AN ABSTRACT OF THE DISSERTATION OF

Keith Dempsey for the degree of Doctor of Philosophy in Counseling presented on June 3, 2009

Title: An Assessment of the Relationship Between Culturally Specific Coping Methods and Occupational Stress for Black Male Counselor Educators: Implications for Increased Diversity in CACREP Accredited Programs

Abstract approved:

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Daniel Stroud

The absence of Black male counselor educators in CACREP accredited programs is astounding. Out of a pool of 130 CACREP programs, only 31 have at least one Black male full time counselor educator. Although these programs are comprised of approximately 2,000 counselor educators, only 58 of them are Black men. This poses a serious problem for CACREP accredited institutions as it indicates the standards for maintaining a diverse faculty are not being met. It is important that more studies regarding specific coping methods be explored to help meet CACREP standards.

Black male counselor educators experience racism, tokenism, feeling left out, not being respected, and unfair pay in addition to rigorous faculty duties (Allison, 2008; Holcomb-McCoy & Bradley, 2006; Salazaar, 2005; Heggins, 2004). Specific coping methods must be employed to combat these specific strains. To that end, the purpose of this quantitative study was to explore the relationship between culturally specific coping methods and

occupational strain for Black male counselor educators in CACREP accredited programs.

This exploration was initiated through two web surveys: 1) The Black Cultural Coping Scale (BCCS), and 2) The Occupational Strain Inventory – Revised. The BCCS was designed to explore the degree to which culturally specific coping was employed. The OSI-R explored the level of generic occupational stress Black men experienced. Results from BCCS respondents (N=44, 75% response rate) indicated Black men employ culturally specific coping with a significant high degree of frequency. OSI-R results (N=44, 75% response rate) indicated Black men experience a moderate level of occupational strain.

A correlation matrix was created comparing the relationship between BCCS and OSI-R variables. There were very few strong relationships between the variables of the two scales. This lack of relationship suggests that Black men may utilize culturally specific coping methods for culturally specific strain, rather than generic strain.

An Assessment of the Relationship Between Culturally Specific Coping Methods
and Occupational Stress for Black Male Counselor Educators:
Implications for Increased Diversity in CACREP Accredited Programs

by
Keith Dempsey

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APPROVED:

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Major Professor, representing Counseling

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Dean of the College of Education

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Dean of the Graduate School

I understand that my dissertation will become part of the permanent collection of Oregon State University libraries. My signature below authorized release of my dissertation to any reader upon request.

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Keith Dempsey, Author

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My PhD journey is one that I will never forget as I did not travel it alone. My faith, family, friends and colleagues have been instrumental throughout this process.

Thank you Lord for giving me the strength to come this far!

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CHAPTER I

INTRODUCTION

"Those with long careers in higher education know that the persistent under-representation of minority faculty undercuts the goal of academic excellence itself" (Fluker, 2006, p. 59).

In recent years the importance of increasing ethnic and racial diversity among the professorate has taken center stage (Boyd, 2004; Brown, 2004; Fluker, 2006; Lee & Janda, 2006; Rothman et al., 2003). Turner (2002) identifies diversity among the teaching faculty as a tool to promote intellectual, moral and civil development for students and colleagues. He contends diversity among the professorate in colleges and universities helps to produce competent adults and professionals who think critically regarding the importance of education.

It has been determined that a diverse professorate facilitates diversity on both undergraduate and graduate levels (Adams & Bargerhuff, 2003). Some researchers (Blackwell, 1981; Patitu & Hinton, 2004) have cited how the presence of faculty of color on university and college campuses increases the number of students with diverse ethnic/racial backgrounds on the graduate level. "The absence of African American faculty members decreases the probability African American students will complete graduate and professional programs at the same rate as white American students" (Allen et al., 2001, p. 113).

Many universities and colleges agree that diversity enriches the academic experience, yet the disparity between faculty of color and White faculty still exist. Scholars report that faculty of color represent only ten percent of the Academy

(Holcomb-McCoy & Bradley, 2003; Rothman, 2003; Turner, 2002). To further illustrate this point, The National Center for Education Statistics (2000) reported 84 percent of full time faculty at colleges and universities are European American. Colby & Foote (1995), reported faculty in private and public colleges were approximately 90 percent European American. Allen et al. (2001) reported European Americans to represent 87 percent of tenured professors.

Tenure is awarded to professors who have demonstrated valuable work in scholarship, teaching, and service. This status provides the job security of being permanently employed (Enders & Teicher, 1997 reported by Nir, 2006). There are very few full time faculty of color in the professorate and far less with tenure status. Such a disparity can lead to job instability and lack of longevity for faculty of color.

Diversity and Counselor Education

Counselor Education programs aspire to train individuals to be competent professional counselors (Hill, 2004). "Counselors and counselor educators have a philosophical commitment to promoting the growth, development, and holistic experiences of themselves, clients, and students." (Hill, 2004 p. 136). This standard has been set by The Council for Accreditation of Counseling and Related Educational Programs (CACREP). One hundred and thirty Counselor Education related programs are accredited by CACREP. CACREP was incorporated in 1981 in an effort to ensure ethical and legal practices in the discipline of counselor education training for counseling related professions (Urofsky & Sowa, 2004). In recent years CACREP

has influenced Counselor Education programs with the standard of social and cultural foundations training to enhance diversity (Stadler et al., 2006).

In an effort to increase diversity, many counseling related programs embraced mission statements which prioritize and honor ethnic and racial diversity, yet their statistics continue to indicate a disparity of Black faculty (Bradley, 2005). Several studies have indicated significant barriers regarding retention for counselor educators of color (Hamilton, 2001; Heggins, 2004; Allen et al., 2001; Quezada & Louque, 2004). Researchers discovered this particular population has experienced many of the following: Racial discrimination (Quezada & Louque, 2002), lack of mentorship (Brinson & Kottler, 1993), feeling as if they do not belong or fit into the academic unit (Durodoye, 1999), and colleagues who demonstrate a lack of respect for their research (Salazar, 2005). They also reported an additional self appointed obligation to mentor students of color, in addition to the rigorous demand of teaching and scholarship (Salazar et. el, 2004). The barriers mentioned above are direct contradictions to the missions of many counselor related programs.

Although the barriers are well documented, there are very few studies that explore specific methods of coping for counselor educators of color. Bradley and Holcomb-McCoy (2004) identified forty-eight African American counselor educators in CACREP programs. The study examined job satisfaction and perceptions of unfair treatment but did not explore coping methods. Stanley (2006) also explored job satisfaction for counselors of color; however, formal studies have not been conducted regarding coping methods for this population. This paucity of research reveals the

need to examine successful methods of coping. This exploration will assess and define culturally specific coping, identify which methods are being employed, and explore various relationships between specific methods and occupational strain.

To date, it is approximated that Black men represent 2% of the professorate (National Center for Educational Statistics, 2006). A study conducted by Holcomb-McCoy and Bradley (2003) identified a mere twenty two African American men in CACREP accredited counselor related programs. In all disciplines of study, Black men have faced numerous barriers and trials in an effort to join the professorate. Whether it be identity issues, inequality, or lack of support, African American men have a need for special methods of coping in order to survive in the Academy (Barnes & Lightsey, 2005; Canillas, 1992).

Coping

Coping is conceptualized as the cognitive and behavioral efforts utilized to manage specific external and/or internal demands that are appraised as taxing or exceeding the resources of the individual (Folkman & Lazarus, 1984). Pithers and Fogarty (1995) argue, the strength of an individual's coping resources can reduce strain. If individuals do not have tools that can help them overcome negative events they will not be successful, therefore understanding the benefits of coping is crucial (Brown, 2005). Many researchers have examined the issue of coping in the work environment (Brown, 2005; Holder & Vaux, 1998; Layne et al., 2004; Lease, 1999; Mearns & Cain, 2002; Thomas & Hollenshead, 2002), however little attention has

been devoted to culturally specific methods of coping for Black male faculty in

Counselor Education.

Brown (2005) created a model to conceptualize coping in the work place.

This model suggests that negative work experiences lead to negative emotions. The

negative emotions interfere with an individual's ability to pursue goals which in turn

hinders work performance. The model contends that coping tactics such as task

focus, self control, and venting can positively influence emotion and performance.

(See Figure 1.)

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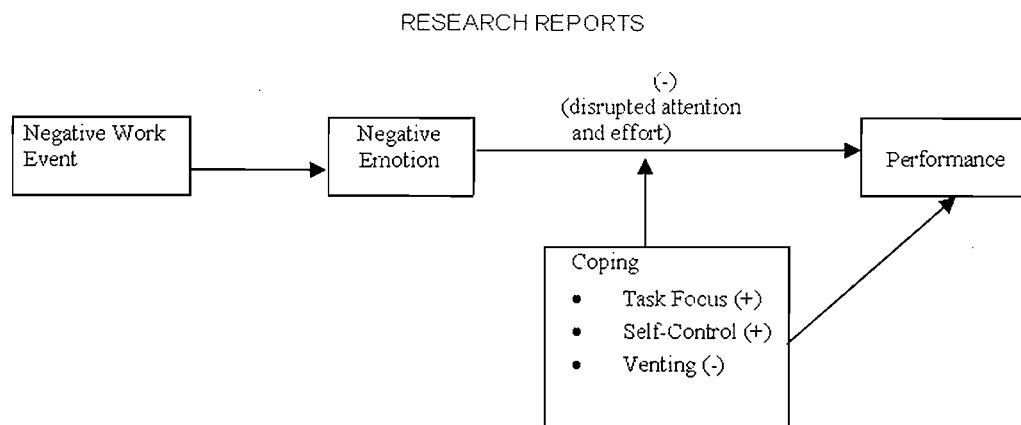
Figure 1. The conceptual model (Brown et al., 2005)

Researchers (Betoret, 2006; Gueritault-Chalvin et al., 2000; Lynch, 1999;

Schlichte et al., 2005; Terry, 1997) have documented the relationship between

burnout and the need for effective coping strategies. Burnout is defined as "a

prolonged and pervasive manifestation of symptomatology consisting of emotional

exhaustion, depersonalization, reduced personal accomplishments, and physical and

mental fatigue" (Bartley, 2004, p. 6). Mearns and Cain (2002) concluded that

teachers who believed they had a strong ability to regulate negative moods were more equipped to use effective coping strategies to reduce burnout and stress. Other studies have also indicated the issue of burnout cannot be addressed without exploring effective ways of coping (Betoret, 2006; Evers et al. 2002; Schlichte et al., 2005; Wu et al., 2007).

Barnes and Lightsey (2005) conducted a study with one hundred and fourteen Black college students (69 women, 44 male, and 1 unidentified) in an effort to find a relationship between perceived racist discrimination, burnout, coping, stress, and life satisfaction. This study also examined two coping styles, avoidance and problem solving. Avoidance is defined as neglecting the problem, ignoring it as if it will resolve without action. Problem solving is defined as actively targeting the cause of stress (Suls & Fletcher, 1985). This study provided support that problem solving coping is most effective when dealing with racism related situations.

Smith (2004, p.179), discusses the need for Black professors to cope with racial issues. He states, "White university administrators downplay the race based stress that African American professors face." Smith concluded that professors of color suffer from racial battle fatigue" (p.180) and defined this as, a response to the distressing mental/emotional conditions that result from facing racism daily". Under such conditions, Black professors have developed physiological conditions such as headache, backache, extreme fatigue, elevated blood pressure, emotional and social withdrawal, and mood swings (Feagin & McKinney, 2003; Turner & Myers, 1999).

Due the persistence and longevity of racism, Black scholars must utilize adaptive coping methods (Smith, 2004). Smith (2004) describes two culturally specific coping mechanisms that reduce the troubling effects of racism on the health of Black Americans. First, *Protective Racial Socialization* beliefs identify the world as hostile and un-trust worthy. A tone of caution is taken to combat the existing oppression. Second, *Proactive Racial Socialization* beliefs focus on strategies that instill a sense of cultural empowerment. The three main proactive beliefs are spiritual or religious, coping, cultural pride reinforcement, and extended family caring.

To date, no research has been conducted on culturally specific coping methods for counselor educators of color. Scholars agree that there is a need for such studies (Bradley & Holcomb-McCoy, 2004; Salazar, 2005). Jackson (1999) speaks specifically to the racial challenges he has encountered as a Black male counselor educator. He stated, "At some point, I actually became immune to these racially charged negative comments. I'm not suggesting that the insults and remarks don't bother me, but that I no longer feel deflated as a result of hearing them" (p. 5). Jackson (1999) identifies his teaching and research as a major coping mechanism. He also contends, engaging himself in a lifelong study of identity and racism has helped him maintain his position as a counselor educator in higher education.

Rationale for the Study

Colleges and universities are growing in their awareness of the importance of diversity in higher education (Holling & Rodriguez, 2006; Lemos, 2007). Yet diversity literature suggests that the Academy and particularly Counselor Education programs continue to struggle to create and maintain a diverse faculty (Stadler et al., 2006). It is estimated that the majority of the U.S. population will consist of people of color by the year 2050. By 2015, it is estimated that 80% of the new college students will be people of color (Turner, 2002). Colleges and Universities must hire more faculty of color to keep pace with this growing trend and drastic demographic shift (Adams & Bargerhuff, 2003).

In recent years research has paid more attention to the treatment of Black faculty in counseling related programs. Their experience has been documented as less than favorable (Allen et al., 2001; Brinson & Kottler, 1993; Durodoye, 1999; Hamilton, 2001; Heggins, 2004; Quezada & Louque, 2002; Quezada & Louque, 2004; Salazar, 2005; Salazar et al., 2004.) Black faculty members report bias, scrutiny and racism. There are several studies that explore the Black experience, but very little research has been conducted that investigates culturally specific coping strategies (Neighbors & Jackson, 1996.) Culturally specific coping strategies can be defined as specific coping methods used by a group in greater frequency (Neighbors & Jackson, 1996). Furthermore, little attention has been paid to Black male faculty member's experience in higher education (LaVant et al., 1997). Observing and understanding culturally specific coping strategies can better the institution's

recruitment and retention efforts. Information regarding coping will help institutions create culturally sensitive strategic recruitment and retention plans that promote diversity among staff and faculty.

Traditional Diversity Studies

Diversity studies often observe faculty of color as a monolithic group, assuming what is true for one group is true for all. This assumption is misleading and does not honor the unique intricacies and nuances of each ethnic group. Nor does it implicate the importance and recognition of gender (Bradley, 2005). In an effort to move away from a monolithic frame of mind this study will focus on the coping strategies and needs for Black male counselor Educators in CACREP accredited programs throughout the United States. Such research will contribute to a diverse academy by providing methods that increase retention in counselor education programs. This study will also create a better understanding of Black men specifically. It will serve as a spring board for further research on effective coping methods for other ethnic groups.

Rationale for Methodology

Due to the lack of knowledge regarding effective coping methods for Black male faculty in counselor education programs, this study will be descriptive. Descriptive studies are appropriate when trying to describe and define an unknown concept or phenomenon (Borg, 1981). In addition, descriptive studies can provide a

summary about the sample and the measures. The present study will examine (1) what culturally specific coping methods are being used by Black men, (2) level of occupational strain, and (3) determine if there is a relationship between culturally specific coping methods and occupational strain. Two surveys will be sent to the entire population of African American male counselor educators in CACREP programs. Surveying this population will provide first hand information in relation to coping methods currently used by Black male counselor educators. The first survey will request information in relation to the culturally specific coping methods that are employed by Black faculty. The second survey will explore the level of occupational strain experienced.

Research Questions

Due to the need for more Black men to serve as faculty in counselor training programs, this study will examine the following questions:

Table *1*

Research questions

Variable Name	Research Questions
Vocational Strain	*Descriptive Question:* What is the relationship between culturally specific coping methods and vocational strain?
Recreation	*Descriptive Question:* What is the relationship between culturally specific coping methods and use of recreation?
Self Care	*Descriptive Question:* What is the relationship between culturally specific coping methods and self care?
Social Support	*Descriptive Question:* What is the relationship between culturally specific coping methods and use of social support?
Cognitive/Rational Coping	*Descriptive Question:* What is the relationship between culturally specific coping methods and cognitive/rational coping?

Question 1:

Null Hypothesis

There is no significant relationship between culturally specific coping methods and vocational strain.

Research Hypothesis

There is a significant relationship between culturally specific coping methods and vocational strain.

Question 2:

Null Hypothesis

There is no significant relationship between culturally specific coping methods and use of recreation time.

Research Hypothesis

There is a significant relationship between culturally specific coping methods and use of recreation time.

Question 3:

Null Hypothesis

There is no significant relationship between culturally specific coping methods and methods of self care.

Research Hypothesis

There is a significant relationship between culturally specific coping methods and methods of self care.

Question 4:

Null Hypothesis

There is no significant relationship between culturally specific coping methods and social support.

Research Hypothesis

There is a significant relationship between culturally specific coping methods and social support.

Question 5:

Null Hypothesis

There is no significant relationship between culturally specific coping methods and cognitive/rational coping.

Research Hypothesis

There is a significant relationship between culturally specific coping methods and cognitive/rational coping.

Table *2 Glossary Terms*

Term	Definition
Academy	A group of authorities and leaders in a field of scholarship, art, etc. who are permitted to dictate standards, prescribe methods, and criticize new ideas.
Burnout	A prolonged and pervasive manifestation of symptomatology consisting of emotional exhaustion, depersonalization, reduced personal accomplishments, and physical and mental fatigue.
Coping	The ways and methods individuals use both cognitively and behaviorally to mange environmental demands in their lives.
Culture	Patterned behavioral response that develops over time as a result of imprinting the mind through social and religious structures and intellectual and artistic manifestations.
Diversity	Knowing how to relate to those qualities and conditions that are different from our own and outside the groups to which we belong. A practice of doing more than just acknowledging and tolerating differences, but a commitment to respect individual rights and self identification.
Professorate	A body of professors or the professorial staff at a college or university.
Worldview	A conception of what the world is like and a set of ideas derived from it regarding what one's relationship ought to be with respect to society and nature.

Summary and Overview of Upcoming Chapters

The following chapter revealed a lack of Black male faculty in CACREP accredited counselor training programs. Such a disparity indicates the need for increased diversity in programs and institutions throughout the United States. The concept of culturally specific coping was introduced as a possible way to increase diversity and enhance recruitment and retention efforts.

Chapter two of this study will review the literature of Black male faculty in Counselor Education programs. Since the pool of research in this specific discipline is minimal, the research will include information about other Black men in the professorate as well. This research will identify factors that would elicit the need for coping strategies.

