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The Socialization of African American Women as Faculty Members in  
Religiously-Affiliated Universities

by

Sheryl L. McGriff

Dissertation

Submitted to the Department of Leadership and Counseling

Eastern Michigan University

in partial fulfillment of the requirements for the degree of

DOCTOR OF EDUCATION  
Educational Leadership  
Concentration in Higher Education Administration

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October 27, 2011

Ypsilanti, Michigan

## DEDICATION

This work is dedicated to my mother, Barbara T. Johnson, who demonstrated that even when the odds are stacked against you, higher education is possible; my father, Roy L. Roulhac, who was there when I needed him most; my three sons, Ray (Sharee) Johnson and Daniel McGriff and Aaron McGriff; my grandsons James & Corey, my aunts Carina McElroy, Willie Hazel Morris, and Mildred Hollins; my grandfather, J. W. Thompson, and to the members of the church where I first found my voice, Pope Chapel AME Church in Marianna, Florida.

## IN MEMORIAM

In tribute to my grandmother, Ora Mae (Mammie) Peterson whose strength, determination, faith in God, and unceasing love for me undergirds my every footstep; my stepfather, Robert (Daddy Doc) Johnson who silently, yet lovingly cheered for my success; my sister and brother from other mothers, Vanessa Ruth Newkirk and Ralph E. Newkirk; and my daughter/guardian angel, Du'Juandolyn Faith Johnson. Though they are each absent from the physical realm, I sense their presence and know they are with me always.

In honor of the strong and resilient African American women who bore witness to the woman I could become and prayed without ceasing that I would see too. Gone but never forgotten: Marshana Thompson, Annie Bradwell, Lillian Parker, Lillie Lewis, Refair Gaston, Flozell Young, Delia Lushi, Bryant Peterson and Hamilton Hollins.

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*If a task has once begun  
Never leave it until it is done  
Be the labor great or small  
Do it well or not at all*

Anonymous

I first recited this poem at 5 years of age during a service at Pope Chapel AME Church in Marianna, Florida. The words, though not necessarily understood when I was a child, have remained with me ever since and consciously or unconsciously, undergirded my motivation to complete this dissertation even when I wanted to quit.

Although completing a dissertation is a solitary journey, the final destination cannot be reached without a strong network of support. My heartfelt gratitude is extended, first and foremost, to the thirteen phenomenal women who willingly shared their personal experiences as African American women faculty members in religious universities for the edification of those who read this work. I pray that their readiness to open up to me will enable others to do likewise so that the research void may indeed begin to be filled.

Undoubtedly, I would not have undertaken this journey were it not for the encouragement I received from Dr. Nancy Ann Surma and Dr. Christopher Odionu. As well, this final work would not be possible without the guidance of my committee members Dr.'s Yvonne Callaway, Lynette Findley, Patrick Melia and Jaclyn Tracy.

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Throughout my experience, I was blessed to have several women in my life who understood the challenge based on their own personal experiences. These women lovingly and patiently held up the light so that I could see the path more clearly. I promise ‘pay it forward’ by doing for others what Dr.’s Minta Downing, Sylvia Mendosa-Morse, Geralyn Stephens-Dunn, Monica White, Rochelle Woods and Eboni Zamani did for me!

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The best dissertation is a done dissertation. I’m done! To God be the glory . . . I don’t believe He brought me this far to leave me.

## ABSTRACT

Research on experiences of faculty-of-color generally, and on African American women particularly, in religiously-affiliated universities is embryonic. Studying faith-based colleges as a synonymous group is a complex process because of different institutional types (e.g., 2-year, 4-year, and seminary); divergent missions; church affiliations (e.g., Lutheran, Baptist, and Roman Catholic) and Carnegie classifications (Smith & Jackson, 2004). This study's purpose was to understand how African American women interpret and respond to their formal/informal socialization as faculty members in Jesuit universities. Jesuits have a distinct heritage that influences their institutional mission (Tierney, 1997). Perpetuation of religious tenets and ideals is a primary focus of Jesuit institutional leaders; therefore, faculty members, including those of other faith traditions, are socialized to participate in that prolongation (Schaefer, 2001).

This phenomenological inquiry was conducted utilizing the theoretical underpinnings of faculty and organizational socialization (Jablin, 2001; Trowler & Knight, 1999). Semi-structured interviews were conducted to examine the lived experiences of 13 African American women faculty members in eight Jesuit-sponsored institutions. Thorough analysis of information gathered led to the identification of 15 themes, two subthemes, and six recommendations for future research. The investigator also provided eight recommendations for practice directed to leaders in Jesuit universities along with five suggestions for African American women or other faculty-of-color considering positions in religiously-affiliated institutions. Finally, the researcher developed three cogent ideas for faculty in educational leadership programs to use in improving higher-education administrative preparation programs.

Perhaps the most powerful conclusion was recognition that Jesuit universities have an overt advantage over other types of higher-education institutions in attracting, nurturing, and retaining African American women faculty. The fit for an African American woman at a Jesuit institution is a natural one based on social justice as a core institutional value and on the African American woman's personal belief in social-justice activism. These faculty members can be carriers of the social-justice mission, satisfied, productive, and welcoming of the challenge to move the mission forward. That said, Jesuit institutions can become diversity models for the academy if the social-justice mission is activated for recruiting, hiring, developing, supporting, and continually supporting African American women and other faculty-of-color.



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## **Chapter 1: Introduction and Background**

African American women are underrepresented in most public and private historically White colleges and universities, and religiously-affiliated institutions are no exception (Snyder, Dillow, & Hoffman, 2009). Now, however, this group is part of the contingent of faculty-of-color being recruited to increase faculty diversity in most predominantly-White universities, including those with a religious affiliation. Yet, tension exists between the desire to increase faculty diversity and the need to perpetuate the religious identity of the institutions. Along with mastering the normal faculty work responsibilities of teaching, research, and service, faculty-of-color must contend with higher education climates that are not always hospitable (Johnson-Bailey & Cervero, 2008; Smith & Crawford, 2007; Trower & Chait, 2002; Turner & Myers 2000). Additionally, those faculty members in predominantly-White religious institutions may also be accountable for adherence to faith-based missions and associated service. For example, an African American professor was forced off the tenure track when she was denied an exception to the requirement of membership in the sponsoring, predominantly-White institution's religion although her hiring had been celebrated as an increase in the organization's diversity mosaic (Zylstra, 2007).

This chapter provides background information on the experiences of African American women in higher education and includes an overview of the genesis of religiously-affiliated institutions in the United States. In addition, since the organization and administration of religiously-affiliated institutions are not synonymous, the chapter contains an explication of the contextual setting for the study (i.e., Jesuit/Catholic higher education). The chapter will conclude with the statement of the problem, purpose of the study, guiding

research questions, research methodology, delimitations, definition of key terms, and organization of the dissertation.

### **Background for the Study**

Cultural milieus define identity groups (Barbosa & Cabral-Cardoso, 2007) and African Americans bring to the institutions they serve their own, underlying beliefs, and assumptions that will not change (Schein, 1990). Although African Americans are not a homogeneous group, an “experiential communality” permeates the Black consciousness (Alexander-Snow, 1998, p. 23). Communalism, while not exclusive to African Americans, is a primary feature of Black culture (Boykin, Jagers, Ellison, & Albury, 1997).

For instance, African American women who choose careers in the academy often do so “as a means of influencing social change” . . . “promoting racial understanding, helping others in difficulty, and developing a meaningful philosophy” (Cooper, 2006, p. 82). The intellectual challenge attendant to the role of scholar, love of teaching, and interactions with students is a significant satisfier (Laden, 2008).

Nonetheless, many Black women faculty members would describe their experiences in academe as bittersweet (Turner & Myers, 2000), since the “gulf between African American background experiences, beliefs, and behaviors, and the climate, common practices and unwritten rules of higher education is wide” (Thompson & Louque, 2005, p. 55). Given that their own ethnic culture is different from university culture, African American women in academe lead dual lives, code switching or applying “parts of their separate value systems to different situations as appropriate” (Sadao, 2003, p. 410). The anticipation that African American women faculty members in predominantly-White, church-sponsored universities will also be responsible for perpetuating the religious mission



to students could be thorny, especially since the denomination and the outward expression as well as display of faith are most likely dissimilar to their cultural norm (Sherkat, 2002).

Further, this standard of service and devotion to the institutional mission leaves open the question of whether the needs, issues, and interests of African American women, or for that matter, other faculty members of color, are usually met by the institutions they serve.

### **History of Religiously-Affiliated Colleges**

Most private institutions of higher learning in the United States began under the auspices of a religious entity (Mixon, Lyon, & Beaty, 2004). These church-related colleges and universities were originally founded to “express, embody, and facilitate the call to serve the neighbor” (Edwards, 2002, p. 112) by providing a higher education to the male children of the originating ethnic or religious denomination. As of 2009, 32%, or almost 900 of all degree-granting private colleges and universities in the U.S., could be identified as religiously-affiliated (Snyder, Dillow, & Hoffman, 2009; see Table 1), representing 64 different faith traditions (e.g., Jewish, Lutheran, Presbyterian, and Roman Catholic). The denomination with the most institutions and the highest student enrollment was Roman Catholic with 237 of the 888 religiously-affiliated institutions and 41% of the nearly 1.8 million students enrolled in those establishments. Within Catholic higher education, the largest group of similarly sponsored institutions was affiliated with of the Society of Jesus (Jesuits; National Center for Education Statistics [IPEDS], 2011; see Table 1).

Table 1

*Student Enrollment by Type and Control of Institution, Fall 2009*

	Total Enrollment	Percentage in Category	Number of Institutions	Percentage in Category
All institutions	19,102,814	100	4,474	100
Public institutions	13,972,153	73	1,671	37
Private institutions	5,130,661	27	2,803	63
Private institutions	5,130,661	100	2,803	100
Independent not-for-profit	1,888,905	37	734	26
For-profit	1,469,142	29	1,181	42
Religiously-affiliated institutions	1,772,614	35	888	32
Religiously-affiliated institutions	1,772,614	100	888	100
Roman Catholic institutions	727,894	41	237	27
Roman Catholic institutions	727,894	100	237	100
Jesuit institutions	217,034	30	28	12

*Source:* National Center for Education Statistics [IPEDS], 2011

**Faculty Selection at Religiously-Affiliated Institutions.** Historically, religiously-affiliated college personnel only hired White, male faculty members of the same denomination as the institution (Benne, 2001). Now, many of these institutions are more secular; and the number of avowed religious instructional personnel has declined so faculty members are more likely hired based on disciplinary competence (Benne, 2001; Lyon, Beaty, Parker, & Mencken, 2005) although White males still dominate the faculty ranks (National Center for Education Statistics [IPEDS], 2011).

Although the degree of inquiry into a faculty candidate's religious persuasion varies based on institutional goals, Morey and Piderit (2006) described the model faculty member for a Catholic college as an individual with a combination of disciplinary distinction and an ability to support the Catholic mission. An ideal candidate will have these qualities:

The four general characteristics sought for in faculty members are a commitment to the centrality of theology and philosophy (or its equivalent), an appreciation of the institution's responsibility to serve the Catholic Church, a willingness to secure

greater knowledge about the Catholic intellectual tradition, and acceptance of the role to encourage students in faith and virtue. . . . By attending to them in the hiring process, a Catholic institution indicates an expectation that faculty members will provide academic support to the Catholic project at the university and personal support to students that includes helping them grow in their commitment to the faith. (p. 111).

**Taxonomy of Religious Institutions.** Studying faith-based colleges as a synonymous group can be complex because of the range of institutional types (e.g., 2-year, 4-year, and seminary); divergent missions and identities; church affiliation (e.g., Lutheran, Catholic, Baptist) and a range of Carnegie classifications (Smith & Jackson, 2004). The institutional mission of religiously-affiliated colleges and universities can be distinct from that of the church (Cuninggim, 1978, Edwards, 2002) because “one is called to preach, proselytize, and lead worship; the other is called to educate” (Edwards, p. 112).

Researchers (Cuninggim, 1978; Pattillo & MacKenzie, 1966; Sandin, 1990) used varying terminology (e.g. defender of the faith, consonant, non-affirming, pervasively religious, proclaiming) to distinguish the multiplicity of church-sponsored colleges. In a study examining the predilection for religious preference in personnel selection, Sandin (1990) categorized religiously-affiliated universities as *pervasively-religious*, *religiously-supportive*, *nominally church-related*, or *independent institutions with historic religious ties*.

Pervasively-religious institutions	Membership in the religious denomination is mandatory. A “creedal or denominational test” (Sandin, 1990, p. 25) may be included in the hiring process. Faculty members are expected to “contribute to the achievement of a religiously-based integration of experience” (Sandin, 1990, p. 25).
Religiously-supportive institutions	Membership in the religious denomination is optional to a point. Institutional diversity is desirable as long as a “‘critical mass’ of personnel who are sufficiently oriented toward the religious purposes and heritage of the institution to assure the viability of the educational mission” is maintained (Sandin, 1990, p. 28).
Nominally church-related	Persons in key administrative positions (e.g., president) should be in “good standing with the church” (Sandin, 1990, p. 30). Otherwise, affiliation with the religion would only be considered

as a tiebreaker in a hiring decision when all other things are equal.

Independent institutions with historic religious ties      Religious affiliation is not considered in hiring decisions.

**Catholic Colleges and Universities.** Catholic colleges and universities represent the largest private educational system in the United States (Feldner, 2006; O’Connell, 2000; Snyder, Dillow & Hoffman, 2009; see Table 1) and date back to the establishment of Georgetown University, a Jesuit institution, in 1789 (Georgetown, 2008). Most Catholic institutions were founded to educate immigrant Catholic men; however, in the last few decades, the purpose at most of these institutions has expanded to provide educational opportunities to women and minorities (Meara, 1994). The basic structures of Catholic colleges, including the organization of knowledge, are closely related to non-secular institutions (Sullivan, 2002). Yet present-day administrators and board leaders of Catholic institutions are concerned about the potential loss of the “distinctive Catholic identity and traditions” (Jensen, 2008, p. 5) because the student body, faculty members, administrators, and board members of the institutions are increasingly secular and/or non-Catholic.

The Catholic distinction, according to Morey and Piderit (2006), is determined by which of four overarching goals (immersion, persuasion, diaspora, or cohort) the founders or more recent leaders choose to pursue. *Immersion* schools adhere strictly to the Catholic faith tradition with mandatory attendance, by the mostly Catholic student body and faculty, at frequently held religious services. Catholicism is purposefully prominent and obvious at *persuasion* schools; however, participation in services is optional although strongly encouraged. The ceremonies and symbolism of the Catholic Church are manifest at *diaspora* schools, but most students and faculty members may be of a different religion so the goal is to perpetuate the principles of the faith (Morey & Piderit, 2006). Finally, at *cohort* schools

all students are generally provided with an “appreciation of religious diversity” (Morey & Piderit, p. 55) and those who are interested with “the knowledge and commitment to actively advance broad segments of the Catholic tradition” (Morey & Piderit, p. 55) so membership in the Catholic Church is not mandatory.

### **Contextual Framework for the Study**

The context for the study was Jesuit colleges and universities, a subset of the Roman Catholic institutions (Association of Catholic Colleges and Universities [ACCU], 2010). Jesuit institutions share a common historical saga of their founding that elicits kinship and commitment from constituents (Clark, 1981) and forms the basis for understanding the organizational culture (Masland, 1985).

The Jesuit saga is rooted in the story of the founder and first leader of the Society of Jesus (Jesuits), Ignatius of Loyola (1491-1556), whose spiritual epiphany led to the formation of the all-male apostolic. These men “preached in the streets, led men and women through the Spiritual Exercises, taught theology in universities, instructed children in the catechism, and cared for plague victims and prostitutes” in various countries (Boston College, 2003, p. 2). Today, the Jesuits are the largest formalized religious group of men, with around 19,000 “brothers” situated in more than 91 geographic locations throughout the world (Jesuits, 2011).

The Jesuit’s began operating formal education institutions after Loyola successfully operated a college for boys in Medina and has expanded to over 800 institutions around the world (Boston College, 2003). The Jesuit “Ratio” (educational method/rule book) was primarily designed for the training of men for the priesthood and subsequently adapted to the educational needs of lay boys (O’Malley, 2005). Jesuit schools combined the medieval

university model “where students prepared for professions such as law, the clergy, and teaching by studying the sciences, mathematics, logic, philosophy, and theology” and the Renaissance humanistic academy where “the pursuit of speculative truth” was the goal (Boston College 2003, p. 2).

For Jesuits, the term *identity* defines who they are, while *mission* describes what they do (Currie, 2008). Currie went on to explain that “Identity can be seen as something static, closed, and even coercive [meanwhile] mission can be seen as more dynamic, open and inviting” (p. 15).

The primary mission of the Jesuits is “the service of faith through the promotion of justice” (Kolvenbach, 1989, p. 82). This goal is to be included in every Jesuit effort with an aim “to serve the greater glory of God and the greater good of others” by forming “men and women for others” (Kolvenbach, p. 82). Jesuit’s are committed to an “Ignatian World View” that is described as “world-affirming, comprehensive, and altruistic” as it “faces up to sin, personal and social but points to God’s love as more powerful than human weaknesses and evil; places emphasis on freedom, stresses the essential need for discernment, and gives ample scope to intellect and affectivity in forming leaders” (Kolvenbach, p. 82).

**Jesuit Higher Education:** In 1789 the financial gain from the work of slaves held by the Society of Jesus, one of the largest slaveholders in Maryland, funded the establishment of Georgetown College, now Georgetown University in Washington, DC, as the first Catholic college in the United States (Beckett, 1996). Fifteen years after its founding, Georgetown was placed under Jesuit direction under the leadership of John Carroll, a signer of the Declaration of Independence and member of the Society of Jesus (Dunphy, 2000; Schaefer,

2001). Over the next 150 years, 27 other Jesuit institutions were established throughout the US ending in 1954 with Wheeling Jesuit University, Wheeling, West Virginia (see Table 2).

Table 2

*Chronology of US Jesuit Colleges and Universities*

Institution	Location	2005 Carnegie Classification	Year Founded
Boston College	Chestnut Hill, MA	High Research	1863
Canisius College	Buffalo, NY	Large, Master's	1870
College of the Holy Cross	Worcester, MA	Baccalaureate	1843
Creighton University	Omaha, NE	Medium Master's	1878
Fairfield University	Fairfield, CT	Large, Master's	1945
Fordham University	Bronx, NY	High Research	1841
Georgetown University	Washington, DC	Very High Research	1789
Gonzaga University	Spokane, WA	Large, Master's	1887
John Carroll University	Cleveland, OH	Large, Master's	1886
Le Moyne College	Syracuse, NY	Large, Master's	1946
Loyola College in Maryland	Baltimore, MD	Large, Master's	1852
Loyola Marymount University	Los Angeles, CA	Large, Master's	1911
Loyola University Chicago	Chicago, IL	High Research	1870
Loyola University New Orleans	New Orleans, LA	Large, Master's	1911
Marquette University	Milwaukee, WI	High Research	1881
Regis University	Denver, CO	Large, Master's	1877
Rockhurst University	Kansas City, MO	Large, Master's	1910
Saint Joseph's University	Philadelphia, PA	Large, Master's	1851
Saint Louis University	St. Louis, MO	High Research	1818
Saint Peter's College	Englewood Cliffs, NJ	Large, Master's	1872
Santa Clara University	Santa Clara, CA	Large, Master's	1851
Seattle University	Seattle, WA	Large, Master's	1891
Spring Hill College	Mobile, AL	Small Master's	1830
University of Detroit Mercy	Detroit, MI	Large, Master's	1877
University of San Francisco	San Francisco, CA	Doctoral/Research	1855
University of Scranton	Scranton, PA	Medium Master's	1888
Wheeling Jesuit University	Wheeling, WV	Small Master's	1954
Xavier University (Cincinnati)	Cincinnati, OH	Large, Master's	1831

Source: Carnegie, 2009; Schaukowitz, 1995

Jesuit schools are to provide an “education to all – rich, middle class, and poor – from a perspective of justice” . . . so that “people from every stratum of society may learn and grow in the special love and concern for the poor” (Kolvenbach, 2008, p. 84). The

institutions are individually chartered, have self-regulating governing boards, function independently from the direct control of the church, and are autonomous from the Society of Jesus. However, the institutions are allied as a network with a shared heritage and tradition within the umbrella organization of the Association of Jesuit Colleges and Universities (AJCU, 2009).

The population of Jesuit brethren is aging, and fewer of them serve in faculty and senior administrative positions and/or on the boards of the individual universities (Feldner, 2006; Schaefer, 2001). The role of the small number of Jesuits remaining at colleges and universities is to “share the basic Ignatian purpose and thrust with the educational community . . . in daily life . . . and exercise ‘not power, but authority’ . . . guaranteeing the transmission of values which are the distinctive mark of Jesuit education” (Kolvenbach, 1989, p. 87).

Jesuit educational institutions share these five traits, namely, “1) a passion for quality . . . 2) the study of the humanities . . . 3) a preoccupation with questions of ethics and values for both the personal and professional lives of graduates. . . 4) the importance it gives to religious experience . . . 5) [being] person centered” (Mitchell, 2008, pp. 111-112). In addition, the distinctive combination of Jesuit characteristics as summarized by Traub (2002) is as follows:

- Sees life and the whole universe as a gift calling forth wonder and gratefulness;
- Gives ample scope to imagination and emotion as well as intellect;
- Seeks to find the divine in all things—in all peoples and cultures, in all areas of study and learning, in every human experience, and (for the Christian) especially in the person of Jesus;
- Cultivates critical awareness of personal and social evil but points to God’s love as more powerful than evil;
- Stresses freedom, need for discernment, and responsible action;
- Empowers people to become leaders in service, “men and women for others,” “whole persons of solidarity,” building a more just and humane world (p. 5)



The “service of the faith in the promotion of justice” is an emergent theme in Jesuit higher education (Kolvenbach, 2008, p. 164) that should be “integrated as a priority into each Jesuit work” (Kolvenbach, 1989, p. 82). For Jesuits, the term *justice* refers to both socio-economic justice and “justice of the Gospel” (Hollowitz, 2000, p. 248). Further, from the perspective of Jesuits, such “justice education links justice to faith and both of them [justice and faith] to curriculum” (Hollowitz, 2000, p. 248).

The leaders of Jesuit universities are collectively focused on mission-building activities that will perpetuate the historical legacy of their religious founders into the future. Systematic strategies are in place within each institution to maintain the “distinct, meaningful religious identity” (Steinfels, 2004, p. 22). Each college or university has an Office of Campus Ministry as well as Directors of Mission and Identity, who work with community members, develop programs to orient new faculty and staff members, offer retreats, and so on. Some of the efforts to influence mission maintenance in Jesuit higher education are socialization activities such as mission-focused employee orientations and retreats, spiritual exercises for faculty and staff members, messages in newsletters and other publications distributed to faculty and staff members, and the establishment of administrative offices or officers for mission and identity on the various campuses (Feldner, 2006). The underlying presumption behind these efforts is that faculty members, staff, and administrators will become “companions” who carry forth the Jesuit mission as well as the identity of the institution (Schaefer, 2001).

In terms of diversity, the Jesuit command is to “deal with these concerns openly and compassionately, and to seek to ‘inculturate’ ourselves and our institutions into the many cultures reflected in our society in a spirit of openness and respect” (Barth, 1999, p. 34).

According to Cahill (1993), Jesuit institutions should “serve as a model community within which bias and exclusion based on race, class and gender are challenged and overcome at all levels” (p. 25). In keeping with the original Jesuit mission of “people who want to work in ways that help other people” (Gray, 2003, p. 1), several Jesuit institutions are located in or near urban areas (e.g., Cincinnati, Cleveland, Detroit, Newark, and New Orleans). Further, Jesuit institutions should be “open to the cultural experience of African Americans, Hispanics, Asian American, Native Americans, and others” (Barth, 1999, p. 34). At the same time, Jesuit administrators are trying to increase the cultural diversity of the faculty as a group, as well as of the staff members and students. The goal to increase faculty diversity was signified in the compositional change from 1999 to 2009 (see Table 3).

Table 3

*Profile of Faculty in Jesuit Universities by Race/Ethnicity*

	Fall 1999	Percentage in Category	Fall 2009	Percentage in Category	Percentage Difference (+/-)
All Faculty	10,047	100.00%	11,682	100.00%	
White American	8,650	86.10%	9,383	80.32%	-5.78
African American	311	3.10%	386	3.30%	+2.20
Latino	276	3.19%	392	4.18%	+1.99
Native American	16	.15%	20	.17%	+0.02
Asian/Pacific Islander	630	6.27%	803	6.87%	+0.60
Non Resident Alien	135	1.34%	496	4.25%	+2.91
Race/Ethnicity Unknown	29	0.29%	202	1.73%	+1.44
African American Faculty	311	100.00%	386	100.00%	
African American Women	157	50.48%	219	56.74%	+6.26
African American Men	154	49.52%	167	43.26%	-6.26

*Source:* National Center for Education Statistics [IPEDS], 2011

However, a paradox may exist between the need to perpetuate the Jesuit identity and the goal of diversifying the faculty population since strong communities, including religious

groups, historically “foster divisions between insiders and outsiders,” “commonly mistreat minorities and nonconformists,” and “stigmatize those with whom they disagree as not merely mistaken but evil” (Edwards, 2002, pp. 115-116). Edwards (2002) went on to say that, “In a more diverse world it will be neither possible nor pedagogically desirable to expect these staff and students to abandon that which makes them different and blend into the (increasingly shrinking) majority culture” (p. 117).

### **Statement of the Problem**

African American women are part of the contingent of faculty-of-color being recruited to increase faculty diversity in most predominantly-White universities including those with a religious affiliation, (e.g., Jesuit/Catholic). The primary focus of faith-based institutions, like Jesuits, is the perpetuation of culture; and all faculty members are expected to be carriers of that culture. This expectation adds a different dynamic to the challenges already faced by faculty-of-color in the academy. Research on the experiences of faculty-of-color generally, and on African American women particularly, in religiously-affiliated institutions is embryonic at best. Therefore, examining the socialization experiences of Black female instructional personnel in Jesuit universities will begin to fill the void.

### **Purpose of the Study and Guiding Research Questions**

The purpose of the dissertation study was to develop an understanding of how African American women interpret and respond to their formal and informal socialization as faculty members in traditionally White, religiously-affiliated universities, explicitly Jesuit institutions. The guiding research questions were the following:

1. How do the African American women who are faculty members in Jesuit universities describe their formal and informal socialization into the institution?

2. How do the African American women who are faculty members in Jesuit universities describe their work life (conditions, job satisfaction, relationships)?
3. How do the African American women who are faculty members in Jesuit universities interpret their roles as carriers of the mission/companions in service?
4. How do the African American women who are faculty members in Jesuit universities perceive the commitment of the institutional leadership to achieving faculty-diversity goals?

### **Delimitations**

The study was pioneering in that nascent research on faculty-of-color in religiously-affiliated institutions exists. Moreover, since faculty-of-color encompasses both males and females with multiple ethnic heritages, studying the group en masse could obscure the findings (Johnson & Pichon, 2007). Therefore, the study was delimited to tenured or tenure-and clinical-track African American women faculty members who teach undergraduate and/or graduate level courses because they are likely to have a shared experience.

Further, religiously-affiliated higher learning organizations are not synonymous. This investigation, therefore, was delimited to AJCU member institutions because they have a shared heritage. The AJCU schools were further delimited to those institutions within the same 2005 Carnegie classification of Large, Masters (Carnegie, 2009).

### **Definition of Key Terms**

For purposes of the research on the socialization of African American women as faculty members in religiously-affiliated universities, the following definitions were utilized:

1. African American or Black – A term used interchangeably to define a citizen or resident of the United States who has origins in any of the Black racial groups of Africa. (US Census Bureau, 2000).
2. Association of Jesuit Colleges and Universities (AJCU) – The service organization representing the 28 Jesuit colleges and universities in the United States as a group.
3. Association of Catholic Colleges and Universities (ACCU) – The organization representing Roman Catholic colleges and universities in the United States.
4. Charism – “Religious tradition” (Schaukowitz, 1995, p. 19).
5. Of-color – The term used to reflect groups of people (e.g., faculty, students) of African-American, Asian-American, Latino-American, or Hispanic-American descent whose “collective marginalization as ‘colored’ peoples and colonial subjects informs coalition politics that cut across many issues; “an example of self-naming that is positively associated with a politics of empowerment” (Nunez, 2010, p.11).
6. Lay Faculty (Lay member) – The faculty who “are not members of a vowed religious order as priests, brothers or sisters” (Jensen, 2008, p. 20).
7. Ignatian – Facets of Jesuit faith derived from Ignatius of Loyola (Traub, 2002).
8. Jesuit – A shorthand name for members of the Society of Jesus (Traub, 2002).
9. Magis – “The greater good for the greater number” (Cook, 1999, p. 203).
10. Racism – Beliefs, attitudes, institutional arrangements, and acts that tend to denigrate individuals or groups because of phenotypic characteristics or ethnic group affiliation (Clark, Anderson, Clark & Williams, 1999, p. 805)
11. Religion – “A shared system of beliefs, mythology, and rituals associated with a god or gods” (Marris & Jagers, 2001, p. 522).

