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The Lived Experiences of Black Women Tenured and Tenure-Track Faculty in Business Schools at Predominantly White Institutions

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I am submitting herewith a dissertation written by Janice Branch Hall entitled "The Lived Experiences of Black Women Tenured and Tenure-Track Faculty in Business Schools at Predominantly White Institutions." I have examined the final electronic copy of this dissertation for form and content and recommend that it be accepted in partial fulfillment of the requirements for the degree of Doctor of Philosophy, with a major in Higher Education Administration.

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The Lived Experiences of Black Women Tenured and Tenure-Track

Faculty in Business Schools at Predominantly White Institutions

A Dissertation Presented for the

Doctor of Philosophy

Degree

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Dedication

To all my Black sisters—past, present, and future—

I acknowledge you. I affirm you. I value you. *You matter!*

Your royal essence and authentic gifts were molded by the all-mighty God,

who positioned you for greatness!

Keep soaring, queens!

I celebrate you with my story.

Acknowledgements

My God created me. My enslaved and free ancestors imagined me. My family shaped me.

My husband uplifted me. My son propelled me.

I praise you, Lord, for ordering my steps throughout my life. You created me in your image and ordained me with your merciful favor to execute your vision for my life. To my husband, James: thank you for inspiring and encouraging me in every phase of this journey. You are the love of my life, and without you, this PhD would have stayed a dream. My king, we did this together, and I honor you with this *win*!

To my prince, Genesis: you are Mommy's angel. As your name reveals, you are a new creation in God, and all generational curses end with you. You are my life, and your glorious spirit gives me purpose and reason to excel higher. Son, you are my legacy. I hope to make you proud and model for you the extraordinary strength of our Black ancestry.

To my parents, Daddy (Mr. Ervin Branch) and Mommy (Mrs. Geraldine Branch): thank you for my foundation. You introduced me to the amazing works of God, and your spiritual covering has prepared me to withstand all that comes my way. My successes reflect your prayers and guidance. Never forget that!

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Abstract

Changing college-student demographics and the diversification of higher education requires an understanding of Black women's experiences. Their visibility adds value to all higher education stakeholders and mobilizes students of color beyond the margins (Hasnas, 2018; Vargas, 1999). Researchers reported that Black women faculty have trouble offering the academy their unique perspectives due to isolation and tokenism (Diggs, Garrison-Wade, Estrada, & Galindo, 2009; Niemann, 2016). As a result, a further exploration of their experiences and a further examination of their perspectives are necessary from their points of view. While an abundance of research is available on the lived experiences of Black women faculty at predominantly White institutions (Alfred, 2001; Gregory, 2001; Hinton, 2010; Jones, Hwang, & Bustamante, 2015), limited research has examined the business education context (Toubiana, 2014). The current study illuminated the voices of Black women tenured and tenure-track faculty in business schools at predominantly White institutions.

This critical, phenomenological qualitative research study had a twofold purpose. First, it explored the lived experiences of Black women tenured and tenure-track faculty in business schools at predominantly White institutions through the framework of Black feminist thought. This lens captured study participants' collective voice while acknowledging the diverse perspectives of individuals whose standpoints are not often illuminated (Collins, 1990, 2000, 2016). Secondly, this research offered institutional and business-education stakeholders—such as deans, department heads, and the Association to Advance Collegiate Schools of Business (AACSB)—greater awareness and recommendations to support Black women faculty's recruitment, retention, and overall success.

Keywords: Black, Black feminist thought, faculty, intersectionality, predominantly White

institution, professor, tenured, tenure-track, woman

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CHAPTER 1

Introduction

Women tenured and tenure-track faculty experiences in the academy have been well documented, including the literature surrounding recruitment measures intended to increase hires (Trower, 2012), mentoring and networking resource programs aimed at increasing women faculty retention and advancement (Whittaker, Montgomery, & Acosta, 2015), and policies addressing parental leave and other non-institutional factors that may impact women faculty success (Kelly, Mccann, & Porter, 2018; Ward & Wolf-Wendel, 2016). In 2015, women faculty represented over half of assistant professors (51.5%) and achieved near-parity with men as associate professors (44.9%) (U.S Department of Education, 2016). This growth can also be observed in specific academic disciplines, such as business. According to the Association to Advance Collegiate Schools of Business (AACSB), the world's largest business education alliance, 42% of all recently hired new doctorates were women in 2016–2017, versus 36% in 2010–2011 (Association to Advance Collegiate Schools of Business International, 2017). Despite this increase, women faculty in business schools represented only 22% at the full professor level (Bartel, 2018).

Researchers have noted consistent gender inequities in faculty experiences surrounding the institutional climate (Greene, Stockard, Lewis, & Richmond, 2010), women's lower wages (Umbach, 2007), women faculty underrepresentation in upper ranks and overrepresentation in lower ranks (Bartel, 2018; Trower, 2012; U.S. Department of Education, 2014, 2016; Valian, 1998), and further disparities in underrepresented minority women faculty experiences, including additional committee and service work (Davis, Reynolds, & Jones, 2011; Jarmon, 2001),

collegial and student disrespect (Cobb-Roberts, 2011; Ross & Edwards, 2016), and lack of mentoring relationships (Moore, 2017).

Although Schuster and Finkelstein (2006) noted a gradual increase in racially and ethnically underrepresented minorities within the professoriate, from 5% in 1975 to about 15% in 1998, this growth has not been realized among Black women and, more specifically, among Black women tenured and tenure-track full-time faculty. From 1993 to 2013, Black women tenure-track faculty increased slightly, from 7.1% to 7.6%, and Black women tenured faculty declined from 6.3% to 5.8% across disciplines (Finkelstein, Conley, & Shuster, 2016). Although civil rights policies, such as Titles VI and VII of the *Civil Rights Act of 1964*, have supported the diversification of US college faculty for more than half-century, Black women full-time faculty progress has remained modest.

While quantitative figures are useful in measuring Black women faculty racial progress, they do not provide information about potential barriers to their success. Black women in higher education often experience diverse challenges. As Mabokela and Green (2001) indicated, "what connects them all is their struggle to be accepted and respected members of society and their desire to have a voice that can be heard in a world with many views" (p. 39). More specifically, Black women at predominantly White institutions (PWIs) are adversely affected by their underrepresented identities compared to their White colleagues, who benefit from White privilege (Harley, 2008). Consequently, Black women in academia often experience marginalization (Collins 1990, 1998, 2002), exclusion (Settles, Jones, Buchanan, & Dotson, 2020), and isolation (Grant, 2012). Capturing the voices of Black women faculty provides institutions with frameworks to develop infrastructures that support their recruitment and retention, as well as insights into cultivating more inclusive work cultures in higher education

(Bonner & Thomas, 2001). Although the research on the lived experiences of Black women faculty at PWIs continues to evolve (Alfred, 2001; Gregory, 2001; Hinton, 2010; Jones, Hwang, & Bustamante, 2015), an abundance of research has negatively reported on their status (Baldwin & Johnson, 2018; Dowdy, 2008; Watkins, LaBarrie, & Appio, 2010).

Statement of the Problem

The literature focused on Black women faculty navigating beyond the concrete ceiling (Hayes, 2006; Thomas & Gabarro, 1999) has emerged across academic disciplines (Griffin, Bennett, & Harris, 2013; Howard-Baptiste & Harris, 2014), specifically in the areas of law (González, 2014) and science, technology, engineering, and mathematics (Blackburn, 2017; McGee & Bentley, 2017; Ong, Smith, & Ko, 2018). However, little research has examined Black women faculty experiences specifically within the academic discipline of business at PWIs. Several researchers have indicated a need to examine gendered and racial/ethnic faculty experiences around tenure expectations (Lisnic, Zajicek, & Morimoto, 2018), cultural taxation at work (Joseph & Hirshfield, 2011), teaching evaluations' influences on advancement (Griffin et al., 2013), and stressors, productivity, and promotion (Eagan & Garvey, 2015). Illuminating the experiences of African American faculty can help identify supportive policies and programs that reduce their racial oppression at PWIs (Pittman, 2012). Furthermore, gender and cultural diversity are essential to colleges and universities' intellectual health (Evans, 2008), so institutions must examine Black women faculty experiences to support their recruitment, retention, and success.

This study sought to advance the research on women faculty in higher education (Greene, Stockard, Lewis, & Richmond, 2010; Kelly et al., 2018; Trower, 2012; Umbach, 2007; Ward & Wolf-Wendel, 2016; Whittaker et al., 2015). It addresses recommendations by researchers who

study Black women faculty (Alfred, 2001; Bonner & Thomas, 2001; Dowdy, 2008; Gregory, 2001; Griffin et al., 2013; Hinton, 2010; Howard-Baptiste & Harris, 2014; Jones et al., 2015) to provide higher-education strategies that foster inclusive work cultures and promote Black women faculty's recruitment, retention, and overall success (Bonner & Thomas, 2001). Specifically, this study uncovers and illuminates Black women tenured and tenure-track faculty lived experiences in business schools at PWIs, as well as how their experiences have influenced their approaches to navigating institutions.

Purpose of the Study

Previous researchers have reported that Black women faculty have trouble offering the academy their unique perspectives due to isolation and tokenism (Diggs, Garrison-Wade, Estrada, & Galindo, 2009; Niemann, 2016). As a result, a further exploration of their experiences and a further examination of their perspectives is necessary from their points of view. The literature around Black women faculty continues to emerge across fields (Blackburn, 2017; González, 2014; McGee & Bentley, 2017; Ong, Smith, & Ko, 2018); however, limited research has explored Black women business faculty at PWIs. Toubiana (2014) confirmed that limited research has focused on faculty in business education, and this study contributes to this larger body of literature.

This study's purpose was twofold. First, it aimed to explore the lived experiences of Black women tenured and tenure-track faculty in business schools at PWIs through the Black feminist thought (BFT) framework. This lens captured study participants' collective voice while acknowledging the diverse perspectives of individuals whose standpoints are not often illuminated (Collins, 1990, 2000, 2016). Secondly, this research offers institutional and business-education stakeholders—such as deans, department heads, and the AACSB—greater awareness

of, and recommendations to support Black women faculty recruitment, retention, and overall success.

Research Question

To add to the literature on Black women tenured and tenure-track business faculty experiences at PWIs, deconstructing their intersectional experiences relating to gender and race is imperative. First, I explored research focused on women faculty experiences in academia. More specifically, I explored these experiences regardless of women faculty racial/ethnic identities and workplace institutional classifications (e.g., PWIs, historically Black colleges and universities, research intensity). Secondly, I explored Black women faculty experiences in the PWI context. Finally, I explored Black women tenured and tenure-track faculty experiences at PWIs in the academic discipline of business. The central research question that guided my literature review and methodological exploration was: What are the lived experiences of Black women tenured and tenure-track faculty in business schools at PWIs?

Theoretical Framework

The theoretical framework that I used to analyze the lived experiences of Black women tenured and tenure-track faculty in business schools at PWIs was Black feminist thought (BFT). BFT is an intersectional paradigm that produces statements and theories to clarify Black women's experiences by and for Black women. According to DuMonthier, Childers, and Milli (2017), Black women have been stratified to lower ranks of the social order, and as they continue to enter spaces dominated by whiteness (Ahmed, 2007; Harris, 1993), illuminating, rearticulating, and clarifying their standpoints are important. Higher-education institutions, for example, have been historically dominated by White men and centered around Eurocentric masculinist knowledge-validation processes (Collins, 1989) that have competed and, in many

cases, won out against women and underrepresented minorities' perspectives. BFT draws attention to higher- education's exclusionary nature to recognize Black women as a distinct group that deserves a self-defined standpoint (Collins, 2000).

Black women's global socio-political status has reflected unique experiences, and their issues constitute a collective yet diverse standpoint. BFT derived from standpoint theory, which centers around understanding lived experiences of oppression and positing the resultant subjective knowledge. Harding (2004) explained,

> Standpoint theory's focus on the historical and social locatedness of knowledge projects and on the way collective political and intellectual work can transform a source of oppression into a source of knowledge and potential liberation, makes a distinctive contribution to social justice projects as well as to our understanding of preconditions for the production of knowledge. (p. 10)

Standpoint theory suggests that traditional frameworks promote dominant groups' interests (Harding, 2004) and suppress marginalized perspectives. According to Dugger (1988), "for Black women, racism and sexism should be viewed as combining in such a way that they create a distinct social location rather than an additive form of 'double disadvantage'" (p. 425). The issues facing Black women in this study reflect multiple standpoints, centering discussions of race and gender as factors of their historical oppression. Therefore, standpoint theory has been used to explain and prescribe social phenomena (Harding, 2004), such as Black women's oppression.

Collins (1997) described standpoint theory as an explanatory framework, purposively explaining knowledge's role in sustaining unfair power systems. Standpoint theory can be used to empower Black women to transmit and legitimize their subjugated knowledge in the

mainstream. In other words, centralizing Black women's standpoint could disrupt systemic

racism and sexism's effects on influencing Black women's positionality and knowledge claims

within predominantly White power structures. The next section further describes BFT as a form

of standpoint theory to explore the lived experiences of Black women tenured and tenure-track

faculty in business schools at PWIs.

Black Feminist Thought

BFT is a critical social theory that suggests that African American women's

subordination within White male–dominated cultures is due to intersecting oppressions linked to

their race, class, gender, and sexuality (Collins, 2000). Black women have also endured the

sexism imposed upon White women and the racism experienced by African American men

(Burack, 2001). Cannon (1985) stated,

> Throughout the history of the United States, the interrelationship of white supremacy and
>
> male superiority has characterized the Black woman's reality as a situation of struggle—a
>
> struggle to survive in two contradictory worlds simultaneously, one white, privileged, and
>
> oppressive, the other black, exploited, and oppressed. (p. 30)

In support of Cannon's (1985) observation, Collins (2000) stated, "Black women's vulnerability

to assaults in the workplace, on the street, at home, and in media representations has been one

factor fostering this legacy of struggle" (p. 26). As a result, Black women are uniquely stratified

within the social hierarchy, and they experience distinct struggles that inform and legitimize their

knowledge base.

BFT draws attention to the varying degrees of Black women's plight and centralizes their

position (Collins, 2000) compared to traditional sociological frameworks. Traditional feminist

agendas have confronted sexism and patriarchal ideology; however, Black women have also

faced pressures to absorb and recast their interests for collective action (Collins, 1996). Referring to BFT, Collins (1996) asserted, "inserting the adjective *black* challenges the assumed whiteness of feminism and disrupts the false universal of this term for both white and black women" (p. 13). Anti-racist agendas, such as Black racial solidarity, support ideologies that challenge institutional racism and promote Black interests; however, "the historical experience of Black men has so completely occupied the dominant conceptions of racism. . . that there is little room to squeeze in the experiences of Black women" (Crenshaw, 1991, p. 1273).

The positivist framework is predicated on objective methodologies and generalizations of knowledge and social phenomena; however, Collins (2000) rejected this approach to understanding Black women's standpoint because it does not account for the diversity of researchers or human subjects. Furthermore, traditional worldviews—such as feminism, anti-racism, and positivism—have excluded the collective and diverse standpoints of Black women, signifying the need for BFT (Collins, 2000; Henley, Meng, & O'Brien., 1998). Black women's lack of social capital and access to political power are reasons for this exclusion (Collins, 2000). As a result, Black women's knowledge and experiences have been invalidated in environments dominated by whiteness and/or patriarchy. Collins (2000) explained this knowledge-validation or -invalidation process for Black women:

> First, knowledge claims are evaluated by a group of experts whose members bring with them a host of sedimented experiences that reflect their group location in intersecting oppressions. No scholar can avoid cultural ideas and his or her placement in intersecting oppressions of race, gender, class, sexuality, and nation. In the United States, this means that a scholar making a knowledge claim typically must convince a scholarly community controlled by elite White avowedly heterosexual men holding U.S. citizenship that a

given claim is justified. Second, each community of experts must maintain its credibility

as defined by the larger population in which it is situated and from which it draws its

basic, taken-for-granted knowledge. This means that scholarly communities that

challenge basic beliefs held in U.S. culture at large will be deemed less credible than

those that support popular ideas. For example, if scholarly communities stray too far from

widely held beliefs about Black womanhood, they run the risk of being discredited. (p.

253)

Since critical social theorists seek to "liberate human beings from the social chains that

bind them by showing them how certain social mechanisms and institutions prevent them from

fulfilling their potentials as human beings" (Cooke, 2004, p. 418), the current study applied BFT

to clarify, interpret, and confirm the lived experiences of Black women tenured and tenure-track

faculty in business schools at PWIs. I used this theory to understand and describe PWIs' current

climate from Black women's perspective, aiming to influence institutional policies that increase

their recruitment, retention, and overall success. Furthermore, BFT supports the co-construction

of knowledge creation, permitting researchers who share similar social locations with

participants to serve as contributors. Smith (1976) stated that "since there are no 'experts' on

Black women's lives (except those of us who live them), there is tremendous freedom to develop

new ideas, to uncover new facts" (p. 25). Collins (1986) supported this development and

uncovering of facts and ideas about Black women by Black women themselves to accurately

portray the factors contributing to their collective yet diverse experiences in social or

professional settings. Therefore, my similar social profile as a researcher to my study's

participants—as a Black woman doctoral candidate and higher-education administrator in

business education at a PWI—enabled me to conduct this study as both an observer and a

contributor, integrating my individual standpoint to aid in co-constructing a collective experience.

Significance

According to Benjamin (1997), "In the ivory tower, the voice [of Black women] are shrouded beneath a racist and sexist cloud that is often chilly at White institutions and lukewarm, at best, in Black ones" (p. 211). Furthermore, when Black women are employed at four-year institutions, they are typically concentrated in less powerful or valued roles (e.g., instructors, lecturers, and assistant professors), reflecting gender and racial inequality statuses within the professoriate (Pittman, 2010). Due to the inequity at the intersection of race and gender, the current study contributes to the literature by providing Black women tenured and tenure-track faculty in business schools at PWIs a platform to share their experiences through their lens.

Collins (2000) identified the importance of an intersectional approach: "Intersectional paradigms remind us that oppression cannot be reduced to one fundamental type, and that oppressions work together to produce injustice" (p. 21). Additionally, intersectionality captures "the synergistic relation between inequalities as grounded in the lived experience of hierarchy [to change] not only what people think about inequality but the way they think" (MacKinnon, 2013, p. 1028). Crenshaw (1991) conceptualized *intersectionality* as essential to understanding Black women's experiences, further noting,

> An intersectional analysis argues that racial and sexual subordination are mutually reinforcing, that Black women are commonly marginalized by a politics of race alone or gender alone, and that a political response to each form of subordination must at the same time be a political response to both. (p. 1283)

Crenshaw (2003) supported centering Black women's experiences "in order to contrast the multidimensionality of Black women's experience with the single-axis analysis that distorts these experiences" (p. 23). In other words, we are often conditioned to view discriminatory subordination (e.g., racial, gender, or class) from a dominant single-category axis (Robinson & Esquibel, 2013). Crenshaw (2003) also stated that an intersectional approach is "greater than the sum of racism and sexism, and any analysis that does not take intersectionality into account cannot sufficiently address the particular manner in which Black women are subordinated" (p. 24). After reviewing theories that might encourage intersectionality, I selected BFT to explore the lived experiences of Black women tenured and tenure-track faculty in business schools at PWIs. My study is significant because it conveys voices that express the diverse perspectives and shared experiences, challenges, and opportunities that Black women encounter, addressing Black women tenured and tenure-track faculty experiential conditions in business schools at PWIs.

Terminology

The following terms and their definitions are provided to ensure a clear understanding and consistency throughout this study. Most of these terms and definitions are supported by a peer-reviewed citation.

- **Black**: *Black* is defined as any person with any Black African lineage (Davis, 2010) in US contexts and used interchangeably with the *African American* racial identity.

- **Black feminist thought (BFT)**: a framework that involves developing, articulating, and rearticulating Black women's experiences based on Black women's voices (Collins, 1989).

- **faculty:** academic teachers at colleges and universities; this collective noun is plural and used interchangeably with the term *professors*.

- **intersectionality**: a framework that highlights identities' various interlocking power structures (e.g., race = Black; gender = woman), fostering varying levels of inequality, marginalization, and oppression in society (Crenshaw, 1989).

- **predominantly White institution (PWI)**: higher-education institutions with 50% or higher White student enrollment (Sage Knowledge, n.d.).

- **professor**: an academic teacher at a college and university, used in singular form; the plural, *professors*, is used interchangeably with the term *faculty*.

- **tenure-track:** full-time, probationary faculty appointments that may be terminated for causes discretionary to the institution (Euben, 2002); tenure-track faculty members in this study carried the title *untenured assistant professor*.

- **tenured:** full-time, indefinite faculty appointments that may be terminated only with an appropriate cause or under extraordinary circumstances (American Association of University Professors, 2020); tenured faculty in this study carried the titles *tenured associate professor* and *tenured full professor*.

- **woman:** an individual who identifies herself as a woman, whether sexually, socially, culturally, subjectively, or otherwise (Barker, 1997); this identification is not contingent on biology or environmental factors but, rather, on personal choice (Baker, 1997); the plural of *woman* is *women*.

Summary

This chapter introduced the issue of women faculty underrepresentation and, more specifically, the underrepresentation of Black women tenured and tenure-track faculty at PWIs. Moreover, this chapter established the need for qualitative research exploring the lived experiences of Black women faculty in the business education context. Additionally, this chapter

examined research that has suggested that Black women faculty experience unique challenges in predominantly White settings and that these struggles influence their recruitment, retention, and overall success. Furthermore, this chapter introduced BFT as the most appropriate theoretical lens to guide this study because it illuminates Black women's collective standpoint while acknowledging their diverse perspectives. This lens also centers an intersectional framework to understand Black women's experiences, fostering their unique standpoints. Chapter 1 concluded with a discussion of this study's significance while defining key terms to establish additional understanding and clarity.

CHAPTER 2

Literature Review

This literature review is divided into three sections. First, research related to the historical and social foundations of work is reviewed to understand how professions, such as academics, have centered and fostered racial and gendered ideologies that exclude women and underrepresented minorities. Secondly, the literature depicting women faculty integration and status in academia are examined to address gendered inequities compared to male faculty counterparts. Finally, research illustrating Black women faculty integration and status in academia is presented to address the gendered issues that influence their recruitment, retention, and success, as well as how these factors intersect with the racial inequities attributed to their subordination. Also, Black feminist thought is thoroughly examined as a theoretical framework to enhance the understanding of Black women faculty experiences from their standpoints. This examination was necessary to address my research question: What are the lived experiences of Black women tenured and tenure-track faculty in business schools at predominantly White Institutions (PWIs)?

Professions' Historical and Social Foundations

Professionalism originated from the *profession* concept, which is ambiguous (Sciulli, 2005). Researchers in the 1950s and 1960s faced difficulty in determining professions' nature compared to other occupations (Etzioni, 1969; Greenwood, 1957; Hughes, 1958; Wilensky, 1964). Hughes (1958) separated *work* from other aspects of *life* by implying that professions are influenced by bureaucratic organizations where "professionals *profess*. They profess to know better than others the nature of certain matters, and to know better than their clients what ails them or their affairs" (p. 38). Dingwall and Lewis (1983) indicated that professions teach what is

good and right for society and determine how problems are solved within society. More recently,

Evetts (2003) conceptualized *professions* as the "knowledge-based category of occupations

which follow a period of tertiary education and vocational training and experience" (p. 3).

Although little consistency has been established in promoting a shared definition of *profession*

(Brint, 2001; Sciulli, 2005), some researchers have focused on the social arrangements and

shared characteristics that define them (Evetts, 2014; Olofsson, 2009). These characteristics have

shaped professional identities and the types of workers that professional fields accept. According

to Evetts (2014), this shared professional identity developed and has been perpetuated through

occupational and professional socialization, and it is partially responsible for work culture's

development.

While a solid definition of *profession* may be lacking, the concept's function in society

can be described from two perspectives: the Harvard school versus the Chicago school (Newton

& Paulshock, 1982). The Harvard school, illustrated in 1939 by sociologist Talcott Parson,

characterized *professions* using a functionalist approach, regarding them as an

> analytically and empirically distinct type of occupation,' characterized by. . . extensive
>
> education required to obtain it, the social importance of their work (in its relation to
>
> urgent individual needs), and the high degree of uncertainty, responsibility, and
>
> consequent stress that accompanies practice. (Swazey & Fox, 1982, in Newton &
>
> Paulshock, 1982, p. 34)

According to Hale (1990, in Martimianakis, Maniate, & Hodges, 2009), Parson argued that

professionals are "a disinterested or an affectively neutral class of experts, operating in terms of

universalistic standards of science, committed to the objectives of research rather than diffuse

political obligations of research, and dedicated to collective societal well-being rather than self-

interest" (p. 831). The Chicago school, exemplified by Freidson (1973), was more power-centric in assuming that

> "the category of professional is a semi-mythic construct," fashioned by members of an occupation for the purpose of obtaining social and economic advantages, who then successfully persuade the rest of society to accept their construct and honor their claim for special protections and privileges. (Swazey and Fox, 1982, in Newton & Paulshock, 1982, pp. 33–34)

Differences between these two schools of thought shaped the development of professional codes of ethics, which served as guides to assess individual conduct and behavior within professions (Newton & Paulshock, 1982). To functionalists, professional codes can be summarized as "the institutionalized manifestation of the 'service ideal'" (Newton & Paulshock, 1982, p. 34), and to power theorists, these codes were part of the "professional 'ideology', a carefully polished image to win elite support" (Newton & Paulshock, 1982, p. 34). While these two perspectives differ, early professional-code formulation arguably followed the power-centric perspective which encouraged social stratification that shared a White male hegemonic belief system.

Historically, social relationships in professions have been White male–dominated (Durr & Wingfield, 2011). Early sociological researchers' dedication to collective societal well-being, the manifestation of the service ideal, and professions' attempts to win elite support all suggested upholding values that would attract White male interests, very seldom inferring underrepresented minorities and women. This hypothesis is supported by historical relations in nineteenth-century Anglo-American societies' legal and medical professions, described by Evetts (2014) as the "somewhat" idealistic model and image for governing work and workers:

The image was of the doctor, lawyer and clergyman, who were independent gentlemen, and could be trusted as a result of their competence and experience to provide altruistic advice within a community of mutually dependent middle and upper class clients. The legacy of this image, whether in fact or fiction, has provided a powerful incentive for many aspiring occupational groups throughout the twentieth century and helps to explain the appeal of professionalism as a managerial tool. (p. 42)

The normative image of the professional described by Evetts (2014) committed to maintaining the social order that—at the time and, arguably, today—was and is White and masculine. This model's problem is that it created the image of what professionals should look like (e.g., White, male, and elite). Professionals' appearance, then, is tied to their trustworthiness, competence, and credibility. The early professional image fostered perceptions that any appearances differing from this norm would negatively influence professions.

Although workers' demographics began to shift with the enactment of *Executive Order 11246 – Equal Employment Opportunity*, establishing requirements for non-discriminatory hiring and employment practices (US Department of Labor, 2002), the organizational culture and professions' authority remain, traditionally, White male (Acker, 1990; Kanter, 1977). The White male model post–*Executive Order 11246* catalyzed a bureaucracy that guided the professions' decision-making around acceptable behavior, communication, skin color, style, and dress, focusing White males' cultural tastes (Durr & Wingfield, 2011).

Since the White male model does not account for intersectionality, women and underrepresented minorities have faced difficulty fitting in with professions gendered and racialized norms (Durr & Wingfield, 2011), including academia's. Many academic organizational practices originated from gendered (Acker, 2011; Williams, 1995) and racialized

(Acker, 2011; Guillory, 2001) beliefs and assumptions. Consequently, women generally and Black women particularly have historically faced discrimination, marginalization, and isolation because of their social standing in academia. The next section presents women faculty entry into higher education, drawing attention to their experiences within the White male bureaucratic academy.

