Clance & O’Toole, 1988; Dancy &

Brown, 2011; Parkman, 2016; Studdard, 2002; Trotman, 2009). This is relevant to the study as the intervention provides these opportunities. In the next section, two quantitative studies are presented regarding the imposter phenomenon.

Empirical Analysis. The first study was conducted with 218 African American college students to examine “ethnic identity, racial centrality, minority status stress, and imposter feelings as predictors of mental health (McClain et al., 2016, p. 101). The following theoretical frameworks were used: imposter syndrome (IP), minority status stress, and ecological systems theory” (McClain et al., 2016). The imposter syndrome is considered an “emergent identity” (p. 103) within the ecological systems theory and may “be present across contexts and thus may affect various domains in university life and student functioning” (McClain et al., 2016, p. 103). The researchers stated that this research is considered significant because “it is critical to explore this construct, considering that the presence of negative stereotypes might shape the identities and beliefs of Black collegians allowing some to internalize the belief that they are an intellectual fraud (McClain et al., 2016, p. 104).

The following measures were used to collect data and conduct correlational and hierarchal regression analyses: Multigroup Ethnic Identity Measure-Revised, Clance Imposter Phenomenon scale, Racial Centrality Subscale of the Multidimensional Inventory of Black Identity and Minority Status Stress scale (McClain et al., 2016). The results indicated that minority status stress is positively related to IP ($r(213) = .38, p < .001$) and both minority status stress and IP were negatively related to mental health ($r(216) = -2.77, p < .000$ and $r(213) = -.25, p < .001$ respectively). IP was also noted as a negative predictor of mental health ($\beta = -.19, p < .01$) (McClain et al., 2016).

The second study was conducted with 112 African American college students to explore “imposterism’s associations with psychological distress and self-esteem in an African American college student sample” (Peteet, Brown, Lige, & Lanaway, 2015, p. 154). The imposter phenomenon theory and the theory of othering were used as frameworks for the study (Peteet et al., 2015). The hypothesis for the study predicted imposterism as a positive predictor of psychological distress and negative predictor of self-esteem (Peteet et al., 2015). The following measures were used to collect data and conduct correlational and linear regression analyses: Clance Imposter scale, Kessler Psychological Distress scale, and Rosenberg Self-Esteem scale. The results indicate a significant positive relationship between imposterism and psychological distress (.52 $p < .01$) and significant negative relationship between imposterism and self-esteem (-.65 $p < .01$) (Peteet et al., 2015). Imposterism was considered a significant positive predictor of higher stress ($F(1, 110) = 41.44$ $p = .000$ $\beta = .52$) and significant negative predictor of self-esteem ($F(1, 110) = 80.71$ $p = .000$ $\beta = -.65$) (Peteet et al., 2015). This empirical analysis is relevant to the study because the imposter syndrome may be an internal challenge the participants experience in their career development.

Coping. Collins (2000/2009) highlights the personal empowerment process to change the current conditions on an individual level to enhance consciousness. “Any individual Black woman who is forced to remain ‘motionless on the outside’ can develop the ‘inside’ of a changed consciousness as a sphere of freedom” (Collins, 2000/2009, p. 129). Lazarus & Folkman’s (1987) transactional theory outlines the coping process as cognitive appraisals of transactions to assess threat at the primary level and determination of potential resolutions at the secondary level. “Black women’s analysis and appraisal of

what is right or wrong and good or bad develops out of the various coping mechanisms related to the conditions of their own cultural circumstances” (Cannon, 1988/2006, p. 4). Coping serves as a mediating factor of emotional reactions (Folkman & Lazarus, 1988). Coping can include the use of a problem resolution method based on contextual factors or an emotional method based on personal factors (Folkman & Lazarus, 1988). “Coping influences the person’s emotional state from the beginning of the encounter to its conclusion” (Lazarus & Folkman, 1987, p. 154). As African American women resist multiple oppressions, coping strategies are used (Shorter-Gooden, 2004). “An understanding of how people cope is one important avenue for minimizing the damaging health consequences of oppression” (Shorter-Gooden, 2004, p. 407).

Healing. Hooks (2015c) describes her healing process from a spiritual perspective where “it comes to me from places dark and deep within me, secret, mysterious places, where the ancestors dwell along with countless spirits and angels” (p. 1). She shares how the relationship with ancestors inform the coping process. “There was the secret lore of the ancestors- Africans and Native Americans- who had given that new race of black folk, born here on this portion of earth, whole philosophies about how to be One with the universe and sustain life” (hooks, 2015c, p. 2). She describes how Black people passed down through generations how they used this secret source to overcome obstacles and find joy despite the pain (hooks, 2015c). She stresses the importance of ensuring our collective efforts share the secret of healing. “Before many of us can effectively sustain engagement in organized resistance struggle, in black liberation movement, we need to undergo a process of self-recovery that can heal individual wounds that may prevent us from functioning fully” (hooks, 2015c, p. 7). She stresses that silence does not contribute

to the healing process. “Collective black healing can take place only when we face reality” (hooks, 2015c, p. 16). In the next section, four research studies on coping strategies used by African American women are presented.

Empirical Analysis. The first study is phenomenological, constructive qualitative research conducted with 10 African American female corporate managers to “uncover a deeper understanding of the experiences of racial microaggressions in the workplace and their psychological and career-related impact” (Holder, Jackson, & Ponterotto, 2015, p. 166). Semi-structured interviews were conducted, taped, and transcribed (Holder et al., 2015). The three phase microaggressions process model was used as a theoretical framework for the thematic analysis conducted with transcribed data (Holder et al., 2015). Researchers noted five themes of racial microaggressions and six themes of coping strategies. Participants noted experiences with environmental and stereotypical microaggressions, feelings of invisibility and exclusion, and assumptions that African American women have universal experiences (Holder et al., 2015). Coping strategy themes noted were the following: religion and spirituality, armoring, shifting and accommodating behavior, establishing a support network, obtaining sponsorship and mentoring, and self-care (Holder et al., 2015).

The participants also noted that they used perceptions, reactions, and assessed consequences and impact of microaggression experience to mediate the process between the experience and utilization of a coping strategy (Holder et al., 2015). Professional and safe spaces were used to validate and conduct sanity checks of perceived racial microaggressions. Some participants mentioned that the “pain of internalizing racial microaggressions at times diminished their self-confidence and work performance”

(Holder et al., 2015, p. 175). The results also disproved the myth that senior ranked positions would minimize exposure to racial microaggressions. Researchers recommended that “Black women must be armed with tools to effectively counter and manage experiences of racial microaggressions (Holder et al., 2015, p. 177).

The second study is quantitative research with 313 nonprofessionals and 343 professional African American women to “examine the coping strategies of two groups of Black women, those who work in nonprofessional service-related jobs and those employed as professionals” (Gary, Yarandi, & Hassan, 2015, p. 621). The following theoretical frameworks were used: collective coping (Kuo, 2013) and a modified version of the transactional model of coping (Lazarus & Folkman, 1987). The Ways of Coping Questionnaire was used to collect data and conduct the following analyses: exploratory and principle factor analysis, Wilcoxon rank-sum testing, and multivariate analysis of variance (MANOVA) (Gary et al., 2015).

The Ways of Coping Questionnaire has the following eight factors: confrontive coping, distancing, self-control, seeking self-support, accepting responsibility, escape-avoidance, planned problem solving, and the positive appraisal (Gary et al., 2015). The exploratory factor analysis reduced it to the following three factors and these factors were attributed to 67% of the variance: active coping (5/15 factors), avoidance coping, and minimize the situation. The Wilcoxon rank-sum test analysis noted a significant difference between the professional and nonprofessional women for active coping (Gary et al., 2015). The MANOVA analysis noted a significant difference with the combined three factors between the two groups ($F=55.60$ $p=.001$). The professional group had higher total scores and lower avoidance and minimizing strategy scores. The

nonprofessional group used avoidance and minimizing strategies (Gary et al., 2015).

“The choice of coping schemes may depend on their occupation, education, support systems, thoughts about gender roles, and their perceived options in their personal ‘toolkits’ of decision-making” (Gary et al., 2015, p. 628-629). The researchers noted that these results can inform the designing process of interventions (Gary et al., 2015).

The third study was quantitative research with 188 African American professional women to “focus on the relative influence of social support and coping strategies on black women’s well-being as measured by job-role strain, career satisfaction and life satisfaction” (Linnaberry, Stuhlmacher, & Towler, 2014, p. 541). The researchers used the demand control theoretical framework and the following four coping strategies for African American women from Shorter-Gooden’s (2004) research: standing on shoulders, leaning on shoulders, resting on faith, and valuing self (Linnaberry et al., 2014). The following measures were used to collect data as an online survey and conduct path modeling and correlational analysis: Self-Help Coping Subscale, Social Support Scale, The Job Family Role Strain Scale, The Career Satisfaction Scale, and Satisfaction with Life Scale (Linnaberry et al., 2014). The path modeling analysis included four different models and the model accepted included a path model for each group based on low and high self-help coping. In the low self-help coping group, life satisfaction was significantly predicted by family support ($\beta=.15$ $p<.05$) and church support ($\beta=.24$ $p<.05$) (Linnaberry et al., 2014). “Career satisfaction was significantly predicted by support from coworkers ($\beta=-.03$ $p<.05$), supervisor ($\beta=.04$ $p<.05$), and church ($\beta=.06$ $p<.05$)” (Linnaberry et al., 2014, p. 546). There were no significant predictors for the high self-help coping group (Linnaberry et al., 2014).

Overall, the researchers noted that self-help coping and social support are predictors of well-being (Linnaberry et al., 2014). Social support was helpful for women who did not use self-help coping strategies but not significant for those who used self-help strategies (Linnaberry et al., 2014). Researchers recommend that the results can be used to design interventions and research can be conducted of the effectiveness of training programs to enhance coping strategies utilization to enhance well-being (Linnaberry et al., 2014).

The fourth study is qualitative research conducted using focus groups and semi-structured interviews with 17 undergraduates and graduate students and professional African American women who agree that racism exists (Lewis et al., 2013). The purpose of the study was to explore intersecting oppressions and coping strategies used by African American women (Lewis et al., 2013). The following theoretical frameworks were used: microaggressions theory, gendered racism theory, intersectionality theory for Black women, collective coping, and transactional coping theory (Lewis et al., 2013). Researchers noted that “more research is needed to explore the types of strategies Black women use to cope with intersecting forms of subtle racism and sexism” (Lewis et al., 2013, p. 54). The following research questions were used to conduct the study: “(1) what types of strategies do Black women use to cope with gendered racial microaggressions? (2) in what ways do these strategies represent resistance and resilience?” (Lewis et al., 2013, p. 57).

The focus groups provided a safe space to receive validation about their experiences with microaggressions which are often subtle and ambiguous (Lewis et al., 2013). Dimension analysis, open coding, mapping and axial coding were conducted to

analyze transcripts for themes. The intersectional framework was also used in the coding process. “An intersectional framework includes an exploration of the simultaneous experience of both race and gender oppression” (Lewis et al., 2013, p. 59). Using the literature review on stress and coping, three categories of coping strategies were derived from the data analysis: resistance coping, collective coping, and self-protective coping. The “coping process is illustrated as a dynamic interplay” (p. 60) between the primary and secondary appraisal process in addition to the three coping strategies (Lewis et al., 2013).

Within these three categories, five themes were noted. In the resistance coping category, these themes are “using one voice as power and resisting Eurocentric standards of beauty” (Lewis et al., 2013, p. 59). In the collective coping category, the theme is “leaning on one’s support network” (Lewis et al., 2013, p. 59). In the self-protecting coping category, the themes are “becoming a Black superwoman” and “becoming desensitized and escaping” (Lewis et al., 2013, p. 59). In the secondary appraisal process, the theme of “picking and choosing one’s battles” (p. 59) was noted as the method to make cognitive decisions (Lewis et al., 2013). “Some women felt that if they spent cognitive energy on every daily gendered racial microaggression that they experienced, it would occupy too much mental energy and hinder them from positively living their lives” (Lewis et al., 2013, p. 65). The multiple coping strategies helped to protect the participants from the cumulative effect of daily gendered microaggressions (Lewis et al., 2013).

The following contextual factors were used by the participants for the cognitive decision-making process to pick battles to fight: “the power of the target in the situation,

whether certain stereotypes would be perpetuated by the target's response, and the overall impact of mental health and well-being" (Lewis et al., 2013, p. 69). Power dynamics were noted to be a significant contextual factor in the coping process and deciding what strategies to use. Researchers recommended that future qualitative and quantitative research is conducted to measure coping with gendered microaggressions and coping methods (Lewis et al., 2013).

The fifth study is phenomenological, qualitative research with 196 African American women from the African American Women's Voices Project using questionnaires and an inductive analysis method (Shorter-Gooden, 2004). "The purpose of the study is to develop an understanding of the coping strategies that African American women use to resist racism and sexism" (Shorter-Gooden, 2004, p. 407). The literature review was used to conduct the phenomenological and inductive study and included the following theoretical frameworks and concepts: transactional coping theory, gendered racism theory, and African American coping strategies (social support, religiosity and armoring) (Shorter-Gooden, 2004). The focus of the data collection was to obtain the participants' voices regarding negative stereotypes, experiences with gendered racism, and their difficulties and joy in life (Shorter-Gooden, 2004). The inductive process included coding and determining patterns and categories (Shorter-Gooden, 2004).

The analysis resulted in two categories of gendered racism microaggressions: daily and situation specific (Shorter-Gooden, 2004). In the daily category, the following three internal resources were noted: faith, connection to ancestors, and valuing oneself. The self-valuation resource included the following levels of loving the self: maintain self-development, self-care, and positive self-image (Shorter-Gooden, 2004). In the situation

specific category, there were two types of responses: using social support as an external resource and specific response to the discriminatory situation (Shorter-Gooden, 2004). The three types of specific responses are role flexing, avoiding, and fighting back. Role flexing represents code switching (speech, behavior, or address), aiming for success to dispel negative beliefs, and minimizing strengths to limit visibility (Shorter-Gooden, 2004).

Shorter-Gooden (2004) recommended more research of role flexing, using internal resources, and effectiveness of strategies. “Future research can illuminate the relative value of these seven coping strategies for different types of oppressive situations as well as provide a richer and more textured portrait of the multiple resistance strategies that Black women use” (Shorter-Gooden, 2004, p. 423). The empirical analysis is relevant to the study because it demonstrates the value of coping strategies as a response to oppression and the intervention protocol included dialogue about coping strategies used by the participant in their career development process.

Sexual Politics and Political Activism. Collins (2000/2009) outlined sexual politics as a significant theme in BFT. The silence of the voices of Black women was often a self-protective coping strategy. “Where regulating Black women’s bodies benefited a system of race, class, and gender alike protecting the safe spaces for Black women’s self-definitions often required public silences about seemingly provocative topics” (Collins, 2000/2009, p. 143). The stereotypes of Jezebel and Welfare Queen highlight the denigration of Black female sexuality (Collins, 2000/2009). Since slavery, African American women’s bodies have been “commodified” (p. 139) to parts, objectified through the lenses of capitalism and exploited through reproduction control,

inequitable labor experiences, and sexual assault within and outside of the Black community (Collins, 2000/2009).

Unique Needs. As African American women were fighting for freedom of the entire community, this process expanded their consciousness about gendered racism and increased their sensitivity to motivate self-advocacy for their rights and freedom (Collins, 1998; hooks, 1990). This heightened focus on the specific needs of African American women was championed in the 1800's by Black feminists such as Stewart, Sojourner Truth, Harper, and Anna Cooper (Cooper, 1892/1995; Harper, 1893/1995; Stewart, 1831/1995; Truth, 1851/1995, 1867/1995) and the 1900's (Wells-Barnett, 1900/1995) and led to the activism as outlined in the history of adult education and career development section discussed in an earlier section. Maria Stewart was one of the first Black feminists to speak out on behalf of African American women (Stewart, 1831/1995). Her speech reminded African American women of their value and the societal forces of racism and sexism preventing their leadership. She also recognized the role that white women participated in their oppression (Stewart, 1831/1995).

How long shall the fair daughters of Africa be compelled to bury their minds and talents beneath a load of iron pots and kettles? Until union, knowledge, and love begin to flow among us. How long shall a mean set of men flatter us with their smiles, and enrich themselves with our hard earnings, their wives' fingers sparkling with rings, and they themselves laughing at our folly? Until we begin to promote and patronize each other (Stewart, 1831/1995, p. 29).

Lorde (1984/1995) highlights that the lived experiences of African American women are and have been uniquely different than White women. She stresses that the

concerns for our children are uniquely different and these concerns still apply today (Lorde, 1984/1995).

Some problems we share as women, some we do not. You fear your children will group up to join the patriarchy and testify against you; we fear our children will be dragged from a car and shot down in the street, and you will turn your backs upon the reasons they are dying (Lorde, 1984/1995, p. 288).

Exclusion from Political Agendas. African American women did not trust the women's rights movement or the African American rights movement to be inclusive of their needs which is another theme in BFT (Collins, 2000/2009; hooks, 1990). "She is confronted by both a woman question and a race problem, and is as yet an unknown or an unacknowledged factor in both" (Cooper, 1892/1995, p. 45). Over the course of history, the needs of African American women were not addressed in the fight for women's rights or African American rights (Collins, 2000/2009; hooks, 1990).

Look at my arm! I have ploughed, and planted, and gathered into barns, an no man could head me! And a'nt I a woman? I could work as much and eat as much as a man- when I could get it- and bear de lash as well! And a'nt I a woman? I have borne thirteen chilern, and seen 'em mos' all sold off to slavery and when I cried out with my mother's grief, none but Jesus heard me! And a'nt I a woman? (Truth, 1851/1995, p. 36).

As African American men gained the right to vote, Sojourner Truth reminded them that the fight for freedom and rights should include African American women (Truth, 1851/1995, 1867/1995). "There is a great stir about colored men getting their rights, but not a word about the colored women; and if colored men get their rights, and

not colored women get theirs, there will be a bad time about it” (Truth, 1867/1995, p. 37).

She believed that true freedom included both sexes. “There ought to be equal rights more than ever, since colored people have got their freedom” (Truth, 1867/1995, p. 38).

African American women were voicing their opinions because they knew that they had to rely on their own voices to advocate for their needs (Collins, 1998). “The colored women, then, shall not be ignored because her bark is resting in the silent waters of the sheltered cove” (Cooper, 1892/1995 p. 47).

The emancipation of African American women was often a secondary goal of Black power movements fighting for racial solidarity (Collins, 1998). “Sexism has diminished the power of all black liberation struggles-reformist or revolutionary. Ironically, the more radical black nationalist liberation efforts were informed by a sexism much more severe than any present in earlier civil rights reform” (hooks, 1990, p. 16). Women began to see that their failure to self-advocate contributed to their subordinated status within and outside of the community (Collins, 1998). Currently, the Black Lives Matter movement is focused primarily on Black men and boys even though the issues of the criminal justice system and police abuse is salient for Black women and girls (Patton, Crenshaw, Haynes & Watson, 2016; Rodgers, 2017). “The ‘state of emergency discourse’ surrounding Black boys and men is often juxtaposed with the ‘invisibility’ discourse of Black women and girls” (Patton et al., 2016, p. 194). Intersectionality scholars seek to develop a counter narrative to the “metanarrative” (Patton et al., 2016, p. 195) that Black women and girls are not in need of support and platforms for social justice (Patton et al., 2016). There is a significant need for more “research on Black women and girls that

center their voices and provide expansive illustrations of their lived experiences (Patton et al., 2016, p. 196).

Reproductive Rights. Beale (1970) referred to the government's attempts to control reproductive rights as "bedroom politics" (p. 116). The attempts to prevent access to safe birth prevention methods were assaults on the rights of African American women (Beale, 1970; Lorde, 1984/1995). Forced sterilizations were also considered methods to continue to control the reproductive rights of African American women (Beale, 1970; Lorde, 1984/1995) and these measures were considered to be "all symptoms of a decadent society that jeopardizes the health of Black women (and thereby the entire Black race) in its attempts to control the very life processes of human beings" (Beale, 1970, p. 119). Black women felt that these efforts to control reproduction were assaults on their rights and those of their future children (Lorde, 1984/1995). "But Black women and our children know the fabric of our lives is stitched with violence and with hatred, that there is no rest" (Lorde, 1984/1995, p. 288).

Heterosexism. In addition to sexism, lesbians encounter heterosexism which seeks to marginalize the LGBTQ community (Collins, 2000/2009; Combahee River, 1977/1995). Collins (2000/2009) recommends that a framework that analyzes heterosexism along with the intersection of race, class, and gender is needed. The Combahee River Collective (1977/1995), a group of Black Feminist lesbians, produced a Black Feminist statement that include these intersections. "In the process of consciousness-raising, actually life-sharing, we began to recognize the commonality of our experiences and, from that sharing and growing consciousness, to build a politics that will change our lives and inevitably end our oppression" (Combahee River, 1977/1995, p.

233). They stressed concern for the psychological impact of these multiple layers of oppression. “There is a very low value placed upon black women’s psyches in this society, which is both racist and sexist” (Combahee River, 1977/1995, p. 236). The act of declaring lesbianism was considered part of the resistance efforts to these intersections of oppression (Clarke, 1995). “For a woman to be a lesbian in a male-supremacist, capitalist, misogynist, racist, homophobic, imperialist culture, such as that of North America is an act of resistance” (Clarke, 1995, p. 242).

Womanist Theology. As lesbianism was embraced as part of BFT, there was a concern of some women that this direction was against their Christian values and the womanist theology movement was embraced by Black feminists within the Church (Gilkes, 2001; Williams, 1993/2013). “Womanist theology is a prophetic voice reminding African American denominational churches of their mission to seek justice and voice for all their people, of which black women are the overwhelmingly majority in their congregations” (Williams, 1993/2013, p. xvii). It recognizes the significant efforts of African American women in the Black Church and the lack of pastoral leadership positions due to sexism (Gilkes, 2001; Williams, 1993/2013). “Black women know how radically dependent their churches and communities are on their presence and actions for both organizational integrity and effective mobilization” (Gilkes, 2001a, p. 7). This critical theory acknowledges the lack of female pastors in Black churches despite the predominately female congregations (Gilkes, 2001a). “When blocked from the most visible leadership positions, women find ways to make their voices heard and their power felt in alternative spaces of their own creation, spaces that often give them limited access to the sacred platforms” (Gilkes, 2001a, p. 7).

The Black Church is a context ripe for dialogue of the African American female experience through the black feminist and womanist lens (Cannon, 1995; Gilkes, 2001a; Grant, 1995; Williams, 1993/2013). Williams (1993/2013) described the Black Church function within the African American community as “two-edged swords” (p. xvi) for African American women. “They sustain black women emotionally and provide ‘theological space’ for black women’s faith expressions. But they suppress and help to make invisible black women’s thought and culture” (Williams, 1993/2013, p. xvi.) The womanist theory highlights how theological practices of the Black Church “prohibit black women from asking many critical questions about women’s oppression and about the support and reinforcement of that oppression by the Bible and by the Christian church in all its male dominated forms” (Williams, 1993/2013, p. xvi- xvii). In the next section, three research studies are presented on womanist theology.

Empirical Analysis. In the first study, Grant (1995) conducted research regarding the African Methodist Episcopal Church and noted that the participation of African American female leadership was higher for board leadership of smaller churches as compared to larger churches. She attributed this variance to policy to reduce the visibility of African American female leadership. “The conspiracy to keep women relegated to the background is aided by the continuous psychological and political strategizing that keeps women from realizing their own potential power in the church” (Grant, 1995, p. 326). The lack of ordination and rejecting of authentic callings to the ministry create an oppressive environment for Black women in the Black Church. “Black theology cannot continue to treat Black women as if they were invisible creatures who are on the outside looking into the black experience, the black church and the black theological enterprise”

(Grant, 1995, p. 331). Grant (1995) calls for a “holistic black theology” (p. 332) that “will look at the meaning of the total Jesus Christ Event, it will consider not only how God through Jesus Christ is related to the oppressed men, but to women as well” (p. 332).

In the second study, Cannon’s (1995) research focused on the “sacred rhetoric in African American women’s writings” (p. 108). Her research questions focused on the efforts of womanist scholars to provide counter-hegemonic responses to sexism through language and to analyze the effects of androcentric sermons on Black family relationships (Cannon, 1995). Her purpose was to “gain knowledge about the judgment and criticisms of women in relation to systematic evil and inevitable suffering” (Cannon, 1995, p. 110). Data was collected from sermons, prayers, and proverbs included in literary works by African American women. The theoretical framework used to frame the study is womanist theology (Cannon, 1995).

The sermons were analyzed to identify womanist meaning with linguistic analysis (Cannon, 1995). “By disentangling the textural marginalization of women, we can find clues to Black churchwomen’s moral agency and restore, as much as possible, the rich traditions of women’s contribution to African American theological thought” (Cannon, 1995, p. 110). She believed that a “womanist liberation matrix can break the silence of Black sermons because it places African American women’s history and pastoral praxis in dialogue with the androcentric interests and perspectives that function as inclusive concepts in Afro-Christian patriarchal culture” (Cannon, 1995, p. 111). This analysis consisted of using a womanist hermeneutic to assess how the sermons, within fictional texts written by African American women, contributed to creating or sustaining oppression in a real context (Cannon, 1995). “A womanist hermeneutic identifies the

frame of sexist-racist social contradictions housed in sacred rhetoric that gives women a zero-image of ourselves” (Cannon, 1995, p. 114). She concluded that her analysis did not represent the contributions African American women have made as leaders and participants in the Black Church (Cannon, 1995).

In the third study, Cannon (1995) conducted qualitative research regarding sources for the epistemology of womanist theory with a sample of 50 African American women. The womanist theology theoretical framework was utilized. Data was collected using questionnaires (Cannon, 1995). The primary results indicated that the “starting point for womanist epistemology is the oral culture bequeathed to us by our grandmothers, mothers, aunts, and sisters” (Cannon, 1995, p. 133). The empirical analysis is relevant to the study because the church is presented as a context for developing skills and adding value in the intervention protocol. Some participants may have also experienced some barriers or challenges when serving in the church.

Sexual Assault and Harassment. African American writers began to write plays and books that addressed sexual assault and harassment in the African American community (Collins, 1998). “Ntozake Shange’s poem, *for colored girls who have considered suicide/when the rainbow is enuf* (1975), and Alice Walker’s novel, *The Color Purple* (1982), broke silence” (Collins, 1998, p. 47) about sexual abuse within the African American community and in families. These literary efforts encouraged more African Americans to share their testimonies about overcoming these painful experiences (Collins, 1998). “More than any nonfiction feminist writing by black women, fiction by writers like Alice Walker and Ntozake Shange served as a catalyst, stimulating fierce critical debate in diverse communities about gender, about feminism” (hooks, 1994, p.

125). Harris-Perry (2011) described Shange's choreopoem as a production that illuminated some of the most extreme situations African American women experience such as "sexual and romantic betrayal, abuse, rape, illegal abortion, heartbreak, and rejection" (p. 30).

Hooks (1990) described the impact of the binary discourse of good and bad images about African American men that aligned with hegemonic ideology of Black men on the commodification of these works that detours the discussion away from the counter-hegemonic discourse about African American women and sexism. She highlighted that the mass appeal of *The Color Purple* in the movie and book form stimulated discussions and opportunities for African American women to share their lived experiences (hooks, 1990). "Black women testified that they had known black men like Mister, that we are victims of incest, rape, and brutal physical abuse" (hooks, 1990, p. 70). The transformation of Mister from abusive to compassionate was excluded from this binary discourse (hooks, 1990). Some parts of the black community did not agree with public disclosure about these taboo topics and were concerned about this discussion of black images (hooks, 1990). "Nationalist responses questioned the value of showing one's dirty laundry in public, though rarely did they offer a context where such discussions would be more acceptable" (hooks, 1990, p. 70). However, hooks (1990) stressed that the critique of imagery is an important function to ensure that cultural production is not commodified.