12. Religiously-Affiliated – “All institutions which have some orientation to or association with religious values, purposes, or traditions” (Sandin, 1990, p. 19).  
Religiously-affiliated is used synonymously in this document with church-affiliated, church-related (Guthrie, 1992; Parsonage, 1978), church-sponsored (Pattillo & Mackenzie, 1966) and religious (Thiessen, 2001).
13. Service of Faith and the Promotion of Justice – “The way it [Jesuit education] helps students-and for that matter, faculty, staff, and administrators--to move, in freedom, toward a mature and intellectually adult faith . . . enabling them [students, faculty, staff, and administrators] to develop a disciplined sensitivity toward the suffering of our world and a will to act for the transformation of unjust social structures which cause that suffering” (Traub, 2002, p. 13).
14. Socialization – The “lifelong process whereby an individual becomes a participating member of a group of professionals, whose norms and culture the individual internalizes” (Bogler & Kremer-Hayon, 1999, p. 31).
15. Society of Jesus (Jesuits) – A Roman Catholic religious order of men (priests and brothers) founded by Ignatius of Loyola and others in 1540 and commonly known as Jesuits (Traub, 2002).
16. White – A person having origins in any of the original peoples of Europe, the Middle East or North Africa (US Census Bureau, 2000).

### **Organization of the Dissertation**

This dissertation is organized into five chapters. The current chapter provided the background, contextual setting, and rationale for as well as significance of the research, along with the problem and purpose statements, guiding research questions, delimitations, and

definitions of key terms. Chapter Two includes a synopsis of the available literature on African American faculty members, particularly women, in higher education as well as a presentation of the academic writings that provided insight for the conceptual framework on organizational and faculty socialization. In Chapter Three the author presents the research design, including a philosophical overview of phenomenology, the qualitative research method chosen for the study. Also included in Chapter Three are the methods the researcher used to collect and analyze data. An introduction to the study participants is provided next, including demographic details collected using the Confidential Demographic Profile (Appendix E). Chapter Four contains a presentation and analysis of emergent themes that were common, universal, pertinent, or otherwise noteworthy. In the last chapter, the investigator revisits the guiding research questions through the lenses of socialization theory. A summary of the dissertation, conclusions, and recommendations for further research as well as action are also provided. Finally, a reference list and appendices are also included in this document.

## CHAPTER 2: REVIEW OF LITERATURE

This chapter begins with a précis of the literature related to African American women who serve as faculty members in predominantly-White colleges with specific emphasis placed on information available about Black women instructional personnel associated within religiously-affiliated (e.g., Jesuit/Catholic institutions). Next, several methods for examining faculty socialization are provided. The review concludes with information about the conceptual framework that provided the foundation for the study.

### **African American Faculty in Predominantly-White Institutions**

Although the production of research on faculty member diversity in higher education has increased in recent years, little, if any, research exists on the experiences of African Americans as faculty in religious institutions. Turner, Gonzalez, and Wood (2008) conducted a comprehensive literature analysis and synthesis on faculty-of-color in higher education and found 252 “journal articles, dissertations, reports, books, and book chapters” (p. 141) published between 1988 and 2007. However, in most studies, underrepresented faculty members from different ethnicities were treated as one group, resulting in the obscuration of all groups (Johnson & Pichon, 2007). Therefore, this review begins with a discussion of the status of African American faculty members inclusively.

**Status of African American Faculty in Academe.** With only a few exceptions, African Americans were not present in the faculty lines of predominantly-White U.S. colleges and universities until after the civil rights and Black power movements of the 1960s and 1970s (Banks, 1984; Weems, 2003). Decades later, the proportion of African American and other faculty members of color to White faculty is still meager (see Figure 1). Although the number of African American faculty in U.S. higher education increased by 26.4%, from

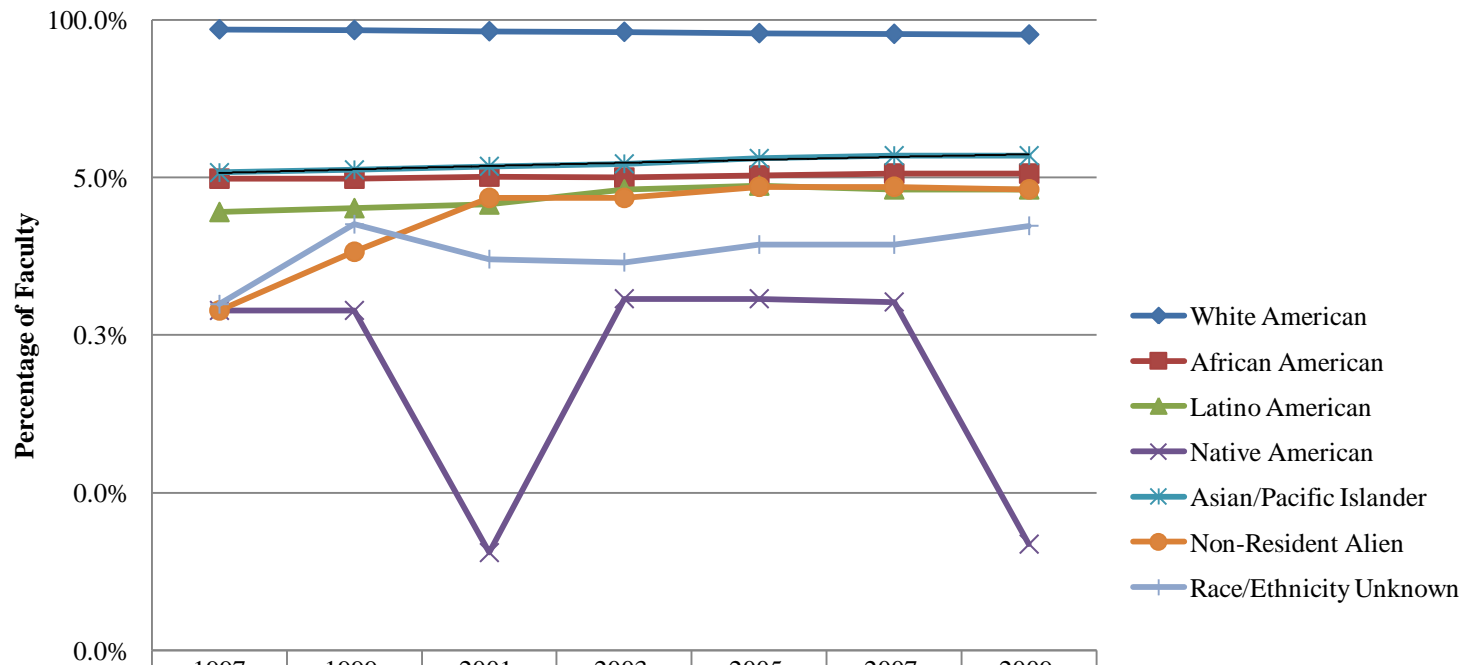


29,222 in 1999 to 39,715 in 2009, Blacks still represented only 5.4% of all full-time faculty positions, up only marginally from 4.9% in 1999 (see Table 4; National Center for Education Statistics [IPEDS], 2011). Yet the percentage of doctoral degrees granted to African Americans increased from 3.8 to 6.5 between 1997 and 2008 (National Center for Education Statistics [IPEDS], 2011). To add insult to injury, the number of faculty positions held by African Americans regressed by 215 during the two-year period between Fall 2007, when 39,930 Blacks filled these roles, and Fall 2009, when only 39,715 were employed as instructional personnel (National Center for Education Statistics [IPEDS], 2011).

In terms of African-American women as a distinct group, a numerical gain of more than 6,000 faculty positions occurred between 1999 and 2009; however, percentagewise the gain was miniscule, increasing by only .3% (see Table 4). By contrast, the number of White women faculty increased by 55,167 (9.33%) over the same 10-year time period (National Center for Education Statistics IPEDS, 2011). And the largest gain in non-White faculty members was from those persons categorized as non-resident aliens whose representation increased from .4% to 4.0% between 1997 and 2009, a gain of 3.6% over 12 years. That increase was followed by Asian/Pacific Islanders, whose representation increased by 2.1% (see Table 1).

Of worthwhile note, none of the figures provided were disaggregated by institutional type; therefore, they mostly reflected gains in African American faculty members at Historically Black Colleges and Universities (HBCUs), where the majority of Black faculty members are concentrated (Johnson & Harvey, 2002). Cross and Slater (2000) predicted that, at the current rate of growth, hundreds of years will pass before the representation of African American faculty is proportional to Blacks in the U.S. population.

Figure 1. Full-time Faculty by Race/Ethnicity 1997-2009



	1997	1999	2001	2003	2005	2007	2009
White American	83.9%	82.8%	80.9%	80.0%	78.0%	77.0%	76.0%
African American	4.9%	4.9%	5.1%	5.0%	5.2%	5.4%	5.4%
Latino American	2.6%	2.8%	3.0%	4.0%	4.3%	4.0%	4.0%
Native American	0.4%	0.4%	0.0%	0.5%	0.5%	0.5%	0.0%
Asian/Pacific Islander	5.5%	5.8%	6.2%	6.5%	7.2%	7.6%	7.6%
Non-Resident Alien	0.4%	1.2%	3.4%	3.4%	4.2%	4.2%	4.0%
Race/Ethnicity Unknown	0.5%	2.1%	1.1%	1.0%	1.4%	1.4%	2.0%

Source: National Center for Education Statistics [IPEDS], 2011

The attainment of academic rank and tenure represents another indicator of progress, or rather, the lack thereof, for Black faculty members (Perna, 2001). According to Carter and Wilson (1996), African American faculty members earn tenure at a rate lower than representatives of any other ethnic group; therefore, the prospect of parity is extremely low. African Americans filled only 3.4% of the full, 5.5% of the associate, and 6.4% of the assistant professor positions in U. S. higher education in 2009. This gain represented only .4%, .5%, and .1% respectively, over 1999 (IPEDS, 2011; see Table 4). Revealingly, the largest percentage increase for full-time African American instructional personnel over the decade was at the instructor rank with a gain of .8%, and since these numbers were also inclusive of faculty members at HBCUs, any progress is even more negligible (National Center for Education Statistics [IPEDS], 2011). In fact, more than 42% of full-time African American faculty members in Title IV degree-granting schools in 2007-2008 were either not on the tenure track, employed in institutions with no tenure system, or considered staff members without tenure status (Knapp, Kelly-Reid, & Ginder, 2008).

For African American women, as the prestige of faculty rank goes up, their representation goes down. In fact, in the decade between 1999 and 2009, Black women lost ground at the full professor rank by almost 5% from 5.1% to 4.7% (National Center for Education Statistics, IPEDS, 2011; see Table 4). Alarmingly, the decline was even more severe during the most recently reported 12-year time span when the percentage of African American women at the full professor rank decreased by 1.2% from 4.7% of all faculty members in 1999 to 5.9% in 2009.

Table 4

*Full-Time African American Faculty by Gender and Rank*

	Fall 1999			Fall 2009			Percentage Difference (+/-) of all Faculty in Higher Education in Category 1999 to 2009
	Number of Black Faculty in Category	Percentage of All Black Faculty in Category	Percentage of All Faculty in Higher Education in Category	Number of Black Faculty in Category	Percentage of All Black Faculty in Category	Percentage of All Faculty in Higher Education in Category	
Total #/% of faculty	29,222	100.0	4.9	39,715	100.0	5.4	+5
Professors	4,784	16.4	3.0	6,086	15.3	3.4	+4
Associate professors	6,462	22.1	5.0	8,163	20.6	5.5	+5
Assistant professors	8,431	28.9	6.3	10,979	27.6	6.4	+1
Instructors	5,375	18.4	6.7	7,806	19.7	7.5	+8
Lecturers	883	3.0	5.5	1,812	4.6	5.4	-.1
Other faculty	3,287	11.2	4.7	4,869	12.3	5.2	+5
<b>Black Women</b>	<b>14,562</b>	<b>49.8</b>	<b>6.6</b>	<b>21,689</b>	<b>54.6</b>	<b>6.9</b>	<b>+3</b>
Professors	1,706	11.7	5.1	2,331	10.7	4.7	-6
Associate professors	2,861	19.6	6.3	3,983	18.4	6.5	+2
Assistant professors	4,549	31.2	7.5	6,411	39.6	7.7	+2
Instructors	3,038	20.9	7.5	4,926	22.7	8.5	+1.0
Lecturers	497	3.4	5.8	990	4.6	5.6	-.2
Other faculty	1,911	13.1	6.2	3,048	14.1	6.9	+7
<b>Black Men</b>	<b>14,660</b>	<b>50.7</b>	<b>3.9</b>	<b>18,026</b>	<b>45.4</b>	<b>4.3</b>	<b>+4</b>
Professors	3,078	23.6	2.5	3,755	20.8	2.9	+4
Associate professors	3,601	24.0	4.0	4,180	23.2	4.8	+8
Assistant professors	3,882	26.7	5.3	4,568	25.3	5.2	-.1
Instructors	2,337	14.1	5.9	2,880	16.0	6.2	+3
Lecturers	386	2.6	5.5	822	4.6	5.2	-.3
Other faculty	1,376	9.0	3.4	1,821	10.1	3.7	+3

Source: National Center for Education Statistics [IPEDS], 2011

**Campus Climate:** The campus climate for African American instructional personnel has been described as chilly (Smith, 1997; Turner & Myers, 2000). Trower and Chait (2002)

concluded, regarding the “social isolation, a chilly environment, bias, and hostility” (p. 36) of academe. Turner and Myers (2000) made the point that even affable interactions in predominantly-White institutions include “the underlying attitude that they are making ‘others’ feel welcome in ‘their’ space” (p. 84). These climates affect the job satisfaction and performance of Black women professors (Patitu & Hinton, 2003). According to Smith and Crawford (2007), chilly climates and/or the refusal to jump through the shifting hoops required for tenure and promotion cause many faculty members of color to leave, voluntarily or involuntarily, before their provisional periods expire.

Faculty members of color have used terms like *marginalization* and *outsider* to describe their experiences at predominantly-White universities (Baez, 2000; Boice, 1992; Gunning, 2000; Turner, 2003; Zamani, 2003). In like fashion, these faculty members reported frustration at being “simultaneously hypervisible and invisible” (Turner & Myers 2000, p. 103) in the academy since their race is apparent, but they also do not fit the institutional norm.

Leadership efforts to diversify faculty can include token hires of members from underrepresented groups (Hurtado, Milem, Clayton-Pedersen, & Allen, 1998). However, such tokenism is associated with numerous challenges for the solitary individual. Initially, the solo person experiences feelings of loneliness, isolation, and vulnerability, leading to exclusion from informal networks and limited collaborative research opportunities (Monture, 1986; Turner & Myers, 2000). Although faculty members of all races have reported these same feelings during their initial years in the academy (Boice, 1992; Tierney & Rhoads, 1994), the impact can be magnified for faculty from underrepresented groups who are likely

to be the only person from their race in the unit and perhaps one of the very few in the institution (Johnson & Pichon, 2007).

Similarly, the perception that African American faculty members were hired for their race (e.g., affirmative action hires) versus for their expertise is a common issue that often leads to the impression that they are less qualified than other faculty members (Ribeau, 2001; Turner & Myers, 2000). This notion plays itself out in classroom interactions when students challenge the authority of the instructor and creates pressure for Black professors to feel continuously the need to prove themselves worthy (Guidry, 2006; Johnson-Bailey & Cervero, 2008; Menges & Exum, 1983). For example, Black professors often spend inordinate amounts of time preparing for classroom lectures to demonstrate to students that they belong in the academy (Rockquemore & Laszoffy, 2008).

African American faculty members often struggle to balance the expectations of Black and other students-of-color to provide “personal counseling, consoling, advocacy, political advice, and cultural invigoration” (Banks, 1984, p. 327). Concomitant with the unrealistic student demands is the understanding that such service is part of the unwritten and unspoken expectations of the institution’s leaders (Brayboy, 2003; Johnsrud & Sadao, 1998). Interestingly, while White faculty members are free to focus on research and teaching, persons-of-color have the additional burden of assisting institutional leaders in implementing diversity. In fact, a strong likelihood exists that faculty members from underrepresented groups will be continually tapped to serve on, if not lead, one or more departmental, school, or even institution-wide diversity committees or focus groups (Brayboy, 2003). In a like manner, persons-of-color may be expected to divide time between two departments, at least one of which is ethnically related (e.g., Black or African American Studies). Menges and

Exum (1983) identified this situation as “serving multiple masters” (p. 132). They expounded on the complexity such dual appointments create since the standards for tenure can be different in each department and the opportunity to build collegial relationships that usually lead to collaborative research may be dramatically inhibited (Menges & Exum, 1983).

Another challenge for professors-of-color is that some of their White colleagues are ambivalent toward them (Johnsrud & Sadao, 1998) and consider ethnic-related research to be self-serving, of low or no quality, and/or of no interest (Reyes & Halcon, 1988). Since this type of research may not count toward tenure, these African American scholars may feel pressured to conduct research in areas outside of their personal interests (Johnsrud & Sadao, 1998).

A perceived lack of authority often exists in classes taught by Black faculty members. For instance, African American men must often contend with disrespect from students who want to relate to them based on stereotypical and distorted images in the media (Guidry, 2006), and African American women encounter discriminatory attitudes based on both race and gender (Johnson-Bailey & Cervero, 2008). Harley (2007) used plantation analogies to describe Black women in the academy as “maids” and “work mules” because they struggle under heavy service burdens facilitating the diversity courses as well as the curriculum; mentoring the students-of-color; advising the special interest groups; and performing an inordinate amount of service to the department, college, and institution while attempting to obtain tenure and promotion.

### **African American Women in Academe**

African American females in the academy contend with the multifarious intersection of race and gender as they are often doubly discriminated against in terms of both racism and

sexism (Myers, 2002; Zamani, 2003). Myers (2002) defined racism as “the belief in the inherent superiority and dominance of one race over all others and thereby the right to dominate” (p. 68) and sexism as “the belief in the inherent superiority and dominance of one sex over the other and thereby the right to dominance” (p. 68). In the academy, such racism can be overlooked by White women who may recognize the sexism experienced by their African American female colleagues because of their own experiences, yet they fail to comprehend the impact that racism has on women-of-color since they have no point of reference (Myers, 2002). Sexism is inherent in higher education since the rules and customs of the academy, along with university decorum, including the etiquette found in Jesuit institutions, are dominated by white males in faculty and senior leadership positions (Ribeau, 2001). The gendered role that women are expected to play in the academy can be associated with the expectation that Black women will mother or otherwise take care of African American and other students-of-color (Aguirre, 2000).

African American women also risk being labeled as stereotypical angry Black women anytime they participate in open, truthful dialogue (Smith & Crawford, 2007). Further, Black women, in particular, have reported that their credentials are repeatedly challenged and that their ideas are viewed as legitimate only when White contemporaries restate them as their own (Mitchem, 2003; Myers, 2002). This perception of incompetence continues throughout their career and perpetuates the notion that they did not merit the tenure or rank they hold (Myers, 2002). For example, Johnson-Bailey, a tenured professor at a research institution, used her personal experiences as a basis of comparison with those of a White male colleague to demonstrate that as an African American woman, she was subject to (a) more grade appeals and lower course evaluations; (b) disregard and belittling of her research interests



from students and colleagues; and (c) stereotyping as incompetent or a special hire when, in fact, her credentials were very similar to his (Johnson-Bailey & Cervero, 2008). Not only that, but since Black women are stigmatized by perceptions of incompetence, any rewards or recognition they earn are viewed with skepticism and somehow associated with a presumed special status (Johnson-Bailey & Cervero, 2008; Kamewe, 1997)

**Coping Strategies:** African American women use various modalities to continue to exist and blossom in the academy. For instance, many rely on some combination of prayer, meditation, and strong faith in a higher power to reinforce their resolve to succeed (Patitu & Hinton, 2003). Additionally, researching and writing about the common experiences of otherness soothes the soul while simultaneously helping them to meet expectations for scholarship (Johnson-Bailey & Cervero, 2008). Furthermore, Evans and Cokley (2008) studied the ways African American women in higher education use career mentoring to increase publications. Others use positive affirmations and friendship circles to foster optimism (Smith & Crawford, 2007). Additionally, ethnically based support networks, (e. g., Rockquemoire's The Monday Motivator, 2010; Sisters of the Academy Institute, 2010); disciplinary associations (e.g., Association of Black Women Historians, 2010); and organizations focused specifically on improving the situation for persons-of-color in the academy (e.g., National Conference on Race and Ethnicity in Higher Education, 2011) provide opportunities and forums in which to dialogue, strategize, cajole, vent, and support one another.

**African American Women in Jesuit Higher Education:** Little has been recorded about the experiences of African American women in Jesuit/Catholic higher education or, for that matter, in any other religiously-affiliated institutions. However, the views of one former

(Mitchem, 2003) and one current (Speight, 2007) faculty member in Jesuit organizations demonstrated the need for research to shine a light into the empty space.

Mitchem (2003), a former University of Detroit Mercy (UDM) faculty member, described a gap between the rhetoric of diversity offered by her colleagues in terms of social justice and the actions that followed. According to Mitchem, her day-to-day existence was replete with racial and gender micro-aggressions; she indicated that from the perspective of persons-of-color, the leaders of her institution had yet to embrace fully and include the persons they recruited as full participating members of the organization. Mitchem (2003) chronicled how she developed a “what doesn’t kill me will make me strong” (p. 18) attitude to cope with her lived experience before she left UDM.

After 15 years as a faculty member at a Loyola University Chicago, Speight (2007), an African American woman, shared similar disappointments. During a Jesuit Heartland Delta convention, Speight explained to the plenary audience that the social justice mission provided the rationale for her initial attraction to and lengthy tenure with the university. She went on to describe how the mission, along with her own orientation toward service, fueled her desire to be a better psychologist. However, Speight (2007) also described her day-to-day experience in terms no different than other faculty members of color (e.g., marginalized, tokenized, etc.). Finally, Speight (2007) expressed concern that for her institution, diversity and inclusion were “somewhat marginal” (para. 14) to the mission and made her feel “invisible at the same time that I am hyper-visible” (para. 15).

### **Summary**

In this section of the literature review, various authors have described the status and experiences of African American faculty members in higher education, specifically

highlighting the challenges and coping strategies of African American women in the professoriate. The section concluded with an illumination of the experiences of two African American women who serve or served as faculty members in Jesuit higher education. In the following section, the author will explain the organizational and faculty socialization theories that can be utilized to understand how African American women in traditionally White, religiously-affiliated universities interpret and respond to their formal as well as informal socialization.

### **Organizational and Faculty Socialization Theories**

The research study will be informed by theories of organizational and faculty socialization. Socialization theories are based in the interpretive or constructivist paradigms whereby reality is constructed by people active in the research process. The research aim is to understand the multiple meanings and social constructs that African-American women who serve as faculty members in Jesuit universities attribute to activities within their institutions.

Organizational socialization has been defined as “the process by which individuals acquire the attitudes, beliefs, values, and skills needed to participate effectively in organizational life” (Dunn, Rouse, & Seff, 1994, p. 375), or the “lifelong process whereby an individual becomes a participating member of a group of professionals, whose norms and culture the individual internalizes” (Bogler & Kremer-Hayon, 1999, p. 31). Socialization is the predominant method of cultural perpetuation (Louis, 1980) and occurs when novices internalize as well as adhere to the customs, ideals, and desires of the organization (Trowler & Knight, 1999). The twofold purpose is learning the ropes and maintaining the culture

(Schein, 1990). However, since new recruits bring their own cultural values to the organization, the socialization process is bi-directional (Tierney & Rhoads, 1994).

Faculty socialization has been researched by numerous scholars (Jablin, 2001; Rosch & Reich, 1996; Tierney, 1997; Trowler & Knight, 1999) and relates primarily to their orientation, understanding, and acceptance; or to their practice or negative response to the departmental and institutional expectations for teaching, research, and service commitments necessary to secure promotion and tenure (Tierney). During the faculty socialization process, college deans, department chairs, faculty colleagues, and others formally as well as informally convey the standard for the number and type of publications; the stipulation for service to the department, school/college, and institution; and the significance of good teaching evaluations (Tierney & Bensimon, 1996). Further, the implicit as well as explicit rules of faculty decorum and the institutional mission as well as associated values are transmitted during the socialization process (Schein, 1990).

### **Frameworks for Examining Faculty Socialization**

Numerous models exist for examining the “ways in which different academic and disciplinary subcultures selected, socialized, and expressed institutional culture to new faculty, and the degree to which professional identity and role orientation were carried over, or adjusted, during the period” (Rosch & Reich, 1996, pp. 115-116). The three models explored in this literature review form the basis for the conceptual framework that guided the current study.

**Model 1: Jablin.** Jablin (2001) explicated various stages that a novice traverses as part of socialization. In Jablin’s model, the initial stage is anticipatory socialization whereby a person is groomed for his or her future work-life from infancy through adulthood during

interactions and experiences with parents, teachers, friends, and associates. Environmental influences during this stage include home, school, and part-time work environments as well as media representations of work. The next phase, organizational entry (Jablin), occurs during preparation for a specific occupation (e.g., graduate school) and in the recruitment process when prospective employees develop expectations based on job announcements and company literature, as well as in interviews and other networking interactions that shed light, either real or imagined, on the potential workplace.

Next is Jablin's (2001) organizational assimilation phase. For novice faculty members, this stage includes shifting one's perspective from that of doctoral student, or faculty-member-in-training, to the role of a junior faculty member on a tenure-track. This period is followed by Jablin's metamorphosis period that occurs within the assimilation stage. The presumption during this phase is that the formal and informal socialization to the university will lead new faculty members into their new role as educators. Thus, the new faculty member will assimilate into the existing institutional, college, and departmental cultures.

Conversely, faculty members unable to adjust to or accept the situation (e.g., earn academic tenure) enter Jablin's (2001) socialization stage of disengagement and/or exit. Disengagement (1) can be voluntary or involuntary, (2) is usually mutual between the person leaving and those staying, and (3) can include transfers to other areas of the institution. From the perspective of the colleagues who remain in the department, the leaver's exit is the final stage of socialization and they shift to consideration of how the void will be filled. However, the person who is leaving begins a new socialization process within a different organization (Jablin)

**Model 2: Trowler and Knight.** Trowler and Knight (1999) criticized stage or phase theories like Jablin's (2001) as a means of analyzing faculty socialization by stating that the models are too monolithic, functionalist, and rational when university-life is neither. Further, they contended that the one-way focus of Jablin's model left out the perspectives of marginalized others (e.g., persons-of-color) who may be expected to assimilate or else fail to incorporate (p. 181).

Instead, Trowler and Knight (1999) offered what they described as "more sophisticated approaches" (p. 184) to academic socialization that include elements of structuration theory and postmodernism. Their model was comprised of a combination of formal and informal orientations at the departmental and institutional levels, mentoring relationships, transmission of tacit knowledge, regular opportunities for open dialogue, focused attention on the evolving cultures, and concentration of the induction process within the academic department where the faculty member spends most of his or her time. The overarching themes for their model (i.e. culture, agency, lived experience, tacit knowledge, interpretive leadership, and formal as well as informal socialization) as described in the following paragraphs, was organizational socialization, and therefore, should not be separate and apart from faculty professional development.

**Cultures.** Trowler and Knight (1999) argued that the culture of the department is the center of activity for the new faculty member and, therefore, more salient than the institutional culture. Yet, from the viewpoint of Trowler & Knight, culture is not fixed or stagnant but multifarious and ever changing. To that end, subcultures (e.g., gender and race) are more apparent around certain topics (Trowler, 1998; Trowler & Knight); and cultural tensions exist between disciplines, within departments, and across the institution.

Consequently, while delineating the institutional mission and values as well as the goals of the department, the socialization process should also include an explicit introduction to the variety of cultural forces (e.g., the distinction between the core values of the department and the college or university) at play in the institution at any given moment (Trowler & Knight, 1999).

*Agency.* New faculty members are “active agents in the process of socialization” (Trowler & Knight, 1999, p. 185) engaged in the practice of sensemaking about their new environment. Those faculty members who understand that the locus-of-control is within them are at an advantage in navigating academe. Hence, the socialization process should include focused strategy sessions that provide an exploration of the choices faculty control along with approaches to assist the new person’s development of ways to deal with the array of pressures with which they should expect to grapple.

*Lived experience.* Professional development for novice faculty members should be focused within the department. Further, the day-to-day lived experiences, including office location and interpersonal interactions, for a new faculty member should be congruent with the articulated vision of the unit. Otherwise, new faculty members will focus on the conflict and paradox between rhetoric and reality. For example, apprentice faculty members may focus on the incongruence between touts of inclusivity when they are routinely excluded from decision-making discussions.

*Tacit knowledge.* New faculty members should be made aware of the “invisible, unrecognized, taken-for granted” (Trowler & Knight, 1999, p. 188) way that the department operates. The departmental philosophy (e.g., grading practices, teaching methodology, syllabus preparation, and faculty dress), acronyms, other shorthand language codes, and the

micro-politics of the unit as well as institution should be repeatedly delineated via informal discussion between the new faculty member and the department chair.