Women Faculty Higher-Education Experiences

Historical Context

> It occurred to me, that woman, having received from her Creator the same intellectual constitution as man, has the same right as man to intellectual culture and development. [Vassar is to be] an institution which shall accomplish for young women what our colleges are accomplishing for young men. (Matthew Vassar, 1861, addressing the trustees of Vassar College, in United States Bureau of Education, 1900)

Vassar College's opening in 1865 was said to be "the real beginning of higher education for women" (Cattell, 1920, p. 354). Matthew Vassar, the college's founder, was among the first males to publicly advocate on behalf of women's higher-education rights, and Vassar College was among the first institutions to enroll women students in the United States. Women's pursuit of higher education mobilized between 1890 and 1910 as institutions shifted their commitment to academic excellence and coeducation (Thelin, 2011). Although gains were made in women's college access in the late 19th and early 20th century, including increased enrollment in graduate programs, women experienced discrimination when they sought careers, such as the academic professoriate. Lilian Wychoff Johnson, University of Michigan graduate of 1891, reflected, "At the Senior reception, Prof. Hudson said, '*If you were only a man I'd ask you to come back as my assistant in History next year*'" (Johnson, n.d.). Johnson's reference summarized early women

faculty experiences navigating the academic job market and culture. They were considered "pioneers" (Thelin, 2011, p. 143) who were "lone voyagers" (Clifford, 1989, in Thelin, 2011, p. 143) and confined to the "academic kitchen" (Nerad, 1999, in Thelin, 2011, p. 143) within the coeducational landscape. These metaphors clearly indicate women faculty exclusion, isolation, and marginalization in early US higher education. Despite the enactments of and amendments to educational policies and legislation, such as the *Equal Pay Act*, Title VII, and Title IX, gender disparities persist in colleges and universities (Allan, 2011; Rose, 2015).

Current State

Of the 1.5 million faculty at degree-granting postsecondary institutions in fall 2016, 44% percent were women (U.S. Department of Education, 2018). According to Maranto and Griffin (2011), most women faculty work in minority-women environments while almost all male faculty members work in male-dominated environments. Faculty positions are hierarchical, and women's underrepresentation worsens as academic ranks, such as tenure, and institutional prestige increase (Gregory, 2001; Touchton & Campbell, 2008; West & Curtis, 2006). Underrepresentation limits women faculty advancement and subsequent decision-making power regarding promotion and tenure (Hill, Miller, Benson, & Handley, 2016). This limitation is indicated by the small percentage of women's appointments to formal college and university leadership positions (Hill et al., 2016) and women's overrepresentation in part-time and non–tenure-track positions, which lack job security, as well as equitable pay, and requires less education (Harper, Baldwin, Gansneder, & Chronister, 2001; National Center for Education Statistics, 2013; Parker, 2015; Wagner, 2018; Winslow, 2010).

Several researchers have supported and expanded upon the existing literature about women faculty experiences and disparities in higher education compared to their male

counterparts. Maranto and Griffin (2011) observed that women faculty perceive significantly more exclusion from their college departments. Some researchers have attributed this exclusion to work climates (Mason & Goulden, 2004; Sallee, 2011; Sandler & Hill, 1986), career satisfaction (August & Waltman, 2004; Mason & Goulden, 2004; Pfeffer & Langton, 1993; Sallee, 2011), salary disparities (Barbezat & Hughes, 2005; O'Keefe & Wang, 2013; Thornton, 2010; Wagner, 2018), departmental representation (Maranto & Griffin, 2011), and workloads (Austin & Gamson, 1983; El-Alayli, Hansen-Brown, & Ceynar, 2018; Misra, Lundquist, Holmes, & Agiomavritis, 2011; O'Meara, Kuvaeva, & Nyunt, 2017; Seifert & Umbach, 2008; Ward, 2003; Wagner, 2018; Wood, Hilton, & Nevarez, 2015). Sandler and Hall (1986) referenced a chilly climate for women academicians and described women faculty academic workplaces as categorized by exclusion, devaluation, and marginalization. Work climate was also found to be an important factor in women faculty satisfaction and intent to leave an institution (Mason & Goulden, 2004; Sallee, 2011).

August and Waltman (2004) observed that environmental conditions (varying by rank) were the most significant predictors of career satisfaction for women faculty. These conditions included "problematic departmental climate, the quality of student relationships and such related activities as mentoring and advising students, a supportive relationship with department chairperson, and the level of influence held within the department or unit" (August & Waltman, 2004, p. 187). For example, students may make more work demands and request special favors from women faculty compared to men (El-Alayli, Hansen-Brown, & Ceynar, 2018), and women faculty reported greater inequitable treatment from senior colleagues and their departments (Seifert & Umbach, 2008).

Pfeffer and Langton (1993) found that salary positively correlated with career satisfaction. Women faculty still experience salary discrepancies despite the US workforce salary gap between men and women having decreased from 41% in 1970 to 20% in 2017 (American Association of University Women, 2018). Several researchers have also indicated that women faculty are socialized into less-prestigious academic fields and teaching positions (O'Meara, Terosky, & Neumann, 2008), resulting in lower pay than men even after controlling for differences in institutional types, faculty ranks, and disciplines (Barbezat & Hughes, 2005; O'Keefe & Wang, 2013; Thornton, 2010; Wagner, 2018).

Maranto and Griffin (2011) identified a significant influence from women's departmental representation on the extent to which women faculty felt excluded. Gender balancing could be beneficial as an exclusion-reduction strategy for women faculty (Maranto & Griffin, 2011; Patel, Sanders, Lundberg-Love, Gallien, & Smith, 2018); however, several researchers have challenged this notion, claiming that exclusion can persist even when gender compositions are controlled (West & Zimmerman, 1987; Williams, 1992, 1995). Langan (2019) supported this challenge to the claim, observing that women department chairs' presence does not seem to sustain women faculty representation across disciplines.

Perceptions surrounding faculty workload and services have also varied by gender. While researchers have found less gendered discrepancies in workloads and services (Porter, 2007), women faculty are inclined to have higher workloads and service expectations than men (Austin & Gamson, 1983; El-Alayli, Hansen-Brown, & Ceynar, 2018; Misra, Lundquist, Holmes, & Agiomavritis, 2011; O'Meara, Kuvaeva, & Nyunt, 2017; Seifert & Umbach, 2008; Ward, 2003; Wagner, 2018; Wood, Hilton, & Nevarez, 2015). For example, women faculty tend to spend approximately 2.5% more on teaching than men during a workweek (Winslow, 2010).

Furthermore, women tend to bear greater service expectations (Aguirre, 2000; Hanasono, Broido, Yacobucci, Root, Pena & O'Neil, 2019; Rosser, 2004; Turner 2002) regarding relational work (Fletcher, 1998), such as advising, caretaking, mentoring, and recruiting students. As a result, students—for example—tend to make more standard work demands, request special favors, and initiate more friendship behaviors toward women faculty compared to men (El-Alayli, Hansen-Brown, & Ceynar, 2018). Consequently, these behaviors reduce women faculty roles to a*cademic mommies* (Ropers-Huilman, 2000, p. 24) while increasing their likelihood of receiving unfavorable course evaluations and filed complaints (El-Alayli et al., 2018).

The above studies examined some of the many inequities that women faculty experience in higher education today. Gendered and racialized organizations, such as academia, are known to discriminate against women and are, at times, responsible for perpetuating women's marginalization. Despite the progress women faculty have made, women's racial and social locations can stratify their experiences even further. As I have shown, traditional feminist theories express a false universalization of women that stratifies White women as the norm against Black women, who are typically subordinate. Thus, generalizing women faculty experiences as an explanatory method obstructs underrepresented women's viewpoints, especially Black women. The next section explores the literature examining Black women faculty experiences, drawing attention to their unique standpoints at PWIs and highlighting their underrepresentation to critically understand how their experiences compare to men's and White women's.

Black Women Faculty Higher-Education Experiences

Historical Context

The black female's ability to define herself comes from a belief that no human has the

right to define another. Each person is a unique creation of God; and with God, the

individual elicits her own becoming…The black female who understands this knows that

only she has the responsibility to determine her path. The Black woman knows that she is

constantly in a state of becoming as she is moved in different directions. (Peterson, 1992,

pp. 86–87, in Fagan, 2004)

Elizabeth Peterson mirrors Black women's historical and traditional higher-education

journeys. Although formal education rights were not afforded to Black women until the late

1800s, Black women have and always will find the means to gain knowledge. Further, pursuing

higher education is a form of activism for Black women. Historically, Black women educators

have believed that moral responsibility and social justice interconnect with education (Evans,

2008). Following the African proverb, "She who learns must also teach," Gregory (1999) stated,

"African American women have traditionally remained in education because of the potential for

challenging current paradigms and providing leadership for young developing scholars" (p. 30).

During the Colonial Era, Blacks were excluded from collegiate education, though records

indicate that Black women worked as educators during slavery (Collins, 2000). The *Plessy vs.*

Ferguson ruling of 1896, which called for "separate but equal" education for Blacks, mobilized

Black women's access to higher education and faculty positions—but only at Black schools

(Edghill, 2007). During this time, African American women served as women's deans and led

specialized educational programs (Wolfman, 1997, in Benjamin, 1997). While Black colleges—

also known as *historically Black colleges and universities* (HBCUs)—were and remain

educational and employment havens for Black women, sexism and racism at these institutions remain prevalent (Collins, 2000; hooks, 2000; Ramey, 1995; Turner, 2002).

Blacks' early employment at PWIs (e.g., during segregation) was limited to service-related occupations (Harley, 2008) except during economic changes. During periods of economic growth, Black men took on marginalized faculty positions while Black women's employment options were based on capitalist discretion and interests (Edghill, 2007). During economic downturns, Black women were limited to race-based positions described as "ghetto appointments" in which a "person of color [is] hired to do the Black stuff" (Aparicio, 1999, p. 125). The principle of *interest convergence*, developed by Bell, Jr. (1980), suggested that Whites tolerate African American advances only when these advances are in White interests, and at PWIs, Whites employed Blacks but posited Black women as cheaper and less valuable laborers than Black men (Edghill, 2007). Howard-Hamilton (2003) noted, moreover, that during segregation, academic hiring decisions favored and reflected the dominant campus groups' race—or White, in PWIs' case.

Current State

Although more Black women participate in higher education today than during segregation, Black women faculty remain severely underrepresented compared to their White and male counterparts (Bradley, 2005). In fall 2016, Black women made up only 3% of the total faculty at US degree-granting postsecondary institutions (U.S. Department of Education, 2018). At various levels of the professoriate (e.g., non–tenure-track roles to full professors), Black women represent 2%–5% of the total population (U.S. Department of Education, 2018), mostly at the lowest ranks. Several studies have highlighted the need for and visibility of Black women faculty in higher education as critical to recruiting and retaining students of color (Gardiner,

Enomot, & Grogan, 2000; Grant, 2012; Gregory, 2001; Patitu & Hinton, 2003); however, two major issues emerged, preventing Black women faculty success, particularly at PWIs: (a) oppression at the intersection of systemic racism and sexism and (b) the lack of Black women graduate students and faculty reaching a critical mass (Henry & Glenn, 2009; Jackson, 1991). Although these two issues are equally important to Black women faculty success, the next section addresses the first issue.

The Effects of Systemic Racism and Sexism

In addition to the gender disparities that affect women faculty collectively, as discussed in the section, *Women Faculty Higher-Education Experiences*, Black women at PWIs are also marginalized due to their race. Carson (2013) found that "race, not gender" (p. 56) was the most prominent factor affecting African American women faculty lives at historically White law schools. The effects of the systemic racism and sexism that oppress Black women faculty can be observed in and attributed to various professional experiences of the academic culture, including salary negotiations during recruitment (Patitu & Hinton, 2003), cultural taxation (Padilla, 1994), stakeholder relationships (Cooper, 2006; Generett & Cozart, 2011; Keashly & Neuman, 2010), and promotion and tenure expectations (Tillman, 2001). Nichols and Tanksley (2004) also noted institutional climates as a factor influencing Black women faculty job satisfaction.

Recruitment activities, such as salary negotiations, marginalize Black women at some institutions (Patitu & Hinton, 2003). On average, Black women faculty are paid less than Black men, White men, and White women (Gregory, 2001; Guillory, 2001; Henry & Glenn, 2009). Duncan (2014) suggested that women of color are "in a peculiar contradictory position… perceived as both 'hot commodities' within the academic marketplace and 'cheap labor' designated to do the dirty work" (p. 41). Thomas and Hollenshead (2001) also referenced how

this designation can educate Black women graduate students, furthering Black women faculty exploitation and inequity.

Academic stakeholders' interpersonal expectations also reflect systemic racism and can lead to Black women faculty oppression at PWIs. Padilla (1994) introduced the concept of *cultural taxation*, defined as:

> the obligation to show good citizenship toward the [academic] institution by serving its needs for ethnic representation on committees, or to demonstrate knowledge and commitment to a cultural group, which may even bring accolades to the institution but which is not usually rewarded by the institution on whose behalf the service was performed. (p. 26)

According to this perspective, racial/ethnic underrepresented minorities are overburdened with additional work as a result of their identities. For example, researchers have found that African American women professors are overextended because of additional committee and service work (Davis, Reynolds, & Jones, 2011; Jarmon, 2001), higher demands for diversity-related teaching (Garrison-Wade, Diggs, Estrada, & Galindo, 2012), and caretaking responsibilities, such as advising and mentoring students (August & Waltman, 2004; Guillory, 2008; Gutiérrez y Muhs, Niemann, Gonzales, & Harris, 2012; Howard-Hamilton, 2003). Illustrating this idea further, Hirshfield and Joseph (2012) conducted a study to determine how faculty social identities influenced their experiences. One of their study's Black women faculty interviewees, "Camille," noted an experience at her humanities department:

> Um, wanting a black face, or a face card of any kind. I mean, I've had people say to me things like, you know, "Could you have dinner with this job applicant? We need a

woman, we need a black woman." That's from a particularly insensitive secretary.

(Hirshfield & Joseph, 2012, p. 221)

"Camille's" voice represented the taxation that Black women faculty experience due to their historical and traditional social locations in the academy. The overabundance of requests for their representation is both complex and contradictory; Black women faculty are expected to self-sacrificially and willingly participate in the same academy that contributes to their marginalization. These expectations of Black women faculty resemble the stereotypical and controlling images portrayed in such figures as the *mammy*. According to Jewell (1993), "as a symbol of African American womanhood, the image of *mammy* has been the most pervasive of all images constructed by the privileged and perpetuated by the mass media" (p. 38).

Hattie McDaniel played the role of "Mammy" in the 1939 film *Gone with the Wind* and has since been ascribed, as an exaggerated figure, to Black women professors. The *mammy* figure is rooted in images of Black women from slavery (Collins, 2000; Howard-Baptiste, 2014) and has historically been characterized as loyal, unintelligent, self-sacrificing, invisible, and complacent in serving Whites (Jewell, 1993). Although Black women professors have mobilized in higher education, the *mammy* social image has been systemically manifested and normalized, resulting in their taxation. Howard-Baptiste (2014) explained, "a '*Mammy moment*' is a Black woman professor's interpretation of how she experiences behaviors, actions, and threats made against her both directly and indirectly" (p. 765), and "Camille's" experience perfectly exemplifies this phenomenon.

Systemic racism at PWIs also affects Black women faculty stakeholder relationships. According to Nickols (2005), a stakeholder is "a person or group with an interest in seeing an endeavor succeed and without whose support the endeavor would fail" (p. 127). Black women

faculty stakeholders might include colleagues, students, global corporations, government officials, and alumni at their institutions. In academia, stakeholders have a vested interest in the academy, and arguably, PWIs prioritize Whites' interests. This view is supported by hooks' (1989) notion that US PWIs are not permeated solely with racism but also with White supremacy. Therefore, Black women's subordination at PWIs reflects in their stakeholder relationships and interactions when Whites' interests are superior or when Whites perceive Blacks as inferior. Supporting this view, Acuff (2018) reflected on her and a co-presenter's devaluation and feelings of subordination when recalling a previous interaction with a White male researcher. During an art conference presentation, this White male researcher authoritatively interrogated and dismissed their research in a public forum. Acuff (2018) reflected that "the pure imagery of this interaction made it visually and metaphorically clear that our theorizing as Black women was devalued" (p. 203).

Griffin (2016) provided a critical narrative of a classroom incident involving "Dr. Eva Grace" and a Black male student who desired a higher grade, emphasizing that students often challenge Black women faculty members (Hendrix, 1998). The Black male student exclaimed, "Please Eva, please. As a Black male leader…I am struggling to keep my grades up but it won't happen again. Please. I need this 'A'" (Griffin, 2016, p. 369). This Black male student's attempt to dismiss Dr. Eva Grace's final proclamation while referring to her solely as "Eva" implied Black women faculty inferior status. Countless other stories have reflected Black women faculty stakeholder relationships at PWIs (Cooper, 2006; Generett & Cozart, 2011; Keashly & Neuman, 2010), highlighting themes of collegial and student disrespect (Cobb-Roberts, 2011; Ross & Edwards, 2016), academic bullying (Frazier, 2011; Misawa, 2015), and pressures to shift

behaviors and worldviews to fit the dominant culture (Harris, 2007; Jones & Shorter-Gooden, 2003).

Promotion and tenure (P&T) for Black women faculty are also influenced by the academic culture, which is itself affected by systemic racism and sexism. According to Tillman (2001), three primary factors promote Black women faculty success in the P&T process: socialization to faculty life, meaningful mentoring, and the production of top-quality research. The sub-section, *Current State* in the section *Black Women Faculty Higher-Education Experiences,* reflect the lack of Black women faculty representation at higher ranks compared to White and male counterparts which raise several issues concerning P&T. Researchers have found that Black women faculty are unprepared to navigate the cultural and political rules of predominantly White higher education (Alfred, 2001). Successful socialization depends on several factors—for example, exposure to the academic culture prior to an academic appointment. Matthew (2016) noted the "hidden truths" about gaining tenure, citing unwritten, informal, or implicit criteria that control this process. These "hidden truths" often affect Black women faculty differently than their White counterparts (Carson, 2013; Moore, 2017). For example, Black women faculty may be more inclined to participate in diversity-related activities; while service is expected for P&T, this type of service may not be rewarded or valued. Jarmon's (2001) narrative further exemplified the phenomena of P&T *hidden truths*:

Although I thought I had followed all the rules—that is, published in refereed journals, secured grant monies, performed community service within and outside of the university, and done all the "right" things—when I submitted my tenure and promotion binder during the 1999–2000 school year, my portfolio was not enough to be granted promotion and tenure. According to the dean (and my former dissertation advisor), the primary

explanation was, "None of your articles are in a level one journal; you need to improve

your scholarship." This was despite the fact I had published eight articles in refereed

journals, authored four book chapters, authored and co-authored four technical reports,

and secured more than $650,000 in grant monies. How else was I supposed to improve

my scholarship? (p. 181)

Jarmon's (2001) experience suggests that P&T expectations can be unclear for Black

women faculty, implying the need to know the academic culture in order to meet P&T

expectations (Alfred, 2001). One way of gaining this knowledge is effective mentoring

relationships, which Black women faculty lack (Moore, 2017). Academic sponsors can serve a

similar purpose. According to Hewlett (2013), sponsors not only provide resources and

connections to career opportunities but can also help increase visibility and protection from

trouble. The scarcity of effective mentoring relationships and academic sponsors also obstructs

Black women faculty path to successful P&T. The reasons for this low mentorship, specifically

at PWIs, have been a lack of Black women faculty critical mass in the academy (Henry & Glenn,

2009; Thomas & Hollenshead, 2001) and senior faculty (traditionally White males) failure to

foster this critical mass (Patitu & Hinton, 2003). These two factors further isolate Black women

faculty, making achieving P&T difficult; however, Dade, Tartakov, Hargrave, and Leigh (2015)

rejected the claim that Black women faculty critical mass would lead to more individual success.

Moore (2017), a Black woman sociology professor, credited her success to—and stressed the

importance of—expanding professional networks in order to gain knowledge from people who

take interest in and value Black women faculty work:

The disadvantages I have had in low mentorship and lack of guidance have been balanced

with consistent funding for my work. I have had the means to attend conferences and

share my research in various academic spaces. These advantages have been helpful in my

ability to gain exposure for my work and move my career forward. (pp. 203–204)

As Moore (2017) implied, a lack of mentoring relationships disadvantages Black women faculty; if they are privileged with the means to expand their networks, they may succeed better at gaining the knowledge needed to navigate the P&T process. If they are not so privileged, this disadvantage may continue.

Finally, expectations surrounding research and scholarship can prevent Black women faculty from achieving P&T. Many Black women faculty develop their research agendas from their standpoint—for example, through teaching and service (Gregory, 2001). Since White supremacy is woven into the fabric of PWIs, and since faculty at PWIs have traditionally been White male, Black women faculty research agendas can be devalued and delegitimized. As Black feminist thought suggests, research and scholarship agendas at PWIs express positivism legitimized by the Eurocentric knowledge-validation process, which favors objective truths and generalizations (Collins, 2000, 2016). Furthermore, "scholars, publishers, and other experts represent specific interests and credentialing processes, and their knowledge claims must satisfy the epistemological and political criteria of the contexts in which they reside" (Collins, 1989, p. 751). Therefore, Black women's standpoints and subsequent research agendas are obligated to reflect traditional theories and methodologies. This shifting of standpoints or worldviews may hinder Black women faculty and stunt their P&T progress.

Summary

This literature review revealed professions' historical and social foundations, women faculty experiences of American higher education, and Black women faculty unique experiences, particularly at PWIs. Previous research has improved the understanding of why Black women

faculty are severely underrepresented in the academy compared to their White and male

counterparts while also exposing the barriers to their success. This literature review also

highlighted the institutional and systemic factors that influence the academic culture and the lack

of a critical mass of Black women faculty. The following section presents a detailed overview of

Black feminist thought as a theoretical framework to support the necessity of further exploring

Black women faculty experiences from their standpoint.

Theoretical Framework

Black Feminist Thought

   Black feminist thought (BFT) was coined by Patricia Hill Collins in response to

traditional feminist and anti-racist theories' failure to acknowledge Black women's lives and

encounters with racism and sexism (hooks, 1989). This framework explained how the systems of

Black women's oppression (race, gender, class, sexuality, etc.) operate and are reinforced in

different contexts. This framework also provided Black women agency to develop, recover, and

recast their subjugated knowledge (Collins, 1990, 2000, 2001; Nash, 2011; Waters, 2016). For

example, African American women faculty may experience oppression in higher education, and

understanding of that oppression may influence their perspectives and their navigations of their

respective institutions.

   As a critical social framework, BFT uses an intersectional approach to analyze the

relationship between domination and resistance. More specifically, BFT addresses the

organization of power and dominance in the *matrix of domination* (Collins, 2000) to describe

"how power is organized and operates, how relations of dominance and subordination are

maintained and normalized, and how they make the disempowered participate in the

reproduction of their own subordination" (Alinia, 2015, p. 2336). For example, at PWIs, power is

organized hierarchically, institutionalizing White males' ideology and normalizing this ideology as common sense (Alinia, 2015; Collins, 2000). The professionalism and standards that faculty demonstrate stem from the ideals of early professions, and White men originated the academy. Thus, Black women faculty participate in cultures that were not originally designed for them, and this exclusion contributes to their subordination and the reproduction of standards that keep them in their place. Additionally, BFT centered "the role gendered blackness played/plays in creating global power structures" (Waters, 2016, p. 113).

BFT illuminates the relationship between power and knowledge; depending upon dominant or hegemonic ideologies, the resulting knowledge is automatically validated and can become internalized and normalized as every day, taken-for-granted knowledge (Alinia, 2015; Collins, 2000). This knowledge-validation process (Mulkay, 1979, in Collins, 1986) applies to Black women in predominantly White spaces, such as PWIs. BFT centers Black women's knowledge, regardless of the spaces they occupy (e.g., PWIs), to counter hegemonic ideologies in power.

Grounded in standpoint theory, BFT is an epistemology that aims to collect and synthesize Black feminist knowledge, ranging from everyday Black women to academic intellectuals. Nash (2011) explained:

> From 1968–87, black feminists used formal organizations as venues to launch theoretical critiques, generate political activism, and produce the texts that have come to form the black feminist canon. While these organizations' goals were, in part, a continuation of black feminist political labor from earlier historical eras, this moment was distinguished by the formation of formal black feminist organizations that were intellectual, political, and emotional "homeplace[s]" for black feminists. (p. 451)

Although Black women have contributed to BFT since the early 1800s (Acuff, 2018; Yee, 1992),

the late 1960s and 1970s marked the era in which Black women "broke silence" (Collins, 1996,

p. 9). Prior to this era, Black women's voices and issues were collapsed or extracted from

traditional feminist agendas and anti-racist theories. As a result, Black feminists' organizations

were created alongside theories, texts, and politics that centered Black women's experiences

(Acuff, 2018; Collins, 1990, 2000, 2016; Taylor, 2017). Groundbreaking works by Black

feminist intellectuals and activists, coupled with everyday women's voices in the 1970s, led to a

self-defined, collective voice that centered Black women's standpoint (Collins, 1990, 2000,

2016). Black feminist scholars of the 1980s and 1990s developed this voice, empowering Black

women to "talk back" to dominant systems of oppression that aimed to suppress their voices

(hooks, 1989):

> To understand that finding a voice is an essential part of liberation struggle – for the
>
> oppressed, the exploited a necessary starting place – a move in the direction of freedom,
>
> is important for those who stand in solidarity with us. That talk which identifies us as
>
> uncommitted, as lacking in critical consciousness, which signifies a condition of
>
> oppression and exploitation, is utterly transformed as we engage in critical reflection and
>
> as we act to resist domination. We are prepared to struggle for freedom only when this
>
> groundwork has been laid. (pp. 17–18)

Black feminism emancipates African American women who reject the perceived

whiteness of feminism (Collins, 1996) and sexism and patriarchy within anti-racist agendas, such

as Black racial solidarity (Dyson, 1993). The insertion of the term *Black* situates African

American women to examine how the diverse issues affecting them in the United States are part

of women's struggles globally (James & Busia, 1993). Black feminist theorists developed BFT

to illuminate Black women's daily lives and experiential knowledge (Acuff, 2018).

Black women's *outsider-within* (Collins, 1986) social location is the impetus for BFT.