Chapter three is the methodology section. This section will cover the scope of study, research procedures, and present the methodological statistics proposed for the study.

Chapter four will include a presentation of the data, a summary of the tables and graphs, and a non-evaluative explanation of the results.

Chapter five will include an evaluation of the research questions, offer conclusions/interpretations of the data, limitations of the study, implications for future research and practice, recommendations, and summary of results and findings.

CHAPTER II

REVIEW OF LITERATURE

Introduction

This chapter will explore the literature related to (1) history of Blacks in higher education, (2) the role of Historically Black Colleges and Universities (HBCUs), (3) history of Black men graduating from doctoral programs, (4) the effects of racism (5) occupational stress, and (6) culturally specific coping methods. This study is important as CACREP accredited counselor training programs strive to achieve diversity and successful retention methods for faculty of color (CACREP Standards, 2001). The information revealed will identify the numerous challenges that exist for this population and provide a platform for further investigation regarding culturally specific coping methods for stress in the professorate.

Blacks In The Professorate

The Bureau of Census (2001) indicated the majority of Blacks earn doctoral degrees in education. Historically Blacks were forced to choose education and social science careers because opportunities in these fields were more prevalent. "When African Americans asked themselves, where's a place that I can get a good doctorate and also an opportunity to live out my profession? – well, education stood out." (Gravios, 2007, p.14) In the early 1900's Blacks were neither encouraged nor welcome in disciplines such as science, technology, engineering and medicine (Gravios, 2007). This exclusion was fueled by a racist era that refused to accept

Blacks in roles other than field hands, nannies, and butlers (Fairclough, 2007). As such, many Blacks accepted the role as 'teacher/counselor/advisor' in small rural schools.

Gravois (2007) reported more than one third of Black doctoral students earned their degrees in education. Some Black scholars are concerned the clustering in one area of study does not afford other disciplines needed diversity (Hamilton, 2001). It is believed clustering in education limits potential and hinders African Americans from exploring a vast number of career opportunities (Gravois, 2007; Hamilton, 2001; Russell, 2005). Dr. Earl Richardson, president of Morgan State University feels that Blacks should explore other areas of study to reverse the historical trend.

Although some are opposed to clustering, others support the persistence and existence of African Americans in the discipline of education. "Many African Americans see their presence in education as a proud legacy, a sign that those who have succeeded are turning their attention back to the sectors that have failed them" (Gravois, 2007, p. 10). Brotherton (1996) concludes there is a desperate need for Black professors and counselor educators to enhance teaching and learning with the rich component of multiculturalism. Holcomb-McCoy & Bradley (2003) report a disparity of Blacks and other scholars of color in counselor education faculties. They further posit the need for increased recruitment and retention strategies as CACREP standards are not being met (CACREP, 2001).

Some scholars exploring the need for Blacks in the professorate are specifically concerned with the disparity of Black men. Heggins (2004) suggests

positive and creative interventions must take place to attract Black men to the

Academy. This population has demonstrated achievement in the field of education

and scholarship since the mid 1800's, yet they continue to be underrepresented in

colleges and universities throughout the United States.

It is important that Black men continue the rich legacy in higher education.

The institution of HBCUs has played a significant role in the preservation of this

legacy. Many of the first Black male scholars were affiliated with a HBCU as either

a faculty member or a student. Current statistics indicate HBCUs provide faculty

positions for more than 50% of the Blacks in the professorate. It is important to take

a closer look at HBCUs as their existence allowed Black men to cope in Higher

Education.

Historically Black Colleges and Universities

Black schools were initially created to develop leadership and emancipation

for Black society. In the early 1860's many Black Americans advocated for black

schools as an avenue to educate the newly freed slave. In addition to African

American support, many White dominated religious organizations were responsible

for establishing black schools in the South (Cooper et. al., 2006). These

organizations included, The Methodist Episcopal Church, The American Missionary

Association, and The American Baptist Home Mission Society (Harris et al., 1975;

Slater, 1993). In addition, White philanthropists such as Samuel P. Chase, Mathias

W. Baldwin, Levi Coffin, and Henry Ward Beecher played a large part in the initial

financing of Black institutions (Harris et al., 1975). Due to the profound support by these organizations and philanthropists, leadership and power in Black schools was initially held by Whites (Berry & Blassingame, 1982; Watkins, 2001).

Although these schools were identified as colleges, the curriculum was commonly at grade school level (Drewry & Doermann, 2001). Chambers (1972) indicated most black schools were equivalent to elementary and high schools. In 1896 a separate-but-equal doctrine was enforced in many parts of the United States. The U.S. Supreme Court ruled that racially separate facilities, if equal, did not violate the constitution. According to the Court, segregation was not discrimination (Sharp, 2006). This marked a time when black schools began to transform into accredited black colleges. As part of this transformation, "White support and control lessened and blacks took over... Black schools functioned and flourished." (Harris et. al. 1975, p.59).

From 1896 to 1953 historically black colleges and universities were responsible for educating most African Americans receiving college degrees in the United States (Drewery & Doermann, 2001). Likewise, these institutions were responsible for providing black scholars an opportunity to join the professorate. Many Black professors were qualified to teach at white colleges and universities however were not welcomed with open arms (Cross, 1998). Due to the historic case of Brown versus Board of Education in 1954, the US Supreme Court outlawed segregation (Balkin, 2001; Drewery & Doermann, 2001; Gasman, 2007). This court

mandate increased the number of Black students and faculty in white institutions and provided Blacks a broader range of educational opportunities (Harris et al., 1975).

Some scholars believed Black Colleges and Universities would suffer from the new mandate on segregation (Drewry & Doermann, 2001). However, HBCUs still play a vital role in education for Blacks. Hubbard (2006), reports forty percent of the doctorates earned by African Americans are from HBCU's. "Most black faculty members in the United States can still be found at predominately black institutions, which account for about half of all black academics in the country" (Slater 1993, p.67). In 2003, fifty eight percent of the fulltime faculty at HBCU's were reported to be Black; compared to only four percent of full-time faculty at mainstream institutions (Hubbard, 2006).

HBCUs play a vital role in producing and employing Black professors (Davis, 1966 reported by Harris et. al 1975; Jones, 2000). "…The loss of HBCU's could mean the disappearance of Black professors from the U.S. classroom" (Hubbard, 2006, p.27). A report from the U.S. Department of Education Office for Civil Rights (1991) indicated that HBCUs have provided undergraduate training for three fourths of all Blacks holding doctoral degrees. The report further indicates HBCUs are the leading institutions for awarding degrees to black students in the field of life science, physical science, mathematics, and engineering. Hubbard (2006) stated, "Graduate departments looking for more minority Ph.D. recipients need look no further than the nation's HBCUs for the scholars who will make it in their programs." (p.28).

Although Hubbard's claim may seem encouraging to many, it does not hold true for the field of counselor education.

Historically Black Colleges and Universities and
Counselor Education

HBCUs have been instrumental in producing graduate students, respected professionals, and Black professors (Henderson, 2007; Kim & Conrad, 2006). However, to date, they do not have a strong presence in the field of counselor education. From a pool of 103 HBCUs, only 21 schools offer a masters degree in counseling. Only three of these schools, Clark Atlanta University, Tennessee State University, and Texas Southern University offer doctoral degrees in counseling. With the exception of North Carolina A & T State University, South Carolina State University, Southern University, and Jackson State University, none of the graduate counseling programs among the HBCUs are CACREP accredited.

Throughout history, HBCUs have been instrumental in educating Black scholars. However, the disparity of CACREP doctoral counselor education programs does not allow Blacks the option to pursue this field of study at institutions that have had great success preparing Black professionals. Furthermore, they are forced to pursue counselor education positions in mainstream institutions. The effort to join the professorate in mainstream institutions has been tumultuous. Even so, Black men have a long history in higher education.

History of African American Men in Counselor Education

The history of Black men in higher education can be traced to Dr. Patrick Francis Healy in the seventeenth century (Aaseng, 2004; O'Toole, 2002). Dr. Healy was born to a White father and a Black mother. His father was a plantation owner and his mother was a victim of slavery in the south. Dr. Healy was legally considered a slave until he migrated north to pursue an education. Throughout his life he was often mistaken as European American as his Black American physical features were not dominate and profound. Even so, Dr. Healy openly claimed his African Heritage.

Dr. Healy studied in the United States until the harsh impact of racism interrupted his studies. He then moved to Belgium in 1858 and received his Doctorate from the University of Louvain. In 1874 Dr. Healy returned to the United States identifying himself as European American. With a new identity he joined the faculty at Georgetown University where he taught philosophy for eight years. He then became the ninth President of the institution and was instrumental in making significant changes that transformed the school from a small college to a major University.

In 1876 Dr. Edward Alexander Bouchet became the first Black man to earn a doctorate degree in the United States (American National Biography, 1999). His studies in physics at Yale University prepared him for a long teaching career. Although Dr. Bouchet was passionate about teaching, he preformed most of this service in children's institutes outside of the Academy. Unlike Dr. Healy, Dr. Bouchet possessed prominent Black American features, therefore he was rejected by

White Colleges and Universities. Toward the end of his career a small Historically

Black College, Bishop College, was founded near his home in Marshall Texas. He

taught there for three years before retiring.

Dr. William Edward Burghardt Dubois, also known as W.E.B. Dubois was the

first Black man to receive a Doctorate degree from Harvard University in 1895

(African American Encyclopedia, 1993; Lewis, 1993). In 1888 Dubois completed his

undergraduate studies at Fisk University, a historical black institution in Nashville,

Tennessee. In 1890 he earned a second bachelors degree *cum laude* from Harvard

College as many refused to recognize his initial degree from a historical black

college. Dubois studied abroad at the University of Berlin in 1892 where he was able

to collaborate with some of the best social scientists in the world. After receiving his

doctorate, he joined the faculty at the historical black college of Atlanta University

where he was the founder of the department of sociology. Dr. W.E.B. Dubois has

been considered one of the most prominent Black men in the field of social activism.

Dr. Walter Talbot is known as one of the greatest Black men in his field of

study. At the age of 22, Talbot received his doctorate in mathematics from the

University of Illinois-Urbana Champaign in 1941. After completing a post doctoral

fellowship at Princeton in 1943 he joined the faculty at Howard University, a

historically black college. Dr. Talbot spent the following ten years engaged in

research, writing articles, and becoming a superb teacher. In 1954 he accepted an

invitation to become a faculty member of the department of statistics at University of

California, Berkeley. Dr. Talbot was active in academic organizations and is a past president of the National Academy of Sciences.

In 1965 Dr. Clemmont Vontress was the first Black man to complete a doctoral degree in counselor education at Indiana University. Dr. Vontress served as a faculty member for Howard University from 1965 to 1969. He then joined the faculty at George Washington University until his retirement in 1997. Dr. Vontress is known as the pioneer of Multicultural Counseling. In addition to serving on many professional boards he has written several books and articles advocating for multicultural approaches to counseling (Lee, 1994).

In 1970 Dr. Frederick D. Harper was among the first Black men to receive a doctorate in Counselor Education. After achieving this historic feat at Florida State University, Dr. Harper excelled in teaching, scholarship, and research. He has been the chief editor of major refereed journals such as the Journal of Multi-Cultural Counseling and development and the International Journal for the Advancement of Counseling. In addition to his current position as Chief Editor of the Journal of Negro Education he has published numerous books and articles. Dr. Harper currently resides in Washington, DC where he is a professor of counseling at Howard University, a Historically Black University.

Throughout history Black men have gone to great lengths to receive a quality education. The scholars mentioned above represent many who have toiled to join the academy. Bouts with racism, lack of mentorship, and lack of acceptance have made academia a hostile and un-accepting environment for minority faculty (Johnson-

Bailey & Cervero, 2004). Black men endure challenging conditions in their work place and in society. It is vital that one understands the unique challenges facing Black men in the United States before considering coping methods.

The Black Man

"…throughout history Black men, in a wider context, have been seen as a threat to the established social order" – Courtland Lee, American Counseling Association (ACA) Past President

Scholars have identified the problems of Black men as overwhelmingly different from the experiences of others (Bailey & Paisley, 2004; Cools, 2008; Dyson, 1996; Hefner, 2004; Jenkins, 2006; Parham & McDavis, 1987; Wickham, 1994). "Black men are the first victims, first jailed, first killed in the streets, first underemployed, first lynched, first involved in drugs and alcohol, first mis-educated, first denied medical treatment, first in suicide, first to be divorced, first denied normal benefits of this country, and first to be blamed for black problems" (Bryson, 1998 p. 284). Black men have suffered from negative media portrayal and a plethora of myths and stereotypes (Fries-Britt, 1997). In addition, Black men continue to face unfair judicial processes, increased incarceration (Mincy & Pouncy 2007; Oliver, 2006; Pager, 2003; Parham & McDavis, 1987) and a decline in academic performance and enrollment (Hefner, 2004; Mincy & Pouncy, 2007). The persistence of unavoidable problems has caused an unconscious deterioration of self esteem and self worth in Black men (Pierre et al., 2000).

A quantitative study conducted by Seymour Bryson (1998) investigated the perceptions White students have about Black men. Four hundred and forty three students completed an eighty item scale designed to ascertain information regarding specific attitudes. The results indicated negative portrayals of Black men. Seventy eight percent felt Black men were harder to get along with; 58% felt Black men are irritating; 55% felt you needed to be careful what you say around Black men; and 56% percent felt uncomfortable when associating with Black men. Bryson (1998) concluded this study revealed the need to examine personal attitudes as some unconditionally accept the negative stereotypes assigned to Black men.

Negativity associated with Black men is well documented (Boyd, 2006; Cools, 2008; Gondolf, 2007; Lee, 1994). In addition to common daily stressors, the bout with racism and discrimination continue to plague this population (Hall, 2007; Hall & Rowan, 2001). Scholars contend the issue of racial discrimination can also be found in the halls of higher education. Racial challenges affect the overall population of Black men and women in the professorate.

Racism and Racial Discrimination in the Academy

"Race and racial group membership are defining markers in our world. Consequently, these signs of membership and exclusion are powerful forces in the academy" (Johnson-Bailey & Cervero, 2004 p.32).

Black people in the professorate have encountered an enormous amount of racism. "When black men accept a faculty position in the academy, they have also

accepted a fight with racism and racial discrimination." (Moore, personal communication, October 12, 2007). Racism has been defined as resulting from the transformation of race, prejudice and / or ethnocentrism through the exercise of power against a racial group defined as inferior, by individuals and institutions with the intentional or unintentional support of the entire culture (Jones, 1972, reported by Barnes & Lightsey, 2005). Racial discrimination, therefore, refers to the behavioral manifestations of racism: "actions designed to maintain own-group characteristics and favored position at the expense of members of the comparison group" (Jones, 1972, p.4, reported by Barnes & Lightsey, 2005). Scholars have documented the need to address racism and racial discrimination in the academy as it relates to occupational stress (Allen et. al, 2001; Heggins, 2004; Quezada & Louque, 2004; Utsey, 2000).

Despite the huge disparity of Black professors in higher education little has been done to increase diversity (Rothman et al., 2003). The inability to hire Black professors when such a problem exists provides evidence of racism in the professorate (Anderson, 1988). Anderson (1988) states, "...by refusing to hire Black faculty and professional staff in significant numbers, assures the racist and ethnocentric nature of the educational system" (p.262). Other scholars identify lack of mentorship, lower pay, unfair evaluations and isolation as racist ideals that are embraced at many predominately White Universities (Allen et al., 2001; Salazar, 2005; Stanley, 2006).

Anderson (1988) reported little change in the last century as it relates to racial discrimination against Black faculty in colleges and universities. He states, "...racism has been the most formidable factor in higher education..." (Anderson, 1988, p.264). He argues Blacks in higher education encounter the following:

1.	Feeling alienated due to different cultural backgrounds.

2.	Tense relationships with whites stemming from conflicting lifestyles.

3.	White faculty embracing negative beliefs and stereotypes connected with Black people.

4.	Textbooks that consist of racist ideologies and the omission of Black history and culture.

Scholars in the field of counselor education have documented similar racially related experience (Bradley, 2005; Holcomb-McCoy & Bradley, 2004; Salazar et al., 2004). Racial issues in the professorate are not limited to relationships with faculty colleagues. Research indicates significant racism and discrimination exists in the classroom as well (Hendrix, 1993).

Racism in the classroom

The position of college professor is usually one that denotes prestige and power. However, college professors of color often have their power and prestige challenged (Hamilton, 2002; Vargas, 2002). Studies have indicated that White students often perceive Black professors as incompetent, lacking credibility, and easily challenged (Allison, 2008; Alexander & Moore, 2007; Hendrix, 1993).

Professors of color in counselor education have experienced students challenging their knowledge, perceptions of incompetence, and the accusation of being a token hire (Bradley, 2005; Salazar, 2005). Such a framework can be problematic in the course of learning in that "...student bias might have a severe limiting effect on the students' ability to learn and grow from exposure to course content that explores social inequality or examines critically the assumptions that might underlie such schemas." (Smith & Anderson, 2005 p.130) In addition, student evaluations are often biased and not representative of the professor's performance (Hamilton, 2002).

Hendrix (1995) conducted a qualitative study exploring the relationship between race and student perceptions of credibility. Twenty eight White students evaluated six professors (three Black, three White). The findings of this study indicated the following:

1. Black professors are held to more stringent credibility standards than white professors.

2. The challenges to creditability are increased when Black professors teach a subject matter that cannot be directly connected with their race.

3. Students possess favorable / fair attitudes towards Black professors once they have successfully established their credibility.

4. Black professors are perceived to have worked harder than their White professors in order to earn their educational and professional status.

Overall students desired for their professor, Black or White to be knowledgeable, experienced, and skilled. However, the study indicated Black

professors needed to provide more evidence to establish their credentials. Due to the constant pressure of unfair bias, some professors of color report feeling the need to prove oneself to be worthy of power and authority (Ladson-Billings, 1996).

Jackson and Crawley (2003) identified most universities throughout the United States as being predominately White. With this in mind they conducted a qualitative research project exploring the perceptions White students have for Black male professors. The results indicated students were more critical, questioned the credibility, and had less than favorable attitudes towards Black male professors. In addition, students reported being shocked, intimidated, and scared due to subscribing to the negative popular public perception of Black men. The afore mentioned racial perceptions contribute to the disparity of Black men who represent less than 1% of the professorate in the United States (Turner, 1999).