***Interpretive leadership.*** According to Trowler and Knight (1999), an interpretive department leader focuses on describing and sharing common connotations as opposed to articulating tasks to be performed. Focusing on shared meanings assists the newcomer's understanding of the complexity of the department and the institution as well as the department's place/contributions to the university as a whole (Trowler & Knight).

***Formal and informal induction.*** Trowler and Knight (1999) acknowledged that the focus of the formal university socialization process is primarily to convey the dominant institutional mission and vision. Notwithstanding, they contended that a picture of the organizational structure is insufficient to help new faculty members understand the complexity of the institution at the level necessary to manage their academic career effectively. They suggested a process of formal and informal induction by the dean, department chair, and faculty members in the department including social interactions and the assignment of a mentor who is not necessarily a designated leader but rather someone who can relate to the new faculty member.

**Model 3: Rosch and Reich.** Rosch and Reich (1996) offered a four-stage model of faculty socialization (pre-arrival, encounter, adaptation, and commitment) defined more specifically using the anthropological term enculturation. The pair acknowledged previous research on organizational entry and socialization by Van Maanen (1976, 1978), as well as higher education culture by Tierney (1988), as an inspiration for their framework and



considered the reciprocal or bi-directional aspect of socialization in their paradigm. The theoretical proposition that undergirds each stage is detailed in the following paragraphs.

Stage one, the pre-arrival stage, is based on the assumption that “the values acquired during graduate training provide a perspective for interpreting experiences in the new setting” (Rosch & Reich, 1996, p. 122). Novice faculty members bring with them certain expectations that are based on their internal response to the professional values and role orientation of graduate school. Although similar to Jablin’s (2001) assimilation stage, Rosch and Reich included the idea that a student’s, and ultimately a neophyte faculty member’s, personal convictions have a significant impact on his or her role orientation. Therefore, such a point of reference is unique to the individual, while professional values tend to be more discipline-specific.

The encounter stage is inclusive of the job search and hiring phase where “existing predispositions are questioned and . . . preconceptions and performance scripts are formed” (Rosch & Reich, 1996, p. 122). During this stage, aspirants consciously or unconsciously use their professional values and role orientations to synthesize the information obtained in the search process to formulate ideas about the norm as well as mores of the institutional work setting. These thoughts will confirm or refute the individual’s preconceived notions and allow him or her to develop a plan of action for entry into the organization (Rosch & Reich).

Once hired, the new faculty member enters the adaptation stage where “As prior experiences are recalled and contrasts generated, a cultural learning process begins [including] . . . formal, informal, and accidental learning opportunities” (Rosch & Reich, 1996, p. 122). Along with the work, the institutional and departmental climate, including the interpersonal interactions, affect the faculty member’s optimistic or disconcerting responses

to socialization. At this point, the faculty member's exposure to the environment allows her/him to form impressions about real or imagined conflict(s) between the institutional or departmental mission statements and the reality of day-to-day work life.

The final stage of Rosch and Reich's (1996) model is commitment in which "The dynamic (enculturation) response occurs" (p. 122). Commitment is prejudiced by the individual's value system and by the work environment, including the socialization practices of the institution that cause some people to identify with the organization, thereby achieving person-organization fit, and others to be discontented, thereby achieving no person-organization fit (Rosch & Reich).

### **Consequences of Socialization for the Organization**

Affirming socialization experiences are associated with positive faculty satisfaction, productivity, retention, promotion, and tenure (Van Maanen & Schein, 1979). Accordingly, Schein (1990) described three different consequences of socialization from the perspective of the organization:

From the point of view of the organization, one can specify three kinds of outcomes: (a) *custodial orientation*, or total conformity to all norms and complete learning of all assumptions; (b) *creative individualism*, which implies that the trainee learns all the central and pivotal assumptions of the culture but rejects all peripheral ones, thus permitting the individual to be creative both with respect to the organization's tasks and in how the organization performs them (role innovation); and (c) *rebellion*, or the total rejection of all assumptions. If the rebellious individual is constrained by external circumstances from leaving the organization, he or she will subvert, sabotage, and ultimately ferment revolution. (p. 116)

In other words, individuals, particularly adults, may adjust but not necessarily adapt to the new organization and their culture and heritage can affect how they respond to the socialization process (Van Maanen & Schein, 1979). Further, certain members of cultural

groups may not readily let go of their core grounding just because they enter a new environment (Schein, 1990).

### **Organizational Socialization in Religious Universities**

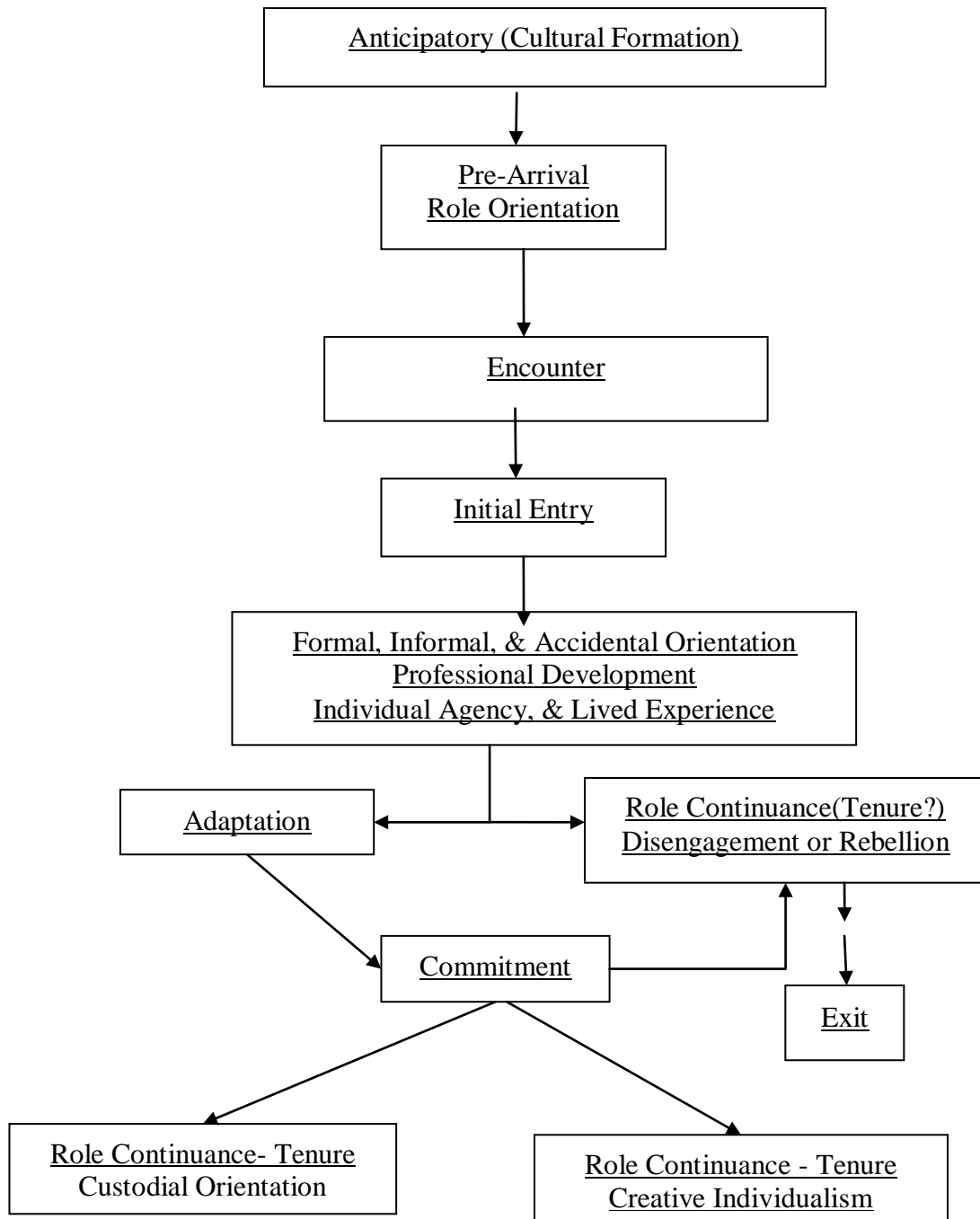
The culture of an institution has a strong effect on the socialization and integration of novice persons into the organization (Trice & Beyer, 1993). The leaders of faith-based universities are concerned about maintaining the historic legacy of their institutions, so new faculty members are expected to integrate into the existing culture and contribute to the “identity, culture and mission in order to help sustain religious traditions” (Jensen, 2008, p. 61). Yet, the deeply held cultural values found in religiously-affiliated universities could make the immersion of people from other cultures and faiths a complex process (Schaefer, 2001). The policies and practices of a faith-based university can “exclude when it intends to include” (Edwards, 2002, p. 119) so “people from non-dominant groups may resist or resent some or all of the rudiments” (Toma, Dubrow, & Hartley, 2005, p. 1). Therefore, the socialization of African American women into the strong, dominate culture of Jesuit universities presents challenges for them as employees and for the leaders of the institutions in which they are employed.

### **Conceptual Framework for the Study**

The conceptual framework (see Figure 2) of the study is an amalgamation of several organizational and faculty socialization models. In this representation, anticipatory socialization develops in the formative years and extends through graduate education (Jablin, 2001; Rosch & Reich, 1996). Allegiance to family, church, community, and the concept of social justice is an integral aspect in the growth and development of African Americans that imbue them for life (Laden, 2008) and forms the basis for the pre-arrival role orientation

established in graduate school (Rosch & Reich). Similarly, during the encounter or exploration phase (Rosch & Reich), the social-justice mission of Jesuit higher education generally appeals to Black faculty. Many of the formal socialization activities (Jablin; Rosch & Reich) at Jesuit institutions are offered to acculturate employees so they will perpetuate the mission and identity of the founders (Feldner, 2006; Schaefer, 2001). Finally, Black women faculty members will use individual agency and lived experience (Trowler & Knight, 1999) to adapt and commit, or not, to the Jesuit institution (Rosch & Reich, 1996) employing either custodial orientation or creative individualism (Schein, 1990), disengagement or rebellion (Jablin; Schein), or exit strategies (Jablin).

Figure 2. Concept Map



Source: Jablin, 2001; Rosch & Reich, 1996; Schein, 1990; Trowler & Knight, 1999

Figure 2: Model of conceptual framework.

**Summary**

This study was undertaken to examine the socialization experiences of African American women who serve as faculty members in Jesuit/Catholic higher education institutions. Scant research exists on the experiences of African Americans females particularly, or for that matter persons-of-color generally in the professoriate within predominantly White, religiously-affiliated institutions. Consequently, the preceding literature review was conducted to determine the status of African American faculty members in general and of African American faculty women specifically as they struggle to gain representation and respect in the ivory towers and chilly climates of public postsecondary institutions. The chapter also included some brief information about the lived experiences of two women currently and/or formerly affiliated with Jesuit higher education.

Socialization was the structure upon which the study was erected. Therefore, an appraisal of existing theories of both organizational and faculty socialization was offered. As well, an explication of the attendant consequences of efforts to inculturate novices into the organizational structure was provided. Finally, the conceptual framework for the investigation was described and illustrated.

### **Chapter 3: Research Methodology**

The purpose of this qualitative study was to develop a deep understanding of how African American women interpret and respond to their formal as well as informal socialization as faculty members in traditionally White, church-sponsored universities, explicitly Jesuit institutions. Since the investigator sought to understand the “complex world of lived experience from the point of view of those who live it” (Schwandt, 1994, p. 118), a phenomenological research design was utilized. The “open, opportunistic nature” (Peshkin, 1993, p. 23) of qualitative research is associated with the interpretive/constructivist paradigms whereby the world is socially constructed by the researcher and her participants (Mertens, 1998). The guiding research questions formulated for the study were as follows:

1. How do the African American women who are faculty members in Jesuit universities describe their formal and informal socialization into the institution?
2. How do the African American women who are faculty members in Jesuit universities describe their work life (conditions, job satisfaction, relationships)?
3. How do the African American women who are faculty members in Jesuit universities interpret their roles as carriers of the mission/companions in service?
4. How do the African American women who are faculty members in Jesuit universities perceive the commitment of the institutional leadership to achieving faculty diversity goals?

This chapter will include a description of the procedures that were implemented to protect the study participant’s from harm and/or exposure and information about the research procedures that were utilized to carry out the study including an introduction to the study participants. Next the author will describe the methodology that was utilized to ensure

research validity and reliability. Finally, the chapter will conclude with an explication of the researcher as instrument.

### **Protection of Human Subjects**

The dissertation research involved human subjects, so the investigator sought and received approval from the Eastern Michigan University Human Subjects Review Committee (UHSRC). She subsequently complied with all UHSRC policies and procedures on human subject's research and followed the ethical research principles to conducting the study.

An Informed Consent Form (see Appendix C) was developed to describe the research purpose and alert the participants to their rights during the study. To ensure confidentiality, the Confidential Demographic Questionnaire (see Appendix E) was coded to protect participant anonymity. Pseudonyms are used in place of real names in verbal and written reporting of the interviews. Further, all interviews were coded before the transcription process began; and all identifying information was replaced with pseudonyms. The coding list and consent forms were kept under lock-and-key at the researcher's residence during the study. Digital recordings and transcription documents were kept on a password protected laptop computer and external hard-drive to which only the researcher had access.

The ethical implications of the investigation were considered. The researcher followed the norms of scientific research, as outlined by Mertens (1998), by (1) using a valid research design, (2) being clear about the research outcomes, (3) ensuring that the participant sample was appropriate to the research, (4) obtaining voluntary informed consent (Appendix C) and (5) informing participants that they would not be compensated. Additionally, the investigator shared the objectives, outcomes, conclusions, and so forth of the research with the participants.



## Research Procedures

The research was conducted in these four phases: pilot testing, sample selection, data collection, and data analysis/reporting. Research commenced following approval from the Dissertation Committee and the Eastern Michigan University Human Subjects Review Committee.

**Phase 1: Pilot Testing.** Seidman (1998) suggested a pilot phase to solidify the interview approach; determine the appropriateness of the questions; decide how much time to allow for the total interviews; and allow opportunities for revision, if necessary. Cone and Foster (2006) added that investigators should use pilot interviews to:

- (a) ensure that participants will respond in accord with instructions, (b) to uncover and to decide how to handle unanticipated problems, (c) to gauge how long participants will take to finish their tasks, and (d) to learn how to use and check the adequacy of your equipment. (p. 228)

With these ideals in mind, pilot interviews were conducted with three African American women faculty members who fit the study criteria. Hard copy and email solicitations (see Appendix F) describing the research project were sent to six tenured and tenure-track African American women faculty in Carnegie-classified Large, Masters Jesuit universities who represented diversity in academic rank and field, tenure status, and length of employment inviting them to participate in a face-to-face pilot interview of approximately two hours. The initial packet included the Informed Consent Form (see Appendix C), Interview Protocol (see Appendix D), the Confidential Demographic Profile (see Appendix E), and a brief biography of the researcher (see Appendix J) so prospective participants could preview the information before committing to an interview.

Four women, including three associate professors and one assistant professor, responded by email to the request and agreed to participate in the pilot-study. The researcher

then telephoned each respondent to arrange a convenient day, time, and interview location. Three of the four women (two associate and one assistant professor) responded to the telephone calls, and pilot interviews were arranged. The researcher emailed interview confirmation letters (see Appendix G) and included the Informed Consent Form (see Appendix C), Interview Protocol (see Appendix D), the Confidential Demographic Profile (see Appendix E), and a brief biography of the researcher (see Appendix J) as attachments. One associate professor who had responded to the initial request was subsequently dropped from the pilot interviews because she did not reply to further email or telephone messages regarding her availability.

The three pilot interviews were conducted at the convenience of the participants in locations of their choosing (Denzin & Lincoln, 2007) including a private on-campus office, an on-campus conference room, and a private home. Before each pilot interview began, the researcher thanked the participant, provided an overview of the proposed study, reviewed the Informed Consent Form (see Appendix C), and asked the participant for a signature. Each of the three pilot-study participants had already completed the Confidential Demographic Profile (see Appendix E) that had been included in the packet.

The researcher used the interview protocol to ask semi-structured questions designed to elicit nuanced and vivid descriptions that offered both depth and detail (Rubin & Rubin, 2005). The interviews were recorded on two different digital voice recorders; and participants were asked to wear a lapel microphone to enhance the sound quality of the recordings. The researcher also took notes during the interviews to pace the conversation, refocus the participant if distractions occurred, and guide follow-up questions as well as probes (Rubin & Rubin).

***Pilot-Study Feedback.*** At the end of each pilot interview, participants were asked to provide feedback to assist the researcher in improving the research protocol. The nuanced and vivid responses to the questions (Rubin & Rubin, 2005) and closing comments like, “I think one thing about interviews is that you give the person whom you’re interviewing an opportunity to be reflective”. . . “It was a good interview,” and “I think you are going to be fine,” affirmed that the interview questions and protocol were appropriate (Seideman, 1998). Further, each interview concluded within the allotted two-hour timeframe. Finally, audits of the digital recordings confirmed the sufficiency of the equipment for future interviews (Cone & Foster, 2006).

**Phase 2: Site and Sample Selection.** The context for the proposed study was Jesuit higher education. The 28 institutions were narrowed to include only those colleges/universities that fit the following criteria: 1) the availability of at least one tenured/tenure-track African American woman faculty member (see Appendix K); and 2) comparable 2005 Carnegie classification of Large, Masters (see Appendix K). Interviews were conducted with African American women faculty at eight of the 14 Jesuit institutions that fit the previously mentioned criteria. In order to maintain the anonymity and confidentiality of participants, specific sites will not be identified in the dissertation or subsequent presentations and publications.

***Sample Selection.*** No clear rules exist to determine the appropriate sample size for phenomenological research (Mertens, 1998). Moustakas (1994) recommended between five and 10 participants with knowledge of the subject area. Based on Creswell’s (1998) criterion-sampling recommendations, this study included 13 African American women faculty, including the three from the pilot interviews, in various phases of the socialization

process. Care was taken to include women who represented diversity in academic rank (i.e., assistant, associate, and full professor) and field of study (academic discipline), tenure status, and length of employment at Jesuit institutions. Faculty members from professional schools (e.g., dental and law) as well as part-time and adjunct faculty members were excluded from the study because the faculty socialization process differs significantly for individuals employed in those groups.

The researcher began with a purposeful, snowball sampling strategy to identify “information-rich” (Mertens, 1998, p. 261) research participants. The researcher sought but did not receive a response to a request for backing in the form of letters of introduction and support for the research from the AJCU President (see Appendix A). Simultaneously, the researcher sent email requests (see Appendix H) to two colleagues in Jesuit higher education requesting the names of potential participants and/or the names of key contacts at other institutions who could make such recommendations. At the same time, the researcher conducted internet searches of the Jesuit institutions with a 2005 Carnegie classification of Large, Masters to ascertain the name and contact information of the chief diversity officer and/or provost; and afterward, she mailed as well as emailed letters (see Appendix I) requesting referrals of potential participants. The seven names gleaned from the aforementioned actions were recorded in a spreadsheet. Therefore, the investigator implemented a strategy to increase the prospective participant pool.

In detail, she reviewed the available on-line profile photograph of every faculty member in each department of each of the Jesuit universities identified as Large, Masters in the 2005 Carnegie classification, recording the contact information for female assistant, associate, and full professors who, based on appearance, could be African American. The

latter process increased the number of available prospective participants to 27, including 2 professors, 12 associate professors, and 13 assistant professors.

Next, the researcher sent letters of invitation (Appendix B) to a random group of 20 prospective participants who represented diversity in academic rank and field describing the proposed research and inviting their participation in the study. The letters were followed by emails (see Appendix F and Appendix L). The letters and emails included the Informed Consent Form (see Appendix C), Interview Protocol (see Appendix D), Confidential Demographic Profile (see Appendix E), and a brief biography of the researcher (see Appendix J) to allow prospective participants to make educated decisions about their willingness to commit to an interview.

Thirteen prospective participants responded by telephone or email to the letter of invitation. One person declined to be interviewed because she had only recently joined the institution; one declined because her schedule would not permit a two-hour block of time; and one declined because although she was an assistant professor she was not on a tenure track. The 10 women who agreed to participate in the study included one professor, three associate professors, and six assistant professors. Moreover, the researcher chose to include the assistant professor and the two associate professors who participated in the pilot-study since the interview protocol remained unchanged and the women fit the research criteria, bringing the total number of study participants to 13.

The interview schedule for the 10 women was coordinated during one-on-one telephone calls and/or email exchanges between the researcher and the prospective participants. The investigator then mailed an interview confirmation letter (see Appendix G) to each participant including the agreed-upon date, time, and location. The Informed

Consent Form (see Appendix C), Interview Protocol (see Appendix D), Confidential Demographic Profile (see Appendix E), and a brief biography of the researcher (see Appendix J) were attached to the confirmation email.

***Study Participants.*** Since the study was limited to Jesuit institutions with comparable 2005 Carnegie classification of Large, Masters, the number of African American women who fit the research criteria was small (See Appendix K). Therefore, to maintain participant confidentiality, pseudonyms were used in place of real names and verbatim quotes that could be connected with a specific person or institution were not included.

At the time of the interviews, the participants ranged in age from 33 to 61 (see Table 5). Of significant note is the fact that none of these professionals was younger than age 30 and that four of the tenure-/clinical-track faculty members were beyond the age of 40. Interestingly, more than half of the women (i.e., 7 of 13 or 53.8%) were 40 or older when they were hired for their tenure-track positions, meaning academia was not a first career option for these particular African American females.

Most of the participants were married or part of a live-in relationship (see Table 5). Moreover, the majority of those 10 who were married or in committed partnerships chose mates whose level of educational attainment was at the graduate level or beyond. Remarkably, most of the informants were childless, and only two had children under the age of 18.

Table 5

*Demographic Profile of Participants*

Category	# of Participants	% of Participants
<b>Age Range</b>		
30-39	3	23.1
40-49	5	38.5
50-59	3	23.1
60+	2	15.4
Total	13	100.1
<b>Marital Status</b>		
Single/Divorced	3	23.1
Live-In Relationship	2	15.4
Married	8	61.5
Total	13	100.0
<b>Parental Status</b>		
No Children	7	53.8
Minor Children	2	15.4
Adult Children	4	30.8
Total	13	100.0
<b>Spouse's/Partner's Highest Education Level</b>		
High-School Diploma	2	15.4
2-Year Degree	2	15.4
Graduate/Post Graduate	6	46.2
Single/Unattached Participants	3	23.1
Total	13	100.1

*Source:* Confidential Demographic Profile

Most of the faculty members were first-generation college students (see Table 6). The mother of one participant finished college subsequent to her daughter's academic achievement. Meanwhile, the choice of undergraduate degree-granting institution was equally split between private, including religiously-affiliated universities, and public (non-Historically Black College or University [HBCU] institutions). Only one participant earned all of her degrees from HBCU's.

Furthermore, one person completed her master's and doctoral studies at religiously-affiliated universities after finishing her undergraduate preparation at an HBCU. More than one research participant earned undergraduate or graduate degrees from a Jesuit university.



Table 6

*Degree-Granting Institution Type and Parent's Level of Education*

Category	# of Participants	% of Participants
<b>Mother's Highest Education Level</b>		
Less Than High School	3	23.1
High-School Diploma	6	46.2
4-Year Degree	2	15.4
Graduate/Post Graduate	2	15.4
Total	13	100.1
<b>Father's Highest Education Level</b>		
Less Than High School	3	23.1
High-School Diploma	6	46.2
2-Year Degree	1	7.7
4-Year Degree	2	15.4
Graduate/Post Graduate	1	7.7
Total	13	100.1
First-Generation College Student	10	69.2
<b>Bachelor's Degree-Granting Institution Type</b>		
Historically Black College/University	3	23.1
Private Non-Religiously-affiliated	4	30.8
Religiously-affiliated	1	7.7
Public	5	38.5
Total	13	100.1
<b>Master's Degree-Granting Institution Type</b>		
Historically Black College/University	1	7.7
Religiously-affiliated	3	23.1
Public	9	69.2
Total	13	100.0
<b>Doctoral Degree-Granting Institution Type</b>		
Historically Black College/University	1	7.7
Religiously-affiliated	2	15.4
Public	10	76.9
Total	13	100.1

*Source:* Confidential Demographic Profile

In terms of academic rank, most of the research participants were assistant professors (see Table 7). Faculty salaries of the informants ranged from \$48,999 to greater than \$90,000. Of significant note was the fact that two of the tenure-track junior faculty out-earned 3 of the tenured academic professionals by more than \$7,000 per person. Although neither of these tenure-track professors was in the STEM (science, technology, engineering, and mathematics) discipline, which typically commands higher salaries, the salary disparity affected one participant whose area of specialization actually was in a STEM field.

Table 7

*Summary of Rank, Tenure, Salary and Longevity*

	# of Participants	% of Participants
<b>Academic Rank</b>		
Assistant Professor	7	53.8
Associate Professor	5	38.5
Professor	1	7.7
Total	13	100.0
<b>Tenure Status</b>		
Tenure-Track Year 2	3	23.1
Tenure-Track Year 3	1	7.7
Tenure-Track Year 4	1	7.7
Tenured	7	53.8
Clinical-Track	1	7.7
Total	13	100.0
<b>Salary Range</b>		
\$45,000 to 54,999	2	15.4
\$55,000 to 64,999	5	38.5
\$65,000 to 74,999	4	30.8
>\$75,000	1	7.7
No Response	1	7.7
Total	13	100.1
<b>Time Served in Jesuit Institution</b>		
1-5 Years	5	38.5
6-10 Years	5	38.5
11-15 Years	3	23.1
Total	13	100.1

*Source:* Confidential Demographic Profile

***Participant Portraits.*** The number of African American women in tenured or tenure-/clinical-track positions in Jesuit colleges and universities is small. Hence, fully detailed descriptions of the research participants, including revelations of their specific academic disciplines, could permit individual identification. Therefore, to maintain anonymity, the

informants were identified by pseudonyms, and minimal background information was shared about them. Further, in order to obscure the identity of the lone clinical-track research informant, the general designation of “tenure-/clinical-track” was utilized throughout this section of the dissertation. Thus, the participants in the study are described as follows:

**Annie (P<sub>1</sub>)**, a tenure-/clinical-track assistant professor who taught only undergraduate students, identified her religious upbringing as Protestant but was not currently involved in an organized religion. She admitted having known very little about Catholicism and nothing about Jesuits before she began teaching at her present institution. “I didn't understand [so] I had to look up what Jesuit means . . . . The only thing that I knew about Catholic was they were the rich folks . . . .” **Annie** was a first-generation college student who had not considered herself a viable candidate for her current career because, “I was so introverted, teaching was not an option for me.”

**Mildred (P<sub>2</sub>)**, a tenure-/clinical-track assistant professor who primarily taught undergraduate students, was reared Catholic and attended parochial schools throughout much of her childhood, although she currently classifies herself within the Protestant faith. **Mildred** related that, as an academically gifted young child, “I always knew that I wanted to teach; [however], teaching was discounted.” Instead, she was steered to pursue a career in law or medicine. **Mildred** was a first-generation college student who earned her undergraduate and graduate degrees from religiously sponsored institutions.

A tenure-/clinical-track assistant professor responsible for undergraduate teaching, **Lillian (P<sub>3</sub>)** self-identified as a member of the Protestant faith. Although she grew up “surrounded by many professional people, many of them department chairs and deans” at HBCUs, she did not consider the professoriate as a career option until after she had worked

in other positions. At some point, **Lillian** had an epiphany and began “reflecting back on the academic life and flexibility of time as well as family; I found it important to see if I could go back [to academia].” Regarding Jesuit higher education, **Lillian** offered, “I really had no knowledge of exactly what the Jesuit mission was. But I had always heard that Jesuit schools provided great educations.”

**Carina (P<sub>4</sub>)**, a tenured professor who primarily taught graduate students, was heavily involved in a religion within the Protestant faith tradition. **Carina** was a first-generation college student who earned her undergraduate and graduate degrees from religiously sponsored institutions and said the Jesuit mission, “matched my philosophy.” Before entering the professoriate, **Carina** worked in several professional positions and was a university instructor.

**Sharee (P<sub>5</sub>)** was a tenured associate professor who primarily taught graduate students. She was reared within the Protestant faith tradition and indicated she was presently spiritual but not affiliated with a particular religion. **Sharee** was familiar with the Jesuit faith before she accepted a position in the institution and said she “appreciated the Jesuits in terms of their mission and that kind of thing.” **Sharee** was a first-generation college student. During graduate school, **Sharee** said she was “pretty clear at that point that I wasn’t going to be pursuing a career in academia.” She ultimately came to the professoriate after a successful career as an executive.

A tenured associate professor who taught undergraduate students, **Barbara (P<sub>6</sub>)** was not involved in organized religion but acknowledged that her faith “helps me get up every morning.” **Barbara** was a first-generation college student. Although she had considered another career option, she was guided toward the professoriate by her college advisers.

**Barbara** acknowledged that prior to her employment, she had “some” knowledge of the Jesuit mission and “took that mission to mean that I would get treated fairly.”