Historically, women's diverse social locations have "contributed significantly to

reconceptualization of sociological categories – especially 'politics,' 'work,' and 'family' –

typically used to analyze social life" (Naples, 1998, p. 3, in Brown, 2012, p. 20). Collins (1986)

asserted that "Black women's experiences in predominantly White male environments, such as

academia, are binary; the *insider* has the credentials defined by the dominant group, and the

outsider-within brings a unique perspective based on lived experiences of interlocking systems of

oppression" (e.g., race, class, and gender) (p. S26). Organizations whose hierarchical and

cultural structures are dominated by White males—*insiders*—do not offer Black women—

outsiders-within—the full privileges or rights afforded to and controlled by insiders (Brown,

2012). hooks (2010) observed, "Even though there are more black women receiving higher

degrees and entering the ranks of professors than ever before in our nation's history, we are still

likely to be seen as intruders in the academic world who do not really belong" (p. 101). Nadia, a

Black woman law professor, reflected on what being an *outsider-within* means:

> A White female student asked, "How accurate are your findings? Don't you think
>
> legislators, particularly White men, would have told you different things if you were a
>
> White person?" I informed the student that she was correct. My identity impacts what
>
> legislators said and their willingness to interview with me. She pressed me to
>
> acknowledge that my project would have had a completely different outcome if I were
>
> White. The ultimate implication was that my findings were not generalizable and, as a
>
> result, do not live up to the gold standard of good social science research. Before I could

respond to this, a Black female student retorted that White researchers who conduct

fieldwork on minority groups are not questioned for the objectivity of their identity. Her

White female colleague was forced to acknowledge the double standard of academic

legitimacy, authority, and validity. I then intervened to add that my research seeks to

uncover the partiality of all truths by taking seriously the experiences and claims of

African American women. Furthermore, I expressed to the students that the multi-

marginalized see the social world with a clarity that others with more privileged identities

are unable to command…My role as a social scientist is to uncover and reveal the

numerous truths based on identity, positionality, and experience. (Brown, 2012, p. 21)

Black women's locale within the academic hierarchy constrains their knowledge claims,

and they risk invalidation and delegitimization if they do not follow Eurocentric, masculinist

epistemology (Brown, 2012; Collins, 1989). Researchers have suggested that predominantly

White institutions have *interests* in upholding traditional research methodologies and theories

that have historically guided the research process (hooks, 2000; Patterson, Kinloch, Burkhard,

Randall, & Howard, 2016). If all social thought reflects its originators' interests and standpoints

(Collins, 1989), then White males' interests and standpoints reflect traditional research

philosophies and methodologies. Charles W. Mills (1959) designated these philosophies as

"epistemologies of ignorance":

So here, it could be said, one has an agreement to misinterpret the world. One has to learn

to see the world wrongly, but with the assurance that this set of mistaken perceptions will

be validated by white epistemic authority. (Mills, 1959, in Alinia, 2015 p. 2334)

These interests successfully encourage linearity in knowledge-construction and are disguised as measures to validate or legitimize produced knowledge (Acuff, 2018). Patterson et al. (2016) explained:

> Prized traditional scholarship is heavily influenced by the positionalities of "elite White men" who have controlled the academic arena since its inception. Thus, the methods and methodologies employed to conduct research that are considered to be rigorous and respectable are often unduly limited. This is especially the case when it comes to research by and about black women. (p. 55)

Historically, Black women did not participate in cultivating research standards due to notions and politics surrounding their race and gender. This exclusion increased the probability of any knowledge claims by Black women that opposed traditional assumptions or claims would be dismissed or attributed to variance (Collins, 1989). Acuff (2018) suggested, "There are hidden supremacies embedded in linear conceptualizations of research, and thus, in the development of knowledge" (p. 202). Any claims or voices that do not support White men's interests in the academy risk being muted. Acuff (2018), provided a personal account of an experience she shared with a colleague:

> Our research, which explored student learning in contexts of difference was well supported by our combined 30-plus years of experience around considerations of equity and difference (explicitly race), and their location (or lack thereof) in the arts and art education. In our presentation, we reconceptualized "research" using Critical Race Theory and intersectionality. We utilized these theoretical lenses to shift and challenge traditional research paradigms that fail to explain the experiences of students of color. After our presentation, a senior White male art education researcher interrogated us about

our reconceptualization of certain research concepts; additionally, he questioned the legitimacy of our research analysis. However, his interrogation did not open a conversation, as he did not attempt to initiate constructive academic debate. He authoritatively communicated that our work was not consistent with his mainstream understanding of research, and he suggested we reconsider using particular theoretical frames to define research in the future. In a conference room of over 100 people, of which 98% were White, the pure imagery of this interaction made it visually and metaphorically clear that our theorizing as Black women was devalued. (pp. 202–203)

Acuff 's (2018) claims are familiar to Black women intellectuals at PWIs (Collins-Sibley & Martin, 2015). Although Black women have *insider* status (e.g., academic credentials and professorships), they remain *outsiders-within* who are not afforded the same privileges as the individuals in power—namely, White men. The production and consumption of knowledge are guarded by this Eurocentric, masculinist knowledge-validation process, and to challenge the status quo, Collins (2016) presented BFT as "oppositional knowledge." Collins (2016) described the function of this oppositional knowledge as follows:

First, a fair amount of Black feminist thought has engaged in the ongoing diagnostic project of analyzing socially unjust practices that confront Black women, as well as the limitations of existing scholarship in understanding these processes. This diagnostic function problematizes existing knowledge, with the goal of providing substantive critique about the existing world. Deconstructionist methods are especially useful for this. Second, Black feminist thought as an oppositional knowledge project aims to build new knowledge about the social world in order to stimulate new practices. This scholarship aims to move beyond criticism in order to construct new interpretations and trajectories

for action that address concerns that are especially important to and for Black women. It

also aims to construct new ways of doing scholarship itself. (p. 135)

Overall, BFT reconceptualizes Black women's knowledge claims for Black women to

challenge traditional research paradigms' normative, White, hegemonic characteristics. The

following sections reveal the themes and dimensions central to BFT.

Major Themes of Black Feminist Thought

BFT involves four major themes. First, BFT highlights Black women's multiple identities

and how they interlock to result in multiple forms of oppression. BFT is grounded in standpoint

theory, which notes that an individual's position and perception are informed by their identities'

social construction and reinforcement within hierarchical systems (Haraway, 1991, in Harding,

2004). Due to Black women's multiple identities (e.g., race, gender, class, and sexuality), their

positioning and subsequent perceptions are socially reduced. Second, BFT recognizes a

collective *Black woman* identity developed around Black women's experiences of oppression

and resistance (Alinia, 2015). Collective consciousness should stimulate collective

empowerment by and for Black women (Collins, 2016). Patterson et al. (2016) affirmed:

The evolution from knowledge to resistance action is essential to black feminism.

Through our interpretations of the world from black female positionalities, we resist by

disallowing dominant, mainstream interpretations of who we are to overshadow,

minimize, or discredit our truths. (p. 58)

Third, BFT acknowledges social structures and hierarchies that stratify Black women

individually, based on their individual interlocking systems of oppression (Alinia, 2015). For

example, Collins (1989) noted that variations in the social class of *Black women* create

differences in Black women's experiences and expressions of oppression. Collins (2000) added

that, "for individual women, the particular experiences that accrue to living as a Black woman in the United States can stimulate a distinctive consciousness concerning our own experiences and society overall" (p. 23–24). Therefore, although Black women share a collective identity and consciousness that encourage collective liberation, their individual standpoints may vary. Fourth, BFT utilizes Black women's knowledge and articulation of their experiences to inform practices that resist their oppression due to their social locations. The Combahee River Collective's Black feminist statement reflects how BFT empowers Black women agency:

> The most general statement of our politics at the present time would be that we are actively committed to struggling against racial, sexual, heterosexual and class oppression and see as our particular task the development of integrated analysis and practice based upon the fact that the major systems of oppression are interlocking. The synthesis of these oppressions creates the conditions of our lives. (Taylor, 2017, p. 15)

Dimensions of Black Feminist Thought

The BFT framework contains four dimensions for evaluating Black women's experiences by and for Black women. First, Black women's individual, concrete experiences are criteria for knowledge claims (Collins, 1989). Due to their historical and traditional subordination, Black women's meaning-making processes involve knowledge and wisdom gained while navigating society. As a result, Black women create unique, self-defined standpoints at which multiple truths can coexist (McCall, 2005), and these standpoints have been necessary for Black women's survival. Saunders (2007) explained, "How Black women think, what Black women say, and what Black women do about an issue, is embedded in their consciousness" (p. 17). The second dimension of BFT reflects the use of dialogue to confirm Black women's knowledge claims (Collins, 1989). Dialogue serves as a form of agency and refers to the significance of Black

women building positive relationships with other Black women to overcome challenges, such as marginalization and isolation at PWIs (Collins, 2000). In this dimension, BFT promotes connectedness—for example, with researchers of similar racial and gendered social locations who challenge assumptions of traditional knowledge-validation processes' contention that researchers must become detached from studies in order to garner objective truths (Patterson et al., 2016).

The "ethic of care" (Collins, 1989, p. 765) is BFT's third dimension, emphasizing the use of Black women's individual unique expressions, emotions, and capacities for empathy in dialogue to confirm knowledge claims (Collins, 1989). This dimension is significant because Black women utilize their mannerisms to analyze and validate their unique experiences. Finally, BFT's fourth dimension emphasizes the "ethic of personal accountability" (Collins, 1989, p. 768), which refers to how Black women's personal beliefs, values, and ethics influence and assess knowledge claims that they are expected to be accountable for (Collins, 1989). As such, knowledge claims are not separated from their creators as objective truths; rather, Black women's knowledge claims reflect their standpoint.

Summary

This section intended to contribute to the literature by focusing on Black women tenured and tenure-track faculty intersectionality and how they make meaning of their experiences in hierarchical power structures of PWI business schools. This research intends to expand both race and gender studies while revealing correlations between power and knowledge production, and between dominance and resistance in higher education. Rearticulating the knowledge claims and experiences of Black women tenured and tenure-track faculty in business schools at PWIs, from both their collective and individual standpoints, can increase higher-education decision-makers'

awareness of their potential roles in perpetuating ideals that prevent Black women faculty mobility and liberation.

This study was designed to illuminate Black women's social location at work, which is central to BFT. Furthermore, this study highlights the relationship between Black women tenured and tenure-track faculty in business schools at PWIs interlocking systems of oppression and their methods of garnering agency and empowerment. Finally, this study distinguishes itself from previous work on Black women faculty because the site of its participants' oppression was the highly conservative, highly political, predominantly White business schools, and few research projects have focused on professors' standpoint in this discipline (Toubiana, 2014).

CHAPTER 3

Methodology

An abundance of research has examined Black women faculty lived experiences (Alfred, 2001; Gregory, 2001; Hinton, 2010; Jones, Hwang, & Bustamante, 2015); however, limited research has explored their experiences in the context of business schools at predominantly White institutions (PWIs). Several researchers have indicated the continued need to conduct studies on Black women faculty to better understand their perceptions, racial and gendered barriers, and coping strategies while highlighting institutional and systemic issues that affect their access and success (Eagan & Garvey, 2015; Gregory, 2001; Griffin, Bennett, & Harris, 2013; Henry & Glenn, 2009; Joseph & Hirshfield, 2011; Lisnic, Zajicek, & Morimoto, 2018; Pittman, 2012). The current study employed a qualitative research design and critical qualitative inquiry. Qualitative research designs are grounded in groups' and individuals' lived experiences (Marshall & Rossman, 2016), and critical qualitative inquiries are "rooted in a human rights agenda" (Denzin, 2016, p. 8).

This study used critical phenomenology to understand the phenomenon of being a Black woman professor in business education at a PWI. This methodology embraced individual subjectivity (Levering, 2006, in Koopman, 2015) and relied on reflexivity, taking advantage of both first-person (i.e., participant) and third-person (i.e., researcher) experiences (Velmans, 2007). Additionally, this study's critical phenomenology assumed individuals' standpoints to be real (Levering, 2006, in Koopman, 2015; Velmans, 2007). Often, Black women's voices are reduced or excluded from traditional research praxis. Therefore, interviewing Black women faculty in business education at PWIs not only entails an examination and further development of understanding possible reasons for their underrepresentation but also permits them to self-define

their standpoints, as Black feminist thought (BFT) necessitates. Furthermore, as a method, phenomenology permits multiple truths and perspectives. Generalizations are incompatible to phenomenology (Mayoh & Onwuegbuzie, 2015), further supporting Black women's self-defined standpoints as BFT necessitates. Thus, the current study's methodological approach used critical phenomenology as a frame to challenge traditional academic research, which has been greatly influenced by White men (e.g., positivism). Moreover, critical phenomenology is alike to BFT in that it "underscore[d] the identities, knowledges, and lives of black women as valuable" (Patterson et al., 2016, p. 59).

This study's purpose was twofold. First, it sought to explore the lived experiences of Black women tenured and tenure-track faculty in business schools at PWIs through the BFT framework. This lens captured study participants' collective voice while acknowledging their diverse perspectives as individuals whose standpoints are not often illuminated (Collins, 1990, 2000, 2016). Second, I offer institutional and business education stakeholders—such as deans, department heads, and the AACSB—a greater awareness and recommendations to support the recruitment, retention, and overall success of Black women tenured and tenure-track faculty. The research question that guided this exploration was: What are the lived experiences of Black women tenured and tenure-track faculty in business schools at PWIs?

Qualitative Research Design

Qualitative research is naturalistic, interpretive, and grounded in people's lived experiences (Flick, 2018). This type of research promotes, encourages, and empowers individuals to share their stories. Historically, Patton (1985) defined *qualitative research* as:

> An effort to understand situations in their uniqueness as part of a particular context and the interactions there. This understanding is an end in itself, so that it is not attempting to

predict what may happen in the future necessarily, but to understand the nature of that

setting—what it means for participants to be in that setting, what their lives are like,

what's going on for them, what their meanings are, what the world looks like in that

particular setting—and in the analysis to be able to communicate that faithfully to others

who are interested in that setting…The analysis strives for depth of understanding. (p. 1)

More recently, Yin (2015) distinguished *qualitative research* from other forms of social

science research using five features:

1. Studying the meaning of people's lives in their real-world roles.

2. Representing people's views and perspectives in a study.

3. Explicitly attending to, and accounting for, real-world contextual conditions.

4. Contributing insights from existing or new concepts that may help explain social
   behavior and thinking.

5. Acknowledging multiple sources' potential relevance, rather than relying on a single
   source. (p. 9)

Also, scholars have called for the evolution of qualitative research, beyond traditional

approaches, to address society's current inequities. Mertens, Holmes, and Harris (2009)

expressed "the need to redress inequalities by giving precedence. . . to the voices of the least

advantaged groups in society" (p. 89). One approach to addressing these concerns is critical

qualitative inquiry (Merriam & Tisdale, 2016).

Critical Qualitative Inquiry

As the world continues to evolve, researchers have identified new qualitative research

angles for inquiry and practice. Adapting to today's social, political, global, and economic

demands requires not only theorizing but also the inclusion of research practices that lead to

agency. Critical qualitative inquiry (CQI) reveals and critiques structures of inequality and discrimination (Garoian & Gaudelius, 2008). Like traditional qualitative research, CQI is an interpretative tool to understand life challenges and meanings, but it extends further to focus on change (Denzin, 2016). Denzin (2016) reported that CQI is "ethically responsible activist research" (p. 9).

Merriam and Tisdale (2016) noted that CQI centers power relationships and can be informed by critical theory. For example, Patterson et al. (2016) presented BFT as a methodology. BFT is a critical social theory that centers Black women's standpoint and highlights the interlocking systems of oppression they encounter in the public and private sphere due to their socio-political status in society (Collins, 1986, 1989, 1990, 2000, 2001, 2016). Collins (2016) presented BFT as *oppositional knowledge* that critiques normative worldviews and centers Black women's issues. Patterson et al. (2016) operationalized BFT as a methodology that uses narratives, storytelling, and counter-storytelling to highlight the importance of Black women and their collective yet diverse standpoints to improve the understanding of the various ways they resist and challenge their oppression. Thus, BFT as a methodology is a form of CQI; it is not limited to interpreting Black women's experiences but also highlights their activism for empowerment. To explore the lived experiences of Black women faculty in business education at PWIs, a CQI approach operationalizing BFT as its methodology was better suited for this study compared to traditional qualitative research methods.

Critical Phenomenological Research Methods

According to Manen (2016), "phenomenology is more a method of questioning than answering, realizing that insights come to us in that mode of musing, reflective questioning, and being obsessed with sources and meaning of lived meaning" (p. 12). Phenomenological

philosophy's purpose is to advance the understanding of individuals' experiences through experiencers' consciousness (Giorgi, 2009). This approach allows an individual to be understood from within their subjective experiences (Todres & Holloway, 2006).

Society's cultural changes have challenged traditional phenomenological methods. Traditional phenomenologists use methods to separate themselves from their investigations to determine a phenomenon's essence (Velmans, 2007). For example, Dennett (2003) offered "heterophenomenology" as a conventional method, describing it as "a phenomenology of another not oneself" (p. 19). Dennett (2003) further explained that a subject's responses allow a researcher to "collaborate with experimenters – making suggestions, interacting verbally, telling what it is like [for them to have experiences]" (p. 20) and that "this third-person methodology is. . . the sound way to take the first-person point of view as seriously as it can be taken" (p. 19). Arguably, traditional phenomenological methods do not fully include researchers' subjective knowledge, unlike a critical phenomenological approach (Velmans, 2007). As BFT acknowledges, Black women's experiences—both complimentary and contradictory—all contribute to a self-defined standpoint. Since I am a Black woman researcher who works in business education at a PWI, I cannot separate my experience from my study participants'; therefore, traditional phenomenological approaches were unsuitable for my study.

Velmans (2007) offered a different approach, "critical phenomenology" (CP), which includes most of the components of traditional phenomenological approaches—such as *heterophenomenology*—but which is reflexive and described as "a phenomenology of another *and* oneself" (p. 227). Weiss, Salamon, and Murphy (2019) added:

> A critical phenomenology [approach] draws attention to the multiple ways in which power moves through our bodies and our lives. It is also an ameliorative phenomenology

that seeks not only to describe but also to repair the world, encouraging generosity,

respect, and compassion for the diversity of our lived experiences. Such a project can

never be an individual endeavor, moreover, but requires coalitional labor and solidarity

across difference. (Introduction)

Like BFT, CP emphasizes intersectionality to understand and address social justice issues

(Weiss, Salamon, & Murphey, 2019).

Although traditional phenomenology acknowledges researchers' bracketing of

assumptions (Moustakas, 1994), CP does not. CP appreciates researchers' perspectives and states

that researchers' first-person perspectives can valuably describe subjects' experiences as well as

subjects' third-person accounts. According to Velmans (2007), CP "adopts a form of

'psychological complementarity principle' in which first- and third-person accounts. . . are

treated as being *complementary and mutually irreducible*. . . and can be used conjointly, either

providing triangulating evidence. . . or. . . to inform each other" (p. 227). Mattingly (2019) used

critical phenomenology to explore ethics in mental health and found that, in relational

experiences, first-person perspectives likely connect to demand responses. Mattingly (2019)

offered the example of a psychiatrist internalizing a demand to help a homeless man who was

suffering from a psychiatric disorder; the psychiatrist reimagined reality by making statements

suggesting first-person responsibility for a third-person condition (e.g., "I can help him"; "He's

mine"). This relationship suggested that first- and third-person conditions can relate to one

another despite individuals' social differences and stratification.

Kinkaid (2020) employed critical phenomenology to assess social space from minority

subjects' perspective, finding that social and spatial relations converge to embody nonnormative

experiences. Popitz (2017) postulated critical phenomenology as a way to disrupt political

authoritarianism, stating, "One can do things differently, and can do them better. One of the taken-for-granted premises of our understanding of power is the conviction that *power is 'made' and can be remade otherwise* than is now the case" (p. 4). Since I explored and contributed to the lived experiences of Black women faculty in business schools at PWIs, this form of participant-and-researcher collective engagement allowed for a CP research method in my study.

This study's findings brought attention to PWIs' Eurocentric, masculinist power structure, and this study's implications can promote the remaking or redistribution of power as Popitz (2017) suggested. Table 3.1 displays the relationship between the methodological approaches described in this section—qualitative research design, CQI, and CP—and this study's theoretical framework, BFT. Table 3.1 also shows how the operationalization of BFT as a methodology (Patterson et al., 2016) is similar to CP's functionality.

Table 3.1

Black Feminist Thought as a Function of Critical Phenomenology

	Methodological Characteristics			
Methodology	**Grounded in lived Experiences**	**Critiques structures of inequality**	**Form of Activism**	**Acknowledges researcher & participant standpoints**
Qualitative Research Design	X			
Critical Qualitative Inquiry (CQI)	X	X	X	
Critical Phenomenology (CP)	X	X	X	X
Black Feminist Thought (BFT)	X	X	X	X

Site Selection

This study took place in the context of research-intensive PWIs. 2016–2017 data from Carnegie Classifications define *research-intensive institutions* (e.g., "R1: Doctoral Universities – Very high research activity" and "R2: Doctoral Universities – High research activity") as "institutions that awarded at least 20 research/scholarship doctoral degrees and had at least $5 million in total research expenditures (as reported through the National Science Foundation [NSF] Higher Education Research & Development Survey [HERD])" (Carnegie Classifications, 2019). Research-intensive PWIs are considered the most research rigorous institutions at the top of the academic hierarchy (Altbach, 2013). PWIs are majority- and traditionally White institutions, with 50% or higher White student enrollment (Sage Knowledge, n.d.).

BFT emphasizes understanding participants' experiences in the *matrix of domination* at work (e.g., business schools at PWIs) (Alinia, 2015; Collins, 2000). Black women are historically, socially, and politically stratified in cultures dominated by White men (DuMonthier, Childers, & Milli, 2017), and the workplace variable was assessed in this study to determine how it influenced and perpetuated Black women's interlocking systems of oppression. Furthermore, such workplace exploration aligns with BFT's intersectional frame (Crenshaw, 2003) to reveal the discriminatory practices, injustices, and structures of inequity that keep Black women stratified at lower ranks.

Participants

This study implemented a combined criterion (Palinkas et al., 2015) and purposive (Taherdoost, 2016) sampling approach. Criterion sampling involved selecting participants who exhibited and possessed a great understanding and extensive experience in the phenomenon under investigation (Palinkas et al., 2015); therefore, the current study's specific criteria for

participant selection included: (a) Black or African American (United States–born), (b) woman, (c) tenured or tenure-track (d) professor in business (d) at a research-intensive (e) PWI. These characteristics, along with study participants' voices, are central to BFT, and they support what Collins (1986) contended as the role of Black women intellectuals, "to produce facts and theories about the Black woman experience that will clarify a Black woman's standpoint for Black women" (p. 16). These criteria embodied a homogenous sample that emphasized depth yet focused on both similarities and differences (Palinkas et al., 2015).

Purposive sampling was ideal for this exploratory study, allowing me as the study's researcher to predetermine characteristics about participants, including settings (Taherdoost, 2016). My purposive sampling strategy deliberately identified The PhD Project as a likely pool to recruit participants who met the study's criteria. The PhD Project is a nonprofit organization developed to advance business school faculty diversity, including roughly 500 active African American women tenure-track members (The PhD Project, 2019). Recently, more than 1,500 underrepresented minority business professors have earned doctoral degrees with The PhD Project's support (The PhD Project, 2019). The retention rate of The PhD Project–affiliated professors is 97% (The PhD Project, 2018); therefore, leveraging this diverse pool benefitted this study.

Interest-email invitations were shared with The PhD Project network to identify participants. The first respondents to these interest-email invitations (using date and time stamps) who matched the study's criteria were selected to participate. Eleven interviews were conducted with Black women tenured and tenure-track faculty in business schools at research-intensive PWIs until data richness and thickness were observed. In the inductive, exploratory research context, Kingston (2018) encouraged researchers to practice ongoing, reflexive interpretation

during data collection to determine when data saturation is achieved, at which point no new knowledge thematically emerges. Furthermore, qualitative inquiry aims to obtain a sufficient depth of information, using small sample sizes as a way to fully describe the phenomenon under study (Fossey, Harvey, McDermott, & Davidson, 2002), as the current study's rich information collected from its 11 participants reflected.

Interview Protocol Pilot

To determine the interview protocol's effectiveness, a pilot study was conducted prior to official administration. First, I sought to establish content dependability with an inquiry auditor (Lincoln & Guba, 1985, in Golafshani, 2003) who had used BFT as a theoretical framework in other studies. This inquiry auditor assessed the current study's interview protocol, methodology, and subsequent outcomes for research consistency, as Hoepfl (1997, in Golafshani, 2003) suggested. The following criteria were used to select this inquiry auditor: a (a) Black or African American (United States–born) (b) woman (c) tenured (d) professor at a (e) PWI and (f) content expert in BFT. Once I received feedback from the inquiry auditor, I revised my protocol by editing interview question #8 to enhance clarity. Following this revision, two Black women tenure-track professors in business education at PWIs were recruited for official piloting. These participants were recruited using criterion sampling (Merriam & Tisdell, 2016) through professional business-education networks at PWIs. I conducted the study's pilot interviews as if it were the study's final interviews vis-à-vis their administration, time, field notes, and question clarity, as well as my personal reflections through post-interview journaling. Based on the pilot outcomes, I revised my protocol to include notes to myself such as reminders to turn on the audio recorders, and potential probing questions.

Qualitative Data Collection

Before the study's interviews were conducted, the study received approval from the

Institutional Review Board for Research Involving Human Subjects (Appendix A). Once

participants were invited to interviews, they were required to review and sign the *Faculty*

Consent to Participate form (Appendix B), which not only outlined interviews' logistics but also

described the measures taken to protect participants' anonymity, as Merriam and Tisdell (2016)

suggested. Interview participants also completed a nine-question pre-interview survey (Appendix

C).

This study's data collection included one Zoom video conference interview that lasted a

maximum of 90 minutes. Interviews were in-depth and audio-recorded to capture thick, rich

information from participants' verbal communication. I took field notes to capture non-verbal

mannerisms and cues. Once the interviews were conducted, the interview audio files were

transcribed and member-checked, with transcripts returned to participants to ensure accurate

documentation. My meaning-making as a researcher did not commence until after all the study's

interviews had been conducted, transcribed, and member-checked (Seidman, 2006).

Instrumentation

This study used a semi-structured interview protocol (Merriam & Tisdell, 2016). Its

questions were descriptive and allowed for an exploration of participants' viewpoints (Merriam

& Tisdell, 2016). The study's central research question was: What are the lived experiences of

Black women tenured and tenure-track faculty in business schools at PWIs? This question

embodied BFT because it illuminated Black women faculty standpoints and experiences in

predominantly White professional settings. Black women faculty experiences examined in the

literature review section *The Effects of Systemic Racism and Sexism* were used as themes to

develop the study's main interview questions. The interview questions allowed for further

probing, as needed, to gain insights into participants' experiences and enhance interviews'

robustness, flow, and clarity. The complete interview protocol is included in Appendix D.

Critical Phenomenological Data Analysis and Black Feminist Thought

Once the study's interviews had been conducted, transcribed, and member-checked, a

critical phenomenological approach was used to analyze the data. Morse (2015) encouraged the

development of a coding system for interviews. Saldaña (2016) noted, "A code in qualitative

inquiry is most often a word or short phrase that symbolically assigns a summative, salient,

essence-capturing and/or evocative attribute for a portion of language-based or visual data" (p.

4). Codes developed *a priori* were summarized using BFT's four major themes:

1. Black women have intersecting identities, and how these identities interlock results in
   multiple forms of oppression.

2. A collective *Black woman* identity developed around Black women's experiences of
   oppression and resistance.

3. Social structures and hierarchies stratify Black women differently, resulting in individual
   standpoints.

4. Black women's knowledge and articulation of their experiences inform practices that
   resist the oppression they encounter.

In addition to *a priori* codes, selective coding (Merriam & Tisdale, 2016) was integrated

into the study's final stages of data analysis. Selective coding allows for the identification of

additional patterns that may relate to or differ from a studied phenomenon; according to Thomas

(2006), "The outcome of an inductive analysis is the development of categories into a model or

framework that summarizes raw data and conveys key themes and processes" (p. 240). The

study's data were coded and analyzed, and a composite of participants' experiences is presented in Chapter 4. Additionally, a discussion of results, future research, and recommendations to support Black women faculty recruitment, retention, and overall success in business schools at PWIs are presented in Chapter 5.