Racism: Effects on mental health

During the last three decades scholars have explored the effects racial discrimination has on mental health for Black people (Cavaleri et al., 2008; Kiecolt, 2008; Poussaint, 2000). There have been increased reports of psychiatric problems including suicide, anger, and depression (Fischer & Shaw, 1999; Jackson et al., 1996; Rollock & Gordon, 2000; Thompson, 1999). In addition, experienced racism is closely related to psychiatric symptoms, somatization, obsessive-compulsive symptoms, interpersonal sensitivity, and anxiety (Klonoff et al., 1999, reported by Barnes & Lightsey, 2005). Racist treatment can lead to psychic and social traumas,

and psychological distress related to internalized racism and self hatred (Anderson, 1998; Comer, 1969). The United States is a "racialized" society that allows discriminatory practice to effect the mental health status of members of subordinate groups. Veteran counselor educator Clemment Vontress states, "there should be concern for the mental health of African Americans as they continue to be victims of racism" (Vontress, 1971, p.2).

When Black people seek mental health services, racism within the current health system supports the disparity by often neglecting their needs (Boast & Chesterman, 1995, Nazroo, 2003). This population has been plagued with patterns of misdiagnosis and an over reliance on medication (Boast & Chesterman, 1995, Nazroo, 2003). Such treatment based on race creates a sense of distrust and results in Blacks disengaging from mental health services (Dobalian & Rivers, 2008). "Black people are normally cast out as 'the other', and therefore, viewed with suspicion, hostility and anger" (Keating & Robertson, 2004 p. 440). Fear of further racism and discrimination hinders Black people from considering mental health services as an option for coping (Keating & Robertson, 2004).

Racism: Effects on physical health

The stress of racism has been documented as a contributor to the decline of Black health (Reed & Shulman; 2001; Semmes, 1996). Reed and Shulman (2001) argue, stress from racism has the most damaging effect to Black men. Although men, regardless of race tend to have the poorest health outcomes, Black men die at

alarming rates compared to White men (CDC Study, 2001; Logan et al., 1990). Black

men are 26% more likely than White men to die from a heart disease. In addition,

32% of Black men suffer from high blood pressure.

Rich (2001) concludes racism may have a negative effect on choosing healthy

behaviors. He defines the unique social position forced upon Black Men:

- Media wrongfully portraying black men as dangerous

- Impoverished environments

- Limited economic opportunities

The stress of seeking success in a racist environment causes Black men to view health

as a secondary concern. Social issues tend to take precedence over healthy eating

and physical activity.

The social inequalities mentioned above result in Black men taking a

defensive posture (Hall, 2007). When taking a defensive stance the body produces

adrenaline which accelerates breathing, heart rate, and blood pressure. Medical

experts refer to this reaction as "fight or flight" response (Cannon, 1932). Fight or

flight is a temporary response that increases strength, alertness, and stamina when

faced with a threatening stimuli. This is analogous to encountering a barking dog

perceived to be dangerous. When one has reached safety, adrenaline, breathing, heart

rate, and blood pressure return to normal. However, unusually intense or prolonged

stress can cause damage to organisms resulting in compromised health (Bhui, 2002).

Black professors deal with racism, discrimination, isolation, unfair pay and

lack of respect as constant barking dogs (Allen et al., 2001; Hall & Rowan, 2001;

Heggins, 2004; Quezada & Louque, 2004). Durodoye (1999) reported this trend to be consistent in counselor education. Several scholars have identified racial tension and discrimination as the cause of health concerns (Landrine et al., 2006; Neighbors & Jackson, 1996). It is important that these social issues be considered when exploring occupational stress for Black men in higher education.

Occupational Stress

Research indicates occupational stress may result for a number of reasons. Working undesirable hours, lack of support, poor work conditions, and lack of autonomy are some factors that contribute to job stress (Oginska-Bulik, 2006; Peltzer et al., 2003). House (1974) posits that job dissatisfaction, high level of work load, and loss of job can also be characterized as occupational stress. Studies have linked health and psychological issues with high levels of job stress (Grant & Langan-Fox, 2006; Hourani et. al, 2006; House, 1974; Lazuras, 2006; Pei et. al, 2005; Schulte et. al, 2007).

Ortega et al (2006) explored occupational stress and coping strategies for policemen. The study identified the following personalities: Neuroticism, and conscientiousness. Neuroticism was characterized as experiencing negative thoughts and feelings of insecurity and emotional distress. Conscientiousness is described as the tendency to be organized and persistent in achieving goals. Results from the study indicate a positive personality is associated with reducing job stress and

utilizing coping strategies. Furthermore, the study suggests that Neuroticism was directly associated with escape and denial as coping strategies.

Oginska-Bulik (2006) conducted a study measuring occupational stress and the relationship with Type 'D' personality as a coping mechanism for health care workers. Type 'D' personality is described as one who experiences negative emotions yet inhibits oneself from expressing these emotions outwardly (Fruyt and Denollet, 2002). The study revealed persons with type 'D' personalities reported higher levels of job stress. Type 'D' participants displayed symptoms of emotional exhaustion, anxiety and depression. Assertiveness training and support groups are suggested to help type 'D' personalities cope more effectively (Oginska-Bulik, 2006).

While some studies suggest generic occupational coping strategies, Gmelch (1993) examined how stress affects college professors specifically. The college professor is faced with stressful challenges such as preparing lesson plans, dealing with students, improving colleague relations, grading papers, writing manuscripts, serving on various committees, insufficient salary, adhering to drop in visitors and meeting time sensitive deadlines. Gmelch (1993) suggests that professors identify stress in terms of internal and external control. Internal stress is characterized by something professors have control over, such as time management and setting appointments. External stress is identified as things out of ones control, such as salary during times of recession and budget cuts. Gmelch (1993) suggests the following suggestions for dealing with both kinds of stress.

a.   Search for the cause(s) of stress: Unidentified stress will add to problems on the job.

b.   Generate a set of possible solutions: Identify possible solutions to the problem.

c.   Specify a plan to alleviate the cause of stress: Select one solution that suits the problem best.

d.   Set a date and method to follow up and evaluate the effectiveness of the plan: Any plans must have an assessment and review component.

e.   Investigate possible problems or consequences the plan may create: Assess any additional or decreased stress as a result of the plan.

The strategies mentioned above were created to maintain balance between ones personal and professional life.   A balance between one's personal and professional life is the key to becoming a holistic professor (Gmelch, 1993). The inability to cope at work prevents one from functioning in a holistic fashion (Naswall, et al., 2007).

There is a wealth of research that exists regarding coping strategies for occupational stress (Betoret, 2006; Brown, 2005; Corbin, 2001; Dickinson & Wright, 2008; Layne et al, 2004; Lease, 1999; Mearns & Caine, 2002; Richard & Krieshok, 1989; Sandlin & Chen, 2007). However, very little can be found regarding culturally sensitive and culturally specific coping methods for Black professors. Blacks in the professorate contend with lower pay and rank, feeling isolated and unsupported, and are less likely to be tenured (Allen et al, 2001; Allison, 2008; Harlow, 2003; Hendrix,

1993; Thomas & Hollenshead, 2002). "Black faculty perceived more stress in the area of rewards and recognition and showed significantly more stress from high self expectations and more demand being placed on their time" (Gmelch, 1993 p.87). Bradley & Holcomb-McCoy (2004) reports Black counselor educators contend with the same barriers listed above. Neighbors & Jackson (1996) contend Black professors need healthy coping methods to combat work stressors.

Culturally Specific Coping

Black people are disproportionately exposed to social conditions such as racism, racial profiling, discrimination, bias, and unfair treatment (Kowalski & Lundman, 2007). Although these conditions are considered to be antecedents of psychological disorder, research indicates Blacks do not exhibit a significantly higher level of psychological distress (Zimmerman et al., 2004). Although there is very little empirical research to provide evidence, Daly (1995), attributes this finding to culturally specific coping methods. She states, "The health and well being of African American males are examples of the efficacy of indigenous coping skills" (p.242). The literature indicates faith, belief in self, knowledge of self, use of informal social networks, and mentorship as coping methods for the Black working professional. These strategies need to be further investigated.

Religiosity

The Black Church has been a main stay in the Black community for many years. It has a long standing tradition of supporting and empowering the oppressed (Neighbors et al, 1998). In addition, the Black Church continues to promote civil rights awareness and create a safe place for people to express their deepest concerns. Many scholars conclude that this historical institution validates the hardship of the Black experience in America. These churches provide tradition, moral guidance, support through difficult times, and a safe haven to cry, dance or shout.

Research indicates Black people are the most spiritually and religiously involved population in the United States. "Blacks attend religious services more frequently, engage in daily prayer at higher rates, and feel more strongly about their religious beliefs" (Taylor et al., 1996 p.1). Scholars suggest attending Black Church services provides emotional and spiritual support, improved knowledge of resources and increased self esteem (Cavaleri, et al., 2008). Taylor & Chatters (1996), further posit that relationships in the Black Church provide a sense of belonging, fellowship, and spiritual sustenance. Consistent church attendance and religious practices provides a coping method ensuring mental and physical well being (Cavaleri, 2008; McRae, 1999; Pargament et al., 1988; Taylor & Chatters, 1988). Gilkes (1980), describes the black church as a supportive weekly group therapy.

Prayer

One aspect of religiosity in the Black Church is prayer. Prayer has been identified as a coping strategy that many Black people employ when dealing with life stressors such as illness, job satisfaction, racism, quality of life and relationships (Ross & Aday, 2006; Stroman & Seltzer, 1999). This strategy is often used when one feels no control and is resigned to hand the problem over to God (Ellison & Taylor, 1996). A coronary care unit study revealed patients who prayed and were being prayed for showed significantly fewer complications and made a quicker recovery than those who did not employ prayer (Joseph, 1998). "A growing number of investigators recognize prayer and related practices may assist in the regulation of negative emotions associated with specific events or conditions" (Ellison & Taylor, 1996 p.112).

Locus of control

"...faith without actions is dead" (The Good News Bible, 1976, p.312)

Black people utilize prayer for encouragement and the strength to overcome obstacles. This faith manifests through achievement in many fields of human endeavor. Scholars have identified this positive sense of self mastery as internal locus of control (Bollini et al., 2004; Elfstrom & Kreuter, 2006; Gan et al., 2007). External and Internal Locus of Control is a concept derived from Julian Rotter's (1966) Social Learning Theory. Internal locus of control is defined as an individual believing their own behavior is guided by his or her personal decisions and efforts.

External Locus of Control suggests an individual believes ones behavior is guided by fate, luck or external circumstances. Neill (2006) reports an internal locus of control results in increased overall achievement and improved job performance.

Holder and Vaux (1998) conducted a study exploring occupational stress, coping strategies, and locus of control for African Americans in predominately white environments. One hundred and twelve Black professionals employed in work environments that had 20% or fewer Black professionals were given the following scales; 1. Workplace Racial Treatment Scale (WRTS), 2. Personal Discrimination Scale (PDS), and Internal Locus of Control Scale (ILC). The results indicated race related stressors contributed significantly to routine work stress. However, "professionals who maintained internal locus of control (i.e., a sense of mastery) over their work environments and experienced support from colleagues and supervisors were able to buffer some of the deleterious effects of routine work and race-related stressors in their work environments" (p.327).

Know thyself

Niam Akbar (1998) argues having a sense of personal mastery requires one to know thyself. He contends Blacks learn about their struggles, strengths, and positive aspects by knowing their legacy. Akbar suggests knowledge of past Black forefathers and foremothers will ignite a sense of confidence, self respect and dignity for a population of people who have a long history of oppression and mistreatment in America. The story of the Black great legacy has been forgotten and untold. The

renewal of such knowledge will help create positive attitudes that allow Black people to cope effectively.

Extended family

Effective coping methods have also been linked to the relationship one has with extended family (Harris & Molock, 2000; Herndon & Moore, 2002). The Black Extended Family has been defined as a multi-generational system welded together for support. This family also includes fictive kinship with very close friends and church members (Martin & Martin, 1985; White & Parham, 1990). Extended family support has a long history of helping Black people cope with psychological isolation. Chaing et al. (2004) conducted a study to explore copying mechanisms for Black and Latino college students. Results indicated both groups prefer relational coping, which is characterized by sharing problems with family versus counseling professionals.

Community

Although Black people have coped with isolation and loneliness through the support of their kinship ties, many receive jobs that are not in close proximity of family members. In these cases scholars have reached out to the nearest Black social community. "The African American community has served as a buffer between African Americans and the dominant community in developing effective coping and success" (Daly et al., 1995 p.17).

The Black social community which consists of churches, clubs, and traditional Black Fraternities and Sororities. These entities are utilized as culturally specific coping mechanisms (Constantine et al., 2002; Berry & Blassingame, 1982; West, 1993). Many black communities have chapters of the National Association for the Advancement of Colored People (NAACP) and the Urban League. The afore mentioned organizations can provide a new community member with a connectedness and a first hand opportunity to fight against oppression. New Black faculty members at predominately white colleges have been reported to engage in the community by finding a church to attend, working with community organizers to start positive programs, and by engaging in afterschool mentoring (Butner et al., 2000).

Mentorship

The issue of mentorship is no longer in higher education's peripheral vision (Mertz, 2001; Sands et. al, 1991). Mentorship is vitally important when guiding novice faculty into the culture of higher education (LaVant et al., 1997; Lund, 2007). It's multidimensional and developmental concept can be attributed to Erikson (1963). Other scholars have expanded on Erikson's initial concepts, which are known to be the foundation of mentorship (Levinson et al., 1978). Current definitions of mentorship vary among scholars. (Lund, 2007; Sands et al., 1991).

Moore and Salimbene (1983) define mentorship as "…identifying an intense, lasting, and professional centered relationship between two individuals in which the more experienced and powerful individual, the mentor guides, advises, and assists in

any number of ways the career of the less experienced..." (p.42). A study conducted by Sands et al. (1991) described mentorship as "A person who serves as a guide or sponsor, that is, a person who looks after, advises, protects, and takes a special interest in another's development" (p.175). Daloz (1999) suggests mentorship is comprised of support, challenge and vision for the mentee. Jacobi (1991) posits mentorship requires an interaction that is far beyond the formalities of introducing one to the rules.

Initially, the majority of research in this area was conducted on White men (Erikson, 1950). However, in recent years researchers have turned their attention to faculty of color as they are underrepresented in colleges and universities throughout the nation (Wright & Wright, 2000). Walker (2006) argues mentoring is vital to the success of those who have been oppressed. Butner et al. (2000) contends it is critical for Blacks and other faculty of color to make a successful connection in the professorate. He further posits forging such relationships embodies a sense of belonging and community which serves as a coping mechanism for survival in the conservative community of higher education.

Mentorship is highly sought after as it is associated with reduced job stress, increased retention, and increased salary and job satisfaction (Brinson & Kottler, 1993; Holmes et al., 2007; Smith et al., 2000). However, Black faculty have difficulty identifying a mentor in the academy. Mentors often choose protégés on the basis of similar gender, race, and social class (Wright & Wright, 2001). Blacks and other faculty of color may be at a disadvantage as there is a paucity of faculty of color

on many college and university campuses (Brinson & Kottler, 1993; Smith et al., 2000; Wright & Wright, 2001). Therefore many are encouraged to explore cross cultural mentoring (Barker, 2007).

Cross cultural mentoring has been described as mentoring across cultural boundaries that juxtaposes group norms and societal pressures and expectations with individual personality characteristics (Johnson-Bailey & Cervero, 2004). There are two components for a successful cross cultural mentoring relationship: 1. Trust, and 2. Understanding the impact race has on the relationship are the key components for successful cross-cultural mentoring (Brinson & Kottler, 1993; Holmes et al., 2007, Johnson-Bailey & Cervero, 2002). "The historical legacy of relationships between black and white Americans is a two sided scenario of mistrust" (Johnson-Bailey & Cervero, 2004 p.23). Johnson-Bailey & Cervero describe this historical phenomenon as cultural burdens of mistrust. They contend the mentor and mentee must be able to openly discuss the implications of race, power, and historical racism to establish a cross-cultural relationship.

Those who attempt cross cultural mentoring must honestly examine their world view (Cooper et al., 2006; Kohl, 2006; Singh, 2003; Walker, 2006). "Worldview is a set of beliefs, values, and assumptions that undergirds a person's behavior and emotional reactions. It provides an implicit frame of reference for interpretation of the world and it's experiences and is derived from ones social and cultural world" (Ibrahim et al., 2001, p.445, reported by Kohl, 2006). An honest exploration of ones beliefs can provide insight about personal biases and prejudices in

a mentor / mentee relationship. Brinson and Kottler (1993) argue the mentor must also have a significant working knowledge of the mentee's world view and cultural practice. The ability to address issues of race, culture and worldview in the mentorship relationship provides a necessary level of psychosocial support (Johnson – Bailey & Cervero, 2004).

Brinson and Kottler (1993), explored the need for cross cultural mentoring in the field of counselor education. They suggest mentorship provides a sense of support for minority faculty. They also contend minority faculty have little support and are faced to rely on their own resources to achieve success in such areas as earning tenure and achieving promotion. In addition, they indicate cross cultural mentorship may be helpful with retention of counselor educators of color. Finally, they contend mentors must be culturally sensitive and take the time to learn about the mentee's ethnic culture.

Holcomb-McCoy and Bradley (2003) conducted an exploratory study investigating recruiting and retaining strategies for ethnic minority faculty. Results indicated that mentoring was the most commonly used strategy for retention. However there was no specificity or clarity regarding methodology. Many counselor education programs do not have ethnic minorities on their faculty, therefore cross-cultural mentoring must take place. This can be challenging as many have received little or no training in this regard. If this tool is to be used it must be administered with dignity and sensitivity (Johnson-Bailey & Cervero, 2002).

Summary

The literature revealed Black men have been members of the Academy since the late 1800's. These scholars have been successful at Colleges and Universities throughout the United States. Their contributions to education have been monumental yet their proportions remain dismal. Currently Black men account for only 1% of the professorate and less than 1% of CACREP counselor training programs.

Upon joining the professorate, research indicates Black men are met with hostility. They often feel isolated and experience racism from both students and colleagues. Some counselor educators attribute physical illness and psychological disturbances to racism and discrimination. Scholars report that racist and discriminatory practices intensify occupational stress in higher education. Many Blacks have employed culturally specific coping methods to contend with such complexity.

The literature indicated specific methods Black people have employed to cope. An emphasis on religiosity, belief in self, and knowing African American history was revealed. In addition, mentorship and support from informal networks such as extended family was discussed. Finally, the chapter discussed the role HBCUs in relation to coping throughout the history of African American men in higher education. The current study will investigate the relationship between culturally specific coping methods and occupational stress for Black male counselor

educators in CACREP programs. Research and methodology to be used in this study

is presented in Chapter Three.

