STAND ON OUR SHOULDERS, TAKE NOTE OF OUR ACTIONS, AND HEED OUR ADVICE: EXPERIENCES OF AFRICAN AMERICAN FACULTY IN COUNSELING PROGRAMS TEACHING DIVERSITY COURSES IN TRADITIONALLY WHITE INSTITUTIONS

by

JANAÉ MONIQUE TAYLOR

(Under the Direction of Rosemary E. Phelps)

ABSTRACT

Counseling Psychology and related fields have made efforts to meet the mental health needs of the constantly changing United States population. Of the applied domains in psychology, counseling psychology has provided leadership in developing multicultural training (Morrow, Rakhsha, & Castaneda, 2001). In many graduate programs in counseling psychology and related fields, diversity training consists of a single diversity course. Often, there is little accountability for monitoring the quality of these courses; documentation of the experiences of students in these courses; and most importantly the experiences of those teaching diversity courses.

The literature on the experiences of faculty of color in the academy is a growing body of literature; yet it is limited with regard to the experiences of faculty of color who teach diversity courses.

The sample for this study consisted of fourteen African American faculty in counseling psychology and counseling programs in Traditionally White Institutions in the southern and

northern regions of the United States. The sample consisted of nine Counseling Psychologists and five Counselor Educators. There were eight female and six male participants.

The sample participated in a semi-structured individual interview and completed a research packet that contained a racial identity scale and a demographic sheet.

From the qualitative analysis, several themes emerged from the data. An overwhelming majority of participants envision their primary goal in teaching their diversity course was to be an agent for social justice. Most of the participants responded that in order to enact this agenda they incorporated coping strategies that allowed them to stay the course. In addition, there were common themes that presented both positive and negative experiences as a result of this mission.

INDEX WORDS: African American, African American faculty, African Americans in higher education, Counseling psychology, Diversity education, Qualitative researcher, Traditionally White institution, Social justice, Future faculty, Mentoring

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JANAÉ MONIQUE TAYLOR

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JANAÉ MONIQUE TAYLOR

Major Professor:	Rosemary E. Phelps
Committee:	Deryl Bailey Brian Glaser Juanita Johnson-Bailey Kecia Thomas

Electronic Version Approved:

Maureen Grasso
Dean of the Graduate School
The University of Georgia
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DEDICATION

This dissertation is dedicated to God and all his heavenly and earthly angels he has brought into my life: my grandparents, Marshall and Lillie May Taylor Sr. and James and Francis Bonner, my parents Marshall and Andretta Taylor, Jr., and my baby sister, Franchesca Taylor. There are many more family members: aunts, uncles, cousins, and friends who deserve recognition because they have played a huge part in helping me keep my sanity through this process. It has been through your sacrifices, support, words of comfort, and constant prayers that this dream has come to fruition. We made it!

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CHAPTER 1

INTRODUCTION

In response to the increasing racial and ethnic diversity of the United States, professional organizations (e.g., American Psychological Association, 2000) have called for greater emphasis on teaching about racial and cultural dynamics throughout the lifespan (Helms, Malone, Henze, Satiani, Perry & Warren, 2003). While responding to such calls, many educators have often found themselves dealing with students who are resistant to focus on racial, ethnic, or cultural factors (Jackson, 1999) and who act out their resistance in class. Resistance may range from a lack of engagement in the learning process to racial harassment (Helms et al., 2003). Behaviors such as poor teaching evaluations and complaints to administrators have been defined as harassment (Brayboy, 2003).

Counseling Psychology and other mental health disciplines have made efforts to integrate multicultural and diversity issues into the curricula of graduate training programs (Constantine, 2001). Of the applied domains in psychology, counseling psychology has provided key leadership in developing multicultural training (Morrow, Rakhsha, & Castaneda, 2001). One of the most common ways to address multicultural and diversity issues has been to require multicultural/cross-cultural/diversity coursework. Typically, this coursework consists of a single diversity course. Monitoring the quality of these courses, the experiences of the students enrolled in these courses, and most importantly the experiences of those individuals teaching these courses is often nonexistent.

It is suggested that the stress and difficulties experienced in working with a non-receptive culturally diverse student body can contribute to professional burnout among teachers (Tatar & Horenczyk, 2003). Burnout has been identified as one type of chronic response to the cumulative, long-term negative impact of work stresses. “Diversity-related burnout” is put forward as a concept that can add to our understanding of the negative impact of continual coping with stress related to diversity (Tatar & Horenczyk, 2003). This seems to be a particularly relevant concept for those individuals who teach diversity courses.

Cultural identity influences the ways in which faculty are impacted by diversity related burnout. Cultural identity provides a framework through which faculty make decisions around what is vital to include in diversity education. Understanding the lens through which faculty view their cultural identity provides us with knowledge around their sense of belongingness towards their culture.

Racial identity development influences the quality of an individual’s racial group identification. Helms (1990) stated that racial identity refers to “a sense of group or collective identity based on one’s perception that he or she shares with a common racial heritage group” (p. 5). More generally, the study of Black racial identity development is concerned with the process of Black culture and an individual’s relationship with the majority culture. Identification with the racial group is tempered by the manner in which an individual internalizes racism and oppression (Knowles & Richardson, 1997).

Atkinson and Thompson (1992) considered the study of racial identity to be a critical multicultural variable. As evidenced in the research literature, racial identity models continue to generate interest. There are several highly researched racial identity models (e.g., Helm’s Black Racial Identity Model, Sellers’ et. al. Multidimensional Inventory of Black Identity, Vandiver’s

Cross Racial Identity Scale). One of the earliest models was Helms's model, which was based on the work of William Cross (1971, 1978). Her model serves as a point of departure for some of the newer racial identity models. Helms's model (1990) consists of four identity statuses: Pre-Encounter, Encounter, Immersion-Emersion, and Internalization.

Significance of the Study

Faculty of color in Traditionally White Institutions (TWIs) have a unique set of issues, concerns, and struggles as a result of their employment in these institutions (Alex-Assensoh, 2003; Turner & Myers, 2000). While there is a significant body of literature on some of these unique challenges, less research and scholarship can be found on the experiences of faculty of color who specifically teach diversity courses. Conducting research in this area is especially important given the mandate that training programs have regarding the preparation of helping professionals in the area of diversity. Thus, research that can illuminate the experiences of faculty who teach diversity courses and provide insights on how to best respond when teaching diversity courses is needed. It is also important to provide a reality check and validation for faculty of color that experience various struggles as a result of teaching diversity courses. In addition to providing validation for faculty of color, this research may also serve as a guide and reality check for students of color interested in pursuing a career in the academy. This research has the potential to identify methods used inside and outside of the classroom to persevere and effectively handle diversity-related stress.

Statement of Purpose and Research Question

The primary purpose of this study was to examine the perceptions of faculty of color who teach diversity courses in counseling psychology and counseling-related fields. In addition, this study sought to determine what guides African American faculty in their thinking when putting

together their diversity courses, and to explore the extent to which racial identity and one's approach to teaching affect the teaching experiences of African American faculty. Diversity issues continue to be an important matter in society as well as in education. Teaching diversity courses can present a unique set of challenges for African American faculty who are often assigned to teach diversity courses. For example, these courses can generate various forms of emotional reactions in students such as anger, silence, avoidance, and passitivity (Jackson, 1999). Unfortunately, few research projects have been conducted with the purpose of examining the perceptions and experiences of African American faculty who teach diversity courses in Counseling Psychology and Counselor Education graduate programs in TWIs. In this current study, hermeneutic phenomenology, a qualitative analysis methodology will be used as a framework in which to examine the experiences and perceptions of African American faculty who teach diversity courses. This methodology will allow for an in-depth, exploratory examination of diversity interactions.

The primary research question was: What are the experiences and perceptions of African American faculty members who teach diversity courses in Counseling Psychology and Counselor Education graduate programs in Traditionally White Institutions?

Definitions of Terms

Definitions of terms that are important in understanding this study include the following:

African American Faculty. Faculty who are of African descent and identify as Black or African American.

Faculty of Color: Faculty in institutions of higher education who identify as a member of a United States ethnic or racial minority group as defined by the United States census (i.e.,

Hispanic, Black, Asian or Pacific Islander, American Indian, Eskimo, Aleut) (US Census Bureau, 2004).

Racial Identity. Racial identity is defined as a sense of group or collective identity based on one's perception that he or she shares a common racial heritage with a particular group (Helms, 1990). Healthy and positive racial identity is viewed as identification with a reference group of the same heritage (Bagley & Copeland, 1994).

Black Racial Identity. Black racial identity development is concerned with the process by which an individual identifies with Black culture and that individual's relationship with the majority culture.

Traditionally White Institutions (TWIs). Higher education institutions in which traditionally the majority of its matriculants have been and are currently Caucasian American. Individuals of other races and ethnicities comprise a minority of the student population (Alex-Assensoh, 2003).

Counseling Psychology. Counseling Psychology is a specialized area of psychology focusing on research, assessment, and interventions with relatively intact personalities usually not severely disturbed. Counseling Psychology focuses on one's assets and strengths.

Counselor Education. Counselor education promotes education and supervision for counselors in all work settings. The American Counseling Association defines professional counseling as the application of mental health, psychological or human development principles through cognitive, affective, behavioral, or systemic intervention strategies that address wellness, personal growth or career development as well as pathology (Council for Accreditation of Counseling and Related Educational Programs, 2006).

Diversity Courses. Courses that focus on the human qualities different from our own and outside the groups to which we belong, yet are present in other individuals and groups. Some dimensions of diversity are age, ethnicity, gender, race, sexual orientation, physical abilities, and religion.

Limitations

There were a couple of limitations associated with this study. Due to time and financial constraints, most of the interviews occurred by telephone. The telephone interviews were audio recorded; however, they did not capture all of the nonverbal information that occurs in communication. As a result, those interviews missed that extra layer of information that the face-to-face interviews provided.

Secondly, all participants fell in the internalization status on the racial identity scale. As a result, the research participants did not provide representation for persons who fall in other statuses on this scale. It is unclear to the researcher if those who teach diversity courses generally fall in the internalization status of this scale or whether participants were familiar with this scale and responded in a particular manner given their familiarity with it.

Summary

Three areas of theory and empirical literature frame this research study. First, faculty of color and how their experiences within the academy have been noted in the research across all disciplines will be explored. Second, scholarship by faculty of color who teach diversity courses share their stories against a larger story of racial bias and struggle. Finally, the literature on the struggles and concerns about racial bias and fairness that have been articulated in recent years by Counseling Psychology faculty of color is examined.

CHAPTER 2

REVIEW OF LITERATURE

Faculty of Color in the Academy

According to Antonio (2002), the status of faculty of color has been of concern to American higher education since the 1960s when the Civil Rights Movement led efforts to diversify education at all levels. While efforts have been underway for decades to increase the number of ethnic minority faculty in higher education, they remain underrepresented relative to their numbers in the United States and despite focused recruitment and retention initiatives (Aguirre, 2000; Alger, 2000). The lack of success in increasing the number of ethnic minority faculty, in many instances, can be traced back to faculty search committees. Knowles and Harleston (1992) found that faculty search committees received very little training or briefing on recruiting for diversity. It has been well-documented that minority faculty recruitment and retention are linked and that both are necessary for the consistent presence of ethnic minority faculty on college campuses (e.g., Holcombe-McCoy & Bradley, 2003). One noted challenge in retaining ethnic minority faculty involves changing the organizational culture in order to be more welcoming and supportive of minority faculty (Aguirre, 2000). The presence of minority faculty on college campuses is also important when it comes to carrying out the teaching mission of higher education.

Antonio (2002) noted that in the area of teaching, faculty of color appear to be among the stronger advocates in the academy for expanding their roles as teachers and supporting more holistic educational goals. Faculty of color often see themselves as change agents and are likely

to view their professional work in that manner. As potential change agents, faculty of color are an important resource for the transformation of the professoriate and the academy. Results of Antonio's study illustrated that, in most cases, it is the value orientation that faculty of color bring to the academy that distinguishes their greater involvement in and support of activities reflective of the integration, application, and scholarship of teaching.