Trustworthiness

Traditional reliability and validity measures are being challenged. According to Denzin (2016), "There is no longer a God's eye view that guarantees absolute methodological certainty" (p. 12). Additionally, BFT supports self-defined knowledge claims and validation indicators as alternatives to traditional research inquiry, and BFT chooses methods consistent with Black women's criteria for legitimating their knowledge and experiences. For example, the current study used dialogue to generate knowledge of Black women tenured and tenure-track faculty in business schools at PWIs, and it used participants' expressions and emotions during dialogues to gauge knowledge statements' legitimacy. Also, as a researcher, I remained connected to the research process and used my experiences, knowledge, and wisdom to ascertain truth. These two approaches challenge traditional methodologies but were critical in assessing the collective yet diverse standpoints of Black women tenured and tenure-track faculty in business schools at PWIs. This study's critical, phenomenological, qualitative research design achieved trustworthiness centered around BFT's four dimensions (Collins, 1989, 2016; Patterson, et al., 2016):

1. Black women's individual, concrete experiences are criteria for knowledge claims.

2. Dialogue is used to confirm Black women's knowledge claims.

3. The ethic of care—emphasizing the use of Black women's individual unique expressions, emotions, and capacity for empathy in dialogue—affirms knowledge claims.

4. The ethic of personal accountability—which refers to how Black women's personal beliefs, values, and ethics influence and assess knowledge claims that they are expected to be accountable for—affirms knowledge claims.

Furthermore, Morse (2015) contended that rigor is achieved in qualitative research when researchers engage in data collection and analysis procedures. Following this recommendation, my subjective knowledge—coupled with the inquiry auditor's subjective knowledge (Lincoln & Guba, 1985, in Golafshani, 2003)—was utilized to enhance trustworthiness. For example, taking field notes during virtual interviews allowed me to observe and document participants' body language and other cues that contextualized study participants' experiences. The study's inclusion of an "inquiry audit" (Lincoln & Guba, 1985, p. 317, in Golafshani, 2003, p. 601) enhanced its analyses' dependability and credibility. The inquiry auditor reviewed the interview protocol prior to my administering the pilot study to determine whether the interview questions were clear and supported by the BFT framework. At the study's conclusion, the inquiry auditor evaluated the study's methodology and provided feedback for future implementation. Member-checking ensured another form of trustworthiness. It entailed sharing the study's interview transcripts with participants prior to data analysis to ensure greater accuracy with their standpoints.

Positionality

In qualitative research studies, researchers serve as data collection instruments (Denzin & Lincoln, 2008). This role can be problematic, especially when interviewing elite subjects and a power difference occurs between researchers and study participants (Mason-Bish, 2018). For example, similar social statuses between a researcher and participants may lead participants to wrongly assume that they share similar perspectives with a researcher.

Also, in addition to serving as both a researcher and participant, I identified as a doctoral candidate and, as such, had to be careful not to shift my worldview to fit worldviews that I viewed as more socially and politically powerful. For example, due to participants' class standing as *doctors,* signifying expertise in a specific area and elite status, I might have been inclined to agree or conform with their perspectives, clouding my individual, self-defined standpoint. To verify a researcher's perspective, Mason-Bish (2018) recommended composing a positionality statement.

Positionality Statement

I am a Black woman, a wife, a mother, a daughter, a friend, a doctoral candidate, and a full-time professional in business education, among other identities. I have been a student at three PWIs, one of which is a highly selective business school. Throughout my entire professional career, I have worked in predominantly White business schools, and as both a student and a professional, I have observed first-hand the struggles that Black women face in environments dominated by whiteness. As a master's student in business, I was one of three Black students in a cohort of 50 students, and I recall several encounters in which I felt isolated and disrespected. One instance involved my operations professor, who also served as the program's director. For visual context, note that this encounter's setting was a large, tiered

classroom whose stationed rows were divided into three sections. At each class, I sat alone in the classroom's right section, in the center row, while the remaining students sat in the middle and left sections. On a day that I will never forget, group presentations for a case competition were occurring, and guest judges from a Fortune 500 company were present to decide the winning presenters. While these presentations were taking place, my White male professor and program director, along with the White judges, sat in the row directly in front of my row. After all the groups had presented, the judges deliberated for about five minutes. After this deliberation, a judge stood up and started speaking to the class. A few seconds into his remarks, my professor turned around and slammed the lid of my laptop shut, yelling at the class, "Everyone, close your laptops." This slamming and announcement happened abruptly. Many of my classmates looked at me, shaking their heads, seemingly surprised by what had occurred. I was fortunate that my reflexes kicked in, and I was able to move my hands away from the keyboard before they could be crushed by the slamming laptop lid. I was shocked, embarrassed, disrespected, pissed, and all alone. I knew I had to say something. After class, I saw my professor speaking to another student in the hallway; I walked up to them and waited for their conversation to finish. After their conversation had ended, I approached the professor.

"Professor," I said, "can I speak to you for a second?"

He nodded.

"Why did you turn and slam my laptop shut? My computer was off. The lid was just up," I said.

"Well, what was the problem?" he said.

"The problem was you slammed my laptop shut. My fingers could have been crushed, and you had no right to touch my things," I said.

"So, what are you going to do about it?" he said.

I was stunned. In this moment, I had to make a decision. As a 21-year-old, Black woman from Richmond, Virginia, I considered only two options in this moment: one, curse him the fuck out, or two, suck it up and walk away. Since I did not want to let this asshole compromise my chances of graduating, I decided on the latter option.

In tears, I rushed directly to Mrs. Pat, the only other Black woman in the college. Mrs. Pat served as the copy-room technician, and she was the only person I felt safe enough to describe what happened to. I couldn't even tell my parents because I knew my dad would have traveled the 3.5 hours it would have taken for him to get to me, and I could not let him go to jail because of this jerk. With Mrs. Pat, who was about 40 years my senior, I found solace. She was comforting, and she encouraged me to continue with the program when I wanted to quit. I will never forget what Mrs. Pat gave me in that moment. Lord, rest her soul; I hope she knows that her support and empowerment were part of why I conducted this study.

Unfortunately, this situation was neither my first nor my last denigrating experience at a predominantly White business school. I now have the power to tell my Black sisters' stories, a responsibility that I do not take for granted. This research is personal.

Summary

This study employed a critical, phenomenological, qualitative research methodology to explore the lived experiences of Black women tenured and tenure-track faculty in business schools at PWIs. This methodology illuminated these women's collective and diverse perspectives while extrapolating findings to support their current and future advancement.

CHAPTER 4

Analysis, Findings, and Results

An abundance of research has examined the lived experiences of Black women faculty (Alfred, 2001; Gregory, 2001; Hinton, 2010; Jones, Hwang, & Bustamante, 2015); however, limited research has focused on their experiences in the context of business schools at predominantly White institutions (PWIs). Several researchers have indicated a continued need to conduct studies on Black women faculty to better understand their perceptions, racial and gendered barriers, and coping strategies while highlighting institutional and systemic issues that affect their access and success (Eagan & Garvey, 2015; Gregory, 2001; Griffin, Bennett, & Harris, 2013; Henry & Glenn, 2009; Joseph & Hirshfield, 2011; Lisnic, Zajicek, & Morimoto, 2018; Pittman, 2012). As the Chapter 3 explained, the current study employed a qualitative research design and critical qualitative inquiry. Qualitative research designs are grounded in groups' and individuals' lived experiences (Marshall & Rossman, 2016), and critical qualitative inquiries are "rooted in a human rights agenda" (Denzin, 2016, p. 8).

This study's purpose was twofold. First, it explored the lived experiences of Black women tenured and tenure-track faculty in business schools at PWIs through the Black feminist thought (BFT) framework. This lens captured study participants' collective voice while acknowledging their diverse perspectives as individuals whose standpoints are not often illuminated (Collins, 1990, 2000, 2016). Second, this study offers institutional and business education stakeholders—such as deans, department heads, and the AACSB—greater awareness and recommendations to support Black women tenured and tenure-track faculty recruitment, retention, and overall success. The research question that guided this exploration was: What are

the lived experiences of Black women tenured and tenure-track faculty in business schools at PWIs?

Critical Phenomenological Data Analysis of the Research Question

BFT was integrated into this study's analysis process as its critical lens. This lens was used to investigate the central phenomenon under study and to provide a greater awareness of Black women professors' lived experiences and resistance to the oppression they faced at predominantly White business schools. Furthermore, the BFT framework acknowledged Black woman researchers' engagement as imperative to developing a self-defined, self-valued standpoint for Black women. Therefore, BFT allowed me, along with the study participants, to jointly interpret and construct a collective standpoint for participants. Finally, BFT was used to synthesize my research findings, which were organized using BFT's four major themes:

1. Black women have intersecting identities, and how these identities interlock results in multiple forms of oppression.

2. A collective *Black woman* identity has developed around Black women's experiences of oppression and resistance.

3. Social structures and hierarchies stratify Black women differently, resulting in individual standpoints.

4. Black women's knowledge and articulation of their experiences inform practices that resist the oppression they encounter.

This chapter presents a critical phenomenological data analysis yielded from the study's research question: What are the lived experiences of Black women tenured and tenure-track faculty in business schools at PWIs? The following sections present study participants' descriptive demographic information and a summary of my findings.

Participant Profiles

To explore the lived experiences of Black women tenured and tenure-track faculty in business schools at PWIs, I selected and interviewed 11 participants. Of the 11 participants, five worked at R1 institutions and six worked at R2 institutions, while three held tenure-track status and eight held tenured status. The participants represented the following ranks: three untenured assistant professors, five tenured associate professors, and three tenured full professors. All participants held PhD-terminal degrees that represented diverse fields of study, including business administration (with concentrations in finance and computer information systems), finance, marketing, information systems, entrepreneurship, and computer science in management information systems. Three participants held additional titles, including assistant chair of a department, regional innovation chair, and associate dean for equity. Five participants had started their faculty positions at the same institution where they worked in their current role at the time this research was conducted, but six did not. Of the six participants who had previously worked at other institutions, five currently held the same rank they had held at their former institution, but one did not.

Critical Phenomenological Data Findings

In virtual Zoom interview sessions, the 11 study participants expressed their unique lived experiences. The interviews' safe atmosphere offered both time and space for participants to authentically reflect and recollect moments and encounters that captured their self-defined standpoints. Our dialogues revealed a range of attitudes, perceptions, emotions, motivations, and feelings regarding Black women's journeys, which were interconnected by similar sociopolitical locations as tenured and tenure-track faculty in business schools at PWIs. Under BFT's lens, the following sections provide a detailed narrative of participants' lived experiences as faculty in

business schools at PWIs. This framework permitted me, as a researcher who shares similar

social locations as the participants, to join the process of developing a collective Black women's

standpoint. Table 4.1 provides the study's *a priori* codes, based on BFT's major themes of

BFT—intersecting identities, collective identity, individual standpoints, and practices to resist

oppression—which were used to organize participants' experiences. The concepts that

subsequently emerged summarized the study's qualitative-data findings. The following sections

also narratively describe study participants' experiences, citing in-group similarities and

differences by rank for comparison when relevant. Participants' pseudonyms, tenure statuses,

and ranks are presented to enhance readers' understanding and context of their standpoints.

Excerpts from participants' dialogues are drawn from interview transcripts. Filler words, such as

"like," "so," and "just," have been removed from these quotes for clarity. Additionally, clarifying

words were added in brackets to enhance the flow of participants' responses.

Table 4.1

Black Feminist Thought *A Priori Codes* and Concepts Summarizing Data Findings

Black Feminist Thought *A Priori Codes*	
Intersecting Identities	**Collective Identity**
Otherness; adopting a child as a single mom; commuter; breadwinner for family; first generation college student; non-tenure track burdens; exceptional service woman; disparities in doctoral program impacting current experiences; caretaker during Covid-19; mother to special needs children; older job candidate; older doctoral student; younger appearance; microaggressions; othermothering; mourner	Othermothering; caring ethics; difficulty finding co-authors; hair and physical appearance matters; imposture syndrome; do not read student evaluations; distance self from issues with students; focus on positive experiences with students; lack of mentoring and isolation in research; microaggressions; necessary to legitimize role as authority figure; service devalued; social hierarchy in publishing; social climate burdens; otherness; limited access to research networks; white student issues; motherhood; care-taker; recruitment factors; additional committee and service work; clear promotion and tenure expectations; ethic of care
Individual Standpoints	**Practices to Resist Oppression**
Personal and professional boundaries; critical mass challenges; embrace her "crazy"; finding voice as a tenured professor 15 years in academia; freedom to research topic of her choice; field does not value her "why"; service time was protected pre-tenure; identity did not lead to marginalized research experiences; free to discuss personal life; lack of senior leadership support; microaggressions; academic bullying; paranoia; positive experiences with students; protected from burdensome pre-tenured service; reporting structure inconsistent; research nepotism; insecure about research interests; retirement pending; respected by colleagues; second career; minimal productivity during Covid-19; voice of black community; serve as a moral compass; working with co-authors in department; shifting one's behavior or worldview to fit dominant culture; colleague delegitimization	Assimilation tactics; changing the Black narrative; conference navigation tactics; document everything; exertion of power; expand safe networks; syllabus quizzes; having bridging personality; hiring help at home; inform department chair of service requests; meet students where they are; tactics to legitimize role as authority figure; praying to God; talk with family; disrupt inner saboteur; prioritize self and family; say no to extra service until achieved tenure; associated costs of saying no; sister circles of support; stop reading teaching evaluations; trusted support networks; faculty mentoring and socialization; staying out of drama; seeking a therapist

Intersecting Identities

Motherhood

The participants' identities intersected beyond the dimensions of race and gender, influencing their experiences at work. Most participants were also navigating balancing their professional responsibilities with motherhood. Motherhood is symbolic of the feminine state. It is universal, but motherhood experiences vary from woman to woman. Black mothers with demanding careers, such as academic professors, are inherently expected to juggle both identities with finesse despite these sometimes-taxing intersecting roles. Lynne Wells, a tenured associate professor who participated in this study, was in a unique position to reflect on her pre-tenure experiences. She said, "I have a child with special needs, so my time commitments [were] really stretched, and because of that, I also delay[ed] my tenure clock. . . for one year because of a lot of doctors' appointments." Fortunately for Wells, her department chair was supportive. Wells added, "There was no pushback whatsoever, and when I was ready to turn in my packet, it was graded on the normal clock as opposed to, you know, 'Oh, you pushed your clock back.' We have higher expectations." Although Wells received the flexibility she needed to balance motherhood with her professional responsibilities, she acknowledged that Black women are held to higher standards, and she was grateful to have been assessed normally, which left little room for any delegitimization of her promotion.

Sunshine, a tenured associate professor and a single parent, reflected on the emotional challenges of adopting a child while balancing work:

> I was starting my adoption process—actually, I was going to foster to adopt first. I was in the process to become a foster mom and just kind of going through that process, and the paperwork, and all of that. I was having to deal with the fact that I had always planned to

do this with a husband and biological kids already. Just wrestling with that emotion that I was going to have to do this as a single mom and not with my husband going through this process. And then, of course, all of the paperwork is geared towards two people going through this, and so, having to weed out the unnecessary information got to be really annoying. I was dealing with those emotions and then work.

A new mother to an infant, untenured assistant professor Maggie Lena Walker began pumping breastmilk in her office when she shared, "Personally, having just had this baby, I feel a little behind, and I'm keeping my head just above water. But I think that's partially a post-maternity thing." Having just returned from maternity leave myself, I resonated with her sentiments. The physical, mental, and emotional toll of caring for and breastfeeding an infant while performing job responsibilities seems impossible most times. Additionally, the global coronavirus disease 2019 (COVID-19) pandemic added additional complexities to motherhood.

The COVID-19 pandemic shattered every sense of normalcy, and its impacts have disproportionately affected mothers in the workplace. Many secondary schools and higher-education institutions moved their operations online, so some mothers have had to work remotely while caretaking. Dr. Blackshear, a tenured associate professor who has a child with special needs, reflected, "I'm homeschooling, and it's a challenge…I'm putting myself first, my child first, my research and teaching." I could also commiserate with these experiences. As a new mother, I constantly seek balance and a break. I am working remotely, completing a dissertation, and caring for an infant full-time. As I am writing now, my child is screaming in my ear and tugging on my shirt while work emails ping my laptop and pile up. The lines separating work from life have blurred, and at times, I feel inadequate in both realms.

Lexi, an untenured assistant professor, further supported these feelings, saying:

I have two kids, and so it's balancing—children and the rest of your life as well as

publishing papers…But on the other hand, it's time, and it takes away from my research

at a time where it's already difficult finding the time to teach, finding the time to do

research, finding the time for these reviews, finding the time to stay sane, because my one

kid has online learning and my other kid is 3. And we're always in the house all the time,

and then. . . there's a lot that you need to try to balance right now. And I think that has

been the biggest challenge for me is trying to balance this uptick in reviews and seeing

other people being productive, knowing it's taking away from my productivity.

The "other people" Lexi described were her male faculty colleagues according to her perceptions

of them. She continued,

One guy who's doing really well in my department, . . . he has no kids. He has no

husband. All he does is work all day…I'm like, "How on earth do you think that's going

to be a sustainable business? A sustainable model?" Anyway, I think that's another

challenge, as well. And it's definitely—men are submitting far and away more than

women, which I thought was interesting. I've been asked to review more than I've ever

been asked to review…I mean it's one paper after another.

Through my dialogues with these participants, coupled with my personal experiences, I

observed that the fairytales and myths presenting working mothers as invincible are far from

accurate. This aspect of our identity, which intersects with other factors—such as caring for

special-needs children, single parenthood, and working remotely while caretaking during a

pandemic—can result in multiple forms of oppressive experiences, as BFT exemplifies.

Otherness

Otherness, or the state of being different, was also a prominent feature of participants' intersecting identities as Black women faculty in business schools at PWIs. Many participants struggled as the only Black or woman faculty in their departments or as one of a few in their disciplines. Assistant Professor Maggie Lena Walker reflected,

> I do feel this pressure—I do feel a pressure about if I fail. . . I'm failing everybody. And it does feel a little more outsized because I think there are—[names and institutions redacted], and then that's it for minorities at R1s, and those are all men. I do feel a little bit of pressure for the women. Honestly, I'm actually very concerned.

Interactions with White faculty colleagues also reminded participants of their otherness. Small-talk conversations with colleagues, typically welcoming in nature in order to build a rapport or make connections, had led to participants feeling like novelties. Maggie Lena Walker recalled White colleagues speaking with her about their one minority friend and about whom they had voted for in an election, assuming their election choices aligned with hers or other Black people's. Lexi echoed these experiences, explaining:

> I remember. . . one of the faculty members who was trying to be nice was saying, "Oh, I hadn't been outside of the country, either, and so I understand. When you're young… " And meanwhile, I'm quite well traveled, but it was just the assumptions that he was making were just inaccurate.

Other participants reflected on explicitly microaggressive comments that their White faculty colleagues had made. Soon after Nicole, a tenured associate professor, was hired for her position, she passed a White male faculty colleague in a hallway, and he asked her, "Are you worth it?" She reflected, "That's what they said, and I was like. . . I don't really know what that means, but

it doesn't sound like a compliment. . . doesn't sound inviting. Doesn't sound very inclusive."

Lexi also shared, "I've had people who said that they only thought I was hired because I was

Black; and they wrote that in an email, too." Sharing a similar experience to Lexi's, Anna, a

tenured full professor, reflected on her days as a non–tenure-track faculty member at her college.

When she was hired, she recalled a White woman faculty colleague saying, "Oh, Anna, we can

check so many blocks with you. I mean, you're Black, you're female, you're doing all this stuff.

It's just great." Recalling an incident when a student wore Confederate-flag paraphernalia to her

class, Lexi felt unsupported by a White faculty colleague when they said, "Oh, no, it's not

appropriate. They shouldn't wear a Confederate flag, and you should talk to them next time."

Lexi reflected:

> Now, I'm sitting there thinking, "I am the—literally the only Black woman who's tenure-
>
> track, and you want *me* to talk to this senior, White student—White male student, in the
>
> South, about how he should not wear a Confederate flag. Are you kidding me?" But it
>
> was that feeling of not being supportive… At that point, I [thought], "Okay, well, I just
>
> need to get my mind right that this is how it could be."

The year 2020, an unprecedented year, had amplified many participants' feelings of

otherness. In 2020, the United States experienced not only the COVID-19 pandemic but also an

increase in civil unrest resulting from the visibility of senseless police killings of unarmed Black

people. Untenured Assistant Professor Lexi recalled:

> I think the hardest part was when the George Floyd protests erupted, and there are some
>
> people who are very well-meaning and would send things out to the list or they've
>
> reached out to me individually. Some of them I had a rapport with, but getting an email
>
> of, "I'm sorry. This must be so hard for you." I mean yes, it is, and I don't really want to

talk about it at work. Another colleague was trying to be helpful and sent out a

recommendation for *Just Mercy*, and then someone else sent out a letter saying, "You

should read *Beloved* because it really shows you how African-Americans got so messed

up by slavery." I'm sitting there going, . . . "You wrote that in an email. Okay." But

again, at least this is well-meaning.

Additionally, 2020 was a presidential election year, and the country was overwhelmingly

polarized across political interests. A White male faculty colleague had asked Lynne Wells how

Blacks really felt about President Donald Trump, while another colleague had asked, "Why do a

lot of African Americans feel it necessary to riot?" Most comments and questions by White

faculty colleagues seemed well intended, reflecting increased curiosity about Black feelings

during a time when Whites may have felt uncomfortable about the world's illuminated racism.

Participants' proximity to their colleagues had led to feelings of isolation and oppression, a

reminder that we can never escape the skin we are in and that Black people's historical and

traditional experiences permeate every aspect of society, including work. Tenured Full Professor

Harriet summarized these feelings that most Black women faculty had shared in the 2020 social

climate:

> I think things that we've kind of been pushing down and dealing with are at the surface,
>
> and it's really draining. It's draining in a way that it's not to our non–African American
>
> faculty. To see. . . people that look like our children, our cousins, our siblings being
>
> murdered, and [non–African American faculty] lack care…That's emotional labor.

Thus, Black women faculty multiple intersecting identities interlock, which can result in

multiple forms of oppression, as BFT has expressed. The next section presents a synopsis of

participants' collective lived experiences. I have defined *collective experiences* as experiences shared by most participants, including briefly mentioned perspectives.

Collective Identity

Participants' respective institutions providing clear promotion-and-tenure expectations was important to most participants' lived experiences. In most research-intensive institutions, achieving tenure involves three components: teaching, research, and service. Different performance indicators are associated with each component, which vary by institution, and most participants indicated that they were aware of their institutions' performance expectations. Similarly, most participants had experienced collective barriers to success to each component. For example, many participants had experienced challenges in research and publishing. Additionally, eight out of 11 participants had received lower teaching evaluations from students, while all participants had experienced more committee and service work than their faculty peers. The following sections present the collective concepts that participants described in detail.

Authority-Figure Legitimacy

A collective experience that most participants shared was a need to legitimize their roles as authority figures in their classrooms. Many participants had intentionally claimed authority because Black women historically and traditionally have lacked the privilege of being automatically assumed as authorities in society. Even with credentials matching their White and male counterparts, Black women must command authority at work, especially in the classroom. Nicole confirmed this reality: "There's a disproportionate likelihood that women of color and women would want to create that distance and that legitimate authority, like being referred to by their title."

Doctorates are the highest level of academic degrees, and they assert the title *doctor*, which signifies mastery of a topic and typically affords recipients both prestige and influence, especially in academic settings. Power in academic settings is stratified by people with great influence designated by the *doctor* title. All participants had worked tirelessly to earn this top designation and desired students to refer to them accordingly. Harriett explained:

"Okay, here are expectations, Day 1," which we all do when we're teaching, but I'm saying, "Hey, I prefer to be Dr. [last name redacted]. I've gone five years to get this degree, so that's me, Dr. [last name redacted]." I mean, there's no, "Oh, you want to be?" None of that! Just, "Got it!" Because that's what it is. I'm laying it out. These are the expectations, and you're going to get what you give. "Here, I'm your professor. You can either call me Professor Harriett or Dr. Harriett. I prefer 'Dr. Harriett,' mainly because everybody here doesn't have a doctorate. I do." And so implicitly, I'm saying, "Don't make a mistake that the White guy that was just here is also doctor, because he's not. And he's great, but he's not [a] doctor. So, either be consistent—we're all going to be *professor*, but he doesn't get to be doctor by default, and then you call me *Ms*.? Oh, no. No! I worked too hard for that. You'd expect that, too, if you worked that hard!"

Some participants found intentionally distinguishing themselves as a classroom authority figure necessary to lower the risk of student disrespect, misconstrued power, or delegitimization and, therefore, set boundaries and expectations concerning their designations on the first day of class. Dr. Blackshear explained, "I think that [students] see me as a homegirl for whatever reason because I'm very down-to-earth. I've had to put in my syllabus, "Don't call me [first name redacted].". . . I've had a person say, "Yeah, she wants us to call her *doctor*." Hell yeah, I want you to call me *doctor*! We're not friends! Lexi attested to Dr. Blackshear's directness, stating:

I look young. I'm a woman. I'm Black. And so, I know that if they start calling me by my

first name, it gives this sense of us being peers. And I want to constantly remind them,

"We are not peers. I am your professor." And other professors don't have to do that. I

started every class—and I still start every class—with my qualifications, just so you know

I've gone to this top-tier undergrad institution, I have my PhD from this great institution,

I have worked in large companies before. . . [and] I need to make sure they respect me

first and foremost.

A few participants reasoned that gendered professional associations informed how

students referred to them. Maggie Lena Walker shared a story describing how her students

referred to her two graduate teaching assistants (GTAs) as *mister* while referring to her by first

name—even though the students had never met the GTAs in person. After several intervention

tactics, such as removing her first name from the syllabus and class webpage, she observed small

changes from students. For example, they began to refer to her as *instructor* or *Mrs. Walker*, but

never as *doctor* or *professor*. Lynn Wells also noted cultural differences in this regard:

These groups of students from the Middle East who, even if I'm standing there next to

another professor, will walk by and say, "Dr. So-and-So and Miss So-and-So." And Mrs.

[would be] me. Like, "Mrs. Wells" and "Dr. So-and-So". . . even though they're in my

class. [My title's] on my syllabus. They know I have the same credentials, but they would

refuse. Or in conversation, [they] would start the conversation in such a way that didn't

show the same level of respect. But that typically changed once I basically just laid down

the law.

In addition to setting expectations with students concerning their academic titles, many participants had commanded legitimacy as authority figures by shaping their professional images. Nicole explained:

> Dressing professionally in the classroom, . . . I'm not wearing khakis and a polo or whatever. That, and my title—the title even more early on, like how you address me, but dress—I also like to look nice, so let's be clear. But that is also. . . something I do to maintain that sense of being a legitimate authority in the room.

Untenured Assistant Professor Quinn referenced wearing heels to enhance her professional image and increase her height. She noted a likely relationship between increased height and students' minimal questioning of her knowledge. Her perspective described increased height as a likely factor of increased confidence. She had noticed that when her confidence was high, students were less inclined to question or challenge her knowledge. Quinn also mentioned conservative hairstyles as a way of legitimizing her role, especially in predominantly White work settings:

> I always start with my hair pulled back...This sounds terrible…I don't want to frighten the White people…So, I pull it back so everybody feels safe and comfortable. Then, when I get to a point where I feel safe and comfortable, then I wear it down…Yeah, so then, I was pulling my hair back. I was wearing heels. I was doing all the things to assimilate and be acceptable.