CHAPTER III

Methods

Introduction

Chapter three outlines the particular methods used for this quantitative study. This section will also explain the sampling population and procedures, instrumentation, and research design. Finally, it will provide a thorough investigation of data analysis and methodological limitations.

The purpose of this study is to investigate the use of culturally specific coping methods for Black male counselor educators. This study specifically explored a relationship between culturally specific coping methods and facets of generic occupational stress & coping. An implicit goal of this study was to address the lack of diversity in CACREP counselor education programs as results may be beneficial to recruitment and retention efforts. Effective recruitment and retention guidelines are needed as diversity is becoming increasingly more important according to CACREP standards (CACREP website, 2008).

Research Design

This quantitative study utilized a survey research design. According to Gall, Gall, and Borg, (2005), survey research design is appropriate when addressing the measurement of applied social research. Surveys represent the most common types of quantitative, social science research. The following research questions seek to examine Creswell's (2003) notion that quantitative research is valid and effective.

1. What is the relationship between culturally specific coping methods employed by Black male counselor educators and vocational strain?

2. What is the relationship between culturally specific coping methods employed by Black male counselor educators and amount of personal recreation time?

3. What is the relationship between culturally specific coping methods employed by Black male counselor educators and self care?

4. What is the relationship between culturally specific coping methods employed by Black male counselor educators and use of social support?

5. What is the relationship between culturally specific coping methods employed by Black male counselor educators and rational/cognitive coping methods?

Participants

Participants in this study were Black male counselor educators ($N = 58$). All of the subjects were full-time faculty members in counselor related programs accredited by the Council for Accreditation of Counseling and Related Educational Programs (CACREP). This population was chosen as there is a disparity of male counselor educators of color despite CACREP's requirements to maintain a diverse faculty. Studies indicate many CACREP counselor education programs do not have specific methods for recruitment and retention of counselor educators of color

(Holcomb-McCoy & Bradley, 2002). This research may be helpful in relation to future retention efforts for Black male counselor educators. Pertinent information regarding culturally specific coping strategies can help guide counselor education programs in shaping effective strategies for recruitment and retention.

Concurrently, some CACREP-accredited programs have reported high burnout rates for counselor educators due to rigorous and rigid standards of teaching and scholarship (Bartley, 2003; Bobby & Kandor, 1992; Schmidt, 1999). Research indicates prevalent burnout rates are related to high levels of occupational stress and low levels of job satisfaction (Dickinson & Wright, 2008; Wu et al., 2007; Hudson, 2001; Gueritault-Chalvin, 2000). Therefore, in addition to generic occupational stress, Black men deal with the stressors such as racism, discrimination, and social in-justice (Allen et al., 2001; Anderson, 1988 Heggins, 2004; Hendrix, 1998; Quezada & Louque, 2004). These additional stressors are attributed to cultural differences, therefore an investigation of culturally specific coping is in order.

Sampling Procedure

Department Chair persons or program CACREP liaisons were contacted via telephone or email to help identify Black male counselor educators. Contact information was obtained from the most recent online CACREP directory, published at www.cacrep.org. Department Deans and/or Secretaries were contacted when the Department Chair could not be reached. Due to the small population of Black male counselor educators, I elicited valuable contact information for this population by

snow ball effect. I also contacted Black female counselor educators and received contact information for their Black male colleagues.

According to Gall et al., (2005), all quantitative studies should examine the possibility of sample error. He also posits sampling errors occur when estimates are derived from a sample rather than the census of the population. This particular study had the potential of collecting data from the entire population of Black male counselor educators (N=58). A study inclusive of the entire population omits sampling error. However, the entire population was not included in this study (N=43), therefore the final results are likely to be skewed by 3% in either direction (Vogt, 1993). Vogt (1993) contends error from poorly worded questions can be easily interpreted as sampling error.

Instrumentation

The Black Cultural Coping Survey (BCCS) was designed by this researcher for the purpose of this study. Information on the scale is a synthesis of data from an extensive literature review in relation to culturally specific coping methods. Dillman's method of survey construction and administration has been selected as guideline for survey research (Dillman, 2000).

Validity

The BCCS was tested for face validity through a pilot study. Two Black Professors reviewed the instrument: Professor Daymond Glenn (Assistant Professor,

Masters of Art in Teaching Program, George Fox University), and Dr. Andrae'

Brown (Assistant Professor, Counselor Education, Lewis and Clark College).

Changes were made based on the reviewers recommendations. A final pilot was

conducted by Dr. Clemment Vontress (retired Professor, Counselor Education,

George Washington University). Dr. Vontress indicated the instrument did not need

any adjustments.

The BCCS contains two sections. Section one is a five question face sheet

obtaining demographic data. Questions 1-5 explore: (1) chronological age, (2) years

of experience in higher education (3) CACREP region, (4) racial make up of

counseling faculty at their institution, and (5) faculty rank. Respondents were asked

to check the box that represented their answer.

Section two of the BCCS explored the degree to which culturally specific

coping methods are used by Black male counselor educators. Questions 6-12

explore: (6) church attendance, (7) frequency of prayer, (8) social networks, (9)

impact of African American history, (10) self mastery, (11) use of mentorship, and

(12) considerations for employment at Historically Black College and Universities

(HBCUs). This section of the BCCS was measured using a five point likert scale,

ranging from one to five.

The Occupational Stress Inventory - Revised (OSI-R) was also used in this

study. Guetter (1997) conducted a study proving concurrent validity for the OSI-R.

He compared the OSI-R to the Employee Assistance Program Inventory (EAPI). The

results indicated a predictable relationship between the OSI-R and EAPI. He also

found significant positive relationships between the Career Attitudes Inventory

(CASI) and the OSI-R. Several significant correlations existed when comparing the

OSI-R to both the EAPI and the CASI (Osipow, 1998).

The OSI-R consists of three data collection scales:

1.   Occupational Roles Questionnaire (ORQ)

2.   Personal Strain Questionnaire (PSQ)

3.   Personal Resources Questionnaire (PRQ)

This study employed the use of the PRQ and PSQ scales to assess information

in relation to generic vocational strain and generic coping resources. The PRQ is a 40

question scale comprised of 4 sections. Each of the following sections consists of 10

questions: recreation (RC), self-care (SC), social support (SS), and rational/cognitive

(RC) (see appendix 1b). All questions from this scale will be used in this study to

explore generic coping. The PSQ is also a 40 question scale with 4 sections

consisting of 10 questions in each subscale. The sections consist of: vocational strain

(VS); psychological strain (PSY); interpersonal strain (IS); and physical strain (PHS).

This study will only explore the vocational strain (VS) survey items of the PSQ.

Particular sections of the PRQ and PSQ were used as they were best suited to explore

the research questions. See table 3.

The PRQ and PSQ questions was measured on a 5 point likert scale; 1. If the

statement is rarely or never true, 2. occasionally true, 3. often true, 4. usually true, and

5. true most of the time. The PRQ and PSQ results were correlated with data from

the BCCS to determine if relationships exist between components of generic occupational strain & coping and culturally specific coping.

Administration of the BCCS and OSI-R was conducted using Dillman's (2007) tailor design method. The Tailored Design Method involves five pivotal points of contact that are recommended to increase response rates. They are outlined below. See Attachments for all email correspondence that will be used to recruit participants.

a. **Step 1:** The first recruitment contact with potential participants will be a pre-survey email alerting them to the fact that they will be invited to participate in this study and to watch for the upcoming email that will allow them access to the survey.

b. **Step 2:** The second contact was made three days later. Each participant received an email containing a cover letter outlining the scope of the study, its voluntary nature, confidentiality rights, contact information for both investigators as well as the IRB administrator. They were provided a personal identification number (PIN) which allowed them to be deleted from the mailing list once they have responded. (Note that participant names, email addresses, and PINs will be kept in a separate file to ensure the confidentiality of participants' responses.)

c. **Step 3:** The third contact was made one week later. A brief note was emailed to all participants to thank those who have responded and to

remind those who have not yet responded to do so. A link to the survey will again be provided as will a PIN.

d. **Step 4:** The fourth contact was emailed two weeks later to those who have not yet responded. This letter stresses the importance of their participation, and also lets them know more specifics about the security of their responses. Again a link to the survey and a PIN will be provided.

e. **Step 5:** The fifth and final contact was emailed one week later to non-respondents. This letter will, in addition to the survey link and PIN, include an attachment of the survey in portable document format (PDF). This may provide those uncomfortable with a web-based survey a more amenable way to participate. Dillman (2007) strongly recommends altering the delivery method in order to increase the response rate.

It is estimated that participants will spend a maximum of 20 minutes on this study. This includes the time needed to read the emails they will receive, and the 10 minutes needed to complete the survey.

Variables

This correlation study sought to identify relationships between the five selected variables measured by the OSI-R and the culturally specific coping methods identified in the BCCS. The OSI-R items measured were: vocational strain (problems at work); recreation (use of pleasurable activities); self care (personal activities that

alleviate stress); social support (feeling support from those around him or her); and rational/cognitive coping (use of cognitive skills with work related stress). The variables above were correlated with the following culturally specific coping strategies identified in the BCCS: church attendance; frequency of prayer; social networks; impact of African American history; self mastery; use of mentorship; and considerations for employment at Historically Black College and Universities (HBCUs). The table below describes the relationship between the variables, research question and research tools (Creswell, 2003).

Table *3*

Research Questions

Variable Name	Research Question	Survey Item
Vocational Strain	*Descriptive Question:* What is the relationship between coping methods and vocational strain?	*Items 1-10 on the OSI-R (PSQ) will be correlated with items 6-12 on the AACCS.*
Recreation	*Descriptive Question:* What is the relationship between coping methods and amount of recreation time used?	*Item 1-10 on the OSI-R (PRQ) will be correlated with items 6-12 on the AACCS.*
Self Care	*Descriptive Question:* What is the relationship between coping methods and self care?	*Item 11-20 on the OSI-R (PRQ) will be correlated with items 6-12 on the AACCS.*
Social Support	*Descriptive Question:* What is the relationship between coping methods and social support?	*Item 21-30 on the OSI-R (PRQ) will be correlated with items 6-12 on the AACCS.:*
Cognitive/Rational Coping	*Descriptive Question:* What is the relationship between coping methods and cognitive/rational coping?	*Item 31-40 on the OSI-R (PRQ) will be correlated with items 6-12 on the AACCS.*

Table *3* explains the hypotheses for this study. Each research question is measured by correlation statistics.

Table *4*

Null Hypothesis and Alternative Hypothesis

Research Question	Null Hypothesis and Alternative Hypothesis	Statistic
Research Question #1: What is the relationship between coping methods and vocational strain?	*Ho: 1* There is no significant relationship between culturally specific coping methods and vocational strain. *Ha: 2* There is a significant relationship between culturally specific coping and vocational strain.	*Correlation Study* *Pearson's R* *Alpha Coefficient .05*
Research Question #2: What is the relationship between coping methods and use of recreation?	*Ho: 1* There is no significant relationship between culturally specific coping and use of recreation time. *Ha: 2* There is a significant relationship between culturally specific coping and use of recreation time.	*Correlation Study* *Pearson's R* *Alpha Coefficient .05*
Research Question #3: What is the relationship between coping methods and self care?	*Ho: 1* There is no significant relationship between culturally specific coping and methods of self care. *Ha: 2* There is a significant relationship between culturally specific coping and methods of self care.	*Correlation Study* *Pearson's R* *Alpha Coefficient .05*

Research Question #4: What is the relationship between coping methods and social support.	*Ho: 1* There is no a significant relationship between culturally specific coping and methods of social support used. *Ha: 2* There is a significant relationship between culturally specific coping and methods of social support used.	*Correlation Study Pearson's R Alpha Coefficient .05*
Research Question #5 What is the relationship between coping methods and cognitive/rational coping?	*Ho: 1* There is no significant relationship between culturally specific coping and methods and cognitive/rational coping. *Ha: 2* There is a significant relationship between culturally specific coping and methods and cognitive/rational coping.	*Correlation Study Pearson's R Alpha Coefficient .05*

Procedure

The Dillman (2007) tailored design method was implemented after seeking approval from the dissertation committee and the Oregon State University's (OSU's) Institutional Review Board (IRB). As mentioned above, Dillman's five point communication method suggests a higher rate of return and was implemented as follows:

Contact 1: A pre-notice letter (see appendix 2) was sent on March 3, 2009 to all Black male Counselor Educators in CACREP-accredited programs in the United States. The letter provided a brief description of why the study is important, how it will be conducted and the purpose and explanation of the survey.

Contact 2: On March 10, 2009 the survey along with a detailed letter (See Appendix 3) describing the study was sent to the identified population. The letter provided a detailed explanation of informed consent, confidentiality rights, and instructions. They were provided the following URL to access the survey: https://surveys.bus.oregonstate.edu/BsgSurvey2_0/main.aspx?SurveyID=2812&cmd =survey. Participants were also provided a personal identification number (PIN) which allowed them to be deleted from the mailing list once they have responded.

Contact 3: March 17, 2009 a brief note was emailed to all participants to thank those who have responded and to remind those who have not yet responded to do so. A link to the survey and a PIN was provided.

Contact 4: On March 24, 2009 the fourth contact was emailed to those who have not yet responded. This letter stressed the importance of their participation, and

also let participants know more specifics about the security of their responses. Again a link to the survey and a PIN will be provided

Contact 5: March 31, 2009 the final contact was emailed to non-respondents. This letter included, the survey link and PIN, in addition to an attachment of the survey in portable document format (PDF). This may provide those uncomfortable with a web-based survey a more amenable way to participate. Dillman (2007) strongly recommends altering the delivery method in order to increase the response rate. In addition to the final email, non respondents were contacted by telephone.

Undelivered Questionnaires

Due to the variety of methods for contacting participants, it is anticipated that there will be little to no non-respondents. Repeated mailings, emails, and phone contact will be utilized to secure information from non-respondents.

Respondent Inquiries

All information sent to respondents indicates that all questions and concerns regarding the survey should be directly addressed by the researcher. Two participants indicated they could not access the survey. This researcher suggested pasting the provided URL to their web browser rather than clicking directly on it. This suggestion proved to be helpful and allowed access. This information was immediately emailed to all participants.

Data Analysis

Data analysis was conducted through the use of descriptive statistics with an alpha level of .05. A .05 alpha level is common practice in social science research as it is known to be statistically significant. This level of significance is appropriate for determining if findings occurred by chance (Gall et al., 2005; Huck, 2004). In addition, an alpha level set at .05 prevents problems with Type I and Type II errors. Type I error involves rejecting the null hypothesis and having the experiment support the null hypothesis being true (Gibilisco, 2004). Conversely, Type II error is the exact converse, meaning accepting the null hypothesis when the experiment reveals that it is false (Gibilisco, 2004). For example, a study may hypothesize sugar consumption has effects on hyperactivity for 5 year old boys. If this hypothesis is rejected and increased hyperactivity is measured, type I error has occurred. If this same hypothesis was accepted and the study revealed no significant change in hyperactivity, type II error has occurred.

Descriptive Statistics

Correlation statistics were employed in this study. They are often used to measure the relationships of variables that are independent from each other. Correlations usually indicate the strength and direction of a linear relationship. For example, a correlation test could measure if hot days were related to ice cream consumption. Although this data does not indicate what causes ice cream

consumption, it can indicate a specific direction when measuring ice cream consumption on hot days.

When studies attempt to correlate more than two variables a correlation matrix is used to show the relationship between numerous variables at one time (see table 3). This study explored five correlation matrices exploring all possible relationships between the BCCS' culturally coping variables and the following OSI-R variables: vocational strain, recreation, self care, social support, and cognitive rational coping. Matrices provide correlations between all pairs of data sets through a table constructed to show inter-correlations among all variables. Correlation matrices are constructed by listing one set of variables down the first column and the other set of variables across the first row. This design allows each of the two variable sets an opportunity to intersect. The correlation matrices have been successful in social science, large business, and personal finance research.

According to Fink (1995) a correlation of (a) 0 to .25 has little to no relationship, (b) .26 to .50 has a fair degree of relationship, (c) .51 to .75 has a moderate to good relationship and (d) .76 to 1.0 is the highest relationship. Descriptive statistics are appropriate for this study as it explores the coping characteristics of Black male counselor educators (Gall et al., 2005). These statistics will help determine the relationship between culturally specific coping methods as measured by the BCCS and (1) vocational strain, (2) recreation coping, (3) self care coping, (4) social support coping, and (5) rational/cognitive coping measured by the OSI-R. The final data will be calculated using the SSPS 12.0 statistical software.

Table *5*

Example of correlation matrix

Variable	Church Attendance Mentorship	Frequency of Prayer Interest	Social Network	African American History	Self Mastery	HBCU
Vocational strain						
Recreational Strain						
Self Care						
Social Support						
Cognitive/rational Coping						

Summary

This chapter further explained the purpose of this study and the implicit goal of exploring diversity in CACREP accredited counselor training programs. Research will be conducted utilizing two surveys, (1) the BCCS and (2) the OSI-R. The data from these surveys will be analyzed utilizing correlation statistics. Results will provide information regarding the relationship between culturally specific coping methods employed by Black male counselor educators and facets of occupational stress and self care.

CHAPTER IV

RESULTS

Introduction

This chapter is a presentation of the statistical analysis of data from the Black

Cultural Coping Scale (BCCS) and selected portions of the Occupational Coping

Scale (OSI-R). The BCCS was designed by this researcher to measure the degree to

which Black male counselor educators in CACREP accredited training programs

utilize culturally specific coping methods. The OSI-R (Osipow, 1988) was designed

to examine levels of generic occupational strain and coping resources in various work

environments. The purpose of the study was to explore the relationship between the

use of culturally specific coping methods and generic occupational strain & coping.

The following results are presented: 1) demographic data, 2) descriptive

data regarding findings of culturally specific coping methods, 3) descriptive data

regarding findings of occupational strain, and 4) inferential results from the

correlations between culturally specific coping and occupational strain. This study

employed the use of Excel and Statistical Package for the Social Sciences (SPSS) for

statistical analysis.

Demographic Questionnaire Statistics

Figure 2 summarizes questions one to five on the BCCS which

assessed demographic data. All participants in this study were Black Males (100%).

The majority of the respondents were 50 years and older (47%), followed by

respondents in the 41-50 age range (27%). The youngest respondents were in the range of 31-40 years old (26%).