**Earnestine (P<sub>7</sub>)**, a tenured assistant professor who taught only undergraduate students, was actively involved in a Protestant denomination; she decided on the professoriate as a career option after she had already begun her Ph.D. program. **Earnestine** admitted that she was “not very familiar with the Jesuit mission or idea” before coming to the institution but said she thought, “Catholic institution – religious institution – Ignatian idea of service . . . it [the institution] can’t be that bad.”

**Ruth (P<sub>8</sub>)** was a tenured associate professor who taught only undergraduate students and was actively involved in a Protestant faith. **Ruth** was a first-generation college student who shared that, “by the time I enrolled in college . . . just stepping on the campus, I knew I was going to be a [specific discipline] professor.” Beyond the reference to social justice in the job advertisement, **Ruth** was unfamiliar with the Jesuit mission prior to applying for a position.

**Marshana (P<sub>9</sub>)** was a tenured associate professor who primarily instructed students at the undergraduate level. Although **Marshana** considered herself spiritual, she was not associated with a particular religious persuasion. **Marshana** was a first-generation college student who transitioned from a professional position to academia after she had an opportunity to teach and found that she “loved it!” **Marshana** knew little about the Jesuits before she was hired.

**Stella (P<sub>10</sub>)**, a tenure-/clinical-track assistant professor who only taught undergraduates, was enthusiastically involved in her Protestant-based denomination. **Stella** transitioned to teaching and ultimately to academia after a personally unfulfilling

professional career. When asked what she knew about Jesuits prior to applying for the job, **Stella** replied, “not a thing,” although she acknowledged knowing something about Catholicism from her church upbringing.

**Du’Juandolyn (P<sub>11</sub>)** was a tenure-/clinical-track assistant professor who mostly taught graduate students and acknowledged a non-traditional religious orientation.

**Du’Juandolyn** was a first-generation college student who initially “did not want to be an academician” but was cajoled by an adviser to consider the career path. **Du’Juandolyn** said she was “familiar with Jesuit education and the Jesuit principles of education from my experience at my graduate institution.” She added that the Jesuit pedagogy was “a good approach to education.”

A tenured associate professor who primarily taught undergraduate students, **Ora Mae (P<sub>12</sub>)** described herself as spiritual but not religious. **Ora Mae** was a first-generation college student who did not consider the professoriate until she began the search for a “late-life career change.” **Ora Mae** had been exposed to the Jesuit mission through her graduate coursework and was familiar with her present institution prior to her employment.

**Hazel (P<sub>13</sub>)** was a tenure-/clinical-track assistant professor who taught only graduate students. As a first-generation college student, she had never considered the professoriate until an instructor position “opened up my eyes to academia.” **Hazel** hoped to find “middle ground around social justice” at what she perceived as a “conservative” Catholic institution.

The 13 participants were a diverse group of women (see Table 5) whose average age was 48. The women were at various phases of the socialization process in the selected institutions and represented more than 88 years of service in Jesuit institutions, which breaks down to an average length of 6.7 years. The informants represented diversity in academic

rank and field of study including science (behavioral, social, and health sciences), education, and liberal arts. Twelve of the participants had terminal degrees and one was a doctoral student.

**Phase 3: Data Collection.** Phenomenological researchers ascribe meaning to the actions and interactions of individuals and groups (Bogdan & Bilken, 2007) from all “sides, angles, and perspectives” (Moustakas, 1994, p. 57) to create a complete picture of an observable fact or experience. The naturalistic approach of the study allowed this investigator to search for an understanding of how African American women perceive their socialization in Jesuit higher education, the meanings they ascribe to those perceptions, and their understandings of the contributions they are expected to make to perpetuate the Jesuit mission.

Qualitative questions focus on the meanings given, not the cause-and-effect (Bogdan & Bilken, 2007). The researcher is the instrument of data collection who will formulate, order, and ask the questions, and then observe as well as record the responses (Mertens, 1998). For this study, the investigator conducted a series of face-to-face interviews in June 2010 using semi-structured, open-ended questions in a relaxed, cooperative environment (Moustakas, 1994) of the participant’s choosing. The locations included seven faculty offices, one private residence, a public library meeting room, and a hotel suite. Each participant completed the Informed Consent Form (Appendix C) and the Confidential Demographic Profile (Appendix E) prior to the start of the interview. The interviews were audiotaped using two digital recorders and then were transcribed verbatim shortly after each interview for comprehensive analysis (Rubin & Rubin, 2005).



The Interview Protocol (Appendix D) included questions in eight categories derived from the researcher's concept map and associated with organizational as well as faculty socialization theories. This relationship and symmetry between the guiding research questions, the conceptual framework and the semi-structured interview questions are displayed on the crosswalk table included as Appendix N. The overarching categories for the semi-structured questions were as follows:

1. Formative – What factors led the faculty member to her current role?
2. Pre-Arrival – How did the faculty member come to the respective Jesuit institution?
3. Jesuit/Catholic Socialization/Culture – How the faculty member was initially oriented to the Jesuit mission and identity?
4. Adaptation – How the faculty member came to know her place in the department?
5. Teaching, Research, Service – How the faculty member perceived her tenured, tenure or clinical track experiences at her respective Jesuit institution?
6. Race Relations – How the faculty member described the racial climate of her respective Jesuit institution?
7. Support/Survival – How the faculty member endured and thrived in her role?
8. Continuance – How the faculty member envisioned her future in Jesuit higher education?

Although the researcher began with a set of predetermined questions (Appendix D), each interview was unique to allow for spontaneous dialogue (Arthur & Nazroo, 2003). The

semi-structured interviews permitted the participants to provide rich detailed and thick descriptions (Miles & Huberman, 1994, p. 10). Follow-up questions and probes were inserted at appropriate points in the interview to “obtain depth, detail, and subtlety, while clarifying answers that are vague or superficial” (Rubin & Rubin, 2005, p. 112). Further, the interview questions changed as more information was gleaned from the participants (Rubin & Rubin). For example, subsequent to the initial interviews, the researcher realized the need to ask questions related to the participant’s pre-hire 1) expectations about the Jesuit institution, and 2) salary negotiation. The researcher also took notes during the interviews in order to pace the conversations; refocus the participant, if distractions occurred; and guide follow-up questions and probes (Rubin & Rubin).

**Phase 4: Data Analysis and Interpretation.** Qualitative data analysis is a laborious process with rich-thick layers of data (Miles & Huberman, 1994). The phenomenological research mode is reflective, so data analysis occurred throughout the research process (Bogdan & Bilken, 2007; Mertens, 1998; Patton, 2002).

A professional transcriptionist was contracted to prepare verbatim transcripts of each interview session. The contractual agreement included a statement of confidentiality. An outline of the interview protocol was provided to assist the transcriptionist with coding the interview responses under the appropriate subject heading aligned with the Interview Protocol (see Appendix E). Digital recordings were delivered via the researcher’s secure, password-protected account shortly after each interview session. The transcriptionist was able to transcribe and return coded verbatim transcripts within two to three days of their receipt. The researcher then audited each transcript by simultaneously reading and listening to the digital recording of the interview, played at slow speed to capture every word, making

corrections to the transcript if needed and making preliminary notations about data in the margins.

Once audited, the interview transcripts were uploaded to NVIVO 8. Wickham and Woods (2005) reported that Computer Assisted Qualitative Data Analysis Software (CAQDAS) “presents opportunities for deeper and more detailed exploration of the data” (p. 689); therefore, such software, specifically NVIVO 8 was used to manage, organize, retrieve, code, and confirm data. The use of this software made the processes of coding, visualizing, and interpreting data less cumbersome (Edhlund, 2009).

Numerous methods exist for analyzing phenomenological data (Lavery, 2003). The process used in this study was a combination of several data-analysis protocols (Bloomberge & Volpe, 2008; Creswell, 2003; Guest & McLellan, 2003; Moustakas, 1994). The cluster analysis method was analogous to growing a large tree (Guest & McLellan). The base of the tree was the conceptual framework. The branches of the tree were the interview protocol, which was categorized into themes based on the conceptual framework and guiding research questions. These themes became the branches of the tree. The tree limbs represented the individual questions within each theme. The leaves were the coded responses to the question. New tree limbs emerged during the interview process (e.g. salary and expectations). The researcher was unaware going into the computer analysis what the leaves would look like. As the transcripts were read, new leaves were added to the tree limbs; interestingly, some limbs had offshoots with clusters of leaves, some leaves fell away and some limbs had to be pruned.

In growing the tree, the researcher followed Patton’s (2002) rule of thumb , “Do your very best with your full intellect to fairly represent the data and communicate what the data

reveal given the purpose of the study” (p. 432). Once the tree had a final form, meaning the researcher had gone as far as her knowledge of the software would take her, she moved away from NVIVO 8 by downloading the branches with the leaves into an excel spreadsheet for further analysis. This “winnowing process” (Bloomberg & Volpe, 2008; Creswell, 1998; Seidman, 1998) was used to reduce raw data into clusters of meaning (Creswell, p. 55).

Afterward, the researcher followed LeCompte’s (2000) suggestion to “compare and contrast” the items to:

the items to “look for things that are exactly alike, things that differ slightly . . . or things that either differ a great deal or negate one another . . . so that clear-cut distinctions can be made between different kinds of items. (p. 148)

The resulting taxonomies were used to create themes or patterns that “begin to resemble a coherent explanation or description of the . . . phenomenon under study” (LeCompte, 2000, p. 150). At this point, 48 patterns emerged from the database.

The final step was to create structures or themes from the patterns. The 48 patterns were reduced to the 15 themes detailed in Chapter 4 that provided “an overall description of the program or problem being studied” (LeCompte, 2000, p. 151)

Of significant note is the fact that the written, orderly description of the data analysis process does not relay the circuitous process that actually occurred. Over the course of several months, the researcher discovered, as Marshall and Rossman (1989) had already concluded, that “data analysis is the process of bringing order, structure, and meaning . . . . It is a messy, ambiguous, time-consuming, creative, and fascinating process. It does not proceed in a linear fashion; it is not neat” (p. 112).

### **Validity and Reliability**

Criteria for judging the worth of qualitative research include credibility, transferability, dependability, confirmability, and authenticity. These measures parallel internal and external validity, reliability, and objectivity found in quantitative studies (Mertens, 1998).

Member checking (face validity), according to Mertens (1998), is the “most important criteria [*sic*] in establishing credibility” (p. 182). To be credible, the results of the data analysis should be interpreted by the research participants as an accurate portrayal of their perceptions (LeCompte, 2000; Mertens). Triangulation offers validity for the accuracy of data obtained. Since the researcher utilized a professional transcription service, data analysis began with a comparison of the digital recording of the interviewee’s statements to the verbatim transcript to confirm accuracy and make corrections where necessary. Next, the audited written transcripts were mailed to each participant for review. Study participants were asked to validate the transcript by completing and returning the Interview Transcript Verification form (Appendix M). Finally, random transcripts were audited by an external reviewer to ensure accuracy of the transcription process (Huberman & Miles, 1998). In this case, the peer debriefing included an impartial doctoral colleague comparing random recordings to the transcribed documents.

### **Researcher as Instrument**

The qualitative researcher should “continually confront his or her own opinions and prejudices” and attempt to “seek out their [his or her] own subjective states” (Bogdan & Bilken, 2007, pp. 37-38). The investigator’s interest in diversity in higher education, particularly in religious institutions, viz., Jesuit/Catholic, stems from 10 years of socialization

at one Jesuit institution. The researcher is a non-Catholic, African American woman currently serving in a senior-level academic administrative position. Personal experiences, including casual conversations with faculty members and administrators-of-color at several Catholic and other predominantly-White church-based institutions about their lived experiences, informed her proposition about the relevancy of studying the topic.

As a student of educational leadership with a specific focus on the administration of higher education, the researcher developed an understanding of the leadership commitment necessary to achieve inclusionary excellence and the inherent challenge when such consideration is not given. As a researcher, she recognized that her familiarity could affect her perspective, so she committed to minimizing the risk by practicing the process of *epoche* (Moustakas, 1994). In doing so, she removed or at least became aware of her prejudices, viewpoints, and assumptions regarding the phenomenon under investigation.

Her goal was to investigate the phenomenon from a fresh and open standpoint without jumping to conclusions too quickly. This suspension of judgment is critical in phenomenological investigations and required the setting aside of personal beliefs in order to see the experience for itself (Moustakas, 1994, pp. 36-37). Further, the systematic processes followed to gather, analyze, and interpret data ensured fairness, honesty, and credibility.

#### **Chapter 4: Presentation and Analysis of Emergent Themes**

The author of this dissertation examined the socialization experiences of 13 African American women who served as faculty members in eight Jesuit universities classified by Carnegie (2009) as Large, Master's degree-granting institutions. Data for the study were collected through semi-structured interviews and responses to a Confidential Demographic Profile (See Appendix E).

The 13 participants shared two visible characteristics. They were all women who claimed African American/Black as their ethnic identity. Further, the cohort also shared the experience of serving as tenured or tenure/clinical-track faculty members in institutions with a common Jesuit history, tradition, and religious mission. However, though the subjects shared similarities of race, gender, and workplace saga, their lived experiences were not summarily universal. Therefore, the investigator in the current study explicated patterns that were common, pervasive, pertinent, or otherwise noteworthy about the participant's socialization experiences in the eight Jesuit institutions.

Following an extensive analysis of more than 1100 pages of transcribed data, 15 themes and three sub-themes “distinguishing those aspects of an experience that are invariant and essential, making the experiences show up as the kind it is—that is, as the typical ways in which a phenomena [*sic*] presents itself in experience” (Polkinghorne, 1989, p. 42) emerged. As represented in Table 8, these themes and sub-themes were in alignment with the overarching categories of the organizational socialization conceptual framework.

Table 8

*Presentation of Emergent Themes by Concept Category*

Concept Category	Theme
Anticipatory Socialization	<ul style="list-style-type: none"> <li>• Inspiration</li> <li>• Preparation</li> <li>• Channels</li> </ul>
Organizational Entry/Socialization	<ul style="list-style-type: none"> <li>• Harmony               <ul style="list-style-type: none"> <li>○ Compromise</li> </ul> </li> <li>• Induction</li> </ul>
Professional Socialization	<ul style="list-style-type: none"> <li>• Expectations</li> <li>• Responsibility</li> <li>• Receptivity               <ul style="list-style-type: none"> <li>○ Valuation</li> </ul> </li> <li>• Productivity</li> <li>• Assistance</li> </ul>
Individual Agency/Lived Experience	<ul style="list-style-type: none"> <li>• Incongruence</li> <li>• Isolation</li> <li>• Undercurrents               <ul style="list-style-type: none"> <li>○ Juxtaposition</li> </ul> </li> </ul>
Creative Individualism	<ul style="list-style-type: none"> <li>• Endurance</li> <li>• Withdrawal</li> </ul>

This chapter includes an elucidation of these themes and sub-themes including “thick descriptions” (Miles & Huberman, 1994, p. 10) reflecting the wide range of lived experiences each participant underwent in her respective Jesuit institution. The chapter closes with a summary of each thematic finding.

### **Inspiration**

The women in this study were compelled to pursue higher education by their parents. Most of the participants’ parents never matriculated beyond high school. Yet, these mothers and fathers somehow instilled in their daughters the importance of moving the next generation forward. For the progenitors, the understanding that their children would attend college was emphatic and non-negotiable, as was the case with **Stella** who said, “There was always an understanding in my family that you graduate from first grade to second grade,



from elementary school to high school, from high school to college. So there was never any question that I would attend college.” This expectation was ingrained in the young women’s psyche early on, as **Du’Juandolyn** shared, “I don’t know if I ever made a decision to pursue higher education. It [Going to college] was just kind of a given in the family that I grew up in.”

Further, these parents exposed their daughters to friends and other family members who either had or were pursuing advanced degrees. These role models affirmed the notion that higher education was important, especially for African American women.

My cousin was getting her master’s [degree] and planning on going for a Ph.D. She was very influential in terms of my even thinking about it [pursuing an advanced degree]. She would spend a lot of time talking to me about how important it was for us as Black women to have an education. She would always ask me, “What is your biggest dream? If you could be anything that you wanted, what would you be?” [Whatever my response was, she would say,] “Go for it [your dream].” (**Carina**)

### **Preparation**

Although the women in the study had been expected to attend college, most did not do so with the goal of becoming a college professor. As a matter of fact, most were still not on the professoriate trajectory even after they had earned advanced degrees. For example, one participant unwittingly earned her doctorate without making the connection to academe:

I made a couple of friends who kind of mentored me without realizing that's what they were doing. One of my friends said, “Let's go take a GRE [Graduate Record Examination]”; and I'm like, “Okay.” I didn't even know what a GRE was. . . . [Later], I realized that [taking the GRE] means I'm going to grad school. . . . [Later] I made another friend who said, “We're going to get our Ph.D.s.” And I'm like, “Okay.” I had no idea what that [getting a Ph.D.] meant . . . (**Annie**)

Although not specifically guided toward or interested in the professoriate, some participants, like **Lillian**, indicated that graduate-school experiences informed their future, although not initial, after-college career:

I really believe that [I was being prepared for a career in higher education] from the beginning of my master's program and onward. Many of my professors were talking [with me and fellow students] about what academics did on a daily basis. I received a research stipend in my master's school, so I had an idea [how to conduct academic research]. I was asked to go to the library and research certain things for some professors. So, I definitely knew what was expected. . . . On the Ph.D. level, my professors were very open on the politics involved [with a professoriate] as well as the "you need to know what's in the book, but you're going to also have to deal with certain types of academics . . . [So, you need to] make sure that you understand that your job is going to be more than that [teaching]." (**Lillian**)

Alternatively, other participants indicated that their graduate school programs offered either very limited preparation for the professoriate (e.g., teaching experience only) or none at all. **Hazel** lamented, "I don't think they [graduate school faculty] spend enough time really preparing you for what to expect [as a professor]." This lack of information made the transition to a career in higher education all the more difficult, as relayed by **Earnestine**, "I did not understand higher education at that level at all. It was not until I became an adjunct instructor that I began to understand."

Furthermore, during their collegiate years, the women saw very few African American faculty members to serve as role models for academia as a potential career path. Then again, for the three research contributors who attended a Historically Black College or University (HBCU) for undergraduate or graduate preparation, Black faculty members did serve as illustrators. As reflected below, this role modeling had a pronounced and significantly positive impact on the participants.

I feel like undergrad prepared me quite a bit to become a faculty member in terms of the HBCU experience [by allowing me to] see Black professors. I didn't have any Black professors at my graduate institution . . . [at least] not in my department. . . . Although I felt I had good relationships with my professors throughout graduate school, particularly my dissertation chair, I couldn't relate to what it would be like to be them [professors] because I knew [even] then that as a Black woman . . . I would have an entirely different set of experiences. (**Du'Juandolyn**)

## **Opportunity**

Despite earning advanced degrees in their respective fields, most of the participants joined the professoriate in their mid-to-late 30s when other work opportunities never materialized, ended abruptly, or were not rewarding. The vast majority of the informants in the study were not actively recruited for an academic position at their present institution, or for that matter, at any other university. For example, despite attending what she described as a “top-notch” graduate school, having some teaching experience, referred publications, and national research accolades, **Ruth** only had one interview. When asked if the job market were challenging for her she said:

It wasn't, only because I did manage to get an interview. Then, I got the job. But, this was the only interview I got. So, you know; it could have been challenging if I had gotten no interviews or if I hadn't gotten this job. (**Ruth**)

In fact, the majority of the contributors applied directly to the institutions they now serve. Some sent cold applications in response to job announcements they found in on-line or print format. For example, **Stella** said she “went on the web site of the Jesuit institution . . . they [the Jesuit institution] just happened to be hiring for a position that perfectly matched my experience and qualifications. It was divine order.” **Sharee** said it was “serendipitous” that she learned of an academic vacancy when her former agency and position were eradicated. Meanwhile, **Carina** was between jobs and happened to meet a former colleague who said, “So what are you doing these days. . . . We have an opening. You need to apply.”

Yet, despite the fact that they were not sought out for positions as academicians, all of the women were clear that they would not have been hired without the requisite amount of education and experience. Thus, from the vantage point of the participants, their membership

in an underrepresented racial group was a bonus to the institution. On this tip, **Lillian** elaborated:

I know that other people did apply for the position [I now hold], and they turned [the other] people down. So [the situation was not one where] . . . they would have [just] taken anybody. I feel like this [choosing me for the position] is a good fit. (**Lillian**)

### **Harmony**

None of the women in the study identified themselves as Catholic, although one had been reared in the faith until, as a teenager, she chose otherwise. Nonetheless, all of the women indicated that the Jesuit mission was, for the most part, congruent with their personal values and provided a primary or at least compelling reason for them to accept positions in the respective institutions. Most participants found harmony with aspects of the Jesuit mission (e.g., citizens of the world, God in all things, etc.). **Stella** said, “Being a citizen of the world, and caring about other people, and incorporating that into your daily walk is who I am . . . . I have not encountered anything directly [in the Jesuit mission] that is in conflict with my values.” Another participant said:

I think that there's a lot of compatibility in terms of what the actual mission states. I think of myself as a spiritual person. I see myself as a person dedicated to the notion of justice and fairness. I see myself as someone who champions the idea that education is important, not just narrowly defined education but broad-based education that allows a person to learn [to] value the various ways of knowing about the world. All of that [elements of the Jesuit mission] fits with my feeling about what this world is all about, which is kind of the spirituality [aspect]. (**Barbara**)

While the appeal of the Jesuit mission was strong, the social-justice tenet was especially alluring to the informants. One participant described her attraction to the position:

I was not interested in coming to this region of the country. . . . This was the only school in this area I applied to. . . . The wording of the ad [from this Jesuit institution] emphasizing social-justice issues [stood out to me]. [Social justice] is really close to my heart; and so I said [to myself], “You know, there’s something about this one [job vacancy advertisement] that just seems interesting.” (**Ruth**)

Remarkably, the social-justice tenet of the mission was so compelling for one participant that she purposefully accepted a significant pay cut to work for her current institution:

I am here because I believe in the mission and the vision and because I love to teach. I could make more money at a public university. I took a \$20,000 pay cut when I started here because I was committed to the mission. (**Mildred**)

Regardless of mission appeal, the majority of the faculty women expected being situated in a religious, specifically Jesuit, institution to be somehow different from what their experience either had in fact been or hypothetically could have been working in a public and/or non-Jesuit university. **Earnestine** thought the environment would be far removed from other non-religious places; “I thought it would be a more inviting environment because it's [the institution is] religiously-affiliated . . . . [I expected a Jesuit university to be] more welcoming and understanding.” **Stella** had a similar expectation;

I did not know how different it [the institutional culture] would be. But I was expecting it [the institutional environment] to be different . . . . My expectation was that it [the institutional culture] would be more student-centered . . . . That's [a student-centered environment is] what I was looking for, a place that cared about the student body.

When asked if her expectation were specifically associated with the Jesuit mission, not just any religious mission, **Barbara** responded, “Jesuit, yeah.” Meanwhile, **Lillian** said, “I think that the Jesuit mission maybe allows you to expect more [acceptance than you would at other religious institutions]. So even if it's [the institution is] not perfect, you know what you're trying to achieve.” Conversely, one participant understood that the spiritual environment could be contaminated by imperfect human beings:

Because I'm spiritual, I thought that being in a situation where spiritual values were being acknowledged would be something appealing to me. [Yet] I remained aware of human nature. I didn't expect it [the environment] to be perfect just because it was a

religious institution. I knew that there were still going to be individuals [who did not live up to the mission]. (**Ora Mae**)

Notably, congruency with most facets of the Jesuit mission does not imply that the women were in alignment with all elements of Catholicism since the greatest number of them disagreed with some traditions of the religion. A couple, including **Carina**, took issue with the Catholic hierarchy; “That Pope issue is a problem for me. And the priests, you know, going to confession.” Another added:

If we’re talking about the Jesuit tradition as I have been introduced to it here compared to the larger Catholic Church, if I were just focusing on what I have learned of the Jesuit mission, there wouldn’t be much difference [between Jesuit values and my personal values]. If we were talking about the larger Catholic Church, there would be a lot of differences. The Catholic hierarchy would not be something that I would really be interested in or embrace very much. But, in terms of just the focus on the Jesuit mission, that [focus] I have found to be very welcoming. (**Ruth**)

One informant reflected on the history of the Catholic Church to relay her perspective of the present-day realities at her institution:

I think in the grand scheme of things, and this [viewpoint] is not to disrespect the Catholic faith in any way; but if you examine history and what Catholicism has meant as a world religion . . . There is this very real history of [Catholics] being conquerors, taking away people’s privileges and rights, controlling people, not allowing them to practice their own faith and sort of this [history of] providing resources [to the marginalized] with a hand of faith that was always very sticky. (**Du’Juandolyn**)

Finally, another participant had umbrage with the Catholic Church leadership’s position on abortion as well as gay and lesbian rights:

[My issue is] not so much with the Jesuit mission per se; but with the way in which it [the Jesuit mission] is sometimes interpreted. I have trouble with it [some interpretations]. That’s [my viewpoint is] because of some of the overlap with Catholicism; well, the Catholic Church I guess is more accurate. For example, some of the tenets of the Catholic Church that have to do with issues surrounding abortions, gay and lesbian rights, and that sort of thing. (**Barbara**)

Nonetheless, the participants were willing to set aside differences and enter these institutions with the expectation that they would be welcome regardless of their faith.

**Compromise.** None of the women in this study was aware that a salary differential was paid to them, based on their race, to influence their decision to accept the position. Given the participants' complete lack of knowledge that they received an override and the fact that several women were aware that they had been compensated less than equally qualified peers had been, the likelihood of a salary differential being paid to any of the subjects is highly improbable. As a matter of fact, several participants knew that the offer they received was purposefully less than the salary offered to either an equally or less qualified White woman, a White man, or an African American man. For example, **Mildred** reported, "They [a White female] started before I did; but they [the White female] started with the same level of credentials and certification and experience, and started significantly higher within the pay range than I did." This outcome followed her unsuccessful attempt to negotiate her starting salary:

Oh, I was told that, there is no [such thing as salary] negotiation [at this institution]. Frankly, I did my homework. . . . I was able to access some general information to make sure that, in fact, it [the salary offer I received] was accurate information before I made a decision. [The offered salary] was, in fact, accurate information in terms of what the range was. But I later found out [that] although that [the salary range] was true, [and] I wasn't necessarily being low-balled out of the range; [however], I was being low-balled within the range. (**Mildred**)

Moreover, in one participant's case the dean who felt that the interviewee deserved a lower salary overruled the department chair's recommended remuneration:

The chair said, "This is what you need to ask for. . . based on your training, your teaching load, your teaching experience, this [specific salary] is where you need to [be] . . . what you need to ask for" [Another colleague] added, "You should be at this [specific pay group] and this [specific] stage." . . . [But] the dean said, "No, you are at here." I came back to the chair and said, "Maybe I misunderstood you." He [The chair] said, "No, you didn't." He [The chair] even sent a letter to the dean and asked him why [the recommended salary was not offered]. (**Annie**)

**Annie** later learned from an African American male colleague that even though he had fewer

years of experience than she did he had been offered the exact dollar amount she had unsuccessfully attempted to negotiate.

Ultimately, only a couple of participants reported satisfactory salary discussions, including **Carina** who said she refused to accept any salary that caused her to question her own perceived self-worth.

They [Administrative officials] were offering me a salary, and I told them [the administrators] I wouldn't take it [the salary the administrators offered]; and then I told them [the administrators] what [salary] I would take and they gave it [my salary demand] to me."

### **Induction**

The majority of the participants understood that as faculty members in a Jesuit institution, they would be responsible for supporting the Jesuit/Catholic mission and for perpetuating the positive identity of their respective institution. Further, they expected this responsibility to be delineated during the initial orientation experience. A few participants reflected on their introduction to mission in affirmative ways. For instance, **Marshana** noted, "I think it would be fair to say that I went in not knowing a lot; but I felt like I really learned quite a bit." **Stella** resonated with this sentiment, "I knew a lot about Catholicism; but I knew nothing about Jesuits. Therefore, it [the orientation] was extremely informative. It [The orientation] was a good opportunity."