Another turning point and controversial moment in the black community was during Anita Hill's testimony against the nomination of Clarence Thomas to the Supreme Court due to sexual harassment in the workplace (Giddings, 1995). "It was an act of great

inner courage and conviction to turn back the veil of our Du Boisean double consciousness. It was an act that provided clarity about our new status in the late twentieth century (Giddings, 1995, p. 423). Her testimony against the nomination of Clarence Thomas was a rupture in the silence often kept about sexual issues in the African American community. She also raised awareness that sexual transgressions were not always physical but could be executed as verbal assaults using pornographic statements (Giddings, 1995). “Implicit in Hill’s testimony is the challenge to transcend a past that once protected, but now twists the deepest sense of ourselves and our identities. The silences and dissemblance in the name of a misguided solidarity must end” (Giddings, 1995, p. 427). In the next section, two studies on gendered racism are presented.

Empirical Analysis. The first study is quantitative research with 212 African American students to examine “how engagement and disengagement strategies for coping with discrimination might explain how gendered racism influences psychological distress” (Szymanski & Lewis, 2016, p. 229). The following measures were used for data collection and correlational and path modeling analyses: Racialized Sexual Harassment scale, Coping with Discrimination scale, the In-Group Identification scale, and the Hopkins Symptoms Checklist 21 for psychological distress (Szymanski & Lewis, 2016). The engagement coping strategies were defined as using resistance, obtaining an education, and participating in advocacy efforts. The disengagement coping strategies were to detach, to internalize or blame the self, and to use alcohol and/or drugs. The correlational analysis results of gendered racism and the following forms of coping were

significant at $p < .05$: detachment (.17), internalized (.17), resistance (.22), education/advocacy (.32), and psychological distress (.31) (Szymanski & Lewis, 2016).

The results of the path analysis determined that coping with discrimination via detachment (Effect=.03 SE=.01 β =.05) and internalize/self-blame (Effect =.01 SE=.01 β =.02) served as a mediator of the relationship between gendered racism psychological distress (Szymanski & Lewis, 2016). The researchers recommended providing reflection opportunities and education of coping strategies. The utilization of sister circles was recommended for African American women to provide a safe space for support and validation (Szymanski & Lewis, 2016).

The second study is quantitative survey research conducted with 300 African American women to “explore the relationship of the accumulative effect of gendered racism, the discrimination felt by African American women, on psychological distress” (Thomas et al., 2008, p. 307) and to explore “whether coping serves as a mediating variable between gendered racism and psychological distress” (Thomas et al, 2008, p. 307). The following measures were used to collect data and conduct correlational and regression analyses: Symptom Checklist 90 for psychopathology, the Revised Schedule of Sexist Events, and the Africultural Coping Styles Inventory (Thomas et al., 2008). The theoretical frameworks used in the study were the following: Black feminist intersectionality theory, gendered racism theory, and Africultural coping theory (Thomas et al., 2008).

Based on the Pearson correlational analysis, researchers noted a significant and positive relationship between gendered racism and psychological distress (.363 $p < .01$) (Thomas et al., 2008). Based on the results of the regression analysis, gendered racism

was noted as a significant predictor of psychological distress explaining 13% of variance ($F(1,324)=48.97 \beta=.36 p<.01$). In addition, the cognitive/emotional debriefing coping and ritual-centered coping styles served as significant mediators between gendered racism and psychological distress (Thomas et al., 2008). The researchers recommended that future interventions are designed to provide a space for discussion and education about coping strategies to minimize the psychological impact of gendered racism (Thomas et al., 2008). The empirical analysis is relevant to the study because the intervention protocol meets the call for interventions that provide a space to discuss gendered racism and coping strategies.

Motherhood. Collins (2000/2009) notes that BFT considers maternal love empowering and demonstrates the power of deep love. This motherhood is considered archetypal and represents resiliency and is often conceptualized as super strong which has negative consequences in some cases. Collins (2000/2009) notes that this representation can blur from praise to stereotypical representation as the Matriarch and Strong Black Woman and others assume these mothers don't need help because of their strength and resiliency. The motherhood relationship is both dynamic and dialectical (Collins, 2000/2009). Women have a tension between their own self-definitions of motherhood and society's stereotypical images regarding mothering, nurturing, sexuality, and fertility (Collins, 2000/2009). There are five themes in BFT related to this process: blood mothers, other mothers and woman centered networking, mother and daughter socialization processes for survival, community other mothers and political activism, motherhood as a symbol of power, and personal meaning of mothering (Collins, 2000/2009).

The self-definition and self-valuation process is also dialectical in the definition of motherhood as a site of resistance and site of burdens (Collins, 2000/2009). Hooks (1990, 2015a, 2015b, 2015d) highlights the mothering process as a site of resistance to create the homeplace which she describes as a “radical political dimension . . . where all black people could strive to be subjects, not objects, where we could be affirmed in our minds and hearts despite poverty, hardship, and deprivation, where we could restore ourselves the dignity denied us on the outside in the public world” (hooks, 1990, p. 42). Alice Walker (1967/1983) highlights the dialectical relationship in motherhood as a site of burdens versus as a site of resistance. She acknowledges the negative aspects of motherhood as well as the resilience and beauty in being mothers. “For these grandmothers and mothers of ours were not Saints, but Artists driven to a numb and bleeding madness by the springs of creativity in them for which there was no release” (Walker, 1967/1983, p. 233). She acknowledges that the historical oppression that inhibited literacy and made it criminal to read and write influenced the development of the arts by women in the community (Walker 1967/1983).

How was the creativity of the black woman kept alive, year after year and century after century when for most of the years black people have been in America, it was a punishable crime for a black person to read or write? And the freedom to paint, to sculpt, to expand the mind with action did not exist (Walker, 1967/1983, p. 234)?

However, Hooks (1990) highlights the quilt making arts as “a spiritual process where one learned surrender” (p. 116) and provided an opportunity for African American women to

develop and nurture their creativity since slavery despite the oppressions they encountered.

Community and Church Mothers. African American women have been defined as both community mothers and church mothers (Gilkes, 2001a). The womanist theory includes Freire's (1970/2010, 1974/2013) transformative learning concepts of praxis and critical consciousness. Gilkes (2001a) highlighted the work performed by the community workers that served as an "emergent model of action" (p. 23). "They are the critical connection between the abrasions of personal experience and the social and political contexts that shape experience...Challenge begins when community workers raise questions among their kin and neighbors, and eventually organize some kind of action" (Gilkes, 2001a, p. 23). Church mothers represent African American women who serve the congregant needs within the church and sometimes at the church denominational level (Gilkes, 2001a).

Woman Centered Networking. Collins (2000/2009) considered safe spaces to voice our experiences as necessary in resisting oppression and objectification. These spaces provide opportunities to develop and nurture friendships and familiar relationships with other African American women. These opportunities are valued because women can find valuation and self-affirmation in sharing stories (Collins, 2000/2009). Women can determine their self-valuation, inform their self-definition, and demand respect (Collins, 2000/2009). Women can foster self-reliance and independence (Collins, 2000/2009). These safe spaces can be referred to as homeplace (hooks, 1990), sister circles (Neal-Barnett et al., 2011) or counterspaces (Howard-Hamilton, 2003). "The primary emphasis

of the counterspace is on finding shelter from the daily torment of microaggressions and to be in a place that is validating and supportive” (Howard-Hamilton, 2003, p. 23).

These spaces can also provide opportunities to demonstrate love, hope, and recognition (Dillard, 2016). Opportunities to share stories and write narratives provide opportunities to develop new subjectivities of African American women (Howard, Patterson, Kinloch, Burkhard, & Randall, 2016). We can recall our lived experiences at the collective and individual level and design new futures to “reconcile our public and private selves” (Howard et al., 2016, p. 757). Hooks (2015c) describes a support group called Sisters of the Yam she founded to provide support for African American women on her campus as “a space where black women could name their pain and find ways of healing” (p. 6). These support groups were hosted for many years. “The power of the group to transform one another’s lives seemed to be determined by the intensity of each individual’s desire to recover, to find a space within and without, where she could sustain the will to be well and create affirming habits of being” (hooks, 2015c, p. 6). In the next section four studies are presented on woman centered networks.

Empirical Analysis. In the first study, Neal-Barnett et al. (2011) conducted qualitative research to “examine professional Black women’s conceptualization of panic attacks and other related anxiety issues” (p. 213) and “explore the feasibility of sister circles as a psycho-educational anxiety intervention for African American professional women” (p. 213). Focus groups were conducted with 37 African American women. These groups were hosted as a pre-event to the Women of Color Retreat hosted by the Women of Color Foundation (Neal-Barnett et al., 2011). The sessions were taped, videotaped, and participants completed a questionnaire. Transcripts and documents were

analyzed and coded (Neal-Bartnett et al., 2011). In regard to the feasibility of sister circles, the participants noted it as an ideal intervention to reduce the stigma of asking for help and that it felt natural. “Sister circles were viewed as a natural part of one’s life” (Neal-Bartnett et al., 2011, p. 217).

In the second study, ethnographic case research of the Daughters of Myrtle Baptist church was conducted to “explore how women in this predominantly black suburban community exemplify womanist consciousness and practice within their local church” (Butler, 2007, p. 170). This women’s club was founded in 1921 in West Newton, MA and had over 500 members as of 2007 (Butler, 2007). Womanist theology was the theoretical framework and defined as “action within culturally determined positions and provides a racialized and often class-conscious reflection of the political, social, and spiritual linkages between women of color and society” (Butler, 2007, p. 170-171).

Butler’s (2007) historical findings demonstrate how the women used their church activities and church outreach in the community to uplift their race and enhance the lives of women and children. Biblical content that highlighted the role of women and demonstrated collective community work was used for Sunday school (Butler, 2007). In addition to helping others, the women could create a place of support for one another. “This evolution highlights how a homeplace emerges and womanist of black feminist consciousness becomes practice” (Butler, 2007, p. 178). Black history was also shared as part of their educational practice. These women “worked together to create this space which affirmed their heritage and the supportive relationship they had constructed as a public act of opposition against negative stereotypes” (Butler, 2007, p. 181). This is relevant to the intervention method and protocol for the study.

The third study is ethnographic research conducted with a sample of nine African American women who worked in the community and church (Edwards, 2000). The researcher conducted unstructured and semi-structured interviews and participant observations. An interview protocol with 21 open ended questions was used (Edwards, 2000). Constant comparative analysis was used as the primary data analysis method. Based on the analysis, the researchers identified eight themes and subthemes of mothering (Edwards, 2000). The two primary types of mothers were church mothers and community mothers. The church mothers visited the older adults and responded to church needs and requests for their service. However, the community mothers worked with children and adults and responded to needs they observed in the community (Edwards, 2000). “Community women reported determining the existences of needs through observation, but then meeting them through coalition building and protest or support of each other” (Edwards, 2000, p. 93). The concepts of direct and indirect mothering were also identified in describing their roles within the church. “These women served as role models for young Black women by behaving in a manner that was often entirely different from what society prescribed for women in general, and Black women” (Edwards, 2000, p. 97).

The fourth study is qualitative portraiture, ethnographic research “with three African American female holistic health educators to show how their woman-centered learning cultures led them to personal transformational and leadership roles” (Panton, 2016, p. 19). The following theoretical frameworks were used in the study: Meizrow’s transformative learning theory, Black feminist theory, and Africana womanist theory. Interviews and observations were used to collect data to develop a portraiture of each

educator (Panton, 2016). The sample was selected to include the following diverse perspectives of holistic health education: Christian, Yoga/Hinduism, and Yoruba/Africanist. The ethnographic analysis noted that mothers and other mothers were a significant part of the transformation process (Panton, 2016). Spirituality was also a significant factor. “Without formal training, African American mothers such as these teach their daughters the essence of transformative learning: to challenge dominant assumptions, reflect on them, and act” (Panton, 2016, p. 22). Their roles as health educators was considered a form of mothering. They “learned how to identify themselves spiritually, as women, and as leaders through their mothers or other-mothers. All three expressed a pedagogy of caring and nurturing; a desire to mother” (Panton, 2016, p. 23). They believed this other mother role supported “their ideology of nurturing, political and social responsibility, and the belief of motherhood as power” (Panton, 2016, p. 23). Panton (2016) recommended education should provide opportunities for mentorship formed with women of color, curriculum and independent study opportunities should include the voices and experiences of women of color, and service learning opportunities should be offered to provide opportunities “to nurture, and be culture bearers” (Panton, 2016, p. 24). This empirical analysis was relevant to the study as the role of mothering within families and communities may be a part of the career development process for the participants.

Summary. The Black feminist critical social theoretical framework is relevant to the study because it provides a historical and current context of the dialectical relationship of oppression and collective and individual agentic responses including coping strategies. This informed the design of the intervention protocol that included

learning activities that provided opportunities for the participants to develop their personal self-definition of how they contribute value to various contexts; assess their skills obtained; develop aspirations; discuss external barriers, internal challenges, and coping strategies used in their career development; and practice using deep breathing and a full body relaxation exercise as a coping strategy. The methodology is also informed by this framework in using an African American female facilitator as participant and developing a sister circle consisting of African American women to ensure the experience provided a safe space to share their stories. This framework also provided the thematic structure to analyze qualitative data collected from the participants. In the next section, the career development theoretical frameworks are presented to outline the historical context of these theories that are related to the content of the adult education intervention program.

Career Development Theoretical Frameworks

Although career development for African American women did not evolve from theory, the synthesis of theory and practice was informative in designing the dissertation study. Most career development theories were designed for white men and do not consider the needs or the contextual influences that impact women and minority groups (Patton & McMahon, 2014). This analysis will highlight the evolution of career development theory from content theories that are more individualistic to constructivist and social constructionist theories that are more collective in nature and relevant to the history of African American women. “Historically, career development theory focused on either content or process. Content refers to the influences on career development, such as interests and values, and process refers to accounts of change over time and decision

making processes” (Patton & McMahon, 2014, p. 13). The theoretical frameworks reviewed in this section are presented in the following categories: content theories, process theories, content and process theories, and constructivist and social constructionist theories.

Content Theories. Career development theories that focus on content are individualistic in nature (Patton & McMahon, 2014). The individual is central and the context is not considered a significant influence. Some of the learning activities in the intervention program were designed focused on individual aspects of career development. The following theories are discussed: trait and factor theory, personality theory, psychodynamic theory, values-based theory, and the work adjustment person-environment correspondence theory.

Trait and Factor Theory. Frank Parsons (1909) developed a scientific process to match individuals to vocations and seek harmony. He theorized three factors that vocational counselors should use in the matching process: self-understanding, knowledge of the world of work for success, and a reasoning process to reconcile the two previous factors (Parsons, 1909). The methods for occupational selection include self-investigation self-revelation, and vicarious learning (Parsons, 1909). The following aspects of the self are explored: aptitudes, abilities, interests, ambitions, limitations, and resources. He theorized that the occupational match is in harmony when the individual is enthusiastic and there is a high economic value for work provided (Parsons, 1909). The match is not in harmony when the individual is unenthusiastic, inefficient, dislikes working, and experiences low pay for work provided (Parson, 1909).

Although this theory is individualistic in nature, Parsons (1909) considers the context of the economy and specific opportunity available. He believed that “choice of an occupation is largely the question of opportunity and industrial demand” (Parsons, 1909, p. 12). He valued experience, lifelong learning, general knowledge beyond industrial education, and adaptation to the changing world of work. He believed that “experience is the great teacher” (Parsons, 1909, p. 111) and that vocational interests evolve over time. This theory was primarily developed for white men but he also included a separate list of vocations for women. Parsons (1909) developed the Vocation Bureau at the Boston YMCA in 1908. He believed that individuals needed someone to guide them through this matching process and trained vocational counselors. The trained counselors met with individuals at the Boston YMCA and the Women’s Educational and Industrial Union. Parsons’ theory (1909) was developed for adults but eventually expanded to working with youth and sparked the school guidance movement.

This theory is typically considered to have a logical positivist approach (Patton & McMahan, 2014) with a linear and cognitive process that considers traits to be predictors of success in specific occupational fields (Brown, 1990). “Emanating out of the logical positivist worldview, trait and factor theory relies on measurement and objective data that is interpreted by an expert, who, on that basis, also makes predictions about an individual’s suitability for future jobs” (Patton & McMahan, 2014, p. 31). However, this theory is also heuristic (Brown, 1990) and a constructivist approach (Patton & McMahan, 2014). The heuristic process highlights the personal agency of the individual to obtain experience and deeper levels of understanding of the self and the world of work (Parsons, 1909). The constructivist approach includes a self-assessment and reflection on

contextual influences on career choice (Patton & McMahon, 2014). “In the 21st century, the growing emphasis on narrative approaches, client agency and meaning making may see the lesser told story of Parson’s work gain more recognition” (Patton & McMahon, 2014, p. 30).

Personality Theory. Holland considers occupational choice as a reflection of the personality (Holland, 1966). “People search for environments and vocations that will permit them to exercise their skills and abilities to express their attitudes and values” (Holland, 1966, p. 11). Holland (1966) identified the following personality types: realistic, intellectual, social, conventions, enterprising, and artistic. These types are assessed using interest inventories, such as the Self-Directed Search or the Vocational Preferences Inventory, to identify ideal occupational environments in congruence with personality to achieve psychological fit (Holland, 1966; Holland & Gottfredson, 1975). This theory highlights the person and environment interaction but does not incorporate environmental changes that can influence occupational choice (Holland, 1996). “The explanatory power of the typology would benefit from the incorporation of a person’s beliefs about career stability and career changing” (Holland, 1996, p. 402). However, the career typology is not considered relevant to the career development of African American women (Hughes, 2014).

Psychodynamic Theory. The psychodynamic theory of career choice and satisfaction focuses on the interaction of personality, motivation, and environmental factors (Bordin, 1990). The personality development process highlights an evolving ego identity that interacts with motivation. The environment includes economical, biological, geographical, cultural, and ethnic factors (Bordin, 1990). “A person’s life can be seen as

a string of career decisions reflecting the individual's groping for an ideal fit between self and work" (Bordin, 1990, p. 109). This process of meaning making is "more in line with recent narrative approaches founded in constructivism and social constructionism" (Patton & McMahon, 2014, p. 51).

Values-Based Theory. The values-based career development theory considers the role of cultural and work values in making occupational choices and achieving career satisfaction (Brown, 2002). "Values are beliefs that are experienced by the individual as standards that guide how he or she should function" (Brown, 2002, p. 80). Values are important for the self-evaluation and goal setting process (Brown, 2002). Cultural values are developed based on social relationships and other aspects of cultural groups and are more salient to collective decision-making. Work values are developed based on individualism, such as achievement, financial prosperity, and achievement. Individuals experience a crystallization process where values are identified and the influences on behavior are explored (Brown, 2002). After the identification process, the values are prioritized based on importance (Brown, 2002). Brown (2002) also identifies socioeconomic status, gender, ethnicity, disability status, and aptitude as potential constraining factors in the decision-making process. Perceptions of discrimination and societal stereotypes can limit the occupational choice process and resources available to make decisions (Brown, 2002).

Work Adjustment Theory. The work adjustment career theory focuses on the matching process between the person and the environment (Dawis, 2005). The theory assumes that the individual is a dynamic entity that behaves to adjust to the environment, based on requirements, and to maintain correspondence. The individual has biological

and psychological needs that influence this maintenance process (Dawis, 2005). The theory includes a model to predict the length of time in a position based on personal satisfaction and satisfactoriness with the work environment and a model to describe the process of correspondence between the individual and the work environment (Patton & McMahon, 2014). “In essence, individuals exist in a dynamic relationship with their work environments, in which they seek to develop satisfactory relationships by making continual adjustments” (Patton & McMahon, 2014, p. 47).

Process Theories. Career development theories that focus on process focus on the dynamic nature of career development over time (Patton & McMahon, 2014). Some of these theories also outline various stages of career development (Patton & McMahon, 2014). Some of the learning activities in the intervention program were designed using process theories. The following theories are discussed: developmental theory, life span life-space theory, circumscription and compromise theory, and the individualistic theoretical approach.

Development Theory. The original developmental theory considered the choice of an occupation as an irreversible process that includes compromise (Ginzberg, 1952, 1984). Individuals “reassess repeatedly how they can improve the fit between their changing career goals and the realities of the world of work” (Ginzberg, 1984, p. 180). This theory has three periods of decision-making: fantasy during childhood, tentative during adolescence and realistic during adulthood. The realistic period has the following three stages: exploration, crystallization, and specification (Ginzberg, 1952, 1984). Crystallization of career choice is considered a significant stage for career decision-making. This process was deemed irreversible because of the perception of failure,

threats to self-esteem, and pressure to maintain original career plans (Ginzberg, 1952). However, the theory was modified to consider the contextual influence of opportunities available and to recognize the lifelong aspect of this process (Ginzberg, 1984). The compromise represents the decision-making process to adjust to a dynamic world of work (Ginzberg, 1984). “Ginzberg acknowledged changes in personal and family circumstances, the career development needs of women, and minority and disadvantaged groups” (Patton & McMahon, 2014, p. 65).

Life span Life-space Theory. The life span life-space theory is a heuristic model that focuses on an individual’s roles, experience, and changes of occupational concept throughout life with both maxicycles and minicycles (Super, 1990). The individual has the following aspects: self-concepts, traits, abilities, interests, values, needs, personalities, and abilities. Self-concept is considered a metadimension of the career development process (Super, 1990). “Occupational concept refers to the personal meaning individuals ascribe to their traits.” (Patton & McMahon, 2014, p. 71). Maxicycles represent the following five life stages: growth, exploration, establishment, maintenance, and decline. Minicycles represent life transitions and coping with life and stage transitions is based on level of career maturity (Super, 1990). “Success in coping with the demands of the environment of the organism in that context at any given life-career stage depends on the readiness of the individual to cope with these demands (that is, on his or her career maturity)” (Patton & McMahon, 2014, p. 69).

The theory is represented by the life-career rainbow and archway model. The life-career rainbow highlights life stages by age groups, role salience, career maturity, and maxicycles (Super, 1990). The archway model includes developmental stages, self-

concepts, and environmental factors. Experiential learning is considered “cement” (p. 204) to build the biological, psychological, societal, and personality factors together within the arch (Super, 1990). The arch is considered a segmental model with personal and situational determinants that is a synthesis of career development theories (Patton & McMahon, 2014). “Interactive experiential learning, self-concept, and occupations-concept formation takes place through the interaction of the individual and the environment” (Super, 1990, p. 204).

Circumscription and Compromise Theory. The circumscription and compromise theory focuses on an individual’s self-concept, occupational images, congruence with self-image, and occupational aspirations (Gottfredson, 2002). Self-concept includes appearance, abilities, personality, values, gender, and perception of place in society. “This theory stresses that individuals are self-directed and self-creating from birth, and that through experience their individuality develops” (Patton & McMahon, 2014, p. 88). Occupational images include perceptions of sex role and social class stereotypes, personalities required, work conditions, and rewards. Individuals have a cognitive map of occupations that provides an opportunity to assess congruence with self-image and accessibility (Gottfredson, 2002). Occupational aspirations reflect acceptable alternatives based on assessment of compatibility and accessibility (Gottfredson, 2002). These alternatives are considered acceptable based on prestige levels, masculinity vs. femininity, and realistic vs. idealistic. Compromise represents the process of identifying potential barriers and narrowing the occupations to pursue (Gottfredson, 2002).

Individualistic Theoretical Approach. The individualistic theoretical approach views career development as a lifetime journey with the following stages: exploration,

crystallization, choice, clarification, induction, reformation, and integration (Miller-Tiedman & Tiedman, 1990). Life represents the career as a reorganizing system with the following steps: problem condition, psychological states, and self-comprehension (Miller-Tiedman & Tiedman, 1990). The problem condition consists of forming the problem and acting out a solution. The psychological states are accommodation, clarification, and exploration. The self-comprehension process consists of learning, doing, and doing with awareness (Miller-Tiedman & Tiedman, 1990). “This approach has its base in decision-making theory which posits that within the continuous process of career development there will be points at which individuals are faced with decisions, for example job entry, educational choice and career change” (Patton & McMahon, 2014, p. 84).

Content and Process Theories. Career development theories that focus on both content and process focus on the individual, the context, interaction between the individual and the context, and development over time (Patton & McMahon, 2014). Social cognitive career theory is one of the theoretical frameworks for this study and is considered a content and process theory (Patton & McMahon, 2014). The following theories are presented: social learning career theory, happenstance learning theory, cognitive information processing approach, developmental-contextual theoretical approach, contextual theoretical approach, and personality development and career choice theory. Social cognitive career theory is outlined in a separate section.

Social Learning Career Theory. The social learning career theory focuses on a lifelong career planning process that includes the following four factors: genetic disposition, the environmental context, learning experiences, and task approach skills

(Krumboltz & Henderson, 2002; Krumboltz & Nichols, 1990; Mitchell & Krumboltz, 1990). The genetic disposition considers the influences of gender and ethnicity, which impacts the environmental influences (Krumboltz & Henderson, 2002; Mitchell & Krumboltz, 1990). The theory considers the following three learning experiences: instrumental, associative, and vicarious (Krumboltz & Nichols, 1990; Mitchell & Krumboltz, 1990). An individual can increase his or her career development by increasing learning experiences (Mitchell & Krumboltz, 1990). The task approach skills include values, work habits, and performance standards (Mitchell & Krumboltz, 1990). “The social learning theory of career decision making can be used to recognize and predict environmental conditions and events that are likely to either foster or inhibit the career planning of individuals” (Mitchell & Krumboltz, 1990, p. 166). Coping strategies are recognized as a significant part of the decision-making process (Krumboltz & Henderson, 2002; Mitchell & Krumboltz, 1990). “Commitment to lifelong learning and occupation resiliency in the face of constantly changing workplace demands will be essential coping strategies” (Krumboltz & Henderson, 2002, p. 39).

Happenstance Learning Theory. The happenstance learning theory (HLT) expands the social learning theory by explaining the lifelong career development process based on planned and unplanned learning experiences and outcomes (Krumboltz, 2009). Future actions, beliefs, knowledge, preferences, skills, emotions, sensitivities, preferences are part of the learning outcomes (Krumboltz, 2009). The purpose of this lifelong career development process is career satisfaction instead of a specific occupational choice (Krumboltz, 2009, 2011). This is significant because we do not know which occupations will exist in the future. The social learning theoretical factors are expanded to include

parents and caretakers, peer groups, formal educational settings, and the lack of social justice (Krumboltz, 2009). “Social justice is not equally distributed among humans on our planet. Marked differences in wealth provide great opportunities for some and more limited opportunities for others” (Krumboltz, 2009, p. 141). The identification of both internal and external barriers and locus of control is significant to this career development process (Krumboltz, Foley, & Cotter, 2013). “The goal of HLT is to prevent these concerns from becoming disabling” (Krumboltz et al., 2013, p. 18).

Cognitive Information Processing Theoretical Approach. The cognitive information processing theoretical approach represents learning to enhance self and occupational knowledge and transforming the knowledge to solve career problems and make career decisions (Peterson, Sampson, Lenz, & Reardon, 2002). Career problems are formed from career indecision and requires problem solving to develop career alternatives. “Career development involves the continual growth and change in knowledge structures” (Peterson, Lumsden, Sampson, Reardon, & Lenz, 2002, p. 101). The approach includes recognition of the executive processing domain with metacognitions (Peterson et al., 2002). “The principal metacognitions include self-talk, self-awareness, and monitoring and control” (Patton & McMahon, 2014, p. 107).