Racial predominance of institution and CACREP regions

Figures *3* and *4* illustrate participants' type of institution's predominant racial makeup and CACREP region affiliation. Respondents were asked to describe their institution's racial makeup and identify their CACREP region. A preponderance of participants reported working at mostly White institutions (72%). Other participants indicated working at a mostly Black (11%), and multicultural institutions (16%). The majority of the institutions that employ Black male counselor educators are located in the southern region (55%). Other regions are as follows: North Atlantic (11%); North Central (20%); Rocky Mountain (.02%); and Western (11%).

Faculty rank

Figure *5* highlights participant's faculty rank. Most of the participants in this study identified themselves as either an assistant professor (38%), or an associate professor (36%). A considerably smaller number of participants reported having full professor rank (16%). Very few identified as non-tenured (.06%).

Years of experience

Figure *6* details BCCS participant responses to number of years of counselor education experience among Black men. Many participants reported having more

than sixteen years of experience (38%). Participants with less than five years of experience closely followed (30%). Other participants reported 6 to 10 years of experience (18%). Black male counselor educators with 11 to 15 years of experience were the least represented in this study (11%).

Counselor educators of color

Table *6a* entails demographic data regarding the prevalence of faculty of color within a given institution's CACREP accredited counselor educator program. Table *6b* entails demographic data regarding the number of Black men in each counselor training program was determined. Over one third of the participants identified themselves as the sole counselor educator of color in their department (39%). Additionally, the majority of this population reported being the sole Black male counselor educator (75%).

Figure 2

Age Frequencies
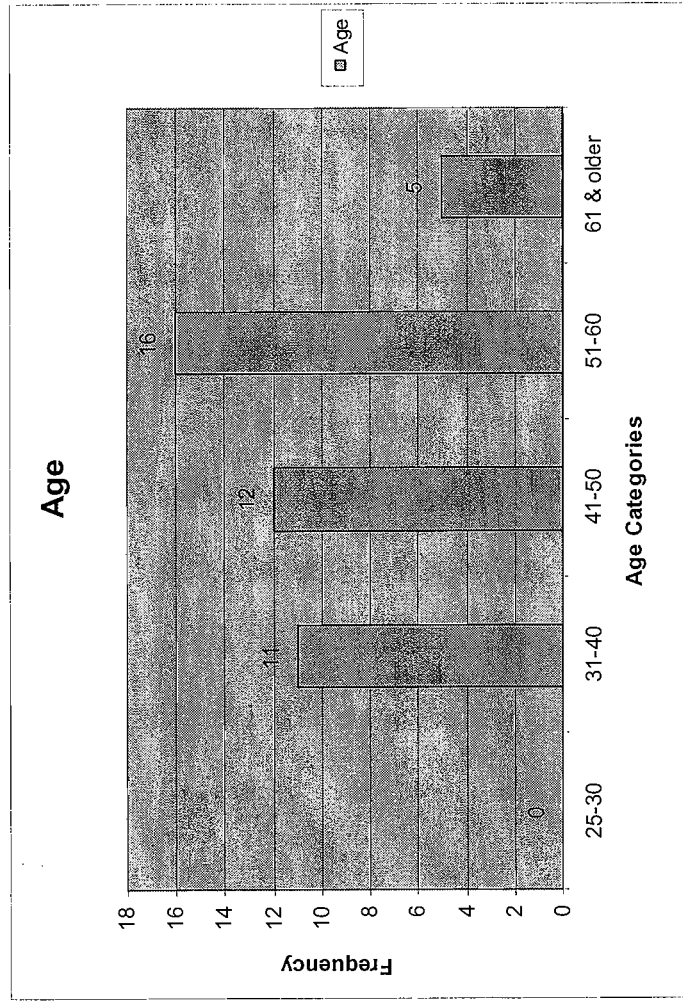
Figure 3

Institutions Racial Make Up
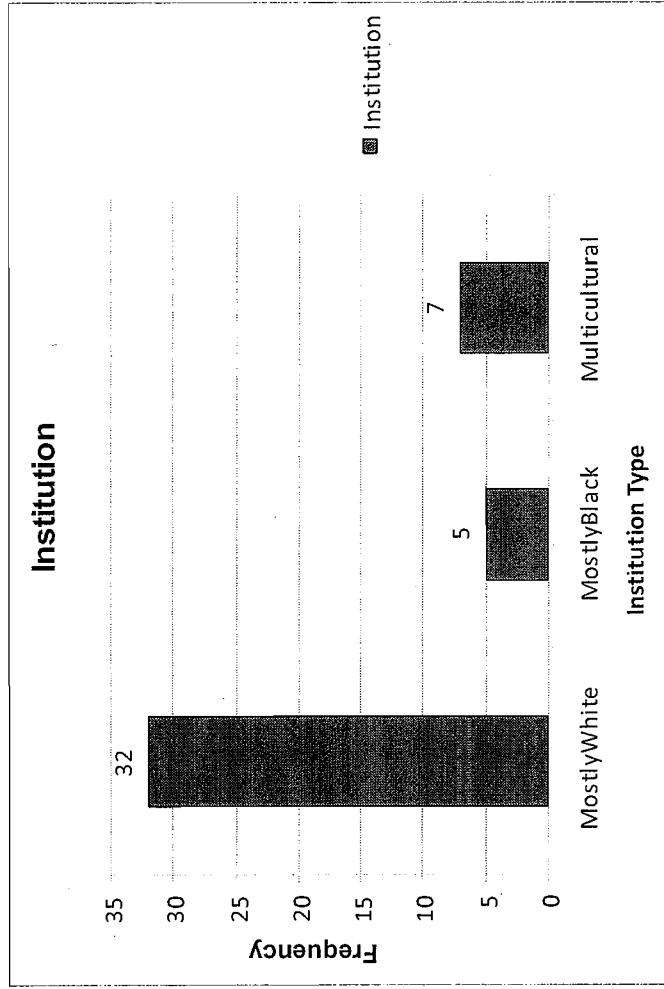
Figure 4

CACREP Regions Represented

CACREP Region
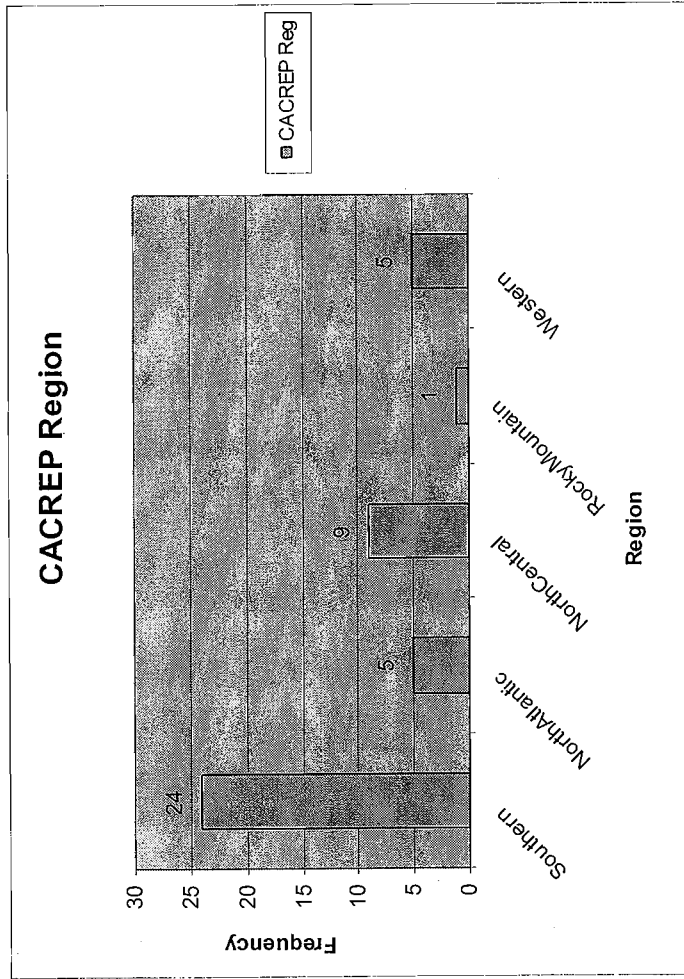
Figure 5

Description of faculty rank frequencies
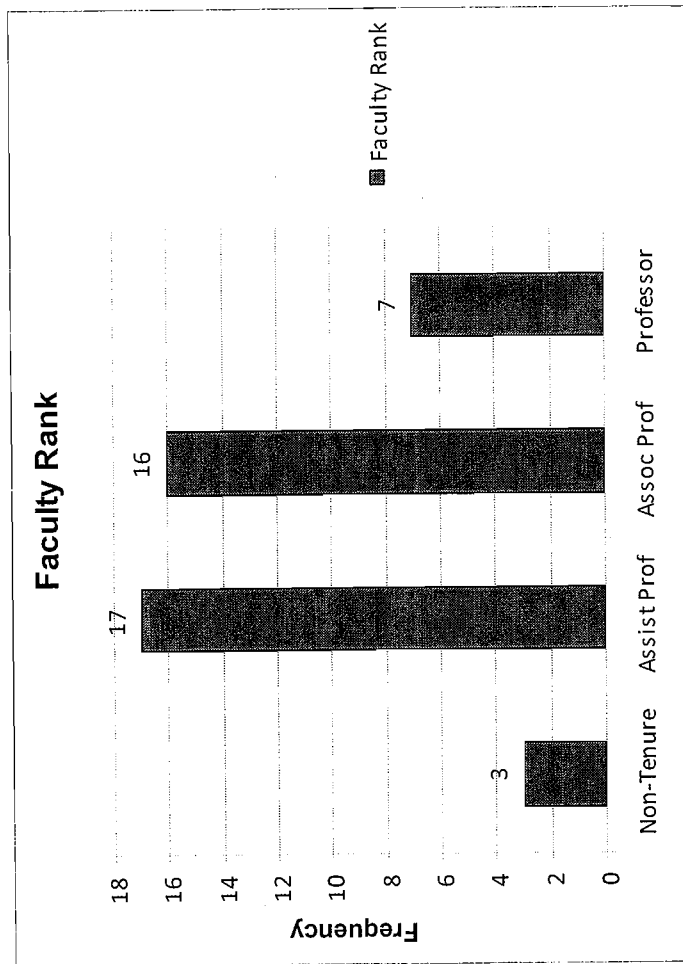
Figure 6

Description of years of experience
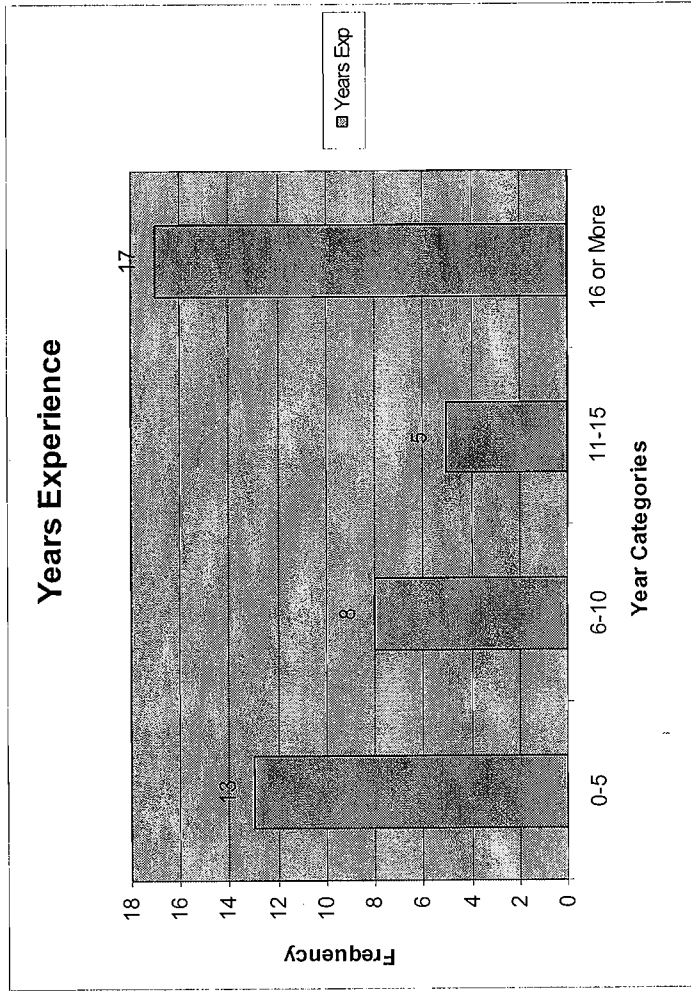
Table 6a Number of Faculty of Color

Number of faculty of color including self	Black Male Faculty (N)	Percentages %
1	18	41%
2	8	18%
3	8	18%
4	5	11%
5	1	2%
6	4	9%

Table 6b Number of Male Black Faculty

Number of Black male faculty including self	Black Male Faculty (N)	Percentages %
1	33	74%
2	5	11%
3	6	14%
4	6	0%
5	0	0%
6	0	0%

Instrumentation

Table 7 details BCCS scores by item. The BCCS aimed to measure the degree to which Black Male counselor educators in CACREP programs utilized culturally specific coping strategies. A total of seven culturally specific coping methods were presented: attending Church service, praying, involvement in the Black community, working harder than colleagues, seeking senior peer mentorship, and interest in CACREP programs at HBCUs. Participants were asked to rank each coping method on a five point Likert scale. The scale was interpreted as 1) rarely use, 2) occasionally use, 3) often use, 4) usually use, and 5) use most of the time. The two highest mean scores and the two lowest mean scores were of most interest. The highest mean item was 'Seeks Black History' ($M = 4.27$; $SD = 0.872$; range 1-5). The second highest item was 'Frequent use of prayer' ($M = 4.159$; $SD = 1.098$). The lowest item was 'CACREP / HBCU interest' ($M = 3.116$; $SD = 1.098$). The second to lowest item was 'Seeking Senior Support' ($M = 3.432$; $SD = 1.998$). It is worth noting that all items received a score higher than three indicating its use to be described as 'often' or 'usually'.

Table 7

Culturally Coping Scores

Item	M	SD	Min	Max	Respondents
Attending Church Service Frequently	3.698	1.389	1	5	43
Prays Frequently	4.159	1.098	1	5	44
Involved in Black Community	3.477	1.248	1	5	44
Frequently Seeks Black History Information	4.27	0.872	1	5	44
Works Harder	3.659	0.861	1	5	44
Seeks Senior Peer Support	3.432	1.228	1	5	44
CACREP / HBCU Interest	3.116	1.096	1	5	43

Descriptive Data for OSI-R

The OSI-R survey was scored by the following Likert scale: 1) Rarely true, 2) Occasionally true, 3) Often true, 4) Usually true, and 5) Most of the time. The survey consists of three sections: Personal Strain Questionnaire (PSQ), Personal Resources Questionnaire (PRQ) and the Occupational Roles Questionnaire (ORQ). Each of the afore mentioned sections consist of 40 questions. Questions 1 to 10 on the PSQ measure vocational strain (VS), 11 to 20 measure psychological strain (PSY), 21 to 30 measure interpersonal strain (IS), and 31 to 40 measure physical strain (PHS). This research study utilized PSQ questions 1 to 10 as it addressed the first research question regarding vocational strain. All of the questions on the PRQ were employed in this study as they addressed the remaining four research questions. PRQ questions 1 to 10 measure recreation (RE), 11 to 20 measure self care (SC), 21 to 30 measure social support (SS), and 31 to 40 measure rational / cognitive coping (RC). Questions on the ORQ were not applicable, therefore not included in this study.

Vocational strain

Table *8* provides descriptive statistics for ten questions exploring participants' perceived vocational strain. Two of the top mean scores were related to quality of work and job excitement. The highest mean score was 'Quality of my work is good' (*M* = 4.47; *SD*, .821). The second highest score was 'Finds work interesting and / or exciting' (*M* = 4.25; *SD*, 1.037). The bottom mean scores related to being present at work and feeling bored with the job. The lowest mean score was 'Recently, I have

been absent from work' ($M = 1.09$; *SD*, .497). The second lowest mean score was, 'I am bored with my work' ($M = 1.33$; *SD*, .687).

Please note, the lower mean scores on these items indicate very little vocational strain. For example, a participant could rank 'the quality of my work is good' as 1, which would mean rarely or never true. This answer would have negative implications on job strain. However, if a participant ranks 'I am bored with my work' as 1, there are different positive implications. Overall, Black men indicated a fairly low level of occupational strain. See table *8* for the statistical analysis of all the vocational strain survey questions and respondent count.

Table 8

PSQ vocational strain

Items			Min	Max	Respondents
Don't seem to be able to get much done at work.	2.068	.998	1	5	44
Lately, I dread going to work	1.395	.728	1	5	43
I am bored with my work	1.333	.687	1	5	42
Lately, I find myself behind in my work	2.091	1.007	1	5	44
I have accidents on my job as of late	1.136	.632	1	5	44
The quality of my work is good.	4.477	.821	1	5	44
Recently, absent from work.	1.093	.479	1	5	43
Work is interesting and / or exciting.	4.25	1.037	1	5	44
I can concentrate on things I need to do at work.	4.136	.795	1	5	44
I don't make errors in work	1.568	.864	1	5	44

Recreation

Table *9* provides descriptive statistics for Recreation. Participants answered ten questions measuring the level of recreation used to combat generic job strain. The item with the highest mean score was, 'I am able to do what I want to do on my free time' ($M = 3.302$, $SD=1.319$). The second highest was 'I set aside time for things I really enjoy' ($M = 3.262$, $SD = 1.289$). The item with the lowest mean score was, 'A lot of my free time is spent attending performances such as sporting events, theatre, movies, concerts, etc.' ($M = 2.000$, $SD = 0.951$). The second lowest was, 'I hardly ever watch TV' ($M = 2.186$, $SD = 1.200$). The majority of the mean scores fell in the range of 'occasional true', indicating Black men employ recreation to combat job strain at a moderate level.

Table 9

PRQ Measure of

Recreation

Survey Items	M	SD	Min	Max	Respondents
When I need a vacation I take one.	2.884	1.418	1	5	43
I am able to do what to do in my free time.	3.302	1.319	1	5	43
On weekends I spend time doing the things I enjoy most.	3.233	1.088	1	5	43
I hardly ever watch TV.	2.186	1.200	1	5	43
A lot of my free time is spending attending performances.	2.000	0.951	1	5	43
I spend a lot of time in participant activities.	2.279	1.182	1	5	43
I set aside time to do the things I really enjoy.	3.262	1.289	1	5	43
When I'm relaxing, I frequently think about work.	2.535	1.120	1	5	43
I spend enough time in recreational activities to satisfy my needs.	2.814	1.350	1	5	43
I spend a lot of my free time on hobbies.	2.279	1.141	1	5	43

Self care

Table *10* summarizes responses to Self Care. Participants answered ten questions to explore self care techniques utilized to combat job strain. The top mean scores indicated Black men seek regular check ups ($M = 4.163$, $SD = 1.022$), and avoid excessive alcohol regularly ($M = 4.488$, $SD = 1.203$). The low mean scores indicted Black men occasionally use meditation ($M = 2.302$, $SD = 1.319$) and special breathing techniques ($M = 2.023$, $SD = 1.205$). Overall, two of the ten items fell in the range of 'usually true' and five items fell in the range of often true. Only two questions fell in the range of occasionally true.