Yet for a couple of individuals, the induction had been viewed with trepidation because the sessions felt to them like an indoctrination or enculturation to Catholicism. One person recalled expressing her concerns about the information being presented:

At some point I said [to the orientation leaders], ". . . I'm concerned because I'm not Catholic, and it seems like this [orientation] is heavily Catholic and [about] becoming Catholic." . . . "If you need people to be Catholic or have that kind of identity based on some of the stuff that had been said then you have to tell people that [you expect them to become Catholic] up front before you hire them." (**Annie**)



Regardless of induction practice, the understanding of how the perpetuation of the Jesuit mission was to be actualized varied by participant. Some, like **Carina**, maintained “. . . it [the mission] should be incorporated into the curriculum and integrated into the objectives in my courses.” Other interviewees thought their role in perpetuating the Jesuit/Catholic mission included being involved in mission-related campus activities, exploring issues of social justice, incorporating service learning in their courses, and reducing students’ preconceived biases. One informant explained how she does her part to communicate the mission to students:

I think that it's [the expectation of faculty to perpetuate the mission is] threading it [the mission] throughout the [specific discipline] curriculum or at least the courses as I design them. So I see it [the mission] as an opportunity [to engage students]. . . . I use it [the mission] as an opportunity to break down some of the [student’s] stereotypes and prejudices and really reinforce the mission of Jesuits . . . that you are supposed to be a servant-leader and be in service to other people. . . . I try to incorporate it [the mission] throughout the syllabus and [in] the types of assignments that we have or at least in the classroom discussions. (**Mildred**)

Alternatively, a of couple of the research participants felt that their very identity and presence on the campus as persons-of-color represented the living portrayal of the Jesuit mission. By way of example, **Barbara** said:

I see my role in supporting that [mission] as being part of the support mechanism for students-of-color who come into the institution. Because if they [institutional leaders] are saying that it's [the university is] supposed to be providing a student with an education suited to that student, part of that [experience] has to be [involvement with] a good role model. You can't do that [provide a well-rounded education] if you bring them [the students] into an environment where they don't see anyone who looks like them. (**Barbara**)

Finally, for a few participants, the role they were expected to play in perpetuating the Jesuit mission was either nebulous or more philosophical than pragmatic. One of those viewpoints was expressed thusly:

My role is whatever way I choose personally to define it. Nothing has been outlined that there is an expectation that you [a faculty member] must do [to perpetuate the mission] or anything like that. They [the institutional leaders] simply make sure that you've been exposed to what it [the mission] is, and then you choose to be as involved individually as you want. **(Stella)**

In terms of preparedness to share the mission with others, the overwhelming majority of the informants were comfortable discussing the mission with students; therefore, most found opportunities to incorporate the mission in classroom exchanges. **Barbara** articulated, "The mission is an important part of the identity of the college and the reason why I'm here so I make a big deal." Faith Ford added, "In every course that I teach, I make [sure] that . . . if nothing else I run that [Jesuit mission] theme of how ought we to live [throughout the curriculum]." Another described her level of comfort in communicating the mission thusly:

I'm comfortable doing that [articulating the mission]. And I am always inclusive and let them [the students] know that there's not an expectation that they share the same values or belief system; but it [the Jesuit mission] is the foundation of the university, and it [the mission] is an important part of the work that we do. **(Mildred)**

On the contrary, the women reported that student receptivity to the incorporation of mission-focused discussions in the classroom was mixed. Some students rejected what they perceived as an infusion of religion into their courses while other students expected even more mission-related assignments:

[The assignment] . . . was intended to use some of those aspects of Catholic social teaching to apply to some of what we were studying. However, [the students' response to the assignment] was very mixed. Some of the students really appreciated that [the incorporation of the aspects of Catholic social teaching]; but there were others who were very uncomfortable, because they did not want anything that had any aspect of spirituality or I should say Christian spirituality to be addressed. **(Ruth)**

### **Expectations**

All the informants said that learning the culture and tradition of their respective departments was mostly achieved through informal or accidental orientation instead of

formal induction. For example, when asked how she became aware of the departmental rules and norms, **Du'Juandolyn** retorted, "Holy cannoli! How did I come to understand the inner workings of my department? I don't think I still understand them quite frankly . . . . It [The orientation] was very informal, very lackadaisical." While **Ora Mae** said that her understanding came, "mostly through trial and error." Similarly, **Carina** said she learned the culture, "when I got called into the academic dean's office and told I wasn't following protocol."

Since formal orientations were lacking, the participants were left to figure out the departmental culture on their own. To orient themselves to the organizational norms, the women had to be proactive and adept at reading between the lines, monitoring conversations and observing behavior:

The formal ways [of learning the departmental culture] are primarily communications through the dean's office. . . . The informal ways are probably more significant. [A difference exists between] the way that [the leaders say] you're expected to do things and then [reality strikes when] you begin to see the way that things are [actually] done and the side conversations about what other faculty are and are not going to do and are willing or unwilling to do. I think that [colleague interaction] plays a significant role [in learning the culture]. . . . You learn a lot more about what's really happening [in the department] after the meetings. (**Mildred**)

Likewise, **Hazel** was left to fend for herself, often catching colleagues in the hallways to learn what was happening:

[I learned by] observation . . . sitting in meetings! . . . I try to listen more than I speak because I'm trying to pick up on things as much as I possibly can. It [Learning the culture] was more about my going to them. I have to go to them about things . . . . [My office is in a different location so I know] I'm not getting the informal stuff . . . just being in the hallway, blah, blah, blah, type of thing. I have to go physically . . . there (to where my colleagues are) and hope to run into somebody. (**Hazel**)

Distressingly, the majority of the contributors also indicated that the tenure process in their respective departments was also ill defined. **Earnestine** said, "The tenure process was

not [lucid]. They [Departmental leaders] were not very good in articulating [tenure requirements] . . . . The year before I was going up [for tenure], they [departmental leaders] asked, “Did you read the faculty handbook?” Another added:

The thing that was most unclear was exactly what was required for tenure. . . . That [Vague tenure expectations] was a bit frustrating. . . [Actually], the closer I got to tenure, the more clear information I got about what was expected . . . . [For example] as late as having the letter written from the department to recommend me for tenure, I was informed that, “It’s customary to have such-and-such a number of publications at this point.” . . . A year before that . . . the senior faculty wrote a letter saying, “She [study participant] should get two or three more publications by the time of tenure.” Well, that was only a one-year advance [notice]. [Everyone knows] you can’t get two [publications in one year]. (**Ruth**)

**Mentoring:** A great majority of the informants indicated on the Confidential Demographic Profile (see Appendix E) that their respective departments have a formal mentoring program to assist their understanding of how to be an effective faculty member. However, based on the interview feedback, the level of interaction and guidance these faculty members received from their formal guides varied. Some felt their mentors had guided them sufficiently and/or appropriately. For example, **Annie** said of her mentor, “When I was getting ready to do my first evaluation as tenure track, she sent me all of hers [documentation] to show me what she had done, which was very, very helpful.” Similarly, **Lillian** said, “I was assigned a mentor from my faculty within the department. That person really was friendly in terms of communicating everything; or if I had questions, [she] was there to answer them.” In the same way **Stella** offered, “My mentor has made that [conducting research] easier [for me] and my other colleague as well because we are working collectively, and so it [the collaboration] makes it [our investigation] easier because we do things together.” Meanwhile, another participant said:

She's [My mentor is] writing a formal evaluation of me for me to put in my portfolio. She [My mentor] instructs me; like when I was having issues around getting my research money, [she told me] kind of how to make that happen. (**Du'Juandolyn**)

Finally, several participants described mentoring experiences that left something to be desired. By way of example, **Ora Mae** said she had an "unofficial mentor" who "gave me some advice a few times [as he was] walking past me". Meanwhile, according to **Hazel**, the mistaken perception existed that she did not need to be mentored:

There's a part of me that thinks . . . that sometimes they [the departmental leaders] think that maybe I don't need the mentoring . . . that's my sense sometimes . . . that maybe they [the departmental leaders] don't think that I need as much help . . . as some people do. (**Hazel**)

### **Responsibility**

Based on the responses to the Confidential Demographic Profile (see Appendix E), the great majority of the study contributors provided about the same or even less formal service than their active departmental colleagues did. In fact, only three interviewees indicated that they provided more service than did their colleagues.

The rationale for the level of service varied among informants. Departmental politics impeded the involvement of some faculty women like **Carina** who actually would have preferred to be engaged in more service opportunities. She said, "I think I have less [service than my colleagues]. . . . For that [service], people are picked . . . . I think that favoritism plays a part [in who is selected for prime service appointments]." **Annie** echoed, "There are only certain committees that are available [to serve on]. If somebody likes you, [then] you could be on there [a committee] for life. Another research subject was similarly inhibited:

If it's a university committee commitment as opposed to just a community-at-large commitment, I think that I'm probably assigned more than my colleagues are for a couple of reasons. . . . There are privileges extended to some [in my department] and not to others. Unfortunately, those [privileges] tend to be, in my opinion, racially motivated. But then in other cases, I think that it [assignments to committees] also is

a competency-level issue so that, sometimes I'm selected because I will be competent in that area and have something to add and that's really the reason. And then sometimes it's just because, "Well, we [the departmental leadership] can just give you one more committee to do." (**Mildred**)

Incidentally, genuine interest in the success of new faculty members prompted the leaders of one department to prohibit faculty-service activities during the initial year at the institution:

In the first year, they [department chairs/heads] tell you not to do any service at all. They don't want you serving outside [the department] . . . They want you to get acclimated [to the department]. Then in the second year, they certainly want you to pick up some service [specifically though] . . . within the department. (**Stella**)

Of worthwhile note, since a strong majority of the women in the study provided informal "service" to students-of-color, especially African American students, who tended to gravitate toward them for guidance and moral support, the lack of formal service assignments did not preclude them from an extraordinary level of giving of their time, talent, and abilities. **Lillian** shared that, "Students-of-color have told their fellow friends [about me therefore] I've gotten hand-me-down advisees." Willingly offering of themselves to students, especially students-of-color, was intrinsic as **Lillian** added, "I feel like I spend more time than other faculty might [advising students-of-color]. Meanwhile, **Ora Mae** was purposefully available:

[I provide hours of service to] students-of-color here in my office. Students-of-color [from] across campus who aren't my majors stop me to talk or send me emails if something happens to them. They [Students-of-color] see me at evening events I often am the only faculty there [at the event]. (**Ora Mae**)

This level of commitment and dedication to students was echoed repeatedly and affirmed by the fact that the most rewarding aspect of the job for the majority of the research participants was student-based (e.g., serving students and teaching). **Hazel** expressed the intrinsic reward she feels for providing service to others:

[The most rewarding part of the job is] probably the part that you don't really get much points for, which is the service. I just feel like being in the position to influence people's lives through teaching . . . . It's [Teaching is] what I love most . . . . I love doing stuff for other people on campus. I feel like I've been blessed with this position to be able to give back to folk. That's why I do it [work as an educator] more than anything else. (**Hazel**)

**Barbara's** response, "working with the students" was reverberated by **Marshana's**, "the success of the students," and **Stella's**, "It's [The most rewarding part of the job is] the students, and even more so the students who come back after they've had me and seek me out." Without doubt, **Earnestine's** passion was the instructional setting: "Oh, the teaching. I love to teach. I do like teaching." **Ruth** was excited by students' learning to think critically, analyze, and synthesize - not just memorize the materials:

I guess I just . . . I love being involved in discussions with the students . . . where I can see them working through the material and coming to new realizations. . . . [I like to see] that they're [the students are] not just kind of passively absorbing material but that they're really learning and coming to a point where they want to challenge some of the things that they see [in the world] that are not so fair or just . . . . That's [Seeing students develop is] very, very rewarding. (**Ruth**)

Some of the women specifically expressed satisfaction with the function they play as role models for students-of-color on their respective campuses. **Annie** related her current role in the lives of students to her personal experience as a student and the enormous pride she felt when she saw Black academicians:

[I love] just being with the students, specifically the students-of-color. I don't want to sound that way [as if I prefer working with Black students]; but I just know, for me [when I was a student] how important that [having Black faculty as role models] was. When I think [of my presence] in the classroom, I think [about] what I'm assuming my role is to them [students-of-color in my classes] and what I [may] represent to them . . . . So I think for me that's [being a role model is] the most rewarding part. (**Annie**)

## Receptivity

Student receptivity toward the study participants, especially students from White and/or well-to-do backgrounds varied. Most interviewees had dealt with at least some students who were tentative, condescending, disrespectful, negative, or even hostile. By way of illustration, the experience of **Hazel** is offered:

One particular class was just hostile. I felt like it was so hostile and so much resistance that you could just feel it in the air. . . . A colleague did midterm assessment of my teaching [in that class] said, “a little group of them [students] were saying, “she’s angry, she acts like this book [about diversity] is the bible.”

More than a few interviewees reflected that students from privileged backgrounds were sometimes less receptive to them as faculty members. Consider **Mildred** who said, “I would say that for the most part, it's [student reaction to my teaching is] split. I think that students who have quite a bit, who have had a lot of entitlement and privilege, struggle the most [with me as a faculty member]” or **Sharee** who posited, “There’s a quality of entitlement that students seem to have across-the-board that I think is more generational. I wouldn’t be surprised if that gets expressed more with me on occasion than with other people.”

Others attributed the issue to race as **Barbara** who surmised, “Students who are not-of-color sometimes are not so respectful. For example, I've had to correct students, the majority of whom decided that they can call me by my first name.” Another associate described the receptivity of some White students thusly:

Some White students have made that connection with me but very few. In fact, quite a few students who [are] . . . no longer in my class, particularly the [advanced graduate] students whom I had in my first semester here, they don’t speak to me. . . . I’m a piece of furniture as far as they’re [my former students are] concerned.  
**(Du’Juandolyn)**



Whereas **Ora Mae** attributed her challenges to double jeopardy of race and gender by saying, “I don't think that the challenges that I face in the classroom a Black male would face just because he's a male. I think people are more hesitant to confront a male.”

Condescendingly, a majority of African American women faculty members had dealt with situations where their grading integrity was challenged primarily, they felt, because of their race. Moreover, several informants described situations where the challenge or concern about the faculty member's grading process was presented to someone other than the course instructor herself. By way of example, a colleague said:

I was questioned [by my department director] about what grade I had given students. Certain students questioned my grading technique or ability to discern who [had] worked. . . . [However] they [the students] didn't want to come to my office [to challenge the grade] . . . the immediate response . . . [instead] was to go [straight] to the director. (**Lillian**)

More than a few research participants described at least one situation in which their academic credentials were overtly and/or covertly challenged by students:

I know that the dean has been questioned [by students] before about what are my qualifications. And she had to say [to the students], “Well, in fact, not only is she qualified; she's probably more qualified than a host of other people, so, what part are you challenging? She's certified in this; she's done this; she's presented here; what part are you challenging [in] her qualifications?” For which they [the students] didn't have grounds [to challenge my credentials], except that they're not expecting a Black teacher. (**Mildred**)

In some cases, the student challenging the faculty member's credentials was not astute enough to recognize that the professor understood what s/he was doing:

She [The White female student] had to come in [to my office to] ask me about my degree; where I went [to school], and what's the difference between a Ph.D. and an Ed.D. [She informed me that] her husband has a Ph.D., and he had said things about people in the past who had [an] Ed.D. To me it [her interrogation] was hilarious, because she was so obvious. . . . She didn't believe that I was qualified to be there [at the institution as a faculty member]. She was challenging my credentials! . . . and it [her challenge] was just hilarious. I'm sure she thought that she was not being so obvious. [Nonetheless] I was [thinking to myself], “You're completely obvious. You

think I haven't dealt with this [situation] before in [my] life. Give me a break."  
**(Hazel)**

**Valuation.** The students' evaluation of the informants' instructional effectiveness also varied greatly. Fewer than half reported that student evaluations were typically good or at least not too bad. For example, **Annie** articulated, "They [Evaluations] typically are pretty good." Meanwhile, some participants, including **Barbara** and **Carina**, described a mixed bag of responses whereby students either really love them, or really hate them.

Notwithstanding the mixed-bag responses, most of the participants also vividly recalled times when they received evaluations that were inappropriate or personal. To illustrate, **Annie** described a time when one student attempted to incite others in the class to rate her negatively. "I wasn't in the classroom when they were completing the evaluation, but one of the students-of- color told me later that this particular individual [White student] said [to her classmates], "Let's all rank her poorly." Others described student evaluations that included comments suggesting they were unfit to work for their respective institutions:

They [The student evaluations] are anonymous; and so students feel like it's a free-for-all. I've had three comments that still stand out to me. I think [the statements] were completely ridiculous and unnecessary. . . . One of them said that I was incompetent and that I was a poor reflection on the quality of education at [name removed]. Another one [comment] was related to incompetence . . . and [how] unfit [I was] to teach the class. Another one [student] said that I stare at my students inappropriately and I shouldn't look at students so intensely. [These are] things [comments] that have nothing [to do with teaching]. They [the evaluations] were assaults . . . [the feedback on the evaluations from students] was very personal.  
**(Du' Juandolyn)**

One informant described some student evaluations of her teaching as something akin to hate mail:

As a professor and the teacher in the room, there is vulnerability because it [student evaluations] is sort of like [receiving] hate mail. [When] you have two or three people who have made [hostile comments], it wouldn't matter if ninety-seven [students] said something great and positive. [When] two or three [students] who can

express something so strongly negative to you, you [then] feel a hatred exists and you're in the room and you don't know which one of those people it is [who feels so negatively about you]. (**Ora Mae**)

Two research participants reached a point where they chose to disregard student evaluations. **Carina** said bluntly, "I actually stopped reading mine." While **Marshana** said, "I haven't received a lot of them [student evaluations] lately because I [don't] push. I don't push the evaluation as much as I probably should."

### **Productivity**

In terms of research productivity, seven of the interviewees had met their institutional research/scholarship requirements to obtain tenure. The other six research affiliates, including the clinical-track faculty member, were progressing satisfactorily toward establishing and/or maintaining a research agenda:

I have two writing projects I'm working on now with her [a colleague with similar research interests]. We're cleaning up manuscripts for submission for a major contribution to a flagship journal in our field. I've published in a major handbook for my discipline since I've been here, and I have four major projects at different stages. (**Du'Juandolyn**)

**Mildred** had developed a strategy for managing the multiple demands, "I think that I'm very productive, but I have to be very organized and systematic about [how] I allocate time." Meanwhile, **Hazel** and an African American male colleague became accountability partners for each other since both were similarly situated.

In terms of joint research involving institutional and/or departmental colleagues with similar interests, a majority of the contributors had been invited to conduct joint projects and/or share information. Indeed, for some who had not been asked to collaborate on research, the lack of invitation was predictable. For example, **Ruth** said, "I haven't [had an invitation to collaborate from my colleagues], but we have such different areas that it

[collaborative research] wouldn't really make sense. Because it's such a small department, we have very different areas of specialization."

Conversely, **Barbara** wondered whether the omission was indeed a slight. "We have different research interests; [which] I guess would account for a lot of it [not being invited to conduct interdisciplinary research]. I guess the other part would be [that] nobody ever asked me yet." **Mildred** was clear that her department colleagues enjoyed working with her, however those same associates were not compelled to include her in the research project:

They're [My colleagues are] so worried about their names being on the top of something or even if it's not their name, [making sure that it is] not your name. I find that you will talk to people and say, "Oh, well, we should really do a study on this [idea]." The next thing you know, if there were four of you talking about it [the idea], three of them are doing the study; and no one has invited you [even though] you were part of the original generation of the idea. (**Mildred**)

### **Assistance**

The respondents in the study revealed their general level of satisfaction with the level of departmental support provided for their personal career advancement on the Confidential Demographic Profile (see Appendix E). Remarkably, only five of the participants reported that they were either very or mostly satisfied that they receive adequate unit-wide support for their professional growth [see Table 9]. Of those five respondents, only one was a tenured faculty member. The bulk of responses revealed a classic need for improvement in providing faculty support.

Table 9

*Satisfaction with Support for Career Advancement*

Degree of Satisfaction	# of Participants	% of Participants
Very Satisfied	1	7.7
Mostly Satisfied	4	30.8
Somewhat Satisfied	3	23.0
Not Satisfied	4	30.8
No Response	1	7.7
Total	14	100.0

*Source:* Confidential Demographic Profile

The support provided by chairs included offering extraordinary resources, directing students with concerns about faculty instructional performance or grades through the appropriate grievance procedures, and acknowledging of race as a possible motivator for negative evaluations:

In my early couple of years, when I was struggling with the teaching evaluations and adjusting to the culture the dean at that time was supportive [of me]. He said, “Whatever we need to do [to support you, we will]. [You can] go to workshops . . . we’ll send you; we’ll pay for it. [We will support you in] anything that you need to do.” He just encouraged me and said, “You know, it’s [improving your evaluations is] very doable.” He [told me he had] seen other people do it [improve teaching evaluations], and he thought it [my evaluations] would be fine. **(Ruth)**

Notwithstanding, some chairs/department heads were less than supportive of the study informants. In the case of one participant, the lack of support was associated with a change in leadership.

When it [negative classroom evaluations] first started happening, the chair of the department and I did sit down and talk about it [the negative evaluations]. I explained to her at the time what I was doing in that classroom and why I was taking the approach that I took. She was fine with it [my instructional approach]. When the leadership changed, then it [the response from the new chair about the negative evaluations I had received] became extremely dismissive. “Well, if the rigor isn’t there, then maybe you shouldn’t be teaching the course!” **(Barbara)**

For another participant, the chair's support shifted, over time, from supportive to a viewpoint that focused on the faculty member's age and gender, but not race, as the factors influencing her negative instructional evaluation:

The first time [I received negative evaluations] it [the chair's response] was very [supportive] and kind of dismissive. She said, "Well, you know, all professors struggle in their first year and [I] think that your evaluations are not terribly different from other professors' evaluations in their first year." It wasn't until this [most recent academic] year that [the chair stated], "Your age and the fact that you're a woman might be impacting your evaluations." No mention of race [was offered]. After I raised it [race as a possible factor], then it [race] was added to the equation. Other than that [my introducing race as a factor], it [the chair's response] was just, "You're really young; and you're a woman and so we just wonder how that [your age and gender] might be impacting students level of respect in [your] classes. Hopefully, as you are here longer, a lot of that [disrespect] will diminish." **(Du'Juandolyn)**

### **Incongruence**

Although the social-justice tenets of the Jesuit mission were appealing to most of the participants, several had different viewpoints about the connotation of social justice and about the actions necessary to support or operationalize such a mission. One interviewee saw a significant disconnect between the social-justice mission of the institution and her day-to-day experiences as a faculty member:

There's some disconnect there [in the expression of social justice]. I find it difficult to wrap my brain around the notion that an institution can talk about social-justice issues and do things like immersion trips . . . a beautiful example of social justice. But then right here on campus, you can have situations where professors are treated badly because of who we are. **(Barbara)**

Another expressed concern that a sufficient degree of background and training for faculty members to facilitate service-learning projects related to the social-justice mission may be missing:

I think the preparation for faculty to be able to do that [service-learning] work well and in a culturally appropriate [and] community-congruent way takes a lot of time. That's not to "pooh-pooh" the work of the university; I just think that [service learning] is really challenging work, especially for folks who aren't trained in social

sciences [but] want to pull in this aspect of service learning to their work. I think sometimes they [faculty members who incorporate service learning] are sending students out; and, on the surface, it [the service-learning project] looks as though they are doing good work. But in a lot of ways stereotypes are being reinforced by their [the students'] experiences, and being reinforced by the professors' discussions in class around some of these issues. I don't think it's [reinforcing stereotypes is] intentionally [done]. I think it [reinforcing stereotypes] is because there isn't the proper training that comes along with engaging in service learning. **(Du'Juandolyn)**

Nevertheless, most of the research participants were frustrated by the lack of focus on the societal injustices that create the conditions making social-justice work necessary. A couple of the women said the focus on alleviating the problems that cause social inequities was missing. **Marshana** posited, "I sometimes don't see the focus being on the injustice. It's [The focus is] on the social justice, but not social injustice. I'm not sure how you can talk about social justice without focusing on the injustices and advocating . . ." Meanwhile, another participant described her viewpoint:

I come very much from an oppression framework where we're talking about social injustices and things. However, for the [Jesuits], [social justice is] [only about] helping the poor. They're [the Jesuits are] pretty much about going to soup kitchens and feeding people, but not really talking about how the people got poor . . . [The Jesuits aren't asking] how [is it that] we have this [inequality] . . . [why do] we have poverty . . . They [Jesuits] have this thing about men and women for others [meaning] that you're supposed to serve people who are less fortunate than you are. I don't believe that they [Jesuits] want to have conversations about how that [poverty] occurs; and how we people with privilege are involved in that [manifestation of poverty] and what our role and responsibilities are in trying to eradicate poverty. . . . I think that they're [Jesuits] still like, "Let's serve the poor; let's make sure people have their basic needs met." **(Hazel)**

Along the same lines, according to most of the respondents, the Jesuit mission was not readily apparent in the day-to-day activities at the institutions. In fact, a strong majority of the interviewees indicated on the Confidential Demographic Profile (see Appendix E) that the Jesuit mission at their respective institutions was either somewhat evident or not evident at all (see Table 10). Incidentally, the three participants who responded that the mission was

very much evident or mostly evident were tenure-track faculty with fewer than five years at their present institution, while the individual who felt the mission was not at all evident in day-to-day decisions was tenured with more than 10 years of employment at her Jesuit university.

Table 10

*Transparency of Mission in Day-to-Day Experience*

Category	# of Participants	% of Participants
Very Much Evident	1	7.7
Mostly Evident	2	15.4
Somewhat Evident	9	69.2
Not Evident	1	7.7
Total	13	100.0

Source: Confidential Demographic Profile

For **Barbara**, the disconnect in her day-to-day experience was that “the mission suggests that there should be a certain amount of equity or fairness in the way in which individuals get treated . . . but the truth of the matter is that that's not always the case.”

**Marshana** went further by saying:

I may be missing it [the day-to-day portrayal of mission]. But I don't think I ever see it [the mission] in terms of day-to-day. . . . [I don't see] interest in faculty and the faculty experience and students' experience and what decisions academically ought to be made that tie directly to what we believe the mission to be.

**Sharee** described her perspective of the inconsistent manner in which decisions are made by positing:

I can say that I've been involved in situations or seen situations where clearly people have articulated [the mission] and then, by my observation, the decisions that have been made are consistent with the mission. But, I can also say that there have been times when I've seen decisions made; and I'm thinking [to myself] ‘What's that [decision] got to do with the mission. (**Sharee**)

Meanwhile, some participants felt that their respective institutions were not as supportive of the surrounding neighborhoods as the mission would seem to dictate. **Mildred**



described her perspective, “I struggle with the [articulated] mission and vision . . . and the ways that I don’t see [the mission] [lived out] in support of the immediate community and the people who come from that community.” **Stella** offered an analogous viewpoint:

[The mission] is probably not as transparent as I would like it [the mission] to be. . . . [In terms of the] service to others [value], [apparently] who the others are [is important in determining who to serve]. [For example], we’re in the middle of [name-removed] Public Schools. [From my perspective] somebody [at this institution] needs to be doing something for [name-removed] Public Schools . . . . We are not as involved as I would like us to be on those kinds of levels. (**Stella**)

Finally, **Annie** described the distinction between the articulated vision and her lived experience. “[When] I think [of] the mission . . . I’m very comfortable . . . I agree with the mission. Whether we are doing it [the mission] or not, that’s a completely different question. That’s not what you asked me.”

The contradictions between the articulated and lived mission were troubling to the participants. For example, **Mildred** expressed concern that the mission was being eroded at her university:

In some ways, I feel that we’ve become too tolerant [at my institution]. The [Jesuit] mission is very open to multiple types of religious and personal beliefs; but I think that we’ve gone on the other extreme to where we now have a lot of faculty who are in some ways, to me, anti-mission . . . . Their personal standards or values are very [much in] contrast to what the university’s mission and vision are.

### **Isolation**

Most of the research contributors were the sole African American faculty member in their respective departments and more than a few were also the only person-of-color (see Table 11).

Table 11

*Participant's Solo Status in Units*

Category	# of Participants	% of Participants
Solo Faculty-of-Color	6	46
Solo African American Faculty	8	62

*Source:* Confidential Demographic Profile

A strong majority of the research interviewees indicated on the Confidential Demographic Profile (see Appendix E) that they were not satisfied with their institutional leaders' interest in achieving faculty diversity (see Table 13). The remaining women responded that they were only somewhat satisfied; meaning that none of the women were very satisfied or mostly satisfied with their institutional leaders' commitment to increasing faculty diversity.

Table 12

*Satisfaction with Leaders' Motivation to Increase Diversity*

Category	# of Participants	% of Participants
Degree of Satisfaction		
Very Satisfied	0	0
Mostly Satisfied	0	0
Somewhat Satisfied	4	30.8
Not Satisfied	9	69.2
Total	13	100.0

*Source:* Confidential Demographic Profile

For some, like **Mildred**, this situation translated to a need to be self-protective, "As an African American faculty [member], you always have to have your guard up. Someone's always waiting in the wing to discredit you, your intelligence, and your actions, or whatever! They are always right there waiting to say, 'See, see, see; she's not competent!'" Meanwhile, **Du'Juandolyn's** colleagues afforded her the opportunity to be both hypervisible, by boasting

about her and her research to those outside the unit; and invisible by ignoring her within the department:

Our department gets a pat on the back for having the most faculty-of-color in the university. More recently, someone [a departmental colleague] was talking about my research to someone else in another part of the university. [My departmental colleague] was singing my praises, but he doesn't really know what I do. . . . I think he knows what I do; but he's not really engaged in the critical discourse of all my research. It's kind of funny that he [my departmental colleague] mentioned me and was singing my praises. . . . I just thought it [the complimentary episode] was weird. **(Du'Juandolyn)**

Of significant note were the six participants who expressed dismay at the brick wall they had encountered during interactions with White women. **Earnestine** was so exasperated by her experiences that all she could say initially was, "White women, White women, Women!" After a pause, **Earnestine** went on to share, "I thought White women would be more open, more welcoming, more inviting and I did not find that. I was very disappointed." **Mildred** relayed an analogous sentiment. "Unfortunately, there are very strong good ol' girl networks within the profession of [discipline] . . . who have established the glass ceiling [to keep out people of color]"

Further, written plans and goals to increase faculty diversity were viewed as mere rhetoric. By way of example, **Stella** reflected on the lack of commitment to increasing the representation of non-White faculty by saying, "I do think that there is a lip-service commitment to diversity, but you just don't see a lot of it [diversity] on the campus, at least not as much as I think there should be." Accordingly, the lack of urgency on the part of institutional leaders, to increase faculty diversity was confirmed by long-term vacancies in disciplines specific to underrepresented populations:

I haven't gotten the sense that it's [increasing faculty diversity is] a burning issue. For instance, we had some faculty positions that were vacant . . . We're talking about areas of research and teaching that would be specific to minorities or minority

cultures, and so it wouldn't necessarily have to be a minority faculty who fills it [the position]. Nevertheless . . . some of these areas of study have gone unfilled for years at a time. I take that [lack of filling vacant positions] to be an indication that it's [increasing faculty diversity is] not a priority. **(Ruth)**

Several informants described one-dimensional steps (e.g., advertising vacancies in a culturally specific medium) taken by hiring committees at their respective institutions to recruit diverse faculty. However, nothing else was done by institutional leaders to ensure a diverse pool.