Developmental-Contextual Theoretical Approach. The developmental-contextual theoretical approach uses a model of selective optimization with compensation for a lifelong career development process (Vondracek & Porfeli, 2002). The individual has personality, abilities, and motivation. The selection process includes exercising human agency and making elective or loss-based choices. The optimization process includes the acquisition of skills and knowledge, delayed gratification, and long-term persistence.

“Individuals who engage in optimizing behaviors are much more likely to successfully reach their career development and work performance goals” (Vondracek & Porfeli, 2002, p. 25). Compensation refers to coping strategies when there is a lack of congruence between skills and work environment requirements (Vondracek & Porfeli, 2002). “While the environment engenders change in the individual, so too is the context facilitated or constrained by the individual’s unique characteristics” (Patton & McMahon, 2014, p. 109).

Contextual Theoretical Approach. The contextual theoretical approach to career development consists of three levels of action: short term project, long term career goals, and the meaning making process of career (Young & Valach, 2004). Actions are described as goal setting, strategies, and operations. “By examining actions, we can begin to see career in the process of construction” (Young & Valach, 2004, p. 502). This theoretical approach uses a social constructionist paradigm with historical, social, and cultural factors (Young & Collin, 2004; Young & Valach, 2004). The theory addresses the epistemological construction of knowledge and the ontological nature of being. “Knowledge is constructed as people attempt to bring meaning to their experience” (Young & Valach, 2004, p. 504). This process of agency and intentionality reflects praxis (Young & Valach, 2004). Critical reflection is considered a way of knowing and understanding of the world and knowledge construction within the sociopolitical context (Blustein, Schultheiss, & Flum, 2004). “It is the connection of intentionality and action that is critical in the construction of career, that is, the back and forth between intended action (pre-reflective and reflective)” (Young & Valach, 2004, p. 510).

The sociocultural and language contexts relate to this reflective and narrative process (Young & Valach, 2004). Language is considered a significant method of understanding for social constructionism (Schultheiss & Wallace, 2012). The narrative provides the vehicle to interpret behavior and find meaning in actions (Young, Valach, & Collin, 2002). “The narrator seeks to provide good reasons for what has happened in his or her life” (p. 220) and develop “a sense of identity through the construction of narratives” (Young, et al., 2002. p. 219). The vocational identity is constructed through language and “conceptualized as constructed and reconstructed within relationship and across multiple contexts” (Blustein et al., 2004, p. 427). This theoretical approach provides unique perspectives for those who may be marginalized and creates inclusion in this knowledge and meaning making process (Blustein et al., 2004). This collective process highlights the idea that people and their culture are intertwined and create a synergistic development process (Bassot, 2012). This theory resonates well with BFT critical social theory.

Personality Development and Career Choice Theory. The personality development and career choice theory focuses on a classification of eight occupational groups and six levels of skill and professionalism within each group (Roe & Lunneborg, 1990). The occupational groups are the following: service, business conduct, organization, technology, outdoor, science, general culture, and the arts and entertainment. The skill levels within each occupational group are the following: unskilled, semiskilled, semiprofessional and small business, a medium professional/managerial level, and the highest professional/managerial level and independent (Roe & Lunneborg, 1990). This theory is based on assumptions of genetic

abilities and aptitudes that are developed based on socioeconomic status, culture, and individual traits. Assessment of aptitude, interest, and personality are part of the matching process to ensure career satisfaction. This classification process does not address the needs of women or minorities (Roe & Lunneborg, 1990).

Constructivist and Social Constructionist Theoretical Approaches. Career development theories that are considered constructivist and social constructionist are holistic in nature in conceptualizing career development as construction of the life of the individual (Patton & McMahon, 2014). Some of the learning activities in the intervention program are designed using constructivist approaches. The ecological, narrative, and chaos theoretical approaches are reviewed to highlight the synergy of career development and adult education through the Black feminist critical social theoretical lens. This approach encourages individuals “to act as agents in building their own lives” and “validates their view of the microaggressions, discrimination, and other daily challenges they experience (Evans & Kelchner, 2016, p. 60).

Narrative Theoretical Approach. The narrative theoretical approach provides a space for individuals to tell their life story and make meaning of the past (Bujold, 2004; Davis, 2016; Farinde, 2012; Young & Valach, 2004; Young et al., 2002). It is a creative process that allows individuals to explore their dispositional traits, personal concerns and values, and vocational identity. Vocational identity is related to career self-efficacy and career decision-making self-efficacy. This meaning-making process is biographical and hermeneutical and is a process where the identity is continuously revised by life experience (Bujold, 2004; Davis, 2016; Farinde, 2012; Young & Valach, 2004; Young et al., 2002). The epistemological perspective of this approach focuses on the construction

of meaning and ways of knowing (Bujold, 2004; Davis, 2016; Farinde, 2012; Young & Valach, 2004; Young et al., 2002). This intersects with Black feminist critical social theory and is relevant for working with African American women “to see their vocational future as the continuation of their life story, we help them put to use their potential in order to become the subjects of their experience, the creators of their identity, instead of feeling determined by external influences” (Bujold, 2004, p. 479).

Ecological Theoretical Approach. The ecological theoretical approach moves the context of human behavior from the sidelines as an external force to the center as an ongoing interaction between the person and the environment (Cook, Heppner, & O’Brien, 2002). “Behavior is the result of a multiplicity of factors at the individual, interpersonal, and broader sociocultural levels (Cook et al., 2002, p. 296). Intervention programs can be conducted at the individual counseling level and at the sociocultural level as advocacy for empowerment. “The career counselor serves as an advocate and liaison, working as a partner with the client to foster more successful and satisfying interactions within the world of work” (Cook et al., 2002). A variety of methodologies can be used to change interactions within the environment, the environment itself, and coping mechanisms to improve interactions within the environment (Cook et al., 2002). This approach provides the space to go beyond individualistic perspectives about career development and be more inclusive about collectivistic practices and values of African American women (Betz, 2002; Cook et al., 2002). “For many women and for cultures other than White western European, the family/group/collective may be more important than has been previously factored into people’s reasons for working and their decisions about what work to pursue” (Betz, 2002, p. 335).

Chaos Theory. The chaos theory seeks to address the “complexity of shift” (p. 5) in career development based on the dynamic world of work (Pryor & Bright, 2011). “Change, technology and globalization are outpacing changes associated with the life cycle, so developmental models no longer can be seen as the primary changes we have to deal with personally or communally” (Pryor & Bright, 2011). This changing world of work requires lifelong learning and reinvention of the self to take advantage of new opportunities. The decision-making process is not a linear or predictable process (Pryor & Bright, 2011). This theory highlights the synergy of career development and adult education and the synthesis vital to adjust to this world of work in flux.

Evolution of Social Cognitive Career Theory

Social cognitive career theory (SCCT) is a social learning theory that is used to facilitate academic and career development (Lent & Brown, & Hackett, 1994). This social learning theory was one of the theoretical frameworks for the study and was used to develop the adult education intervention program to increase career decision self-efficacy (CDSE) in African American women. SCCT is built on the foundation of Bandura’s self-efficacy (1977) theory and Betz and Hackett’s career decision self-efficacy theory (Betz & Hackett, 2006). The following discussion will highlight the evolution of SCCT, the core tenets of the theory, and its applicability with African American women.

Self-Efficacy Theory. Bandura (1977) introduced self-efficacy theory as a behavioral change theory for psychotherapy. He conducted experiments with clients with snake phobias (Bandura, 1977; Bandura & Adams, 1977) and developed a theory that introduced the concepts of self-efficacy and outcome expectations (Bandura, 1977). Self-

efficacy is defined as the belief in the ability to achieve desired outcomes. Outcome expectations represent the prediction of the outcomes produced by certain behaviors (Bandura, 1977). These are conceptualized separately because predicted outcomes are manifested separately from the belief in the ability to produce those outcomes. The strength of self-efficacy influences the desire to initiate coping mechanisms and the level of persistence (Bandura, 1977). Self-efficacy varies based on the level of complexity of a specific task and the type of experience (Bandura, 1977).

Bandura (1977) outlines four informational sources that are used to develop self-efficacy: “performance accomplishments, vicarious experiences, verbal persuasion, and physiological states” (p. 195). These sources represent the learning aspects of this theory and are considered a significant part of the model (Bandura, 2012). Performance accomplishments have the most significant influence on a person’s belief in his or her ability to achieve the desired outcome (Bandura & Adams, 1977). Efficacy and outcome expectations are interdependent with the environmental context. “People will approach, explore, and try to deal with situations within their self-perceived capabilities, but they will avoid transactions with stressful aspects of their environment they perceive as exceeding their ability” (Bandura, 1977, p. 203).

Social Cognitive Theory. Bandura’s (1989) social cognitive theory enhanced the concepts of self-efficacy and outcome expectations by adding personal agency and the environmental context in the model. This model is referred to as the “triadic reciprocal causation” (Bandura, 1989, p. 1175). “In this triadic codetermination, human functioning is a product of the interplay of intrapersonal influences, the behavior individuals engage in, and the environment forces that impinge upon them” (Bandura, 2012, p. 11). The

environment is a dynamic force and individuals may interact with “imposed, selected, and constructed” contexts (Bandura, 2012, p. 11).

Bandura (2002, 2012) recognizes three types of agency: personal, proxy, and collective. Personal agency is operated at the individual level. Proxy agency requires others to advocate for the outcomes desired (Bandura, 2002, 2012). Collective agency represents the collective efforts of group members to work together to achieve desired outcome although it is not additive of personal agency of group members but reflects “the coordinative and interactive dynamics of group functioning” (Bandura, 2002, p. 271). Self-efficacy is valued in this model within the concepts of collective agency as individual contributions to the group effort are significant. “A high sense of personal efficacy is just as important to group-directedness as to self-directedness” (Bandura, 2002, p. 273).

Career Self-Efficacy Theory. Hackett and Betz (1981) developed a model that expanded Bandura’s social cognitive theory to apply to the career development of women. This vocational choice model incorporated the concepts of self-efficacy, outcome expectations, and the four sources of self-efficacy information (Bandura, 1977). They theorized that gender role socialization and lack of role models in nontraditional female occupations influenced career decision-making self-efficacy as well as discrimination, hostile work environments, and the lack of support (Hackett & Betz, 1981). “Thus, self-efficacy theory is considered relevant to the conceptualization and modification of internal barriers and to the management of external barriers” (Hackett & Betz, 1981).

A study was conducted with 134 females and 101 male psychology students to test the applicability of the self-efficacy theory to women's career related self-efficacy (Betz & Hackett, 1981). Participants completed questionnaires related to self-efficacy and confidence related to job requirements, duties, interests, and options in 20 careers that included both traditionally female or male occupations. Demographic information and ACT scores were also collected. Significant differences were noted in means scores in self-efficacy scores for comparisons of traditional occupations and nontraditional occupations for each sex (Betz & Hackett, 1981). "Females reported significantly higher self-efficacy than did males with regard to both the educational requirements and job duties of traditionally female occupations, whereas males reported greater self-efficacy in relationship to traditionally male occupations" (Betz & Hackett, 1981, p. 404).

The step-wise regression model noted that the ACT scores were not significant predictors of career options and did not reflect significant differences in ability by gender (Betz & Hackett, 1981). For females, there was no significant relationship between ACT scores and options but ACT math scores were positively related to non-traditional career options ($r=.24$) and negatively related to options in traditional careers ($r=-.39$) (Betz & Hackett, 1981). However, interest was a significant predictor of options in both nontraditional and traditional careers for females ($r=.54$ for traditional and $r=.64$ for nontraditional) and males ($r=.68$ for traditional and $r=.63$ for nontraditional). Self-efficacy was also a significant predictor for interests for females ($r=.45$ for traditional and $r=.44$ for nontraditional) and for males ($r=.36$ for traditional and $r=.41$ for nontraditional) (Betz & Hackett, 1981). "Thus, the beliefs of undergraduate students concerning their

ability to pursue various occupations correspond with existing patterns of occupational sex typing” (Betz & Hackett, 1981, p. 408).

Bandura (2002) emphasized the applicability to careers and the importance of self-efficacy to career identity and the self-evaluation process. An individual’s self-efficacy to meet job requirements increases the career options they will consider pursuing, enhances job preparedness, and extends retention and persistence in careers (Bandura, 2002). However, Bussey and Bandura (1999) noted that the environment may influence this process regarding careers particularly with women due to social identity. Betz and Hackett (1981) believed that career interventions could enhance the career related self-efficacy by using the four learning sources of efficacy information especially for non-traditional careers for women.

Social Cognitive Career Theory

Social cognitive career theory uses Bandura’s self-efficacy theory (1977) and social cognitive theory (1989, 2002, 2012) and Hackett and Betz’s (1981) career related self-efficacy theory as a foundation to expand the concepts of personal agency, self-efficacy, outcome expectations, and environment by adding goals to the model and generating three models to be used for both academic and career actions (Lent, Brown, & Hackett, 1994). Below, the interest, choice goals and action, performance, work satisfaction, and career management models are explored. The career management model, an expansion of the choice goals and action model (Lent & Brown, 2013), was used in coordination with the Black feminist critical social theory for the dissertation study frameworks.

Interest Model. The interest model incorporates the concepts of sources of information, self-efficacy, intrinsic interests, outcome expectations, goals, tasks, and performance attainments into a continuous loop over the lifespan mediated by self-efficacy (Lent et al., 1994). Although interests are predicted to form during late adolescence and early adulthood, these interests are dynamic and are influenced by transitions in life, self-evaluation processes, and self-satisfaction. The sources of information influence both self-efficacy and outcome expectations. Self-efficacy influence interests, outcome expectations, and performance attainments (Lent et al., 1994). Outcome expectations include both intrinsic and extrinsic outcomes and influences interests, goals, and tasks. Performance attainments create a feedback loop to influence self-efficacy based on experiences of mastery of tasks. Interests influence goals which influence the participation in tasks to engage the interest and this influences performance attainments (Lent et al., 1994).

Choice Goals and Action Model. The career choice model incorporates the concepts of self-efficacy, outcome expectations, interests, choice goals, choice actions, and performance with a continuous feedback loop that represents personal agency to choose academic and career paths (Lent et al., 1994). The sources of efficacy information are expanded to include race, gender, disability, and predispositions as inputs that influence environmental interactions, learning experiences, and the environmental influences that moderate choice goals and actions. Environmental interactions also influence learning experiences (Lent et al., 1994). The learning experiences influence both self-efficacy and outcome expectations. This model also differs from the interest model in that it predicts that choice goals need to be clearly stated with specific detail of

reasonable and attainable outcomes based on voluntary actions in the near future to influence choice actions and performance (Lent et al., 1994).

Performance Model. The performance model includes the concepts of self-efficacy, outcome expectations, goals, and performance attainments and expands goals to include sub goals and adds the influence of ability and past performance to produce a dynamic feedback loop that is mediated by goals and actions (Lent et al., 1994). In this model, goals are the focus and are regulated by the amount of effort, persistence, and focus. Performance quality is dependent on the level of goals. Self-efficacy maintains a direct influence on performance attainment. Ability and past performance influences performance attainment and self-efficacy (Lent et al., 1994).

Work Satisfaction Model. The work satisfaction model includes the concepts of self-efficacy, goals, and environmental factors and adds personality traits, work conditions and outcomes, and work satisfaction (Lent & Brown, 2006). The environment includes supports and barriers for goal and self-efficacy and is the significant focus of this model. The environmental supports and barriers influence self-efficacy, work conditions and outcomes, goals, and work satisfaction. Personality traits are introduced in this model that influence the environmental factors, self-efficacy, and work satisfaction (Lent & Brown, 2006). The personality traits include neuroticism, extraversion, conscientiousness and are not considered fixed in nature but can be nurtured through interventions (Lent & Brown, 2006). Self-efficacy influences work conditions and outcomes, work satisfaction and has a bi-directional influence with goals. Goals influence both work satisfaction and self-efficacy. This model can be used to develop intervention

programs for skill development to manage work satisfaction and to reduce work disengagement (Lent & Brown, 2006).

Career Management Model. The career management model is very like the choice model but is focused on the process of career decision making and career adaptability for the lifespan and includes “questions as how, under varying environmental conditions, people make career-related decisions, negotiate the transition from work to school, find jobs, pursue personal goals, maintain vitality, manage multiple roles, and respond to career setbacks” (Lent & Brown, 2013, p. 558). This model focuses on process and coping self-efficacy and includes the concepts of person inputs, environmental interactions, learning experiences, goals, actions, attainments, and contextual influences like the choice model and adds personality and outcomes. Personality traits include conscientiousness, extraversion, neuroticism, and openness to experiences (Lent & Brown, 2013). These traits influence process and coping self-efficacy, goals, actions, and outcomes/attainments. This model can be adapted for career exploration and job search efforts. This model can also be used for collective career management of groups and enhance consciousness of potential career events throughout the lifespan (Lent & Brown, 2013). “Because any of these tasks and events tend to be associated with particular life periods there may be value in addressing them in cohort-based, group psychoeducational interventions offered either live or online” (Lent & Brown, 2013, p. 566). In the next section, a quantitative study is presented of the career management model testing that is relevant to the dissertation study.

Empirical Analysis. A quantitative study of model testing was conducted to “apply the CSM (career self-management) model to the process of career decision-

making” (p. 48) and to “test predictions derived from the CSM model in the context of career exploration and decision-making” (Lent, Ezeofor, Morrison, Penn, & Ireland, 2016, p. 48). The study focused on the supports as a contextual factor and conscientiousness as a personality factor (Lent et al., 2016). The adult education intervention program would be considered part of the supports within this model and this model is relevant to the dissertation study. The rationale in focusing on supports was based on a meta-analysis of career decision self-efficacy (Choi, Park, Yang, Lee, Lee, & Lee, 2012) and to “contain the complexity of model testing while focusing on variables that may be relatively tractable within brief interventions and that have shown a well-established pattern of relations to self-efficacy” (Lent et al, 2016, p. 49). In the Choi et al. (2012) study, social support was significant to career decision self-efficacy with $r^2 = .41$ with a significant positive prediction of career decision self-efficacy and moderate effect sizes with a sample of 4 studies from the 1993-2008 period with a $I^2 = 50.33$ and heterogeneity of 6.00 demonstrating consistency despite the small number of studies (Choi et al., 2012). “Peer support is another factor that correlated significantly with CDSE. The SCCT model proposes that peer support serves as one type of proximal contextual influence on CDSE” (Choi et al., 2012, p. 452). This is relevant to the dissertation study because it highlights peer support as a factor that is successful for brief intervention programs.

The CSM model testing was conducted with 215 undergraduate psychology students that were 60% European American and 14% African American and 24% men and 76% women (Lent et al, 2016). Multilevel modeling was utilized with both the CDSE-SF and a new instrument, Career Exploration and Decision Self-Efficacy

(CEDSE) scale, was developed (Lent et al., 2016); however, this discussion will focus on the CDSE-SF that was used in the dissertation study. The participants completed the following measures: CDSE-SF, the career outcome expectations scale, the Influence of Others on Academic and Career Decision Making Scale, the Big Five Inventory's conscientiousness scale, the Career Indecision Profile, and the Environmental Exploration and Self-Exploration subscales of the Career Exploration Survey (Lent et al., 2016). Structural equation modelling was conducted and it was concluded that the data fit the model and was good. Several fit indices were used to determine the conclusion (Lent et al., 2016). The comparative fit index (CFI) compares "the X^2 value of the model to the X^2 of the null model" (Hooper, Coughlan, & Mullen, 2008, p. 55) with a consideration of sample size was .98 (Lent et al., 2016) and greater than .95 to be considered a good fit (Hooper et al, 2008). The standardized root mean square residual (SRMR) which is the "square roots of the difference between the residuals of the sample covariance matrix and the hypothesized covariance model" (Hooper et al., 2008) was .04 (Lent et al., 2016) and less than .05 for a "well fitting" model (Hooper et al., 2008, p. 54). Path analysis was conducted and there were significant paths for the following: social support and self-efficacy ($R^2=.19$), self-efficacy and exploratory goals ($R^2=.14$), self-efficacy and decidedness ($R^2= .51$), self-efficacy and decisional anxiety ($R^2= .56$), self-efficacy and outcome expectations ($R^2= .36$), social support and exploratory goals ($R^2= .22$), and social support and outcome expectations ($R^2= .28$) (Lent et al., 2016) which are consistent with the social cognitive theoretical model for career management. Recommendations were provided to conduct future research with "applicability across gender, race/ethnicity, socioeconomic conditions, sexual orientation, age, and

disability/health status” (Lent et al., 2016, p. 56). The empirical analysis is relevant to the research study because the dissertation study fills this gap in the literature for future research related to gender, race/ethnicity, and socioeconomic conditions.

SCCT and African American Women. The career management model of SCCT can enhance the career development of African American women by providing learning experiences to develop skills to enhance process and coping efficacy, identify barriers due to sexism, racism, and classism, to reduce anxiety through stress management, and enhance collective efficacy through mentoring, networking, and collaborative efforts (Hackett & Byars, 1996). The enhancement of career adaptability can help women attribute negative outcomes and setbacks related to discrimination and economic changes to external forces and reduce internalized negative self-efficacy beliefs (Hackett & Byars, 1996). “Because women of color in our society experience the dual burden of racism and sexism, it is particularly important to understand the mechanisms that either facilitate or undermine academic and career self-efficacy” (Byars & Hackett, 1998, p. 257).

There may be concerns regarding using social cognitive career theory with African American women (Hackett & Byars, 1996). The model does not address the impact of discrimination on self-efficacy beliefs. Due to inequities in feedback and reward systems, it is difficult for African American women to predict the environmental response to successful performance (Hackett & Byars, 1996). Negative outcomes may still occur despite successful efforts in accomplishing goals and this can create a negative feedback loop to self-efficacy beliefs (Hackett & Byars, 1996). Fouad & Santana (2017) noted that racism and sexism may impact the decision to enter a STEM field and persistence within the career due to these systemic barriers and recommend research on

interventions to provide a supportive environment and assessment of effective learning experiences. There is a lack of research on these learning experiences (Flores et al., 2017). Research that compares traditional instruction methods to those that foster critical and creative thinking is recommended (Flores et al., 2017). The learning experience of the dissertation study provided a safe space for participants to discuss discrimination as a barrier and coping strategies to overcome experienced barriers in career development.

Adult educators Johnson-Bailey and Tisdell (1998) acknowledged concerns regarding various career models with women of color but believe that the social learning theories “hold the greatest significant for women’s career development models” (p. 86-87). The career management model of SCCT focuses on both process and coping efficacy, which recognizes that it is necessary to develop coping skills to overcome the obstacles of racism, sexism, and classism (Lent & Brown, 2013). Intervention programs should consider using peer support models for vicarious learning to enhance coping efficacy. Mothers and “other mothers” are also great sources for vicarious learning (Byars & Hackett, 1998). The study was designed to provide opportunities for peer support within the session. In the next section, two research studies are presented.

Empirical Analysis. The first study is quantitative research conducted with 208 African American students to examine applicability of SCCT using Hollands themes and the role of learning experiences on self-efficacy and outcome expectations (Dickinson, Abrams, Tokar, 2017). The following theoretical frameworks were used to frame the study: social cognitive career theory, self-efficacy theory, and Holland RIASEC typology. Data was collected from the following measures to conduct structural equation modeling analysis: the Learning Experience Questionnaire, the Occupational Outcome

Expectation Scale, the Occupational Self-Efficacy Scale, and a modified version of self-efficacy and outcome expectations measures for interests and choice goals (Dickinson et al., 2017). Confirmatory factor analysis was conducted and an adequate fit was noted with the following four factor model: self-efficacy, outcome expectations, interests, and choice goals. The relevant aspect of this research is the role of learning experiences. The results highlighted that types of learning experiences that contributed to self-efficacy varied based on the specific domain of interest (Dickinson et al., 2017). The researchers noted that there is a need for more research on the contributions of learning experiences to self-efficacy and outcome expectations for African American students (Dickinson et al., 2017). Recommendations were made for career counselors to include learning experiences as part of the assessment process (Dickinson et al., 2017). This is relevant to the study because the intervention is a learning experience and this study was designed to determine the contribution of the experience to career decision self-efficacy.

The second study is quantitative research with 105 African American women conducted to “explore the relationship between the coping efficacy beliefs of African American women” (Stokes, 2003, p. 1) and the following cultural and social class variables: spirituality, maternal influence, educational level, and income (Stokes, 2003). The theoretical framework utilized was the social cognitive career theory. Data was collected using the Coping with Barriers Scale and the Armstrong Measure of Spirituality (Stokes, 2003). “Results for multiple linear regression indicated that spirituality accounted for a significant amount of unique variance in coping efficacy independent of maternal influence and the social class variables of educational level and income” (Stokes, 2003, p. 1). The researcher recommended that more research is focused on

spirituality's impact on career development, and cultural variables as compared to socioeconomic factors. A theoretical framework focused on the unique career development needs for African American women was also recommended (Stokes, 2003). This empirical analysis is relevant to the study because spirituality may be a coping strategy used by the participants in their career development process.

The career development theoretical frameworks, the evolution of social cognitive career theory, and social cognitive career theory sections are applicable to the study because these theories provide the historical context of career development theory and social cognitive career theory specifically that is one of the frameworks of the study. The content and process theories highlight the flux in career development. African American women may experience transitions throughout their careers that are shared in discussion about their career development. The analysis of the constructivist and social constructionist theoretical approaches is applicable to the study because the ecological and narrative approaches are used in the learning activities. The learning activities were designed using a narrative approach to give voice to the career stories of the participants in the study. In the next section, empirical analysis of career intervention programs to increase career decision self-efficacy is presented.

Career Intervention Programs

The literature is not extensive regarding evaluations of career education interventions (Prideaux, Creed, Muller, & Patton, 2000). "Despite the widespread acknowledgement of the importance of career programs to assist students in their complex transition from school to work, very few specific career education interventions have been objectively evaluated" (Prideaux et al., 2000, p. 229). Most the literature is

focused on the development of theory and testing theoretical models (Prideaux et al., 2000). The research study should address this gap in the literature. The empirical analysis of five studies using career decision self-efficacy as an output measure and two studies regarding brief career intervention programs are presented.

Attributional Retraining Intervention. A study was conducted with a sample of 60 college students with 41 women and 19 men and 88% Caucasian, 5% African American, and 7% Latino students (Luzzo, Funk, & Strang, 1996). The experimental study was conducted with treatment and control groups. The treatment group watched an eight-minute video of two undergraduate students describing their career development and describing the success and failure through the lens of persistence and effort (Luzzo et al., 1996). The control group watched the same video without the discussion of persistence and effort. The participants were administered the Career Locus of Control Scale and participants were designated as internal or external locus of control and placed in a treatment or control group for each type (Luzzo et al., 1996). Students were administered the career decision making self-efficacy (CDMSE) scale as a pre-and post-test measure with a two- week interval. A significant interaction was noted using ANCOVA analysis $F=4.615$ $p<.05$ for the external locus of control group with higher levels of career decision-making self-efficacy after the intervention for the treatment group (Luzzo et al., 1996).

Career Counseling Workshop with Delayed Treatment Group. A study was conducted with a sample of 66 non-traditional students, with 44% women and 6% African American students to evaluate the effect of a career counseling workshop on the career decision-making self-efficacy of nontraditional college students (Foltz & Luzzo,

1998). There were 34 students in the experimental treatment group and 32 students in the control delayed treatment group. The CDMSE was administered as a pre-and post-test measure with the delayed treatment group administered the post-test before and after their participation in the workshop (Foltz & Luzzo, 1998). There were two, two-hour workshop sessions with activities associated with Bandura's (1977) sources of self-efficacy information (Foltz & Luzzo, 1998). Significant gains were noted for the experimental group using ANCOVA analysis $F=8.88$ $p<.05$ and there was an adjusted mean gain of 49.90 as compared to the delayed treatment control group with an adjusted mean gain of 21.47 for the first post-test administration before the workshop (Foltz & Luzzo, 1998). The delayed treatment group also demonstrated significant gains for the second post-test administration after the workshop activities with a mean gain of 45.66 and the significant t-test analysis result was $t=5.78$, $p<.05$ (Foltz & Luzzo, 1998). "The observed increases in CDMSE among participants in the workshop support Bandura's belief that self-efficacy can be raised relative to a specific task domain via the four sources of self-efficacy information (Foltz & Luzzo, 1998, p. 41).