Table 10

PRQ Measure for Self Care

Items	M	SD	Min	Max	Respondents
I am careful about my diet.	3.326	1.358	1	5	43
I get regular physical check ups.	4.163	1.022	1	5	43
I avoid excessive use of alcohol.	4.488	1.203	1	5	43
I exercise regularly (3 times a week)	3.233	1.493	1	5	43
I practice relaxation.	2.651	1.494	1	5	43
I get the sleep I need.	3.262	1.231	1	5	42
I avoid eating and drinking unhealthy things.	3.395	1.466	1	5	43
I engage in meditation.	2.302	1.319	1	5	43
I practice deep breathing exercises	2.023	1.205	1	5	43
I floss my teeth regularly	3.465	1.369			43

Social support

Table *11* encapsulates results for responses regarding one's social support. Ten questions on the survey were designed to measure the level of social support as it relates to occupational strain. Participants in this study indicated having very strong social support. Results reveal Black men identify with at least one important person who values them ($M = 4.767$, $SD = 0.782$). Additionally, participants report a strong sense of feeling loved ($M = 4.674$, $SD = 0.680$). Both of these scores indicate strong social support coping. Receiving help with tasks around the house ($M = 3.884$ $SD = 1.467$), and having a circle of friends ($M = 4.119$, $SD = 1.109$) were the two lowest scores. Although these scores were the lowest, they too indicated a strong use of social support coping.

Table 11

PRQ *Measure for social*

support

Items	M	SD	Min	Max	Respondents
At least one person I value, values me.	4.767	0.782	1	5	43
I have help with tasks around the house.	3.884	1.467	1	5	43
I have help with important tasks.	4.047	1.154	1	5	43
I can share work concerns with at least one sympathetic person.	4.476	0.994	1	5	43
I have at least on sympathetic person I share problems with.	4.465	0.882	1	5	42
I feel I have at least on good friend to count on.	4.628	0.725	1	5	43
I feel loved.	4.674	0.680	1	5	43
There a person I feel really close to.	4.628	0.009	1	5	43
I have a circle of friends that value me.	4.119	1.109	1	5	43
If I need help at work, I know who to approach.	4.349	1.044	1	5	43

Rational cognitive coping

Table *12* provides descriptive statistics for responses to rational/cognitive coping. Rational cognitive coping was the final descriptive variable measured. Participants indicated a high levels of thinking through consequences before making decisions ($M =$ 4.488, $SD = 0.592$), and staying aware of important ways they behave and do things ($M =$ 4.419, $SD = 0.794$). Both of the above scores indicate strong rational cognitive coping. Participants received lower scores for having the ability to put their job out of their minds when they go home ($M = 3.256$, $SD = 1.197$), and periodically reexamining and organizing work ($M = 3.372$, $SD = 1.113$). These scores indicate a fair use of cognitive rational coping.

Table 12

PRQ Measure for Rational

Cognitive coping

Items	M	SD	Min	Max	Respondents
I am able to put my job out of my mind when I go home.	3.256	1.197	1	5	43
I feel there are certain jobs I can do besides my current one.	4.116	1.096	1	5	43
I periodically reexamine or reorganize my work style and schedule.	3.372	1.113	1	5	43
I can establish priorities for the use of my time.	3.953	0.975	1	5	43
I stick to my priorities.	3.721	1.008	1	5	43
I have techniques that help avoid being distracted.	3.651	1.044	1	5	43
I can identify important elements of problems I encounter.	4.256	0.727	1	5	43
When faced with a problem I use a systematic approach.	4.116	0.905	1	5	43
I try to think through the consequences of choices I might make.	4.488	0.592	1	5	43
I try to keep aware of important ways I behave and things I do.	4.419	0.794	1	5	43

Data Analysis

Correlations

Statistical analysis revealed Black men employed culturally specific coping methods frequently for the majority of items on the BCCS. Conversely, OSI-R results varied from moderate to frequent use. Correlations between the BCCS and OSI-R are necessary to understand relationships between the variables in both surveys. Five separate correlation matrices were created with a significance level (alpha) of 0.05 for the BCCS and each of the following; vocational strain, recreation, self care, social support, and rational / cognitive coping. Correlation scores were determined as follows: (a) 0 to .25 has little to no relationship, (b) .26 to .50 has a fair degree of relationship, (c) .51 to .75 has a moderate to good relationship and (d) .76 to 1.0 is the highest relationship. A hypothesis test value of (.3008) was determined to indicate if a correlation coefficient was statistically significant. Investigating these relationships addressed the following five research questions posed in chapter 3:

Research question 1

What is the relationship between culturally specific coping methods employed by Black male counselor educators and vocational strain?

Research Hypothesis

There is a significant relationship between culturally specific coping methods and social support.

Null Hypothesis

There is no significant relationship between culturally specific coping methods and social support.

Research question 2

What is the relationship between culturally specific coping methods employed by Black male counselor educators and amount of personal recreation time?

Research Hypothesis

There is a significant relationship between culturally specific coping methods and recreation time.

Null Hypothesis

There is no significant relationship between culturally specific coping methods and recreation time.

Research question 3

What is the relationship between culturally specific coping methods employed by Black male counselor educators and self care?

Research Hypothesis

There is a significant relationship between culturally specific coping methods and self care.

Null Hypothesis

There is no significant relationship between culturally specific coping methods and self care

Research question 4

What is the relationship between culturally specific coping methods employed by Black male counselor educators and use of social support?

Research Hypothesis

There is a significant relationship between culturally specific coping methods and social support.

Null Hypothesis

There is no significant relationship between culturally specific coping methods and social support.

Research question 5

What is the relationship between culturally specific coping methods employed by Black male counselor educators and rational/cognitive coping methods?

Research Hypothesis

There is a significant relationship between culturally specific coping methods and rational cognitive coping.

Null Hypothesis

There is no significant relationship between culturally specific coping methods and rational cognitive coping.

Vocational Strain Correlations

Table *13* provides a complete correlation matrix. A correlation matrix was generated for culturally specific coping variables from the BCCS and vocational strain variables from the OSI-R. Very few relationships existed between variables when

calculating the correlation matrix, however a few are worth noting. Pearson pair correlations indicated a fair relationship between 'getting behind in work' and 'attending Church service' (r = .3439, p = 0.0236). A similar relationship between 'getting behind in work' and 'frequency of prayer' also existed (r = .3439, p = 0.0236). Other fair relationships included, 'the quality of work' and 'attending Church services' (r = .3035, p = 0.0478), and 'the ability to concentrate at work' and 'seeking senior mentorship' (r = .3433, p = 0.0237). Variables that had very little to no relationship included, 'dreading to attend work' and 'knowledge of Black history' (r = -0.0053, p = 0.9730). Results were similar for 'getting behind in work lately' and 'knowledge of Black history' (r = -0.0024, p = -0.0154). There was no relationship between 'making errors at work' and 'seeking peer mentorship' (r = -0.0178, p = -0.0178). We can conclude there is not a significant relationship between culturally specific coping and vocational strain due to the lack of relationships between the variables.

Table 13

Correlation matrix for Vocational Strain

Vocation Strain Variables	Church Service	Prayer	Community	Black History	Works Harder	Senior Peers	HBCU Interest
PSQ01	0.2900	0.2445	-0.2509	-0.0219	0.1360	0.0324	0.0140
PSQ02	0.1338	0.0482	-0.1116	-0.0053	-0.0261	-0.2933	0.0417
PSQ03	0.2794	0.2148	-0.1630	0.2696	-0.0835 0	-0826	0.0853
PSQ04	0.3447	0.3439	-0.1093	-0.0024	-0.1511	-0.0701	0.0540
PSQ05	0.2095	0.1690	0.0040	0.0575	-0.1690	-0.2575	-0.0237
PSQ06	-0.3035	0.2151	0.2265	0.02686	0.2684	0.2523	-0.0086
PSQ07	0.1847	-0.1551	-0.0419	-0.0699	-0.1550	-0.1475	0.1588
PSQ08	-0.0893	-0.2603	0.1392	0.0771	0.2018	0.0411	0.2467
PSQ09	-0.1285	-0.0520	0.1907	0.2469	0.2053	0.3433	0.3324
PSQ10	0.0515	0.1006	-0.025	0.1002	-0.0152	-0.0178	-0.0201

Recreation correlations

Table *14* provides a complete correlation matrix. The correlation matrix measuring the variables of culturally specific coping and personal recreation time was similar to the vocational strain data. When correlating the two surveys, many variables had little to no relationship. The highest positive relationships are as follows (1) 'setting aside time to do things one enjoyed' and 'acquiring senior peer mentorship' ($r = .3009, p = 0.0499$), and (2) 'setting aside time to do things one enjoys' and 'involvement in the Black community' ($r = .2851, p = 0.0639$).

Inverse relationships, also known as negative correlations were discovered. Negative relationships existed between (1) 'ability to do what one wants to do during free time' and 'attending Church service' ($r = -0.4165, p = 0.0055$) and (2) spending weekends doing what one enjoys and frequently praying ($r = -0.3649, p = 0.0161$). This data suggests that culturally specific coping may be a barrier for adequate recreation time. Please note some of the pair wise correlations, negative and positive, were significant. However, the relationships were modest and its practical significance should be limited. We can conclude there is not a significant relationship between culturally specific coping and recreation coping due to the lack of relationships between the variables.

Table 14

Correlation matrix for Recreation

Recreation Variables	Church Service	Prayer	Community	Black History	Works Harder	Senior Peers	HBCU Interest
PRQ01	-0.1514	-0.2785	0.2466	0.0629	0.1208	0.1199	-0.2287
PRQ02	-0.4165	-0.4385	0.1056	-0.1098	0.0304	0.0405	-0.3499
PRQ03	-0.2805	-0.3649	0.1868	0.0111	0.0381	-0.1089	-0.2425
PRQ04	0.0000	0.0159	0.1034	0.2709	0.1644	-0.1997	0.2069
PRQ05	-0.2003	-0.1588	0.0807	0.1716	0.0576	-0.0635	-0.0240
PRQ06	-0.2033	-0.1036	0.0601	0.1825	0.1579	0.0365	-0.0528
PRQ07	-0.1270	-0.1622	0.2851	0.1806	0.1876.	0.3009	-0.1565
PRQ08	-0.0948	-0.0811	0.1000	-0.0215	0.1717	0.1037	-0.2823
PRQ09	-0.1203	0.0178	0.0781	0.1218	0.2274	0.2671	-0.0938
PRQ10	0.0608	-0.0317	0.1632	0.2368	0.1485	0.1790	0.1000

Self care correlations

Table *15* provides a complete correlation matrix. The correlation matrix comparing the relationship between cultural coping and self care indicated only two significant scores. A positive correlation between 'being careful about diet' and 'seeking senior peer mentorship' was discovered ($r = 0.3434$, $p = 0.0247$). This suggests a fair relationship between maintaining a healthy diet and peer mentorship may exist. A negative correlation between 'frequently praying' and 'exercising regularly' was also discovered ($r = -0.3524$, $p = -0.0205$). This may suggests that those who pray frequently are less likely to exercise. All of the scores in this correlation matrix had little to no relationship and no apparent patterns occurred. Therefore, we can conclude there is not a significant relationship between culturally specific coping and self care.

Table 15

Self Care Correlations

Self Care Variables	Church Service	Prayer	Community	Black History	Works Harder	Senior Peers	HBCU Interest
PRQ11	-0.0645	-0.0802	-0.0450	0.1085	0.0380	0.3434	-0.2722
PRQ12	0.2155	-0.1443	-0.0167	0.2185	-0.1221	0.2085	-0.0225
PRQ13	-0.1443	-0.0167	0.0275	0.1725	-0.0836	-0.0378	-0.2153
PRQ14	-0.2028	-0.3524	0.1489	-0.0284	0.1006	0.1364	-0.1449
PRQ15	-0.0039	0.0158	0.1879	0.1427	-0.0959	0.1795	-0.0026
PRQ16	0.0108	0.1553	0.0122	-0.1042	-0.1436	0.0884	0.2880
PRQ17	-0.1675	0.0387	0.0326	0.2532	-0.2814	-0.0179	-0.0079
PRQ18	-0.0983	0.0521	0.1638	-0.0480	-0.2587	-0.0053	0.0206
PRQ19	-0.0774	-0.0204	0.0886	0.0845	-0.1511	0.1923	0.0683
PRQ20	-0.1087	0.0663	0.0584	-0.0420	-0.2405	0.1064	-0.2706

Social support correlations

Table *16* provides a complete correlation matrix. Significant relationships between a mere four variables were revealed after calculating the culturally specific coping and social support correlation matrix. The first relationship discovered was 'sympathetic support' and 'seeking senior peer mentorship' ($r = 0.3932, p = 0.0091$). Scores also suggest a relationship between 'having one good friend they could count on' and 'knowledge of Black history' ($r = 0.3789, p = 0.0120$). Additionally, a relationship seems to exist between 'feeling loved' and 'seeking senior peer mentorship' ($r = 0.4390, p = 0.0032$). Lastly, 'feeling close to someone' and 'attending service suggested a significant relationship' ($r = 0.4370, p = 0.0033$). The majority correlations had little to no relationship, therefore concluding no significant relationship between social support and culturally specific coping.

Table 16

Correlation matrix for social support

Social Support Variables	Church Service	Prayer	Community	Black History	Works Harder	Senior Peers	HBCU Interest
PRQ21	0.4362	0.1213	0.2804	0.1085	0.2980	-0.0287	0.2237
PRQ22	0.0165	-0.0927	-0.1150	-0.0319	-0.1445	-0.0077	-0.0647
PRQ23	0.1099	-0.0987	0.1018	-0.0356	0.0640	0.1924	-0.0856
PRQ24	0.1424	-0.0084	0.1576	0.1744	0.2275	0.2083	0.0991
PRQ25	0.0460	0.0296	0.2646	0.0581	0.2165	0.3932	0.0950
PRQ26	-0.0800	0.0962	0.1078	0.3789	0.0536	0.2449	0.0526
PRQ27	0.2482	0.2205	0.0617	0.0232	0.1254	0.4390	-0.0896
PRQ28	0.4370	0.2212	0.2574	0.0934	0.1648	0.1524	0.2706
PRQ 29	-0.0261	0.0675	0.3391	0.2657	0.1950	0.1219	0.0266
PRQ30	-0.0414	-0.0433	-0.0667	-0.0479	0.0061	0.2059	-0.0547

Cognitive rational coping correlations

Table *17* provides a complete correlation matrix. The last correlation matrix explored rational cognitive coping and culturally coping variables. 'The ability to identify important elements to a problem' and 'attending Church service' presented an inverse correlation (r = -.3218, *p* = 0.0354). This suggests that attending Church service has a fairly negative relationship with the ability to solve problems. The last three significant correlations were all connected with knowledge of Black history: (1) establishing priorities for the use of one's time (r = -0.2433, *p* = 0.1159), (2) following through on priorities when they have been established (r = -0.3218, *p* = 0.0345), and (3) the ability to think through consequences before making a decision (r = -0.0885, *p* = 0.5725). Similar to the previous correlation matrices, cognitive rational coping and culturally specific coping had very few significant relationships.

Table 17

Correlation Matrix for Cognitive Rational Coping

Cognitive/ Rational Coping Variables	Church Service	Prayer	Community	Black History	Works Harder	Senior Peers	HBCU Interest
PRQ31	0.2927	0.0264	0.0503	0.0042	-0.2096	-0.2081	0.1075
PRQ32	0.2242	0.1438	-0.0562	0.2661	-0.0814	-0.1184	0.0280
PRQ33	0.1374	0.0730	0.1023	0.2176	-0.0349	0.2204	0.0888
PRQ34	-0.2433	-0.1266	0.0962	0.4049	0.1208	0.1854	0.0356
PRQ35	-0.0951	0.0144	0.3106	0.3797	0.2123	0.2769	0.0417
PRQ36	-0.1085	-0.0187	0.0483	0.2563	0.0201	0.1220	-0.1421
PRQ37	-0.3218	-0.2523	0.0037	0.2689	-0.0061	0.1282	-0.1832
PRQ38	-0.2925	-0.0881	0.0168	0.4122	0.0830	0.1458	0.0594
PRQ 39	-0.0885	-0.1795	0.1854	0.3043	-0.0312	0.0253	-0.0970
PRQ40	-0.2847	-0.1498	-0.0714	0.2191	-0.1628	0.1068	-0.1686

Table 18

Significant Correlations for BCCS and OSI-R Variables

Table 18	PSQ4	PSQ6	PSQ9	PRQ2	PRQ3	PRQ7	PRQ11	PRQ14	PRQ21	PRQ25	PRQ26	PRQ27	PRQ28	PRQ29	PRQ34	PRQ35	PRQ37	PRQ39
Service	.4337			.4337					.4362				.4370					
Prayer		.3035		.3439	-.3649			-.3524									-.3106	
History	.3439										.3789				.4049	.3797		.3043
Works														.3391		.3106		
Community			.3324			.3009	.3434			.3932		.4390						
Mentor																		
HBCU																		

Summary

Participants in this study were Black male full time teaching faculty at CACREP accredited counselor training programs. Fifty – eight men in that population were invited to participate in the study. A total of forty– five participants (N = 45) completed the BCCS and the OSI-R surveys. The findings indicate that Black male counselor educators do not have a high degree of job strain. The study also revealed Black men use culturally specific coping methods to a fairly high degree. However, there were very few significant relationships between the two sets of variables (see table *18*). The results of the data analyses are discussed in detail in Chapter V.

Chapter V

DISCUSSION

Introduction

This chapter contains six parts: (1) Identifying the purpose and need of the study, (2) discussion as it relates to results and diversity, (3) recommendation guidelines for building culturally sensitive recruitment and retention strategies, (4) research limitations and (5) recommendations for future research. (6) Finally, the study's summation will provide direction and clarity regarding the wisdom and knowledge of culturally specific coping and occupational strain.