I think if a potential candidate comes along who meets the requirements, they [hiring committees] are more than happy to hire with the idea of diversity in mind. However, I don't feel that there is a definite directive by any higher-up [administrator] academically to make sure that those people [of-color] are included in, say, a pool of candidates. **(Lillian)**

As a final point, **Sharee** attributed the lack of commitment to the closed nature of religious groups:

Let's face it, the model for leadership with sponsored institutions [like Jesuits] is that you look within the sponsoring community to get things done. What that [looking within the sponsoring organization for leadership] means, of course, is, if whom you know is Eurocentric or is exclusive in the sense of not including people who are at all different from you, then, you know, what you end up with [is] the "same ol', same 'ol'" [kind] of a predominantly White institution. **(Sharee)**

Concomitant with the lack of focus on recruiting for faculty diversity, six interviewees described situations where African American and other faculty-of-color were not retained to the institution because of lack of support toward earning tenure or lack of diversity as illustrated by the following scenario:

At one time, they [institutional leaders] were bringing in at least one-to-two people [minority faculty hires] a year; but we lost those people. [The institutional leaders would] bring them in, but the retention was not good. And it's [poor faculty retention] primarily [the] people [faculty-of-color who] get caught up in not making tenure or they leave before then [tenure review]. . . . [I'm saying that] a big part of why very good people [of-color] left was lack of diversity [at the institution]. **(Earnestine)**

## Undercurrents

The faculty members in this study described racial environments at their respective institutions that were tense; covertly hostile; and/or unwelcoming of outsiders. Five participants even elaborated about recent hate crimes that had occurred on their respective campuses, while three others referred to some elements of their individual experiences as institutional racism. **Barbara** was blunt and emphatic:

There are [race-related] problems [at my institution]. There are [race-related] problems [at my institution]! [emphasis added] . . . It [the fact] is well known around this university that there are some faculty who really don't appreciate this notion of having folk who don't look like them on campus.[Those folk] were very verbal about it [not appreciating faculty diversity]. (Greta Grace)

**Marshana** portrayed a dichotomous environment; “I would call it [the institutional climate] tentative. . . . On the one hand, [diversity is celebrated]. . . . Then it’s almost like give with one hand and take-away with the other.” Whereas another viewpoint was:

The climate is covertly hostile. It's [The covertly hostile climate is] not necessarily obvious, but just a little scratch of the surface; you don't even have to scratch very deep. But just a tiny scratch above all of the smiles and all [of the] facades, [and] then you see [just] how hostile the climate actually is. (**Mildred**)

For one participant, race was the unmentionable force contributing to numerous unfortunate culturally divisive incidents on her campus:

I would describe it [race] as one of those [unspoken of elements at my institution]. It’s [The racial climate is] like a big elephant in the room. We have a little [racial] incident here; then we have a little [racial] incident there. . . . Then it’s [the racial incident is] somewhat just taken care of. But, we still have a problem. [The mindset on campus is] a sense that we’ve talked about racism enough. [The lack of dialogue is] the one thing that kills me . . . [The perspective that] we’ve talked about racism; [therefore,] we should be talking about other issues . . . racism is not a problem, type of thing. (**Hazel**)

**Hazel** continued by sharing that attempts to address race as the unmentionable force [underneath many campus incidents] lead to dead-end conversations:

It (The situation] seems like lately, though, we're having the same conversations. If something [a racially motivated incident] comes up, we'll have a conversation; [and] it [the racially motivated incident] goes away. Then something else [another racially motivated incident] comes up, and we're having the same conversation [that we had before]. For instance, we [as a campus community] know that we need to find a way to sustain conversations on-campus about "isms;" but we can't seem to do that [despite] numerous suggestions about how we can do this [address the 'isms'].  
**(Hazel)**

**Carina** met with similar resistance when she referred to a situation on her campus as institutionalized racism:

I was giving them [the leadership] some leeway, I said institutional racism and here's why [the precipitating situation was institutionalized racism]. Their [the leadership's] response was, "There is no such thing as institutional racism. You can't be concrete enough" . . . When I attempted to explain it [institutionalized racism] to them they responded by asking me, "Do you really think that's because of your race?"

**Juxtaposition.** For a majority of study participants, the climate in their respective departments was moderately different from the institutional climate. **Stella** said, "Within my department I have never really felt issues of race, so I would say that it's [the departmental climate is] different from that of the institution. **Marshana** added, "Let me put it this way, and this is not scientific at all; but I think people in the college probably are more sincere than I think is the case when I look at the larger university." And one participant did not notice any hostility:

I've been the single person for so long in [so] many departments that it [the climate] didn't really seem . . . I didn't really notice any type of hostility. Most people were welcoming. I don't know necessarily whether it's [the departmental climate is] the makeup of the community; or just that the people with whom I was associated [were welcoming]; or maybe [the] people who might have had a problem [with me because of my race] were just silent. But I was welcomed [by my department colleagues].  
**(Lillian)**

By contrast, **Du'Juandolyn**, the sole African American and one of only two faculty members of color in her area said, "I think they [the members of the department] try to

present as aracial . . . no one ever really talks about race” while **Carina**, the sole person-of-color had a one-word description for her departmental climate, “Tense!”

**Barbara**, another solo faculty-of-color in her department, said the following about some departments at her institution:

There are a couple of departments that are really, really, I don't even know how to describe it. There are people in those departments who just don't think we [faculty-of-color] belong here. Interviewer: And it's [the perception of being unwelcome is] not because you're not Catholic. Right. [The faculty in the department don't think we belong here] because we are not White . . . and they go out of their way to make sure that that point is known. (**Barbara**)

Furthermore, most of the interviewees believed that at least some of their colleagues subscribe to the notion that they live in a “post-racial” society; and, therefore, that race-based discussions are passé. Consequently, any serious conversations about the topic only occurred with select individuals, as **Earnestine** pointed out:

There are a few [race-related conversations] but [only with] certain ones [colleagues]. Others [Many of my colleagues] don't want to hear that [race-related conversations]. They are uncomfortable talking about that [race]. I think the majority of the faculty would probably be uncomfortable talking about that [race].

At least one participant expressed concern that her colleagues were not necessarily equipped to infuse or facilitate conversations about race in the classroom:

I think the reason why it [infusing diversity in a class] probably isn't terribly impactful is that they only have it [culture and/or diversity] in that one class typically. I honestly don't think the rest of us (and when I say us, I don't mean me particularly, because I do; I talk about issues of culture in all of my classes whether it's [culture is] relevant or not; I feel like it's relevant). But I don't think they're [students are] getting that [culture and/or diversity] infused into other classes. (**Du'Juandolyn**)

Alongside this concern was the issue that some students from the majority culture were not necessarily open to discussions of race and/or thought the issue was obsolete.

It [Student receptivity to discussions of justice and equality] depends on the student's background. If we're talking about issues of justice and equality and there are White students in the class, you'll definitely get some pushback of, “Oh, well, everything's

equal and if people work hard, everything will be fine.” . . . I think it [the level of receptivity] depends on the student. Some students feel like things are just not the way they should be; and other students . . . have been socialized that everything [having to do with race] is fine. **(Ruth)**

These viewpoints may be borne out in the racially insensitive circumstances students-of-color reported to the study participants (e.g., being singled out by classroom instructors to serve as a spokesperson for their entire race; White classmates making derogatory and stereotypical comments about fellow students' ethnic or cultural backgrounds; and being selected for exclusion from informal get-togethers). In some cases, the concern related to the insensitivity and/or low expectations held by some members of the faculty toward these students.

If it is a student who is not [from the] dominant [race], meaning [the student is not] White, who's struggling, that's [a struggling student-of-color is] what they [some White faculty] expect. Stereotypical comments [are made] about that [non-dominant student by some White faculty] like, “Well, they're [non-dominant students are] just not strong students,” or “You know they're under . . . they're academically underprepared.” True. But is that [the students-of color's lack of academic preparation] their fault? **(Mildred)**

Other students-of-color reported to the study participants that they were asked by faculty members to give responses that would be reflective of the entire race:

I have a couple of undergraduate Black women who have talked [to me] about faculty in our department making them the example for their entire race . . . . You're Black; tell us what it's [being Black is] like, kind of thing comments. [Students-of-color] say they do not always feel comfortable sharing their [life] experiences because the environment is predominantly White. **(Du'Juandolyn)**

In some cases, students-of-color shared that they often face the daunting task of proving to others that situations they themselves experience on their campuses were racially motivated. For that matter, the majority of the study participants shared examples of the challenges reported by students-of-color on their respective campus that did not reflect environments conducive of inclusive excellence or social justice. According to **Barbara**,



“Most of them [students-of-color] feel abandoned, as though there's not any support for them either directly, in the department in terms of moving through, and at the undergraduate level.” **Sharee** related a conundrum faced by students-of-color at her institution:

My impression is that some of them [students-of-color] are struggling so much that, on the one hand, they seem somewhat grateful to be here [at the institution] and to have the opportunity. But at the same time they [the students-of-color also] feel like things are not easy for them; and [these students-of-color] may at times feel that things are against them or that the institution is indifferent and maybe even hostile [toward them]. (**Sharee**)

Moreover, **Marshana** thought that students-of-color on her campus have accepted their negative experiences as a normal part of being from an underrepresented racial group:

If I had to describe what I hear from them [students-of-color], I think it is that they [students-of-color think the] school is simply a microcosm of a larger society. So there are experiences that they [students-of-color on the campus] had where they feel they may have been slighted or perhaps were not given as many resources or opportunities because of their race; but they are accustomed to it [being slighted], so it's [the experience is] not any different than everyday life, in their view, outside the campus. (**Marshana**)

Not surprisingly, several participants shared situations in which students-of-color were not retained by the university, primarily due to the hostile racial climate. For example, **Hazel** told of a bright, articulate young African American female who was so disappointed with the hostile climate of the university that she planned to walk away from a full scholarship.

### **Endurance**

The women in the study used various strategies (e.g., active coping, networking, affinity groups, family and/or friend support groups, faith and spirituality, crafts, etc.) to survive their workplace experience. For most sharing and/or venting to others, individually or as part of an informal affinity group, was one method of dealing with the ups-and-downs of academic life. As **Earnestine** said,

You have your friends; it's [the relationship is] mostly informal, but you know who you can go to and [who] you can confide in and [who] you can confess [to] or [who] you can cry with or [who] you can do whatever with.

Formal and informal affinity groups along with individual colleagues-of-color were another mechanism of support for the participants in the study. The informants found opportunities to meet with fellow colleagues-of-color in myriad ways. For at least one collaborator, the experience was also shared with persons from other underrepresented groups:

We go to lunch periodically with the Latino faculty and staff as well as African American [faculty and staff], and we're all pretty much feeling that there is not the support that we need [at the university]. [From our viewpoint] we're [Latino and African American faculty and staff are] just looked at [by the institutional leaders] as a number [numerical diversity]. We give each other support and try to come up with some solutions for how to manage that [perception of being just a number] and how to handle it [the unwelcome environment] and how we should move forward.  
(**Carina**)

At the same time, the women utilized words of wisdom they received from gurus to understand and navigate the challenging waters of academia. These sages were not formally assigned mentors; rather, they were individuals who served as role models and had a personal desire to see these women succeed. For **Carina**, the sagest insight she received was, "That I need to decide what it is that I want and plan it and go for it." **Barbara** was told, "Just think of it this way; once you get it [tenure], they can't take it [tenure] away; and you [will] never have to go through this part again." **Annie** was also advised to stay focused on her goal:

[My role model's advice] mainly was [for me to] just do what I do . . . because I remember [after a student had a problem with me] . . . [I was asking], "Okay, what do I change? What do I do?" And, they [my mentors] were [saying], "No, just do what you do. This person may be having a problem, but it's this person having a problem [and not you]. If you have a whole class with a problem, then it's [the problem is] you. Then [and only then do] you self-reflect. (**Annie**)

**Ora Mae's** guru directed her to seek out opportunities to collaborate so that she was not working in isolation. Her adviser also suggested that she have her own network for support as well as fair and honest feedback:

My graduate school mentor, who was a woman-of-color, an African-American woman [told me] not to do things alone . . . to work more in a team . . . to have somebody to run my ideas by . . . someone that I can share my fears and concerns with. [She also said] not to rely on the institution as my only means of survival, and only means of information, and [only means of] support. So [her advice was to] have your support system already intact, the place that you feel secure in yourself with and a place that you feel that you're going to get feedback that is fair . . . honest and fair, and as critical as it [the feedback] needs to be. (**Ora Mae**)

Family, faith, and spirituality were important elements in all of the women's lives. For some, this faith was attributed to their ability to manage their day-to-day experiences in academe, like **Mildred** who said she is able to cope by, "having the strong support of [her] family system and church family." **Du'Juandolyn's** faith, "Allows me to stay sane. It [My faith] allows me to have a place for my frustrations, tears, deep hurt, sadness, [and] wounds that I've experienced here [at the university]. It [My faith] gives me a place for those things." **Ora Mae** described herself as, "A spiritual warrior fighting here." Meanwhile, the combination of the challenging work environment of higher education and complex family dynamics prompted **Earnestine** to renew her faith:

When I came here [to the university], I was not a very religious person. But as a result of being here [at this institution] and some other personal things that have happened in my life, I've become what I will call a committed Christian. Becoming a committed Christian has helped me to really [make it] through the day here . . . the week here. . . . Work plays such a major role in your life that it [my renewal of faith] has to be probably like 50% of what was happening here [at work]. [Work] pushed me further and further toward the commitment to being a more committed Christian.

### **Transformation**

The study participants were at various stages of socialization at the time data for this study were collected. As a result, their individual response to their induction experiences

varied by tenure status, age and length of service. Although all the women entered the institution with high expectations and close affinity to the social justice mission, the longer the term of service, the more likely these women were to have moved toward creative individualism and/or disengagement.

Five participants had fewer than five year at their current institution and none leaned toward custodial orientation. Of those, **Lillian**, who was ending her first year of service, offered this assessment, “Several times this year I’ve called people to say; ‘This place is too good to be true.’” **Annie** was assured that, “In my department I feel very confident that I will be okay.” Another novice, **Hazel** was still adapting to the nature of academics and the professoriate,

Academia sometimes is just uncomfortable. . . . The whole feeling around academics is sometimes so elitist. . . . I just feel like they’re [some academicians] just not down to Earth. . . . And I’m just uncomfortable around that. . . . A higher cause is not always promoted and I don’t like that. That’s not my personal reason for wanting to be in academia. (**Hazel**)

Meanwhile, after just a few years **Du’Juandolyn** had already grown weary of “dealing with being under attack every day” so she came to work knowing her “loins should be girded”, referencing the Biblical phrase to reflect her plan to stay on-guard for more micro-aggressions in the future. This warfare stance was necessary because her day to day experience, described next, was an ordeal:

I feel invisible. In the department, I feel invisible on the average day. When it comes times for evaluations, I feel attacked. And, I feel like I’m a threat. In the university at large, I feel most of the time invisible. There are some instances where I feel like a token, and other instances where I feel like people are aggressing toward me because I’m Black. (**Du’Juandolyn**)

Finally, the last newcomer, **Stella**, was praying that she would somehow be able to assimilate to an appropriate degree:

I literally pray daily and ask Him [God] to help me because it [my success at this institution] really is about changing my mindset. I need to change my paradigm. . . . For whatever reason, it's [my perception is] as if this old stubborn spirit is still within me . . . I'm being very resistant. . . . I am consciously aware that I am resisting. It's [The resistance is] going to kill me professionally. . . . I don't feel like it's necessary for me to assimilate completely; but I do have to come to the point where I'm doing things for other people's comfort level, in order to make them feel comfortable about who I am and what I do. (**Stella**)

The four women with six to ten years in the institutions were at various stages. After more than six years, **Ruth** was still optimistic when she offered:

I really like the bringing together of the life of faith and social justice. That's really where I sit . . . and whether or not the institution always lives up in every way to that [mission] at least there are resources there [and] there is the discursive level of we say we're committed to being. (**Ruth**)

Inopportunistly, after a wearisome year, that was "disheartening . . . and frustrating", **Mildred** initially said she would, "leave [the university] for more money." However, she retracted that statement and shared that she would stay put at her present institution for now because of personal circumstances. She was also hopeful that a change in administration would improve working conditions in her milieu. Likewise, **Carina** was tolerating her work situation in order to take advantage of certain benefits offered by the institution. To bear the inhospitable environment she said, "I tell them when I'm sneezing although I'm actually not sneezing"; otherwise she said she would "find someplace else to go." Lastly, **Ora Mae** had earned tenure and viewed her day-to-day existence in the academy as "spiritual warfare."

Regrettably, the four research participants with more than ten years of time in their respective institutions had disengaged. After more than a decade in the institution **Marshana** said she had to, "cope by withdrawing to some extent . . . . Well [actually], to a large extent withdrawing, I'm sorry to say." Meanwhile, **Barbara**, who had plans to retire in a year because of the emotional stress of her workplace explained why she had already

disassociated from her department, “I was beginning to feel extremely undervalued and not so much a part of what was going on in the department . . . . I just didn't feel as though I was fitting in very well. So [I decided] it would be best if I fit in, in a different way.” Moreover,

**Sharee** posited:

If I were in a different setting I think the identification of what I want to do would be much more aligned with how I identify with the organization, where the organization is going, how I'm going to influence the organization or where it goes. But I don't do that as much here [at this institution]. It's [My focus is] much more about what do I want to do and so how am I going to do what I want to do given the degree of freedom that I have as a faculty person. . . . I also then have made some conscious decisions about things that I get involved in outside of here [this institution] that in some ways gratify that side of me a little bit more. (**Sharee**)

Finally, **Earnestine** had taken the extraordinary action of physically separating herself from her colleagues:

I moved my office [away from my colleagues] . . . . I do a lot of things outside of the university. It's [The university is] not primary to me anymore. I do my job; I do it [my job] very well, in terms of teaching. I like the teaching. I do what service I can for the department. . . . But, I disengaged in a lot of ways . . . . I got tired of fighting that battle . . . to the point where I really pulled back in many ways. . . . I made my own little world of my own because I just got tired of fighting, [tired of] trying to earn acceptance. Its [My work life here has been] very difficult. (**Earnestine**)

### **Summary**

In this chapter, the author presented and analyzed the 15 thematic findings uncovered in the study. The themes helped to supply an understanding of the lived experiences of the 13 women who participated in the research. Discussion of these finding as they relate to the guiding research questions along with the conclusions that were drawn will be offered in the next chapter along with implications for practice and recommendations for future research.

### **Chapter 5: Summary, Conclusions, and Recommendations**

Nascent literature exists on the journeys faced by members of sub-groups within predominantly-White religious colleges and universities. The current study began to fill the void by investigating the socialization experiences of African American women in a sub-group of institutions. In this final chapter, the researcher summarizes the study, discusses the outcomes related to the guiding research questions, offers conclusions, and provides recommendations for future research as well as practice.

#### **Summary**

This study was undertaken to examine the socialization experiences of African American women serving as faculty members in religiously-affiliated colleges and universities and to highlight the similarities and differences they faced compared to those women in secular (i.e., non-religious) institutions. The overarching research inquiry of this study was to determine how African American women interpret as well as respond to their formal and informal socialization as faculty members in traditionally White, church-sponsored universities, explicitly Jesuit institutions. The specific questions guiding the investigation were as follows:

1. How do the African American women who are faculty members in Jesuit universities describe their formal and informal socialization into the institution?
2. How do the African American women who are faculty members in Jesuit universities describe their work life (conditions, job satisfaction, relationships)?
3. How do the African American women who are faculty members in Jesuit universities interpret their roles as carriers of the mission/companions in service?
4. How do the African American women who are faculty members in Jesuit universities perceive the commitment of the institutional leadership to achieving faculty-diversity goals?

Given the multiplicity of institutions that fit under the umbrella term *religiously-affiliated*, this qualitative research study was restricted to the 16 Catholic institutions associated with the Society of Jesus (Jesuit) and identified in the 2005 Carnegie classifications as large, master's degree granting colleges or universities. Jesuit institutions have a distinct heritage that influences their mission and identity (Tierney, 1997). The perpetuation of the religious tenets and ideals is a primary focus of leaders of Jesuit colleges and universities; therefore, faculty members are expected to participate in that prolongation (Schaefer, 2001).

The theoretical underpinnings of faculty and organizational socialization constituted the conceptual framework for the phenomenological inquiry (see Figure 2). Once approval was received from the Dissertation Committee and the Eastern Michigan University Human Subjects Review Committee, the researcher commenced a pilot-study with three participants who met the research criteria of tenured or tenure/clinical-track African American female faculty (Seidman, 1998). Feedback from the pilot-study participants affirmed the Interview Protocol (see Appendix E) and the Confidential Demographic Profile (see Appendix E) with no suggested revisions; therefore, the researcher proceeded to conduct a purposeful, snowball sampling strategy to locate prospective informants (Mertens, 1998).

After numerous strategies were employed to increase the pool of potential subjects, 13 women, including the three pilot-study participants, who were at various stages of socialization, agreed to participate in the study. These women represented diversity in academic rank (i.e., seven assistant, five associate, and one full professor); field of study (e.g., arts, sciences, education, health professions, etc.), tenure status (i.e., six tenure/clinical-track and seven tenured professors), and length of employment at the respective Jesuit



institutions (i.e., between one and 15 years). The one-on-one, digitally recorded interviews were conducted at sites chosen by the members of the research cohort, typically at or nearby the eight universities represented by the African American women. The participants were ensured anonymity; therefore, pseudonyms were utilized throughout the study and analysis as well as for the current and future reporting of the information. Further, since the pool of potential informants was relatively small (e.g., only 1 person at the institution fit the research criteria), the research sites were not delineated.

The circuitous, reflective data analysis process included utilization of computer software, viz., NVivo 8, to assist in reducing the voluminous transcribed interview records (Edhlund, 2009). Free nodes representing recurrent themes and patterns were organized into tree nodes and subsequently into branches, limbs, and other offshoots. These configurations were later extracted to spreadsheets for further reduction, manipulation, and examination.

To be sure, the 13 study participants shared visible similarities as women and as African Americans. They also shared the commonality of serving as faculty members in Jesuit institutions. Each woman's story was unique but strangely similar. Based on the rigorous review of data, 15 themes, and two sub-themes related to the theoretical framework for the study (faculty and organizational socialization) were identified. The themes represent patterns that were general, relevant, widespread, or otherwise noteworthy about the participants' socialization experiences.

The three themes related to anticipatory socialization whereby the participants were nurtured toward higher education and thereby cultivated for career success were *inspiration*, *preparation*, and *channels*. Each woman was primarily inspired by her parent's unflinching belief that college was the natural next step after high school. Once at the university, these

African American females were prepared for career success in the field to which they aspired. However, the overwhelming majority of the participants were not guided toward the professoriate. Therefore, most of the women initially pursued other career channels or pathways outside academe. Nonetheless, although they were employed outside the field of higher education many of the women earned master's and/or doctoral degrees in their chosen discipline.

In terms of the socialization experiences that define the participants' organizational entry (i.e., recruitment, hiring, and entrance into the institution), the themes and sub-themes were *harmony*, *compromise*, and *induction*. At some point, the women's life journey led them to the professoriate, and ultimately to the Jesuit institutions, where they found harmony and congruence with most aspects of the religious mission, particularly the tenets of social justice. Yet, in terms of starting salary, most participants were forced to compromise their assumptions and accept low-ball salary offers. Once in the institutions, the women participated in formal induction exercises designed to introduce them to the Jesuit/Catholic history, saga, tradition, and way of proceeding.

Themes related to the research cohort's professional socialization to the primary work of faculty included *expectations*, *responsibility*, and *receptivity* with a sub-theme of *valuation*, *productivity*, and *assistance*. Unfortunately for the women, the departmental orientation was primarily informal; therefore, expectations, including the specific steps needed to earn tenure, were unclear and ambiguous. Furthermore, the receptivity of some students, specifically those from privileged backgrounds, to these participants as faculty members and the associated classroom evaluations of the participants' were less than ideal. Moreover, most of the study participants were not satisfied with the level of assistance they

received for career progression; a common theme in higher education. Even so, six of the women had earned tenure and those who were on the tenure/clinical-track were productive in their research ambitions.

The lived experience for the informants included themes of *incongruence* and *isolation*, as well as headlines of *undercurrents* and *juxtaposition*. The social-justice tenet of the mission was incongruent with at least some of the day-to-day actions of members of the university community. Further, the women raised concerns that the expression of social justice lacked emphasis on the injustices that create societal inequities. Undeniably, as solo (i.e., the only African American and/or only person from an underrepresented group) faculty members, many of the participants experienced loneliness and isolation. To make matters more challenging, some participants reported racial undercurrents at the university level, juxtaposed for some but not all of the women, with a somewhat more tolerant departmental experience.

The consequence of the study informants' socialization was creative individualism manifest with *endurance* or *withdrawal*. Most of the women endured the workplace using various coping mechanisms, most notably informal social networks with similarly positioned faculty members of color. Lamentably, the method of choice for the most senior, in terms of length of time at the institution, faculty members was to withdraw from most non-mandatory activities (e.g., teaching) in favor of personal pursuits.

### **Conclusions Related to the Guiding Research Questions**

In this study, 13 African American women were asked to contemplate and share their socialization experiences as faculty members in institutions affiliated with the Society of Jesus (Jesuits). Based on the findings presented in the previous chapter, the following seven

conclusions, related to the one or more of the guiding research questions (GRQ) and explicated in the next section, were formulated:

1. Socialization to the religious mission was formal and intentional, whereas induction to the primary work of faculty was informal and lackadaisical. (GRQ1)
2. Unfortunately, for the participants in this study, one product of lengthy faculty service in these institutions was disengagement. (GRQ1)
3. The faculty work experiences (i.e., teaching, research, and service) of the participants mimicked those of African American women faculty at predominantly-White public institutions. (GRQ2)
4. Given the mission focus on social justice, Jesuit colleges and universities have an overt advantage over other types of institutions in increasing the representation of African American faculty. (GRQ3)
5. Academe is not a readily apparent career choice for aspiring African American women, and the paucity of Black faculty members in predominantly-White institutions limits opportunities for role modeling to occur. (GRQ1&4)
6. Jesuit institutions are not actualizing strategic goals to recruit African American and other faculty members of color. (GRQ4)
7. Jesuit universities are different, yet not necessarily better or worse, than other types of higher education institutions, according to the research participants. (GRQ4)

**GRQ1: How do the African American women who are faculty members in Jesuit universities describe their formal and informal socialization into the institution?**

Socialization occurs in various stages (Bolger & Kremer Hayon, 1999). The encounter phase of socialization provides an opportunity for institutional leaders to clarify the organization's mission and purpose in order to minimize role ambiguity (Feldman, 1976; Van Maanen & Schein, 1979). To that end, during the initial period of employment, most of the study participants engaged in retreats, workshops, or panel discussions where the faith-based mission of the university was communicated. Depending on the institution, these sessions occurred over various timeframes (e.g., daylong, weeklong) and included

introductions to the founding saga of the Society of Jesus, relevant historical figures, and the present-day embodiment of the mission. Such induction is crucial for faith-based institutions, viz., Jesuit, to establish a connection with novices in order to build allegiance (Clark, 1981).

For the most part, these training sessions were received favorably, or, at the very least without antipathy, by the study participants; and each woman gathered implicitly, if not explicitly, that she was expected to play some part in perpetuating the Jesuit ideals she was learning. However, after participating in deliberate, formal socialization to the Jesuit/Catholic institutional mission, each woman formulated the manner in which she was to fulfill the obligation to actualize that mission. While a few subjects thought their membership in an underrepresented group was a sufficient expression of the mission, most also felt responsible for incorporating the mission in the curriculum and classroom experiences.

Formal socialization to work expectations by department leaders is paramount in order for the novice faculty members to transition successfully to their roles. Yet, studies have shown that most often, “faculty are socialized to teaching in the most haphazard way” (Tierney & Bensimon, 1996, p. 64) by means of informal or accidental orientation instead of formal induction (Rosch & Reich, 1996; Trowler & Knight, 1999). Singh, Robinson and Williams (1995) reported that Black women faculty members feel less accepted in their academic units than White women. Accordingly, informal departmental orientation practices can leave African Americans feeling excluded (Evans & Cokley, 2008).