Faculty of color are at the forefront in broadening the conception of scholarship. Tierney and Bensimon (1996) note the transformation in higher education requires a critical discussion of institutional values and philosophy. Yet, such discussions, often held in the absence of a diverse faculty, will be unable to take advantage of the talents, perspectives, and values this particular faculty have to offer. The reward system for faculty in higher education, in supporting the narrow conception of scholarship as research, places faculty of color in a poor position as proponents of change. Laden and Hagedorn (2000) assert faculty of color have more obstacles that impact their general job satisfaction than their White counterparts. Being a faculty member of color often adds an element of unnecessary discomfort not experienced by majority faculty. The discomfort most likely remains the problem of the faculty of color. Such an environment often becomes a salient reason for faculty of color to question whether TWIs are the best place to continue their careers. At TWIs faculty of color are noticeably absent or limited in their presence (Alex-Assensoh, 2003). There is very limited research that evaluates the implementation of traditional diversity initiatives in light of limited presence and success of faculty of color at TWIs.

In examining the experiences of Black professors in higher education regardless of discipline and field, there are shared experiences encountered as a result of teaching at TWIs. The literature on the experiences of faculty of color at TWIs is growing. Within this body of

literature, there are a couple of distinctive studies that reflect what most research in this area concludes. According to Bonner (2004), in taking a closer look at the experiences of African American faculty at Traditionally White Institutions, five themes were prominent: proving yourself over and over, providing the entertainment, being kept out of the loop, playing two roles, and feeling unwelcome. Bonner (2004) suggested that institutions begin to create initiatives that focus on the experiences of faculty of color to help mend these broken bridges. Turner and Myers (2000) explained this point in their research which involved interviewing 55 faculty of color to assess the recruitment and retention practices of Traditionally White Institutions. Four themes emerged: isolation, occupational stress, feeling like the "token hire", and ethnic and racial bias in the hiring process.

The feeling of "disconnectedness" that Olsen, Maple, and Stage (1995) found with women in academia is similar to the experiences of some faculty of color. Brown (1998) noted ". . . both women and minorities in professional roles characterize their experiences in terms like hardship and victimization. These faculty members are often made to feel overworked and inefficient, incompetent, and invisible" (p. 90). Laden and Hagedorn (2000) indicate that the very presence of other faculty of color in the workplace may lessen feelings of isolation, thus helping these individuals to become a more included part of the community. Turner and Myers (1999) explained that job satisfaction for faculty of color occurred as a result of three things: satisfaction with teaching and working with students; supportive administrative leadership, mentoring relationships and collegiality; and interaction with other faculty. Valdivia (2001) suggested

> if White heterosexual men who teach American history consistently receive higher scores than faculty of color teaching multicultural courses, maybe this is not about their

> teaching. Comments such as ‘can’t speak English’ about Latina/o scholars should be weighed against our own experience with our colleagues who hardly communicate properly and are native English speakers! (p. 389)

Faculty of color, despite these challenges, serve as an invaluable resource for non-minority faculty and students alike.

The impact that faculty of color have on educational programs and students in the academy is enormous. Faculty of color can enhance the overall quality of education at higher education institutions (Quezada & Louque, 2004). Irvine (2004) as well as Quezada and Louque (2004) support the need for and presence of faculty of color because they can serve as role models, advisors, and faculty leaders as well as provide encouragement to all students. The quality of instruction is also improved as a result of the presence of faculty of color (Quezada & Louque, 2004). Guiffrida (2005) found that faculty who were perceived by students as going above and beyond in providing career advising tended to be African American faculty members. African American faculty have been said to have a more holistic approach to advising their students; focusing on both academic and personal issues (Guiffrida, 2005; Irvine, 2004). The presence of faculty of color and the recruitment of students of color are highly correlated and intricately woven (Alger, 1998). Students of color assume that if faculty are present, the program is demonstrating some level of commitment to diversity issues.

African American faculty who are known to go beyond what is expected to help their students also tend to have higher expectations for those students (Guiffrida, 2005). When describing ways in which faculty were perceived as liabilities, Guiffrida found that students shared examples in which they felt White faculty had demeaned them by giving them inordinate

praise for things like “speaking well” or “being smart” more than the White students. Guiffrida (2005) noted

> According to students, Black faculty conveyed the message early on to them that Black students not only had to overcome burdens of being a minority at a Predominantly White Institutions, but also that they must perform at higher levels than White students to be viewed equally. (p. 712)

There are many labels for this relationship in African American feminist literature: Foster (1993) refers to this relationship as othermothering. Collins (2000) notes that unlike the traditional mentoring so widely reported in the educational literature, this relationship goes beyond that of providing students with either technical skills or a network of academic and professional contacts.

Othermothers, defined as “women who assist blood-mothers by sharing mothering responsibilities,” Collins (2000, p. 178), have been apparent in African American communities since the first slaves were brought to the United States (Beauboeuf-Lafontant, 1999). The practice of othermothering allowed Black women to educate and socialize children in their own ways and traditions in order to uplift the Black community and assist them in resisting White domination (Guiffrida, 2005). Guiffrida (2005) pointed to Foster (1993) to explain the importance of African American educators establishing othermothering relationships, who adds “an appropriate pedagogy for Black students cannot be limited only to academics, but must deal with political, social, and economic circumstances of children’s lives and communities” (p. 715). Guiffrida’s research indicates that African American faculty are perceived by students as more likely than White faculty to demonstrate positive belief in students, which is an important ingredient to African American college student success. While White faculty cannot fill all the

roles that Black faculty provide for African American students, they can support students becoming more student centered, by incorporating more diversity into their curricula and striving to reduce their stereotypical views and behaviors (Beauboef-Lafontant, 1999).

Researchers (e.g., Gregory, 1995; Tack & Patitu, 1992) have also noted the impact African American faculty have on increasing the number of African American students who pursue graduate studies. The presence of African American faculty sends a message that their presence is wanted on campus, and that there are prospective role models for them (Quezada & Louque, 2004). Nettles (1991) concluded that Black students attending Predominantly White Institutions had less contact with faculty outside the classroom and were less academically integrated into campus life than were White students. Using qualitative methodology, Feagin, Vera, and Imani (1996) found that African American students at Predominantly White Institutions thought of White faculty as unapproachable because of their stereotypical comments, insensitivity to African American culture, and generalizations of students' opinions as representing those of all African Americans.

Brayboy (2003) affirms that institutions claim to be color-bind, yet they continue to center brown faces and bodies as the implementation of diversity without recognizing that most White faculty are not responsible for diversity. Brayboy (2003) indicated "White faculty are simply expected to be good teachers and scholars whereas faculty of color are expected to be good teachers and scholars and in the process, to implement diversity" (p. 75). Faculty of color are required to implement diversity initiatives through service agendas and curricula that do not necessarily exist for White faculty. As Brayboy (2003) eloquently stated

> if faculty of color just teach big classes, serve as a barometer for diversity in a department, assuage White people's guilt, mentor the students of color and radical White

> students interested in race, serve on committees as a diversity member, and address any other diversity issues, they are only doing their job. (p. 75)

Brayboy (2003) mentioned a conversation he had with a fellow faculty member of color in which the faculty member asserted

> we are the be all and end all of making these people feel better; I can not come to work without someone asking me a question about race or diversity and following it up with a request for me to serve on another committee, or sit in on a meeting, or talk to a student. It's ridiculous, because they [White faculty] can do some of this work. (p. 75)

This quote speaks to the additional responsibilities placed on the shoulders of faculty of color. Unfortunately, the time and energy needed to dedicate oneself to these activities may impede a faculty member's ability to meet his or her promotion and tenure requirements of writing and publishing. Refusing to do the work may paint them as obstinate, troublemakers, or poor community members by senior faculty and colleagues in their departments (Brayboy, 2003).

Brayboy (2003) interviewed seven untenured professors at a Research I institution, to ascertain whether hidden or suppressed curriculum requirements existed for faculty of color. In asking those questions, he was looking for the connection between an institution trying to incorporate diversity, and the hidden service requirements for faculty of color in this incorporation process. He indicated that the tension lies in the fact that those who situate themselves as allies to or champions of diversity may do as much to reinforce and reproduce the status quo as those who are openly hostile to diversity in institutions of higher education. Laden and Hagedorn (2000) suggested

> that faculty of color should not be forced to the borders of any institution because they are viewed as different instead they should be recognized as valuable contributing

> members, and be welcomed as institutional transformers who are helping to move the academy from its static, traditional norms to new ways that fit students' and society's needs and realities in today's and tomorrow's world. (p. 65)

Faculty of color often find themselves at the mercy of such controversy when it comes to promotion and tenure.

The traditional criteria applied in evaluations for promotion and tenure often appear to be neutral, but in practice they have a disparate effect on scholars of color (Alger, 1998). Turner and Myers (1999) conducted a study in which they concluded that tenure and promotion may be difficult for faculty of color. Many of the subjects in their research stated

> they were told directly or indirectly they did not fit 'the profile' when they were not reappointed or denied tenure and promotion; some faculty stated after not being reappointed or promoted they were advised to relocate to institutions of lower status with perceived lower standards where tenure and promotion for faculty of color might be more likely. (p. 46)

Furthermore, Springer (2002) noted the criteria for promotion and tenure sometimes has subtle discrimination built into it; and in order to minimize biases, faculty review committees should be familiar with faculty of color committee workload and outside service to the community. In the areas of faculty evaluations (teaching, research and scholarship, and service) the area of service is often the most important area of focus for many faculty of color. It is well documented that faculty of color tend to choose race-related service despite the risks of promotion and tenure criteria (Baez, 1999).

Time and service commitments are often given lip service in tenure and promotion decisions, yet afforded little weight in practice (Alger, 1998). Many tenure processes actually

punish faculty members for doing too much service (Blackburn & Lawrence, 1995), which then becomes a conflict of interest for some faculty of color. Service constitutes more than attending committee meetings but is also the active involvement in political activism on behalf of traditionally marginalized groups (Cuadraz, 1997). Faculty of color often are the only voices supporting issues of diversity, social justice and equity in community forums and school board meetings (Quezada & Louque, 2004). Many faculty of color measure success based on how their community perceives them, how available they are, and how they communicate their successes to children in schools and the community (Louque & Garcia, 2000). For many faculty of color, success is not measured by how many articles they publish, conferences they attend, or number of presentations they give. Thus, much of their time is spent in community and outreach efforts. Generally, this is done in addition to the regular service assignments and other responsibilities (Baez, 1999). According to Quezada and Louque (2004), many times after faculty of color have been hired there is minimal support in making sure that they are properly mentored in order to be successful in the tenure process. Faculty of color have fewer mentoring opportunities than their non-minority counterparts. Thus, they often do not have guidance on many of the issues noted above.

Service for African American faculty means acting as a cultural informant, facilitator, and mediator. Smith (2004) states

> I serve on committees to add a diverse perspective; therefore, I gain access to decision-making processes at higher levels than many of my White colleagues yet I am silenced because of my status as marginal, invisible, or token minority. (p. 62)

Smith adds that African American faculty members are considered agents of cultural change. African American faculty bring silenced perspectives and voices to the table.

Educators of color often are called on to take leadership or sole responsibility for teaching courses dealing with issues of equity and diversity. Many times educators are excited to teach such courses but sometimes mistakenly assume that their work is part of a larger project of equity and diversity embraced by the entire teacher education program (Bressers, 2002). Instead, faculty excuse their colleagues for not taking up these issues in their courses. The paradox of the institutional push for scholars of color to be diversity experts is that in the arena where expertise really counts (research and scholarship) they are often told that this work is not particularly significant (Carpenter-LaGattuta, 2002; Gordon, 1995).