The absence of Black male counselor educators in CACREP accredited counselor training programs is astounding. Out of a pool of 130 CACREP programs only 45 have full time Black male teaching faculty. Although these programs are comprised of approximately 700 counselor educators, a mere 58 of them are Black men. This poses a serious problem as it indicates CACREP standards regarding maintaining a diverse faculty are not being fulfilled. It is important to conduct studies regarding culturally specific coping and job strain for this reason.

This study explored the relationship between generic job strain and culturally specific coping methods for Black male counselor educators. Effective generic coping methods have been proven to mitigate negative responses caused by generic job pressure (Brown, 2005). However, no studies have explored the relationship between generic job strain and culturally specific coping methods. Culturally specific coping methods for Black men should be explored as they are held in high regard and are deeply rooted in Black history.

Church attendance and prayer have been historic methods Black people have used to cope. Other primary coping methods include seeking mentorship, and using social networks for support. Self mastery, which can be stated as 'being good at what you do', is another primary skill documented by Black men. Lastly, the concept of knowing thyself through the vehicle of learning historic and profound contributions of Black people has served as a positive coping method. The continual paucity of Black men in the professorate implies coping methods are paramount to increase the prevalence of this population.

The culturally specific coping methods listed above provide a solid foundation as Black male faculty contend with advising students, navigating collegial relationships, meeting deadlines, anxiety associated with being a novice Professor, and pressure to engage in scholarly presentations and publish articles. In addition, Black male counselor educators face racism, tokenism, lack of mentorship, hostile environments, unfair treatment and feeling disrespected. It is obvious Black men face several unique obstacles when joining the professorate. The extraordinary combination of job strain and negative societal factors require Black men to utilize unique coping methods.

Summary and Interpretation of Findings

Exploring Black Male counselor Educators in CACREP accredited training programs required a Nation wide elicitation of members from this population. Fifty - eight Black male counselor educators were identified in a thorough search that included communicating with CACREP officials, University Deans, Department Chairs and Administrative Assistants. All of the participants were sent information via email, explaining the need and purpose for the quantitative study. The identified population was urged to participate as the study has

implications on diversity and recruitment and retention efforts for Black male faculty in CACREP accredited counselor training programs.

Electronic surveys were administered to the identified population via email. Two surveys were administered: (1) The Black Cultural Coping Scale (BCCS), which measures the degree to which Black men employ culturally specific coping, and variables from the (2) Occupational Stress Inventory – Revised (OSI-R), which measures generic occupational strain and generic coping. Non responders received reminder email messages and phone calls to complete the survey. Each non responder was given a weekly reminder for the period of four weeks to complete the surveys. At the end of the fourth week, 44 of 58 (75%) counselor educators completed the survey. Upon this time statistical analysis were conducted.

Demographic data was utilized to assess participants' age, years of experience, location of employment, and ethnic diversity in departments. Descriptive data from the BCCS survey illustrated the prevalence with which one used culturally specific coping methods. Participants ranked each of the six culturally specific coping methods on a five point Likert scale. The responses were interpreted as 1) rarely use, 2) occasionally use, 3) often use, 4) usually use, and 5) use all of the time. Similarly, descriptive data from the OSI-R survey detailed the level of generic job strain, and the level of success Black men had with generic occupational coping through the use of a five point Likert scale. Participants ranked coping items as 1) rarely or never true, 2) occasionally true, 3) often true, 4) usually true and 5) true most of the time. Correlation data was tabulated to determine the relationships between culturally specific coping methods (BCCS) and generic occupational strain and coping (OSI-R).

Demographic data

All of the participants in this study identified themselves as full time faculty in CACREP counselor training programs ($N = 44$). Results revealed a large majority of Black male counselor educators identified their College or University as mostly White (72%, $N = 33$). A small number of participants identified their institutions as multicultural (16%, $N = 7$), and mostly Black (11%, $N = 5$). This can be attributed to the five HBCUs that participated in this study. HBCUs are typically more diverse than White institutions (Jewell, 2002). Even so, many participants reported being the only faculty of color (41%, $N = 18$), and the only Black male faculty in the department (75%, $N = 33$).

The participants in this study represented a wide variety of ages. Results indicated a fairly equal distribution of ages 31 to 60. Specifically, age 31 to 40 ($N = 11$), 41 to 50 ($N = 12$) and 51 to 60 ($N = 16$). Participants 61 and older appeared to be significantly skewed ($N = 5$). This statistic is not concerning as many men seek retirement or adjunct faculty roles upon reaching this age. Veteran counselor educators such as Dr. Clemmont Vontress often take on the role of professor emeritus in the twilight of their career. This is an added benefit of acquiring years of experience.

Most of the respondents in this study had zero to five years of experience (30%, $N = 13$) or 16 or more years of experience (38%, $N = 17$). This diversity of age provided the study with balanced responses, representing novice and veteran counselor educators. However, it is interesting to note that faculty rank did not match the balance of faculty experience. A large number of participants identified as, assistant professor and non tenured (38%, $N = 20$). Only a small number of men identified themselves as having full professor rank (16%, $N = 7$). This raises the notion that years surviving in the profession does not

indicate Black male counselor educators are reaching their full potential and being afforded the same opportunities as others.

Over half of the participants are employed in the CACREP Southern region (55%, N = 5). The Southern region includes the following states: Tennessee, Alabama, Florida, Arkansas, Texas, Virginia, West Virginia, Georgia, Kentucky, Louisiana, Maryland, Mississippi, North Carolina, and South Carolina. It is interesting to note that the disproportionate high population of Black male counselor educators is consistent with the high demographics of Blacks who reside in the Southern states. Black men may choose to remain in southern states due to familiarity with culture, being close to friends and loved ones, and the opportunity to have collegial relationships with other Black professionals.

BCCS descriptive data

Results from this study indicate that Black male counselor educators in CACREP accredited counselor training programs employ a high level of culturally specific coping methods. Many of these methods have strong southern roots. Religiosity, spirituality, family, and maintaining communal support systems have helped Black people sustain themselves through slavery, Jim Crow, and the civil rights movement. I would propose the large number of men in this study from Southern regions resonated well with the proposed methods on the BCCS. I would further postulate that most Black men have some connection with the Southern tradition through relatives or historical reference.

OSI-R descriptive data

The OSI-R variables utilized in this study were: (1) vocational strain, (2) recreation, (3) self care, (4) social support and (5) cognitive rational coping. The OSI-R survey indicated participants have a fairly low level of generic job strain. For example, results revealed this population enjoys their jobs, finds work interesting and perceive the quality of their work as very good. In addition, participants report maintaining very good attendance and being excited about their job. However, the OSI-R findings indicate generic coping methods such as recreation and self care were used moderately. In contrast, other generic coping methods such as social support, and cognitive rational coping methods were used often.

High rates of OSI-R social support coping can be attributed to strong similarities the scales have with culturally specific coping. For example, questions on the OSI-R social support scale indicate the importance of having help, feeling loved, and discussing concerns and feelings with a trusted individual. These concepts have some similarities to the BCCS' concepts of need for mentorship, support form Church and the community, and one's relationship with one's higher power.

Participants' high levels of agreement on the cognitive rational coping scale can be attributed to the concept of Black men perceiving the need to work harder than other colleagues. Black men have expressed, 'being good at their job' as a coping method. The concept of being good is often related to the pressure of being the only Black male counseling faculty. Pressure to represent in a favorable fashion prompts one to be critical of consequences that may accompany choices, create over-awareness of one's behavior and create an overly-high need to stick with one's priorities. The above are not solely coping

methods, but living rebuttals to stereotypes that suggest Black men are dumb and lazy. Being good provides a sense of job stability despite possible stereotypes resulting from centuries old discriminatory and racist ideals.

Correlation analyses

Five correlation matrices were constructed to measure the relationships between the culturally specific coping variables presented on the BCCS and the OSI-R variables. Each of the five correlation matrices presented 70 possible combinations of relationships (see *tables 13* to *17* in Chapter IV). Correlations between most of the variables on the BCCS and OSI-R were not significant, meaning there was no apparent relationship between the two. A very small number of significant relationships were discovered in the following matrices: vocational strain – 5, recreation – 3, self-care – 1, social support – 4, and cognitive rational coping – 4. In total, only 17 of 350 possible relationships were significant. All of the significant relationships in this study were in the range of .26 to .05 which indicated a very fair relationship (Fink, 1995). Minimal significant relationships in all of the matrices suggest there is no relationship between the BCCS and the OSI-R. Therefore, it can be concluded that culturally specific coping methods have no relationship with vocational strain, recreational coping, self care coping, social support coping and cognitive ration coping.

This study did not show a relationship between the highly used culturally specific coping methods and variables on the OSI-R. Therefore, one could conclude that the variables on the BCCS are not necessary or valid. However, further critical analysis must take place before reaching such a conclusion.

The OSI-R was developed to measure generic occupational strain across different occupational levels and environments. Yet, normative data (N = 938) was derived from 85% Whites, 8% Blacks, 4% Hispanics, 1% Asian, 1% Native American and 1% identified as 'other'. If specific populations are excluded from the normative sample, then the interpretation of data becomes difficult (McFadden, 1996). If this normative sample included more Black men, developers of the OSI-R may have received qualitative data regarding the omission of culturally specific coping methods. Such information would have allowed researchers to adjust the survey to be inclusive of additional methods. Due to the lack of cultural exploration while creating the tool it is to be expected that the OSI-R variables would not relate with the BCCS variables. However, both surveys are important as they explore coping from different perspectives.

Implications for Counseling Profession

Diversity

Although this study suggests no relationship exists between the BCCS and OSI-R, this study was informative as it relates to diversity. For example, the demographic data confirmed the lack of Black male faculty in CACREP accredited counseling training programs remains prevalent. Such a disparity indicates a need for more diversity among CACREP accredited counselor training faculty. It is imperative that counselor training programs hire Black male faculty in efforts to hear diverse voices in the halls of academia. Counselor Education programs that surround themselves with like minded colleagues of similar worldview will always struggle with the infusion of diversity.

Recruitment and Retention

This research indicated the majority of Black male counselor educators work at institutions in Southern states. Therefore recruitment and retention for Black men in regions such as North Atlantic, Western, North Central, and Rocky Mountain is often challenging. An effective recruitment and retention plan must go far beyond placing an ad for employment or creating a colorful mission statement. Attracting and maintaining Black male counselor educators must be done in a fashion that models our profession's aim for respect, dignity, and openness to change. To achieve this goal counselor educators must receive additional trainings such as cultural sensitivity, undoing racism, expanding worldview, and embracing ethnic and cultural difference.

Thorough culturally sensitive recruitment can be very difficult as many complexities exist (Hamilton, 2003). Some of these complexities were experienced during the recruitment process of this study. It became evident that gathering data from participants entailed more than a generic email, requesting one to complete a seven minute survey. Establishing a cultural connection and conveying the true spirit of the research, by the researcher, provided the welcome mat for Black male counselor educators to participate.

According to my colleagues and fellow researchers, the initial time an electronic survey is distributed results in the largest response rate. However, this study provided a weak initial response of ten participants. After sending out the second email reminder followed by no responses this researcher made a minor adjustment. Instead of addressing the participant as Dr. Brown, the invitations read Dr. Brown – my dear brother. After this addition was implemented, 25 new participants completed the survey. Many of these participants sent encouraging emails requesting the outcome of the study.

The following week this researcher contacted each non responder by telephone. Many of these conversations lasted up to 30 minutes as participants wanted to hear about my personal journey and encourage my progress. The telephone conversations prompted nine new respondents.

This research followed the standard Dillman model of collecting data as explained in chapter three. However, the addition of culturally aware language, such as 'my dear brother', cultivating relationships and expressing true passion and intentions about the research increased the response rate substantially. The above scenario demonstrates how recruitment can be positively influenced by understanding and considering culture, history, and the importance of community.

Many Counselor Education programs miss the mark on culturally sensitive recruitment and retention. However, this study's thorough exploration of occupational strain and culturally specific coping methods should inform recruitment and retention methods for counselor education programs. Recruitment and retention should be based on a critical analysis of the culturally specific coping methods explored in this study. Programs should spend time honestly assessing their willingness to support Black men as they utilize these methods. The following factors should be considered when recruiting Black male counselor educators in CACREP accredited counselor training programs.

Recruitment recommendations

Assessment

Counselor education programs must conduct a thorough assessment of their ability to provide culturally specific coping methods. The location of the University, relationship with

the neighboring community and willingness to understand the unique experience of the

Black man in the Professorate are vital. Such willingness can only be captured through

additional awareness of Black culture and Black men. Such awareness will expand and

challenge worldviews, thereby providing the foundation for a respectful working

environment.

Training

Counselor educators must undergo sensitivity and diversity trainings. These

trainings will challenge their readiness to work with Black men and other counselor

educators of color. The trainings should assist one in recognizing stereotypes, prejudices

and social injustices. These trainings should spark an honest intrinsic conversation which

should facilitate a candid dialogue among the entire faculty in the department. All counselor

educators should participate in additional trainings to reinforce the importance of embracing

diversity and increasing awareness of cultural issues. If trainings are not mandated, passion

and knowledge of the importance of diversity can erode, resulting in a lack luster effort to

recruit Black male counselor educators (CACREP, 2008).

Curriculum

An effective recruitment effort should include offering classes that promote cultural

diversity, undoing racism and social justice (Ratts, Andrea, Arredondo, 2006). If programs

and Universities mission statements weigh heavily on diversity, the course work should

follow accordingly. Requiring such courses indicate a program is dedicated to change,

acceptance, inclusion, and multiculturalism. Such courses will include the rich history and

contributions of those other than White Americans. Furthermore Black men will feel supported as colleagues make an effort to engage in multi-cultural issues that widen and expand worldview. The consensus to teach from a multicultural perspective implies multicultural and diversity concerns are held in high regard.

Community Commitment

Programs should be knowledgeable of the Black communities on and near campus. Often times Black men may feel a greater connection with the University and Department when allowed to work with student groups such as the Black Student Union. Participating as a faculty advisor allows one to connect with students who share the same culture. In addition, it provides an opportunity to mentor and encourage other Black men to explore a graduate degree in counseling. It is important to be aware of cultural appropriate connections that may exist in the nearby College community. Programs must be knowledgeable of clubs, organizations, fraternities, and Churches that may serve as cultural outlets.

Advocacy

The counselor education programs must form an alliance with the appropriate parties and seek additional funds for culturally specific conferences and workshops. Attending workshops and conferences of this nature will allow one to create relationships with Black Male counselor educators. In addition, the program will become aware of the needs for new Black male counselor educator. Departments should advocate for research assistants (TA) for faculty involved in community and campus events. This study has revealed that 74% of

Black male counselor educators report being the only Black man in the department. Forty-one percent of Black men reported being the only faculty of color in the department. When this is the case, men are often asked to serve on several committees and provide leadership for minority student groups. A teaching assistant will help the new counselor educator navigate many of the new responsibilities.

Marketing and HBCU outreach

Counselor educator programs must develop a marketing strategy that encourages Black men to apply for faculty positions. These campaigns for diversity can be small ads placed in academic journals and school publications. Fliers and information about the program can be distributed in different student cultural centers, undergraduate programs and even high school guidance counselors. Information sessions at Black churches and organizations can provide ideas regarding recruitment of Black men. This type of alliance allows Black men to experience the department's positive relationship with the Black community upon arrival. Counselor educator programs can also join alliances with traditionally Black colleges and universities (HBCUs). Although HBCU's offer very few doctoral programs in counselor education, they should not be ignored as a viable resource. Faculty at HBCUs can identify Black students, at different levels of schooling, who may be interested in counselor education faculty positions. A partnership with an HBCU may lead to recent graduates inquiring about a specific CACREP accredited training program.

Non traditional hiring

Traditional factors for hiring new counselor educators include: Graduating from a CACREP accredited institution, specificity of degree, number of years teaching, number of publications, and number of national presentations. While some of these things are predictive factors of a well seasoned counselor educator, other things should be considered:

a.) Hiring those with degrees from non-CACREP institutions can provide an avenue of finding a more diverse pool of applicants. Often times counselor educators may frown upon this idea yet the CACREP standards indicate if the applicant has the necessary skills to perform the job exceptions can be made.

b.) Finding Black men may require searching beyond Doctorates in counselor education. Some Black men hold Doctoral degrees in counseling related fields and who possess extensive clinical experience. Doctoral degrees in Human Services, Ministry, and Social Work should be considered when accompanied by proper clinical training.

c.) Novice Black Male professors are often unfamiliar with the rigors of teaching and demands on scholarship. Counselor education programs must take this opportunity to groom new passionate professionals in the form of mentorship. Grooming new professionals can also include hiring Black men during their candidacy stage of their doctoral program. When hiring Black men prior to completing their Doctoral degree, programs must continually provide support, monitor course load, and assist with student issues. This constant support should not end when the degree requirements have been fulfilled.

Retention recommendations

      A good recruitment plan can entice Black men to consider a faculty position in CACREP accredited counselor education programs. However, retention efforts that employ culturally specific coping methods lay the ground work for support that leads to longevity and stability. It is too often that institutions pour resources into recruitment and ignore the importance of retention. A good retention plan takes into account culture, support, and clear expectations. The following are proposed key components for an effective retention plan:

Cultural Support

      Most counselor education programs at predominately White institutions do not have Black male faculty. According to this study 75% of Black male faculty at CACREP accredited programs represent the sole Black faculty member in the department. This experience can be lonely, isolating, and prompt the need to connect with one's perspective culture. An on going connection with members of a church, fraternity, or people from their home town can be soothing. It is important to be knowledgeable of the proximity of these cultural outlets and assist with transportation if needed. Small gestures as the one listed above represent a connection with home, community, culture and self. Simple tasks such as helping Black men choose where in town to live can be significant. Areas that are not culturally sensitive can make a simple task such as a hair cut or purchasing hair care products a chore. If at all possible Black men should be positioned near their support systems for ongoing outside-of-work support..

University Community Support

New faculty members should be encouraged to facilitate community activities

sponsored by the department. These activities should be shaped by the new faculty

member's interest. This would allow students and other faculty members to engage

informally, yet have some academic connection with the new faculty member's research

interest. These activities allow new faculty to see different parts of the community and

participate in service activities with students and professors. The opportunity to interact

with faculty and students in a relaxed atmosphere allows time to build relationships.

Seattle University (SU) provides a wonderful example of departmental support for

the culturally-focused interest of a new faculty member. Dr. Manivong Ratts joined the SU

counseling faculty as an assistant professor in the school counseling program. Dr. Ratts has

a deep passion for social justice issues and was encouraged to create a student group

dedicated to the cause. Counselors for Social Justice is a registered organization on campus

that educates others about advocacy and social justice counseling. The group conducts

presentations at local conferences and conducts various trainings promoting diversity and

awareness. As a result, Dr. Ratts feels inspired by the students, his research, and supportive

colleagues.