Career Counseling Group Intervention for Women. In yet another study, 61 predominately European American female college students were used. Thirty-one females were in the treatment group and 30 in the control (Sullivan & Mahalik, 2000). The intervention was six, 90-minute sessions with female facilitators. The CDMSE was used pre-and post-intervention testing. The Career Decision Scale was used to select participants for the study and participants with moderate to high career indecision were selected to participate (Sullivan & Mahalik, 2000). "The group intervention was designed to emphasize career choice as a process and to increase career decision-making self-

efficacy” (Sullivan & Mahalik, 2000, p. 57). Didactic and experiential activities were used in the intervention. The treatment group CDMSE score gains were higher than 87% of the control group (Sullivan & Mahalik, 2000). A follow-up CDMSE test was administered with a six-week interval and gains were maintained for the treatment group (Sullivan & Mahalik, 2000).

Constructivist Career Course Interventions. In two separate studies by Grier-Reed & Skaar (2010) and Grier-Reed et al., (2009), outcomes of a constructivist career course were evaluated. “Constructivist career education provides a mechanism for empowerment by giving students a process for contextualizing new information and constructing personal meaning that can lead to new ways of being” (Grier-Reed et al., 2009). The first study was conducted with a sample of 75 students with 58.7% women and 27% African American, 13% Asian American, and 4 % Latino American students (Grier-Reed et al., 2009). Of this group, 65 students completed the pre-test and post-test administration of the Career Decision Self-Efficacy Scale-Short form (CDSE-SF) after the semester course meeting once a week for two hours. Statistically significant differences were noted using ANOVA $F=74.21$ (Grier-Reed et al., 2009). These increases in CDSE-SF scores demonstrate the “potential that constructivist career interventions have to empower under-prepared students” (Grier-Reed et al., 2009, p. 301). The second study was conducted with a larger sample of 149 students with 82 completing the pre-test and post-test administration of the CDSE-SF after completing the semester course (Grier-Reed & Skaar, 2010). The paired t- test samples showed significant differences for European American students ($n=41$) $t=7.59$ $p<.01$ and African American students ($n=15$) $t=3.08$ $p=.008$. “Findings suggest that a constructivist career course based on the

processes of uncovering strengths, problem solving, and self-reflection may empower students by increasing career decision self-efficacy” (Grier-Reed & Skaar, 2010, p. 50). However, in a meta-analysis of studies of career courses from 1976-2014, it was noted that semester career courses are considered to be a “‘mega dose’ of career services” (Reardon, Fiore, & Center, 2014, p. 27).

This empirical analysis of career intervention programs to increase career decision self-efficacy is applicable to the study because the purpose of the study is to assess if participation in the intervention program will increase career decision self-efficacy. It is also relevant because the intervention protocol included constructivist learning activities and two of the studies demonstrate that constructivist activities are effective. The group counseling intervention program was effective using didactic activities and the intervention protocol included dialogue as part of the learning activities. The attributional retraining intervention program was effective as a short-term intervention. The intervention was also a short-term program. Based on this analysis, the intervention was designed using empirically based methods. In the next section, additional empirical analysis is presented regarding brief career intervention programs.

Brief Career Intervention Programs. There is a gap in the literature regarding the cost effectiveness of career intervention programs (Reardon, et al., 2014; Sampson, Dozier, Colvin, 2011; Whiston, 2011). Costs of programs influence accessibility which represents a social justice issue in ensuring that those who need assistance can participate (McClain & Sampson, 2013; Sampson et al., 2011). Policymakers and funding agencies consider cost effectiveness to be a concern in ensuring that costs are minimized to maximize access (McClain & Samson, 2013). “As the demand for services grows and the

need for accountability rises, it becomes even more critical that practitioners are proactive and utilize alternative forms of treatment” (McClain & Sampson, 2013, p. 83).

In a study of a college career center’s brief and staff assisted services, a sample of 138 clients and 13,966 drop in clients was used to analyze the increase in knowledge of next steps, confidence in taking next steps, and satisfaction of the services (Osborn, Hayden, Peterson, & Sampson, 2016). The confidence of next steps is related to the career decision self-efficacy variable in the dissertation study. The results, for drop in clients, noted a significant increase in confidence of next steps ($F=13.29$ $p<.001$) with a medium effect size (Osborn et al., 2016). “Gains in confidence in making next steps were related to feeling positive about accomplishments ($r=.26$), the quality of the career adviser interaction ($r=.29$), and knowledge about next steps ($r=.39$)” (Osborn et al., 2016, p. 185). A high level of satisfaction was rated by 85% of the drop-in students. “Nearly 14,000 clients were seen in 2014 by 21 advisers via brief staff-assisted advising, with a mean brief staff-assisted session length of 18.5 minutes ($SD=8.3$, $Mdn=17.8$, $range=7.8-30.7$)” (Osborn et al., 2016, p. 183). This is relevant to the research study that is a three-hour session as compared to a brief session with an average of 18.5 minutes that increased confidence to take next steps regarding the participant’s career.

In another study, session attendance at a college career center was researched with a population of 1,094 college students with 30.8% African American (Carter, Scales, Juby, Collins, & Won, 2003). The results noted that most of the students only attended one session and race was also significant to the number of sessions attended ($X^2(12, n=1,051)=2,072$ $p<=.05$). (Carter et al., 2003). “Results suggest that Black students were most likely to attend only one session (56.2%), and Asian students were the least likely to

have this outcome (45.3%)” (Carter et al., 2003, p. 400). This is relevant to the research study and supports the design of a one session intervention program for African American participants. A one session design for the research study minimized the risk of attrition and increased accessibility for those who have demands on their time that would conflict with a multiple session design.

Chapter Summary

The literature review of the history of adult education and career development of African American women, adult education philosophical and theoretical frameworks, Black feminist critical social theory, career development theoretical frameworks, the evolution of social cognitive career theory, and empirical analysis of career interventions to increase career decisions self-efficacy and brief staff-assisted career intervention programs provided the historical context and support for the theoretical frameworks and design of the intervention protocol for the study. This review provided evidence-based data to support the adult education intervention to enhance the career self-efficacy of African American women. The following chapter presents the research methodology for the study.

Chapter Three: Research Methodology

The purpose of this study was to determine if there was a significant difference in career decision self-efficacy for African American women after participating in a short-term, adult education intervention program. The purpose was also to give voice to barriers and challenges experienced by African American women in their career development and the coping strategies they use to overcome these obstacles. The following research questions were examined:

Research Question 1: Does participation in a short-term, adult education intervention program increase career decision self-efficacy for African American women?

- Hypothesis 1: Participation in a short-term, adult education intervention program will increase career decision self-efficacy for African American women.

Research Question 2: Does participation in a short-term, adult education intervention program increase career decision self-efficacy for African American women as compared to an information session about career management activities?

- Hypothesis 2: Participation in a short-term, adult education intervention program will increase career decision self-efficacy for African American women as compared to an information session about career management activities.

Research Question 3: What external barriers, internal challenges, and coping strategies do African American women share about their career development process?

This chapter describes the research methodology for the quasi-experimental mixed methods study to answer the research questions and test the hypotheses listed above. This chapter has the five following sections: research design, study participants, experiment variables, experiment data collection, experiment procedures, and analysis design.

Research Design

A quasi-experimental transformative mixed methods design was used to determine if there was a significant difference in career decision self-efficacy for African American women after participating in a short-term, adult education intervention program. “Mixed methods within the transformative paradigm are crucial to obtaining an understanding of reality as it is experienced in culturally complex communities” (Mertens, 2007, p. 224). Participant selection was without random assignment for the sample. A pre-test-post-test control group design with delayed treatment was used to conduct the study. The delayed treatment control group design was used to ensure that all participants had access to the intervention program. A meta-analysis of 88 studies of higher education career planning courses from 1976-2014 noted that “the clear majority of these focused on pre-test-post-test output measurement rather than longer outcome effects of these courses” (Reardon et al., 2014, p. 26). In addition, 67% of the studies “used control or comparison groups to strengthen methodological rigor” (Reardon et al., 2014, p. 26). The intervention program was one session to minimize risk of attrition, enhance cost effectiveness of the program, and to enhance accessibility to those who may have significant demands on their time from work, family, or transportation needs. The experimental design did not pose a threat to internal validity (Gall, Gall, & Borg, 2007). However, the pre-test post-test design presented a threat to external validity due to post-test sensitization (Gall et al., 2007). The use of multiple sources of data, multiple theories, and multiple methods of analysis for triangulation reduced threats to internal validity, and reliability (Merriam, 2009).

Participants

The target population was African American women 18 years of age or older. Participants were recruited using snowball sampling methods from local African American churches, community organizations, colleges, and universities in a large Midwestern city in the United States. A total of 26 organizations were solicited and provided flyers of public sessions hosted at a local university to share with their members and local community and the opportunity to host their own program. One local women's organization and one higher education institution hosted sessions on site. A total of five sessions were hosted. Delayed treatment sessions were randomly assigned as the sessions were scheduled. Flyers, emails, phone calls, and Facebook advertisements (See Appendix B, C, and D) were used to solicit participation for the study. A \$15 gift card was offered as an incentive for participation.

A total of 23 African American women over the age of 18 years participated in the study. However, three participants were excluded from the study due to missing data and the sample (n=20) included 20 participants. There was a diverse age range of participants between the ages of 18-65. All the participants had some college educational experience and 85% of the sample completed degrees with 55% at the graduate or professional level. Most of the participants were full-time employees (80%) with 40% looking for new careers. A diverse range of household income levels was reported with 75% of the sample reporting incomes ranging between \$25,000-\$99,999. The detailed demographic characteristics of the participants are listed in Table 3.1 below.

Table 3.1
Demographic Characteristics of Participants
 (N=20)

Variable	Participant #	N	%
Age (Years)			
18-24	8	1	5%
25-34	1,2,7,9,11,13,4,15,18,20	10	50%
35-44	12,16	2	10%
45-54	3,4,5,6	4	20%
55-64	17,19	2	10%
65-over	10	1	5%
Educational Level			
Some College, No Degree	1,8,12	3	15%
Associate or Technical Degree	3,18	2	10%
Bachelor Degree	7,11,17,20	4	20%
Graduate or Professional Degree	2,4,5,6,9,10,13,14,15,16,19	11	55%
Work Status			
Full Time, not looking	2,5,10,12,14,15,17,19	8	40%
Full Time, looking for new career	4,6,7,9,11,13,16,20	8	40%
Self-Employed, not looking	3	1	5%
Student	1,8,18	3	15%
Household Income Level			
Less than \$24,999	1,18	2	10%
\$25,000-\$49,999	7,9,11,14,15,20	6	30%
\$50,000-\$99,999	2,3,5,6,10,12,13,16,19	9	45%
\$100,000 or Greater	4,17	2	10%
No Response	8	1	5%

Variables

The independent variables were the adult education intervention program and the career management activities information session. The dependent variable is career decision self-efficacy using the Career Decision Self-Efficacy-Short Form with a 5-point

Likert Scale. This instrument is presented in detail in the next section. The dependent variable is predicted to increase for participants after participating in the intervention.

Data Collection

A demographics questionnaire (See Appendix E), the Feedback Survey 1 and 2 (See Appendix K), and the Career Decision Self-Efficacy- Short Form (CDSE-SF) (See Appendix F) were used to collect data. The demographic questionnaire included questions about work status, educational level completed, current household income range, and age range. Feedback Survey 1 was administered immediately after the intervention and included questions about the most useful and least useful content, suggestions to improve the intervention, how thoughts about career and future opportunities changed, and how the information would be used in the church or community. Feedback Survey 2 was administered three months after the session to a focus group (n=3) comprised of two participants from the site and one participant from the pilot study and one of the coordinators of the site session. The follow-up session was requested by the site session coordinators. The survey included questions about how the career decision making process changed since the session, how goals were influenced by the session, how the elevator pitch has changed or was used since the session, how thoughts about career path and future opportunities changed, and how information was used in church or community. The feedback survey data was used to conduct qualitative analysis.

Photographs were taken to create documents of notes collected during the career narrative discussions of barriers, challenges, and coping strategies. Member checks were conducted throughout the study to confirm the collective responses. The documents were

used to conduct qualitative analysis. A description of the CDSE-SF instrument, the theoretical framework used to develop the instrument, and a review of the literature to support the reliability and validity of the instrument is discussed below.

CDSE-SF Description. The CDSE-SF was used to conduct quantitative analysis. The instrument has the following five subscales: self-appraisal, occupational information, goal selection, planning, and problem solving with a total of 25 items (Betz & Taylor, 2012). The subscales were developed based on the subtests of the Career Maturity Inventory Competence test developed by Crites (1973). The instrument was originally developed with 50 items (Taylor & Betz, 1983) and a 10-point Likert scale, revised to a short form with 25 items with a 10-point Likert scale (Betz, Klein, & Taylor, 1996) and revised again to the short form with a 5-point Likert scale (Betz, Hammond, & Multon, 2005). The scale was originally titled Career Decision-Making Self-Efficacy (CDMSE) and revised to Career Decision Self-Efficacy Scale (CDSE). The CDSE-SF, used for this study, has a 5-point Likert scale for each item to measure confidence from no confidence to complete confidence. Total scores can range from 25 to 125 and average scores are calculated for each scale and overall to interpret scores regarding confidence and need for intervention (Betz & Taylor, 2012). Total scores are calculated as the total score divided by 25 items and scores of 3.5 and above are interpreted as moderate to high confidence and predicts that the participant has “a willingness to approach or try the behavior in question” (Betz & Taylor, 2012, p. 20). Total scores of 3.5 or less are interpreted to predict that an intervention may be needed (Betz & Taylor, 2012).

CDSE-SF Theoretical Framework. The CDSE-SF scale was developed with the career decision self-efficacy theory as the primary theory and the career maturity theory

as the framework (Betz & Luzzo, 1996). “Self-efficacy theory is considered relevant to the conceptualization and modification of internal barriers and to the management of external barriers” (Hackett & Betz, 1981, p. 329). On the other hand, the Career Maturity theory provides tools and concepts “which career education requires to conceive and evaluate curricula and training programs” (Crites, 1973, p. 1). These theories are presented in detail in the literature review section.

Reliability. At least three types of reliability have been used with the CDSE-SF. “Internal consistency reliability coefficients are not direct measures of reliability, rather they are theoretical estimates that are based on classical test theory” (Leech, Onwuegbuzie, & O’Conner, 2011, p. 122). Cronbach alpha coefficients ranges varied by instrument version and study as listed in Table 3.2 (See Appendix L for all versions of the scale) for studies that reported reliability. These estimates represent “the true value for the reliability for the data” and not the actual instrument (Leech et al., 2011). The formula to calculate Cronbach alpha coefficient is: “alpha = $k/k-1 (1 - \sum \text{Item Variances}/\text{Variance of Instrument Scores})$ ” (Leech et al., 2011, p. 117).

Table 3.2
Total Score Cronbach Alpha Coefficients for CDSE-SF

Instrument Version	Total Score Cronbach α Alpha Coefficients	Studies with Reported Cronbach Alpha Coefficients
CDSE- SF	.89 to .95	Betz, Hammond, & Multon, 2005; Creed, Patton, & Watson, 2002; Dik & Steger, 2008; Douglas & Duffy, 2015; Duffy & Blustein, 2005; Grier-Reed & Ganuza, 2012; Grier-Reed & Skaar, 2010; Grier-Reed et al., 2009; Hammond, Lockman & Boling, 2010; Harlow & Bowman, 2016; Jiang, 2015; Jo, Ra, Lee & Kim, 2016; Mau, 2000; Nauta & Kahn, 2007; Walker & Tracey, 2012

Note. CDSE-SF= Career Decision Self-Efficacy Scale Short Form.

Some studies did not include the Cronbach alpha for the specific sample but relied on previously reported reliability in other studies. Subscale Cronbach alpha coefficients varied by instrument version and study as listed in Table 3.3 (See Appendix L for all versions of the scale).

Table 3.3

Subscale Cronbach Alpha Coefficients for CDSE-SF

Instrument Version	Subscale Cronbach α Coefficients	Studies with Reported Subscale Cronbach Alpha Coefficients
CDSE- SF	.64 to .87	Betz et al., 2005; Chaney, Hammond, Betz, & Multon, 2007; Creed et al., 2002; Dik & Steger, 2008; Grier-Reed & Ganuza, 2012; Scott & Ciani, 2008

Note. CDSE-SF= Career Decision Self-Efficacy Scale Short Form.

Some studies reported Cronbach alpha coefficients less than .70 as listed in Table 3.4 (See Appendix L for all versions of the scale). Carmines and Zeller (1979) believed “that reliabilities should not be below .80 for widely used scales” (p. 51).

Table 3.4

Subscale Cronbach Alpha Coefficients less than .70 for CDSE-SF

Subscales	Studies with Reported Cronbach Alpha Less than .70
Occupational Information	Grier-Reed & Ganuza, 2012

Note. CDSE-SF= Career Decision Self-Efficacy Scale Short Form.

Based on the results, the total score is considered to be reliable (and subscale scores were used for this study). Reliability was analyzed for the total score and subscales for the study sample (See Table 3.5 below) and the instrument is considered to be reliable

for the study. Subscale information provided information to attribute the change scores to areas relevant to the intervention.

Table 3.5
Cronbach Alpha Coefficients for CDSE-SF for Study Sample

Subscales/Total Scale	Cronbach Alpha Coefficient
Scale 1 Self-Appraisal	.843
Scale 2 Occupational Information	.725
Scale 3 Goal Selection	.800
Scale 4 Planning	.788
Scale 5 Problem Solving	.830
Total Scale	.940

Note. CDSE-SF= Career Decision Self-Efficacy Scale Short Form.

Reliability for Target Population. The data reported for score reliability for the CDSE-SF with a 5-point Likert scale is consistent. In regard to the reliability of the instrument with an African American population, the Cronbach alpha coefficients for the subscales ranged from .78 to .85 for an African American college student sample (Chaney et al., 2007) and .64 to .83 for an ethnically diverse college TRIO student sample (Grier-Reed & Ganuza, 2012). The Cronbach alpha coefficients for the total score was .90 to .94 for a diverse sample of TRIO students (Grier-Reed & Gauza, 2012), .89 to .93 for diverse college students in a career course (Grier-Reed & Skaar, 2010; Grier-Reed et al., 2009), and .97 for a racial and ethnic college student sample (Gloria & Hird, 1999). The instrument appears to be reliable and was appropriate for the target population for this study.

Reliability Generalization. A reliability generalization study was conducted with data reported from 20 articles and dissertations reporting all Cronbach alpha coefficients

(Nilson, Schmidt, & Meek, 2002). Cronbach alpha coefficients ranged from .92 to .97 for the CDSE-SF total score with a mean coefficient of .94 (standard deviation .01) (Nilsson et al., 2002) for the data analyzed. The following Cronbach alpha coefficient ranges were reported for the subscales: Self-Appraisal ranged from .71 to .82, Occupational Information ranged from .78 to .82, Goal Selection was .83, Planning ranged from .77 to .83, and Problem Solving ranged from .69 to .75. The score reliability for the CDSE-SF was higher than the CDMSE for both the total score and subscales and was attributed to the association with an increase in standard deviation scores ($r = .76$) and the samples were racially homogenous with white participants ($r = -.81$) (Nilsson et al., 2002).

Person Separation Reliability. Three studies used the Rasch method of assessing reliability and validity and reported the person separation reliability index which is a measure of reliability similar to Cronbach alpha coefficients. The index ranged from .91 to .97 (Makransky, Rogers, & Creed, 2015; Miguel, Silva, & Prieto, 2013; Nam, Yang, Lee, Lee, & Seol, 2011).

Test and Retest Reliability. There are four studies with reported test and retest reliability. A study using the CDMSE reported test and retest reliability of .83 over a six-week period (Luzzo, 1993a). A study using the CDSE-SF with 5-point Likert scale reported test and retest reliability of .83 with a four-week interval (Mau, 2000). The study using the French version of the CDSE-SF reported a test retest reliability of .81 with a six-week interval (Gaudron, 2011). The study using the Turkish version of the CDSE-SF reported a test retest reliability of .91 with a two-week interval (Buyukgoze-Kavas, 2013).

Item Score and Point Measure Correlations. The following item score correlations data were reported for the following studies: CDMSE with 86% (Taylor &

Betz, 1983) and 92% (Luzzo, 1993a) of items above .50, the CDSE-SF with 10-point Likert scale with and correlations ranged from .31 to .63 and full-scale correlation of .53 (Watson, Brand, Stead, & Ellis, 2001), and the CDSE-SF with 5-point Likert scale with .50 for original items and .54 for the revised item with internet replacing the library (Hartman & Betz, 2007). Point measure correlations are similar to item score correlations (Miguel et al., 2013). Point measure correlations were reported for Miguel et al.'s (2013) study and ranged from .41 to .69 and demonstrated the lack of data dependence among the scale items.

Based on the review of the psychometric evaluations of the CDSE-SF with a 5-point Likert scale, the instrument is considered to be highly reliable and was appropriate for this study. Total scores were used to measure career decision self-efficacy for participants. Subscale scores were used to assess appropriateness and to determine attributions for change scores.

Validity. In addition to its reliability, the CDSE-SF has been tested for its validity. Criterion validity represents the correlation of scores on other instruments that measure the same construct (Gall et al., 2007). “The operational indicator of the degree of the correspondence between the test and the criterion is usually estimated by the size of their correlation” (Carmines & Zeller, 1979, p. 17). The CDSE-SF has significant correlations with the Career Indecision Scale and is stronger with females (Betz & Taylor, 2012). Correlations with the Career Maturity Inventory that represents the theoretical foundation for the instrument were reported as $r = .41$ (Luzzo, 1993b). “Perhaps the most consistent, and important, correlate of career decision-making self-efficacy is career indecision”

(Betz & Luzzo, 1996, p. 417). Correlations with career indecision, commitment, career anxiety, self-efficacy, and vocational identity are listed below in Table 3.6.

Table 3.6
Pearson Product Moment Correlations with Variables for Concurrent Validity

Variable	Scale	Significant Pearson r correlation range	Studies
Career Indecision	Career Decision Scale	-.24 to -.54	Betz et al., 2005; Betz et al., 1996; Betz & Voyten, 1997; Grier-Reed & Skaar, 2010; Osipow & Gati, 1998; Presti et al., 2012; Robbins, 1985; Taylor & Betz, 1983; Taylor & Popma, 1990
Career Anxiety	Career Choice Anxiety Scale; Career Indecision Profile	-.40 to -.53	Jung, Park, & Rie, 2015; Walker & Tracey, 2012
Self-Efficacy	General Self-Efficacy Scale; How much confidence self-efficacy scale	.29 to .68	Buyukgoze-Kavas, 2013; Hampton, 2006; Jung et al., 2015; Niles & Sowa, 1992; Presti et al., 2012
Vocational Identity	My Vocational Self; My Vocational Situation; Vocational Identity Scale	.36 to .63	Betz et al., 2005; Betz et al., 1996; Hammond et al., 2010; Jo et al., 2016; Robbins, 1985
Commitment	Personal View Survey; Career Commitment Scale	.34 to .51	Chung, 2002; Niles & Sowa, 1992

Discriminant analyses with significant findings, listed below in Table 3.7, were reported with the predictor variables of disabilities, vocational and college major

indecision, vocational identity, and career decision making style and provide discriminant evidence to support criterion validity of the instrument (Gall et al., 2007). The instrument appears to be valid in support of the theoretical framework for the study and is valid based on comparison to similar measures and was appropriate for this study.

Table 3.7
Discriminant Validity Studies Reporting Significant Findings

Discriminant Groups	Studies
Disabilities	Luzzo, Hitchings, Retish, & Shoemaker, 1999
Vocational Indecision and College Major Indecision	Bergeron & Romano, 1994; Taylor & Popma, 1990
Vocational Identity	Robbins, 1985
Career Decision Making Style	Mau, 2000

Content Validity. Many psychometric evaluations were conducted from 1983 to 2015 to provide evidence of content validity using principal component analysis, exploratory and confirmatory factor analysis, and Rasch analysis. “Content validity is established by showing that the test items are a sample of a universe in which the investigator is interested” (Cronbach & Meehl, 1955, p. 282). The goal of principal component analysis is to reduce the set of variables to a small number of variables that are not correlated (Dunteman, 1989). This method “focuses on explaining the total variation in the observed variables on the basis of the maximum variance properties of principal components” (Dunteman, 1989, p. 9).

The goal of factor analysis is to explain the common variance and other unique variances (Dunteman, 1989). “Factor analysis represents the covariance structure in terms

of a hypothetical causal model, whereas components analysis summarizes the data by means of a linear combination of the observed data” (Kim & Mueller, 1978, p. 19-20). Eigenvalues are accepted as a factor if the value is greater than one after the decomposition of the correlational matrix (Kim & Mueller, 1978). The Rasch model focuses more on item fit within the subscales. “Content validity is evaluated by assessing the quality of each item based on item fit indices and by investigating whether there is redundancy between items within the same scale or subscale” (Makransky et al., 2015, p. 649). Based on the review of the content validity studies listed in Table 3.8, the CDSE-SF was used to measure general career decision self-efficacy.

Table 3.8
Content Validity Studies

Analysis Method	Results	Studies
Principal Component Analysis	General measure of career self-efficacy- Reject 5 factor dimensions	Chaney et al., 2007; Taylor & Betz, 1983; Taylor & Popma, 1990
Principal Component Analysis	5 factors with eigenvalues >1.0- Accept 5 factor dimensions	Betz et al., 1996
Principal Component Analysis	2 Factors- Get Information and Decision Making- Reject 5 factor dimensions	Peterson & delMas, 1996
Exploratory Factor Analysis	General measure of career self-efficacy- Reject 5 factor dimensions	Creed et al., 2002
Exploratory Factor Analysis	3 Factor model with 13 items- Reject 5 factor dimensions	Hampton, 2005
Exploratory Factor Analysis	General measure of career self-efficacy- Reject 5 factor dimensions	Hampton, 2006
Confirmatory Factor Analysis	General measure of career self-efficacy- Reject 5 factor dimensions	Buyukgoze-Kavas, 2013; Miller, Sendrowitz, Brown, Thomas, & McDaniel, 2009;

		Presti et al., 2012; Watson et al., 2001
Confirmatory Factor Analysis, Exploratory Factor Analysis, and Principal Component Analysis	4 Factor Model- 18 items on Goal Selection, Problem Solving, Information Gathering, and Goal Pursuit Management	Gauldron, 2011
Rasch Model	General measure of career self-efficacy- Reject 5 Factor Dimensions	Miguel et al., 2013; Nam et al., 2011
Rasch Model	5 Factor Dimensions Accepted	Makransky et al., 2015

Procedures

A pre-test-post-test control group design with delayed treatment was used to conduct the study. The gain scores on the CDSE-SF were compared. The delayed treatment group received the career management activities information session (See handout at Appendix G) before the intervention program and the CDSE-SF was administered three times and the gain scores between the first two administrations (pre-test and post-information session) represented the control group for the study. The assignment of experimental group (Group A) and delayed-treatment/control group (Group B) session status was determined using random assignment based on scheduling order due to snowball sampling method used.