Faculty of Color Who Teach Diversity Courses

Bertalan (2003) and Carpenter-LaGattuta (2002) indicated that to be effective classroom teachers must be multicultural and possess the skills to provide a classroom environment that adequately addresses student needs, validates diverse cultures, and advocates equitable access to educational opportunity for all. Cozart, Cuadahy, Ndunda, and VanSickle (2003), White-Clark (2004), and others have found that students enter and exit stand-alone cultural diversity courses unchanged, often reinforcing their stereotypical perceptions of self and others in the process. Brown (2004) as well as Lui, Sheu, and Williams (2004) found that students enter multicultural foundations courses in various stages of resistance. In Brown's (2004) model, students who enter cultural diversity courses with limited cross-cultural experiences will be apathetic or inquisitive about other cultures, and those who have had negative encounters or whose reference groups hold negative beliefs about the value of other cultures will enter in a contentious or distressed emotional state.

Johnson-Bailey and Lee (2005) discussed their experiences as female, minority faculty members co-teaching a multicultural course. They described their earlier experiences in the academy as

> in those early days we were often the only women of color in a sea of White women and men who felt free to vocalize their surprise that we were their instructors and free to speculate openly about whether we belonged. (p. 111)

Bower (2002) conducted focus groups to capture the voices and experiences of minority faculty. One of Bower's participants described her perception of her treatment from colleagues as

> It would take. . . an iron shield to stop the hurting from all the slices and put downs. You get to the point where you don't even contribute anymore, because you are looked downed upon. [As though] 'What do you have to contribute here?' (p. 83)

According to Bower, faculty of color perceived that race can affect their relationships with both White and students of color, and although race may be an aspect influencing their campus interactions they are aware that race is not an issue with which their nonminority colleagues must cope. Another Bower focus group participant stated

> They [i.e., White faculty] very seldom think about race. It may not be to the point where we are consumed or with a chip on our shoulders, but it is a part of our everyday lives, whatever we do, wherever we go. (p. 84)

Bower adds that faculty have overcome these frustrations by finding ways to enjoy their work. According to Bower, although some faculty had difficulties on their campuses, they survived because they believed they could make a difference in the lives of their students.

Williams and Evans-Winter (2005), spoke to their experiences as African American faculty teaching multicultural education by stating:

> Unfortunately, my role as the instructor has become even more complex in a society that is now teaching students to ignore color, and suggests that racism is a thing of the past. The challenge for me as an instructor is to help students inquire knowledge through everyday language, about the interrelationship between race, racism, classism, and educational opportunity. Even more important, I have the responsibility of helping students to come to understand that a quality education should be considered a right and that this right has been impeded upon because of everyday notions of race and racism. Sadly, my students have come to view me as a vehicle of hostility that harbors notions of racism that no longer exist. (p. 215)

Agee's (2004) research examines the experiences of a young African American teacher during a three-year period as she tried to teach multicultural literature through case study. The focus of the case study was to construct a teaching identity and a multicultural literature curriculum amid a larger context of public policies that mandated a narrow definition of official knowledge. Critical theory and research on African American teachers highlight some of the dilemmas they face as they construct themselves in relation to their students, colleagues, school, and community (Agee, 2004; Ladson-Billings & Tate, 1995).

Faculty of color not only had perspectives on teaching that differed from White faculty, they also experienced racial bias on many levels. Bias can position a Black teacher as an outsider even in discussions about multicultural education (Ladson-Billings, 2005). In one example, she told of a White colleague who once claimed he could probably address or teach race, class, and gender more successfully than she [Ladson-Billings], a Black teacher, because the students would perceive his approach as more scholarly; whereas, they would see a Black teacher as self-interested, bitter, or having a political agenda. This experience speaks to a frequently occurring,

yet rarely acknowledged, challenge that Black faculty encounter when teaching diversity courses.

There are White faculty who can teach diversity courses, thus sharing in the work of incorporating diversity. In doing so, these White faculty illustrate the importance and salience of the course for the department and its students (Brayboy, 2003). “Education is another institution in which oppressive social structures are reproduced through the generation and dissemination of Eurocentric knowledge” (Johnson-Bailey & Lee, 2005 p. 114). Sadly, African Americans know how it feels to sit in a college classroom with White peers and have to defend one’s competence and right to be there while defending other African Americans who could not be there sitting in the classroom (Johnson-Bailey & Cervero, 1998; Williams & Evans-Winters, 2005).

Brayboy (2003) interviewed seven faculty of color at a Research I institution who taught almost all of the diversity courses. According to Brayboy (2003), these faculty of color wanted to teach these courses, because it allowed them an opportunity to expose the predominantly White student body, as well as the students of color, to topics and issues they may not otherwise encounter. Brayboy asserted, however, that there are serious costs connected to teaching diversity courses.

One significant cost is the fact that diversity courses or the courses that include diversity into their content are often seen as unnecessary or are minimized by students and faculty. Brayboy (2003) noted

> departments have called on faculty of color to teach the diversity courses whether the faculty has an expertise in the area or not; there has been an assumption that the faculty either intuitively know the information or that they will have a desire to develop a new course. (p. 82)

One of the faculty interviewed by Brayboy (2003) noted

> We're expected to be able to teach this material and have it just be a seamless transition into our [teaching and research] load. But my department doesn't understand the amount of work, both intellectually and emotionally, involved in this. (p. 83)

Having to address the issues of what courses are counted as requirements and what are seen as politically correct is another problem associated with teaching diversity (Brayboy, 2003). Some universities have implemented a diversity requirement that undergraduate students must fulfill. This requirement continues to be the source of much discontentment for students who argue that such a course is either unnecessary or unfair.

Valdivia (2001) explained that teaching evaluations have become increasingly important not because they speak to a teacher's ability but because they offer a venue for students to voice their preferences, frustrations, and prejudices; in short, they become a perfect venue for students to express their resentment. Valdivia (2001) noted that assigning women and faculty of color large classes with little chance for high composite scores, while giving the senior faculty, who in most universities remain largely White and male, the smaller focused courses also ensures that teaching evaluations negatively affect the former group. The ability of students to separate the message from the messenger in the area of multicultural education has interfered with the ability of students to become change agents (Williams & Evans-Winters, 2005). Another faculty member interviewed by Brayboy (2003) noted

> The department sees us teaching something that is basic and simple information… they also think they are 'throwing us a bone' because the course in their minds is not intellectually challenging or rigorous in the same ways as their own courses. (p. 83)

Interestingly, diversity courses are often the courses that have exceeded their student capacity. There is mention in the literature of undergraduate diversity courses with enrollments of 80 students, while other faculty who requested that their teaching load be lessened had classes with eight to ten students.

The notion of what teaching a diversity course entails is downplayed by fellow faculty and students alike. Johnson-Bailey and Lee (2005) describe an incident in which a prospective student requested a meeting in which he requested to see their vitas and barraged them with questions before he would register for the course. These themes of having to prove oneself is mentioned in the literature as a common occurrence for faculty of color. There is currently no literature documenting how faculty perceive and deal with these experiences inside the classroom, in their graduate department, and professionally.

Johnson-Bailey (2002) discussed the notion of the adult education classroom as a neutral territory where a facilitator functions to bring all participants into a shared dialogue as the standard perpetuated in the literature. According to Johnson-Bailey (2002), the fact that our classrooms are the real world where hierarchical power relations remains unacknowledged. It matters little whether we intentionally trade on or naively try to discard the privileges, the deficits, or standpoints of racial statuses. These things cannot be ignored. Smith (2004) asserts our mere physical presences in the classroom, as African American teachers, challenges deep-seated assumptions, and thus, impacts learning well beyond the syllabus.

Emotionally, diversity courses take a toll on faculty of color in numerous ways. Brayboy (2003) noted

> in teaching the diversity courses, several faculty members said in interviews, that the material and the students' reactions to it were difficult for them to handle emotionally and

> psychologically. One Latina faculty member stated without equivocation, ‘You sit in these classes and listen to students talk about the Mexicans and what they are taking, how they commit crimes and ruin our society, but the students never realize that they are talking about me.’ (p. 84)

Another Brayboy (2003) interviewee stated, “Each time I go into my diversity course, I prepare for war; these students want to fight about everything, especially their right to continue to be ignorant bigots” (p. 85). These fights emanate from a notion called microagressions (Pierce, 1974).

According to Pierce (1974), microagressions are seemingly small, however, individuals eventually reach a point where the microaggressions become too much to bear. Brayboy (2003) indicated that if faculty are able to bear the microagressions, they may face what Mitchell (1982) has called “double marginality” or the idea that even though faculty are successful as academics, they do not fit into the academic culture, and their success therein has marginalized them from their home communities.

Johnson-Bailey and Lee (2005) informed us that “despite classroom demeanor and teaching methods, which we varied and experimented with in those early days, students always perceived us as gendered and racialized beings” (p. 112). Within this article, Ming-Yeh Lee’s journey ended with this quote

> the fact that students directly challenge and question my authority affirms my belief that neither teaching nor knowledge is neutral; when students hear and see me, they have made their judgment about what kind of teacher I am and the ways in which they want to relate to me. (p. 113)

At the end of Juanita Johnson-Bailey's journey we are informed that it is as a result of her experiences that she goes into each course with hesitancy, and she "longs for teaching situations like the ones that Stephen D. Brookfield describes in which the teacher facilitates and the respect seems bidirectional" (p. 113). Some of the problems that faculty of color encounter are not always easy to identify because they are often imbedded in the discourse that is used. In teaching diversity courses faculty of color know all to well the troubles that lie ahead for them even when they approach these situations with such care and consideration (Lee & Johnson-Bailey, 2004; Wagner, 2005).

True African American faculty power derives from a diversity of experiences and beliefs, which create a transformative learning experience (Smith, 2004) and that deconstruct racist stereotypes (Banks, 1995; Manglitz, 2003). African American faculty members have alleviated isolation and created power at the margins through meetings, conferences, and other off-campus events that bring together African American faculty, (Smith, 2004). Manning (2000) says it best by asserting that African American faculty are met with all kinds of obstacles as they search for their place in White institutions that often confuse academic rigor with political agendas. The experiences of faculty of color across disciplines and faculty of color who have taught diversity courses set the backdrop for faculty of color in the Counselor Education and Counseling Psychology fields.

Counseling Psychology, Counselor Education, and Faculty of Color

As the population becomes increasingly more diverse, professionals who conduct counseling and other mental health services need to become more skilled in counseling across cultures.

Counseling psychologists have played a critical role in developing the American Psychological Association's Guidelines on Multicultural Education Training, Research, Practice, and Organizational Change for Psychologists (APA, 2003). In addressing issues of diversity and multiculturalism, counseling psychology is noted as a forerunner in relation to other specialty areas of psychology. Thus, it is no surprise that addressing issues of diversity and multiculturalism is commonly cited as a signature contribution of counseling psychology (Atkinson, 1983, 1992).

Over the last 20 years, multicultural counseling advocates have called for more diverse faculty representation in counselor education (Atkinson, 1983; Bradley, 2005; Rogers, Gill-Wigal, Harrigan, & Abbey-Hines, 1998), with very little increase in the numbers of senior-level ethnic minority counselor educators. Dinsmore and England (1996) found that the percentages of counselor educators by ethnic group were significantly different from the percentages in the United States population. They found that 15% of counselor educators were non-White, compared with a 25% non-White percentage in the general population. Dinsmore and England also found that African Americans (4%) and Hispanics (6%) were the most underrepresented among counselor educator faculty. Projections by the U.S. Census Bureau (2004) have indicated that by the year 2050 White individuals will barely constitute a majority (50.1%), with Hispanic (24.4%), Black (14.6%), Asian (8%), and other (5.3% including American Indian, Alaskan Native, Pacific Islander, and bi-and multiracial) persons constituting substantial percentages of the population. These shifting demographics underscore the importance of supplementing diversity scholarship with efforts to actually reflect, among counseling psychologists, the growing diversity of the larger population (Moradi & Neimeyer, 2005).

The commitment of counseling psychology to diversity scholarship and the changing U.S. demographics has shaped efforts within the field to increase racial and ethnic diversity representation (Moradi & Neimeyer, 2005). Empirical evidence generally supports the critical role of racial and ethnic minority faculty in training programs. For example, the number of minority faculty has been positively linked to indicators of programmatic commitment to multicultural issues such as the number of courses offered on minority issues, training directors' ratings of the importance of minority training within a program, and the proportion of faculty conducting research on racial and ethnic minority issues (Bernal & Castro, 1994; Munoz-Dunbar & Stanton, 1999).