Mentorship

Black male counselor educators will benefit from mentorship relationships. Mentors

provide the support and direction that encourage longevity in the profession. Mentors are

most often a senior member of the profession of the same ethnic background. However,

mentorship should not be limited in this regard. First, programs should take on the spirit of

mentorship, meaning each faculty member should always be open to help and share information. Second, a mentorship relationship can exist across departments, institutions, and cultures. Lastly, Black men should not be limited to one mentor. A combination of mentors may be needed due to proximity, research interest, and cultural specificity.

Financial Support

The unique challenges Black male counselor educators face will be magnified if programs do not commit to paying a competitive salary. The need to take care of one's family, buy homes, and finance their children's education is always present. The preponderance of Black male counselor educators in CACREP programs located in the southern region may be attributed to the lower cost of living in the southern states. If programs plan to compete with southern institutions, they must make lucrative and attractive offers.

Recommendations for Future Research

This research can serve as a spring board for other important studies. Since there is limited research on Black men and culturally specific coping, further investigations would help inform diversity efforts in the Academy. The following five sections provide specific suggestions for future research.

Enlarging the study

The first recommendation is to enlarge the existing study to include non-CACREP accredited counselor training programs. A larger study would allow a comparison of

culturally specific coping in non-CACREP accredited programs to those in CACREP accredited programs. Such a comparison may reveal if job strain and culturally specific coping methods are significantly different. Furthermore, this study may indicate the differences among those who live in different regions of the country. For example, do southern region Black male counselor educators subscribe more to the culturally specific coping methods then western region Black male counselor educators? The current population of male counselor educators in CACREP accredited programs is not large enough to make such comparisons with a significant outcome.

Enlarging the study among Black men in other areas of the Professoriate may also provide valuable information. An expanded research would identify areas of the professorate that provide significant job strain for Black men. Additionally, a comparison of the utilization of coping methods can be conducted across different disciplines of study. This comparison would reveal what disciplines remain most connected to culturally specific coping methods and how they do it.

Qualitative research design

This study provided valuable information via electronic survey. Survey research is appropriate when studying an unknown phenomenon such as culturally specific coping. Yet, the nature of qualitative research may be culturally sensitive and inviting to Black men. Qualitative methods may seem respectful because of the face to face nature of the data collection. This allows Black men to tell their own story and create an alliance with the researcher. The level of information shared can be related to the strength of the alliance with the researcher. This is an area where survey research may fall short.

Follow-up study with non-responders

A third recommendation for future studies is follow up research with non-responders from this study. This research should be qualitative rather than quantitative for the reasons mentioned above. The follow up investigation could explore why respondents did not respond to requests to participate in the initial research. This follow up study would also determine if non-respondents felt culturally connected to the research. The study would reveal if these Black male counselor educators were experiencing job strain and felt they did not have time to complete a 7 minute survey.

Research with black women

Conducting similar research with Black female counselor educators in CACREP accredited counselor training programs may prove to be useful. It has been documented that both Black men and women are presented with substantial barriers in the professoriate (Allen et al., 2001). However, Black women continue to have a stronger presence in higher education (Gregory, 2001). The utilization of both the Black Cultural Coping Scale (BCCS) and the Occupational Strain Inventory – Revised (OSI-R) will allow a comparison to the results of Black men. The study could reveal the level of occupational strain and the degree to which women use culturally specific coping methods.

Research with various ethnic groups

Conducting similar research with various ethnic groups can prove to be valuable. Such research may allow one to draw comparisons on the level of job strain among certain

ethnic groups. In addition, it could allow researchers to examine if coping methods that have been documented as culturally specific are employed significantly by various ethnic groups. This research would be a spring board for examining other ethnic groups and the possibility of culturally specific coping that may exist in various cultural groups.

Limitations of the Study

In conducting this study, several limitations should be noted. The survey for this study was administered electronically. Electronic surveys are becoming more common due to cost effectiveness and ease for the participant. However, during data collection in this study some respondents were unable to gain access as the survey did not register well with all web browsers. Participants were given specific instructions to contact the principal investigator or the student researcher when experiencing problems. While some made contact when experiencing difficulties, it cannot be determined how many non responders failed to complete the survey due to technological problems.

The design of the Black Cultural Coping Scale (BCCS) and the Occupational Strain Inventory – Revised (OSI-R) also presented a possible limitation. Both of these surveys relied on the subjectivity of self report. This study did not explore factors that would affect self report such as acculturation, assimilation, and engrained racism. In addition, subjective reports that require sensitive information that would place implications on a participants program may not have been answered honestly (Gall et al., 2005).

Two questions on the BCCS posed the third limitation. Question number four asked: Including yourself, how many counselor educators of color are full-time faculty in your department? Question number five asked: Including yourself, how many Black male

counselor educators are full-time faculty in your department? The following multiple choice answers were provided for the questions: 0, 1, 2, 3, 4, 5, and 6 and above. Although all participants were Black male counselor educators, some chose 0. Participants who chose this option probably misread the question, intending to indicate they represent the only counselor educator of color. In future studies I would omit the 0 option to increase clarity and reduce confusion.

The final limitation is the response rate. Although 74% of the identified population completed surveys, the study is subject to non respondent error. Non respondent error should be considered when a study receives less than 80% response rate as it can effect external threats to validity (Linder, Murphy, & Briers, 2001). This is especially important in this study as there are only 58 Black male counselor educators in CACREP programs. Therefore, information from each participant in a study with a small population is vital.

Summary and Conclusions

The profession of counseling requires sensitivity, authenticity and a continual investigation of the soul. Counselor educators must recognize that a strength of every CACREP accredited program is a diverse faculty. The addition of Black men will help Universities and Colleges prepare for the projected cultural and ethnic demographic shifts. Furthermore, Black male faculty will provide a perspective and voice not commonly heard in the halls of academia. This meaningful task can be beneficial to the department, college and university, yet present a strain to the Black men hired in homogenous faculty populations.

The wisdom and strength of culturally specific coping methods have allowed Black male counselor educators to persevere despite varying levels of strain. Results of this study did not suggest a relationship between culturally specific coping and generic job strain and coping. Yet the high frequency of culturally specific coping and the low level of job strain, suggest a unique need and significance that cannot be captured by the data collection instruments used in this study. However, findings of this study do open the door for a dialogue regarding the importance of culturally sensitive scales and assessments among the CACREP counselor education community. Since this information is no longer in the peripheral view, Black men must employ it strategically, intentionally, and constantly. The lack of presence of Black male counselor educators in CACREP accredited counselor training programs challenges the notion that programs are inclusive and open to change.

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Appendix 1

Black Cultural Coping Scale (BCCS)

Section 1:

Please check the appropriate box on questions 1-5.

1. Age:

25-30 _____ 31-40 _____ 41-50 _____ 51-60 _____ 61 & older _____

2. Years of experience as a counselor educator:

0-5 _____ 6-10 _____ 11-15 _____ 16 or more_____

3. CACREP Region

4. Including yourself, how many counselor educators of color are full time faculty in your department?

0 ____ 1 ____ 2 ____ 3 ____ 4 ____ 5 ____ 6 or more _____

5. What is your faculty rank?

Professor _____ Associate Prof _____ Assistant Prof _____ None Tenure Track_____

Section 2:
The following questions should be ranked on a scale from 1 to 10.

6. I attend religious services...

	1	2	3	4	5

Never   Frequently

7. I pray...

1	2	3	4	5	6	7	8	9	10

Never   Frequently

8. I am involved in the African American community (e.g., family, clubs, fraternities, NAACP)...

| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |

Never   Frequently

9. I seek knowledge about African Americans who have contributed positively to this country...

| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |

Never   Frequently

10. I work harder than anyone else...

| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |

Never   Frequently

11. I seek out more senior counselor educators who encourage, guide, and support me...

| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |

Never   Frequently

12. I would find support in my work if more Historically Black Colleges and Universities had CACREP programs...

| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |

Never   Frequently

· Appendix 1b

Directions

Read each statement carefully. For each statement, fill in the circle with the number which fits you best.

Fill in ① if the statement is *rarely* or *never* true.

Fill in ② if the statement is *occasionally* true.

Fill in ③ if the statement is *often* true.

Fill in ④ if the statement is *usually* true.

Fill in ⑤ if the statement is true *most of the time*.

For example, if you believe that a statement is often true about you, you would fill in the 3 circle for that statement on your rating sheet.

Example
1 ①②●④⑤

Fill in only one circle for each statement. Be sure to rate ALL of the statements for each section you are asked to complete. DO NOT ERASE!

If you need to change an answer, make an "X" through the incorrect response and then fill in the correct circle, like this.

Example
1 ①✖●④⑤

If a statement is not applicable, please mark ① *rarely* or *never* true.

3

Section Two (PSQ)

Make your ratings in Section Two of the Rating Sheet

1. I don't seem to be able to get much done at work.
2. Lately, I dread going to work.
3. I am bored with my work.
4. I find myself getting behind in my work, lately.
5. I have accidents on the job of late.
6. The quality of my work is good.
7. Recently, I have been absent from work.
8. I find my work interesting and/or exciting.
9. I can concentrate on the things I need to at work.
10. I make errors or mistakes in my work.
---
11. Lately, I am easily irritated.
12. Lately, I have been depressed.
13. Lately, I have been feeling anxious.
14. I have been happy, lately.
15. So many thoughts run through my head at night that I have trouble falling asleep.
16. Lately, I respond badly in situations that normally wouldn't bother me.
17. I find myself complaining about little things.
18. Lately, I have been worrying.
19. I have a good sense of humor.
20. Things are going about as they should.

21. I wish I had more time to spend with close friends.
22. I often quarrel with the person closest to me.
23. I often argue with friends.
24. My spouse and I are happy together.
25. Lately, I do things by myself instead of with other people.
26. I quarrel with members of the family.
27. Lately, my relationships with people are good.
28. I find that I need time to myself to work out my problems.
29. Lately, I am worried about how others at work view me.
30. I have been withdrawing from people lately.
---
31. I have unplanned weight gains.
32. My eating habits are erratic.
33. I find myself drinking a lot lately.
34. Lately, I have been tired.
35. I have been feeling tense.
36. I have trouble falling and staying asleep.
37. I have aches and pains I can not explain.
38. I eat the wrong foods.
39. I feel well.
40. I have lots of energy lately.

Section Three (PRQ)

Make your ratings in Section Three of the Rating Sheet

1. When I need a vacation I take one.

2. I am able to do what I want to do in my free time.

3. On weekends I spend time doing the things I enjoy most.

4. I hardly ever watch television.

5. A lot of my free time is spent attending performances (e.g., sporting events, theater, movies, concerts, etc.)

6. I spend a lot of my free time in participant activities (e.g., sports, music, painting, woodworking, sewing, etc.)

7. I set aside time to do the things I really enjoy.

8. When I'm relaxing, I frequently think about work.

9. I spend enough time in recreational activities to satisfy my needs.

10. I spend a lot of my free time on hobbies (e.g., collections of various kinds, etc.)

11. I am careful about my diet (e.g., eating regularly, moderately, and with good nutrition in mind.)

12. I get regular physical checkups.

13. I avoid excessive use of alcohol.

14. I exercise regularly (at least 20 minutes, 3 times a week.)

15. I practice "relaxation" techniques.

16. I get the sleep I need.

17. I avoid eating or drinking things I know are unhealthy (e.g., coffee, tea, cigarettes, etc.)

18. I engage in meditation.

19. I practice deep breathing exercises a few minutes several times each day.

20. I floss my teeth regularly.

21. There is at least one person important to me who values me.

22. I have help with tasks around the house.

23. I have help with the important things that have to be done.

24. There is at least one sympathetic person with whom I can discuss my concerns.

25. There is at least one sympathetic person with whom I can discuss my work problems.

26. I feel I have at least one good friend I can count on.

27. I feel loved.

28. There is a person with whom I feel really close.

29. I have a circle of friends who value me.

30. If I need help at work, I know who to approach.

31. I am able to put my job out of my mind when I go home.

32. I feel that there are other jobs I could do besides my current one.

33. I periodically reexamine or reorganize my work style and schedule.

34. I can establish priorities for the use of my time.

35. Once they are set, I am able to stick to my priorities.

36. I have techniques to help avoid being distracted.

37. I can identify important elements of problems I encounter.

38. When faced with a problem I use a systematic approach.

39. When faced with the need to make a decision I try to think through the consequences of choices I might make.

40. I try to keep aware of important ways I behave and things I do.

Appendix 2

Pre-Notice Letter

Date

Participant Name
Address

In a few days you will receive a request to fill out two surveys, (1) Black Cultural Coping Survey (BCCS), and (2) condensed Occupational Stress Inventory Revised (OSI-R). Each survey will take approximately 5 minutes to complete. This survey study is a research project approved by Oregon State University's Teacher and Counselor Education department.

It is our hope that this study will explore the degree to which culturally specific coping methods are used by Black male counselor educators in programs accredited by the Council for Accreditation of Educational Programs (CACREP). This research is critical as occupational stress and cultural diversity in the professorate has become increasingly important. Furthermore, results from this study will have important implications on recruitment and retention efforts for Black men. This research is also being conducted as partial fulfillment of a doctoral degree for the student researcher.

Your assistance with this research is critical and would be greatly appreciated. Thank you.

Daniel Stroud, PhD
Teacher and Counselor Education Department
Principal Investigator

Keith Dempsey, PhD candidate
Teacher and Counselor Education Department
Student Researcher

Appendix 3

Cover Letter with BCCS & OSI-R

Date

Participant's name
University Address
City, State, Zip

We are writing to ask for your participation in a survey study of Black male counselor educators in programs accredited by the Council for Accreditation of Counseling and Related Programs (CACREP). It is our hope that this study will explore the degree to which culturally specific coping methods are used by Black male counselor educators in programs accredited by the Council for Accreditation of Educational Programs (CACREP). Results from this study will have important implications on recruitment and retention efforts for Black men.

You were selected to participate because you are a Black male counselor educator in a CACREP counselor related program. There is currently a huge disparity of Black males in CACREP accredited programs. For this reason, your input is critical in this investigation of coping methods.

Below you will find the secure URL which will link you to the surveys. Also included is a PIN which will allow you access to the survey. If you have any questions, we would welcome hearing from you via the contact information below. If you would like further information about your rights as a participant, you may also contact the Oregon State University Institutional Review Board Human Protections Administrator at 541.737.4933 or IRB@oregonstate.edu .

If you have any questions or comments regarding this study please feel free to contact us:

Thank you for supporting this research.

Sincerely,

Daniel Stroud, PhD daniel.stroud@osucascades.edu
Principal Investigator

Keith Dempsey, PhD Candidate kdempsey@georgefox.edu;
OSU Student Researcher

https://surveys.bus.oregonstate.edu/BsgSurvey2_0/Main.aspx?SurveyID=####
Your pin #:

Appendix 4
Thank you and Reminder

Date

Participant's name
University Address
City, State, Zip

If you have already taken the few minutes needed to complete the questionnaire, thank you very much. If you have not completed the questionnaire, we hope that you will do so today by clicking on the link below. We are grateful for your help, because receiving input from Black male counselor faculty in CACREP programs will increase the understanding of the unique challenges and useful coping methods. In addition, this research will have implications on recruiting and retention efforts for African American professors in counselor training programs.

Once again, this research is in partial fulfillment of the student researcher's doctoral degree.

Thank you for your time and attention.

Sincerely,

Daniel Stroud, PhD
Principal Investigator
Counselor & Teacher Education Department

Keith Dempsey, PhD Candidate
OSU Student Researcher
(503) 799-1298

Click on this secure link or paste it into your internet browser to access the survey:

https://surveys.bus.oregonstate.edu/BsgSurvey2_0/main.aspx?SurveyID=2812&cmd=survey

Your PIN:

Appendix 5
Follow-Up Letter

Date

Dear Brother

Approximately three weeks ago we sent you an invitation to complete two surveys: the *Black Cultural Coping Scale* (BCCS), and the *Occupation Strain Inventory – Revised* (OSI-R). This survey requests information on the type cultural specific coping methods employed by Black male counselor educators. To my best knowledge we have not received your survey.

We look forward to receiving your results as many others have provided valuable information regarding culturally specific coping in CACREP accredited counselor education programs. Moreover, your response would increase the professional understanding of the value of culturally specific coping for Black men. In addition, this research will have implications on recruitment and retention of Black male professors.

Please understand that maintaining confidentiality is of major importance. Your responses to this survey will not be connected to your name or institution. We hope you will complete and send the questionnaire you can access via the secure link below, but if for any reason you prefer not to, or if this has reached you in error, please let us know by contacting me via email or phone.

Once again, this research is also being conducted in partial fulfillment of the student researcher's doctoral degree.

You can contact us at the email and phone numbers listed below.

Sincerely,

Daniel Stroud, PhD
Principal Investigator
daniel.stroud@osucascades.edu; 541.322.3155

Keith Dempsey, PhD Candidate
Student Researcher
dempseyk@orst.edu; (503) 799.1298.

Click on this secure link or paste it into your internet browser to access the survey.
https://surveys.bus.oregonstate.edu/BsgSurvey2_0/Main.aspx?SurveyID=####
Pin: ###

Appendix 6
Final Contact

Dear Brother

During the last month you received several emails regarding a study seeking to explore the degree to which culturally specific coping methods are used among Black male counselor educators. The purpose of the study is to explore the relationship between occupational strain and culturally specific coping methods from Black male counselor educators in counselor related programs. This study will have important implications on recruitment and retention efforts of Black male professors in counselor training programs.

This will be the last contact email as the end of the study is nearing. As mentioned in previous letters you were selected for this study because you are a Black male professor in a CACREP accredited counselor education program. Your input is valuable for this study because of the disparity of Black male counselor educators in CACREP-accredited programs.

If you would prefer *not* to participate in this study, or if you believe you have received this questionnaire in error, please let one of us know. This would be helpful as we begin evaluating the data.

Thank you for your time and willingness in this dissertation study. If you have any questions or comments regarding this study please feel free to contact us at the email addresses and phone numbers listed below.

Sincerely,

Daniel Stroud, PhD
Principal Investigator
daniel.stroud@osucascades.edu; 541.322.3155

Keith Dempsey, PhD Candidate
OSU student researcher
dempseyk@onid.orst.edu; 503.799.129

Please paste link to your browser if you have trouble with access
https://surveys.bus.oregonstate.edu/BsgSurvey2_0/main.aspx?SurveyID=2812&cmd=survey

Your PIN: #####