Each session was hosted on a college campus or at a community organization site. Snowball sampling was used to identify potential site locations. Personal networks of community organizations and church leaders were used to start the snowball sampling process. A total of 26 organizations were solicited. Two sites agreed to host the session and a total of five sessions were conducted. Site recruitment emails and phone calls were

conducted using the site recruitment phone and email scripts (See Appendix B). One follow-up site visit was conducted to share more information about the study or to discuss participant recruitment process.

The study was approved by the Institutional Research Board of the University of Missouri St. Louis. All recruitment materials provided an explanation of the objectives of the study. Informed consent procedures were conducted for all participants and participants provided written informed consent before participating in the study.

Session Components. The experimental group (Group A) session included the following: a) informed consent procedures (See Appendix H) and pre-intervention administration of the CDSE-SF, b) adult education intervention c) an information session about career management learning activities d) post-intervention administration of the CDSE-SF, demographic and feedback survey completion. See Figure 3.1 for a process flow diagram of experimental group A.

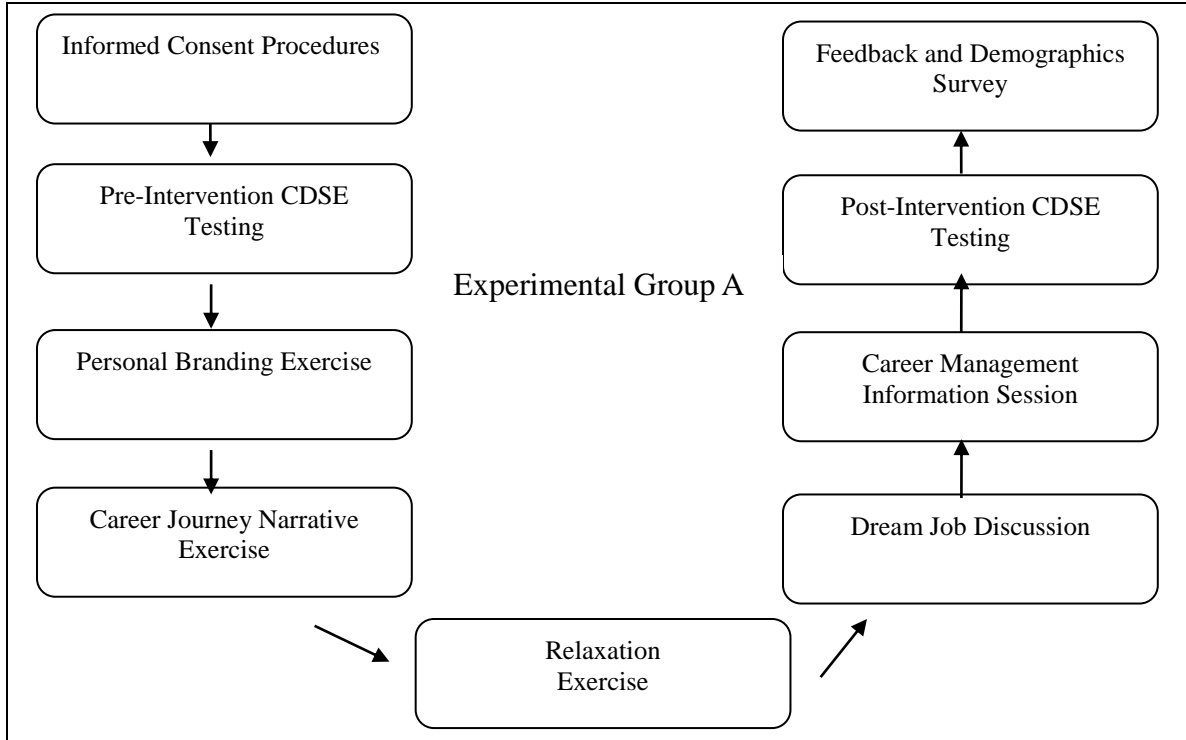


Figure 3.1
Experimental Group A Process Flow Diagram

The delayed treatment/control group (Group B) session had five parts: a) informed consent procedures and pre-information session administration of the CDSE-SF, b) an information session about career management learning activities c) post-information session administration of the CDSE-SF (scores for control group), d) the adult education intervention, and e) a post-intervention administration of the CDSE-SF (scores for the delayed-treatment group), demographic and feedback survey completion. See Figure 3.2 for a process flow diagram of delayed treatment/control group B.

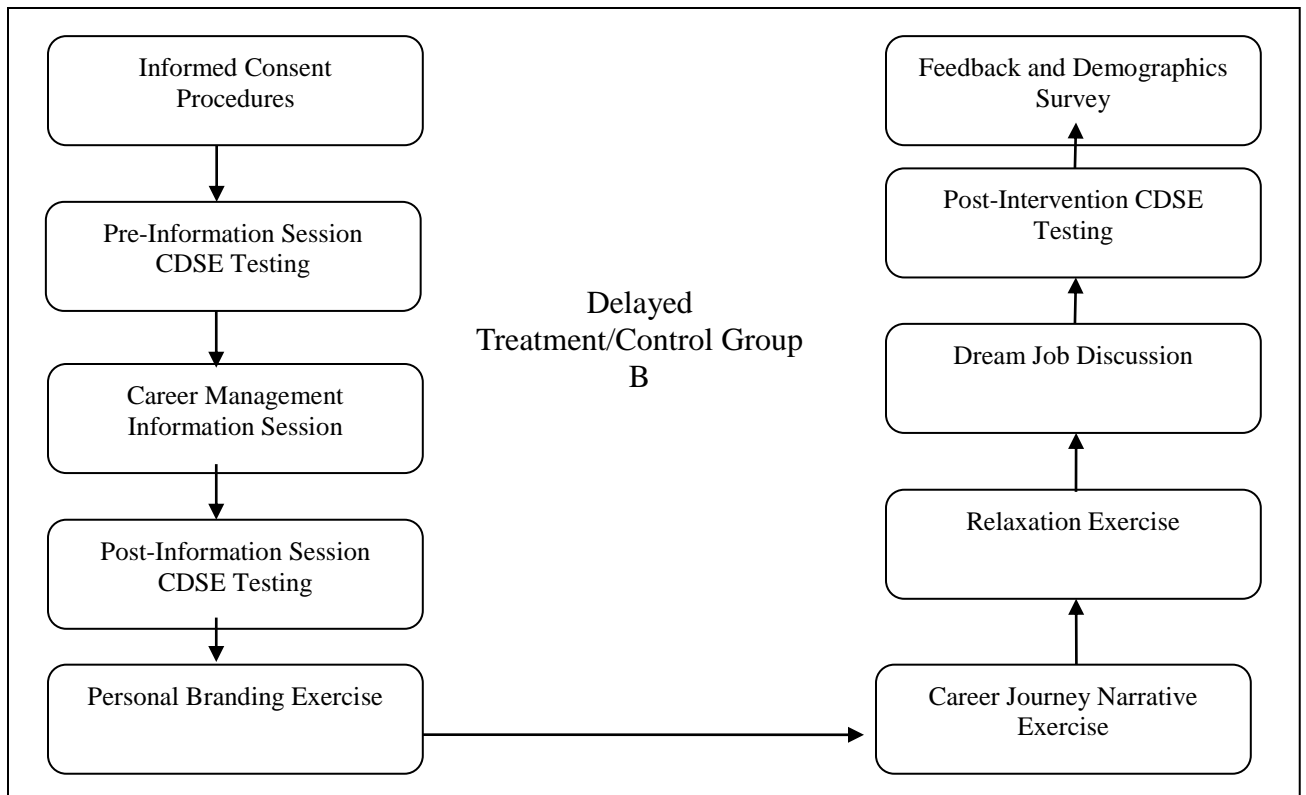


Figure 3.2
Delayed Treatment/Control Group Process Flow Diagram

Intervention Protocol. The adult education intervention was designed using the two primary theoretical frameworks of Black feminist critical social theory and social cognitive career theory. However, the format and learning activities are also supported theoretically by other theories in adult education and career development theory. These theories are discussed in detail in the literature review. The theoretical support for the format and each of the learning activities is outlined in Table 3.9 below. The collaborative learning group format is supported by the literature to build support (Carter et al., 2003; Sampson et al., 2011; Whiston, 2011). “The social interactions inherent in collaborative learning can also provide emotional support” (Sampson et al., 2011, p. 333). The

discussion of barriers, coping strategies, and anxiety management are recommended for African American participants in career services (Carter et al., 2003).

Table 3.9
Theoretical Support for Intervention Protocol

Component	Objective	Theoretical Concepts	Theoretical Support
Format: The intervention format is informal and dialogical with the researcher(s) as facilitator(s)	To provide a democratic learning space using dialogue as the primary teaching and learning method.	Democratic learning Dialogical Facilitator as instructor Social process of learning	Experiential Learning (Dewey, 1938; Kolb, 1984; Lindeman, 1926) Andragogy and Self-Directed Learning (Knowles, 1970, 1973; Rogers, 1951, 1969) Black Feminist Critical Social Theory and Transformative Learning (Collins, 1998; 2000/2009; Freire, 1970/2010, 1974/2013; hooks, 1994; 2015a, 2015b, 2015d)
Participants: The participants (which includes the researcher) are all African American women.	To create a safe space that is inclusive of women who may have similar lived experiences.	Woman centered networking Homeplace Collective space Collective agency Collective Career Management	Black feminist critical social theory (Collins, 2000/2009; hooks, 2015c; Howard et al., 2016; Howard-Hamilton, 2003; Neal-Bartnett et al., 2011) Ecological Career Theoretical Approach (Cook et al., 2002) Social Cognitive Theory (Bandura, 2007, 2012) Social Cognitive Career Theory (Lent & Brown, 2013)
Content: The content of the learning intervention is the lived	To provide a transformative space to make meaning of life experience as it	Process of Meaning Making Critical Reflection Learner's Experience as Content	Black Feminist Critical Social Theory (Collins, 1998, 2000/2009; hooks, 1990, 2013, 2015a, 2015b,

experiences of the participants.	relates to the career development process.	Learner Centered	2015d) Transformative Learning (Freire, 1970/2010; 1974/2013) Experiential Learning (Dewey, 1938, 2009; Kolb, 1984; Lindeman, 1926) Andragogy and Self-Directed Learning (Knowles, 1970, 1973; Rogers, 1951, 1969) Race-Centric Adult Education (Johnson-Bailey & Alfred, 2006) Contextual Career Theoretical Approach (Young & Valach, 2004) Narrative Career Theoretical Approach (Bujold, 2004; Davis, 2016; Farinde, 2012; Young et al., 2002)
Goal: To increase the career decision self-efficacy of African American women	To design an intervention to enhance the career decision making process of African American women as a solution to the inequitable rates of poverty, unemployment, and underemployment African American women experience.	Praxis for social justice Career decision self-efficacy	Black Feminist Critical Social Theory (Collins, 1998, 2000/2009; hooks, 1990, 2013, 2015a, 2015b, 2015d) Transformative Learning (Freire, 1970/2010; 1974/2013) Experiential Learning (Cooper, 1892/1988; Lindeman, 1926) Career Self-Efficacy Theory (Hackett & Betz, 1981) Social Cognitive Career Theory (Lentz et al., 1994) Social Cognitive Career Theory and African American Women (Hackett & Byars, 1996;

Learning
Activities:

<p>Personal Branding Exercise- In this exercise, the participants think about and write down their skills acquired in various contexts, develop an elevator pitch that presents how they add value and what opportunities they are interested in. Each participant uses their elevator pitch as an introduction to the group.</p>	<p>To develop a personal brand that incorporates skill acquisition, performance accomplishments, self-valuation from an additive perspective, and future goals.</p>	<p>Self-definition, self-valuation Lived experiences Performance Accomplishments as source of self-efficacy Making meaning of the past Career Goals Intrinsic Interests Career Satisfaction Sense of Identity Multiple Contexts Vocational Identity Individual Traits Personality Task Approach Skills Abilities Values Personal Agency Self-Concept- metadimension of career development Various roles Occupational Self-Image Occupational Aspirations Self-Comprehension Knowledge Learning Experiences Preferences Self-Knowledge Metacognition- self-talk and self-awareness</p>	<p>Byars & Hackett, 1998)</p> <p>Black Feminist Critical Social Theory (Collins, 1998, 2000/2009; hooks, 1990, 2013, 2015a, 2015b, 2015d) Transformative Learning (Freire, 1970/2010; 1974/2013) Career Self-Efficacy Theory (Hackett & Betz, 1981) Social Cognitive Career Theory (Lentz et al., 1994) Social Cognitive Career Theory and African American Women (Hackett & Byars, 1996; Byars & Hackett, 1998) Contextual Career Theoretical Approach (Young & Valach, 2004) Personality Development & Career Choice Theory (Roe & Lunneborg, 1990) Narrative Career Theoretical Approach (Bujold, 2004; Davis, 2016; Farinde, 2012; Young et al., 2002) Ecological Career Theoretical Approach (Cook et al., 2002) Social Learning Theory (Krumboltz & Nichols, 1990; Krumboltz & Henderson, 2002; Mitchell & Krumboltz, 1990) Life-Span Life Space Theory (Super, 1990)</p>
<p>Time- 30 minutes See Appendix I.</p>			

Trait & Factor Theory (Parsons, 1909)
 Personality Theory (Holland, 1966)
 Circumscription & Compromise Theory (Gottfredson, 2002)
 Individualistic Career Theoretical Approach (Miller-Tiedman & Tiedman, 1990)
 Happenstance Learning Theory (Krumboltz, 2009, 2011)
 Cognitive Information Processing (Peterson et al., 2002)
 Developmental-Contextual Career Theoretical Approach (Vondracek & Porfeli, 2002)
 Psychodynamic Theory (Bordin, 1990)
 Values- Based Theory (Brown, 2000)
 Work Adjustment Theory (Davis, 2005)
 Development Theory (Ginzberg, 1952, 1984)

Career Journey Narrative Exercise- In this exercise, the participants break into smaller groups (if there are at least 5 participants) to discuss external barriers and internal challenges experienced

To share lived experiences that include environmental influences on career development, internal factors, and coping mechanisms within the career development process.

Lived Experiences
 Intersectionality of Oppression
 Matrix of Domination
 Subjective and Collective Responses to Oppression
 Spiritual Transformation
 Microaggressions
 Coping
 Motherhood
 Gender role socialization

Black Feminist Critical Social Theory (Collins, 1998, 2000/2009; hooks, 1990, 2013, 2015a, 2015b, 2015d)
 Experiential Learning (Dewey, 1938; Kolb, 1984; Lindeman, 1926)
 Andragogy and Self-Directed Learning (Knowles, 1970, 1973; Rogers, 1951, 1969)
 Transformative Learning (Freire, 1970/2010,

throughout their career development. Participants also share coping strategies used to overcome these obstacles. The smaller groups share their results within the larger group.

Time- 20 minutes

Gendered racism	1974/2013; Tisdell & Tolliver, 2001)
Historical factors	Self-Efficacy Theory (Bandura, 1977)
Narrative process	Social Cognitive Theory (Bandura, 1989)
Dialogical Method	Career Self-Efficacy Theory (Hackett & Betz, 1981)
Dialectical response to oppression	Social Cognitive Career Theory (Lentz et al., 1994)
Cultural Factors	Social Cognitive Career Theory and African American Women (Hackett & Byars, 1996; Byars & Hackett, 1998)
Making meaning of the past	Contextual Career Theoretical Approach (Young & Valach, 2004)
Lived experiences	Personality Development & Career Choice Theory (Roe & Lunneborg, 1990)
Coping Mechanisms	Narrative Career Theoretical Approach (Bujold, 2004; Davis, 2016; Farinde, 2012; Young et al., 2002)
Changing world of work	Ecological Career Theoretical Approach (Cook et al., 2002)
Adjustment and coping	Social Learning Theory (Krumboltz & Nichols, 1990; Krumboltz & Henderson, 2002; Mitchell & Krumboltz, 1990)
Sources of Self-Efficacy-Performance Accomplishments, Vicarious Experiences, Verbal persuasion, Outcome expectations	Life-Span Life Space Theory (Super, 1990)
Personal Agency	Trait & Factor Theory (Parsons, 1909)
Collective Agency	Circumscription & Compromise Theory (Gottfredson, 2002)
Proxy Agency	Happenstance Learning Theory (Krumboltz,
Discrimination	
Hostile Work Environments	
Lack of Support	
Internal and External Barriers	
Locus of Control	
Potential	
Constraining Factors	
Perceptions of Discrimination	
Societal Stereotypes	
Cultural Values	
Contextual Influences	
Persistence	
Optimizing Behaviors	
Context Facilitation	
Accessibility	

		Lack of Social Justice	2009, 2011) Developmental-Contextual Career Theoretical Approach (Vondracek & Porfeli, 2002) Psychodynamic Theory (Bordin, 1990) Values- Based Theory (Brown, 2000) Work Adjustment Theory (Davis, 2005) Development Theory (Ginzberg, 1952, 1984) Chaos Theory (Pryor & Bright, 2011)
Relaxation Exercise- In this exercise, participants complete a progressive relaxation exercise. The light in the room is reduced and participants are asked to close their eyes, tighten all muscles in the body and slowly release the tension from head to toe slowly. This is repeated and participants are given time to relax.	To provide an experience of a stress management technique that can be done in any setting and does not have a cost.	Emotions Healing Coping Dialectical Coping Responses to Oppression Physiological States Monitoring & Control Psychological States Personal Agency	Black Feminist Critical Social Theory (Collins, 1998, 2000/2009; hooks, 1990, 2013, 2015a, 2015b, 2015d) Experiential Learning (Dewey, 1938; Kolb, 1984; Lindeman, 1926) Andragogy and Self-Directed Learning (Knowles, 1970, 1973; Rogers, 1951, 1969) Transformative Learning (Freire, 1970/2010, 1974/2013) Self-Efficacy Theory (Bandura, 1977) Social Cognitive Theory (Bandura, 1989) Career Self-Efficacy Theory (Hackett & Betz, 1981) Social Cognitive Career Theory (Lentz et al., 1994) Social Cognitive Career Theory and African American Women
Time- 10 minutes			

			(Hackett & Byars, 1996; Byars & Hackett, 1998) Cognitive Information Processing (Peterson et al., 2002) Individualistic Career Theoretical Approach (Miller-Tiedman & Tiedman, 1990) Happenstance Learning Theory (Krumboltz, 2009, 2011)
Dream Job Discussion- In this exercise, participants think about their dream career with no constraints and people they would like to be on their personal board of directors to help fulfill the vision. Participants share their dream career with the group.	To provide a space for participants to narrate their own future vocational self with no constraints.	Self-Definition Self-Valuation Dialogical and Narrative Source of Self-Efficacy- Verbal Persuasion Critical Reflection Career Goals Career Satisfaction Career Choice Occupational Knowledge Occupational Aspirations Preferences Future Actions Vocational Future Personal Agency	Black Feminist Critical Social Theory (Collins, 1998, 2000/2009; hooks, 1990, 2013, 2015a, 2015b, 2015d) Experiential Learning (Dewey, 1938; Kolb, 1984; Lindeman, 1926) Andragogy and Self-Directed Learning (Knowles, 1970, 1973; Rogers, 1951, 1969) Transformative Learning (Freire, 1970/2010, 1974/2013) Self-Efficacy Theory (Bandura, 1977) Social Cognitive Theory (Bandura, 1989) Career Self-Efficacy Theory (Hackett & Betz, 1981) Social Cognitive Career Theory (Lentz et al., 1994) Social Cognitive Career Theory and African American Women (Hackett & Byars, 1996; Byars & Hackett, 1998) Cognitive Information
Time- 30 minutes See Appendix J.			

Processing (Peterson et al., 2002)
 Happenstance Learning Theory (Krumboltz, 2009, 2011)
 Individualistic Career Theoretical Approach (Miller-Tiedman & Tiedman, 1990)
 Developmental-Contextual Career Theoretical Approach (Vondracek & Porfeli, 2002)
 Circumscription & Compromise Theory (Gottfredson, 2002)
 Narrative Career Theoretical Approach (Bujold, 2004; Davis, 2016; Farinde, 2012; Young et al., 2002)
 Values- Based Theory (Brown, 2002)
 Development Theory (Ginzberg, 1952, 1984)

The time interval for Group A test administration was 2 hours between pre-test and the adult education intervention program and information session. The time interval for the control group B was 30 minutes between pre-test and post-information session. An additional administration for the control group was made after the adult education intervention program which was 1 hour between the post-information session testing and post-intervention testing. The sessions lasted approximately 2.5-3 hours.

Group A O _____ X _____ O

Group B

O_____O_____X_____O

O-CDSE-SF testing and X- Adult Education Intervention Treatment

A pilot study was conducted in September 2015 with seven participants and the adult education intervention design was successfully executed and feedback from participants was positive. Participants suggested that the worksheet for the personal branding exercise include some guide lines so participants would not feel overwhelmed listing a large list of skills. The worksheet was changed to include three guidelines for participants to complete (See Appendix I). A feedback form was distributed to research study participants to complete to obtain more information about how to enhance the program (See Appendix K). A three-month follow up feedback survey was also administered to a focus group of participants to triangulate with CDSE-SF scores.

Analysis Design

The transformative mixed methods design (See Figure 3.3) included an embedded design with convergent parallel mixed methods with simultaneous data collection of quantitative and qualitative data for comparative analysis using the black feminist critical theory as a framework (Creswell, 2014). The embedded design is utilized to understand “experimental results by incorporating perspectives of individuals” (Creswell, 2014, p. 231). The black feminist critical social theory served as the framework and the voices of the participants are considered to legitimate knowledge produced (Collins, 1998, 2000/2009) so the qualitative data was given greater emphasis than the quantitative data (Creswell, 2014).

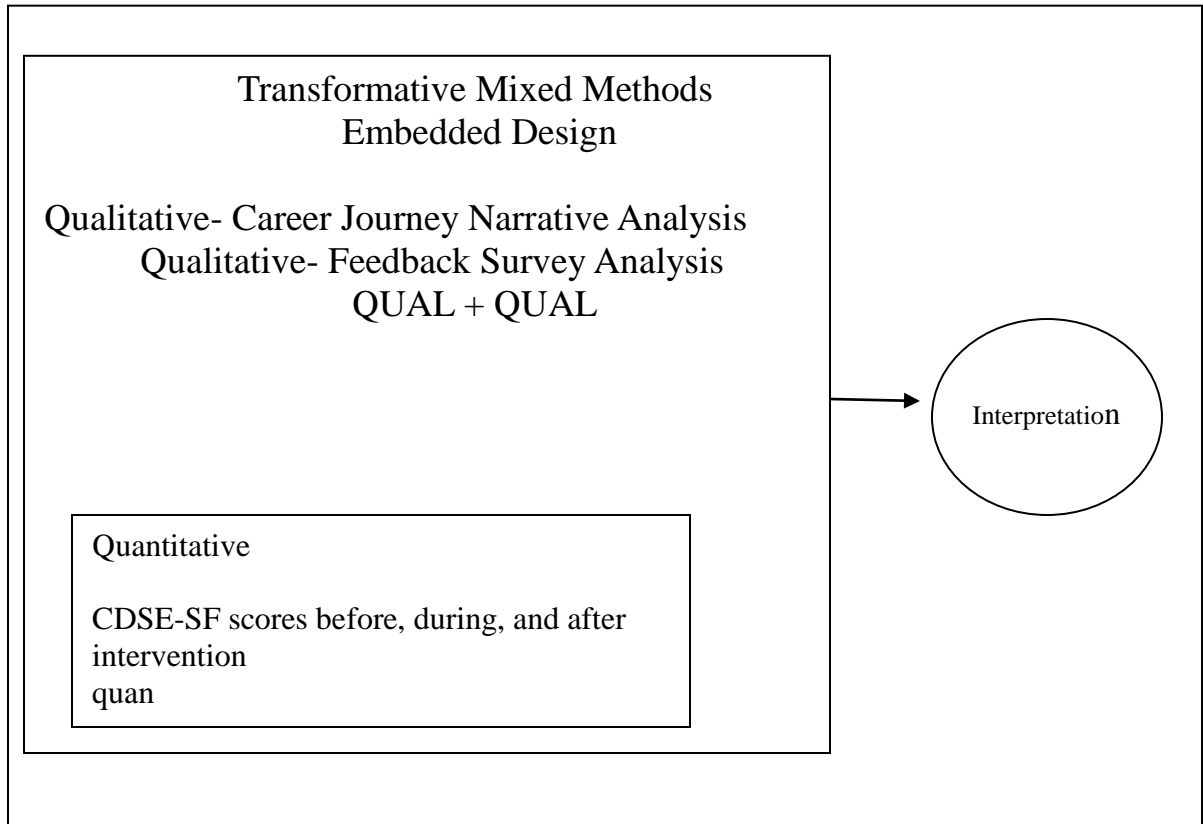


Figure 3.3
Transformative Mixed Method Design

The quantitative analysis was used to answer the first two research questions and determine if the related hypotheses were accepted or rejected. The qualitative data analysis served as knowledge of lived experiences in accordance with Black feminist critical social theory and answered the third research question about barriers, challenges, and coping strategies and served as a source of triangulation of interpretation of CDSE-SF gain scores regarding career decision self-efficacy.

Quantitative Analysis. The Wilcoxon exact test was conducted to test paired samples for the experimental and the delayed treatment group. Due to the non-normal distribution of the data, the Wilcoxon is a more robust test than the t-test (Blair & Higgins, 1980; MacDonald, 1999). “In working with paired difference, the null hypothesis is that we are dealing with a sample of positive and negative differences normally distributed about zero” (Wilcoxon, 1945, p. 81). This analysis was conducted for both total scores and subscale scores. Descriptive analyses were conducted to calculate frequencies of demographic characteristics, and median CDSE-SF scores.

Effect Size. The effect size represents the “degree of departure from the null hypothesis” (Cohen, 1988, p. 10) or “the degree to which the phenomenon is present in the population” (Cohen, 1988, p. 9). The effect sizes for a semester-long constructivist career course with diverse college students was .311 (Grier-Reed & Ganuza, 2012), .49 and .41 (Grier-Reed & Skaar, 2010), and .553 (Grier-Reed et al., 2009) and are considered moderate (Cohen, 1988). A moderate effect size of .55 was reported for the study of a semester career course for college students (Reese & Miller, 2006). The course

was modified based on outcomes from the 2006 study (Reese & Miller, 2006) and a study was conducted by Reese and Miller (2010) and large effect sizes of 1.06 and .90 were reported. The effect size regarding career decision self-efficacy for a 5-day career workshop intervention for Israeli veterans was .77 (Gati, Ryzhik, & Vertsberger, 2013). The effect sizes regarding career decision self-efficacy for a two-session workshop intervention for college students, using calling/vocation and counselor self-disclosure treatments, were .63 for a standard workshop, .65 for the calling/vocation workshop, and .56 for counselor self-disclosure (Dik & Steger, 2008).

A meta-analysis of 34 articles, with a sample size of 18,388, on the career decision self-efficacy scale from 1983-2008 was conducted using studies that included demographic, psychological, and career-related variables (Choi et al., 2012). The effect size of peer support as a predictor of career decision self-efficacy was .35 and is relevant to the intervention program's group format. The most recent results of a meta-analysis of 46 career intervention studies published from 1983 to 1995 "indicate that career interventions typically have an effect in the .40-.65 range" (Whiston, Sexton, & Lasoff, 1998, p. 160) and are considered to have a medium effect size (Cohen, 1988). There were 12 studies with an adult population with a mean effect size of .54, 13 studies with a workshop treatment and the mean effect size was .36, and two studies that measured career decision-making self-efficacy and the mean effect size was .99 (Whiston et al., 1998). The effect size will be analyzed using the Z scores from the Wilcoxon exact paired sample analyses and total observations, $r=Z/\sqrt{N}$ (Field, 2009).