Nonetheless, the lack of formal departmental and/or programmatic orientation was a shared theme among all the women in current study. The participants were not provided an explication of the cultural forces (e.g., core departmental values; Trowler, 1998; Trowler &

Knight, 1999). Instead, the women in the study were forced to rely on intuition, listening, observing, and questioning of colleagues to orient themselves to the cultures and mores of their respective areas. The informal socialization that did occur was limited to gatherings in the homes of colleagues, invitations to lunch, and so on.

Further, although mentors were offered or assigned to most of the women, the degree of guidance received varied by participant -- from happenstance hallway conversations to classroom critique sessions. To make matters worse, although tenure expectations varied by institution (Price & Cotton, 2006), none of the participants indicated that they were able to ascertain the exact guidelines for tenure during and/or subsequent to the so-called orientation period.

**GRQ2: How do the African American women who are faculty members in Jesuit universities describe their work life (conditions, job satisfaction, relationships)?**

The work life (i.e., teaching, research, and service) of these African American women mimicked those experiences described by faculty-of color in predominantly White, non-religious -universities. For example, the participants reported experiences of isolation and loneliness (Alexander-Snow, 1998; Johnsrud & Sadao, 1998); stereotypical angry Black woman portrayals (Smith & Crawford, 2007); missing out on critical information due to exclusion from informal groups (Bowie, 1995); and simultaneous feelings of being both invisible and hypervisible (Turner & Myers, 2000). As well, several women also commented on uncongenial dealings, particularly with White women colleagues and superiors, but also with others (Myers, 2002).

In a study by Bavishi, Madera, and Hebl (2010), African American faculty members were viewed by students as less competent and less legitimate than Caucasian and Asian American professors. The results of the Bavishi, Madera, & Hebl study documented that the

gender and ethnicity of the instructor affects a student's evaluation of her/him. These stereotypical views held true for the women in the current study as they also put up with credential and/or grade challenges as well as perceptions of incompetence from students along with a mixed bag of evaluations (Guidry, 2006; Johnson-Bailey & Cervero, 2008; Menges & Exum, 1983; Myers, 2002).

In terms of service, the lack of formally assigned service commitments experienced by many of the participants countered the recent literature that faculty-of-color were routinely, as representative spokespersons for their race, on diversity-based committees (Brayboy, 2003). Rather, several participants opted out of such commitments either because they deemed the specific committee as powerless to affect real change or because they wished to avoid being typecast.

However, the women in the study were also called upon, as well as compelled, to be sounding boards, advisers, and supportive allies for African American and other students-of-color on the campus (Banks, 1984; Brayboy, 2003, Turner, 2002) just as their colleagues in other institutions where a critical mass of faculty members of color was missing. The participants rationalized their own intrinsic motivation to support students-of-color by recalling their individual experiences as college students who needed an ally.

The women in the study confirmed prior research outcomes that African American faculty tend to favor teaching over other faculty roles (Allen, Epps, Guillory, Suh, & Bonous-Hammarth, 2000). The most rewarding aspect of the job for the majority of the research cohort was student based (e.g., serving students and teaching).

In terms of job satisfaction, people adapt to the socialization process in one of these three ways: They conform to the cultural norms (custodial orientation); they find creative

ways to fit the culture while maintaining their own unique identity (creative individualism); or they disengage by exiting and rebelling against the status quo (rebellion; Schein, 1990).

The adaptation can be dependent on the individual agency and lived experience whereby they make the determination whether to commit (Trowler & Knight, 1999).

Although not completely satisfied with their workplace experiences, four of the five novices (i.e., five years or fewer in the institution) were still encouraged by the institutional mission. The four women utilized various mechanisms (e.g., creative individualism) to thrive and to fulfill the obligations necessary to earn tenure. Sadly, the fifth neophyte was incensed about her lived experiences at the university and thereby disengaged from campus life with the exception of fulfilling the requirements for tenure and being a positive presence for students-of-color.

Those faculty members in the middle (e.g., six to ten years of service) who were tenured also leaned toward creative individualism, but most were also “on the fence” in terms of a long-term commitment to the institution they now served. Unfortunately, those women with longer terms of service in the institutions (e.g., 10 years or more), had each chosen to disengage, not with rebellion, but by physically and/or emotionally withdrawing themselves from many aspects of campus life in pursuit of more personally rewarding/fulfilling endeavors. Regrettably, one interviewee had moved to the next level of detachment by resigning from her position.

**GRQ3: How do the African American women who are faculty members in Jesuit universities interpret their roles as carriers of the mission/companions in service?**

The social-justice charism of the Jesuit mission matches the social and cultural values of many African American women and other persons-of-color (James, 2004). In addition, the open expressions of faith and spirituality, encouraged at Jesuit institutions, are reflective



of Black culture (Mattis, 2002). As epitomized by Sojourner Truth and Harriet Tubman, African American women are not new to social justice (Giddings, 1984). African American women, particularly those who spent time in Black Christian churches, often feel compelled or “called” by a higher power, toward social-justice activism (James, p. 53). In other words, “spirituality is a guiding force that shapes the [African American] women’s desire to act as activists in their community” (James, p. 52).

Therefore, Jesuit colleges and universities have an overt advantage over other types of institutions in increasing the representation of African Americans on their faculty. These institutions could be the ideal setting and serve as diversity models to the larger group of universities if their social justice mission could be activated for recruiting, hiring, developing, supporting, and continuing African American women and other faculty-of-color. These persons would be carriers of the social-justice mission, satisfied, productive, and welcoming of the challenge to move the mission forward.

By way of example, the social-justice mission was a primary or compelling reason for most of the African American study participants to accept positions at the respective Jesuit institutions. Most were attracted to the notion of social justice as an imperative for how people ought to be treated. Most of them had embraced the religious values and they routinely interspersed Jesuit terminology like “seeing God in all things” and “men and women for others” into the interviews sessions.

None of the participants felt pressured to participate in mission-related activities. In the words of **Hazel**, “they’re [Jesuit institutions are] not the type of institution that beats you over the head about the Jesuit mission.” Rather, the women in the study willingly sought opportunities to share key elements of the mission; often to the chagrin of some students who

resented the inclusion of religion by their classroom instructor, thereby posing the risk of negative classroom evaluations. Further, the participants chose to join in mission-related endeavors (e.g., service trips) that occurred off-campus in the surrounding neighborhoods and beyond.

**GRQ4: How do the African American women who are faculty members in Jesuit universities perceive the commitment of the institutional leadership to achieving faculty-diversity goals?**

Pipeline issues are frequently cited as reasons for the underrepresentation of persons-of-color in academic roles. Yet, despite the growing numbers of African American women, and other students-of-color earning undergraduate, graduate, and terminal degrees, the overwhelming majority of faculty members in predominantly-White institutions are still White men (NCES, 2011). Therefore, most college students are not afforded the benefit of being taught or advised by faculty-of-color who often could also serve as role models for careers in higher education.

Only two of the 13 women in the study were actually recruited as part of a concerted campaign to hire qualified faculty-of-color. Moreover, the overwhelming majority of the participants rejected the notion that any concerted effort was being made on the part of institutional leaders to exchange rhetoric about increasing faculty diversity with action. This lack of urgency, on the part of institutional leaders, to increase faculty diversity was confirmed by long-term vacancies in disciplines specific to underrepresented populations. Further, the institutional environments the women encountered on a day-to-day basis were not necessarily conducive to sustained growth in the retention of faculty members of color as most of the participants shared stories of African American and other faculty members of color who had not been retained primarily based on a less-than-supportive environment.

Therefore, the women in this study were part of the cycle of African American women and other persons-of-color who, although encouraged to obtain a college education, were not socialized toward careers in the professoriate. Most of the research cohort members, even those who held terminal degrees, entered academe after age 30 as early or mid-life career changers. Given the number of years it takes to attain a full-professorship, especially since the rate of promotion is slower for African American women than members of other groups, this late transition means the span of time for these women to have long-term tenure in academe is even more constricted. Thereby, the vicious cycle where students-of-color do not see academic role models reflecting their own image and do not recognize that they can and should pursue careers in higher education is perpetuated. For students-of-color, the lack of self-reflecting portrayals of faculty members is further heightened by the deficiency of many non-minority advisers and instructional personnel to recognize as well as nurture the potential for these students to be scholars-in-training.

Tetlow (1983), a Jesuit priest, described Jesuit higher education institutions as “a complex society magnificent in its resources, rigid in its procedures and customs, stratified in vague but resistant ways, and holding out what our companions have from the start called ‘great promise’” (p. 1). **Sharee** summed up the conscious or unconscious forces that prohibit the leaders in these universities from recognizing the opportunity to be champions for faculty diversity from occurring:

I think there is a tendency for people to look to whom they know. . . . It’s human nature . . . It is not a coincidence that when we look at the University, that the complexion [of the faculty of] the University is what it [the complexion] is. Somebody on some level [has to act]. Folks have to say, “We want to do something about this; we will do something about this [lack of diversity]” and [then] do it [address the lack of faculty diversity] – clearly there has not been the will and the wherewithal to do that [increase faculty diversity]. (**Sharee**)

According to Milliman, Ferguson, Trickett, and Condemni (1999), “an organization that earnestly treats its employees as part of its community and emotionally engages them in a company purpose which makes a difference in the world, will obtain a higher level of employee motivation and loyalty” (p. 230). As expressed by **Hazel**, the women in the study were sympathetic to the positive intentions of the sponsoring religious community of their respective institutions. “All of the Jesuits that I have met, they’re good guys. I think their hearts are in the right place . . . they mean well” (**Hazel**). However, Jesuit colleges and universities are not a panacea.

Feldner (2006) described a conundrum faced by leaders in Jesuit institutions between “the purpose of propagating the faith and the purpose of educating students” contending that the focus and dissemination of the mission had been on the spiritual identify and not the “practicality of running an institution in contemporary society (p. 16). In a qualitative study by Feldner (2006), faculty, staff, and administrators from Jesuit colleges described discrepancies between the articulated mission and the lived day-to-day experience at their respective institutions whereby *cura personalis* (i.e., care of the whole person) was not fulfilled. The paradox between articulated and lived mission was confirmed in the current study as participants indicated that, for the most part, the mission was not evident in day-to-day decision making at their respective institutions. Further, the racial undercurrents described by the participants belie the *men and women for others* mantra of the Society of Jesus.

From the perspective of the study participants, as articulated by Faith Ford, “Jesuit institutions are different, not better.” Faith Ford went on to caution newcomers that they should not expect miracles, “People who come thinking, ‘I’m going to a religious institution

and it's [the climate] going to be awesome because they teach social justice . . . and they really live it [social justice], ' should keep things in perspective." According to **Marshana**, Jesuit institutions are "a microcosm of larger society." In other words, all the problems and warts of any other institution can also be found in Jesuit institutions. Therefore, novice faculty-of-color, drawn by the social-justice mission should not enter with false hope and expectations of a radically different environment than they would find in non-Jesuit and/or non-religious institutions.

### **Recommendations for Future Research**

Focusing on unique populations in higher education supports understanding of the experience each group confronts as they go about their daily routines (Thompson & Dey, 2008). Unfortunately, limited research exists on the experiences of African American women and other faculty members of color serving in predominantly-White faith-based institutions of higher education. In an effort to fill the void, the following recommendations for future research are offered:

1. Examine the conundrum that may be experienced by African American women and other persons-of-color who perceive social justice as a means of alleviating social inequalities (Adams, Bell, & Griffin, 2007) but work in Jesuit institutions where the focus on social justice is a means of provisioning the less fortunate through engagement in community service (Kolvenbach, 1989, 2000) by using a semi-structured interview process similar the methodology of to the current study.
2. Investigate ways to stem the disengagement and/or exit of African American women, and likely other faculty members of color, employed in Jesuit institutions for a decade or more by critically analyzing the outcomes of exit interviews from

the entire membership of the Association of Jesuit Colleges and Universities (AJCU).

3. Examine the work lives of African American women and other faculty members of color at Jesuit colleges and universities beyond the Large, Master Carnegie classification used the current study to include these: High Research (i.e., Boston College, Fordham University, Loyola University Chicago, and Saint Louis University); Doctoral Research (i.e., University of San Francisco), Baccalaureate (i.e., College of the Holy Cross); Medium Masters (i.e., Fairfield University, University of Scranton); and Small Masters (i.e., Spring Hill College) by replicating the current study and performing comparative analysis of the outcomes.
4. Investigate the experiences of administrators-of-color in faith-based universities, particularly those in senior management roles who may be held to a higher standard for articulating and perpetuating the religious mission by modifying the current study to include question on leadership and communication.
5. Conduct quantitative and qualitative investigations of the status, tenure, and work-lives of African American women and other underrepresented faculty groups within as well as among the various types of church-based postsecondary organizations (e.g., Baptist, Catholic, Lutheran, etc.). These research studies are necessary because faith-based higher education institutions are unique in mission and hiring guidelines (Benne, 2001; Lyon, Beaty, Parker, & Mencken, 2005; Morey & Piderit, 2006; Sandin, 1990).

6. Examine student perceptions of African American women faculty and other scholars-of-color in religiously-affiliated institutions by analyzing classroom evaluation trend data.

### **Recommendations for Practice**

Based on the results of the current research study, institutional administrators in religiously-affiliated universities are encouraged to implement the following recommendations:

1. Develop and incorporate formal socialization practices and enhance the socialization experiences of faculty-of-color to support their long-term engagement in the institution.
2. Define the expectations for faculty members concerning perpetuating the institutional mission. These expectations should then be articulated during the pre-hiring/onboarding phase so applicants are clear that they are in harmony with the guidelines.
3. Increase the formal mentoring opportunities for African American women and other scholars-of-color.
4. Evaluate and then actualize the strategic goals related to diversity. Leaders at Jesuit colleges and universities are encouraged to follow the wisdom of former Superior General Kolvenbach (2008) who said:

As you evaluate your university's diversity, you might ask yourselves what you hope to accomplish with your diversity, what end you expect to attain. You strive for diversity and celebrate it with your publicity when you achieve it. However, this is only the beginning of appreciating your diversity. [Ask yourselves the following questions.] What structures of dialogue would help promote serious conversations that might affect the very kind of women and men you are as teachers and as students? How can dialogues of life, action, religious

experience, and theological exchange assist and deepen your experience as educators so that you might admit and take advantage of ethnic, racial, gender, and religious differences among you? (p. 174)

5. Target marketing to African American women and other faculty-of-color who may find symmetry between the institutional mission and their personal value system.
6. Sponsor membership for faculty members of color in organizations that support diverse faculty members' success (e.g., National Center for Faculty Development and Diversity).
  - Jesuit institutions are further encouraged to expand the emphasis of the annual Association for Jesuit Colleges and Universities Conference on Multicultural Affairs to include faculty and administrator diversity along with the current student-affairs focus.
7. Implement, as recommended by Fairhurst, Jordan, and Neuwirth (1997) opportunities for organizational participants to contest and debate the expression of the mission in order to find a "better fit of the mission statement to local conditions"(p. 257). The leaders of Jesuit and other religiously-affiliated institutions are encouraged to incorporate such discussion whereby the organizational mission may be enhanced by contributions from perceived outsiders.
8. Encourage and celebrate scholarship on institutional diversity by giving equal merit to research by and about underrepresented groups.

The following recommendations for practice are targeted toward African American women and other prospective faculty-of-color contemplating positions in religiously-



affiliated institutions. These persons should use the on-campus interview as an opportunity to analyze the institutional culture beyond the information presented by members of the search committee and included in public-relations materials.

1. Ask key questions about departmental norms and practices as well as the outcomes of recent climate surveys to determine the person/organization fit.
2. Shift away from the importance of finding a job and pay attention to internal reactions to responses offered by institutional officials and potential faculty colleagues.
3. Pay attention to the composition of the interview panel as a determinant for how well committee members who will be future colleagues understand the value of diversity.
4. Negotiate funding for participation in local and/or national support networks as well as conferences for faculty-of-color (e.g., National Center for Faculty Development and Diversity, National Conference on Race and Ethnicity in Higher Education, etc.).
5. Seek out and utilize mentors from within and outside the institutional setting.

The following recommendations for practice are made to faculty and administrators in educational leadership programs:

1. Expand course offerings to ensure broad-based knowledge for students focused on higher education administration as distinct from those pursuing K-12 administration.

2. Expand course curriculum to the include examination of policies and practices of multiple types of higher education institutional settings (e.g., community college, for-profit, religiously-affiliated, public, etc.).
3. Implement future faculty development programs and encourage students from underrepresented groups to participate.

### **Closing**

“The presence of a diverse faculty enhances an institution’s academic reputation and provides opportunities for a college or university to achieve its central mission of excellence in teaching and research” (Robinson-Armstrong, 2010, p.40). Despite the myriad personal and professional benefits of a diverse instructional staff, very little inquiry exists on the experiences of faculty members of color in religiously-affiliated colleges and universities. This study was a mechanism to begin to close the research gap by giving voice to the socialization experiences of a few African American women faculty in a particular subset of religiously-affiliated (viz. Jesuit) institutions.

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APPENDICES

## Appendix A

## Letter of Request for Support from Currie

{DATE}

Rev. [INSERT NAME], S. J.  
Association of Jesuit Colleges and Universities (AJCU)  
One Dupont Circle  
Suite 405  
Washington, DC 20036

Dear Father [NAME]:

I am a doctoral candidate in educational leadership at Eastern Michigan University (EMU) and I am soliciting your support for my dissertation research on “Socialization of African American Women Faculty in Religiously-Affiliated Institutions of Higher Education”. I am specifically requesting that you send letters of introduction and support for the research to the Provost and/or Chief Diversity Officer of the selected institutions. I will be pleased to prepare draft materials for your review and to handle the actual mailing of the letters once you sign them.

The body of knowledge that pays particular attention to the recruitment and retention of faculty from underrepresented groups in religious-affiliated institutions is miniscule. Research on sub-groups (i.e., Catholics, Jesuit, Mercy institutions) especially from the perspective of a person-of-color within the institution is even rarer. My goal is to add to the body-of-knowledge but also to provide information that will support what you call in your February 2007 *Connections* letter, the AJCU institutions’ need to “profit from the cultural diversity and complexities of our day.” I believe the results of my study will help members of AJCU institutions learn about the experiences of this sub-group of faculty-of-color and identify areas that can be ameliorated to assist in the recruitment as well as retention efforts.

As a senior-level administrator at University of Detroit Mercy (UDM), I am aware of the efforts underway at several AJCU institutions to recruit and retain students and faculty-of-color. My experiences at UDM have fueled my desire for knowledge about the organization and administration of higher education and prompted me to pursue doctoral studies. I anticipate completing the dissertation by December 2010 after which I will be happy to share results with you, both in oral and written form. However, to maintain participant confidentiality, specific institutions will not be identified; and pseudonyms will be used in lieu of real names in the dissertation and subsequent presentations and publications.

If you have any questions about my proposed research, you may reach me on my cell phone 313.595.XXXX, at work 313.993.XXXX, or by email [xxxx@emich.edu](mailto:xxxx@emich.edu). If you wish, you may also contact my dissertation chair, Dr. Martha W. Tack, Professor, Eastern Michigan University, at [Martha.Tack@emich.edu](mailto:Martha.Tack@emich.edu) or at 734.487.XXXX.

Sincerely,

Sheryl L. McGriff  
EMU Ed.D Candidate  
Dean, University of Detroit Mercy Career Education Center

## Appendix B

## Letter of Invitation

{DATE}

Dear {INSERT NAME}:

As a female, African-American doctoral candidate at Eastern Michigan University (EMU), I am in the process of completing my dissertation research on the “Socialization of African American Women Faculty in Religiously-Affiliated Institutions of Higher Education.” Specifically, I want to understand how African American women interpret and respond to their formal and informal socialization as faculty members in Jesuit institutions. Based on your years of experience in Jesuit higher education, you represent an ideal participant so I am writing to request your active involvement in my research.

My decision to narrow my current research to African American women in faculty roles in Jesuit higher education is directly attributable to my 10 years of experience as Dean of an academic support unit in one of the brother institutions, the University of Detroit Mercy (UDM). The recruitment and retention of African American and other faculty members of color has been a subject of great interest to me throughout my service at UDM. Naturally, I have wondered if UDM is unique or if some commonality and shared experience exists within Jesuit higher education.

As the demographics of the United States continue to change and the number of avowed members of the religious orders serving in faculty roles continues to decline, African American women and other persons-of-color will increasingly be targets of efforts to increase faculty diversity in religiously-affiliated institutions in order for the institutions to remain vibrant intellectually. For example, in the decade between 1997 and 2007, the percentage of African American women who serve as faculty in the 28 Jesuit colleges and universities increased by 39% (from 157 to 219). What is unknown, however, is whether the formal and informal socialization of these faculty members provides positive experiences leading to institutional longevity, hence, the rationale for my dissertation topic.

Based on your status as a tenured/tenure-track African American woman in a Jesuit institution, I am asking you to participate in a **one-to-two hour personal interview** that will be scheduled **at your convenience in a location of your choosing** and, if needed for clarification purposes, a subsequent follow-up telephone call. The semi-structured interview will be guided by the enclosed protocol.

I anticipate completing the dissertation by December 2010 after which time I will be happy to share results with you in both oral and written form. However, to maintain participant confidentiality, specific institutions will not be identified; and pseudonyms will be used in lieu of real names in the dissertation and subsequent presentations and publications.

If you have any questions about my proposed research, you may reach me on my cell phone 313.595.XXXX, at work 313.993.XXXX, or by email [xxxx@emich.edu](mailto:xxxx@emich.edu). If you wish, you may also contact my dissertation chair, Dr. Martha W. Tack, Professor, Eastern Michigan University, at [Martha.Tack@emich.edu](mailto:Martha.Tack@emich.edu) or at 734.487.XXXX.

Sincerely,

Sheryl L. McGriff  
EMU Ed.D Candidate

Enclosures



## Appendix C: Informed Consent Form

I agree to participate in a dissertation research study on the socialization of African American faculty in religiously-affiliated institutions of higher education. I understand that I am being asked to participate in one private interview of one to two hours during which a series of open-ended, standardized questions will be posed and that I may subsequently be asked to respond to follow-up questions. I understand that no compensation will be provided to me for participating in this project. I will have an opportunity to review and confirm the accuracy of my interview transcript. Where inaccuracies, if any, exist the researcher and I will negotiate until consensus is reached. The risk of harm or discomfort anticipated in the proposed research is not greater, considering probability and magnitude, than those ordinarily encountered in daily life, therefore, participation in this study should result in minimal-to-no-foreseeable risk or discomfort.

I understand that the interview and any follow-up conversations will be recorded to enhance accuracy; however, all my responses will be kept in strictest confidence and kept separate from any identifying information. To ensure confidentiality, all interviews will be coded before the transcription process begins; and all identifying information will be replaced with pseudonyms. The coding list and this consent form will be kept under lock-and-key at the researcher's residence during the study. Upon completion of the study, the coding list, the consent forms, the transcripts, and all audiotapes will be destroyed.

My participation in this dissertation study is expected to provide useful information and inspiration to assist others similarly situated in academe. I understand that when the dissertation is completed the findings may be used in professional presentations and publications and posted in an on-line dissertation repository but that my confidentiality will be maintained. I am also aware that when the study is completed, I may request a copy of the findings. Further, I understand that I may withdraw from this research study at any time and that my refusal to participate will involve no loss of benefits. I am aware that I am free to ask question throughout the study.

If you have any questions about this dissertation research, please contact Sheryl McGriff at [xxxx@emich.edu](mailto:xxxx@emich.edu) or at 313.595.XXXX or her dissertation chair, Dr. Martha W. Tack, Professor, Eastern Michigan University, at [Martha.Tack@emich.edu](mailto:Martha.Tack@emich.edu) or at 734.487.XXXX. This research protocol has been reviewed and approved by the Eastern Michigan University Human Subjects Review Committee for use from April 16, 2010 to April 15, 2011. Questions about the approval process should be directed to Dr. Deb deLaski-Smith at 734.487.XXXX, Interim Dean of the EMU Graduate School and Administrative Co-Chair of the USHRC, [humansubjects@emich.edu](mailto:humansubjects@emich.edu)

I confirm that I know the purpose and parameters of dissertation research outlined above. I am aware that my participation in this study is completely voluntary and that I may withdraw from the project at any time with no complications. I hereby provide consent for the use of my quotations in the dissertation and indicate my willingness to participate in this research by signing below.

---

 Name (Print or Typed)

---

 Signature

---

 Date

---

 Telephone Number

## Appendix D

**Interview Protocol**

I am grateful to you for making this interview possible. The purpose of my research is to obtain a deeper understanding of how African American women interpret and respond to their formal and informal socialization as faculty members in Jesuit institutions. I hope you will find this interview process reflective and meaningful.

Please feel free to interrupt me during the interview if you need clarification. For questions that are either not relevant or make you feel uncomfortable, please feel free to comment briefly or simply to ignore them. You are also free to ask questions before we begin the formal interview.

<b>Formative</b> – I am interested in what led you to your current role.	
1.	Thinking back to your childhood, describe the most significant influence on your decision to pursue higher education.
2.	Tell me how you decided on a career in academia
3.	In what way(s) did graduate school prepare you to be a faculty member?
4.	In what way(s) did your involvement with your denomination/faith tradition affect your pursuit of higher education?
<b>Pre-Arrival</b> – I am interested in how you came to this institution	
5.	Tell me how you were recruited to be a faculty member at this Jesuit institution.
6.	Do you have thoughts about what made you stand out from the other candidates?
7.	Describe how the Jesuit mission influenced your decision to accept the position.
8.	Explain a couple of other factors that influenced your decision come here.
<b>Jesuit/Catholic Socialization/Culture</b> - I am interested in your orientation to the Jesuit mission and identity.	
9.	Tell me about your first day/weeks here by describing your formal orientation to the Jesuit/Catholic mission.
10.	Please describe any special mission-focused (Jesuit) programs or activities in which you have participated.
11.	What is your understanding of your role <b>as a faculty member</b> in supporting the Jesuit/Catholic mission and identity?
12.	Describe the congruence between the Jesuit/Catholic mission and your lived experience at the institution.
13.	How does your personal faith/denomination tradition impact your lived experience at this institution?
14.	Describe your level of comfort in discussing the Jesuit/Catholic mission with <b>your colleagues</b> .
15.	Describe your level of comfort in discussing the Jesuit/Catholic mission with <b>students</b> .
16.	In what way(s) do you see the influence of the Jesuit/Catholic mission on day-to-day decision making at your institution?
17.	Compare and contrast the Jesuit/Catholic mission and with your own personal values.
18.	Discuss with me your level of engagement/commitment to furthering the Jesuit/Catholic mission.

<b>Adaptation</b> – I am interested in how you learned to do your job.	
19.	Tell me about the formal departmental orientation you received in the first days/weeks at the institution.
20.	Compare and contrast the formal and informal way you came to understand the culture/expectations of your department.
21.	Describe any barriers/obstacles you encountered in learning to function in your department.
22.	Tell me about informal relationships you have with colleagues from your department.
23.	Tell me about any significant positions/stances you have taken as a member of the department.
<b>Teaching, Research, Service</b> – I am interested in your tenure-track experiences	
24.	In terms of your teaching, how would you describe student's receptivity to you as faculty?
25.	Tell me about any extraordinary experiences you have encountered in the classroom.
26.	Please give me a sense of the feedback you receive from students on end-of-term evaluations.
27.	Describe any difference between how you are received by students-of-color and other students.
28.	Compare and contrast your service commitments with those of your colleagues.
29.	I would like to know more about your research interests and productivity.
30.	Describe any joint research projects you are working on with senior colleagues.
<b>Race Relations</b> - I am interested in the impact that being an African American woman has on your lived experiences as a faculty member.	
31.	Please describe the racial climate of the institution. Please describe any significant race-based conversations/encounters you have had with <b>colleagues</b> from your department.
32.	How would you describe the racial climate of this institution?
33.	How is the racial climate of your department similar to, or different from, the institutional climate?
34.	Please describe any significant race-based conversations/encounters you have had with <b>students in your classroom</b> .
35.	Please describe any significant race-based conversations/encounters you have had with <b>students-of-color</b> outside the classroom.
36.	Please describe any significant race-based conversations/encounters you have had with <b>senior administrators</b> (e.g., Dean, Provost, President, Vice President).
37.	Please describe any significant race-based conversations/encounters you have had with <b>colleagues</b> from other areas.
38.	Please give me an example of actions your university has taken to support faculty diversity.