A troubling trend is the apparent concentration of faculty of color in lower ranks of psychology and other doctoral departments (Moradi & Neimeyer, 2005). Hills and Strozier (1992) observed a similar pattern in counseling psychology academic programs, with 20% of assistant professors representing racial and ethnic minority persons, compared with only 10% of associate and 4% of full professors. This underrepresentation may reflect issues of power and privilege within the larger society (Banks, 1995; Collins, 2000; Smith, 2004). According to Smith (2004), such underrepresentation has several consequences for how African American faculty can function in the academy in that it reinforces the false stereotype that African Americans cannot or do not succeed in higher education while minimizing the multiple barriers they face and overcome. Underrepresentation also limits the number of peer mentors and further reduces recruitment and retention of new African American faculty (Blackwell, 1996; Holland, 1993).

Programs must remain vigilant to potential unintentional racism that can impact recruitment and retention of faculty of color. Examples of such racism can include shifting

relative value placed on hiring promotion criteria in a manner that advantages White candidates over faculty of color responsible for meeting the needs of racial and ethnic minority students, and assuming that faculty of color should have knowledge and expertise on racial and ethnic minority issues and research (Moradi & Neimeyer, 2005).

It has been highlighted, from the personal experiences of racial and ethnic minority faculty, that there are conflicting expectations faced by many minority faculty who are stretched between demands for uncommonly heavy services loads (e.g., mentoring minority students; representing diversity on departmental, college, and university committees) and high expectations regarding productivity (Fouad & Carter, 1992; Helms, 2001; Vasquez, 2001). Helms (2001) for example, noted her experience of being treated as invisible in contexts where majority faculty members are listened to and taken seriously. She indicated this frustration was compounded by her colleagues' inability to recognize or validate her marginalization, instead attributing it to her oversensitivity.

Fouad and Carter (1992) proposed that the difficulty of clearly identifying subtle forms of racism can add a feeling of hesitancy to the already powerful feelings of dismissal or marginalization. In addition, given the evidence that racial and ethnic minority faculty tend to be concentrated in lower ranks (Moradi & Neimeyer, 2005) for some faculty of color, feelings or powerlessness and marginalization might reflect the actual power structure of their departments. These structural realities and the small number of faculty of color within programs can exacerbate feelings of isolation, powerlessness, and burnout (Casas, 2001).

Recognizing the unique stresses and strains that may be associated with minority group membership is critical in supporting minority faculty (Moradi & Neimeyer, 2005). Atkinson et. al. (1996) advocated a range of specific considerations in this regard. These included

understanding the concerns and experiences of minority faculty regarding tenure and promotion; communicating expectations and values about tenure and promotion, particularly with respect to diversity-related scholarship, teaching, and service; educating the broader faculty regarding the challenges associated with diversity-focused scholarship, teaching, and service; and offering mentoring to minority faculty that includes advocacy, emotional support, coaching, and political management. Moradi and Neimeyer (2005) assert that additional data about the aspirations and concerns of racial and ethnic minority counseling psychologists who aspire to succeed as academic faculty are needed. Such voices could provide invaluable information for developing specific plans and strategies to recruit, retain, and promote racial, ethnic, and other minority faculty in counseling psychology academic training programs.

"Multiculturalism has been referred to as psychology's 'fourth force'" (Pederson, 1991) and is seen as "the hottest topic in the counseling profession" (p. 478). Multicultural training for counselors and therapists is typically accomplished by including one or more specific courses in multicultural counseling within the training program (Kerl, 2002). According to Kerl (2002), narrative approaches to teaching multicultural counseling can make this happen.

Summary

The literature on the experiences of faculty of color in counseling graduate programs is sparse. This research aims to begin this body of literature that is seemingly absent from the field of counseling and multicultural education. This study was proposed and conducted to fill a void in counseling psychology and counselor education research.

CHAPTER 3

METHODOLOGY

Sample

The sample for this study consisted of 14 African American faculty teaching in institutions located in the southern and northeastern regions of the United States. All participants held Ph.D. degrees. One participant serves as a clinical lecturer, and all of the participants are full time faculty members. Five participants are currently working at a Research University with very high research activity (RU/VH), six participants are currently working at a Research University with high research activity (RU/H), two participants are currently working at a Master's level college/university (Master's L), and one participant is currently working at a Doctoral Research University (DRU). These classifications are designated by the Carnegie Foundation.

The Carnegie Foundation for the Advancement of Teaching (2007) is an "independent policy and research center whose charge is to do and perform all things necessary to encourage, uphold, and dignify the profession of the teacher and the cause of higher education." These new classifications are more than a reflection of research productivity but also take into account the number of doctoral and master's degrees conferred per year. Doctorate-granting universities

> includes institutions that award at least 20 doctoral degrees per year (excluding degrees that qualify for professional practice such as the JD, MD, etc.) and Master's colleges and universities that award at least 50 master's degrees and fewer than 20 doctoral degrees per year. (p. 1)

All of the participants had taught a diversity course as part of their instructional load as a faculty member. Nine faculty had taught 1-5 courses, three faculty had taught 11-15 courses, one faculty had taught 16-20 courses, and one faculty had taught 31-35 courses. During the academic year in which the study was conducted, twelve faculty were currently teaching diversity courses. Participants varied in the amount of higher education teaching experience: two faculty had 1-5 years of experience, six faculty had 6-10 years of experience, three faculty had 11-15 years of experience, two faculty had 16-20 years of experience, and one faculty had 21-25 years of experience.

The age range of the participants was between 29 and 65. There were eight females and six males in this sample. Nine of the participants identified as Counseling Psychologists and five as Counselor Educators.

Criteria used for identifying participants included: (a) ethnicity of the participant, (b) type of institution, (c) experience with teaching diversity courses, and (d) faculty member in a Counseling Psychology or Counselor Education graduate (masters and/or doctoral) program.

Procedures

Potential participants were identified through several different methods. Potential participants were identified through referrals from departmental faculty and my doctoral committee members as well as recommendations from current research participants. Additionally, several participants were found through Counselor Education and Counseling Psychology program websites. A recruitment letter was sent to potential participants (see Appendix D), and a follow-up email was sent; and as necessary, a phone call was made to potential participants approximately one week after the recruitment letter was sent. The purpose

of the follow-up email and phone call was to determine participants' willingness to participate in the study and to set up an interview time if they were willing to participate.

Of the fourteen interviews, two of them were face-to-face interviews. The two face-to-face interviews were conducted with participants who lived within a 200-mile radius of the researcher at the time of the study. For one of the interviews the researcher traveled to the faculty member's institution for the interview; on the other occasion, the researcher traveled to the faculty member's home and conducted the interview. Before conducting the interviews, questions or concerns were addressed, and participants signed the informed consent form (see Appendix C). Once the consent form was signed, participants completed a Demographic Sheet (see Appendix A), and the RIAS-B. The researcher also collected their diversity course syllabus at this time. Participants then took part in an audiotaped interview (see Appendix B) that lasted approximately 60 minutes. After the interview was completed, participants were given a Debriefing Statement (see Appendix E). This statement was discussed further with participants who had any questions. Participants were informed that they would be contacted again by the researcher to make arrangements to review the transcribed interview for accuracy. After completion of the interview, the researcher talked with participants about participating in the focus group. If interested in participating in the focus group, they were informed that they would be contacted at a later time with more information.

For those participants not within a 200-mile radius of the researcher, the researcher conducted telephone interviews. Follow-up emails were sent and/or telephone calls were made to determine their willingness to take part in the study. At that time, participants were informed that they would be sent a packet, and that they were to complete the contents of the packet before the interview could take place. They were also instructed to return a copy of their diversity course

syllabus with the completed research forms. The researcher answered any questions that the participants had. Once the materials were returned, the researcher conducted approximately a 60-minute audiotaped telephone interview with each participant. After the interview, the debriefing statement was discussed, and any questions or concerns were addressed. The researcher also extended an invitation to each person to participate in the focus group. If participants expressed interest in the focus group, they were told that they would be contacted at a later time for more information. Participants were also informed that they would be contacted again by the researcher to make arrangements to review the interview transcript for accuracy.

Interview

The interview was semi-structured and open-ended to provide some degree of standardization while also permitting flexibility necessary to allow the researcher to gather information on the unique perspective of each participant. The interview questions addressed topics related to the amount of teaching experience in the area of diversity, the nature of the diversity courses taught, reactions to teaching diversity courses, positive and negative experiences as a result of teaching diversity courses, self-care and coping strategies, and lessons learned as a result of teaching diversity courses. See Appendix B for the interview protocol.

Instruments

Black Racial Identity Scale (RIAS-B). The *RIAS-B* is a 30-item Likert-type scale designed by Helms and Parham (1985) to measure Black racial identity attitudes reflective of the pre-encounter, encounter, immersion-emersion, and internalization statuses. Their work is based on the racial identity conceptualization proposed by Cross (1971, 1978). Each status represents a worldview (i.e., a manner of viewing oneself with respect to other people and cultural institutions); and each comprises distinctive racial identity attitudes, which consist of cognitive,

behavioral, and affective components (Helms & Parham, 1985). Participants can obtain a score on each of the four statuses; and scores are calculated by adding together the scale values chosen by participants for the appropriately keyed items and dividing by the number of items pertaining to the scale. Internal consistency reliability coefficients for the RIAS-B are adequate: pre-encounter = .69, encounter = .50, immersion-emersion = .67, and internalization = .79 (Helms & Parham, 1985). The Black Racial Identity Scale is a self-report inventory. Helms and Parham (1985) state "no formal analysis of reading difficulty level of the items have been undertaken as of yet. However the items were designed to be comprehensible to a person with an eighth grade reading level." (p. 5).

Pre-Encounter as described by Helms (1990) is the domination of a traditional White frame of reference and the denigration of a Black worldview This often takes the form of "he or she thinks and behaves in ways that devalue or deny one's own Blackness and idealize everything that is White" (Helms & Parham, 1985, p. 2). Encounter, as described by Helms (1990), is the experiencing of a startling personal or social event that challenges one's previous frame of reference and allows one to be receptive to a new interpretation of identity. Helms and Parham (1985) stated that the Encounter status "is characterized by a combination of euphoria because the person has decided to become Black and guilt and anxiety because he or she has no definitive new identity with which to replace the old one" (p. 2). Immersion-Emersion statuses are described by Helms (1990) as the development of a sense of Black pride and the denigration of traditional White culture. Helms and Parham (1985) illustrated this status as "the person immerses himself or herself in the Black experience (e.g., joins rap groups, political seminars, etc.) and withdraws from White society as a means of establishing a Black identity" (p. 2).

Internalization, as described by Helms (1990), is the valuing of one's own culture as well as the tolerance and acceptance for diversity. Helms and Parham (1985) asserted that this status in one in which "reason rather than emotion govern the person's world view; ideological flexibility and a general decline in strong anti-White feelings are typical at this stage" (p. 3). All 14 respondents fell in the internalization status, according to the RIAS.

The Demographic Sheet. The Demographic Sheet gathered information on the educational background of the research participants. The sheet asked the faculty to disclose their professional identity (Counselor Educator or Counseling Psychologist), and school from which they received their degree. In addition, faculty were asked to provide details regarding their history of teaching diversity courses (e.g., how many courses taught, and at how many institutions). This study used critical race theory as a framework, and hermeneutic phenomenology as a methodology to understand the experiences of African American faculty who teach diversity courses in TWIs.

Critical race theory is a theoretical framework that "aims to challenge conventional accounts of educational and other institutions and the social processes that occur within them" (Powers, 2007, p. 151). This theory provides a strong framework in which to conceptualize this research on the experiences of African American faculty. The key components of critical race theory that are relevant to this study include

> recognizing racism is endemic to American life; exploration of the ways in which institutional structures, practices, and policies perpetuate racial/ethnic inequalities; insisting on recognizing the experiential knowledge of people of color; and a focus on how race and racism are interwoven into the structures, practices, and policies of colleges and universities. (Daniel, 2007, p. 27; Dixson & Rousseau, 2005, p. 9)

In using critical race theory as a framework this study focuses on the marginality that occurs among African American faculty teaching diversity courses.