Qualitative Analysis. Qualitative analysis was conducted to answer the third research question and to triangulate the quantitative analysis. Field notes of the career

journey narrative discussion were analyzed using critical Black feminist narrative analysis. This narrative analysis included hermeneutic approaches and thematic analysis that focused on the content shared by the participants in each session (Pitre, Kushner, Raine, & Hegadoren, 2013). A double hermeneutic approach of faith and contextualization was used as an analytic strategy to examine the content to understand the experiences based on the collective group responses, developed from individual reflections, and to locate these experiences within the context of power forces and oppression (Pitre et al., 2013) that influence career development for African American women.

The assumptions of the double hermeneutic approach are aligned with the Black feminist critical social theory. The hermeneutics of faith approach recognizes study participants as “experts in their embodied experience” (Pitre et al., 2013, p. 123). This assumption is consistent with the Black feminist critical social theoretical epistemology that recognizes African American women as agents of knowledge that claim authority to their lived experiences (Collins, 1998, 2000/2009; hooks, 1990, 2013, 2015a, 2015b, 2015d). This approach also assumes narrative truth to the stories shared by the participants (Pitre et al., 2013). This is consistent with the Black feminist critical social theoretical epistemology that collective lived experiences serve as criterion of meaning and credibility and generate oppositional knowledge (Collins, 2000/2009).

Inductive open coding and axial coding was used for the hermeneutic of faith analysis. The field notes were reviewed three times to conduct open coding. Units of data were extracted based on relevancy to the study and the unique standing for interpretation (Merriam, 2009). The open codes were reviewed three times to conduct axial coding.

This process consisted of comparing open codes, sorting based on commonalities, and identifying axial codes as categories. These categories were reviewed and modified to reduce redundancy (Merriam, 2009).

According to Leech and Onwuegbuzie (2007, 2008), researchers should use at least two types of data analysis to triangulate the results. The triangulation method helps to obtain representation and legitimation. Representation helps the researcher to overcome the “difficulty capturing lived experiences via text” (Leech & Onwuegbuzie, 2007, p. 580). Legitimation helps the researcher to interpret and assess the findings from a qualitative study (Leech & Onwuegbuzie, 2007). The data analysis process requires the researcher to read the data collected, jot comments and interpretations and to continue to re-read and refine interpretations throughout the data collection and writing process (Liamputtong, 2009; Merriam, 2009). Ethnographic analysis was utilized to triangulate the results and included domain analysis, and theme analysis (Spradley, 1980). According to Leech and Onwuegbuzie (2008), the combination of these various types of analysis can be considered a triangulation by multiple methods of data analysis. Domain analysis was used as a deductive process to triangulate the axial codes. The strict inclusion domain was used to generate domains of the open codes (Onwuegbuzie, Leech, & Collins, 2012). The open codes were reviewed three times to finalize the list of domains.

The hermeneutics of contextualization approach was used to conduct the thematic analysis and name the themes from the axial codes and domains. This process included analysis of the external barriers and internal challenges shared collectively by the participants and the dialectical responses represented by their coping strategies. The contexts of both the “storied space surrounding and also embedded within the space of

social actors' reality and made visible through the stories they have told" (Pitre et al., 2013, p. 124) were used for the analysis. The storied space is consistent with the BFT theme of woman centered networking and safe spaces for dialogical generation of oppositional knowledge (Collins, 2000/2009). The space of the participant's reality is consistent with the BFT matrix of domination interpretive framework that includes the following domains of power: structural, disciplinary, interpersonal, and hegemonic (Collins, 2000/2009). This approach assumes that "space is a site where conformity, contest, resistance, defiance, and emancipation are possible" (Pitre et al., 2013, p. 125). This is consistent with the dialectical responses to oppression at individual and collective levels in BFT (Collins, 1998, 2000/2009).

The axial codes were reviewed three times to identify themes that represented answers to the research question and reflected the following characteristics: exhaustive, mutually exclusive, sensitizing, and conceptually congruent (Merriam, 2009). Using hermeneutic analysis, the themes, as the parts, were compared to the domains to ensure that the collective story was represented (Alhojailan, 2012) and compared to the concepts in the literature review to ensure that the themes represented the collective experiences represented in BFT and the SCCT career management model, representing the whole of the (Alhojailan, 2012; Pitre et al., 2013). "A theme analysis involves a search for relationships among domains as well as a search for how these relationships are linked to the overall cultural context (Onwuegbuzie et al., 2012, p. 22).

Triangulation of Quantitative Analysis. Thematic narrative analysis with poetic presentation was also conducted (Langer & Furman, 2004) using the feedback survey responses about how the session changed thoughts about their career decision making

process. Theme analysis helps the researcher develop conceptual themes that can be connected to society and the domains (Leech & Onwuegbuzie, 2008; Spradley, 1980). “The use of poetry as a presentation of data is an example of thick description in that it causes a movement toward truly understanding the respondent instead of just re-stating” (Langer & Furman, 2004, para. 15). The poems represent a form of data presentation (Furman, Lietz, & Langer, 2006) with the actual voices from the participants. This presentation is consistent with Black feminist critical social theory that considers the lived experiences as legitimated knowledge (Collins, 1998, 2000/2009). “The goal of such generating and presenting of this type of data is to inspire an empathic, emotional reaction” (Furman et al., 2006, p. 25) to the data. Excerpts from the feedback surveys were also analyzed to compare to theoretical concepts of the SCCT career management model and Black feminist critical social theory. This analysis was used to triangulate the quantitative analysis regarding the change in career decision self-efficacy.

Limitations

The research study had the following limitations: the non-probability sampling method and potential self-reporting bias on CDSE-SF. Snowball sampling was utilized because it “provides womanist, feminist, and multicultural scholars a way to use social networking to study marginalized populations without further marginalizing them” (Woodley & Lockard, 2016, p. 324). The sampling method was a non-probability method and limits the ability to generalize findings due to lack of diversity and selection bias due to participant selection from specific social networks utilized (Woodley & Lockard, 2016). Site recruitment from the public, community organizations, and higher education institutions provided diversity in the social networks used for the study to

reduce the lack of diversity and selection bias. When using self-report questionnaires, there is a potential risk for socially desirable response bias from participants (Lelkes, Krosnick, Marx, Judd, & Park, 2012).

Researcher as Participant. In accordance to Black Feminist critical social theory methodology (Collins, 1998, 2000/2009), I served as both researcher and participant to minimize power dynamics and to obtain equal status with the participants. “The self is understood in relation to its connectedness with others and their participations of reality. The process is a communal experience” (Sheared, 1994, p. 31). This methodology is considered post-positivism and “the goal of research therefore is to understand how the values of both the researcher and the participants determine perceptions of the social world” (Campbell & Wasco, 2000, p. 780). To ensure that the lived experiences of the participants were the focus of the study and participants served as expert knowers of their experiences, research bias was minimized by utilizing the following strategies: contextualization of the research and researcher’s subjectivity, triangulation methods, management of power dynamics between researcher and participants, and demonstration of care for the participants throughout the study (Few, Stephens, & Rouse-Arnett, 2003).

Contextualization of the Research. Although I shared the qualities of race and gender with the participants, a literature was conducted of the history of adult education and career development of African American women to become more informed about the lived experiences. I shared that the motive of the study was to learn about their experiences and that my role was to participate and learn from them. This was done during the introduction to provide validation of their role in the study and to encourage them to use their authentic voices to share their stories. The research was designed using

a transformative learning lens of black feminist critical social theory to make it an empowering experience that was practical and accessible to the community (Few et al., 2003).

Contextualization of Researcher Subjectivity. Researcher self-reflexivity helps to identify “biases, dispositions, and assumptions regarding the research” (Merriam, 2009, p. 219). The theoretical frameworks of both black feminist critical social theory (primary) and social cognitive career theory (secondary) informed the “research decisions and processes, including overall research framing, question formulation, study design, study protocols, analysis, and ethics” (Anderson-Nathe, Gringeri, & Wahab, 2013, p. 281). Self-disclosure was used to share my motivation to conduct the study and to minimize power dynamics. The intervention protocol was designed to minimize subjectivity and influence of the researcher. Learning activities included self-reflection activities at the individual and collective level. I served as a facilitator and the lived experiences served as the content of the discussions. Minimal participation was utilized to ensure that the focus was the lived experiences of the participants.

During the career journey narrative discussion, the group shared their experiences and the collective responses were documented on the whiteboard. Member checks were conducted to ensure that the collective responses were accurate and inclusive. Photographs were taken of these collective responses to serve as both documents of the discussion to be used for qualitative analysis and audit trail for the researcher journal. This process was utilized instead of fieldnotes to ensure that the authentic lived experiences were captured directly from the participants and free of researcher bias. A follow-up focus group was conducted to ensure that the themes derived from the

documents were representative of their experiences. The participants agreed with the eight themes. The research was designed by focusing on a strengths perspective to be accountable to African American women. “A self-reflexive researcher maintains a research agenda to secure a forum for informants to express, be accountable, to defend, and validate knowledge claims that contribute to Black women’s collective experience” (Few et al., 2003, p. 210).

In efforts to minimize power dynamics, I provided the following sources of validation: highlighting the value-added section of each participant’s elevator pitch and providing encouragement of goals during the personal branding activity; using both verbal and non-verbal supportive communication and member checks during the discussion of barriers, challenges, and coping strategies during the career journey narrative discussion; encouraging participants to pursue goals shared during the dream job discussion; sharing my gratitude for their lively and authentic participation throughout the study; and, participating in informal conversation after the study to nurture the relationship and demonstrate respect for their participation as an agent of knowledge. To ensure that my participation did not influence the role of the participants, I utilized the following strategies: active listening, minimal disclosure to ensure their lived experiences were the focus, and mirroring of communication styles and posturing.

During my role as researcher-participant, I was transformed by the experience. The literature review of the history of adult education and career development of African American women provided a new perspective of the struggle and determination to overcome obstacles. My participation in the study illuminated my understanding by providing personal perspectives and authentic voices about the career journey of the

participants. I could see my own personal experiences through their stories and found validation for my own personal struggles with daily microaggressions throughout my personal and professional life. The sessions were emotionally charged and liberating at the same time. The sessions provided a safe space for the participants to share and a safe space for me to listen and validate their contributions. I am truly grateful for the experience.

Triangulation. Triangulation by theories, data collection methods, and analysis was utilized to minimize researcher bias. The black feminist critical social theory and the career management model of social cognitive career theory were utilized to frame the study and to conduct hermeneutic contextualization during the black feminist critical narrative analysis. The CDSE-SF scores, feedback surveys, and documents from the career journey narrative analysis were used to conduct the analysis. The transformative mixed methods study included simultaneous quantitative and qualitative analysis. Qualitative analysis included both inductive and deductive methods as outlined in the analysis design.

Hawthorne Effect. The study was designed as a pre-test post-test delayed treatment/control group to conduct analysis of post-information and post-intervention scores to reveal significant differences of the intervention if the Hawthorne effect was noted by participation in the study. “This phenomenon suggests that study subjects’ behavior or study results are altered by the subjects’ awareness that they are being studied or that they received additional attention” (Fernald, Coombs, DeAlleaume, West, & Parnes, 2012, p. 83). The delayed treatment/control group served as a comparison group that served as a strategy to measure the Hawthorne effect. “In order to be certain that the

effects of the intervention could be attributed to the intervention and not just the attention received as a result of being in the group” (Bauman, 2006, p. 364), the scores post-information session and post-intervention were compared. The difference in CDSE-SF scores post-information session was significant and could be attributed to a Hawthorne effect. However, the goal of the research is to determine if career decision self-efficacy is increased by participation in the adult education intervention that is transformative and dialogical in nature and involved interaction between the researcher and the participants in accordance to black feminist critical social theory methodology. “The Hawthorne effect, therefore, provides a confirmation of how action researchers may successfully interact within a social context to bring about positive change in both attitudes and task performance” (Coombs & Smith, 2003, p. 106). The significant differences in CDSE-SF between the post-information and post-intervention scores for the delayed treatment/control group represent changes in career decision self-efficacy beyond attention provided by the researcher as a participant in the study.

Caring. The research study was designed with care for the participants included in the intervention. “An ethic of caring emphasizes the uniqueness of individuals, elicits appropriate emotion from the dialogue, and recognizes empathetic understanding” (Sheared, 1994, p. 34). The relaxation exercise was included as a source of self-efficacy as well as an opportunity to relax after discussing barriers and internal challenges that may include reflection on negative experiences. The participants appeared to be very engaged in the relaxation exercise and the atmosphere in the room changed to a less emotionally charged space. The last learning activity was a vision activity to reflect on a dream job with no constraints. This provided an opportunity to reflect on goals with a

positive perspective and to end the session with hope. The informed consent process included a statement that let participants know that they could leave the session at any time they needed to ensure that they were able to take care of their needs during the study. Member checks and the focus group were utilized to ensure data adequately represented the views of the group and was accountable to African American women in general.

Chapter Summary

The research methodology outlined the participants, variables, data collection procedures, qualitative data collection, and analysis design used to examine the research questions and hypotheses. These procedures provided data to analyze and determine if there is a significant difference in career decision self-efficacy for African American women who participated in a short-term, adult education intervention program. The data was also analyzed to understand the barriers, challenges, and coping strategies experienced in the participants' career development.

Chapter Four: Analysis

In this chapter, the analysis of the findings is presented in the order of the research questions, listed in the previous chapter. The purpose of this study was to determine if there was a significant difference in career decision self-efficacy for African American women after participating in a short-term, adult education intervention program. The purpose was also to give voice to barriers and challenges experienced by African American women in their career development and the coping strategies they use to overcome these obstacles. The following sections are included in this chapter: career decision self-efficacy quantitative analysis, career journey narrative qualitative analysis, and thematic narrative analysis of career decision self-efficacy.

Career Decision Self-Efficacy Quantitative Analysis

There was a total of 23 participants in the program and three participants were missing some of the pre-testing CDSE-SF data and are not included in the sample. The sample (n=20) of African American females was analyzed for both the experimental group (n=11) and the delayed treatment/control group (n=9). The paired sample scores for pre-testing and post-testing of the CDSE-SF were analyzed using Wilcoxon exact testing to answer the first two research questions and to determine acceptance or rejection of the related hypotheses.

Adult Education Intervention Program Increased CDSE. The first research question was the following: Does participation in a short-term, adult education intervention program increase career decision self-efficacy for African American women? The related hypothesis was the following: participation in a short-term, adult education

intervention program will increase career decision self-efficacy for African American women.

The Wilcoxon exact analysis revealed a significant increase in the total score for career decision self-efficacy on the CDSE-SF for both the experimental and the delayed treatment/control group with an alpha level of .05 and 95% confidence level. The experimental group (n=11) had a mean positive rank of 6.25 (n=8), a mean negative rank of 2.50 (n=2), and one tie, and was significant, $Z=-2.298$, $p=.010$, $r=.49$. The median raw score, interpretation score, and percentile equivalents on the CDSE-SF increased from pre-intervention (Mdn=19.6, 3.92, 50-55%) to post-intervention (Mdn= 22.6, 4.52, 85-90%). The delayed treatment group (n=9) had a mean positive rank of 5.00 (n=9) with no negative ranks or ties, and was significant, $Z=-2.668$, $p=.002$, $r=.62$. The median raw score, interpretation score, and percentile equivalents increased from pre-intervention (Mdn= 19.8, 3.96, 55-60%) to post-intervention (Mdn=21.2, 4.24, 70-75%). Based on these findings, the hypothesis was accepted. Table 4.1 includes the descriptive statistics and Wilcoxon exact testing results for the CDSE-SF total scores for the experimental and delayed treatment/control group.

Table 4.1

Comparison of the CDSE-SF median total raw scores, interpretation score, and percentile equivalents in the experimental and delayed treatment/control group before and after the intervention

CDSE-SF Administration	Experimental Group A CDSE-SF Total Scores (N=11)	Delayed Treatment/Control Group B CDSE-SF Total Scores (N=9)
Pre-Intervention	Mdn= 19.6	Mdn=19.8

Interpretation Score	3.92 50-55%	3.96 55-60%
Post- Intervention Interpretation Score	Mdn= 22.6 4.52 85-90%	Mdn=21.2 4.24 70-75%
Wilcoxon Exact Test	Z=-2.298, p=.01*, r=.49	Z=-2.668, p=.002** r=.62

* p<.05 **p<.01

Adult Education Intervention Program versus Information Session. The second research question was the following: Does participation in a short-term, adult education intervention program increase career decision self-efficacy for African American women as compared to an information session about career management activities? The related hypothesis was the following: participation in a short-term, adult education intervention program will increase career decision self-efficacy for African American women as compared to an information session about career management activities. The Wilcoxon exact testing revealed in a significant increase in the CDSE-SF score for the control group (post-information session) and a significant increase between the post-information session score and the post-intervention score for the delayed treatment/control group. The control group (post-information session) had a mean positive rank of 4.33 (n=6), a mean negative rank of 2.0 (n=1), and two ties, and was significant, $Z=-2.036$, $p=.023$, $r=.68$. The median raw score, interpretation score, and percentile equivalents increased for the control group from pre-information session (Mdn=19.8, 3.96, 55-60%) to post-information session (Mdn=20.8, 4.16, 70%). The delayed treatment/control group analysis of post-information session and post-intervention scores had a mean positive rank of 5.19 (n=8), a mean negative rank of 3.50 (n=1) with no ties, and was significant, $Z=-2.253$, $p=.012$, $r=.53$. The median raw score,

interpretation score, and percentile equivalents increased from post-information session (Mdn= 20.8, 4.16, 70%) to post-intervention (Mdn= 21.2, 4.24, 70-75%). Based on these findings, the hypothesis was accepted. Table 4.2 includes the descriptive statistics and Wilcoxon exact testing results for the CDSE-SF total scores for the control group and delayed treatment group.

Table 4.2

Comparison of the CDSE-SF median total raw scores, interpretation score, and percentile equivalents in the control and delayed treatment group B before and after the intervention

CDSE-SF Administration	Control Group B CDSE-SF Total Scores (N=9)	Delayed Treatment Group B CDSE-SF Total Scores (N=9)
Pre-Information Session Interpretation Score	Mdn=19.8 3.96 55-60%	
Post-Information Session Interpretation Score	Mdn=20.8 4.16 70%	Mdn=20.8 4.16 70%
Wilcoxon Exact Test	Z=-2.036, p=.023* r=.48	
Post-Intervention Interpretation Score		Mdn=21.2 4.24 70-75%
Wilcoxon Exact Test		Z=-2.253, p=.012* r=.53

* p<.05

Wilcoxon exact analysis was also conducted on the CDSE-SF subscales for the experimental and delayed treatment group. Betz and Taylor (2012) provided a CDSE score interpretation, raw scores divided by 5 to get average score for each item) with a Likert scale from 1-5 with the following interpretations: “1.0 to 2.5 low to little confidence: needs intervention; 2.5 to 3.5 moderate confidence: may be comfortable

exploring or may need some help; 3.5 to 5.0 good confidence: comfortable with this skill set” (p. 20). The Wilcoxon exact testing revealed a significant increase in the following subscale scores for the experimental group: self-appraisal ($Z=-2.405$, $p=.007$, $r=.51$) and planning ($Z=-2.823$, $p=.001$, $r=.60$). A significant increase in the following subscale scores was also revealed for the delayed treatment group: self-appraisal ($Z=-2.524$, $p=.004$, $r=.59$), occupational information ($Z=-1.975$, $p=.027$, $r=.47$), goal selection ($Z=-2.384$, $p=.008$, $r=.56$), planning ($Z=-2.390$, $p=.010$, $r=.56$), and problem solving ($Z=-2.388$, $p=.008$, $r=.56$). Table 4.3 includes the testing results for the CDSE-SF subscale scores and percentile equivalents.

Table 4.3

Comparison of the CDSE-SF median subscale scores and percentile equivalents in the experimental and delayed treatment group before and after the intervention

CDSE-SF Administration Subscales	Experimental Group A CDSE-SF Subscale Scores	Delayed Treatment Group B CDSE-SF Subscale Scores
Subscale 1- Self-Appraisal		
Pre-Intervention	Mdn= 3.6 (30%)	Mdn=3.6 (30%)
Post- Intervention	Mdn= 4.4 (80%)	Mdn=4.0 (65%)
Wilcoxon Exact Test	$Z=-2.405$, $p=.007^{**}$ $r=.51$	$Z=-2.524$, $p=.004^{**}$ $r=.59$
Subscale 2- Occupational Information		
Pre-Intervention	Mdn= 4.4 (70%)	Mdn=4.4 (70%)
Post- Intervention	Mdn= 4.6 (80%)	Mdn=4.8 (85%)
Wilcoxon Exact Test	$Z=-1.395$, $p=.101$ $r=.30$	$Z=-1.975$, $p=.027^{*}$ $r=.47$
Subscale 3- Goal Selection		
Pre-Intervention	Mdn= 4.0 (60%)	Mdn=3.8 (50%)

Post- Intervention	Mdn= 4.4 (80%)	Mdn=4 (60%)
Wilcoxon Exact Test	Z=-1.667, p=.061 r=.36	Z=-2.384, p=.008** r=.56
Subscale 4- Planning		
Pre-Intervention	Mdn= 3.8 (50%)	Mdn=3.6 (40%)
Post- Intervention	Mdn= 4.2 (70%)	Mdn=4.2 (70%)
Wilcoxon Exact Test	Z=-2.823, p=.001** r=.60	Z=-2.390, p=.010* r=.56
Subscale 5- Problem Solving		
Pre-Intervention	Mdn= 4.0 (75%)	Mdn=3.8 (60%)
Post- Intervention	Mdn= 4.4 (90%)	Mdn=4.2 (80%)
Wilcoxon Exact Test	Z=-1.547, p=.070 r=.33	Z=-2.388, p=.008** r=.56

*p<.05 **p<.01

Career Journey Narrative Qualitative Analysis

The third research question was the following: What external barriers, internal challenges, and coping strategies do African American women share about their career development process? Documents of the of the career journey narrative discussions of external barriers, internal challenges, and coping strategies related to career development were used for analysis. Inductive open coding was conducted and a total of 205 open codes were documented. Axial coding was conducted and reduced the number of codes to 23 codes. The three categories were used as selective codes. Ethnographic analysis was used to conduct a deductive analysis as a form of triangulation. During the ethnographic analysis, 15 domains were noted and this was reduced to eight themes within the three selective codes. See Table 4.4 for the thematic analysis table. See Appendix M for the coding table.

Table 4.4
Thematic Analysis of Career Journey Narrative Findings

Cover Term	Themes	Deductive Analysis Strict Inclusion Domains	Inductive Analysis Axial Codes
External Barriers	Intersectionality of Oppressions Work Life Balance	Intersectionality Balancing Family and Work/School Workplace Barriers Inferiority Assumptions	Balancing Family, Work, and School Inferiority Assumptions Cultural Stereotypes Racism, Sexism, Classism Cultural Barriers
Internal Challenges	Self-Concept Access to Resources Emotions	Personal Family Work School	View of Self Personality Resources Emotions Family Balance Work Environment
Coping Strategies	Personal Agency Spiritual Agency Collective Agency	Spiritual Attitudes Personal Changes Career Development Stress Management Acknowledging Bias Social Support	Spiritual Activities Detachment Codeswitching Women- Networks Mentors Career Development Self-Care Hobbies Social Activities Family

The themes were compared to the BFT literature review concepts for the cover terms in

Appendix A that represented the collective lived experiences documented in BFT. The

themes were also compared to the concepts of the SCCT career management model. See Table 4.5 for the hermeneutic contextualization analysis.

Table 4.5
Hermeneutic Contextualization Analysis

Cover Term	Themes	BFT Literature Review Concepts (Appendix A)	SCCT Career Management Model (Lent & Brown, 2013)
External Barriers	Intersectionality of Oppressions	Stereotypical Attitudes Age Colorism Racism and Discrimination Sexism Low Socioeconomic Status Negative Attitudes from others Negative Outcome Expectations Lack of Mentor Isolation as Outsiders Lack of Opportunity Underutilization of Skills Lack of Preparation	Environment Person Inputs
	Work Life Balance	Personal Life Satisfaction	Environment Person Inputs
Internal Challenges	Self-Concept	Internalized Stereotypes Imposter Syndrome	Self-Efficacy Personality
	Access to Resources	Difficulty Asking for Help Access to Resources	Environment Person Inputs Coping Efficacy
	Emotions	Anger about Racism Community Pressure Family Pressure Stress	Personality Person Inputs
Coping	Personal Agency	Codeswitching	Personal Agency

Strategies	Resistance Education Resourcefulness Humor Hobbies & Leisure Time Perseverance Reframing Self-Efficacy Setting Boundaries Silence and Avoidance	Coping Efficacy
	Spiritual Agency	Spirituality Coping Efficacy
	Collective Agency	Career Services Company and Management Structure Family Mentors Networking Peers Teachers Counselors Collective Agency Coping Efficacy

Thematic Narrative Analysis of Career Decision Self-Efficacy

Thematic narrative analysis was conducted using the following questions from Feedback Survey 1 (See Appendix K) administered immediately following the intervention: How did the session change your thoughts about your own career path and future opportunities? All the feedback surveys were reviewed to code meaningful phrases. These open codes were grouped together using axial coding. During open coding, 60 concepts were noted and these were reduced to 25 axial codes. Thematic analysis was conducted and the following three themes were noted: personal agency, collective agency, and self-concept and were aligned with themes identified from the collective responses from the career journey narrative discussion.

The phrases were used to produce a research poem (See Figure 4.1). The purpose of the research poem is to share the actual voices from the participants about how the intervention has changed their thoughts about their career development. The phrases represent the actual wording from participants and were grouped together in presentation to ensure that meaning was not lost in context. The poem was designed to display common phrases together in a continuum from a change in cognition to expression of reflections of praxis within the career development process with a conversational flow to highlight the voices of the participants.