Lexi also noted purposely styling her hair by pulling it back. She shared a conversation she had had with a Black woman faculty colleague, who stated, "You can't show up in anything but a blowout." For Black women, a *blowout* is a hairstyle that uses heat to straighten Black hair's

natural coils. Her colleagues' perception was that, collectively, our Black hairstyles are not acceptable in business. Lexi continued by describing her faculty colleague:

> She won't even wear her hair natural to work. And I know she's right, that it will cause people to look at you differently and not want to be around you or not want to hire you. I know business is very conservative, and while some people can do it, I am not one of those people. I feel like you need to be able to navigate these spaces and be very politically astute, and I am not that. So, anything that smooths my path is going to be the way that I go. And I have feelings about that. I always joke that you'll know I have tenure because I'll show up with locks.

In other words, Lexi would not feel permitted to show up authentically to work, wearing her preferred dreadlock hairstyle, until she had been granted the freedoms associated with academic tenure.

Dr. Blackshear shared similar sentiments as Lexi's. As she prepared to teach her first online class the same evening as our interview, she revealed:

> I didn't want to go online tonight because I don't want to go on with an afro. I still feel like it's not seen as professional…[The] first day of class, it's all about that first impression and building that, to wear certain colors and all of that kind of stuff. I do all of that. I try to be ultra-professional the first day, for sure, to establish that expectation from [students]. But then I also want to be approachable, so it's kind of a toss-up how to do that.

Collectively, participants had performed certain acts to validate, legitimize, and command their roles as authority figures and to assimilate in their predominantly White

business-school cultures. The next section describes how many participants had exemplified ethics of care.

Caring Ethics

A prevalent characteristic that all participants shared was their innate ability to care about their work and their impact as faculty members. As Lexi explained, Black women faculty "tend to care more [than] about just ourselves." She further juxtaposed this keen sense of care in relation to professional success in her department by saying, "So much of my experience [is] that the people who succeed are people who just seem so unencumbered by the world around them." Participants appeared to view their roles as essential; they had a responsibility to serve more than just themselves. This view was especially exemplified when participants discussed the extra guidance, mentoring, and beyond-the-call-of-duty support they provided to students. When questioned about why she had an inherent passion to help students beyond the scope of her responsibilities, Lexi responded, "Because, apparently, I know nobody else cares that much." Lynne Wells provided an example of advising students of color in addition to the students she was required to advise. When describing these students of color, she noted, "They felt like the advisor who was assigned to them didn't quite understand some of the struggles they were going through. They felt like I would understand, being a minority, being a female and a first-generation student myself…I take that as a positive thing."

The concept of *othermothering* was also a major part of these participants' care ethic. *Othermothering* is a tradition in African American communities in which women offer maternal support to children within the community. In the PWI context, *children* in this context are associated with students or less-powerful constituents, such as staff employees. Sunshine provided an example of her othermothering caretaking duties:

The 2018 cohort I taught, only 30% of MBAs. . . had internships lined up for the summer,

which is really low. Something like 18 of them did not have internships. Many of them

were Black and international students. There were all of these problems with our office of

career engagement, which basically operates as if we have a bunch of White male

students who are enrolled in our program who come in with their rolodexes of contacts

that they can reach out to in order to look for jobs. And I'm like, "That's not these

student's profiles." Because I've taught these students, and I know what they're capable

of. So, I ended up spending a ton of my time trying to help these students improve their

resumes, improve their cover letters, and get it to be something that would actually appeal

to a company.

Dr. Blackshear noted a similar othermothering caretaking effort, explaining, "I'm still trying to

help [students] get jobs. I don't have to do that. I'm not in academic placement or job placement.

That's not my area, but it's important to me that we instill in them. . . practical skills that they

can use for jobs or for their own businesses." Professors are not expected to provide students

additional career development support, but these participants had found offering such extra

support necessary. Lynne Wells shared her experiences of othermothering staff colleagues:

I'm everybody's mother… I've had a number of African American females come to

me…who felt that the climate was hostile towards them and that, compared to the White

staff, . . . [they] were not being treated the same from our administrators. Everybody

always comes and tells me their troubles. We have a program to help with internships,

and the director of that program is also African American. And she comes and talks to me

a lot. She feels targeted, and she feels that if she says anything, she's considered the

angry Black woman. So, I'm the one she'll come to talk to. Then, one of the secretaries,

when she has her issues, she'll come talk to me…I feel like sometimes I'm on the other

side, looking out for everybody else, . . . and that is my responsibility. If I don't do that, I

will be derelict in my responsibility. I'm only where I am because so many people also

helped me…That['s] community mentality. You've got to bring your community, or what

was it all for?

During our interview, Nicole othermothered me by simply encouraging me in a moment

when I was visibly suffering emotionally. Nicole sensed that I was experiencing overwhelming

feelings of stress and anxiety as I juggled conducting the interview with my son crying

uncontrollably in my arms. She was in the middle of speaking when she paused to say, "Janice,

you are talented, brilliant, and amazing." Those few words gave me the encouragement and

motivation I needed to push forward and complete the interview.

Additionally, many participants emphasized their visibility as Black women faculty and

their desire to serve as inspiration. Harriett explained:

I hope by people knowing me or seeing me, they go, "Okay, keep going. I can do that,

too." I also want to keep the pipeline—I want other people who are saying, "I aspire," at

whatever stage, elementary school—I go talk at my kids' school—on up. Whenever you

need that seed planted, I want to be that person…So, when I go to conferences, . . .

there's nobody else that looks like me. At least the females say, "I'm so glad you're in

this position because I wouldn't see anybody that looked like me" if it weren't for me

being there…A female attendee made a point to say, "I'm really happy that you're in this

position, and to see you, . . . it makes a difference."

Dr. Blackshear also noted the responsibility that her blackness carried at her PWI, saying, "I

came in wanting to be someone who students saw that they hadn't seen before because many

[students] have not had a Black professor. I wanted to really come in and do work that was important."

These examples of exceedingly extensive care for students and colleagues had often gone unrecognized and unrewarded. "I think the one part of service that certainly isn't rewarded is the extra student mentoring conversations," said Maggie Lena Walker. She continued:

The reason why I don't think any of the extra service is rewarded is because I don't think other faculty are even aware that you're doing the extra service or that you're dealing with any of the extra stress and anxiety and work that comes with being the other all the time in every space—in the classroom, in professional settings, just all the time. I don't think that they're aware of it at all, so they can't even sympathize or empathize or acknowledge that weight since they're not aware of it. I don't know. Is that intentional or unintentional?

Harriet supported Maggie Lena Walker's claims and called on institutions to recognize this extra work:

Most likely, your Black faculty are doing these things…They [don't] just get to do regular stuff and excel with their regular mediocrity. So, to be conscious of that, that metric, and recognize it, recognize and celebrate the amazing. . . additional work that is happening.

Although participants had not often been tangibly rewarded in terms of promotions and tenure for their exceedingly high levels of care, many noted fostering long-lasting relationships and desiring the best for their students as fulfilling outcomes of this caregiving. Quinn stated, "I want to be the professor that [students] can come to if they need something post-graduation, that I can have ongoing relationships with…I want to be that resource to them." Tenured associate

professor Peony discussed the enjoyment that came from observing students' transformation, success, and changes in their and their families' lives. Anna noted having received valuable gifts from students—including a free, round-trip, first-class ticket to Seoul, South Korea, for a student's wedding, gift baskets from Williams-Sonoma, and an all-silk Turkish rug gifted from a student's grandparent. These tokens of appreciation had shown Anna's importance to her students' college experiences.

Thus, participants' innate caring response in the workplace had often exceeded the scope of their responsibilities. Many participants found this trait to be a significant and dutiful part of their lived experiences as Black women faculty. The next section presents challenges in research and scholarship that participants had collectively faced.

Research Challenges

At R1 and R2 institutions, research is capital. The Carnegie Classifications stratify higher education institutions using an array of factors, including research intensity and ability to publish high-quality research per capita. Research and scholarship endeavors that lead to top-tiered journal publications are weighted heavily in promotion and tenure considerations. The following subsection presents participants' research challenges by their tenure status and rank.

Untenured Assistant Professors. Untenured assistant professors in this study were currently feeling pressured to fulfill research and publishing expectations because of their rank and untenured status. Lexi shared, "So much of how you get papers published is through an informal network, and navigating that space is very difficult." The "network" Lexi referred to was researchers' social hierarchy within each discipline. If faculty members could co-author with researchers at the top of the hierarchy, or if they received mentoring from these individuals, then

their influence would likely increase their chances of publishing in top-tier journals. Quinn described this research order and its typical establishment:

> I have found that there is a distinct hierarchy, and if you aren't at the top of that hierarchy, then some of the more talented people that you would like to mentor you may not pay attention to you because it depends on where you fall on the hierarchy. It's distinctly felt from the beginning, even as a [doctoral] student. It's just distinctly felt. So, then you try to work with your [doctoral] advisor. . . when you're a student, and then your professors.

Maggie Lena Walker further explained:

> Going to some of the niche conferences, it really let me see how much of a social aspect is tied into publishing in the top journals, and I'm still trying to figure out how to best navigate that. It's an ongoing process. I think. . . the disappointing thing is that it feels like adjusting to all that. . . takes longer because you've got these other hurdles you've got to sort through than I think it has for some of my other peers in my cohort coming out of grad school. You need people to review your papers and whatnot that are doing some research in the same subfield, and it's a little hard to get their attention when you're not in their social network. I think trying to get into those networks is challenging.

Attending discipline-specific research conferences was a tactic that participants had used to infiltrate these sought-after research networks, but this tactic offered no guarantees of success. Some participants noted further marginalization while attending these conferences due to their underrepresented identities within their disciplines. Penetrating research networks and navigating the publication process had damaged some participants' high-achieving nature. Quinn explained:

This is hard to admit, but I don't try to get the top tier—there's three journals that are really hard to get into. For me to get into those journals, I would probably need either a Nobel Prize idea or I would need a co-author/mentor that is too high on the hierarchy for me to have access to. Because of that, because of the way the system is set up, I don't strive for that. I felt like, "What's the point?" That sounds so terrible to say.

Maggie Lena Walker shared her professional redirection as a result of her research challenges, stating, "I'd tell myself to go to the government or industry [to work]. You can't break into social networks that don't want to let you in, no matter how much you want to be there or how much you show up and try."

Tenured Associate Professors. Associate professors in this study described similar experiences to assistant professors', but their major research challenges centered around identifying co-authors for collaboration. They also noted having limited knowledge about the high-research-activity institutions' research expectations. Peony, also a first-generation college graduate, admitted, "I was in my [doctoral program] third year when I found out about Research 1, Research 2. . . I had no clue. This [may] be a minority thing. I didn't know. I know Harvard. I know those. Past that, I didn't know schools had ranks." Dr. Blackshear discussed entering the profession at a disadvantage because she had not developed co-author relationships during her doctoral program. She acknowledged:

They started doing that in school, and I didn't do that. I wasn't pulled into those circles…I didn't get the word of how important it is to build that foundation early and to keep that network going because that's how you get [published], and you get on that autopilot, that "I should be on where I'm still struggling because I don't have that." I'm still struggling to make connections with people for research. I'm still struggling, trying

to get an A [publication] that, if I had done that earlier, I think my life would be a lot less

stressful now.

Lynne Wells also recognized differences between her and her doctoral peers in forming

co-author relationships:

In general, it is more difficult for me to find peers to work with than some of my other

counterparts, like from the university I graduated from. I'm not currently working with

my [doctoral] chair on any scholarly research, whereas I know some of my peers are. I

never really. . . developed those contacts that some of my peers had developed, and I

don't know if that was on me not reaching out or not being welcomed.

A few associate-professor participants shared stories about their difficulty identifying co-authors

within their departments. Peony shared:

This is one of my pet peeves when I came in, and then I needed to get over it. I went

around to a lot of different people in my department to find out what kind of research

they were doing and to tell them about the research I was doing to see if I could research

with them. There was one guy who—we actually did the same type of research. I went to

see him, told him what I had done, what my ideas were, and he told me he didn't think

my idea would fly and that he already had enough people that he was researching with.

And that was it.

Despite her efforts to foster co-author relationships, Dr. Blackshear had changed her research

direction, and she expressed the psychological toll that resulted:

I found myself not doing research or doing research by myself. I began doing

interdisciplinary research because I couldn't find anybody to do research with. I was

reaching out to people, and that was really kind of deflating for my self-esteem.

Tenured Full Professors. Tenured full professors also shared challenges in research and publication. Harriett observed, "I'm not necessarily invited onto all of the side papers happening. The White boys are definitely cranking some stuff out." She also shared that her biggest challenge was identifying which journals to publish in because she conducted interdisciplinary research. A key difference in most full professors' experiences was that they were grateful to have achieved tenure prior to research standards' evolution at their institutions. Anna explained:

> From the time I graduated and started this job and started my career, the bar has kept
>
> going up in terms of research expectations and standards. The standards that we have
>
> now—which, by the way, I am responsible for imposing as associate dean for research in
>
> the school—it would be extremely difficult for me to have met. It is extremely difficult
>
> for people now to meet, and it's crazy. I mean it has really gotten crazy.

Collectively, most participants had needed to overcome hurdles to achieve research and publishing success. All the pre-tenure participants were clearly competent and highly qualified faculty members who were positioned well to achieve tenure, and all tenured participants had worked tirelessly to gain this achievement. These barriers are important to note as a significant part of participants' lived experiences.

Additional Observations

Additional collective experiences that many of the participants shared, across ranks, included microaggressive encounters. Sunshine, Lexi, Maggie Lena Walker, and Quinn described experiences in which their youthful appearances, coupled with their identity as Black women, may have caused people to assume they were not faculty members. For example, at a conference luncheon, a stranger mistook Quinn for a server and asked, "Hey, can you refill me?"

Maggie Lena Walker had been assumed to be a colleague's mistress at a conference, while

Sunshine shared a similar experience and explained this phenomenon further:

> Sometimes I would be in the faculty lounge because I didn't want to go to the shared
>
> office space that they had for us. [A professor in a different department] didn't see me
>
> very regularly, so whenever I would be in there and he would come in and see me, he
>
> would always have the same question. Of course, I would always be like, "You just asked
>
> me that, like, three weeks ago! Why are you asking me again if I'm supposed to be in
>
> here?" At one point, he said, "I wasn't sure if you were a student." Again, if I'm in the
>
> lounge, maybe I'm supposed to be in here and not just a student who's hanging out in the
>
> lounge. That's one thing that I think a lot of people are not aware of. Those types of
>
> situations happen to us. When we're Black women who may look younger than we
>
> actually are, we encounter things that other people don't have to deal with.

During this study's interviews, most participants described experiences of *impostor*

syndrome—a fear of inadequacy and doubt toward their abilities. Lynne Wells recalled how her

prior career experiences had shaped her personal fears and conditioning so that she felt like she

had to do more to be visible and to be perceived as competent among her faculty peers:

> I started out as an engineer, and I started out as an engineer in a male-dominated industry.
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> I was in the automotive industry, and that kind of carried through. I was 21 with a bunch
>
> of old engineers who automatically dismissed me, and I had to prove myself, and I had to
>
> continue to prove myself, and I had to continue to prove myself. Then I started a PhD
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> program, and I was the oldest student, and I kind of felt I had to prove myself. And then I
>
> went into academia, and I was coming from a field that was foreign to the field I was

teaching in, so I felt I had to prove myself. I don't how much of that was me internalizing

it and becoming my own prophecy-maker if that makes sense.

Peony also noted fears regarding her research abilities as an older job candidate: "I was worried

that people would think, 'Well, what does she have to offer?'. . . I was already scared to write

with other people." Dr. Blackshear also acknowledged similar insecurities:

I've struggled through a lot of things and spent hours doing things because I was

embarrassed to say that I didn't know how to do it…I was just corresponding with a co-

author earlier today, and she sent me something, and I asked her some questions back,

and I thought for a minute, "She's going to think I'm stupid." But I was thinking, "No,

she didn't give me the right information. It's not me. It's okay to ask for more

information because I don't think that she gave me everything that she should have." I'm

being so transparent. I really have impostor syndrome really bad.

I, too, have experienced impostor syndrome—both as a doctoral candidate and

professionally. My *inner saboteur* nearly caused me to bypass pursuing this degree for a

presumably easier doctoral program. Additionally, I almost missed the opportunity to apply for

my current professional role. I doubted my skills and abilities, and I did not think that I was

worthy of the position I hold now, which is two levels higher than my previous position. The

insecurities I held likely stemmed from my being a first-generation college graduate and the

isolating feelings of otherness in the predominantly White settings I have frequented throughout

my educational and professional career. Resisting the urge to self-sabotage as a doctoral

candidate and a professional has been tough.

This section has revealed the major aspects of participants' experiences of their collective, self-defined standpoint as stated by BFT. The next section profiles study participants' individual experiences.

Individual Perspectives

My dialogues with participants not only depicted shared experiences but also illuminated their diverse perspectives, thoughts, and motivations. As BFT has described, Black women are stratified differently within social structures and hierarchies, resulting in unique experiences and standpoints. This section describes individual standpoints and experiences that were unique to respective participants. These individual perspectives are organized by tenure status and rank to provide greater clarity and intra-rank contrasts.

Untenured Assistant Professors' Unique Standpoints

Lexi. Lexi shared two main prominent perspectives that differentiated her from all the other untenured assistant professors who participated in this study. The first perspective expressed Lexi's hesitance to bring her authentic self into her work and her intentional separation of her personal and professional lives. Lexi feared that if she were free to bring her authentic self to work, she would be perceived less positively. Alternatively, she felt that if others brought their authentic selves to work, even if their authentic selves were offensive, they would be normalized. She explained:

> As a woman, as a mother, . . . I really don't like talking about my personal life because it changes how people perceive you. I have been in a place where Trump supporters felt perfectly fine being racist, and I don't want that either. I don't want to walk into class with Confederate flags. I would prefer that we can find some type of a common ground, .

. . like we all believe in respecting each other…But I don't need to bring every part of

myself into the office because I don't want other people [to].

Another prominent perspective that Lexi shared described her discomfort presenting research on

racial bias in her field. Although she noted that this type of research is "where I bring my

authentic self in," she found presenting this research to be challenging. To reduce her uneasiness,

she had gone as far as enlisting her White co-author to present their research and she had also

eliminated race's significance from her research altogether. She explained:

I have a White co-author, and that has helped in the sense that she's the one who does the

presentations, and she feels perfectly comfortable talking about it. The last [paper] is

sole-authored—which, on one hand, is great. It's related to work that got some national

media attention last year. But the downside of it is that there's nobody else to do the

presenting, so what I've tried to do, is take it out of the strictly racial context…That's my

way of navigating that particular space.

The cause of Lexi's discomfort in presenting her sole-authored research that involved racial

contexts was "the unspoken part that people are racists," she suggested. I inferred that, in

predominantly White settings, Black women who present knowledge on critical race issues are

likely discounted or delegitimized, so Lexi employed her White co-author to shield her from

potential criticism. Lexi also shared examples of past experiences that had informed her feelings

and supported my previous claim. For example, when Lexi had been an undergraduate student,

she recalled an instance in which a fellow student had pondered why marketing campaigns in

Africa were unsuccessful, and the student had reasoned, "Well, that's because people don't view

Africans as human." Lexi also recalled a time when a White male research had presented a paper

about bias in artificial intelligence. The presenter had referenced Black male guests at Airbnb

rentals, stating, "Well, I guess the worst-case scenarios is that if the house is a little messy, at least nobody got killed or robbed," describing the stereotype of Black men and boys as killers and robbers. Magnifying this comment, Lexi observed that everyone in her department had laughed at the researcher when he made this racist comment. These experiences had shaped her outlook to the extent that she was uncomfortable presenting research centering race.

Maggie Lenna Walker. Maggie Lena Walker's unique standpoint centered around her ability to identify co-authors to work within her department. Recalling the collective standpoints described in the previous section, many participants noted difficulties identifying co-authors to collaborate on research projects. Although Walker identified other research challenges—including difficulty collaborating with researchers outside of her college—she acknowledged her advantage in having assistant professors in her department with similar research interests who were willing to co-author papers with her.

Another significant aspect of Walker's individual perspective was her feelings that her discipline and research-intensive institution did not value her "why." She described a *why* as a personal conviction to stay one's course and achieve tenure—a purpose, a passion, and the satisfaction of continuing the tenure-track beyond basic needs, such as taking care of one's family. Walker felt that her passion was not respected by her field and would not receive recognition from people in power, such as policymakers, to influence lives. She explained:

> My *why* is a long-term *why*…Lots of people are doing great research about those big
> personal questions. Wealth and equality, effects of policy on communities, et cetera,
> particularly as it relates to financial literacy, financial health outcomes, things like that.
> Unfortunately, a lot of that research gets discounted because it's coming from scholars at
> smaller institutions or institutions that people in positions of power to institutional

legislation or policies don't automatically associate with quality or reverence. And I

recognize that being at an institution that most policymakers will immediately respect

because it's an R1 institution means that there is a place, then, to present that research

that speaks to those questions that I'm personally passionate about in a way that

policymakers can't ignore. And that's my *why*. I'm working, and I'm going to fight like

hell to get tenure so that I can continue to add to the body of research that actually has

meaningful impacts on people's lives, and in a way that people in power can't ignore.

Walker's sentiments suggested that, due to her less-powerful assistant-professor rank, she did not

feel free to research the topics she was passionate about. Furthermore, as a tenure-track professor

at an R1 institution, her goal was to achieve tenure and conduct research that would lead to

publications in top journals in order to increase the likelihood of this achievement. Once she

secured tenure, she would have more freedom and flexibility to research topics related to her

why.

 Quinn. Quinn's unique standpoint focused on her belief that her institutional culture

treated students like paying customers. She wanted her institution to evolve from transaction-

based to student-centered, focusing learning on critical thinking and problem-solving. She

explained:

 The culture is, in my opinion, that we treat the students like paying customers, and I'm

 not a fan of that approach…It feels like…the student is the customer, the paying customer

 that pays our salaries, . . . and I feel like that inhibits the learning process. Now, you're

 here to get a grade and a piece of paper. That's what you're paying for. That's what you

 expect from me. "I paid for this class," and they have said that literally. "I paid for this

 class. I can't fail it. I don't want to pay for it again." And I'm like, "You didn't do the

work, and so you're going to fail it. You don't get a grade just because you paid for the class." But I feel like that's the kind of attitude that a lot of them have, and I don't blame them. I certainly feel. . . it from all angles, so I understand why they feel it, too.

Quinn continued by sharing that this teaching philosophy opposed why she became a finance professor in finance. She explained, "One of the main reasons I chose finance is because I wanted to teach adults. I didn't want to deal with kids." She associated "kids" with students who had less experience, such as freshmen and sophomores, but she found that juniors and seniors were also limited in their critical thinking and problem-solving skills. Her perceptions suggested that students are more entitled because their expectations are transactional, treating them like paying customers, and as the saying goes, "You get what you pay for." To support her claims, Quinn provided an example that described one student's paying-customer mindset in her class:

I had a student who was like, "This isn't fair, and I don't like the way the class is structured, and I think it should be different" because I gave them a semester-long project, and he didn't like the project. He was like, "I don't like this project. I want to be able to do something different." I was like, "Well, we're working in groups, and this is the project for the class that I chose, and if you had a problem with it, you certainly should have dropped my class early on." He didn't like that answer, and he went to the department chair, and fortunately, the department chair had my back. But then he went above that. He took it all the way as high as you can so that he could get his money back for the class. Which is fine, but he blamed it on me.

The perspectives that untenured assistant professors presented in this study were unique to each individual participant, providing greater context around their experiences as pre-tenured

Black women faculty. The next section presents tenured associate professors' individual

standpoints.

Tenured Associate Professors' Unique Standpoints

Sunshine. One of Sunshine's unique standpoints involved her research experiences. As I

mentioned under the *Collective Identity* section of this chapter, many participants noted research

challenges, especially surrounding the identification of co-authors and access to research

networks. Sunshine had had a different experience. Although she noted general challenges, such

as managing her feelings when her work was rejected, she had achieved success by collaborating

with her doctoral advisors. She explained, "One thing I've noticed about the research is that,

especially early on, it seemed as though I was able to get my work published a lot when I had my

advisors' names on the papers." I describe Sunshine's experiences as *research nepotism*; her

publication outcomes were favorable when she co-authored papers with her advisors. I inferred

that Sunshine's advisors had legitimized her research, leading to publication success. This

relationship affirmed participants' collective standpoint that described how access to top-tier

social research networks and influential co-authors had increased their likelihood of publishing

their research. Sunshine described this relationship:

> Once those names were no longer there, it seemed to become a lot harder to get my
>
> research published. The editors, of course, always know who's on the paper. Even though
>
> the reviewers may not know, the editors know, so I think there's probably the possibility
>
> that editors are making decisions based on the names that are on there as to whether
>
> they're going to give a "revise and resubmit" or if they're going to reject a manuscript. I
>
> do feel like publishing has become harder once I was trying to publish on my own or with

doctoral students that I worked with, as opposed to when I published with my advisors'

names on my papers.

Fortunately for Sunshine, she had succeeded in part because of her advisors' willingness to

collaborate and co-author papers with her, which was not an experience that many participants

shared.

Lynne Wells. Lynne Wells' experiences were comparable to her faculty peers, making

her standpoint unique compared to other participants. She noted that her class enrollments,

teaching evaluations, and promotion-and-tenure process were like her majority-White

counterparts'. Unlike most participants, Wells did not note any memorable issues with students

from a racial context; however, she was the only participant who did not receive clear

promotion-and-tenure expectations from her college. As a pre-tenured professor preparing for

tenure consideration, she reflected, "There was a lack of transparency in the college. I don't think

I received less information than anybody else. I think there was just no information." Thus, her

experiences were very similar to her White faculty colleagues and distinctive from other

participants'.

Dr. Blackshear. Dr. Blackshear's individual standpoint centered around her negative

experiences with students and colleagues at her institution. Although many participants

mentioned issues with their students and faculty colleagues at least once during their respective

interviews, Dr. Blackshear's experiences in this regard were by far the most extreme. For

example, she described an encounter with a White male staff member in which she had felt

physically threatened:

It must have been 2018 where I had a problem—they had given me some type of lemon

computer…I called our IT, and the person I talked to—we stayed on the phone an hour,

and he couldn't get it to work. So, he said, "Well, why don't you bring it in tomorrow and ask for [first name redacted]? And [first name redacted] will help you." When I got there the next day, I thought he was going to hit me. He started yelling and screaming at me and telling me it wasn't his place to help me with stuff for my house because I was trying to connect it to my [home] printer. He was like it wasn't his job to do that, and whoever the person was [that I had talked to over the phone]—he didn't work for him, he shouldn't be telling me to talk to him about anything. I mean he just went off, and I just couldn't figure out what that was from. When I left, I was shaking. I mean I was really, really—I didn't see that coming and still don't know what that was about.

Dr. Blackshear had reported this incident to her institution's leaders; however, she received little to no support. "I wrote an email to my dean, to that guy's manager, and to the top person on that campus. To date, nobody has responded, and that was two years ago," she shared with her head held down. Supporting her claim about garnering little to no institutional support when issues had occurred, Dr. Blackshear provided another example of an incident in which a White student had encroached upon Dr. Blackshear's personal space in a threatening way. This student had reported the encounter to the dean, and when Dr. Blackshear discussed the incident with the dean, the dean had concluded in the student's favor. After some time had passed, Dr. Blackshear expressed her feelings to the dean, saying, "Did you ever think to ask me how I was doing? You were there for the student, and you worked everything out for her, but through all this, you never asked me how I was doing."

In addition to this experience, Dr. Blackshear shared encounters in which campus security had needed to conduct wellness checks on her, she reasoned, "because I've been made to feel uncomfortable." Also, one of her White male students had filed an equal employment

opportunity complaint against her. She exclaimed, "He said I discriminated against him because he was a White male. 'Everybody in the class is White! What are you talking about? What are you talking about?'" During my dialogue with Dr. Blackshear, my disposition expressed shock and sadness for her. She had clearly reached her limit with blatant disrespect and disregard toward her as a faculty member at her institution.