While qualitative methods have been widely used in other social science fields (i.e., anthropology, sociology), the use of these research methods in psychology is a more recent development (Morrow et al., 2001; Ponterotto, 2002). Researchers in counseling and counseling psychology (e.g., Ponterotto, Casas, Suzuki, & Alexander, 2001) have called for the use of qualitative methods in research. This call is being heard as evidenced by the March 2007 issue of *The Counseling Psychologist,* one of the premier journals in Counseling Psychology.

Hermeneutic Phenomenology

One qualitative methodology that has been utilized in psychology research is hermeneutic phenomenology. Phenomenology is both a theoretical framework and a research methodology. Hermeneutics is the science of interpretation (Arminio, 2001; Crotty, 2003; deMarrais & Lapan, 2004). Edmund Husserl developed this qualitative research methodology. Husserl created "scientific methods that are uniquely fashioned to help psychological researchers with the investigation of the human experience and behavior" (Wertz, 2005, p. 167). Throughout his career, Husserl devoted much attention to psychology. The phenomenological movement, as it evolved through the 20th century, continued to make noteworthy contributions to psychology through the work of Karl Jaspers, Max Scheler, Martin Heidegger, Jean-Paul Sartre, Maurice Merleau-Ponty, Alfred Schutz, Gaston Bachelard, Gabriel Marcel, Emmanuel Levinas, and Paul Riccoeur (Wertz, 2005). Their collective works provide a perspective that criticized the dehumanization that often occurred in psychology and provided innovative research and theory that spoke to the distinctiveness of the human experience. Phenomenology provides a "way of exploring a lived experience from the inside rather than from the natural science perspective of

observation and measurement" (Osborne, 1993, p. 170). The purpose of phenomenological research is to highlight a phenomenon of interest.

Martin Heidegger laid the foundation for phenomenology to be seen not only as descriptive, as noted by Husserl, but also as interpretive (hermeneutics). This interpretative phenomenology is known as hermeneutics. Gadamer (1975) and Packer (1985) explain that hermeneutics is concerned with the understanding of texts. Hein and Austin (2001) asserted that hermeneutic phenomenological research "involves studying phenomenon with attention to concrete, experiential details while avoiding as much as possible, prior theoretical assumptions" (p. 9). Hermeneutic phenomenology acknowledges that researchers cannot lay aside their assumptions but seeks to provide space for researchers to make those assumptions explicit when it comes to understanding a phenomenon.

Hermeneutic phenomenology recognizes that a phenomenon cannot be fully understood. Hein and Austin (2001) stated that because of this there is no saturation point, no final analysis, and inquiry will remain circular. The more you know about a phenomenon the more there is to know. van Manen (1990) provided clear ideas on how hermeneutics speaks to its methodology through six research activities. Hein and Austin (2001) describe those activities as

> turning with commitment to an abiding concern, investigating the experience as it is lived; reflecting on essential themes; describing the phenomenon through writing and rewriting; maintaining a strong, oriented stance towards the question; and balancing the research contexts by considering the parts and the whole. (p. 9)

Additionally, the researcher is charged with considering his/her own personal experience and making sure to enter into a continuous dialogue with those who have lived the phenomenon of

interest; staying connected with the literature around the phenomenon; investigating and digesting the ways in which the words are used to describe that phenomenon.

von Eckartsberg (1998) spoke to hermeneutic phenomenological methodology by organizing it into two categories: actual life-text studies and studies of recollection and literary text. In von Eckartsberg's research, "to illuminate actual life studies he devised a protocol to examine a phenomenon by voicing 20 minutes of his own experience into a recorder and then reflecting on that experience" (Hein & Austin, 2001, p. 9). This research used actual life-text studies with the inclusion of the researcher's journal and positionality statement. The researcher is not an objective observer, but rather an active participant and shall be referred to in the first person.

Although not part of the hermeneutic phenomenological language, it is clear that phenomenologist are concerned with or largely influenced by emic understandings of the world: they use categories drawn from respondents themselves and tend to focus on making implicit belief systems explicit (Calloway & Knapp, 2005). Morrow et al. (2001) noted that much traditional research fails at achieving external validity because it fails to take into account the realities of people of color. An emic approach attends to culture-specific variables often ignored by more traditional approaches to research in counseling psychology. The hermeneutic phenomenological approach also allows the cultural dimension of the interaction of users and tools to emerge, which can be useful in this research that is assessing the perceptions and experiences of faculty of color.

Researcher Subjectivity/Reflectivity

It has been my experience in teaching diversity courses here at the University of Georgia that I am often conflicted. This recurring conflict stems from having to listen to archaic and

offensive messages related to diversity that some of my students espouse. I am stunned by the sense of entitlement and unawareness of privilege of these students. I often leave the class physically and emotionally exhausted in trying to dispute false information while also attempting to appropriately manage my physical and emotional reactions. Outside of class, these experiences force me to reevaluate my course objectives. This produces a battle within as to whether the course should focus more on content or should there be more concentration on the feelings that the class topics bring up.

Amidst all of these issues associated with the class content, I am also learning what it means to be an instructor at a TWI. My educational history includes a bachelor's degree from a Historically Black University, a master's degree and soon a doctorate from a Traditionally White Institution. One of the ways in which I make sense of my teaching experiences is to recognize that I am a novice instructor, and that the course seems difficult and tiring because it is a new role that I find myself in. However, there is a part of me that believes what I am experiencing may be a commonly occurring phenomenon. I am curious to find out if there is a pattern of behaviors and thoughts common to instructors of diversity courses that develop as a result of teaching these courses.

I first became interested in this research topic (faculty who teach diversity courses) when I was able to teach an undergraduate diversity course. This was my first formal teaching experience. There were approximately forty students enrolled in the course. I was the only African American in the room. There were two minority students in the course. . . one Asian student and one who self-identified as a minority. The course mainly consisted of juniors and seniors, with half male and half female students. Given that this was my first formal teaching experience, I prepared my course with a great deal of enthusiasm. I pulled resources from my

own class experiences as well as gathered ideas from peers and faculty. The first day of class, I felt very prepared. I noticed that some topics were easier to teach than others. I am not exactly sure why that was the case. I assumed a lot of things. It could be the nature of the material. It could be the students' readiness to receive what I had to say. However, started to attribute it to the fact that I was new. . . I was new to teaching and maybe I was not getting the message across in a way that it could be received. During those times, I was spending a lot of time with my major professor processing the experience.

As I continued to be part of that class experience, I would have things that continued to pop up for me. Things that were related to class management issues or my teaching style. From students I would also encounter questions related to my competence or my selection of class materials and assignments. This is where my major professor came in. I would ask her "what is going on?" Again, I attributed things to the fact that this was the first class that I had ever taught. As I began to process the situation with her, she told me of similar events that had happened to her when teaching diversity courses. She said that some of it could be the course material that I was actually teaching. She mentioned that the topics often bring up a lot of emotion for people; and as a result, students sometimes react in a negative manner. I thought that was very interesting because had I not had that conversation with her I would have totally attributed everything to my inexperience.

I began to ask other professors at the university about their experiences in teaching the same type of coursework, and I heard similar stories. I found this mind boggling. Why didn't anyone tell me that this was going on? As I searched the literature, some of the same stories and issues were discussed. Several interesting questions emerged for me. . . one is given that Counseling Psychology has adopted multicultural counseling competencies and students must

take a multicultural course, what are the implications if students are not interested in the coursework? What are faculty members' reactions to this? How do they self-preserve? How do they cope? I began to get curious about whether this was unique to University of Georgia students, something unique to this particular diversity class, or something about the people who were teaching the class.

I noticed in the literature that there was a great deal of information on what students experienced as a result of being in a diversity course and how they might be transformed or not be transformed. However, missing for me was literature and discussion about what it was like for the people who teach these courses, how they are changed or not changed, and what they decide to do as a result of being a part of this experience. This is what led me to this dissertation. I decided I needed to find out more information because I was very curious. The more I find out the more I want to know. I guess that's a good place to be.

I will say that even though I was met with some experiences that were not all pleasant I did have things in place that helped me reframe my course experience. I was fortunate to have one of my colleagues with me throughout this research process. We team taught some of the sessions. She is a White female. Some days I told her you just have to come to class with me. When she did it worked out well. Some days students would be more reserved when she was there. I said "wait a minute, you had all these things to say before and now you don't have anything to say." That was a good experience. Not only to have someone to process it with, but to have someone to go through the journey with or at least part of it.

I often wonder if faculty could create the "perfect" diversity course what that look would like. If there were no boundaries in terms of material to include or departmental requirements, what would that class look like? Would it be a class in the traditional sense or ongoing training

throughout a student's tenure in the program? It seems like there would be a struggle between needing to cover a certain amount of material but also managing the emotional responses that oppression, privilege, racism, and discrimination bring up for everyone. How does one then try to create a less hostile environment when all these issues need to be addressed now in the room? How do faculty manage everything in a multi-cultural course?

It is clear that the single diversity course requirement is just the beginning of a long journey towards multicultural competency, and perhaps there are better ways to help students in this area. I find it intriguing the way people think about carrying out diversity courses. There are some things in the literature that suggest faculty who have no connection with diversity courses tend to see these courses as light weight whose content is less important than other content areas (e.g., theories, assessment, diagnosis). In my opinion, it is one of the hardest courses because faculty area focusing on people's entrenched ideas and having them examines these ideas.

I find myself as I continue my search through the literature, that I am confronted with experiences that are similar to the experiences of the faculty I interview. For example, students have a hard time separating the message from the messenger. It is unfortunate because as the literature predicts every negative emotion that students experience as a result of what happens in a diversity course will now be projected onto the instructor. One of my committee members mentioned this in the prospectus meeting by saying from her own experience she noticed this phenomenon. She added she teaches one course that deals specifically with multicultural issues and other courses do not have as heavy an emphasis on diversity and she has come to realize that students are bringing their same emotions that they had towards her in the multicultural class to the other classes. She also discussed how the students have a difficult time separating her from the course objectives. I am curious about how African American faculty members handle this?

The strengths as a result of my positionality include a basic understanding of the experience of being an African American instructor at a TWI, and sensitivity to some of the hardships and triumphs of teaching a diversity course.

The weaknesses related to my positionality include my lack of extensive teaching experience, and needing to be careful not to assume to know the experiences of my potential participants because of a shared ethnic and cultural heritage.

Data Analysis

All interviews were transcribed. The researcher read transcripts and reviewed syllabi several times in search of patterns. Through this process as responses to the initial interview protocol repeated in the transcription, this information became separate from the original transcription document and placed into a new document and coded. From the new document emerging themes began to appear based on categories that emerged from the data. The categories were then collapsed into themes reflective of the transcription data. Each syllabus and transcript were analyzed to extract units (i.e., words, phrases, sentences, or larger bodies of texts) that represented themes related to the research questions. Themes were given names. van Manen (1990) described units that occur frequently through texts as themes.

Faculty members' perceptions of their struggles were measured qualitatively through individual interviews. Approach to teaching was determined by evaluating each participant's diversity course syllabus. Level of racial identity was measured using the Black Racial Identity Scale (RIAS-B). Extent of teaching experience was measured by participants' responses on the Demographic Sheet.

Triangulation

Triangulation is a technique used to increase the trustworthiness of qualitative research (Lincoln & Guba, 1985). Triangulation refers to the process of comparing results from different sources to validate findings **(**Mewborn, 2005). In this present study, the individual interviews were compared for similarities and differences. Themes were developed based on the accumulation of common experiences, rather than data unique to any one participant.

Additionally, the convergence of information gathered through the literature, the individual interview transcript, racial identity measure, and syllabi review were analyzed to asses the fidelity of each information source.