How the Session Changed My Thoughts (Participant #)

This session has shifted my thinking about my career (14)

It made me think how blessed I am (10)

Being confident about my abilities and what I have to offer! (15)

This was really a motivator (13)

It made me ask what was I doing or trying to do (7)

Opened my mind to explore new opportunities (2)

Helped me to think out the box (2)

I put some thought into the tools I have used that were beneficial and those that were not (9)

There is a lot out there to help guide our career paths (19)

We must know how to find it (19)

Gave me a different mindset on the various careers and career management (18)

It allowed me to focus on areas and things I have not reflected on recently (6)

Helped me to identify ways to move forward when feeling stuck or overwhelmed (5)

It changed me by offering awareness to my personal values and goals (1)

Motivated me to pursue what I'm passionate about and not get stuck in one area (11)

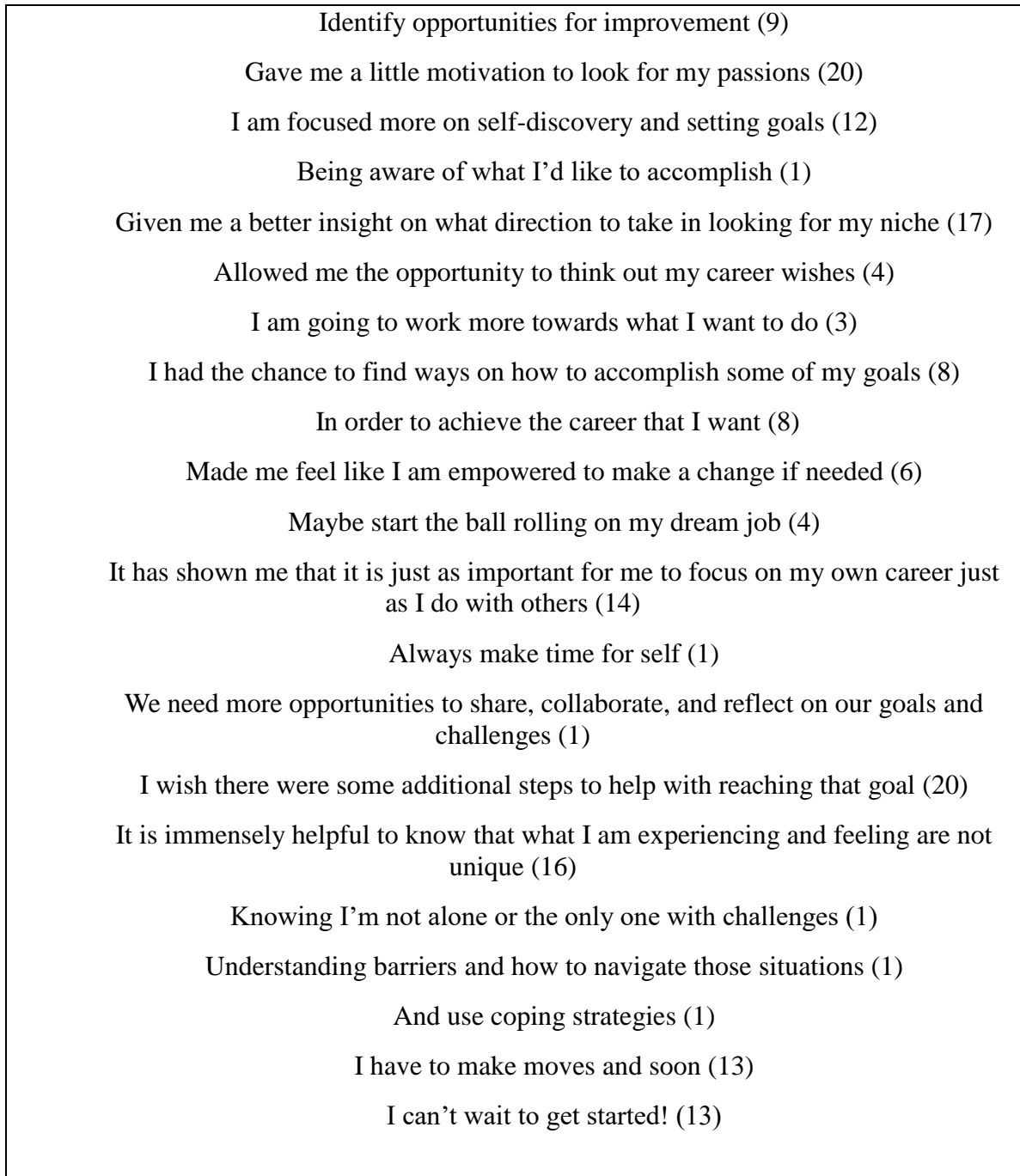


Figure 4.1

Research Poem 1 How The Session Changed My Thoughts

Participants from one of the sites requested a follow-up session to process their experience. A three-month follow-up session was hosted and three participants attended. Two of the participants were from the delayed treatment group and one of the participants

was from the pilot session and coordinated the session at the site. The pilot session participants represented an 18-month follow-up. Feedback Survey 2 (See Appendix K) was administered and the following questions were used to generate a follow-up research poem: In at least 50 words, please describe how your career decision-making process has or has not changed since the session? In at least 50 words, please describe how your career goals were influenced by the session? In at least 50 words, how have you changed your thoughts about your own career path and future opportunities? Fieldnotes from the follow-up discussion were also incorporated in a research poem. The poem in Figure 4.2 was constructed using the same procedures outlined for Research Poem 1.

How I Changed After the Session (Focus Group Participant #)

I have decided to stay in higher education and pursue my PhD! (3)

I changed my career path! (1)

I found a place that valued me, is excited about me, and welcomed me! (3)

I've submitted 18 applications and ready for more! (2)

Instead of being angry or bitter, I will just change. (2)

I now realize that I have valuable skills that someone will appreciate. (2)

My career choice has intensified (1)

More proactive and intentional with my career decisions (3)

Helping me to think differently (3)

Understand what my goals are (1)

Pursue career goals that allowed me to work on objectives in line with my goals
(3)

I have become more purposeful in my search for leadership positions (2)

I am also much less afraid to ask for help with my application materials (2)

I realized I need to be more proactive in my own development (2)

I set out measurable goals for applying for jobs (2)

Identify important points in my field (1)

I have learned of several beneficial ways to use my degree (1)

I need to be discerning about jobs (3)

I asked questions about environment to determine if like minded (3)

I asked questions about adding value to the team (3)

The sessions were very beneficial (3)

They provided a safe space to dialogue about racism, gender issues, and career mobility (3)

It was great to discuss culture, leadership issues, and potential solutions (3)

I love the feedback from other participants (3)

Thank you! (3)

Figure 4.2

Research Poem 2 How I Changed After the Session

The poems represent, using the participants' voices, the change in self-efficacy and outcome expectations that is consistent with the social cognitive career theoretical model (Lent & Brown, 2013; Lent et al., 1994) that predicts an increase in career decision self-efficacy from learning experiences that include Bandura's (1977) four informational sources to enhance self-efficacy. The research poems represent narrative truth that the session enhanced career decision self-efficacy for the participants and is aligned with the quantitative findings. Table 4.6 includes excerpts from Feedback Survey 1 and 2 that provide specific examples of self-reported increase in career decision self-efficacy. These examples are also empirical support for the subjectivity approach of Black feminist critical social theory that represents resistance through individual agency (Collins, 1998). The women expressed their confidence in exercising their individual agency to overcome the barriers and challenges encountered in their career development process.

Table 4.6

Feedback Survey 1 and 2 Excerpts for Self-Reported Increase in Career Decision Self-Efficacy and BFT Subjectivity Approach of Individual Agency

Group Type	Participant Number and Demographic Characteristics: Work Status, Educational Status, Household Income, and Age Range	Excerpts from Feedback Survey 1 and 2
Experimental	3- Self-Employed and not looking for a position, Associate/Technical degree, \$50,000-99,999, 45-54	“I am going to work towards what I want to do”
Experimental	5- Employed full time not looking for a position, graduate/professional degree, \$50,000-99,999, 45-54	<p>“Being confident about my abilities and what I have to offer”</p> <p>“Helped me to be more motivated in seeking ways to list out my skills that I didn’t realize I had”</p> <p>“Helped me to identify ways to move forward when feeling stuck or overwhelmed”</p>
Experimental	6- Employed full time and looking for a position, graduate/professional degree, \$50,000-99,999, 45-54	“Made me feel like I am empowered to make a change if needed”
Experimental	20- Employed full time and looking for a position, Bachelor degree, \$25,000-49,999, 25-34	“Gave me a little motivation to look for my passions”
Delayed Treatment	13- Employed full time and looking for a position, graduate/professional degree, \$50,000-99,999, 25-34	<p>“I have to make moves and soon”</p> <p>“I can’t wait to get started!”</p>
Delayed Treatment	2- Employed full time not looking for a position,	“Opened my mind to

	graduate/professional degree, \$50,000-99,999, 25-34	explore new opportunities”
Focus Group- Participant in Delayed Treatment- 3-month follow up	1-Student, some college no degree	“I changed my career path”
Focus Group- Participant in Delayed Treatment- 3-month follow up	2- Employed full time and looking, graduate/professional degree	<p>“I’ve submitted 18 applications and ready for more”</p> <p>“I have become more purposeful in my search for leadership positions”</p> <p>“I set out measurable goals for applying for jobs”</p> <p>“I am also much less afraid to ask for help with my application materials”</p> <p>“I realized I need to be more proactive in my own development”</p>
Focus Group- Participant in Pilot Group- 18-month follow up	3- Employed full time not looking, graduate/professional degree	<p>“I have decided to stay in higher education and to pursue my PhD”</p> <p>“More proactive and intentional with my career decisions”</p> <p>“I asked questions about environment to determine if like-minded”</p>

The research poems also provide narrative truth to support the BFT theoretical concept of safe spaces for African American women to discuss their lived experiences that helps women generate subjugated knowledge to determine their self-valuation and inform their self-definition (Collins, 2000/2009). The dialogical relationship within this space helps to validate and provide sanity checks about daily microaggressions (Howard-

Hamilton, 2003). The participants shared their voices about how their session served as a safe space to discuss their career development process and reflected praxis. This is also congruent with Thompson's (1998) moral power of the narrative to generate resonance and empathy and reveal truth to the narrators. Some of the examples represent quiet grace and moral agency (Cannon, 1988/2006). Table 4.7 includes examples of the benefits of the dialogical relationship and moral power of the narrative.

Table 4.7

Feedback Survey 1 and 2 Excerpts for Self-Reports about the Dialogical Relationship Within the Safe Space and Moral Power of the Narrative

Group Type	Participant Number and Demographic Characteristics: Work Status, Educational Status, Household Income, and Age Range	Excerpts from Feedback Survey 1 and 2
Experimental	7-Employed full time and looking for a position, Bachelor degree, \$25,000-49,999, 25-34	"It made me ask what I was doing or trying to do"
Experimental	10- Employed full time and not looking for a position, graduate/professional degree, \$50,000-99,999, 65 years or older	"It made me think how blessed I am"
Delayed Treatment	16- Employed full time and looking for a position, graduate/professional degree, \$50,000-99,999, 35-44	"It is immensely helpful to know that what I am experiencing and feeling are not unique"
Delayed Treatment	1-Student, some college no degree, less than \$24,999, 25-34	"Knowing I am not alone or the only one with challenges" "It changed me by offering awareness to my personal values and goals"

Focus Group- Participant in Delayed Treatment- 3-month follow up	2- Employed full time and looking, graduate/professional degree	“Being aware of what I’d like to accomplish”
Focus Group- Participant in Pilot Group- 18-month follow up	3- Employed full time not looking, graduate/professional degree	“I now recognize that I have valuable skills that someone will appreciate”
		“Instead of being angry or bitter, I will just change”
		“I need to be discerning about jobs”
		“Helped me to think differently”
		“I found a place that valued me, is excited about me, and welcomed me”
		“The sessions were beneficial. They provided a safe space to dialogue about racism, gender issues, and career mobility”

Chapter Summary

The findings from the career decision self-efficacy quantitative analysis, career journey narrative qualitative analysis, and thematic narrative analysis of career decision self-efficacy were presented in this chapter. The Wilcoxon exact testing of the CDSE-SF pre-and post test scores for the experimental group revealed significant increases at $p < .05$ level. Significant increases were also noted between the post-information and post-intervention scores for the delayed treatment/control group. The quantitative analysis was congruent with the thematic narrative analysis of participant responses on how the session changed their decision-making process. The career journey narrative analysis revealed the following eight themes: intersectionality of oppressions external barriers,

work life balance external barriers, self-concept internal challenges, emotional internal challenges, personal agency coping strategies, spiritual agency coping strategies, and collective agency coping strategies.

Chapter 5: Discussion

The purpose of this study was to determine if there was a significant difference in career decision self-efficacy for African American women after participating in a short-term, adult education intervention program. The purpose was also to give voice to barriers and challenges experienced by African American women in their career development and the coping strategies they use to overcome these obstacles. The following research questions were examined:

Research Question 1: Does participation in a short-term, adult education intervention program increase career decision self-efficacy for African American women?

- Hypothesis 1: Participation in a short-term, adult education intervention program will increase career decision self-efficacy for African American women.

Research Question 2: Does participation in a short-term, adult education intervention program increase career decision self-efficacy for African American women as compared to an information session about career management activities?

- Hypothesis 2: Participation in a short-term, adult education intervention program will increase career decision self-efficacy for African American women as compared to an information session about career management activities.

Research Question 3: What external barriers, internal challenges, and coping strategies do African American women share about their career development process?

In this chapter, the following sections are presented: summary of findings, statement of limitations, conclusions, implications and recommendations, future research, and summary.

Summary of Findings

The Wilcoxon exact testing of paired samples for the experimental and delayed-treatment group produced statistically significant increases at the $p < .05$ level. The Wilcoxon exact testing of post-information session scores and post-intervention scores for the delayed treatment group produced statistically significant increases at the $p < .05$ level. The thematic narrative analysis of participant's responses to how the session changed their decision-making process was congruent with the quantitative analysis.

Constant comparison and ethnographic analysis were used to conduct inductive and deductive analysis of the fieldnotes of participant observation of the career journey narrative of barriers, challenges, and coping strategies. The following eight themes emerged: a) intersectionality of oppressions external barriers, b) work life balance external barriers, c) self-concept internal challenges, d) access to resources internal challenges, e) emotional internal challenges, f) personal agency coping strategies, g) spiritual agency coping strategies, and h) collective agency coping strategies as documented in Figure 5.1.

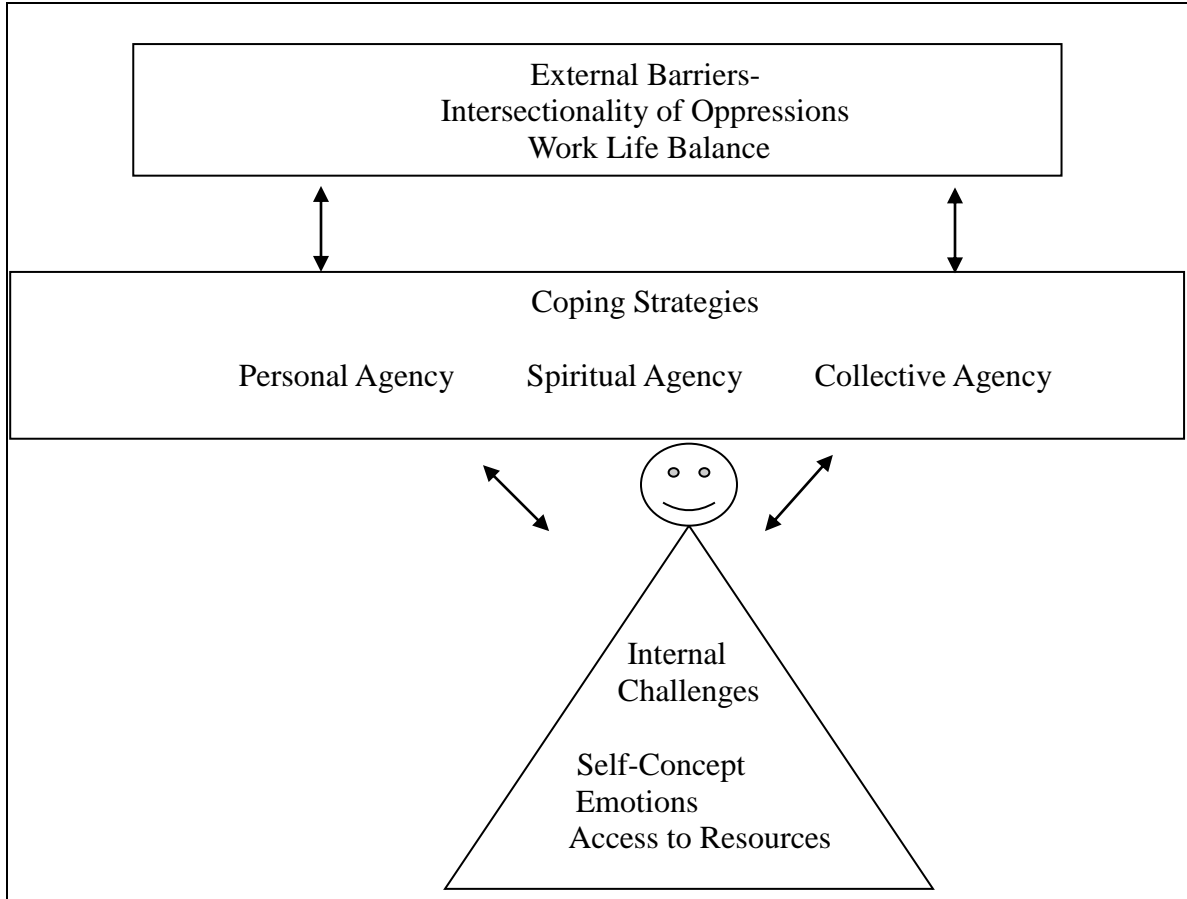


Figure 5.1
Thematic Model of Career Journey Narrative

Overall, these themes were consistent with the results of the literature review as documented in the hermeneutic contextualization analysis in Table 4.5.

Conclusions

Based on the Wilcoxon exact testing of the pre-intervention and post-intervention scores for the experimental and delayed treatment groups, participation in the intervention increased career decision self-efficacy for the participants. The median pre-intervention interpretation scores for both the experimental group and delayed treatment group are close to the much confidence level and “predictive of a willingness to approach

or try the behavior” (Betz & Taylor, 2012, p. 20). The willingness to participate in the intervention is congruent with this prediction. The median post-intervention interpretation scores for the experimental group and the delayed treatment group represent a good level of confidence and comfort with career decision making skills (Betz & Taylor, 2012). These findings are consistent with the social cognitive career theoretical model that predicts that learning experiences can increase career decision self-efficacy (Lent et al., 1994; Lent & Brown, 2013). The effect sizes were $r=.49$ and $r=.62$ for the experimental and delayed treatment/control group, respectively and were consistent with typical effect size range from .40-.65 for career intervention based on meta-analysis conducted by Whiston et al. (1998).

The pre-intervention scores were consistent with the norm reported for African American samples that was 3.9-4.0 (Betz & Taylor, 2012). The 50-55% percentile range for the pre-intervention score highlights that there is a significant difference for African Americans in career decision self-efficacy as compared to dominant group samples. The 85-90 percentile equivalents of post-intervention scores revealed that participation in the adult education intervention, informed by the Black feminist critical social theory, increased career-decision self-efficacy aligned with the dominant majority norms (Betz & Taylor, 2012) for the study participants.

The intervention learning activities were related to the self-appraisal and planning subscales. The pre-intervention scores for the experimental group for the two subscales were similar to the norms reported for African American samples that were 4.0 (55%) for self-appraisal and 3.9 (55-60%) for planning (Betz & Taylor, 2012). The Wilcoxon exact testing was statistically significant for both post-intervention subscale scores with

percentile equivalents of 80% for self-appraisal and 70% for planning for the experimental group.

The Wilcoxon exact testing for the delayed treatment group was statistically significant for paired scores post-information session and post-intervention. These findings demonstrate that the intervention as an enhanced treatment did contribute significantly to the increase in career decision self-efficacy for this group. The statistically significant scores for the control group demonstrate that the information session also contributed to the increase in career decision self-efficacy. These findings are supported by the empirical analysis of brief career interventions that reported gains in confidence after participation in an 18.5-minute career advising session (Osborne et al., 2016) and a significant increase in career decision-making self-efficacy after viewing an eight-minute video presentation (Luzzo et al., 1996). However, the intervention's significant increase from the information session post-testing indicates that the adult education intervention was more effective than the information session in increasing career decision self-efficacy for this sample population.

The two research poems presented included the following themes for how the intervention changed the participants: personal agency, collective agency, and self-concept. These themes are aligned with social cognitive career theory for career management and this study provides empirical support for the effectiveness of this learning experience and the collective career management group as the method to provide the learning experience (Lent & Brown, 2013). These themes also espoused the theoretical framework of Black feminist critical social theory (Collins, 1998, 2000/2009). This study provides empirical support for the dialogical method of knowledge creation

(Collins, 1998, 2000/2009) and the use of the sister circles (Neal-Bartnett et al., 2011), counterspace (Howard-Hamilton, 2003), and homeplace (hooks, 1990) as a source of connected knowing (Collins, 1998, 2000/2009).

The career journey narrative qualitative analysis produced themes aligned with Black feminist critical social theory (Collins, 1998, 2000/2009). The external barrier themes of intersectionality of oppressions and work life balance were consistent with the intersectionality interpretive framework (Collins, 2000/2009; Crenshaw, 1989; Davis, 2016; hooks 1990, 2015a, 2015b, 2015d; King, 1988; MacKinnon, 2013; Rodgers, 2017) and the empirical analysis of daily microaggressions experienced by African American women that produce hostile work environments (Carr et al., 2014; DeCuir-Gunby & Gunby, 2016; Lewis et al., 2016; Lewis & Neville, 2015; Stevens-Watkins et al., 2014).

The internal challenge themes of self-concept, access to resources, and emotions were also aligned with Black feminist critical social theory (Collins, 1998, 2000/2009). Self-concept was consistent with the core theme of power of self-definition (Collins, 1998, 2000/2009). This study provides empirical analysis, as documented in Table 4.5, supporting the theoretical concepts of cultural stereotypes, inferiority assumptions, (Collins, 1998, 2000/2009; Essed, 1991; Harris-Perry, 2011; hooks, 1990, 2013, 2015a, 2015b, 2015d; MacKinnon, 2013; Thomas et al., 2004; West, 1995; Woods-Giscomb`e, 2010) and the imposter syndrome (Bell, 1990; Clance & Imes, 1978; Clance & O'Toole, 1988; Dancy & Brown, 2011; Parkmon, 2016; Studdard, 2002; Trotman, 2009). Access to resources was consistent with the results of the matrix of domination (Collins, 1998, 2000/2009). Emotions were congruent with the emotional component of the ethic of caring (Collins, 1989).

The coping strategies of personal agency, spiritual agency, and collective agency were aligned with Black feminist critical social theory (Collins, 1998, 2000/2009) and Shorter-Gooden's (2004) research on African American female coping as documented in Table 4.5. Coping strategies were represented by the dialectical nature of oppression and responses to oppression (Collins, 1998, 2000/2009). Spiritual agency was congruent with the BFT ethical framework (Collins, 1989; hooks, 1990, 2013).

Overall, the research poems provided empirical support for the moral power of the narrative (Thompson, 1998) and the generation of new knowledge from the dialogical experiences (Collins, 1998, 2000/2009). The women shared in their own voices, as documented in Table 4.7, how their participation unveiled new knowledge about their lived experiences and future opportunities. The participants served as agents of knowledge for one another that is reflective of Black feminist critical social theory (Collins, 1998). The intervention sessions provided an opportunity for the women to come to voice and break their silence about lived experiences related to their career development (Collins, 1998; hooks, 1990).

Statement of Limitations

Due to the non-probability sampling method utilized in the study, the findings are not generalizable due to lack of diversity and selection bias based on the snowball sampling method using social networks for recruitment purposes (Woodley & Lockard, 2016). There is the risk of potential self-reporting bias to produce socially desirable responses (Lelkes et al., 2012).

Implications and Recommendations

Based on the findings of this study to determine if participation in an adult education intervention would increase career decision self-efficacy for African American women, adult educators and career counselors should consider providing educational interventions that provide a safe space for African American women to engage in dialogue about their lived experiences within their career journey, develop a personal brand to enhance their self-definition and to address issues of imposter syndrome, practice stress management techniques, and develop future career plans. This study provides empirical support for the role learning experiences play in increasing career decision self-efficacy (Lent & Brown, 2013; Lent et al., 1994) and the epistemology and ethical framework of Black feminist critical social theory (Collins, 1989, 1998, 2000/2009). It also provides theoretical support in the design of learning experiences for African American women, using Black feminist critical social theory, to enhance career decision self-efficacy. The study provides knowledge about how to apply the SCCT theoretical concept of learning experiences (Lent et al., 1994; Lent & Brown, 2013) using a brief career intervention that reduces costs and increases accessibility for women that may have multiple demands on their time, how to apply the BFT dialogical method to enhance career development and produce subjugated knowledge for the core themes of work and family (Collins, 1998, 2000/2009).

Future Research

Future recommendations to consider would be to conduct similar research and include assessment instruments on stereotypes, gendered racial microaggressions, imposter syndrome, and coping to measure the relationships with career decision self-efficacy. It may be beneficial to conduct a study providing only one of the learning

activities to assess the effectiveness of each learning activity on career decision self-efficacy. This would provide knowledge about how to reduce the time of the intervention and may increase participation and accessibility. The study could also be conducted with larger sample sizes to enhance generalizability.

Chapter Summary

In this final chapter, the first four chapters were reviewed and followed by a summary of the findings, statement of limitations, and a review of conclusions and empirical, theoretical, and applicational contributions of knowledge. Implications, recommendations, and future research were also presented. The quasi-experimental study revealed that participation in an adult education intervention, designed using Black feminist critical social theory and social cognitive career theory, increased career decision self-efficacy for the African American female participants. The study also revealed that participation in the intervention as compared to an information session about career management learning activities also increased career decision self-efficacy. The study also provided an opportunity for the African American female participants to come to voice about their career journey's barriers, challenges, and the coping strategies they use to overcome these obstacles.

Overall, the results supported theoretical concepts of connected knowing, the dialogical method of knowledge creation, African American women serving as agents of knowledge, and the intervention serving as a counterspace to oppose oppression these women face in their careers. The intervention provides a practical example for adult educators and career counselors to consider using with their African American female adult learners and clients to provide an empowering learning experience to enhance their

career decision self-efficacy. The intervention's impact on increasing career decision self-efficacy to 85-90 percentile equivalents when African American samples were reported at the 50-55 percentile equivalents (Betz & Taylor, 2012) highlights the need for this type of intervention to ensure that the career decision self-efficacy of African American women is at a higher level and aligned with the dominant group.