Peony. Peony's individual standpoint focused on issues stemming from her identity as a first-generation college graduate. Many aspects of her faculty experience reflected learning curves, such as learning how higher-education institutions were situated by rank and research intensity, how to navigate the research and scholarship process, informal rules about the service hierarchy, and service types weighted differences for promotion considerations. She offered an example:

> I have one guy that I just laughed at because he came in, and he got on this big committee. [She questioned internally,] "What is he doing there?" Somebody schooled him, and that's still what, as minorities and women, we don't get. He knew which committee to get on, and I thought they were just committees. I didn't realize they have a lot of importance…He came and got on when he walked through the door. This year, I'm a faculty senate alternate, which I never wanted to do before. But finally, I realized if I want to go up for full professor, I need to do these things.

Like many first-generation college graduates, including myself, Peony had needed to learn on the job how formal and informal higher-education systems operate while other faculty members had begun their roles at an advantage, having attained prior knowledge.

Nicole. Nicole's individual standpoint centered around her lengthy journey to achieving tenure. She revealed she had taken 15 years to achieve tenure, which was unique among these participants. For institutions, the *tenure clock* typically lasts an average of six to seven years, but it had not for Nicole. One of the most unique aspects of her journey was, in her words, her "complicated" relationships with Black male faculty colleagues. This standpoint differed from other participants' because most of their self-defined narratives illuminated challenging experiences with White colleagues and students.

The first experience Nicole shared had occurred at her former institution when a senior Black male faculty colleague had offered her unsolicited advice that discouraged her from applying for promotion to an untenured associate professor role. Other men in the department had also discouraged her from seeking this promotion, and she believed that her Black colleague had aligned his advice with these other men's sentiments partly for reasons associated with *minority favoritism*, a dynamic that Nicole described:

> Minority group members may find it more challenging to advocate for other minority group members because it's seen as favoritism or they're worried that it's going to be seen as favoritism, and it's not going to be seen as legitimate. Or you might be emphasizing that minority group status, which may not be [a] valued status in the organization.

She also thought that the tension from her colleague had stemmed from the *small numbers* dynamic, which she described:

> There's two Black people in this group of this department, and people are looking at both of you and the dynamics between you [two] and making some assumption or if you

[referring to her Black male faculty colleague] think I'm not high-quality enough, then this is bringing down the brand of Black people.

In other words, Nicole perceived two possible reasons her Black male faculty colleague's discouraging her from seeking a promotion: he held perceptions of minority favoritism or he feared that, if she did not succeed, she would reduce his legitimacy and standing in the department. Although Nicole acknowledged that she "can't get inside that person's brain" to understand his true reasoning for discouraging her from seeking the promotion, her anecdotal knowledge had provided her all the information she needed to rationalize his disregard for her decision.

The other "complicated" relationship that Nicole described had been with a Black male faculty colleague who had served with her on a conference planning committee. She was "highly unimpressed" with what she had observed regarding his performance, stating that he had performed in a "mediocre way." Nicole had navigated this relationship carefully, stating, "It's really hard when we're saying something negative about our Black men, but they also are part of the patriarchy." This statement described what many Black women feel when contemplating challenging or critiquing Black men—especially publicly. I affirm that we feel a responsibility to protect Black men due to how they are perceived, treated, and villainized in society. We do not want to add to the stereotypical tropes that have plagued them; therefore, we are more inclined to minimize or silence our voices than to portray them negatively.

The individual experiences presented by the tenured associate professors who participated in this study were distinct, and they provided an understanding of participants' unique experiences as Black women faculty. The next section presents tenured full professors' unique standpoints in this study.

Tenured Full Professors' Unique Standpoints

Linda. Reflecting on her mostly positive experiences, Linda revealed that she was retiring. This revelation was breaking news; I was one of the first people to learn about her resignation. Linda's unique standpoint centered around her positive career outlook and sense of belonging at her organization. From her teaching evaluations, student interactions, research and scholarship endeavors, relationships with colleagues, and department climate, she expressed the most favorable lived experiences of all participants. For example, she shared how generational diversity had positively added value to her department:

> There is a great deal of camaraderie in our department, and the reason, I believe, is because of some of the new blood that is coming in. What's good about the faculty in my department is that you've got young and old and those in between—because you've got those youth in there that come with these great ideas, and you've got the ones that have been there so long to temper those, to bring the experience but still want to try something different.

Linda's department had also indicated that she was an admired faculty member, which had added to her positive outlook. She reflected:

> When I turned in my letter of resignation, I had on there, "Effective June 30, 2021," and he [the department chairperson] held it up, . . . and he said, "Uh, Linda, you're a good proofreader, but I think you missed one little thing that I would like for you to correct on your letter before you officially give it to me." Of course, consternation came on me, thinking, "I read this letter three times. How could I have missed a typo?" And I said, "Oh, okay, what is it?" And he said, "Right here, you have '2021.' Looks like that 1

should be a 5." And then I caught it. I started laughing. I said, "That is not a typo," you

know, and so we started kidding and joking.

Her department chairperson's joke had suggested that he wanted Linda to postpone her

resignation. This light and fun exchange indicated that her colleagues would miss her when she

retired, supporting her overall positive experiences.

Anna. Anna's unique standpoint starkly contrasted with Linda's and many other

participants. Anna had experienced challenges with her faculty colleagues, but she felt

empowered to address issues as a result of the power she had amassed as a full professor and

associate dean. To explain this dynamic, Linda described a recent encounter with a male faculty

member:

I told a faculty member who came storming in my office, pushing his way in here, I said,

"Do you have an appointment?" He said, "No. I'm only going to be here for a minute.

You are going to renew my…" I was like, "Get out of my office or I'm calling security,"

and then wrote him up, and I sent it directly to the provost. You're not going to mess with

no red tape with me. It's going to the decision-makers…You can ignore it if you want,

but the president won't ignore it. Being harassed by male faculty members in the

workplace? Come on. No. Not today. Not here. I won't put up with it!

Anna's bold stance did not stop there. She also prided herself on advocating for others,

explaining:

I've done the same thing for other people who have been bullied and harassed by these

clowns because that's part of the culture. The reason why it's such a hostile culture is

people are afraid of people because they're so mean. You know, I told another faculty

member just last week, "If you want to bully someone, bully me. Don't pick on staff

members that can't push back on you. That's outrageous."

Anna's courage had stemmed from previous experiences of bullying and retaliation as a non–

tenure-track and assistant professor in her department. She recounted several instances of

harassment, microaggressions, overt racism, and threatening encounters she had had with faculty

colleagues when she was reluctant to report these issues or voice her concerns due to her less-

powerful status. Now that she had the power and influence needed to speak her truth and blow

the whistle on inappropriate workplace behavior, she was seizing the moment. She explained, "I

hope they realize how crazy I am now because I wasn't crazy when I came here, but now, I have

absolutely no problem with," and here she grunted "hmm" under her breath and rolled her eyes.

Although she did not finish this statement, Anna's expression suggested that she was not to be

toyed with.

    Harriet. Harriet's individual standpoint focused on her freedoms and personal choices in

the workplace. As a full professor, she felt empowered to make decisions that would benefit her.

For example, five years ago, she had been offered an opportunity, and she made a personal

choice to decline. She described her deliberations:

> I love to have a research lab that's been looked at a center-level status…Maybe five years
>
> ago, [I] deliberately decided not to elevate it to a center-level status. There was a formal
>
> review process that took place across the university for people to justify why they had
>
> centers, and those things being there's a line item on somebody's budget for these to
>
> exist. I'm not an existing line item. I am Dr. Harriett in the X Lab. I brought the startup
>
> funds for the equipment, the space, all part of my startup package. If I decide I want to
>
> shutter, I'll shutter it, but it also means I don't have to continuously justify bringing. . . in

money. I am bringing in money. Great. I choose to do that. I can *choose* to do that. And

as of right now, the pressures of having to fund additional people or sub-portion my

salary—I don't need additional overhead. I deliberately made that choice.

As a full professor, Harriet was making career decisions that suited her personally. If an

opportunity did not align with *her* desires, she felt free to decline. In another example, her

department chair had offered to nominate Harriet to be the next department chair. Harriet had

jokingly responded, "Yeah, but you wouldn't like me the same when I become 'the man,' so no

thanks. Thanks, but no thanks." She explained further, "Is it in line with my values? If it's not,

no, thank you. [I'm] being much more purposeful." For example, she added, "Student advocacy

and mentorship, those are the roles that I'll speak up for. If it has to do with curriculum

development, I'm not interested." Overall, Harriet had become purpose-driven in this stage of

her career. She did not feel pressured to serve or participate in anything that opposed her

principles, which was a privilege that many participants lacked.

Thus, all participants had experienced their professional careers differently. Although

they had shared experiences at the intersection of race and gender, they had all been stratified in

various ways, depending on their ranks in their social structures and work hierarchies, as BFT

has reflected. The next section describes participants' experiences related to BFT's fourth

theme—*Black women develop practices to resist the oppression they encounter, and their*

experiences inform these tactics.

Practices to Resist Oppression

According to BFT, Black women's knowledge and articulation of their experiences inform practices that resist the oppression they encounter. This study's interview dialogues revealed that participants had developed strategies for workplace survival. This section presents their tactics to resist oppression, organized by participants' collective and individual standpoints.

Collective Practices

To resist the oppression that had occurred when students delegitimized Black women in the classroom, most participants indicated that they had structured their syllabi to outline clear, consistent classroom expectations. This tactic aimed to decrease the likelihood of students challenging participants' authority or accusing participants of unfairness. Quinn explained:

> I do have this concern. I've always had this concern about being sure that I treat all the students fairly because I believe that we all have ingrained biases in us. We are all born in this system, and it affects all of us. I'm not immune to bias because I am Black. I try to treat all students equally, and the way I do that is lay out the expectations and rules of my course in my syllabus. And then I follow my syllabus. It doesn't matter what student comes to me with what problem. "Well, what does the syllabus say? Let's go by what the syllabus says."

In fall 2020, Dr. Blackshear had transformed her classroom culture by enacting a syllabus that explicitly stated classroom expectations. When discussing how grades were calculated in her class, she shared, "It makes me somewhat paranoid, interacting with students or having them in my class." She expounded:

I'm very careful now not to say, "Oh, it won't make a difference," or, "I'll consider it."

That has got me in trouble in the past, so I just say, "You be mindful that those points are

lost as you calculate your grade."

Dr. Blackshear's formerly lenient approach to grades had, apparently, caused issues in her class,

but having a clear syllabus had clarified her standards. She explained:

[Previously,] I was told that I'm too rigorous [and] I need to pull back because they

started complaining, saying I'm too hard. I'm not that hard. But I have high expectations.

You're not going to turn any old thing in, [so] I have it in the syllabus.

Harriett and Linda also emphasized the importance of clear syllabi and fairness.

Centering fairness, Linda stated, "I come in on Day 1 taking no prisoners, and I let it be known

that I won't take any prisoners." Harriet declared, "You will have the same outcome as others.

You can ask anybody." Another strategy to resist oppression that participants collectively shared

was the idea of distancing themselves from student issues, including teaching evaluations. Many

participants reported having received lower scores on teaching evaluations compared to their

White counterparts. Lexi had observed a shift in her teaching evaluations when our country's

political climate had changed. She noted:

My student evaluations went down significantly, starting in March of 2017, and they

never fully recovered. And I don't know if that's correlation or causation, but I mean I

know in two-thousand—in the leadup to the election, there were a lot of Trump bumper

stickers, a lot of Trump MAGA stuff, and then, all of a sudden, it felt like the tone in the

class shifted.

Furthermore, most participants revealed that some students' comments on teaching evaluations were negative or blatantly disrespectful, so they had stopped reading them. Maggie Lena Walker was presented this tactic by her Black women faculty friends:

"Listen, if it's not constructive criticism, then just gloss over it. Don't even read it. If you start to read it, and it gets disrespectful, stop reading it. Move on to the next one. Because if the student is being disrespectful, then they don't even deserve your time to think about what they're saying." I have taken that approach now. If I start reading something, and it looks like it's turning disrespectful, then I'll just stop and move on.

Nicole affirmed, "I even got to a point where I stopped wanting to look at my teaching evaluations because it was so depressing to read unhelpful comments that I was like, 'No! This is you, not me." Sunshine concurred:

I don't necessarily put a lot of weight on the evaluations. I don't even always read them, to be honest…I typically will only look at them when I have to report that number for my faculty annual review. Other than that, I don't really care what the SETs are because I know that students can be biased, and they will grade you down for really trivial reasons. I don't want to let those bother me and upset me, so I typically will only use them when I have to. I don't rely on those in any way.

Dr. Blackshear provided an example that affirmed Sunshine's statement: "Students can be biased." She reflected on one of her most recent teaching evaluations, in which a student had written, "I don't like her hair." This comment about hair did not reflect Dr. Blackshear's course content or teaching delivery; this comment was personal. Maggie Lena Walker also noted student comments "laced with rudeness," such as, "She's smart but can't articulate the material well." As a result of these types of comments, neither Dr. Blackshear nor Walker read comments

from their teaching evaluations. Harriett's sentiments expressed the culmination of most participants' experiences:

> So [with] any of these kind of jabs, I need to create the distance so it's not personal…It's hard to not make it be personal. They're talking about you as a professor and how effective you are and delivery, inherently how they feel about you.

Many participants also used personal and professional support networks to resist oppression. These support networks were trusted people whom participants were able to vent to or use as a sounding board. These networks had encouraged participants and provided advice that helped them navigate tough times. Nicole shared an example of her support network that had encouraged her through the tenure process. Her sister and her girlfriend, both Black women, had encouraged her when she was doubtful about achieving tenure. The night before her tenure decision was declared, her sister shared the following encouraging remarks:

> You cannot let other people define your value. You better not right now. You have a lot of talents. You could get tenure at 75% of the universities in this country, and you better not hang your hat somewhere and act like you ain't nothing. Stop it right now…That is disrespectful to your maker. If you do not acknowledge all the accomplishments, all the talent, all the everything—you are amazingly privileged. You have been given amazing gifts. Also, understand that [your gifts] can be taken away from you. You better acknowledge and be like, "Thank you! Thank you for the things that I have."

These remarks, coupled with encouraging comments from her girlfriend and her "fairy godmother," had given Nicole the confidence she needed to endure the tenure decision. Fortunately for Nicole, she achieved tenure.

Harriet also discussed the benefits of a trusted support system. She declared that having someone she could trust with her personal concerns had affected her happiness. Harriet said she needed someone who could "keep my secrets." Almost all participants indicated that The PhD Project was a network of colleagues that they could trust. The PhD Project included faculty members of color, representing all faculty ranks in the field of business education. Each participant was connected to The PhD Project, and many of them had engaged with The PhD Project faculty for support and to share best practices to resist oppression. Peony commented, "The support I have, the guy who also was a PhD Project person who checked on me every week and who I could ask anything of, I don't think I could ask for anything more than that."

Outside The PhD Project, many participants indicated that *sister circles* were necessary to their survival as faculty. *Sister circles* were networks of Black women faculty, many of whom held the same professional ranks in the social hierarchy as participants themselves. Sunshine mentioned two Black women faculty at her department who had supported her. "We're fairly close," she explained. "I would say I've socialized with both of them outside of school and all of that. I'm working on research projects with both of them. I would say I'm probably closest to them." Not only did these Black women support Sunshine in a professional context, but they also provided her a sense of community external to the professional environment. Anna discussed the value of a *sister circle*:

> There are several faculty—it's all women, it's all Black women—and there are people who don't come to work, but they make it to that happy hour on Wednesdays. Now, we haven't been able to have it because of the shutdown, but it's so heartwarming to have that as a support network, and I'm glad to see that there are actually a few assistant professors who have been brought in, and I think they benefit the most from the support.

I'm like, "Wow, if I would have had this as a junior person, I at least wouldn't have felt

so isolated."

Individual Practices

During our dialogues, individual participants relayed several strategies they had used to

resist the oppression they faced in their jobs and personal lives. Maggie Lena Walker described a

need to enlist help in order to manage operations in her home:

My mother-in-law lives with me, and [I] started recruiting her the year I was going on the

[job] market. I was able to convince her to come, so she's been here since we've been

here. She helps after school. . . and sometimes on the weekends. She's been instrumental.

I couldn't do this job without a full-on nanny to help, . . . and I think that's true, at least

from talking to a bunch of other women that have children, that's true for them, too.

Everyone's got either their spouse is the one that stays home and does primary care or

they have a rotating set of after-school providers, or they've got one nanny or after-school

programs. Everybody's hiring out for help.

Support in the home had minimized or eliminated the stressors that could affect Walker's work-

life balance. Dr. Blackshear's practices included record-keeping. Due to her mistrusting her

colleagues and department, she documented everything. She asserted:

I'm constantly managing other people. And they're telling me what they can't do or that

they didn't do, I did, and that's not true. But the only way to know that is I have to

constantly document things. And it's like you live your life in constant—what's the word

I want to use? You're constantly paranoid because you have to always document

everything.

To resist oppression, Quinn had decided not to panic about achieving tenure and to stay out of department discord. She stated:

> I've also personally just decided that I'm not going to panic about tenure, period, because it just takes your energy away from doing productive things. I do feel this pressure—I do feel a pressure about if I fail, like, I'm failing everybody. I do feel a little bit of, like, pressure for the women. But I can't—I'm trying not to let that pressure overwhelm me.

Regarding department antics, Quinn stated:

> I've witnessed tension between other people, and I have made the conscious decision to stay out of that, a survival technique throughout, because I've worked in White spaces for always. I try not to pay attention to things. I try to just run my own race, do what I'm trying to accomplish, and not worry about what this person over here is accomplishing or what they have access to that I don't have access to. I try to work with what I have and what's going for me because, if I get caught up in the fairness or the unfairness of it all, you know what I mean? How can you function if you're constantly like, "Well, I can see this inequity." I don't think you can.

Maggie Lena Walker, Sunshine, and Harriet had all engaged in therapy to help navigate challenges. Sunshine stated:

> I started going to my therapist probably about a year and a half ago now because I felt there was so much stuff that was coming at me, that I really needed to talk to a professional so that I wasn't internalizing all of this and feeling overburdened and overwhelmed with having to deal with all of the stuff around racism and sexism at the school.

Finally, Lexi resisted the oppression she faced as a Black woman professor by channeling oppressive energy into her scholarship endeavors that could change the narrative about Black women:

> I feel bad because all of my experiences have to feel so negative. I'm not like, "Yeah, I was Black, and they loved me!". . . I just feel so bad about that, because I feel whenever we talk about blackness, it's always the negative of it. And so, I think that's part of why, even in my research, I'm trying to think, "Okay, so what are some ways we can think about the celebration of blackness, the celebration of being a Black woman?"

Summary

This chapter had presented the collective and diverse lived experiences of 11 Black tenured and tenure-track faculty in business schools at PWIs. BFT's four themes were used to organize, inform, and illuminate participants' standpoints. The first theme, *intersecting identities,* described concepts such as *motherhood* and *otherness* that had presented challenges to participants' lived experiences. The second theme, *collective identity*, presented concepts describing many of the participants' experiences, including *authority figure legitimacy*, *caring ethics*, and *research challenges*. The third theme, *individual standpoints,* illuminated participants' diverse experiences, organized by their tenure status and rank. Finally, the fourth theme, *practices to resist oppression,* presented the tactics that participants had used, collectively and individually, to minimize or eliminate workplace challenges. Chapter 5 connects this study's findings to the literature, offering recommendations and suggestions for future research.

Chapter 5

Discussion and Recommendations

This chapter connects this study's research findings to the literature, offers recommendations, and presents suggestions for future research. Since qualitative research is grounded in people's lived experiences (Marshall & Rossman, 2016), this design was best suited for the study. Furthermore, critical phenomenology guided my exploration of the study's research question because this approach permitted BFT's integration into the study's methodology. The following are rationales for utilizing this inquiry type:

1. Critical phenomenology is a critical, qualitative inquiry that illuminates power dynamics and is informed by critical theory (Merriam & Tisdale, 2016).

2. Critical phenomenology encourages researchers' subjective knowledge in the data-analysis process (Velmans, 2007).

The phenomenon under study illustrated the lived experiences of Black women tenured and tenure-track faculty in business schools at PWIs, including the methods they have used to resist oppression. Little research has been conducted on business faculty standpoints (Toubiana, 2014), and this exploration contributes to the literature.

This critical phenomenological research study's purpose was twofold. First, it explored the lived experiences of Black women tenured and tenure-track faculty in business schools at PWIs through the BFT framework. This lens captured participants' collective voice while acknowledging their diverse perspectives as individuals whose standpoints are not often illuminated (Collins, 1990, 2000, 2016). Second, this research offers institutional and business-education stakeholders—such as deans, department heads, and the AACSB—greater awareness and recommendations to support Black women faculty recruitment, retention, and success.

The research question that guided this study was: What are the lived experiences of Black women tenured and tenure-track faculty in business schools at PWIs? To explore this research question, I collected data from 11 Black women tenured and tenure-track faculty in business schools at PWIs. The process that this study used to analyze these data comprised: (a) transcribing interview audio files, (b) organizing the data into *a priori* codes, and (c) deriving concepts from participants' collective and diverse standpoints.

The following sections summarize the study's findings and their connections to the literature. Recommendations and suggestions for future research follow.

Summary of Findings

This study's findings illuminated the lived experiences of Black women tenured and tenure-track faculty in business schools at PWIs. Participants' collective voice and individual perspectives were organized by BFT's four themes. Based on these themes, the following key concepts emerged from the data, addressing the study's research question:

1. Black women tenured and tenure-track faculty in business schools at PWIs have intersecting identities, including ***motherhood*** and ***otherness,*** that influence how they experience and navigate their predominantly White workplace. When these identities interlock with their race and gender, the resulting standpoints reveal various forms of oppression.

2. The collective identity of Black women tenured and tenure-track faculty in business schools at PWIs can be summarized with concepts such as ***authority-figure legitimacy***, ***caring ethics***, and ***research challenges*** derived from participants' lived experiences of workplace oppression and resistance.

3. Black women tenured and tenure-track faculty in business schools at PWIs are ***stratified by rank***, ***additional professional titles***, ***disciplines***, and ***institutions***, as well as ***other business and higher-education associations***. These social structures and hierarchies result in diverse experiences and individual standpoints.

4. Black women tenured and tenure-track faculty in business schools at PWIs use their knowledge and experiences to develop strategies that resist the oppression they face. ***Many of these practices are shared, while others are individually distinct***.

Discussion of the Study's Findings

This study's findings provide a greater understanding and awareness of Black women tenured and tenure-track faculty shared and diverse experiences in business schools at PWIs. While the study's setting was predominantly White business schools, many of its findings can be linked to the literature related to Black women across other academic disciplines, such as law (Gonzalez, 2014) and science, technology, engineering, and mathematics (Blackburn, 2017; McGee & Bentley, 2017; Ong, Smith, & Ko, 2018). Although Chapter 4 acknowledged and affirmed participants' individual standpoints, this discussion centered collective concepts derived from participants' experiences, as organized by BFT's themes. This approach was also used to situate the findings' interconnectedness within the larger body of relevant research.

Motherhood

The intersections of motherhood and career often presents unique challenges for women. These challenges also reflected most participants' lived experiences. Generally, working women balance their professional demands with primary caretaking of their children, making this dichotomy costly in many ways (McCoy, Newell, & Gardner, 2013; Misra, Lundquist, & Templer, 2012; Ward & Wolf-Wendel, 2012; Wolf-Wendel & Ward, 2006). For Black women

faculty members in the United States, the academy's patriarchal and gendered expectations, coupled with the country's racialized and gendered social standards of motherhood, are negotiated simultaneously (Nzinga-Johnson, 2011).

The academy is often characterized by gendered norms that assume the work-life characteristics of elite, White, heterosexual men (Collins, 2000). For example, at gendered organizations that privilege men (e.g., universities) the *ideal worker* (Acker, 1990; Austin, 2011; Drago et al., 2006; Williams, 2001) image reflects a man who works long hours to financially provide for his family while his "fulltime wife [is] at home fulfilling the roles of childcare worker, eldercare provider, maid, launderer, and chef, among other duties" (Gatta & Roos, 2004, p. 124). Austin (2011) described the *ideal worker* as expressing "a single-minded commitment to work" (p.153). In academia, the *ideal worker* norm suggests that, if White men face less difficulty and fewer barriers in producing high-level research in top-tier publications while maintaining teaching loads and service requirements, then everyone should be able to meet these same expectations. The *ideal worker* image is difficult to uphold for Black women faculty who have children or who choose to become mothers because this mindset is oriented toward men who do not share these additional responsibilities. For example, this study's participant Maggie Lena Walker, was a full-time mother to an infant and an assistant professor. She merged her childcare responsibilities with her work, using her office to pump breastmilk between and during virtual meetings. Her body did not allow for work-life separation; her baby's nourishment depended on her regular pumping, which took time and physical energy away from her professorial responsibilities.

Malveaux (1998) suggested that Black women faculty are required to be master jugglers, juggling the proverbial balls of expectations, multiple identities, and the obligations bestowed

upon them by their respective social structures and hierarchies (e.g., workplaces, homes, communities). Black women faculty must maintain high levels of research productivity along with teaching loads, additional service requirements, and responsibilities at home. They, thus, face higher expectations than their counterparts, and these expectations are difficult to manage, as this study's findings suggest. Consequently, if a "ball" drops, Black women faculty will likely meet with little to no grace (Malveaux, 1998). For example, study participant Lynne Wells was offered a tenure clock extension due to the demands of mothering a special-needs child, but she decided to maintain the normal clock out of fear of devaluing her promotion. She acknowledged that Black women are held to higher standards, and she did not want her personal challenges to influence the tenure decision.

Additionally, other researchers have found that Black women faculty perceive lower levels of work-life balance compared to other faculty members (Denson, Szelényi, & Bresonis, 2018; Szelényi & Denson, 2019), which further supports the current study's findings. Even Black women faculty who have supportive partners or hired help to assist with household responsibilities are more likely to harbor disproportionate workloads at home, a condition described as the *second shift* (Hochschild & Machung, 2012). The global COVID-19 pandemic has further marginalized Black women faculty (McKinsey & Company, 2020), as the current study's findings have suggested. As academic work has transitioned to remote environments, Black faculty mothers' *second shift* has overlapped with their primary work responsibilities. The boundaries between work and life have completely blurred, and the burdens have compounded. The management consulting firm McKinsey and Company (2020) reported COVID-19's implications for Black mothers in the workplace, finding that Black mothers were "more likely to be their family's sole breadwinner or to have partners working outside of the home during

Covid-19" (p. 19). Also, Black mothers who worked full-time were twice as likely to be responsible for childcare and housework during the pandemic (McKinsey & Company, 2020), which affirms the experiences of many study participants. For example, participants Dr. Blackshear and Lexi shared their challenges in balancing motherhood while working remotely during the COVID-19 pandemic. Lexi had a school-aged child, and Dr. Blackshear had a school-aged child with special needs. Both participants indicated difficulty homeschooling their children while maintaining their research expectations.