Member Check

Maxwell (1996) explains that member checking or soliciting feedback from participants is the "single most important way of ruling out the possibility of misinterpretation of the meaning of what they say and the perspective they have on what is going on" (p. 69). In this study, each participant received a transcription of his/her individual interview via email. Participants were asked to review these documents to determine whether the researcher accurately portrayed their perceptions and experiences. All participants responded to the inquiry. Two participants provided clarification of statements displayed in the transcripts; whereas, the other twelve participants noted the transcript as accurate.

Peer Debriefing

Researchers explain that feedback that comes from other sources can be helpful to the research when it comes to identifying both the strengths and weaknesses in the research such as researcher bias (Maxwell, 1996). One peer debriefer was a part of this current study. The debriefer served in several capacities throughout the data analysis and interpretation stages

including coding data, providing feedback on interpretations, and being a sounding board for the researcher's emerging insights and concerns. The debriefer was provided background information about the study, phenomenological and hermeneutics theory, and narrative and document analysis methodology.

Summary

This chapter discussed the theoretical framework and methodology used for this study. Critical race theory served as the theoretical framework; and hermeneutic phenomenology was the qualitative methodology that was used. Information on the sample, procedures, interview protocol, and data analysis were also discussed.

CHAPTER 4

FINDINGS

Based upon the document analysis, the content fell into three main categories around teaching diversity courses. Those categories were identified as: what faculty considered before their course begins, how they managed the course throughout the semester, and how they reflected upon their course experience once it concluded. In the final round of analysis subcategories were identified. When the data began to produce repetitive patterns and no new information emerged, the content analysis ended as the data were saturated.

The themes from the document and narrative analysis presented themselves in three main categories related to the experiences of these faculty teaching diversity courses: pre-course, during the course, and after the course. The subcategories attributed to the pre-course category were: level of teaching experience, thoughts when constructing the syllabus, goal for the course, classroom strategies, creating a specific classroom atmosphere, and response from activities. The subcategories attributed to the during the course category were: positive experiences, dealing with positive experiences, negative experiences, course evaluations, dealing with negative experiences, students' responses, personal strategies brought into the classroom, and personal strengths/attributes that helped the class experience. The subcategories attributed to the after the course category were: how faculty were personally affected by the course, after effects of the course, types of diversity courses, departmental environment, words of wisdom for future faculty of color teaching this course, and why no mention of this phenomenon in the counseling literature.

A table that includes the demographics of the research participants is provided (see Table 1). A more comprehensive listing of the quotes can be found in Appendix F.

Table 1

Research Participant Demographics

Pseudonym	Gender	Rank	Type of Institution*	Size of Student Body	Location	Discipline**
SU	Male	Associate	RU/H	28,303	Southeastern Region	CP
CW	Female	Associate	RU/H	17,110	Southern Region	CP
MG	Male	Associate	RU/VH	29,957	Southeastern Region	CP
KC	Male	Associate	RU/VH	27,003	Midwestern Region	CP
MM	Male	Assistant	RU/VH	27,003	Midwestern Region	CP
KG	Male	Clinical Lecturer	RU/H	14,092	Southwestern Region	CP
CT	Female	Assistant	RU/VH	37,821	Midwestern Region	CP
AM	Female	Assistant	RU/H	28,325	Southwestern Region	CE
LS	Male	Assistant	DRU	16,100	Southeastern Region	CE
AN	Female	Associate	RU/VH	44,836	Midwestern Region	CP
BD	Female	Associate	Master's L	26,175	Southwestern Region	CE
ME	Female	Associate	Master's L	26,175	Southwestern Region	CE
RM	Female	Associate	RU/H	22,928	Southern Region	CP
AC	Female	Assistant	RU/H	15,498	Midwestern Region	CE

Note: *Carnegie classification system
RU/H = Research University with high research activity
RU/VH= Research University with very high research activity
DRU = Doctoral/Research University
Master's L= Master's College and University
** CP = Counseling Psychologist, CE= Counselor Educator

Pre-Course

There are a lot of things that are considered by a faculty member when developing a diversity course. A few faculty spent time reflecting on how their level of teaching experience would impact the way they chose to teach this course. In particular faculty with less teaching experience spoke of feeling anxious about how this lack of experience would be translated throughout the course. As a result, they decided to take a proactive approach to teaching that included consulting with more experienced faculty, researching the literature for the teaching methods with the most impact, and borrowing from their experience as former students in this course.

Level of Teaching Experience

> I guess I'm saying because I was a novice and I was so apprehensive about teaching in general. I just used the format that was given to me. I kind of had a *kumbaya* mentality. Didn't really know what I was getting myself into. I really thought that one course was going to help them be better counselors for people across cultures. AN

Thoughts When Constructing Syllabus

The course syllabus is a map for both the students and faculty to prepare them for the course journey. It sets the stage for the pace of the class, the type of class, as well as the expectations of the faculty for the students enrolled. The syllabus is also a way to translate in a tangible format the ideals held by the faculty member regarding diversity. The faculty spoke to many important considerations such as materials to include, activities to incorporate, what subject matter will be most effective given the faculty's intentions for their diversity course, as well as which teaching style (affective vs. content) will be most congruent with the way the faculty envisions as most helpful for counseling graduate students. The faculty in this study

overwhelmingly chose to pursue a more affective approach in teaching diversity courses. In addition to the events that happen throughout the course, before the course begins faculty spend time clarifying the messages that are the most salient in working with diverse populations.

> . . .I think it's so hard to teach these things, you know, like it's hard to teach culture. You know, it's like it's the water that's around us and we're all fish. So it's hard to believe that it's there. But I think it's. . . as part of our understanding of culture we need to understand how we're also shaped by these sociopolitical forces like racism. AC

> So. . . and you expect. . . you ask them and you expect them to do this in order to help them. And there's a certain irony, you know, to me where you would ask, you know, or expect your client to do that. And you are incapable of doing that in the context of training them for your own education. CT

> . . . they're going to be with people who are going to be disenfranchised. I think they are at the greatest risk of being exploited by people who don't have a sense of what it is like to be inclusive. And what it is like to be aware of how these factors can have an impact on their life development, on their quality of life, on their treatment. MM

Goal for the Diversity Course

When it comes to creating a goal for the course, the faculty overwhelmingly thought that becoming agents of social justice was the ideal. On the road to social justice, it required that faculty challenge notions by working through raising consciousness. Faculty describe agents of advocacy as persons who are constantly challenging themselves about their ideas and beliefs around diversity as well as continuing to seek out knowledge and be a part of things that work towards helping those who find themselves a part of disenfranchised populations. It is this activism component to social justice agents that faculty believe will help students to become better mental health professionals.

> . . . multicultural growth and awareness is a process and not a destination so that we, you know. . . it's not, you know, it's not the case that once you've completed the class that you are now multiculturally competent. . . LS

> So I think about how do I balance that academic piece with the, not just the consciousness piece, but the applied piece too I'm not gonna be able to get all of my messages across but if I can always aim for some "aha moments". KC

> Trying to change people's negative stereotypes about people of color. . . if they heard someone say something that was inappropriate about race or culture or sexual orientation, that they would either speak up and say, "that's not right" or they would say, "I don't know about that" to their loved one. BD

Classroom Strategies

Faculty pulled from a variety of sources to bring home their course goal of social justice. Some examples included research literature, books (e.g., *Working with diverse populations* by Sue and Sue) and experiential activities.

> I started adding things. I know toward the last one or two times I taught the class I had been looking up a lot of reference journal articles. I had been doing a lot of stuff on the internet. We started looking up different demographics. Census data. We started to veer away from just the traditional. MG

> Helms, certainly White and Black racial identity, people of color, identity model now. But I also make sure that I bring in Ponteretto's white trainees model. The terms are the development around multicultural issues. And so what I try to do is to give the students a sort of theoretical framework that may help to explain what they're experiencing. AM

Creating a Specific Classroom Atmosphere

Faculty noted the most important first step in a diversity course is creating a safe classroom atmosphere. A safe atmosphere is defined as a space where differing thoughts, values, and opinions are heard and responded to in a respectful manner. It should be noted that it does not require all participants in the conversation to agree but to be open to awareness of ideas different from their own.

> It's also important to work to create an environment where people felt okay talking about differences and not feeling that because certain people were present they couldn't talk about them or not feeling like because if I talk about Asians and what I think about them or what I was taught about them, is it going to make me look like I'm racist? Trying to create a situation where people felt like they could talk about it without being worried about how other people might judge them, what other people might think about them. That's not necessarily and easy task. AM

During the Course

With all that preparation for their diversity courses, faculty explained that those activities often pale in comparison to what it takes for them to carry out these courses. Diversity courses, unlike other courses, require students to examine their value systems, be vulnerable, and be open to feedback about how those beliefs could be potentially helpful or hurtful as students begin to understand and incorporate their counseling identity.

Positive Experiences

Some students enter diversity courses aware of this requirement and come in ready to do that work. Those students who are ready to take on this task are made known to faculty by the courage they demonstrate in expressing their values, and their willingness to challenge themselves and fellow students. Faculty indicated having these students as a part of their class was a positive experience. Faculty chose to remember these positive experiences to reflect upon when they encountered more difficult times. These experiences also provided faith in the counseling profession to know that there are future professionals who are interested in and willing to do the work of continual self-reflection and challenge when it comes to working with diverse and disenfranchised populations.

> So I had these students who knew who they were already. They weren't intimated by the other students. They hung out with each other. A lot of stuff they were bringing to the classroom was stuff that was happening to them while they were hanging out. God was blessing me for having gone through what I'd been going through. Let me give you some kids who were on the ball. I'm still in touch with some of them. AN

> Some of the positive things I learned from it were some subversive ways to challenge people I learned that you can walk softly and carry a big stick. That was a positive experience, just learning over time, developing the teaching strategy that would allow me to challenge people the earthen ways as opposed to beating them over the head all the time. I felt that was a positive experience. Over time, I had to develop this cache of techniques just from trial and error. BD

> I guess we were sort of passing each other in the hallway or whatever. And she stopped me to tell me that the cohort of students that she had in one of her classes were all taking the multicultural class with me and how they just sort of raved about it. Like they just. . . every time they'd leave the class they're always sort of talking about what they'd learned and how much they're enjoying it and how. . . and how safe they feel, you know, regardless of where people are in their own sort of development that they feel safe in my class. And she went on to say that, you know, it wasn't always like that, that the multi-cultural class has tentatively been the most difficult class. . . one of the most difficult classes to teach. KC

Dealing with Positive Experiences

Faculty reported having many strategies when it comes to dealing with the positive experiences that result from their diversity courses. Faculty found themselves feeling reassured and motivated as a result of positive experiences.

> I use [positive experiences] to reinforce why I feel they are in there. Most of the time I think I need to get out of there. . . . I tell them sometimes teaching these classes is not worth it. . . . So there is this inner power greater than you. And the connection of spirituality in counseling is usually from the counselor experiencing a piece with the client without the client being able to identify that. AM

> Just hold on to them so in case. . . in the moments that I may be in a situation that has a great deal more adversity, I can go and breathe. I can bring those experiences back to foreground. . . and sometimes I may not be able to do it right in that moment. But it does help when I'm really most challenged. Not only most challenged, but when I have those moments when I'm questioning whether or not I should move in different directions. I have those moments of references to say, but wait a minute, it's not all lost. It's not all for nothing. There are good things. The other thing that helps me, too, is my work as a therapist in the sense that I know that without doubt, that a lot of what we do is planting seeds and things don't come to fruition right in the moment. CT

> It would be a high and then it would go away. It was a quick, fleeting experience that I would enjoy for that moment and it would go away because I had to go back into the classroom and deal with more not so positive stuff. I didn't hold onto it as much as I should have. MM

> I say thank you. And I might share that I'm happy to be a part of that and that I always get something from the class as well. That's about it. ME

Negative Experiences

Other students may or may not know about diversity courses, yet they are resistant toward this requirement. This resistance from students played itself out in many different ways from passive hostility to open and aggressive hostility towards faculty. There seemed to be an interesting phenomenon in the way that students chose to act out which was dependent upon the gender of the faculty. Female faculty spoke of students responding in a far more hostile, aggressive, and vindictive manner to the course material. Such responses included students requesting to see their credentials, going to the dean to file a complaint, and aggressively and physically approaching them in their office or classroom. Male faculty recounted negative responses but not to the same extent.