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Appendix A

Barriers Experienced by African American Women

Barriers Experienced by African American Women

Barriers	Literature Review
Age	Byars, 2001
Colorism	Reynolds-Dobbs, et al., 2008
Isolation as Outsiders	Byars, 2001; Coker, 2003; Collins, 1986; Farinde, 2012; King, 1988; Lorde, 1984; McCollum, 1998; Reynolds-Dobbs et al., 2008; Rice & Alfred, 2014; Richie et al., 1997
Lack of a Mentor	Brown, Reedy, Fountain, Johnson, & Dichiser, 2000; Coker, 2003; Falconer & Hays, 2006; Farinde, 2012; Hackett & Byars, 1996; Reynolds-Dobbs et al., 2008
Lack of opportunity	Brown et al., 2000; Byars, 2001; Coker, 2003, Farinde, 2012; Hackett & Byars, 1996; Lindley, 2006; Mays, Coleman, & Jackson, 1996; McCollum, 1998; Mendenhall, Bowman, & Zhang, 2013; Reynolds-Dobbs et al., 2008; Richie et al., 1997
Lack of Preparation	Brown et al., 2000; Byars, 2001; Farinde, 2012; McCollum, 1998
Low Socioeconomic Status	Brown et al., 2000; Byars, 2001; Ceglie, 2013; Coker, 2003; Collins, 1993; Farinde, 2012; Hackett & Byars, 1996; King, 1988; Ladner, 1971/1995; Mays et al., 1996; McCollum, 1998; Mendenhall et al., 2013; Richie et al., 1997
Negative Attitudes from others	Byars, 2001; Byars & Hackett, 1998; Coker, 2003; Farinde, 2012; Hackett & Byars, 1996; Leong & Flores, 2015; May et al., 1996; Mendenhall et al., 2013; Richie et al., 1997
Negative Outcome Expectations	Byars & Hackett, 1998; Hackett & Byars, 1996
Personal Life Situations	Brown et al., 2000; Coker, 2003; Mendenhall et al., 2013; Richie et al., 1997
Racism and Discrimination	Brown et al., 2000; Byars, 2001; Byars & Hackett, 1998; Carr et al., 2014; Ceglie, 2013; Coker, 2003; Collins, 1993, 1986; Crenshaw, 1989; Davis, 2016; DeCuir-Gunby & Gunby, 2016; Falconer & Hays, 2006; Farinde, 2012; Hackett & Byars, 1996; hooks, 1990, 2015a, 2015b, 2015d; Hughes,

	2014; Isaac, Guy & Valentine, 2001; King, 1988, Ladner, 1971/1995; Leong & Flores, 2015; Lewis et al., 2016; Lewis & Neville, 2015; Lindley, 2006; MacKinnon, 2013; Mays et al., 1996; McCollum, 1998; Mendenhall et al., 2013; Reynolds-Dobbs et al., 2008; Richie et al., 1997; Rodgers, 2017 Steven- Watkins et al., 2014; Todd & Worell, 2000
Sexism	Brown et al., 2000; Byars, 2001; Byars & Hackett, 1998; Carr et al., 2014; Coker, 2003; Crenshaw, 1989; Collins, 1993, 1996, 1998 2000/2009; Davis, 2016; DeCuir-Gunby & Gunby, 2016; Farinde, 2012; Hackett & Byars, 1996; hooks, 1990, 2015a, 2015b, 2015d; King, 1988, Ladner, 1971/1975; Lewis et al., 2016; Lewis & Neville, 2015; Lindley, 2006; MacKinnon, 2013; Mays et al., 1996; Mendenhall et al., 2013; Reynolds-Dobbs et al., 2008; Richie et al., 1997; Rodgers, 2017 Stevens-Watkins et al., 2014;
Stereotypical Attitudes	Brown et al., 2000; Bruster, 2009; Byars & Hackett, 1998; Coker, 2003; Collins, 1993, 1996, 1998, 2000/2009; Essed, 1991; Farinde, 2012; Hackett & Byars, 1996; Green, 1970; Harris-Perry, 2011; hooks, 1990, 2015a, 2015b, 2015d; King, 1988; MacKinnon, 2013; Mays et al., 1996; Mendenhall et al., 2013; Patton, 1970; Reynolds-Dobbs et al., 2008; Richie et al., 1997; Thomas et al., 2004; West, 1995; Woods-Giscomb`e, 2010
Underutilization of Skills	Farinde, 2012; Mays et al., 1996

Challenges Experienced by African American Women

Challenges Experienced by African American Women

Challenges	Literature Review
Anger About Racism	Byars & Hackett, 1998; Mays et al., 1996; Richie et al., 1997; Todd & Worell, 2000
Community Pressure	Falconer & Hays, 2006; Reynolds-Dobbs et al., 2008; Todd & Worell, 2000
Difficulty Asking for Help	Falconer & Hays, 2006
Family Pressure	Falconer & Hays, 2006; Hackett & Byars, 1996; Leong & Flores, 2015
Internalized Stereotypes	Collins, 1993, 1986, 1998, 2000/2009; Essed, 1991; Farinde, 2012, Harris-Perry, 2011; hooks, 1990, 2015a, 2015b, 2015d; MacKinnon, 2013; Reynolds-Dobbs et al., 2008; Thomas et al., 2004; West, 1995; Woods-Giscomb`e, 2010

Stress	Byars & Hackett, 1998, Mays et al., 1996; Reynolds-Dobbs et al., 2008; Richie et al., 1997
Imposter Syndrome	Bell, 1990; Clance & Imes, 1978; Clance & O'Toole, 1988; Darcy & Brown, 2011; Parkman, 2016; Studdard, 2002; Trotman, 2009
Access to Resources	Collins, 1998, 2000/2009

Coping Strategies Utilized by African American Women

Coping Strategies Utilized by African American Women

Coping Strategies	Literature Review
Resistance	Byars, 2001; Holder et al., 2015; Lewis et al., 2013; Shorter-Gooden, 2004
Education	Coker, 2003; Shorter-Gooden, 2004
Resourcefulness	Gary et al., 2015; King, 1988; Shorter-Gooden, 2004
Humor	Coker, 2003
Hobbies and Leisure Time	Richie et al., 1997
Perseverance	Byars, 2001; Byars & Hackett, 1998; Ceglie, 2013; Coker, 2003; Hackett & Byars, 1996; Gary et al., 2015; Lewis et al., 2013; Mendenhall et al., 2013; Rice & Alfred, 2014; Richie et al., 1997; Shorter-Gooden, 2004
Reframing	Byars, 2001; Collins, 1986; Gary et al., 2015; Harris-Perry, 2011; Holder et al., 2015; Leong & Flores, 2015; Lewis et al., 2013; Lorde, 1984; Mendenhall et al., 2013; Richie et al., 1997
Self-Efficacy	Bruster, 2009; Byars & Hackett, 1998; Farinde, 2012; Hackett & Byars, 1996; Linnaberry et al., 2014; Rice & Alfred, 2014; Richie et al., 1997; Shorter-Gooden, 2004; Todd & Worell, 2000
Setting Boundaries	Coker, 2003; Hackett & Byars, 1996; Holder et al., 2015; Reynolds-Dobbs et al., 2008; Richie et al., 1997; Shorter-Gooden, 2004
Silence/Avoidance	Coker, 2003; Gary et al., 2015; Lewis et al., 2013; Shorter-Gooden, 2004

Spirituality	Ceglie, 2013; Collins, 1986, 1998, 2000/2009; Holder et al., 2015; hooks, 1990, 2013, 2015c; Isaac et al., 2001; Leong & Flores, 2015; Linnaberry et al., 2014; McCollum, 1998; Richie et al., 1997; Shorter-Gooden, 2004; Todd & Worell, 2000
Career Services	Falconer & Hays, 2006; Rice & Alfred, 2014
Company and Management Structure	McCollum, 1998; Reynolds-Dobbs et al., 2008; Rice & Alfred, 2014
Family	Brown et al., 2000; Byars & Hackett, 1998; Ceglie, 2013; Coker, 2003; Collins, 1986; Farinde, 2012; Hackett & Byars, 1996; Harris-Perry, 2011; Leong & Flores, 2015; Linnaberry et al., 2014; McCollum, 1998; Mendenhall et al., 2013; Reynolds-Dobbs et al., 2008, Rice & Alfred, 2014; Richie et al., 1997; Shorter-Gooden, 2004; Todd & Worell, 2000
Mentors	Byars & Hackett, 1998; Ceglie, 2013; Coker, 2003; Falconer & Hays, 2006; Farinde, 2012; Hackett & Byars, 1996; Holder et al., 2015; Mendenhall et al., 2013; Reynolds-Dobbs et al., 2008; Rice & Alfred, 2014; Shorter-Gooden, 2004
Networking	Brown et al., 2000; Ceglie 2013; Coker, 2003; Falconer & Hays, 2006; Farinde, 2012; Holder et al., 2015; Leong & Flores, 2015; Lewis et al., 2013; Linnaberry et al., 2014; McCollum, 1998; Mendenhall et al., 2013; Reynolds-Dobbs et al., 2008; Rice & Alfred, 2014; Shorter-Gooden, 2004; Todd & Worell, 2000
Peers	Byars & Hackett, 1998; Ceglie, 2013; Collins, 1986; Falconer & Hays, 2006; Hackett & Byars, 1996; Holder et al., 2015; Leong & Flores, 2015; Linnaberry et al., 2014; McCollum, 1998; Rice & Alfred, 2014; Richie et al., 1997
Teachers and Counselors	Falconer & Hays, 2006; Farinde, 2012; Holder et al., 2015; McCollum, 1998; Rice & Alfred, 2014
Codeswitching	Shorter-Gooden, 2004

Appendix B

Site and Participant Sample Recruitment Email and Phone Scripts

This appendix includes samples of the email and phone scripts for site and participation recruitment. Snowball sampling will be used to identify potential sites to host the study and recruit participants. Personal networks will be used to contact organizational leaders and recruit participants.

Sample Site Recruitment Email

Hello, my name is Traci Hodges and I am a graduate student working on my dissertation research study under the supervision of Dr. Paulette Isaac at University of Missouri St. Louis. The purpose of the research study is to evaluate the effectiveness of an informal career education program to enhance career decision making self-efficacy.

I am emailing you to inquire if you are interested in hosting one three-hour session(s) at your location. The session will consist of:

- small group career activities,
- group discussion,
- an information session on career management and church career clubs,
- and administration of a career decision self-efficacy assessment before, during, and after the session, a demographic questionnaire, and feedback survey.

No identity information will be collected and there are no risks associated with participation. Participants will receive an incentive payment for participation.

If you are interested in hosting the program, I can schedule a date, time, and location for your session(s) or you can let me know when it would be convenient to schedule your session. I can provide customized recruitment flyers to promote the program and recruit participants.

If you would prefer to promote the program to members of your organization to participate at the University of Missouri St. Louis, I can provide general recruitment flyers to share with your members.

I can be contacted at 314-761-5019 or hodgestr@umsl.edu. I look forward to hearing back from you.

Thank you for your time,

Traci L. Hodges, M.A., M.Ed., CPA

Ph.D. Candidate

College of Education

University of Missouri St. Louis

Sample Site Recruitment Phone Script

Hello, my name is Traci Hodges and I am a graduate student working on my dissertation research study under the supervision of Dr. Paulette Isaac at University of Missouri St. Louis. The purpose of the research study is to evaluate the effectiveness of an informal career education program to enhance career decision making self-efficacy.

I am calling you to inquire if you are interested in hosting one three-hour session(s) at your location. The session will consist of:

- small group career activities,
- group discussion,
- an information session on career management and church career clubs,
- and administration of a career decision self-efficacy assessment before, during, and after the session, a demographic questionnaire, and feedback survey.

No identity information will be collected and there are no risks associated with participation. Participants will receive an incentive payment for participation.

If you are interested in hosting the program, I can schedule a date, time, and location for your session(s) or you can let me know when a good time would be to schedule your session. I can provide customized recruitment flyers to promote the program and recruit participants.

If you would prefer to promote the program to members of your organization to participate at the University of Missouri St. Louis, I can provide general recruitment flyers to share with your members.

Note:

If interested, investigator will set up date and time and will provide site contact with investigator contact information.

“I have scheduled your organization to host a session on _____. If you have questions, I can be reached at 314-761-5019 or hodgestr@umsl.edu. Thank you for your interest in this study for your organization.”

If not interested, investigator will end the call. “Thank you for your time”

Sample Participant Recruitment Email

My name is Traci Hodges and I am a graduate student working on my dissertation research study under the supervision of Dr. Paulette Isaac at University of Missouri St. Louis. The purpose of the research study is to evaluate the effectiveness of an informal career education program to enhance career decision making self-efficacy.

I am emailing you to inquire if you are interested in participating in one three-hour session at University of Missouri St. Louis or a local community organization or church site, that consists of:

- small group career activities,
- group discussion,

- an information session on career management and church career clubs,
- and administration of a career decision self-efficacy assessment before, during, and after the session, a demographic questionnaire, and feedback survey.

No identity information will be collected and there are no risks associated with your participation. Participants will receive an incentive payment for participation.

If you are interested in participating and receiving more information or have any questions, please contact me at 314-761-5019 or hodgestr@umsl.edu.

Thank you for your time,

Traci L. Hodges, M.A., M.Ed., CPA

Ph.D. Candidate

College of Education

University of Missouri St. Louis

Sample Participant Recruitment Phone Script

Hello, my name is Traci Hodges and I am a graduate student working on my dissertation research study under the supervision of Dr. Paulette Isaac at University of Missouri St. Louis. The purpose of the research study is to evaluate the effectiveness of an informal career education program to enhance career decision making self-efficacy.

I am calling you to inquire if you are interested in participating in one three-hour session at University of Missouri St. Louis, a local community organization, or church site that consists of:

- small group career activities,
- group discussion,
- an information session on career management and church career clubs,
- and administration of a career decision self-efficacy assessment before, during, and after the session, a demographic questionnaire, and feedback survey.

No identity information will be collected and there are no risks associated with your participation. Participants will receive an incentive payment for participation.

If you are interested in participating, I can schedule a date, time, and location for your session or you can let me know when a good time would be to schedule your session.

Note:



If interested, investigator will set up date and time and will provide participant with investigator contact information.

“I have scheduled you for a session on _____ at _____ location. If you have questions, I can be reached at 314-761-5019 or hodgestr@umsl.edu. Thank you for your interest in this study.”

If not interested, investigator will end the call. “Thank you for your time”


Appendix C

Sample of Site Recruitment Flyer

**Career Education Research Study
Site Recruitment**
Traci L. Hodges, M.A., M.Ed., CPA

- This research study is conducted by Traci Hodges, Ph.D. candidate at UMSL, under the supervision of Dr. E. Paulette Isaac-Savage, Associate Provost at UMSL.
- The purpose of the study is to evaluate the effectiveness of an informal career education program for African American women, over 18 years of age, to enhance career decision making self-efficacy.
- The career education program is a three-hour session with small group career and leadership activities, group discussion, and an information session on career management and church career clubs.
- The research activities will take 45 minutes and consists of administration of the Career Decision Self-Efficacy assessment before, during, and after the session, a demographic questionnaire, and feedback survey. No identity information will be collected.
- Participants will receive an incentive payment for participation.
- If you are interested in hosting a session at your organizational site or promoting the study at your organization to participate at University of Missouri St. Louis, please call Traci Hodges at 314-761-5019 or email her at hodgestr@umsl.edu.



**Information about the
Investigator/Program Facilitator:**
Traci L. Hodges, M.A., M.Ed., CPA

- Ph.D. Candidate in Educational Leadership and Policy Studies- University of Missouri St. Louis
- Master of Arts in Human Development Counseling- Saint Louis University
- Master of Education in Adult and Higher Education-University of Missouri St. Louis
- 12 years of experience in career consulting
- 6 years of experience in career education as a professor at University of Missouri St. Louis and career advisor at Washington University
- Over 15 years of business experience in auditing and consulting

Appendix D

Sample Participant Recruitment Flyer

Career Education Research Study



Are you an African American female over the age of 18 years old?

Do you want to enhance your confidence in making career decisions?

If so, you are invited to participate in a study evaluating the effectiveness of an informal career education program to enhance career decision self-efficacy.

The study will be conducted at the University of Missouri St. Louis and other local community organization and church sites in St. Louis, MO and involves one three-hour session that consists of:

- **small group career activities,**
- **group discussion,**
- **an information session on career management and church career clubs,**
- **and administration of a career decision self-efficacy assessment before, during, and after the session, a demographic questionnaire, and a feedback survey.**

No identity information will be collected and there are no risks associated your participation.

Participants will receive an incentive payment for participation.

If you are interested in participating, please contact:

Investigator/Graduate Student: Traci Hodges

Institution: University of Missouri St. Louis

Phone: 314-761-5019

Email: hodgestr@umsl.edu

Appendix E**Sample Demographics Questionnaire****Participant #**

Please circle the letter that is most applicable. If you do not feel comfortable answering the question, please skip the question.

- 1 How would you describe your work status?**
 - a. Employed full time and not looking for a position**
 - b. Employed full time and looking for a position**
 - c. Employed part time and looking for a full time position**
 - d. Employed part time and not looking for a position**
 - e. Self-employed and not looking for a position**
 - f. Self-employed and looking for a position**
 - g. Out of work and looking for a position**
 - h. Homemaker**
 - i. Student**
 - j. Military**
 - k. Retired**
 - l. Unable to work**

- 2 How would you describe the highest level of education you completed?**
 - a. Some high school, no diploma**
 - b. High School graduate with diploma or GED**
 - c. Some college, no degree**

- d. Associate or technical degree**
- e. Bachelor degree**
- f. Graduate/Professional Degree**

3 How would you describe your current household income level?

- a. Less than \$24,999**
- b. \$25,000-\$49,999**
- c. \$50,000-\$99,999**
- d. \$100,000 or more**

4 What is your age range?

- a. 18-24 years old**
- b. 25-34 years old**
- c. 35-44 years old**
- d. 45-54 years old**
- e. 55-64 years old**
- f. 65 years old or older**

Appendix F

Permission and Sample Items for the Career Decision Self-Efficacy Scale



www.mindgarden.com

To whom it may concern,

This letter is to grant permission for the above named person to use the following copyright material for his/her research:

Instrument: *Career Decision Self-Efficacy Scale*

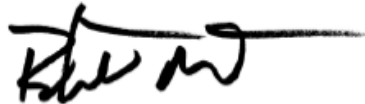
Authors: *Nancy E. Betz and Karen M. Taylor*

Copyright: *2012 Nancy E. Betz and Karen M. Taylor. All rights reserved.*

Three sample items from this instrument may be reproduced for inclusion in a proposal, thesis, or dissertation.

The entire instrument may not be included or reproduced at any time in any published material.

Sincerely,



Robert Most
Mind Garden, Inc.
www.mindgarden.com

Sample Items from the Career Decision Self-Efficacy Scale- Short Form

Scale of 1-5

No confidence at all- 1

Very Little Confidence- 2

Moderate Confidence-3

Much Confidence-4

Complete Confidence-5

How much confidence do you have that you could:

1. Use the internet to find information about occupations that interest you
2. Choose a career that will fit your preferred lifestyle
3. Change occupations if you are not satisfied with the one you enter

Appendix G

Information Session Handout about Career Management and Church Career Clubs



Suggested Activities:

- Resume Workshops
- Practice Interviews
- Networking sessions
- Speakers to share their success
- College planning workshops
- Mentoring Activities
- Movie nights to highlight careers highlighted in movies
- Church intern program to develop administrative skills
- Career Information Night for members to share their experiences
- Stress management workshops
- Collaborate with local university career counseling students
- Back to School night for adult students to show support
- Technology training workshops

Appendix H

Sample Informed Consent Form



Division of Educational Leadership and Policy Studies

One University Blvd.

St. Louis, Missouri 63121-4499

Telephone: 314-516-5303

Fax: 314-516-4232

E-mail: EPisaac@umsl.edu

Informed Consent for Participation in Research Activities

Sistahs for Success Career Education Research Study

Participant _____

HSC Approval Number

Principal Investigator _____ Traci L. Hodges_ PI's Phone Number _314-761-

5019_____

-
1. You are invited to participate in a research study conducted by Traci Hodges under the supervision of Dr. E. Paulette Isaac-Savage. The purpose of this research is to evaluate the effectiveness of an informal career education program to enhance career decision self-efficacy. The program will consist of small group career and leadership

activities, group discussion, and an information session on career management and church career clubs. The training will be hosted on the UMSL campus and local community and church organizations in St. Louis, MO.

2. a) Your participation in this research will involve

- Completion of the Career Decision Self-Efficacy at the beginning, during, and after the career education program
- Completion of a demographics questionnaire that contains questions about race and ethnicity, work status, educational level completed, household income range, and age range
- Completion of the participant feedback form at the end of the training.

Approximately 128 participants may be involved in this research.

b) The amount of time involved in your participation in the research activities will be 45 minutes and you will receive a \$15 gift card and information on how to start a career management or church career club for your time.

3. There are no anticipated risks associated with this research.
4. There are no direct benefits for you participating in this study. However, your participation will contribute to the knowledge about career development and African American women and may help society.
5. Your participation is voluntary and you may choose not to participate in this research study or to withdraw your consent at any time. You may choose not to answer any questions that you do not want to answer. You will NOT be penalized in any way should you choose not to participate or to withdraw.
6. By agreeing to participate, you understand and agree that your data may be shared with other researchers and educators in the form of presentations and/or publications. In all cases, your identity will not be revealed.

7. If you have any questions or concerns regarding this study, or if any problems arise, you may call the Investigator, Traci Hodges 314-761-5019 or the Faculty Advisor, Dr. E. Paulette Isaac-Savage 314-516-5303. You may also ask questions or state concerns regarding your rights as a research participant to the Office of Research Administration, at 516-5897.

I have read this consent form and have been given the opportunity to ask questions. I will also be given a copy of this consent form for my records. I consent to my participation in the research described above.

 Participant's Signature

 Date

 Participant's Printed Name

 Signature of Investigator or Designee

 Date

 Investigator/Designee Printed Name

Appendix I

Personal Branding Worksheet

Transferable Skills Inventory

Identify your top three skills for each context listed below. Examples of types of skills are listed below.

	Work	Church	Home	Community (i.e. PTO, civic organizations, sororities...etc.)
1				
2				
3				

Examples of Skill Types:

Communication	Interpersonal	Teamwork	Presentation
Analysis	Research	Business	Budgeting
Artistic	Graphic Arts	Social Media	Music
Negotiation	Problem Solver	Motivational	Innovation

Elevator Pitch Introductions

Your elevator pitch should highlight how you add value. Use your transferable skill inventory list to provide vivid descriptions of how you add value.

	My Example:	Your Pitch:
Part 1: An action Phrase	I am a passionate researcher.	
Part 2: One statement about what you do and how you add value	I work with African American women to help them accomplish their dreams.	
Part 3: A statement of the specific impact	I have helped women transition to careers that meet their economic and personal aspirations.	
Part 4: Call to Action	I am looking for more opportunities to work with African American women in the community.	

My Pitch:

I am a passionate researcher who works with African American women to help them accomplish their dreams. I have helped women transition to careers that meet their economic and personal aspirations. I am looking for more opportunities to work with African American women in the community.

Please write out your pitch to share with the group:

Appendix J**Dream Job Discussion Worksheet**

- If we had a magic lamp, what dream career would you want?
- Who is on your personal Board of Directors that can help you accomplish that dream?
- Who would you like to add to your Board of Directors if the sky was the limit?
- How would you describe your ideal work life integration?

Appendix K

Research Study Feedback Survey 1

Participant # _____ Date _____



1. What was most useful about the career education session?

2. What was least useful about the career education session?

3. How can the session be improved?

4. How did the session change your thoughts about your own career path and future opportunities?

5. How will you use the information obtained during the session at your church or in your community?

Appendix L

Cronbach Alpha Coefficients for CDMSE, CDMSE-SF, and CDSE-SF

Total Score Cronbach Alpha Coefficients for CDMSE, CDMSE-SF, and CDSE-SF

Instrument Version	Total Score Cronbach α Alpha Coefficients	Studies with Reported Cronbach Alpha Coefficients
CDMSE	.93 to .97	Luzzo, 1993a; Niles & Sowa, 1992; Taylor & Betz, 1983; Taylor & Popma, 1990
Chinese CDMSE	.93	Hou, Wu, & Liu, 2014
Hebrew CDMSE	.95	Gati, Osipow, & Fassa, 1994
CDMSE-SF	.85 to .97	Betz, et al., 1996; Betz & Voyten, 1997; Chung, 2002; Duffy & Lent, 2008; Gloria & Hird, 1999; Gushue, 2006; Osipow & Gati, 1998; Reese & Miller, 2006; Reese & Miller, 2010; Watson, Brand, Stead, & Ellis, 2001
Hebrew CDMSE- SF	.92	Gati, Osipow, & Fassa, 1994
CDSE- SF	.89 to .95	Betz, et al., 2005; Creed et al., 2002; Dik & Steger, 2008; Douglas & Duffy, 2015; Duffy & Blustein, 2005; Grier-Reed & Ganuza, 2012; Grier-Reed & Skaar, 2010; Grier-Reed et al., 2009; Hammond, Lockman & Boling, 2010; Jiang, 2015; Mau, 2000; Nauta & Kahn, 2007; Walker & Tracey, 2012
Chinese CDSE-SF	.91 to .93	Hampton, 2005, 2006; Jin, Ye, & Watkins, 2012
Korean CDSE-SF	.90	Jung, et al., 2015
Italian CDSE-SF	.89	Presti, et al., 2012
Turkish CDSE- SF	.92	Buyukgoze-Kavas, 2013

French .87 Gaudron, 2011
CDSE- SF

Note. CDMSE=Career Decision-Making Self-Efficacy Scale; CDMSE-SF=

Career Decision-Making Scale Short Form; CDSE-SF= Career Decision Self-Efficacy Scale Short Form.

Subscale Cronbach Alpha Coefficients for the CDMSE, CDMSE-SF, and CDSE-SF

Instrument Version	Subscale Cronbach α Alpha Coefficients	Studies with Reported Subscale Cronbach Alpha Coefficients
CDMSE	.82 to .90	Gati et al., 1994; Robbins, 1985; Taylor & Betz, 1983; Taylor & Popma, 1990
CDMSE-SF	.64 to .89	Betz et al., 1996; Betz & Voyten, 1997; Gati et al., 1994; Osipow & Gati, 1998; Reese & Miller, 2006; Reese & Miller, 2010; Watson et al., 2001
CDSE- SF	.64 to .87	Betz et al., 2005; Chaney et al., 2007; Creed et al., 2002; Dik & Steger, 2008; Grier-Reed & Ganuza, 2012; Scott & Ciani, 2008
Chinese CDSE-SF	.62 to .78	Hampton, 2005, 2006; Jin et al., 2012
Italian CDSE-SF	.58 to .69	Presti et al., 2012
Turkish CDSE- SF	.61 to .74	Buyukgoze-Kavas, 2013
French CDSE- SF	.59 to .70	Gaudron, 2011

Note. CDMSE=Career Decision-Making Self-Efficacy Scale; CDMSE-SF=

Career Decision-Making Scale Short Form; CDSE-SF= Career Decision Self-Efficacy Scale Short Form.

Subscale Cronbach Alpha Coefficients less than .70 for CDMSE, CDMSE-SF, and CDSE-SF

Subscales	Studies with Reported Cronbach Alpha Less than .70
Self-Appraisal	Dik & Steger, 2008; Gaudron, 2011; Presti et al., 2012; Watson et al., 2001
Occupational Information	Buyukgoze- Kavas, 2013; Gaudron, 2011; Jin et al., 2012; Grier-Reed & Ganuza, 2012; Presti et al., 2012
Goal Selection	Jin et al., 2012; Presti et al., 2012
Planning	Gaudron, 2011; Presti et al., 2012
Problem Solving	Buyukgoze- Kavas, 2013; Hampton, 2006; Jin et al., 2012; Presti et al., 2012

Note. CDMSE=Career Decision-Making Self-Efficacy Scale; CDMSE-SF=

Career Decision-Making Scale Short Form; CDSE-SF= Career Decision Self-Efficacy

Scale Short Form.

Appendix M

Coding Table

Coding Table of Career Journey Narrative Documents

Selective Code	Axial Codes	Examples of Open Codes From Documents
External Barriers	Balancing Family, Work, and School, Inferiority Assumptions, Cultural Stereotypes, Racism, Sexism, Classism, Cultural Barriers	Language, hair, dress, expectations, age, classism, emotional intelligence, lack of fairness, racism, sexism, tokenism, toxic environment, lack of opportunity, no network, lack of leadership and support, excluded from mentoring, lack of opportunity to demonstrate skills, lack of teamwork, unrealistic expectations, perceptions, judgments about intelligence, competence, credibility questioned regarding education, training, experience, commute, hard to balance work, scheduling conflicts, finances
Internal Challenges	View of Self, Personality, Resources, Emotions, Family Balance, Work Environment	Midlife, commute, time, commitment, career decisions, time management, going back to school, lack of time, balancing, funding for school, self-confidence, personal branding, scared of change, financial stability, timing of skills, need to be in right place at right time, mentors, need help to see the path, introvert, confidence, need skills or experience, intimidated, lack of knowledge, uncertain direction, family, imposter syndrome, no safety net to take risks, no teamwork, low morale, overwhelmed, invisible competition, withdrawal, invisible ceiling, overthinking, frustrated, dealing with parents, coworkers, bosses, family obligations, money, credentials, gender-too bossy, "fitting in", conforming, assimilate, envy, work environment, attitude, demeanor, misread assertiveness, competition

Coping
Strategies

Spiritual Activities,
Detachment,
Codeswitching, Women-
Networks, Mentors,
Career Development,
Self-Care, Hobbies,
Social Activities

Spiritual beliefs, prayer, meditation,
church attendance, reading scriptures,
chocolate, networking, women, friends,
family, coworkers, wine, happy hour,
food, mentoring, girls night, being open-
minded, staying positive, stay in safe
space, pick battles, conform to
expectations, codeswitching, knowing
when to speak, don't internalize, say no,
crying, detaching, exercise, journaling,
nature, travel, acknowledge bias, writing
goals, searching for jobs, serving as
leader in field, training, informal
education, internet research, wear many
hats, do job +100%, time management,
music, dance, shopping, happy activities,
spa, stress management, breathing,
breaks, pet therapy, me time, reading
inspirational quotes, day dream,
Facebooking, quiet time