<b>Support/Survival</b> – I am interested in how you survive and thrive as a faculty member.	
39.	Tell me about the coping mechanisms you use to manage your day-to-day existence in academia.
40.	Describe the role your formal mentor (if any) plays in your development as a faculty member.
41.	What was the most sage advice you ever received (from your mentor or anyone else) to assist your growth as a faculty member.
42.	Tell me about the informal on-campus support networks in which you are involved.
43.	Describe the external resources (human and otherwise) that rejuvenate you.
<b>Continuance</b> – I am interested in your plans for the future	
44.	Describe how welcome you feel at this institution.
45.	Describe the <b>most rewarding</b> aspect of your role as faculty member.
46.	Describe the <b>least rewarding</b> aspect of your role as faculty member.
47.	If you could change anything about your experience at this institution, what would it be?
48.	What factors motivate you to stay at this institution?
49.	What factors motivate you to stay in higher education?
50.	What, if anything, would make you decide to leave this institution?
51.	What, if anything, would make you decide to leave higher education?
52.	What personal advice would you offer an African American or other faculty-member-of color who was considering a position at this institution?
53.	What personal advice would you offer an African American or other graduate student who was considering career in academe?
<b>Pilot Test</b> – What can I do to improve this interview?	
54.	What suggestions do you have for making this interview on women African American faculty in religious, specifically Jesuit institutions more comprehensive?
55.	What topics need to be added?
56.	What topics are unnecessary and should be deleted?
57.	How can I as the interviewer, improve my interviewing skills to put the interviewee more at ease so I can get more information from the participant?
58.	What parts of the interview seemed awkward to you? How can I remove the awkwardness?
59.	What can I do before the interview to make the interviewee look forward to the interview?
60.	What should I do after the interview to show my gratitude to the interviewee?
61.	Was the audio recording and note taking problematic or threatening to you? If so, how can I eliminate the problems/threats up front?
62.	What “look” do you expect a dissertation researcher to have in terms of dress and demeanor for an interview such as this one?

**THANK YOU FOR PARTICIPATING IN THE INTERVIEW.**

Appendix E

**Confidential Demographic Profile**

<b>About You</b>			
<b>Your Age:</b>	_____		
<b>Your Marital Status</b>	<input type="checkbox"/> Single <input type="checkbox"/> Live-in Relationship <input type="checkbox"/> Married <input type="checkbox"/> Divorced <input type="checkbox"/> Widowed		
<b>Your Spouse/Partner’s Highest Level Of Education</b>	<input type="checkbox"/> Less than high school diploma <input type="checkbox"/> High school diploma <input type="checkbox"/> 2-year degree <input type="checkbox"/> 4-year degree <input type="checkbox"/> Graduate or postgraduate degree		
<b>Ages Of Your Children</b>	_____		
<b>Your Current Denomination/Faith Tradition</b>	<input type="checkbox"/> Baptist <input type="checkbox"/> Methodist <input type="checkbox"/> Lutheran <input type="checkbox"/> Catholic <input type="checkbox"/> Holiness/Pentecostal <input type="checkbox"/> Buddhist <input type="checkbox"/> Muslim <input type="checkbox"/> New Age <input type="checkbox"/> Non-Denominational <input type="checkbox"/> Atheist <input type="checkbox"/> None <input type="checkbox"/> Other _____		
<b>Your Current Level Of Activity/Involvement With Your Faith Community</b>	<input type="checkbox"/> Attend/participate in one or more services or activities weekly <input type="checkbox"/> Attend/participate in one or more services or activities monthly <input type="checkbox"/> Attend/participate in one or more services or activities 2-3 times per year <input type="checkbox"/> Rarely attend/participate in services or activities <input type="checkbox"/> Never attend/participate in services or activities		
<b>Type of Institution You Attended</b>	<u><b>Bachelor’s</b></u> <input type="checkbox"/> HBCU <input type="checkbox"/> Public <input type="checkbox"/> Private <input type="checkbox"/> Religious <input type="checkbox"/> Other _____	<u><b>Master’s</b></u> <input type="checkbox"/> HBCU <input type="checkbox"/> Public <input type="checkbox"/> Private <input type="checkbox"/> Religious <input type="checkbox"/> Other _____	<u><b>Doctorate</b></u> <input type="checkbox"/> HBCU <input type="checkbox"/> Public <input type="checkbox"/> Private <input type="checkbox"/> Religious <input type="checkbox"/> Other _____

<b>Your Life Growing Up</b>	
<b>Mother's Highest Level Of Education</b>	<input type="checkbox"/> Less than high school diploma <input type="checkbox"/> High school diploma <input type="checkbox"/> 2-year degree <input type="checkbox"/> 4-year degree <input type="checkbox"/> Graduate or postgraduate degree Specify: _____
<b>Father's Highest Level Of Education</b>	<input type="checkbox"/> Less than high school diploma <input type="checkbox"/> High school diploma <input type="checkbox"/> 2-year degree <input type="checkbox"/> 4-year degree <input type="checkbox"/> Graduate or postgraduate degree Specify: _____
<b>Your Parent's Denomination/Faith Tradition</b>	<input type="checkbox"/> Baptist <input type="checkbox"/> Methodist <input type="checkbox"/> Lutheran <input type="checkbox"/> Catholic <input type="checkbox"/> Holiness/Pentecostal <input type="checkbox"/> Buddhist <input type="checkbox"/> Muslim <input type="checkbox"/> New Age <input type="checkbox"/> Non-Denominational <input type="checkbox"/> Atheist <input type="checkbox"/> None <input type="checkbox"/> Other _____
<b>Level Of Activity/Involvement With Your Faith Community WHEN YOU WERE GROWING UP</b>	<input type="checkbox"/> Attended/participated in one or more services or activities weekly <input type="checkbox"/> Attended/participated in one or more services or activities monthly <input type="checkbox"/> Attended/participated in one or more services or activities 2-3 times per year <input type="checkbox"/> Rarely attended/participated in services or activities <input type="checkbox"/> Never attended/participated in services or activities
<b>Number Of Older/Younger Siblings</b>	_____ Older Siblings _____ Younger Siblings _____ Only Child

<b>Your Professional Position</b>			
<b>Your Current Salary</b>	_____		
<b>Your Tenure Status</b>	<input type="checkbox"/> Tenured <input type="checkbox"/> Tenure-Track <input type="checkbox"/> Year 1 <input type="checkbox"/> Year 3 <input type="checkbox"/> Year 5 <input type="checkbox"/> Year 2 <input type="checkbox"/> Year 4 <input type="checkbox"/> Year 6		
<b>Discipline/Specialization</b>	_____		
<b>Department Of Teaching Appointment</b>	<u>Primary</u> _____	<u>Secondary (if applicable)</u> _____	
<b>Average Number Of Courses You Teach Per Term (e.g. Semester, Quarter)</b>	<u>Undergraduate Courses</u> _____	<u>Graduate Courses</u> _____	
<b>Average Number Of Advisees Assigned By The Department</b>	<u>Undergraduates</u> _____	<u>Graduates</u> _____	
<b>Average Number Of <u>Unofficial</u> Advisees Who Regularly Seek Your Guidance/Input</b>	<u>Undergraduates</u> _____	<u>Graduates</u> _____	
<b>Compare Your Advisees(Official And Unofficial) With Those Of Your Colleagues</b>	<input type="checkbox"/> I have <b>fewer</b> advisees than other faculty in my department <input type="checkbox"/> I have <b>about the same number</b> of advisees as other faculty in my department <input type="checkbox"/> I have <b>more</b> advisees than other faculty in my department		
<b>Number Of Service Commitments You Were Invited Or Volunteered To Provide</b>	<u>Departmental</u> _____ (Invited)	<u>College/School</u> _____ (Invited)	<u>University</u> _____ (Invited)
	_____ (Voluntary)	_____ (Voluntary)	_____ (Voluntary)
<b>Within The Number Above, Specify The Number Of <u>Culturally Related</u> Service Commitments You Were Invited Or Volunteered To Provide</b>	<u>Departmental</u> _____ (Invited)	<u>College/School</u> _____ (Invited)	<u>University</u> _____ (Invited)
	_____ (Voluntary)	_____ (Voluntary)	_____ (Voluntary)
<b>About Your Service Commitments</b>	<input type="checkbox"/> I have <b>fewer</b> service commitments than other faculty in my department <input type="checkbox"/> I have <b>about the same number</b> of service commitments as other faculty in my department <input type="checkbox"/> I have <b>more</b> service commitments than other faculty in my department		

Department			
<b>Approximate Number Of Departmental Faculty In Category</b>	Total Faculty _____	African-American _____	Other Faculty-of - Color _____
<b>Rank The Priority Given By Your Chair/Department Head and Dean To The Following Activities: 1=Lowest To 3=Highest</b>	<u>Chair/Department Head</u>		<u>Dean</u>
	_____ Teaching		_____ Teaching
	_____ Service		_____ Service
	_____ Research		_____ Research
<b>My Department Has A Formal Mentoring Program Provided For New Faculty</b>	<input type="checkbox"/> No <input type="checkbox"/> Yes (Describe): _____ _____ _____		
<b>Your General Level Of Satisfaction With Departmental Support For Your Career Advancement:</b>	<input type="checkbox"/> Very satisfied <input type="checkbox"/> Mostly satisfied <input type="checkbox"/> Somewhat satisfied <input type="checkbox"/> Not satisfied		
University			
<b>My University Has A Formal Mentoring Program Provided For New Faculty</b>	<input type="checkbox"/> No <input type="checkbox"/> Yes (Describe): _____ _____ _____		
<b>The Jesuit Mission Is</b>	<input type="checkbox"/> Very much evident in day-to-day decisions <input type="checkbox"/> Mostly evident in day-to-day decisions <input type="checkbox"/> Somewhat evident in day-to-day decisions <input type="checkbox"/> Not evident in day-to-day decisions		
<b>My General Level Of Satisfaction With The University Leadership's Interest In Increasing Faculty Diversity:</b>	<input type="checkbox"/> Very satisfied <input type="checkbox"/> Mostly satisfied <input type="checkbox"/> Somewhat satisfied <input type="checkbox"/> Not satisfied		

**THANK YOU FOR COMPLETING THIS CONFIDENTIAL DEMOGRAPHIC PROFILE.**



## Appendix F

## Email Invitation to Pilot-Study Candidates

{Date}

Dear {INSERT NAME}:

I am a doctoral candidate at Eastern Michigan University working on my dissertation about the socialization of African American women faculty in religiously-affiliated institutions of higher education. Specifically, I want to understand how African American women interpret and respond to their formal as well as informal socialization in Jesuit institutions. I am writing to request your involvement in my research as a participant in my **pilot-study**.

As the demographics of the United States continue to change and the number of avowed members of the religious orders serving in faculty roles continues to decline, African American women and other persons-of-color will increasingly be targets of efforts to increase faculty diversity in religiously-affiliated institutions in order for the institutions to remain vibrant intellectually. For example, in the decade between 1997 and 2007, the percentage of African American women who serve as faculty in the 28 Jesuit colleges and universities increased by 39% (from 157 to 219). What is unknown, however, is whether the formal and informal socialization of these faculty members provides positive experiences leading to institutional longevity, hence, the rationale for my dissertation topic.

You represent an ideal participant because you are as similar as possible to my intended study respondents. I am asking you let me know your willingness to take part in a **face-to-face, semi-structured interview of approximately two hours**. The goal of the pilot phase is to solidify the interview approach; determine the appropriateness of the questions; decide how much time needs to be allowed for the total interviews; and allow opportunities for revision, if necessary.

Participation in the pilot-study is, of course, voluntary and you may withdraw from the pilot-study at any time without any consequences. I have received Protection of Human Subjects Board approval from Eastern Michigan University and consent for the pilot-study from the UDM Institutional Review Board (IRB).

I have enclosed an Informed Consent Form for you to preview. If you agree to participate in the study, we will review the contents of the form together on the interview day and I will then request your signature. I have also included a tentative interview guide so that you can familiarize yourself with the types of information I am seeking. Hopefully, early access to the interview protocol will enable you to think about how you interpret and respond to the formal as well as informal socialization as a faculty member in a Jesuit university and determine your interest in assisting my research.

I anticipate completing the dissertation by December 2010 after which time I will be happy to share results with you both in oral and written form. However, to maintain participant confidentiality, specific institutions will not be identified; and pseudonyms will be used in lieu of real names in the dissertation and subsequent presentations and publications.

Please let me know your willingness to participate in the pilot-study by responding to this email. If more information is needed to assist in your decision-making, feel free to email [xxxx@emich.edu](mailto:xxxx@emich.edu) or call me 313.595.XXXX (cell). I would appreciate a response by {INSERT DATE}.

Regards,

Sheryl

## Appendix G

## Interview Confirmation Letter

{DATE}

Dear {INSERT NAME}

Thank you so much for agreeing to participate in my dissertation research on the “Socialization of African American Women Faculty in Religiously-Affiliated Institutions of Higher Education”. I look forward to meeting you on **{INSERT DAY}**, **{INSERT DATE}** at **{INSERT TIME}** in the **{INSERT LOCATON}**.

I have enclosed an Informed Consent Form for you to preview. On the scheduled interview day, we will review the contents of the form together and I will then request your signature. I have also included a tentative interview guide so that you can familiarize yourself with the types of information I am seeking. I hope that early access to the interview protocol will enable you to think about how you interpret and respond to the formal as well as informal socialization as a faculty member in a Jesuit university.

I am requesting that you send a copy of your vita to me so that I can familiarize myself with your experiences and background prior to the interview. You may use the enclosed self-addressed stamped envelope or email it to me as a Microsoft Word or PDF attachment. In keeping with this request, I have enclosed my brief personal biography for your review.

I anticipate completing the dissertation by December 2010 after which time I will be happy to share results with you both in oral and written form. However, to maintain participant confidentiality, specific institutions will not be identified; and pseudonyms will be used in lieu of real names in the dissertation and subsequent presentations and publications.

If you need to reach me prior to the interview for any reason, please call me at 313.595.XXXX (cell) or 313.993.XXXX (work) or email me at [xxxx@emich.edu](mailto:xxxx@emich.edu).

Regards,

Sheryl McGriff  
EMU Ed.D. Candidate

Enclosures

## Appendix H

## Letter to Current Colleagues Requesting Recommendations

Hi {INSERT NAME}

As you are aware from previous conversations, I am a doctoral candidate at Eastern Michigan University (EMU) working on my dissertation on the socialization of African American women faculty in religiously-affiliated institutions of higher education. Specifically, I want to understand how African American women interpret and respond to their formal as well as informal socialization in Jesuit institutions.

I have finally reached the point in my study where I need your assistance to connect with others in the Jesuit network. I hope you are willing to refer potential participants for my study and/or to provide the names of contacts at one or more of the selected brother institutions who may be in a position to make such recommendations. In particular, I wish to interview **tenured/tenure-track African American women** who serve as faculty members in institutions with a 2005 Carnegie Classification of Large, Masters (see attached).

Please send the referrals (name, institution, telephone number, and email) to me by email. If you prefer to alert the referents beforehand, invite them to contact me directly by phone 313.595.XXXX: cell or by email at [xxxx@emich.edu](mailto:xxxx@emich.edu).

I anticipate completing the dissertation by December 2010 after which time I will be happy to share results with you both in oral and written form. However, to maintain participant confidentiality, specific institutions will not be identified; and pseudonyms will be used in lieu of real names in the dissertation and subsequent presentations and publications. Additionally, not all persons who are recommended will be interviewed.

If more information is needed to assist in your decision please feel free to call 313-595-XXXX or email [xxxx@emich.edu](mailto:xxxx@emich.edu) me. I will appreciate a response by {INSERT DATE}.

Thanks for your assistance.

Warm regards,

Sheryl  
EMU Ed.D. Candidate

Appendix I  
Letter to Provost's and/or Chief Diversity Officer

{DATE}

Dear {INSERT NAME},

{NAME AND TITLE OF CONTACT AT JESUIT INSTITUTION} suggested I contact you for assistance. My name is Sheryl McGriff. I am a doctoral candidate in educational leadership at Eastern Michigan University and I am writing to solicit your support for my dissertation research. I am specifically requesting your assistance in **identifying the tenured and tenure-track African American women faculty members** at {INSERT NAME OF INSTITUTION} for participation in my study on the socialization of African American women faculty in religiously-affiliated institutions.

As a senior-level administrator at the University of Detroit Mercy (UDM), I am aware of the efforts underway at several AJCU institutions to recruit and retain students as well as faculty-of-color. The body-of-knowledge that pays particular attention to the recruitment and retention of faculty from underrepresented groups in religious-affiliated institutions is miniscule. Research on a sub-group, (i.e., Catholics, Jesuit, Mercy institutions) especially from the perspective of a person-of-color within the institution is even rarer. My goal is to add to the body- of-knowledge but also to provide information that will support Father Currie called in his February 2007 *Connections* letter, the AJCU institutions' need to "profit from the cultural diversity and complexities of our day." I believe the results of my study will help members of AJCU institutions learn from the experiences of this sub-group of faculty-of-color and identify areas that can be ameliorated to assist in recruitment and retention efforts.

Your assistance in this effort will be extremely valuable and greatly appreciated. Please send the referrals (name, institution, telephone number, and email address) to me by email at [xxxx@emich.edu](mailto:xxxx@emich.edu) If you prefer to alert the referents beforehand, please invite them to contact me directly by phone 313.595.XXXX or email ([xxxx@emich.edu](mailto:xxxx@emich.edu)). .

I anticipate completing the dissertation by December 2010 after which time I will be happy to share results with you, both in oral and written form. However, to maintain participant confidentiality, specific institutions will not be identified; and pseudonyms will be used in lieu of real names in the dissertation and subsequent presentations and publications. Additionally, not all persons who are recommended will be interviewed.

Regards,

Sheryl McGriff  
EMU Ed.D. Candidate

## Appendix J

## Personal Biography of Sheryl Johnson McGriff

Sheryl J. McGriff was born and reared in Jackson County, Florida, and is a graduate of Marianna High School. After pursuing further education at Florida A & M University and Troy State University, Sheryl earned her Bachelor of Science in Psychology, magna cum laude, from Fayetteville State University in North Carolina. The baccalaureate degree was followed by a Master of Arts in Human Resources Development from the Pope Air Force Base, North Carolina campus of Webster University.

Sheryl's career in higher education began in 1990 when she accepted the position of Assistant Dean in the Cooperative Education and Career Center (now the Career Education Center) at the University of Detroit Mercy (UDM). After two years, she was promoted to the position of Dean. In that capacity, she serves with her fellow deans as a member of the Academic Leadership Team and reports directly to the Vice President for Academic Affairs. Sheryl actively engages in university service and currently chairs the Shared Governance Undergraduate Retention Committee and is a member of the Provost's Task Force on Retention Initiatives. She has also served as a presidential appointee to the UDM Strategic Planning Team and as the Provost's appointee to both the Faculty Development Team and the Outcomes Assessment Team. Sheryl was an invited delegate to the *Learning from Each Other: Companions in Mission Heartland Delta V Conference* for faculty and staff in Jesuit institutions at John Carroll University in 2007.

Sheryl is a Doctor of Education in Educational Leadership candidate at Eastern Michigan University in Ypsilanti, Michigan. Her area of focus is Higher Education Administration.

## Appendix K

## Profile of African American Women Faculty in AJCU Institutions

## Appendix K

*AJCU Full-time African American Women Faculty, Fall 2009*

Institution	Location	2005 Carnegie Classification	# of African American Female Faculty	
			Fall 2007	Fall 2009
Boston College	Chestnut Hill, MA	High Research	19	19
Canisius College	Buffalo, NY	Large, Master's	0	2
College of the Holy Cross	Worcester, MA	Baccalaureate	3	2
Creighton University	Omaha, NE	Medium Master's	8	9
Fairfield University	Fairfield, CT	Large, Master's	2	4
Fordham University	Bronx, NY	High Research	15	9
Georgetown University	Washington, DC	Very High Research	27	38
Gonzaga University	Spokane, WA	Large, Master's	2	1
John Carroll University	Cleveland, OH	Large, Master's	4	4
Le Moyne College	Syracuse, NY	Large, Master's	1	0
Loyola Marymount University	Los Angeles, CA	Large, Master's	12	12
Loyola University Chicago	Chicago, IL	High Research	20	14
Loyola University Maryland	Baltimore, MD	Large, Master's	6	5
Loyola University New Orleans	New Orleans, LA	Large, Master's	9	9
Marquette University	Milwaukee, WI	High Research	11	13
Regis University	Denver, CO	Large, Master's	2	3
Rockhurst University	Kansas City, MO	Large, Master's	0	2
Saint Joseph's University	Philadelphia, PA	Large, Master's	6	6
Saint Louis University	St. Louis, MO	High Research	17	15
Saint Peter's College	Englewood Cliffs, NJ	Large, Master's	2	3
Santa Clara University	Santa Clara, CA	Large, Master's	7	5
Seattle University	Seattle, WA	Large, Master's	12	12
Spring Hill College	Mobile, AL	Small Master's	2	3
University of Detroit Mercy	Detroit, MI	Large, Master's	10	13
University of San Francisco	San Francisco, CA	Doctoral/Research	12	15
University of Scranton	Scranton, PA	Medium Master's	1	1
Wheeling Jesuit University	Wheeling, WV	Small Master's	0	0
Xavier University (Cincinnati)	Cincinnati, OH	Large, Master's	9	6
Total			219	225

Source: IPEDS, 2011

## Appendix L

## Follow-Up Email to Prospective Participants

{DATE}

Dear {INSERT NAME}:

This email is a follow-up my {INSERT DATE} letter. I am writing to request your active involvement in my research on the “Socialization of African American Women Faculty in Religiously-Affiliated Institutions of Higher Education”. Specifically, I want to understand how African American women interpret and respond to their formal and informal socialization as faculty members in Jesuit institutions.

Based on your status as a tenured/tenure-track African American woman in a Jesuit institution you are an ideal participant. Your participation in this study may provide useful information and inspiration to assist others similarly situated in academe.

I am asking you to participate in a **two hour personal interview** that will be scheduled **at your convenience in a location of your choosing** and, if needed for clarification purposes, a subsequent follow-up telephone call. Participation in the study is, of course, voluntary and you may withdraw from the at any time without any consequences

I anticipate completing the dissertation by December 2010 after which time I will be happy to share results with you both in oral and written form. However, to maintain participant confidentiality, specific institutions will not be identified; and pseudonyms will be used in lieu of real names in the dissertation and subsequent presentations and publications.

I plan to call you by {INSERT DATE} to provide more information about the study. If you would like to speak before then, feel free to call me at 313.595.XXXX (cell) or email me at [xxxx@emich.edu](mailto:xxxx@emich.edu)

I anticipate completing the dissertation by December 2010 after which time I will be happy to share results with you both in oral and written form. However, to maintain participant confidentiality, specific institutions will not be identified; and pseudonyms will be used in lieu of real names in the dissertation and subsequent presentations and publications.

Regards,

Sheryl McGriff  
EMU Ed.D. Candidate



Appendix M

INTERVIEW TRANSCRIPT APPROVAL/VERIFICATION

Sheryl McGriff, Ed.D.(C)

4737 Commonwealth

Detroit, MI 48208

PH 313-595-XXXX

*Transcribed by Gray Stenosccripts*

Thank you for participating in my dissertation research on *the Socialization of African American Women in Religious Institutions*. A verbatim transcript of our interview is enclosed. Please review and return this form indicating your level of agreement with the accuracy of the transcript.

My signature on this document verifies that I have reviewed the transcript from my interview with Sheryl McGriff on [day], [date], [time].

My response to the accuracy of the transcript is indicated below:

\_\_\_\_\_ I have read and approved the transcript of my interview, as presented.

\_\_\_\_\_ I have read and approved the transcript of my interview, as amended.

\_\_\_\_\_ I have read and do NOT approve the transcript of my interview, as presented. Consultation with the interviewer is required.

\_\_\_\_\_

Name (Print or Type)

Telephone

\_\_\_\_\_

Signature

Date

**PLEASE RETURN BY {DATE}**

## Appendix N

**Concept Category/Research Question/Interview Protocol Crosswalk**

		Guiding Research Questions			
Concept Category	Semi-Structured Interview Question	How do the African American women who are faculty members in Jesuit universities describe their formal and informal socialization into the institution?	How do the African American women who are faculty members in Jesuit universities describe their work life (conditions, job satisfaction, relationships)?	How do the African American women who are faculty members in Jesuit universities interpret their roles as carriers of the mission/companions in service?	How do the African American women who are faculty members in Jesuit universities perceive the commitment of the institutional leadership to achieving faculty-diversity goals?
Anticipatory (Cultural Formation)	Thinking back to your childhood, describe the most significant influence on your decision to pursue higher education.	X			
Role Orientation	Tell me how you decided on a career in academia	X			
Role Orientation	In what way(s) did graduate school prepare you to be a faculty member?	X			
Anticipatory (Cultural Formation)	In what way(s) did your involvement with your denomination/faith tradition affect your pursuit of higher education?	X			
Pre-Arrival/Encounter	Tell me how you were recruited to be a faculty member at this Jesuit institution.	X			
Pre-Arrival/Encounter	Do you have thoughts about what made you stand out from the other candidates?	X			
Pre-Arrival/Encounter	Describe how the Jesuit mission influenced your decision to accept the position.	X		X	
Pre-Arrival/Encounter	Explain a couple of other factors that influenced your decision come here.	X			
Initial Entry	Tell me about your first day/weeks here by describing your formal orientation to the Jesuit/Catholic mission.	X		X	

Initial Entry	Please describe any special mission-focused (Jesuit) programs or activities in which you have participated.	X		X	
Role Orientation	What is your understanding of your role <b>as a faculty member</b> in supporting the Jesuit/Catholic mission and identity?	X		X	
Lived Experience	Describe the congruence between the Jesuit/Catholic mission and your lived experience at the institution.		X		
Lived Experience	How does your personal faith/denomination tradition impact your lived experience at this institution?		X		
Lived Experience	Describe your level of comfort in discussing the Jesuit/Catholic mission with <b>your colleagues</b> .			X	
Lived Experience	Describe your level of comfort in discussing the Jesuit/Catholic mission with <b>students</b> .			X	
Lived Experience	In what way(s) do you see the influence of the Jesuit/Catholic mission on day-to-day decision making at your institution?	X			
Adaptation	Compare and contrast the Jesuit/Catholic mission and with your own personal values.		X	X	
Adaptation	Discuss with me your level of engagement/commitment to furthering the Jesuit/Catholic mission.			X	
Professional Development	Tell me about the formal departmental orientation you received in the first days/weeks at the institution.	X	X		
Professional Development	Compare and contrast the formal and informal way you came to understand the culture/expectations of your department.	X	X		
Lived Experience	Describe any barriers/obstacles you encountered in learning to function in your department.	X	X		

Lived Experience	Tell me about informal relationships you have with colleagues from your department.	X	X		
Lived Experience	Tell me about any significant positions/stances you have taken as a member of the department.		X		
Lived Experience	In terms of your teaching, how would you describe student's receptivity to you as faculty?		X		
Lived Experience	Tell me about any extraordinary experiences you have encountered in the classroom.		X		
Lived Experience	Please give me a sense of the feedback you receive from students on end-of-term evaluations.		X		
Lived Experience	Describe any difference between how you are received by students-of-color and other students.		X		
Lived Experience	Compare and contrast your service commitments with those of your colleagues.		X		
Lived Experience	I would like to know more about your research interests and productivity.		X		
Lived Experience	Describe any joint research projects you are working on with senior colleagues.	X	X		
Lived Experience	Please describe the racial climate of the institution. Please describe any significant race-based conversations/encounters you have had with <b>colleagues</b> from your department.		X		X
Lived Experience	How would you describe the racial climate of this institution?		X		X
Lived Experience	How is the racial climate of your department similar to, or different from, the institutional climate?		X		X
Lived Experience	Please describe any significant race-based conversations/encounters you have had with <b>students in your classroom.</b>		X		

Lived Experience	Please describe any significant race-based conversations/encounters you have had with <b>students-of-color</b> outside the classroom.		X		
Lived Experience	Please describe any significant race-based conversations/encounters you have had with <b>senior administrators</b> (e.g., Dean, Provost, President, Vice President).		X		X
Lived Experience	Please describe any significant race-based conversations/encounters you have had with <b>colleagues</b> from other areas.		X		
Lived Experience	Please give me an example of actions your university has taken to support faculty diversity.	X			X
Adaptation	Tell me about the coping mechanisms you use to manage your day-to-day existence in academia.		X		
Professional Development	Describe the role your formal mentor (if any) plays in your development as a faculty member.	X	X		
Professional Development	What was the most sage advice you ever received (from your mentor or anyone else) to assist your growth as a faculty member.		X		
Adaptation	Tell me about the informal on-campus support networks in which you are involved.		X		
Role Continuance	Describe the external resources (human and otherwise) that rejuvenate you.		X		
Role Continuance	Describe how welcome you feel at this institution.	X		X	X
Role Continuance	Describe the <b>most rewarding</b> aspect of your role as faculty member.		X		
Role Continuance	Describe the <b>least rewarding</b> aspect of your role as faculty member.		X		

Role Continuance	If you could change anything about your experience at this institution, what would it be?		X		
Role Continuance	What factors motivate you to stay at this institution?		X		
Role Continuance	What factors motivate you to stay in higher education?		X		
Role Continuance	What, if anything, would make you decide to leave this institution?		X		
Role Continuance	What, if anything, would make you decide to leave higher education?		X		
Role Continuance	What personal advice would you offer an African American or other faculty-member-of color who was considering a position at this institution?		X		
Role Continuance	What personal advice would you offer an African American or other graduate student who was considering career in academe?		X		

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