> I've had grade challenges that have gone all the way up to the Dean. . . one or so have made it. . . gone to the department chair and one made it to the Dean's ear and back. CW

> Again, there is an interesting dynamic when a Black person teaches a class versus a White person. I think when a Black person teaches a class certainly the issue of how they describe the competence issues. . . how they question my competence. That's certainly one issue. But I think the other issue is how dare you. I think we forget one of the primary features of Black/White relations historically is to know your place. Now that phenomena manifest in others ways, certainly around sexual dynamics and Black males and White females, but one of the primary reasons for lynching was not the alleged assaults on White women but the Black person didn't know his place. That really was the issue. They didn't know their place. Then of course they would trump up some other stuff. But the issue was you forgot your place. You stepped out of line. You got sassy. . . or you had the audacity to speak back or to make eye contact. You know what I'm saying. That whole piece is still alive and well in society. SU

> That's difficult for me to identify negative experiences because I've seen so few things as negative. Probably one of the most negative experiences generally was what I perceived as folks' refusal to talk about things. Just not offering anything. For whatever reason not being comfortable opening up or just not wanting to open up. The other negative thing was the experience of folks being in the class and saying, 'I see all people the same. I treat all people the same. So I'm really not sure why it's important that we focus on cultural differences because all people are basically the same.' And my reaction would be, 'Well that's sad that you think that. And hopefully we can get some movement on that by the end of this class.' Lots of times with folks who came with that attitude, frankly I didn't see a lot of movement during the course of the class. MM

> And I have to say that I really don't think that this student moved very far during the course of the semester and still had some major resistance to the content. And I would say that some of the resistance I think was more around racial issues. There was nothing blatant that this student said or did in working with me and even again on a one-on-one advising capacity. KC

Course Evaluations

Course evaluations were a sore subject for most faculty. Faculty spoke about course evaluation in many ways. They noted that course evaluations are extremely subjective and may not be the best way to an accurate reflection of a student's response to the class experience. Faculty suggested that course evaluations provide a way for students to act out their hostility towards them for challenging them throughout the course. They also are a time in which students have free will to address the faculty without fear of retaliation because evaluations are anonymous.

> After they had had me for the diversity class, when they got me for whatever other class . . . it was clear to me that any evaluation I was going to get would be negatively affected by the remembrances they had of me in that diversity class that I taught. BD

> . . . obviously when you're a person of color you're almost always asked to teach those classes. And. . . I mean research will show that people who teach those classes have traditionally lower teaching scores than those people who do not..AM

> More specific negative experiences have to do with some of the stuff they would write on those evaluations. They would write stuff like I don't like the way she dressed, she is too flashy, she doesn't listen to other students' perspectives. And the funny thing was it was never the students of color. I knew who it was. It was always my white students who had the strongest negative reactions to me. AN

> Annual evaluation was tied to your raise, we would rank order people, a formula, and part of that formula was the teaching evals. So you had people who were not teaching any volatile courses who had stellar teaching evaluations. And then you had us who were teaching diversity courses who were just catching. I remember vividly having to explain. Dr. X you do realize I am teaching this diversity course. Wait, let's back up. I need you all to go back and review this person's course evaluations with that in mind and having to explain to them. If it is not published in the Journal of Counseling and Development, the Counseling Psychologist, the Journal of Clinical and Consulting Psychology sometimes it doesn't mean anything to them. CW

Dealing with Negative Experiences

Faculty found different ways to deal with the negative experiences as a result of teaching diversity courses. They included calling upon their internal resources as well as reaching out into their community for support.

> . . . Sometimes I cried. AN

> . . . and in some ways I think of myself as doing what I do in honor of those in the past and those even today. . . who faced at one time or currently face such extreme danger and that they need people out there who are willing to face that disapproval and who are going to be able to have the wherewithal to face the bigger enemy. And the enemy is not a person. The enemy are the phenomena. It's the people who get entangled in it. AC

> Church. Every Sunday I was in church praying, Lord help me get through another week. I'm Catholic and so the church I went to was predominately white. That helped to. And it helped diffuse some of the anger built towards the White students who I felt were really giving it to me the hardest. It would help to be around my friends at church, who were white. RM

> Talking with other people who teach the course. . . because, you know, when you teach those kinds of courses, you have to have a group of people who you can come and talk to about that. CW

Students' Responses to the Courses

Students in diversity course have a variety of responses to the material. Overwhelmingly, faculty found that students demonstrated resistance to the course material when it began to challenge their core values. Students not only resisted the material but they also resisted the faculty member on many occasions. Such resistance differed, however, in the way students responded to Black female faculty versus Black male faculty. Black female faculty were expected to nurture and not challenge students; and when it did not occur, they were met with challenges from the students. Black male faculty were viewed as threatening on one hand and as objects of interests on the other hand. Students often had trouble in figuring out how to respond to these male faculty.

They didn't like the material. They didn't like the assignment. That was a given. I remember one class we were talking about the racial identity models. They wanted to have a philosophical discussion about that, that's fine. I remember one person saying, I don't mean to sound racist (that's always a problem when you start to talk that way) How can an African American woman tell White people what their racial identity is. We had to have a whole discussion about the pedagogy of the oppressed. Okay, I'm glad you asked that question, Susie, there is this whole conceptual framework out there, and you can start with the pedagogy of the oppressed. CW

. . . so I knew the students still associated the course with me. Weird things happened in the course. Lots of weird things happened. People gagging uncontrollably for no reason. We saw that as a visceral, physiological, stress response that the person choking had to leave the class to get water. People made threats directly to me while I was in the class. We kind of processed this. It was a Freudian slip. . . I said I'm feeling some weird vibes in here. SU

And they, you know, they have to really. . . it's a fear of being labeled racist. A lot of times I know they'll shut down right away. So they have to think about the egos and the sensitivity that they may have to the subject matter. But I still don't give them a break. I just know that it's going to be hard for them up front. And they're usually so uncomfortable in class. Usually by the first or second night they know that this is going to be a different experience. KG

He was the only White male in the class and sometimes he would come to my office during his class in full uniform with his gun at his waist. It seemed unusual. . . I mean you could justify it by saying I was coming from work or whatever but it seemed to be more than that to me. That he would come to my office just to talk in his uniform. It is not uncommon for Black folks to get in trouble if they object to comments made by White folks that they find racist. So we processed that. I said 'what do you mean trouble?' This young man had a plan. He said, well we would report you to dean. We could get up a petition to have you removed from the course. He went through a litany of options of repercussions that I would face if I did something wrong. BD

I've had students to come and cry and say I'm so sorry, I didn't understand. This is what I had to do to stop the crap. I told them it's one thing to complain but it's another thing to attack my credibility. You can complain all you want. But, if you attack me I'm going to attack you back. I won't allow you to do that. I was very hurt about the ugliness. If what you're saying is the truth I can accept that. But if you're lying, I won't accept that. My heart hurts. If you hurt me, I'm going to hurt you back. That's not fair either. You could hear a pen fall. AM

I think people are more likely to question a woman's competence, especially in a position of power and authority than they are to question a man's competence. Sad but true. KG

And then I think also being black and female, sometimes you're looked upon as being sort of a malcontent, someone who is pissed off at White people or wants to badmouth

> White people, putting. . . White bashing, in other words. And sometimes you're perceived as bad. So you think that students sometimes think that a person of color or an ethnic or racial minority faculty member teaching that course has an agenda? Yeah. And that's to convert. . . convert them to something. You can't communicate that message without having discussions about White privilege and White supremacy. I mean, there's no way around it. And that's where the problem is. BD

> And so as an African-American female you don't really have that card, that carrying card. You don't have that credit card. CT

> . . . you know, you've got other images. You're seen as the nanny or the, you know, or again, the malcontent. . . AM

> Definitely because I think. . . being female. . . or being an African-American man adds another layer of what Cornell West refers to as sexual politics. bell hooks talks about that, too, in her writings. You know, if you're a Black man there's that sort of. . . there's some sexual overtones there. But it's a perfect setup when you've got a group of White girls in the class. So while they may not necessarily agree with what you're saying, there's still that sexual card that is sort of unspoken. And they're able to. . . the Black men, they're portrayed as sexual or they're some incredible athletes, you know, like everybody wants to be like Mike. AM

> But I think all of that sort of impacts how students respond to me. Certainly in terms of being male and being African-American I think that raises a number of different images or perceptions, whether it be stereotypes or anxieties, for the students in the class. And I would emphasize particularly probably the White females in the class just giving some sociological, historical kind of things that goes on. KC

> But because I kind of anticipate that students will respond because of my authority role as being a faculty person. Second, that gets confusing for White students because I'm African-American and they're not sure what that means in terms of really am I going to see them as being racist and how might I then evaluate or judge them as a person, as a developing trainee. I try to keep that in mind so I try to use language and communication that really espouses a sense of equality. LS

Personal Strategies Brought into the Classroom

As faculty often find themselves managing class dynamics as students respond to the material, they have found some helpful ways to continue to facilitate those teachable moments.

> I think one of the things that was most helpful for the class was that I shared my own experiences. I would try to start a lot of discussions by sharing my own reactions and sharing my own experiences when we were talking about a particular culture or a particular ethnic group or particular topic. So starting as many discussions as possible by sharing myself and then watching the discussion go from there. MG

> I don't think it's a common experience for most of my students. And that's a good example. I'm an instrument. I can pull from countless news articles or whatever about African American men, but I tell them about experiences I have. Where I've gone to a store and no sales person has acknowledged me or asked to assist me. I tell them the only place where I'm treated as a professor is when I'm standing in front of my class. Where does that come from. What does that mean. I'm like an intervention. LS

After the Course

There are a lot things that occur once the diversity course has concluded. Personally, faculty are affected in many ways that are both negative and positive as a result of this course experience.

How They are Personally Affected by this Course

This course produces disappointment, feelings of being attacked, broken, and drained. Alternatively, faculty are also left feeling motivated, energized, and challenged at the end of this course. It is during this time that faculty use those feelings to help them decide whether they are willing to teach this course again.

> So when I think about everything that I do and want to do, the course is one part of what affects me or what occurs in the course, how people learn in the course, how I can be effective because I've gone beyond thinking so much of, "How can I be effective with this group?" because I can very easily get mad at them and say, "Oh, they're not going to change." You know? AM

> I'm definitely much more cynical. Very cynical. Yeah. I think that kind of hits the nail right then and there. That I'm cynical. I'm very clear that we need more than a course. Like I'm very clear that it should be infused in ways. . . in ways that really I think you need to sit down and discuss. It's kind of like having a philosophical kind of retreat and really dissecting everybody's syllabus. . . CW

> . . . even if they are African American or if they're White or Latino, they feel a little bit, I think, boxed in. And unfortunately. . . because I have taught this general class before. . . unfortunately, I think students start acting out their own cultural anxiety so they start projecting. . . and excuse my French. . . they start projecting s___ on to you as the faculty person or instructor. . . MM

> I teach the class because I'm interested. I'm interested in the movement more so than I feel like an expert on the material. I'm motivated more about learning about other cultures, things that can potentially help everybody get along. Let's respect each other.

> Prevent war. Prevent oppression. Racism. I'm interested in teaching the class as being a part of the broader social justice movement. That's how it impacts me. CT

> Well, the only way that I'm affected. . . I'm passionate about it for one and I love teaching it. So, it's like one of my greatest joys, opening eyes. So, you know, it's one I don't get to teach that often and actually when I first moved here, I kind of refused to teach for a while because as an African American they think that's all you can talk about. So, you know, letting them know that I do know a little bit more. AC

> It is a catch 22, and I talk about it wherever I can and I think about it. And I've been told a lot of different things. One of the things that I've been told is look out for yourself. Do you have to teach it in the way that you're teaching it. Can you teach it in other ways that doesn't put yourself out there so much? Then you have your own personal integrity about what you, like you said, you've got to get up in the morning. It is a catch 22. It really is a catch 22. I think that. . . it ends up being really your burden. CW

After Effects of the Courses

Faculty spoke about three main responses to their diversity course experiences. There is a sense of relief that the course is over because it allows time for activities that are not so emotionally and intellectually demanding. There is motivation to teach this course again due to faculty's passion around teaching, particularly when it comes to issues of diversity. There is also a decision made to discontinue teaching diversity course material because of the perceived lack of respect on the part of the students in the course and fellow departmental colleagues.