Professional Black women often are viewed as having superpowers, capable of doing everything—including working harder and exceeding expectations with few resources and minimal support (Reynolds-Dobbs, Thomas, & Harrison, 2008). Consequently, these compounding expectations and responsibilities can lead to feelings of powerlessness, anxiety, and depression (Beauboeuf-Lafontant, 2007; Watson-Singleton, 2017). Described as *Black superwoman syndrome*, this characteristic of many Black women's experiences often constantly conflicts with the stereotypes they face (Abrams, Maxwell, Pope, & Belgrave, 2014; Woods-Giscombé, 2010). Throughout history, Black women have assumed dual caretaking roles while combatting negative stereotypes about their character and work ethic. For example, Black women slaves assumed dual caretaking roles in their individual and masters' homes (Woods-Giscombé, 2010). Since then, they have worked to counter the negative, lazy trope or *welfare queen* image (Collins 2000, 2004; Woods-Giscombé, 2010) by creating a new image of strength and selflessness, informing the *Black superwoman* persona (Woods-Giscombé, 2010). As children, Black girls are often socialized to embody strong, selfless women and taught to juggle work and home responsibilities with finesse and no objections (Huddelston-Mattai, 1995). Countless Black women's conceptions of "good mothering" include financially providing for

their families (Collins, 1990; Nzinga-Johnson, 2011). For many Black women faculty who

participated in this study, the *Black superwoman* image reflects a mythic persona. This image of

strength, intended to be uplifting, sometimes fostered oppressive experiences.

Otherness

Being "other" was prominent in participants' experiences. For example, Maggie Lena

Walker felt pressure as the only Black woman in her department and part of few

underrepresented minorities in her discipline at R1 institutions. *Otherness* is an identity construct

that establishes social-group differences based on their political power in society (Bauman, 1990,

1997; Bauman & May, 2014). The *us and them* mindset, as cited by Bauman and May (2014), is

a central factor of collective, social identity formation in which the "stranger" (p. 33) is

considered the socio-cultural *other*. Each social identity is bounded by the meaning of its

positionality through conflict with other identities (Bauman, 1997). Since PWIs perpetuate

Eurocentric, masculinist knowledge-validation processes (Collins, 2000), the *us and them*

collective mindset is likely to inform White faculty identity while the "strangers" or socio-

cultural "other" mindset informs Black women faculty identity. For example, in 2020, the United

States experienced civil unrest that resulted from the visibility of senseless police killings of

unarmed Black people. Many study participants reported that their White faculty colleagues had

questioned them about Black sentiment, fostering further feelings of isolation and

marginalization.

Through what is known as the *outsider-within* phenomenon (Collins, 1986; Howard-

Hamilton, 2003), Black women in academia are recruited to predominantly White settings

because of their competence and their diversity but, once they arrive at these institutions, they

are isolated, secluded, and invisible. Furthermore, Bauman and May (2014) suggested that

others' boundaries become permeable when they are represented in dominant cultures. The current study found Black women faculty to have been stratified as *others* and their identity to have been relegated to lower sociopolitical power. With less power at predominantly White business schools, Black women faculty boundaries as *others* were often infringed upon in racialized, gendered manners by their White counterparts because of these women's positionality (Bauman & May,1990). For example, some study participants mentioned that small-talk conversations with their White faculty colleagues had often illuminated their otherness in the dimension of race. Even when such conversations had seemed well-intended, their context was often racialized to the extent that participants' boundaries were compromised, signaling their strangerhood and less-powerful status. Thus, being a Black woman professor in a predominantly White setting "means being on the fringe of a white academic culture that still sees the 'other' as guest at best and intruder at worst" (Bonilla, 2006, p. 69).

Racialized conversations, or "race talk," were defined by Toni Morrison (1993) as "the explicit insertion into everyday life of racial signs and symbols that have no meaning other than pressing African Americans to the lowest level of the racial hierarchy" (p. 57). *Race talk* is a form of discourse directed at the *other* by a powerful social group, expressed in verbal, derogatory forms that may be subtle or indirect—for example, microaggressions (Pérez Huber & Solórzano, 2015; Sue, 2017). Race talk is often normalized and internalized, and it perpetuates racist ideology. This form of discourse threatens the wellness and quality of Black women faculty lived experiences by further marginalizing and isolating them into a state of strangerhood and otherness, as the study's findings have illuminated. For example, when study participants' White colleagues talked about their feelings toward the racial climate of 2020, the 2020 US presidential race, or President Donald Trump, they exuded racial undertones that made

participants uncomfortable. When race talk involved Black women faculty who participated in this study, many of them felt powerless, and they did not disrupt these verbal exchanges that denigrated them, regardless of their academic rank. The higher their academic rank, the more agency and empowerment some participants felt to resist race talk, but most participants did not experience this effect. Many participants accepted race talk as part of their normal lived experiences, rationalizing this discourse as *White ignorance*.

Additionally, since the academy grants White people powerful positionality, their White privilege permeates racist discourse, and they are likely emboldened to violate Black women faculty boundaries with ambivalence and without facing consequences. Many researchers have suggested that Black skin permanently stamps a marginalized otherness (Hatoss, 2012) while White skin solidifies White superiority (Andersen, 2003). White superiority provides unearned institutional benefits with little to no governance (Kendall, 2012), suggesting that White privilege grants White people rights to initiate and sustain race talk in everyday conversations with people who have less sociopolitical power. Furthermore, in the current study's context, White faculty proximity to Black women faculty at predominantly White business schools provided White faculty access and opportunities to ask racialized questions and make statements that they might otherwise have avoided outside of academic contexts. This relationship affirms White faculty "us and them" mindset, alongside their privilege and proximity to Black women faculty, offering them agency to engage in subtly or overtly racist conversations that taint Black women faculty experiences and sense of belonging, as this study has revealed.

Authority-Figure Legitimacy

This study's findings have also shown that Black women faculty are likely to face difficulty legitimizing their roles as authority figures in predominantly White academic settings. *Professional legitimacy* is described as "an endorsement unique to a professional field made or withheld exclusively by one's professional colleagues" (Deephouse & Suchman, 2008, p. 53). Professional legitimacy is relevant only within an organization where legitimacy is sought (O'Meara, Templeton, & Nyunt, 2018), and for the study participants, this organization was predominantly White business schools. Organizational and discipline-specific influences determine the rules and expectations surrounding the legitimacy of faculty members' behaviors (Deephouse & Suchman, 2008; Gonzales & Terosky, 2016). The influencers or people who created these rules and expectations for faculty members who seek legitimacy at predominantly White business schools have followed a Eurocentric, masculinist ideology (Collins, 1989).

At research-intensive business schools, earning legitimacy likely entails explicit rules, such as achieving high research productivity and top-tier publications, tenure status, and grant awards. Study participants' perceptions of legitimacy transcended the standard rules to include implicit rules and expectations surrounding professional image, such as professional dress, hairstyles, and high heels. Many participants mentioned that they did not feel that their authentic appearance fit their business schools' professional standards, so they assimilated into the dominant culture. For example, several participants shared that they had straightened their hair or wore their hair pulled-back because they perceived their natural hair's coils not to fit their business schools' acceptable professional standards.

O'Meara, Templeton, and Nyunt (2018) conducted a study on the pursuit of professional legitimacy by faculty members with less hierarchical power, finding that

professional interactions were critical places where legitimacy was earned, signaled, and diminished. Many participants in my study received signals, during professional interactions, suggesting that their authenticity was unacceptable in the workplace; therefore, to avoid diminished legitimacy, they had altered their appearance (e.g., straightened their hair). Researchers have suggested that Black women use tactics to shift their appearance to cope with workplace barriers (Hall, Everett, & Hamilton-Mason, 2012; Shorter-Gooden, 2004; Everett, Hall, & Hamilton-Mason, 2010), affirming the current study's findings.

Additionally, Gonzales and Terosky (2016) conducted a study on how faculty define *legitimacy* and what is necessary to be endorsed as *legitimate* in the academic context. They found *normative legitimacy* to be a prominent form of legitimacy that faculty wished to attain. Normative legitimacy, formerly known as *moral legitimacy* (Scott, 1995; Suchman, 1995), is defined as "acceptance awarded upon adherence to a community's norms" (Gonzales & Terosky, 2016, p. 4). In Gonzales and Terosky (2016) study, the standard of a "selfless ideal worker" (p. 9) was expected for faculty members to earn normative legitimacy, which was evaluated by university-community groups, such as administrators, local and state legislators, and sometimes colleagues.

Students are evaluators who endorse faculty members' normative legitimacy. They are a major stakeholder group in university communities, and they adopt cultural norms. Since the *ideal worker* (Acker, 1990; Austin 2011; Drago et al., 2006; Williams, 2001) image at PWIs typically refers to elite, White, heterosexual, married men, Black women faculty face difficulty receiving endorsements from students, as this study's findings suggested. For example, many participants described countless instances in which students did not refer to them by their professional *doctor* title and they had to claim authority by formalizing this expected use of their

appropriate title in their syllabi. Participants revealed that their White male counterparts were more relaxed about how students addressed them and less likely to use *doctor*. While this cultural standard reflected many participants' institutions, this norm diminishes Black women faculty legitimacy and affects their ability to claim authority. A White skin color and male gender automatically assert power and authority (Andersen, 2003), so White male faculty do not have to actively claim power and authority. Whereas Black women faculty understand the status that their skin color and gender exude (little power and low authority), so the doctorate accolade that accompanies the title *doctor* is sometimes their only reference to legitimize their authority with students. The intentional act of enforcing the usage of *doctor* was important to participants' lived experiences because this form of legitimacy underlines respect.

To reclaim authority and resist disrespect in the classroom, many participants used a clear syllabus. A syllabus is the guidebook or roadmap to a class; it lists pertinent information—such as assignments, grade points' distribution, resources, contact information, and expectations, such as professors' professional titles and names. Many participants emphasized the value of a *clear* syllabus to foster equitable treatment from their students and help prevent pushback and challenges to their authority. Some participants reviewed their syllabi on the first day of class to clarify expectations and enforce the use of their professional titles, a finding that was consistent with the research of Haynes, Taylor, Mobley, and Haywood (2020).

Caring Ethics

All participants endured higher levels of service activity than their counterparts. Although service requirements are part of promotion and tenure considerations, many participants noted increased service levels post-tenure and as full professors. The cultural taxation (Padilla, 1994) that these Black women experienced is consistent with the literature on the lived experiences of

Black women faculty (Cleveland, Sailes, Gilliam, & Watts, 2018; Joseph & Hirshfield, 2011; Wijesingha & Ramos, 2017). Much of these services, including supporting students beyond expectations, is unlikely to be rewarded and could affect faculty members' progress toward promotion and tenure (Neimann, 1999), particularly among assistant professors. Many participants had performed extra services, particularly to support Black and women students, because they cared.

According to BFT, Black women's ethic of care is central to their knowledge-validation process (Ladson-Billings, 2009), which combines individual uniqueness, emotion, expressiveness, empathy, history, culture, and lived experiences (Collins, 1990). Many study participants revealed that part of their professional purpose was their commitment to Black and women students' success. This emotional investment symbolizes Black women's "embrace of the maternal" (Beauboeuf-Lafontant, 2002, p. 72), which is exemplified by *othermothering*. Defined by Collins (2000) as "women who assist blood-mothers by sharing mothering responsibilities" (p. 178), *othermothering* is personal for Black women faculty. Othermothering is a type of support that runs deeper than traditional advising or student services in academic settings. Collins (2000) stated, "Unlike the traditional mentoring so widely reported in educational literature, this relationship goes far beyond that of providing students with either technical skills or a network of academic and professional contacts" (p. 191). Originally a term describing Black women's support of non–blood-related Black children, othermothering is also performed by Black women faculty for Black and women students and colleagues because of their interconnectedness with similar struggles and hardships—including feelings of otherness, isolation, and lack of support—especially at PWIs.

Oppressed people tend to support other oppressed people once their positionality permits them to (Freire, 1970), and this instinctive duty is reflected in the study's findings. Since participants had achieved terminal degrees, alongside greater mobility due to their business-faculty status, and had navigated predominantly White terrains, many felt obligated to support students and colleagues in ways that White and male faculty did not. For example, participant Lynne Wells declared her support for Black and women students, as well as Black women staff members who felt treated unfairly by White superiors. She explained that students:

> felt like the advisor who was assigned to them didn't quite understand some of the struggles they were going through. They felt like I would understand, being a minority, being a female and a first-generation student myself…I take that as a positive thing.

Several studies have illuminated Black women faculty othermothering of Black and women students to provide in-depth support because of their kinship through shared experiences (Griffin, 2013, 2016; Guiffrida, 2005; Mawhinney, 2011; McCallum, 2020). Researchers also have suggested that Black women support other Black women who are struggling as a form of resisting oppression (Hall, Everett, & Hamilton-Mason, 2012; Holder, Jackson, & Ponterotto, 2015; Linnabery, Stuhlmacher, & Towler, 2014).

Furthermore, Griffin (2013) found that othermothering can mutually benefit Black women faculty. As this study has revealed, participants not only felt personally fulfilled when they were able to support Black and women students, but their connection could also enhance their fields' diversity. For example, Harriett expressed that her visibility was critical to her discipline's future. She explained, "I hope by people knowing me or seeing me they go, 'Okay, keep going. I can do that, too.' I also want to keep the pipeline—I want other people who are saying, 'I aspire,' at whatever stage." This finding was also consistent with Griffin's work (2013)

noting that supporting Black students also contributed to Black faculty research and scholarly endeavors about People's of Color experiences. Historically and traditionally, othermothering has been a culturally responsive caring pedagogy (Gay, 2000) that has served as a survival tactic for the Black community.

Research Challenges

Publication success is currency and capital in academia, and research success not only adds to faculty members' value and legitimacy (Wellmon & Piper, 2017) but is also a central component of promotion and tenure considerations at research-intensive universities (Holt & den Hond, 2013; Webb, 1994). The findings indicated that research experiences varied across rank but underlying issues focused on challenges in identifying co-authors with whom they could collaborate. Assistant professors, for example, felt the pressures of fulfilling research and publishing expectations because of their pre-tenure status. They revealed a social hierarchy within academic disciplines that served as gatekeepers to top-tier publications. These gatekeepers were a network of highly influential, established researchers. Many participants shared that, if they were able to land co-authorships with research gatekeepers, these gatekeepers' names alone could almost guarantee top-tier publications. This relationship affirms previous research that has suggested that publication reviewers tend to favor research on established ideas (Horn, 2016; Luukkonen, 2012). As Lexi indicated, "So much of how you get papers published is through an informal network, and navigating that space is very difficult."

Several studies have suggested that women and Black researchers are less likely to participate in collaborative research projects (Fox, 2001; Ginther, Basner, Jensen, Kington, & Schaffer, 2018; West, Jacquet, King, & Bergstrom, 2013). These conclusions suggest that Black women faculty may begin their careers at a disadvantage that stems from their doctoral

experiences. Many participants believed that access to doctoral research networks required greater research socialization and relationship-building to have started during their doctoral programs. For example, Sunshine indicated that her doctoral advisor currently co-authored papers with her, increasing the likelihood of her papers' publication. This finding suggests that endorsements from doctoral-program faculty in the form of co-author opportunities could influence Black women faculty success once they have started their careers. Unfortunately, many participants did not have sustained relationships with their doctoral advisors or doctoral-program faculty. Indeed, some participants indicated a lack of knowledge regarding the research process and relationship-building's importance for developing co-author relationships. As Dr. Blackshear stated, "I didn't get the word of how important it is to build that foundation and to keep that network going because that's how you get [published]."

In addition to this lack of research socialization and relationship-building at the doctoral level, some participants indicated difficulty in networking with researchers at academic conferences. Academic conferences are venues to access research networks. They can be high-stakes events because they may present few chances for visibility among highly sought-out researchers for future co-authoring opportunities. The study findings revealed that the difficulty of penetrating research networks at these conferences could be exacerbated by participants' otherness. Many participants represented some of only a few Black women in their fields, and their underrepresented identities were noticeable, especially in social environments such as academic conferences. Two compounding forces likely presented challenges for Black women researchers at academic conferences:

1. Their otherness signified a lower hierarchical status and less academic power, making penetrating majority-White social networks difficult.

2. The research social hierarchy is likely stratified on the basis of researchers' influence and established publication records, which are typically situated with White faculty (Antonio, 2002).

Black women researchers are more likely to experience hurdles in accessing these networks because they have less influence.

Additional Observations

The following concepts reflect observations derived from participants' lived experiences. Many participants did not expound upon these experiences in detail during the study's interviews; however, these observations deserve illumination. In addition to the racialized, gendered microaggressions that many participants experienced, several also shared statements or encounters that resulted from their youthful appearance. In many instances, the perpetrators of these microaggressions had associated participants with lower-status individuals, including students, servers, and mistresses. Studies have affirmed Black women faculty experiences of microaggressions (Aguirre, 2020; Blithe & Elliott, 2020; Mena & Vaccaro, 2017; Sagar, 2019), and this study adds to the body of literature.

Impostor syndrome was another notable concept in the findings. Many participants indicated experiencing impostor syndrome at some point in their faculty careers. Some participants also revealed having experienced impostor syndrome as doctoral students due to their otherness, which transferred to their careers once they became professors. The findings affirm the research that has explored impostor syndrome among women faculty members (Clance & Imes, 1978; Rothblum, 1988), although studies exploring impostor syndrome among Scholars of Color have been slow to emerge (Dancy & Jean-Marie, 2014).

Promotion and tenure (P&T) expectations were also among the study's findings. Many participants revealed that their departments had provided clear P&T standards, clarifying a process that has been known to be ambiguous for Black and women faculty members (Jarmon, 2001). This finding suggests a positive shift in the academy. Institutions are likely demystifying the uncertainty surrounding the P&T process, in turn increasing Black women faculty self-efficacy and potential to succeed. Although clear P&T expectations foster awareness and a sense of direction regarding requirements, they become a moot point if Black women faculty face recurring hurdles concerning P&T's three components—research, teaching, and service—at the intersection of race and gender.

In addition to research barriers, this study's findings have revealed that many participants received lower teaching evaluations than their White and male counterparts. This finding is consistent with the literature describing challenges facing Black and women faculty (Haynes, Taylor, Mobley, & Haywood, 2020; Huston, 2006; Messner, 2000; Miller & Chamberlin, 2000; Mitchell, 2018; Zebrowitz & Montepare, 2008). To resist the oppression and psychological impact associated with lower teaching evaluations, several participants avoided reading qualitative responses. Many participants revealed that qualitative comments were sometimes disrespectful and irrelevant to their course content; therefore, to preserve their self-esteem, they had opted not to read the evaluations unless they were presented as issues during performance reviews.

Furthermore, all study participants revealed that they had participated in additional committee and service work. For many participants, additional service requests typically centered around diversity-related work and were likely ascribed because of diverse faculty marginal representation at PWIs. Although a few participants indicated that their service time

was protected as pre-tenured faculty, they had all performed more service than their White and male counterparts. This finding is alarming because service burdens can take time away from research productivity, and research success is a prioritized criterion for P&T considerations at research-intensive institutions (Boyer, 1990; Tillman, 2001).

Finally, all participants described systems of support that helped them navigate their experiences. These support systems were critical to their survival as Black women faculty; some comprised diverse faculty colleagues external to Black and women networks, while others took the form of *sister circles* designed by Black women faculty for Black women faculty. Support networks served different purposes for participants. Some leveraged their support networks' expertise for faculty socialization to help them understand informal and formal P&T expectations and navigate the research process. Sister circles offered similar benefits, but they connected Black women due to their alienating experiences with racism, sexism, and issues within wider PWIs (Kelly & Winkle-Wagner, 2017; Patton & McClure, 2009; Porter & Dean, 2015).

Summary

This section discussed the findings that emerged from the participants shared lived experiences. While acknowledging and affirming all participants' diverse standpoints is imperative (as the section *Individual Perspectives* in Chapter 4 summarized), this discussion centered the collective concepts derived from participants' experiences, organized by BFT's themes.

Connection to Theory

BFT informed each component of this study, including its methodology and data analysis. This framework explains how systems of Black women's oppression (e.g., race, gender, class, and sexuality) operate and are reinforced in different contexts while empowering agency

for Black women to develop, recover, and recast their subjugated knowledge (Collins, 1990, 2000, 2001; Nash, 2011; Waters, 2016). The current study's findings illuminated BFT's central themes, revealing the multiple intersecting identities that resulted in participants' oppressive experiences, their collective and individual standpoints, and their tactics to resist oppression (Alinia, 2015; Collins, 1989, 2000, 2016; Harding, 2004; Patterson et al., 2016). At PWIs, study participants were situated in the *matrix of domination* (Collins, 2000), where power is stratified hierarchically and White males' ideology is institutionalized and normalized as everyday knowledge (Alinia, 2015; Collins, 2000). By nature of Black women's lower social status, they are ascribed less power due to their race and gender, resulting in oppressive experiences, as the study findings revealed.

BFT is an epistemology that aims to center Black women's voices and visibility. Traditional feminist and anti-racist theories were unable to fully illuminate study participants' experiences because of feminism's perceived whiteness (Collins, 1996) and the sexism and patriarchy of anti-racist agendas such as Black racial solidarity movements (Dyson, 1993). Black women academics' locale within the academic hierarchy constrains their knowledge claims, and they risk invalidation and delegitimization if they do not follow Eurocentric, masculinist epistemology (Brown, 2012; Collins, 1989). This study is presented as *oppositional knowledge* (Collins, 2016) to challenge the status quo surrounding the lived experiences of Black women tenured and tenure-track faculty in business schools at PWIs, legitimizing and validating their experiential knowledge through BFT.

Furthermore, BFT employs an intersectional approach (Crenshaw, 1991) that illuminates the multiple layers of Black women's experiences. Black women are often conditioned to view inequality and oppression unilaterally, and this lens holistically connects oppression with race,

gender, class, sexuality, and other dimensions (Robinson & Esquibel, 2013). The findings affirm the necessity of an intersectional paradigm because its revelations have not focused solely on issues of race or gender. Participants were united in how they had negotiated race, gender, and class, creating a self-defined, collective voice while maintaining individual perspectives.

Recommendations

Diverse faculty are critical to world-class business schools' sustainability and transformation. Black women faculty, in particular, disrupt traditional business-faculty assumptions and bring forth diverse perspectives that benefit future business leaders' development. Their visibility adds value to all stakeholders and mobilizes students of color beyond the margins (Gardiner, Enomot, & Grogan, 2000; Grant, 2012; Gregory, 2001; Hasnas, 2018; Patitu & Hinton, 2003; Vargas, 1999). Creating a model inclusive community in which Black women tenured and tenure-track faculty in business schools at PWIs acquire a sense of belonging and are positioned well for success could generate incremental demographic changes in the predominantly White and male business fields ((Gardiner, Enomot, & Grogan, 2000; Grant, 2012; Gregory, 2001; Hasnas, 2018; Patitu & Hinton, 2003; Vargas, 1999). This section presents collective recommendations derived from this study.

I intentionally centered study participants' advice to determine practices grounded in lived experiences. Their insights have been illuminated through an *outsider-within* (Collins, 1986; Howard-Hamilton, 2003) paradigm. Collins (1986) asserted that Black women's experiences in predominantly White male environments, such as academia, are binary; the *insider* (p. S26) possesses the credentials defined by the dominant group, and the *outsider-within* (p. S26) brings a unique perspective based on their lived experiences of interlocking systems of oppression (e.g., race, class, and gender). In this section, the study's *outsider-within* standpoints

presented in tables 5.1, 5.2, and 5.3 are participants' perspectives. During this study's interviews, participants were asked questions to ascertain their advice.

Table 5.1 presents the *outsider-within* advice to other Black women tenured and tenure-track faculty who are currently navigating predominately White business schools at various stages of faculty life – (e.g., assistant professors, associate professors, and full professors). The following interview question was asked to ascertain recommendations: What advice would you offer to other Black women tenured and/or tenure-track professors in business at predominately White institutions?

Table 5.2 presents *outsider-within* advice to participants' "former selves." During the interview, participants were asked to channel their former selves in previous faculty stages to discern advice. The following interview question was asked to ascertain recommendations: What advice would you offer your doctoral-self (if assistant professor), your assistant professor-self (if associate professor), and your associate professor-self (if full professor)? For context and clarity, the *outsider-within* recommendations are organized by rank.

The *outsider-within* advice presented in Table 5.3 offer recommendations to business education stakeholders. The following interview question was asked to ascertain recommendations: What advice would you offer deans, department heads, and other business education stakeholders who are invested in the recruitment, retention, and overall success of Black women faculty in business at predominately White institutions? For context and clarity, the *outsider-within* recommendations are organized by rank.

Table 5.1

Outsider-Within **Recommendations for Black Women Faculty in Business Schools at PWIs**

Outsider-Within Assistant Professors	*Outsider-Within* Associate Professors	*Outsider-Within* Full Professors
Advice to other Black women tenure-track faculty	Advice to other Black women tenured and tenure-track faculty	Advice to other Black women tenured and tenure-track faculty
• Understand and prioritize your purpose.	• Build a research network of potential co-authors and stay in engaged with them.	• Identify mentors.
• Identify a support system of trusted allies.	• Protect your time.	• Don't run from service work.
• Understand the environment and culture of your university, college, and department.	• Choose your friends wisely.	• Have clear direction. Know what is expected of you.
• Understand how you want to engage with your students.	• Identify mentors.	• Expand your network to include allies and sponsors.
• Cover your ass.	• Eliminate imposture syndrome.	• Prioritize your mental health, seek therapy
	• Find your tribe of support internal and external to your community.	
	• Keep yourself marketable by doing great research	

Table 5.2

Outsider-Within **Recommendations for Study Participants' "Former-selves"**

Outsider-Within Assistant Professors	*Outsider-Within* Associate Professors	*Outsider-Within* Full Professors
Advice to their Doctoral Student-selves	Advice to their Assistant Professor-selves	Advice to their Associate Professor-selves
• Learn and understand the rules of the research process.	• Prioritize research and have a research plan.	• Avoid administrative work until you achieve full professor.
• Choose a different career path.	• Be confident.	• Learn to say no.
• Identify mentors early.	• Don't stress much.	• Identify co-authors.
	• Have a strategy to approach tenure.	• Have clear direction. Know what is expected of you.
	• Create the space you need for support even if it doesn't exist.	• Expand your network to include allies and sponsors.
	• Do not sacrifice your health, your family, your spirit.	• Prioritize your physical and mental health.
	• Expand your network but be strategic with whom you collaborate with; align your interests with collaborators.	• Get a therapist.
	• Know your value. Your ideas matter.	
	• Be persistent; don't accept that people won't work with you.	
	• Don't worry about age.	
	• Stay visible.	
	• Give yourself time before leaving your university.	
	• Prioritize work-life balance.	

Table 5.3

Outsider-Within **Recommendations for Business Education Stakeholders**

Outsider-Within **Assistant Professors**	*Outsider-Within* **Associate Professors**	*Outsider-Within* **Full Professors**
• Eliminate performative allyship.	• Make a consorted effort to understand the unique experiences of Black women.	• Speak up and stick your necks out when it comes to diversity.
• Identify new ways to evaluate teaching quality, beyond standard teaching evaluations that can be biased toward women and underrepresented minorities.	• Don't assume Black people will not be successful if there is not a critical mass of them.	• Seek help with diversity issues.
• Understand the environment and culture of your college/ department.	• Be careful who you choose to represent your college/ department during the recruitment process.	• Acknowledge and reward the additional work that is being done by Black women.
• Help students acknowledge the competence of Black women faculty.	• Recognize there is a problem with diversity. Don't get defensive. Gather the data and work toward change.	• Your commitment to diversity must be true and intentional; invest in it.
• Help faculty realize they set the tone for inclusion.	• Black people will not come to you; be creative in how you attract them.	
• Develop a creative talent pipeline; the lack of critical mass of Black women faculty is not an excuse to not recruit them.	• Support diverse faculty when they arrive.	
• The PhD Project could provide a space for professors to find jobs.	• Expand your recruitment qualifications to attract a broader group of applicants.	
• Make promotion and tenure criteria clear.	• Acknowledge the biases in traditional faculty hiring standards.	
	• Be mindful of teaching loads for Black women.	

I offer the following recommendations, based on the study's findings, for business-education stakeholders:

- Create a formal strategy to support Black women faculty members in identifying research collaborations and co-authoring opportunities, based on their research interests.

- Prior to academic conferences, actively connect colleagues within a discipline—at the top of the research social hierarchy—with Black women faculty to create relationships with discipline-specific research influencers. These colleagues should have a sense of collegiality and a willingness to support Black women.

- Establish and evaluate caretaking accommodations using a lens of intersectionality. For example, COVID-19 has disproportionately affected Black mothers (Mckinsey & Company, 2020). Using intersectionality to understand Black mothers' unique needs will help create effective caretaking accommodations for Black women faculty.

- Create a formal system for Black women to report faculty and student disrespect, as well as inappropriate behavior. Investigate these reports and take appropriate action to eliminate bias and discriminatory conduct.

- Hold formal and informal listening sessions with Black women faculty to understand their unique lived experiences. Act on these sessions' findings.

- Advocate and speak up publicly and privately on behalf of Black women faculty who are mistreated.

Future Research

This critical qualitative research study explored the lived experiences of Black women tenured and tenure-track faculty in business schools at PWIs. Future research should include in-depth explorations of Black women faculty at each stage of faculty life—from non–tenure-track

to full professor roles. Black women have unique experiences, and how they navigate their roles within certain faculty ranks can support their recruitment, retention, and overall success. Each faculty rank involves distinctive expectations, standards, and promotion criteria. For example, a future research question might be, "What are the lived experiences of Black women associate professors in business schools at PWIs?" A qualitative exploration of this topic may help business-education stakeholders understand how to empower Black women associate professors to achieve full professorships. Understanding Black women faculty experiences in high-level positions at predominantly White business schools will help increase diverse representation and enhance viewpoints in decision-making capacities (Mor Barak, 2015). Another study could offer "a mixed-methods exploration of Black women faculty teaching evaluations at predominantly White business schools." Many of the current study's participants indicated that their teaching evaluations' qualitative responses can be disrespectful, so this proposed future study could explore these quantitative and qualitative responses to draw inferences. The findings of this proposed study might lead to a greater understanding of how students evaluate and perceive Black women faculty teaching.

Additionally, future research should explore academic disciplines at PWI business schools. For example, exploring Black women accounting faculty members could help department heads understand their unique needs and challenges from a discipline-specific perspective. Future research should also focus on business schools' geographic locations. The heightened issues that affect Black people in a specific geographic location could influence Black women faculty lived experiences. For example, in Southwest Virginia, where the racial demographics are majority-White, licensed daycare availability is limited and often lacking entirely. Black families who are fortunate to receive daycare services for their children face the

risk of their children being the only Children of Color attending the daycare. Children's identities and otherness at daycare influence the care and treatment they receive, which also affects Black women faculty lived experiences.

The social issues affecting Blacks and women across the United States may affect Black women faculty lived experiences. A study exploring Black women faculty additional societal burdens could enhance business-education stakeholders understanding and awareness of how social issues could impact the lived experiences of these faculty members. Sadly, this country is likely to observe future police shootings of unarmed Black people. As social tragedies occur, the findings of studies on the implications of social issues on Black women faculty lived experiences may provide insights for the development of accommodations for Black women faculty who are affected by these events.

Conclusion

In 1945, Adelaide Cromwell became the first Black woman professor at Smith College, a predominantly White institution (*Journal of Blacks in Higher Education*, n.d.). Since then, Black women faculty have trailblazed across disciplines at highly selective institutions. Their visibility and representation affect all institutional stakeholders, and in a business-education context, their unique experiences add value to students' development as future business leaders (Hasnas, 2018). Additionally, Black women faculty knowledge and insights are valuable to the research that global corporations use to determine industry-based practices that influence diverse people, as well as the human condition.

Although the existing literature has examined Black women faculty experiences at PWIs (Alfred, 2001; Gregory, 2001; Hinton, 2010; Jones, Hwang, & Bustamante, 2015), minimal research has focused on their experiences in the business-education context (Toubiana, 2014).

This study sought to fill this gap in the research that would affect academic personnel's future in business schools. The more diverse representation at the front of classrooms, the greater the chances of all students' success (Hasnas, 2018); therefore, understanding what affects Black women business faculty recruitment, retention, and overall success is necessary. This study's findings have revealed that Black women tenured and tenure-track faculty in business schools harbor multiple intersecting identities that result in oppressive experiences, collective and individual standpoints, and tactics to resist their oppression in predominantly White settings. These insights can support strategies that will sustain these faculty members' representation in business schools.

As the demographics of higher-education institutions continue to evolve, research must continue to explore People of Color experiences. By 2045, People of Color are projected to represent the majority of the US population (Vespa, Medina, & Armstrong, 2020), which suggests that Eurocentric, masculinist academic traditions cannot remain the standard. If world-class business education seeks to remain competitive, sustainable, and transformative, it must indefinitely prioritize issues of diversity, equity, inclusion, and belonging.

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Appendices

Appendix A

Institutional Review Board (IRB) Approvals

THE UNIVERSITY OF
TENNESSEE
KNOXVILLE

February 09, 2021

Janice Renee Branch
UTK - Graduate School - Higher Education Admi

Re: UTK IRB-20-05695-XP
Study Title: The Lived Experiences of Black Women Tenured and Tenure-Track Faculty in Business
Schools at Predominantly White Institutions

Dear: Janice Renee Branch

The UTK Institutional Review Board (IRB) reviewed your application to **continue** your previously
approved project, referenced above. It has determined that your application is eligible
for **expedited** review under 45 CFR 46.110(b)(1). The IRB reviewed your renewal application and
determined that it does comply with proper consideration for the rights and welfare of human subjects and
the regulatory requirements for the protection of human subjects.

Therefore, this letter constitutes approval of your renewal application. Approval of this study, which is
closed to enrollment, will be valid from 02/09/2021 to 02/12/2022.

Any revisions in the approved application must also be submitted to and approved by the IRB prior to
implementation. In addition, you are responsible for reporting any unanticipated serious adverse events
or other problems involving risks to subject or others in the manner required by the local IRB policy.

Finally, **re-approval** of your project is required by the IRB in accord with the conditions specified
above. You may not continue the research study beyond the time or other limits specified unless you
obtain prior written approval of the IRB.

Sincerely,

Colleen P. Gilrane

Colleen P. Gilrane, Ph.D.
Chair

Institutional Review Board | Office of Research & Engagement
1534 White Avenue   Knoxville, TN 37996-1529
865-974-7697   865-974-7400 fax   irb.utk.edu

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THE UNIVERSITY OF
TENNESSEE
KNOXVILLE

September 24, 2020

Janice Branch,
UTK - Graduate School - Higher Education Admi

Re: UTK IRB-20-05695-XP
Study Title: The Lived Experiences of Black Women Tenured and Tenure-Track Faculty in Business Schools at Predominantly White Institutions

Dear Janice Branch:

The UTK Institutional Review Board (IRB) reviewed your application for **revision** of your previously approved project, referenced above.

The IRB determined that your application is eligible for **expedited** review under 45 CFR 46.110(b)(2). The following revisions were approved as complying with proper consideration of the rights and welfare of human subjects and the regulatory requirements for the protection of human subjects:

- Adding option to electronically sign informed consent; participants who need to electronically sign the informed consent form will receive instructions via email
- Application version 1.5
- Email Instructions for Electronically Signed Consent Form - Version 1.0

Approval does not alter the expiration date of this project, which is 02/13/2021.

In the event that subjects are to be recruited using solicitation materials, such as brochures, posters, web-based advertisements, etc., these materials must receive prior approval of the IRB. Any revisions in the approved application must also be submitted to and approved by the IRB prior to implementation. In addition, you are responsible for reporting any unanticipated serious adverse events or other problems involving risks to subjects or others in the manner required by the local IRB policy.

Finally, **re-approval** of your project is required by the IRB in accord with the conditions specified above. You may not continue the research study beyond the time or other limits specified unless you obtain prior written approval of the IRB.

Sincerely,

Colleen P. Gilrane, Ph.D.
Chair

THE UNIVERSITY OF
TENNESSEE
KNOXVILLE

September 17, 2020

Janice Branch,
UTK - Graduate School - Higher Education Admi

Re: UTK IRB-20-05695-XP
Study Title: The Lived Experiences of Black Women Tenured and Tenure-Track Faculty in Business
Schools at Predominantly White Institutions

Dear Janice Branch:

The UTK Institutional Review Board (IRB) reviewed your application for **revision** of your previously
approved project, referenced above. It determined that your application is eligible for **expedited** review
under 45 CFR 46.110(b)(2). In addition, the Board determined that approval of your revision application
is dependent on a satisfactory response to the following **administrative stipulations**.

You must respond to the following stipulations using the PI Response to Review form found in your
"Incomplete Tasks" and labeled as a "Submission Correction" located in the iMedRIS system online.
You can revise your Form 1, consent form, and other documents inside the PI Response form. NOTE: If
you must revise your Form 2, carefully follow the instructions within the PI Response form, as you have
to leave the PI Response form in order to revise that specific form. Call the IRB at (865) 974-7697 with
any questions.

Submission stipulations
1. Please create a revision of the study application and include the requested changes in the
Informed Consent sections. Then, attach the application to your submission and resubmit.
Instructions for attaching a revised application can be found here: https://irb.utk.edu/wp-
content/uploads/sites/29/2020/04/Attach-Revised-Application_Guide_v04.15.2020.pdf

Further review by the IRB is contingent upon submission of a satisfactory response. In the event the IRB
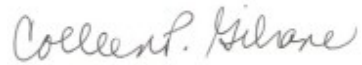
Institutional Review Board | Office of Research & Engagement
1534 White Avenue   Knoxville, TN 37996-1529
865-974-7697   865-974-7400 fax   irb.utk.edu

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does not receive a response to this letter **within 60 days**, this project will be considered inactive and reactivation may require resubmission of the original application for Board review.

Sincerely,

Colleen P. Gilrane

Colleen P. Gilrane, Ph.D.
Chair

THE UNIVERSITY OF
TENNESSEE
KNOXVILLE

August 04, 2020

Janice Branch,
UTK - Graduate School - Higher Education Admi

Re: UTK IRB-20-05695-XP
Study Title: The Lived Experiences of Black Women Tenured and Tenure-Track Faculty in Business Schools at Predominantly White Institutions

Dear Janice Branch:

The UTK Institutional Review Board (IRB) reviewed your application for **revision** of your previously approved project, referenced above.

The IRB determined that your application is eligible for **expedited** review under 45 CFR 46.110(b)(2). The following revisions were approved as complying with proper consideration of the rights and welfare of human subjects and the regulatory requirements for the protection of human subjects:

- Adding criterion sampling for recruitment
- Changing eligibility criteria to Black or African American (U.S. Born)
- Adding data collection via Zoom instead of Skype
- Changing from conducting three interviews to conducting one survey and one interview
- Adding hiring a transcriber
- Changing verification auditor to inquiry audit
- Changing anticipated study duration from 4 hours to 90 minutes
- Adding information about how audio files will be securely shared with transcriber
- Updates to recruitment information, informed consent, and interview questions to incorporate these changes
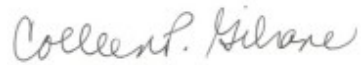- Application version 1.4

Institutional Review Board | Office of Research & Engagement
1534 White Avenue   Knoxville, TN 37996-1529
865-974-7697   865-974-7400 fax   irb.utk.edu

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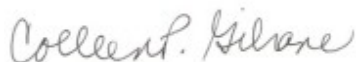Flagship Campus of the University of Tennessee System ᵁᵀ

- Faculty Informed Consent Form for Research Participation - Version 1.0
- Research Study Interview Questions I - Version 1.0
- JPorterfield_Transcriber Pledge of Confidentiality - Version 1.0
- Recruitment Email for Research Study - Version 1.0
- Pre-Interview Survey Form - Version 1.0

Approval does not alter the expiration date of this project, which is 02/13/2021.

In the event that subjects are to be recruited using solicitation materials, such as brochures, posters, web-based advertisements, etc., these materials must receive prior approval of the IRB. Any revisions in the approved application must also be submitted to and approved by the IRB prior to implementation. In addition, you are responsible for reporting any unanticipated serious adverse events or other problems involving risks to subjects or others in the manner required by the local IRB policy.

Finally, **re-approval** of your project is required by the IRB in accord with the conditions specified above. You may not continue the research study beyond the time or other limits specified unless you obtain prior written approval of the IRB.

Sincerely,

Colleen P. Gilrane, Ph.D.
Chair

Institutional Review Board | Office of Research & Engagement
1534 White Avenue   Knoxville, TN 37996-1529
865-974-7697   865-974-7400 fax   irb.utk.edu

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TENNESSEE
KNOXVILLE

February 14, 2020

Janice Branch,
UTK - Graduate School - Higher Education Admi

Re: UTK IRB-20-05695-XP
Study Title: The Lived Experiences of Black Women Tenured and Tenure-Track Faculty in Business Schools at Predominantly White Institutions

Dear Janice Branch:

The UTK Institutional Review Board (IRB) reviewed your application for the above referenced project. It determined that your application is eligible for expedited review under 45 CFR 46.110(b)(1), Category 6: Collection of data from voice, video, digital, or image recordings made for research purposes Category 7: Research on individual or group characteristics or behavior (including, but not limited to, research on perception, cognition, motivation, identity, language, communication, cultural beliefs or practices, and social behavior) or research employing survey, interview, oral history, focus group, program evaluation, human factors evaluation, or quality assurance methodologies

The IRB has reviewed these materials and determined that they do comply with proper consideration for the rights and welfare of human subjects and the regulatory requirements for the protection of human subjects. Therefore, this letter constitutes full approval by the IRB of your application (version 1.3).

Approval Information:
Categories 6 and 7
12 participants
Written informed consent
Continuing Review required – PI is a student
Application version 1.3
Faculty Informed Consent Form for Research Participation - Version 3.0 (note: this document

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has been uploaded twice, but both versions are the same)
Referral List for Research Study - Version 1.0
Recruitment Email for Research Study - Version 1.0
Research Study Interview Questions - Version 1.0

Approval of this study will be valid from February 14, 2020 to 02/13/2021.

In the event that subjects are to be recruited using solicitation materials, such as brochures, posters, web-based advertisements, etc., these materials must receive prior approval of the IRB. Any revisions in the approved application must also be submitted to and approved by the IRB prior to implementation. In addition, you are responsible for reporting any unanticipated serious adverse events or other problems involving risks to subjects or others in the manner required by the local IRB policy.

Finally, re-approval of your project is required by the IRB in accord with the conditions specified above. You may not continue the research study beyond the time or other limits specified unless you obtain prior written approval of the IRB.

Sincerely,

Colleen P. Gilrane, Ph.D.
Chair

Institutional Review Board | Office of Research & Engagement
1534 White Avenue   Knoxville, TN 37996-1529
865-974-7697   865-974-7400 fax   irb.utk.edu

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Appendix B

Faculty Consent to Participate Form

Why am I being asked to be in this research study?

I, Janice Branch Hall (Principal Investigator), is asking you to be in this research study because I am exploring the lived experiences of Black women tenured and tenure-track faculty in business schools at predominantly White institutions. You are eligible to participate in this study if you identify as follows: (a) Black or African American (U.S. born) (b) woman (c) tenured or tenure-track (d) professor in business (e) at a research-intensive (R1 or R2) (f) predominantly White institution. I hope you will consider this invitation to participate in this study.

What is this research study about?

The purpose of this research study is twofold. First, to explore the lived experiences of Black women tenured and tenure-track faculty in business at PWIs through the Black feminist thought framework. This lens will capture the study participants collective voice, while acknowledging the diverse perspectives of individuals whose standpoints are not often illuminated (Collins, 1990, 2000, 2016). Secondly, this research will offer institutional and business education stakeholders, such as deans, department heads, and the Association to Advance Collegiate Schools of Business (AACSB) greater awareness and recommendations to support the recruitment, retention, and overall success of Black women faculty in business.

How long will I be in the research study?

If you agree to be in the study, your participation will last 90 minutes maximum.

What will happen if I say "Yes, I want to be in this research study"?

If you agree to be in this study, I will ask you to participate in one pre-interview survey and one interview. A follow-up interview may be conducted to ask additional questions, and/or for accuracy and clarity of your interview responses.

There are nine pre-interview survey questions and 15 interview questions.

If you agree to be in this study, you will be asked to sign, scan, and email this consent form to jbranch2@utk.edu.

Once you return your consent form, I will email you to schedule a date and time to conduct your interview. I will also email you the pre-interview survey, in which you will be asked to provide a pseudonym (false name) to protect your identity during the interview. Please complete the pre-interview survey and email to jbranch2@utk.edu prior to your scheduled interview.

Your interview will be conducted on Zoom video conference. I will send you Zoom instructions, along with your interview date and time in an email confirmation. Your interview will be audio-recorded. Additionally, I will take fieldnotes to capture your non-verbal mannerisms and cues.

At the conclusion of your interview, the audio file will be transcribed by a hired transcriptionist. The hired transcriptionist will not know your identity, only the provided pseudonym. Once your interview transcription is returned to me, I will email it to you. Please review your transcription to ensure what has

been documented accurately reflects your standpoint. Once you approve your interview transcription, I will code the transcription and analyze the survey data.

What happens if I say "No, I do not want to be in this research study"?

Being in this study is up to you. If, at any point, you wish to not answer a question, simply say, "I prefer not to answer." If you wish to not participate or wish to conclude the interview at any point and want to be removed from the study, simply let me know and all documentation will be destroyed and any dialogueue you have provided will be deleted and will not be used in the study. Either way, your decision will not affect your relationship with the researchers or the University of Tennessee.

What happens if I say "Yes" but change my mind later?

Even if you decide to be in the study now, you can change your mind and stop at any time.

If you decide to stop before the study is completed, contact the Principal Investigator, Janice Branch Hall at jbranch2@utk.edu or (804) 888-5028, and any information collected as a result of your participation will be destroyed.

Collected information include (but are not limited to) your consent document, pre-interview survey, interview responses, interview transcripts, pseudonym (false name), audio-recordings, email correspondences, and scheduling logs.

Are there any possible risks to me?

It is possible that someone could find out you were in this study or see your study information, but we believe this risk is minimal because of the procedures we use to protect your information. These procedures are described later in this form.

Possible risks include psychological, mental, emotional, or otherwise. For example, reliving experiences may cause anxiety or depression, and mental stresses that may cause fatigue, sadness, crying, or otherwise.

Risks will be minimized by delaying or stopping interviews, offering breaks during interviews, referral to psychological/mental health providers, and/or reasonable requests you may have.

Are there any benefits to being in this research study?

There is a possibility that you may benefit from being in the study, but there is no guarantee that will happen. Possible benefits include feelings of empowerment, resistance, and activism. You will be telling your personal/professional story which may foster feelings of relief or contribution to changing academic cultures in predominantly White academic settings. Even if you do not benefit from being in the study, your participation may help our academic discipline learn more about the lived experiences of Black women tenured and tenure-track faculty in business at predominantly White institutions to support their recruitment, retention, and overall success. I hope the knowledge gained from this study will benefit others in the future and add to the literature on the lived experiences of Black women faculty in predominantly White institutions.

Who can see or use the information collected for this research study?

I will protect the confidentiality of your information by conducting research procedures in a private setting or reasonable to your wishes. Only authorized research study personnel will participate in

research-related activities. The collection of your information is limited to the amount necessary to achieve the aims of the research. Data will be captured and reviewed in a private setting. Participants will not be approached in a setting or location that may constitute an invasion of privacy or create unwanted attention. A pseudonym (false name) will be used to refer to you and no identifier information (i.e. your university/college, etc.) will be included in data collection documents. The audio file will be transcribed by a hired transcriber. The hired transcriber will not know your identity, only the provided pseudonym.

If information from this study is published or presented at scientific meetings, your name and other personal information will not be used.

I will make every effort to prevent anyone who is not on the research team from knowing that you gave us information or what information came from you. Although it is unlikely, there are times when others may need to see the information we collect about you. These include:

- People at the University of Tennessee, Knoxville who oversee research to make sure it is conducted properly.

What will happen to my information after this study is over?

I will not keep your information to use for future research or other purposes. Your name and other information that can directly identify you will be deleted from your research data collected as part of the study.

I will not share your research data with other researchers.

What else do I need to know?

A maximum of 12 people will take part in this study. This information is important because of the small number of participants in this study, it is possible that someone could identify you based on the information I collected from you.

I may need to stop your participation in the study without your consent if you no longer meet the study's eligibility requirements.

I will use procedures to lower the possibility of these risks happening. Even so, you may still experience problems or injury, even when I am careful to avoid them. Please tell the Principal Investigator in charge, Janice Branch Hall, jbranch2@utk.edu, (804) 888-5028 about any injuries, side effects, etc. or other problems that you have during this study.

If psychological injury occurs during or after study interviews, seek psychological/mental health attention. Additionally, I can offer referrals to psychological/mental health providers.

The University of Tennessee does not automatically pay for medical claims or give other compensation for injuries or other problems.

Who can answer my questions about this research study?

If you have questions or concerns about this study, or have experienced a research related problem or injury, contact the Principal Investigator, Janice Branch Hall, jbranch2@utk.edu, (804) 888-5028 and/or the Faculty Advisor, Dr. Patrick Biddix, PhD, pbiddix@utk.edu, (865) 974-6457.

For questions or concerns about your rights or to speak with someone other than the research team about the study, please contact:

Institutional Review Board

The University of Tennessee, Knoxville
1534 White Avenue
Blount Hall, Room 408
Knoxville, TN 37996-1529
Phone: 865-974-7697
Email: utkirb@utk.edu

STATEMENT OF CONSENT

I have read this form and the research study has been explained to me. I have been given the chance to ask questions and my questions have been answered. If I have more questions, I have been told who to contact. By signing this document, I am agreeing to be in this study. You will receive a copy of this document after I sign it.

_____   _____   _____
Name of Adult Participant   Signature of Adult Participant   Date

Appendix C

Pre-Interview Survey

1. Please select one or more descriptions corresponding to the group(s) which you identify.
   - American Indian or Alaska Native
   - Asian
   - Black or African American (U.S. born)
   - Hispanic or Latino
   - Native Hawaiian or other Pacific Islander
   - White (U.S. born)
   - I elect not to identify

2. Please provide your pseudonym (which will be used during the interview).

3. Please identify your title.
   - Assistant Professor
   - Associate Professor
   - Full Professor
   - Distinguished or Endowed Professor
   - Other:
   - Additional titles or roles (i.e., fellowship(s), chair(s), administrative titles, etc.)

4. What is your terminal degree? (i.e., Ph.D., E.D., etc.)

5. What is your terminal degree's field of study?

6. What is the field or department in which you are currently employed?

7. Were you a professor at a previous institution prior to your current institution? (yes/no)
   - If answered yes, what was your title at your former institution?

8. Are you a member of the Ph.D. Project? (yes/no) – i.e. Did you become a professor in business through the Ph.D. Project network?

9. Can you refer me to any Black women (U.S. born) tenured (full and associate) and/or tenure-track (assistant) faculty colleagues in business employed at a research-intensive predominantly White institution? If so, please include their name, university, any contact information, and whether they are affiliated with the Ph.D. Project. Colleagues you refer may be invited to participate in this study.

Appendix D

Interview Protocol for Research Study

Interview Pseudonym: _____   Date:_____

Introduction Script (Verbal)
Thank you for taking the time to speak with me today. As I mentioned to you via email, my name is Janice Branch Hall and I am a doctoral candidate in the Higher Education Administration program at the University of Tennessee. I am conducting this study as a requirement for my dissertation and to explore the lived experiences of Black women tenured and tenure-track faculty in business schools at predominantly White institutions. Your insight will help me better understand your experiences from your standpoint. Please note that your participation is completely voluntary, what you share will be kept anonymous and you may stop, take a break or cancel this interview at any time.

Data collection for this study will involve the pre-interview survey you completed and this virtual Zoom interview. Interviews will be indepth and audio-recorded to capture thick, rich information. Additionally, field notes will be taken to capture any of your non-verbal mannerisms and cues. The interview will cover 15 questions. After the interview, a follow-up interview may be conducted to ask additional questions for accuracy and clarification of your previous responses.

If, at any point, you wish to not answer a question, simply say, "I prefer not to answer." If you wish to not participate or wish to conclude the interview at any point and want to be removed from the study, simply let me know and all documentation will be destroyed and any dialogue you have provided will be deleted and will not be used in the study.

This interview will last 90 minutes maximum. Are there any questions you have before we begin? With your permission, we will begin the interview.

[Turn on your iPhone audio-recorder, your iPad audio-recorder, and the Zoom audio-recorder]

[Italicized questions are potential probing questions]

Interview Questions

1. Please state your desired pseudonym and current job title.

2. Describe your recruitment process for your current position.
   - *Describe any aspects of the college or institution that enhanced your decision to accept the offer? Describe any "red flags" or apprehensions you had prior to accepting the offer?*

3. What has been your experiences with teaching?

4. What has been your experiences with scholarship/research?

5. What has been your experiences with service?

6. What has been your experiences with students in your college and/or department. Can you share specific examples?
   - *How do you think students perceive you? Can you provide examples that led to your assessment of student's perception of you?*

7. What has been your experiences with faculty colleagues in your college and/or department. Can you share specific examples?
   - *How do you think faculty colleagues perceive you? Can you provide examples that led to your assessment of faculty colleagues perception of you?*

8. How did you learn how to do your job? Or How did you learn about what is expected of you as professor?

9. Describe your department's promotion and tenure process?

   - <u>*If Assistant Professor*</u> *– How would you describe your tenure progress? Are you on track? If not, what is attributing to your delay in progress? Are the requirements/standards clear to you? What do you perceive to be potential barriers to you achieving tenure, if any? How do you plan to overcome those barriers?*

   - <u>*If Associate/Full Professor*</u> *– Were the requirements/standards provided to you? If so, when? If not, why? What did you perceive to be potential barriers to achieving tenure, if any? How did you overcome those barriers?*

10. Describe your sources of support in helping you navigate your college, your department, and/or the promotion and tenure process?

11. Describe the academic and workplace culture in your college and/or department? Can you provide examples that led to your assessment of the culture?

12. What advice would you offer to other Black women tenured and/or tenure-track professors in business at predominantly White institutions?

13. What advice would you offer deans, department heads, and other business educations stakeholders who are invested in the recruitment, retention, and overall success of Black women faculty in business at predominantly White institutions?

14. What advice would you offer your doctoral-self (if Assistant Professor) or Assistant Professor-self (if Associate or Full Professor)?

15. Is there anything else you would like to share that describes your lived experiences as a Black woman tenured or tenure-track professor in business at a predominantly White institution?

Thank you for your insights and participating in this interview. Once the interview is transcribed, I will return to you to check for accuracy in your responses. In the meantime, please let me know if you have any questions.

[End Zoom; make sure audio file saves]

Vita

Janice Branch Hall is originally from Richmond, Virginia. She graduated with a bachelor's degree in psychology from the College of William and Mary and a master's degree in business management from Wake Forest University. She also received her doctoral degree in higher education administration from the University of Tennessee, Knoxville. As a first-generation college graduate, Janice is passionate about uplifting and advocating for underrepresented and underserved communities in higher education. Her research interests and transformational leadership roles have centered around advancing issues of diversity, inclusion, equity, and belonging in business and higher education. Janice strives to live a purpose-driven life and hopes to continue to empower others through her leadership. She is incredibly blessed to have the support of her village, including her loving husband, son, family, and friends.