> You know, I don't even know if I could answer that. I think. . . certainly I'm just relieved that the class is over. . . in terms of engaging with students in that way. But then afterwards. . . I am so adjusted I just. . . I kind of vegetate. I don't care whether that's watching a favorite sitcom or comedy or something. But I just need some down time and to reflect. . . you know, I do try to reflect. . . okay, where are we as a class? Do I feel like they're moving in the direction that we. . . that I intend for us to move in terms of the way that we're grasping that knowledge base and thinking about development of competencies? MM

> By this time I had given it up. . . you know it really is White folks problem. I'm not here to change them. I am not really in that business. It's not my concern. My concern is liberation of Black folks and that may not be part of it. If not, it is more of an aggravation for me to be engaged in that. Even informally in discussion, I don't try to educate White folks anymore. Because many times I find out that I'm wasting my time, wasting my breath, and it is just stressing me out. These courses are, in my mind, an extension of trying to educate White folks, and I am no longer in that business. SU

> That's why I don't teach anymore because it stresses me out afterwards, and I really don't like going to class because I have a job to do and I know the response that I'm going to get. So my anxiety is around how do I control my frustration with you not getting it. You know what I'm saying? You don't get it. And in spite of what they told me, I continued to experience that same phenomenon, a waste of time. So I would be a fool to continue that behavior knowing that they're not going to get it. So I am jaded in terms of my expectations. I don't think they're going to get it, so I know I'm going to be frustrated. AN

Types of Diversity Courses

Faculty mentioned that there are initiatives in place to go beyond the traditional face-to-face course experience. Such initiatives include using technology in the form of online course assignments and conferences. It is thought that these methods are more user friendly and less threatening to students as we continue to live in a world that is becoming dependent upon such technology.

> I think we're entering a generation where students are much more comfortable with communicating through technology than they are face-to-face. I think for those students it would be less intimidating to be engaged in some discussion using a chat room and discussion board. They feel a little bit more protected, I think, through the technology. So it is a plus. The negative is, I'm just not sure how much depth people are willing to go with that. CW

Departmental Environment

A supportive departmental environment in which a diversity course is taught is vital to its success. The departmental environment sets the tone by the level of importance it places on the course and students understand that they are now part of a program that values and expects multicultural competency. Faculty found that lack of support from their colleagues contributed to students feeling freer to act out their hostility. In addition to the department being unsupportive, there is an expectation for faculty of color to teach this coursework that is not supported.

> The other thing is, I think it is the backdrop of the department and the culture of the department, it helps facilitate that or hinders individual. . . especially a new person's way of being, and my teaching style was different I think than what the culture of the

> department had been initially. I had a student very early on who would say but this is not how we've done it before and you just don't understand the culture. . . I know you're new. . . you just don't understand the culture of this department. BD

> And I'm the one who teaches the multicultural class, which is not unusual that the person of color in that department is the one teaching. It is not unusual for that. I think the difficulties with any program where there is that one class is that you just end up being in that niche. You know, there's a lot of discussion about infusion and all that stuff, you really don't know what the other person is really doing unless you have, you just have faith that they're doing whatever they're doing. CW

> So I don't know if that is something that we perceive other people project onto us, but that we also take that responsibility. But I kind of felt what she felt in the sense that you lay back and in these kind of brainstorming meetings you hope that someone will bring up something and then you go. . . and then they expect you to be the one to do it. AM

Words of Wisdom for Future Faculty

Current faculty provided advice for future faculty about teaching diversity courses. It was suggested that it is most important to be self aware before taking on the task of being a part of this course. They explained that this coursework in particular will find ways to challenge you personally and professionally; and you recover more quickly if you are in the continual process of self-reflection. Faculty also suggested that future faculty are completely aware of what they are signing up for when deciding to teach this course. There was concern that once you teach this course that you are now branded by both students and colleagues as the "multicultural faculty." As the "multicultural faculty" you will be the one who is sent to represent the department on diversity issues. As the "multicultural faculty" students who have had a tough experience in their diversity course will project those feelings onto you if they happen to have you for an unrelated course. As the "multicultural faculty," you will find yourself in a position in which you are having to constantly explain the importance of your work.

> Very simply try and find a way when you're teaching this course to make it as easy as possible for people to talk about it and be willing to talk about it yourself, talk about how you feel about it, it makes you anxious, be able to acknowledge that with the class and be able to talk about why you think you feel the way that you do about cultural issues. BD

> Don't teach that course. It's not your job. They're gonna hold that in front of you, like we're hiring you for that. Because we don't want to teach it, we don't want to be a part of that s___. Excuse my French. It delegitimizes you and the course at the same time. You're a scholar. . . you've been trained, you probably didn't have to have much training in the area unless you were going outside of the University to get it. So what makes you more qualified to teach that course than the next person? I would tell them no. If you choose to teach that course, don't think that is the course you have to teach to become a viable candidate for a faculty slot. Because many programs do hire a Black person to teach that course. If anything you need to negotiate. . . I would be willing to co-facilitate that course or rotate it. MM

> Based on APA standards all of us should be qualified and equally abreast of those issues, and therefore capable of teaching that courses to let's rotate the course. All of us would be able to experience that same growth that I experience every year. We can pretend that Black faculty are equally valued in the department if we want to, and that there is no association with Black faculty teaching that course and it being a less important course. I'll bet you 85-90% of the classes being taught are being taught by Black faculty or faculty of color, if not higher. So let's not be relegated. . . having your career stymied by being relegated to that course. SU

> He is right, but that is a devalued position and if you take it, the rest of your career will be devalued as well. People who want to be Black administrators on campuses know that if they get that job of Associate Provost of Multiculturalism or Diversity, it is a wrap. AM

> I don't think White folks take it seriously to begin with. That course should be rotated and it should be integrated. . . that content should be integrated into all the course work and not relegated to the Black person in the program teaching it. In my opinion you'll become like the course, relegated to. . . when APA comes we can count the Black person and the course they teach. I hope I'm not coming across as having a negative attitude about that subject matter. It is important subject matter, but until people take it seriously, I choose not to engage in the farce. When they take it serious, I'm down. SU

Why No Mention of this Phenomenon in the Counseling Literature

Faculty explained that often departments decided how they are going to support issues of diversity based on what is found in the counseling literature. Currently, experiences of teaching diversity courses can be found in the education literature; however, it remains scarce in the counseling literature. Faculty felt that counseling as a profession has not made a concerted effort to take note of what happens to those who decide to take on the task of teaching diversity.

> . . . I think we don't write a lot about it in the mental health profession, but higher education and some of the other programs, yes. Well, because we don't look at it as a mental health issue. AM

Summary

This chapter provided information on the findings of the study. Three main categories related to the experiences of African American faculty teaching diversity courses emerged from the data: pre-course, during the course, and after the course. Subcategories identified for the pre-course category included: level of teaching experience, thoughts when constructing the syllabus, goal for the course, classroom strategies, and creating a specific classroom atmosphere. The subcategories attributed to the during the course category were: positive experiences, dealing with positive experiences, negative experiences, course evaluations, dealing with negative experiences, students' responses, personal strategies brought into the classroom, and personal strengths/attributes that helped the class experience. The subcategories attributed to the after the course category were: how faculty were personally affected by the course, after effects of the course, types of diversity courses, departmental environment, words of wisdom for future faculty of color teaching this course, and why little mention of this information is found in the counseling literature.

CHAPTER 5

SUMMARY AND CONCLUSIONS

Summary

The purpose of this study was to highlight the experiences of African American faculty in Counselor Education and Counseling Psychology graduate programs. More specifically, this research examined the experiences and perceptions of African American faculty who teach diversity courses in counseling related programs at Traditionally White Institutions (TWIs). As the United States demographics continue to become more diverse, it is imperative that counseling-related programs make multicultural counseling competency a part of their mission. As of now, many graduate programs require a single diversity course. Many of these diversity courses are taught by faculty of color. This study attempted to broaden our understanding of the impact this course has on the lives of African American faculty teaching the course.

The research question that guided this inquiry was: What are the experiences and perceptions of African American faculty members in Counseling Psychology and Counselor Education graduate programs in TWIs who teach diversity courses?

The sample for this study consisted of 14 African American faculty in the southern and northeastern regions of the United States. The age range of the participants was between 29 and 65. The sample consisted of nine Counseling Psychologists and five Counselor Educators. There were eight females and six males in this sample. The sample varied in amount of teaching experience: two faculty had 1-5 years of experience, six faculty had 6-10 years of experience, three faculty had 11-15 years of experience, two faculty had 16-20 years of experience, and one

faculty had 21-25 years of experience. They differed in numbers of diversity courses taught: nine faculty had taught 1-5 courses, three faculty had taught 11-15 courses, one faculty had taught 16-20 courses, and one faculty had taught 31-35 courses.

I asked each participant to participate in an individual interview that lasted approximately 60 minutes. The interview was semi-structured and open-ended to provide some degree of standardization while also permitting flexibility necessary to allow the participant's unique perspective to be ascertained. The interview questions addressed topics related to the amount of teaching experience in the area of diversity, the nature of the diversity courses taught, reactions to teaching diversity courses, positive and negative experiences as a result of teaching diversity courses, self-care and coping strategies, and lessons learned as a result of teaching diversity courses.

Data were analyzed using the document and narrative analysis method. I read transcripts and syllabi several times and emerging themes began to appear. Each syllabus and transcript was analyzed to extract units (i.e., words, phrases, sentences, or larger bodies of texts) that represented themes related to the research questions. Themes were given names. van Manen (1990) described units that occur frequently through texts as themes. Faculty perceptions were measured qualitatively through individual interviews. Approach to teaching was determined by evaluating their course syllabi. Level of racial identity was measured using the Black Racial Identity Scale (RIAS-B). Extent of teaching experience was measured by participants' responses to the Demographic Sheet. All 14 participants were in the Internalization stage of racial identity according to the Black Racial Identity Scale (RIAS-B).

The themes from the document and narrative analysis were organized into three main categories related to the experiences of these faculty teaching diversity courses: pre-course,

during the course, and after the course. The subcategories attributed to the pre-course category were: level of teaching experience, thoughts when constructing the syllabus, goal for the course, classroom strategies, creating a specific classroom atmosphere, and response from activities. The subcategories attributed to the during the course category were: positive experiences, dealing with positive experiences, negative experiences, course evaluations, dealing with negative experiences, student's responses, personal strategies brought into the classroom, and personal strengths/attributes that helped the class experience. The subcategories attributed to the after the course category were: how they were personally affected by the course, after effects of the course, types of diversity courses, departmental environment, words of wisdom for future faculty of color teaching this course, and why no mention of this phenomenon in the counseling literature.

Conclusions

The current study focused on the experiences and perceptions of African American faculty who teach diversity courses at TWIs in counseling related programs. It is clear from the messages provided by the African American faculty in this study that the experience of teaching diversity is tumultuous. It is filled with excitement, hopefulness, disappointment, and isolation. From this research stems five critical conclusions that speak to the experiences of African American faculty teaching diversity courses in counseling-related programs at TWIs.

First, diversity courses are mentally and emotionally challenging and draining for African American faculty. As an unintended and perhaps unforeseen consequence of teaching diversity courses, African American faculty often find themselves the target of student malcontent. Students who come into diversity course and are unprepared to do the self-reflection often feel

justified in acting out and letting faculty of color know of their displeasure. They often do this in ways that would not be used with non-minority faculty.

Second, there is a striking difference in the way students respond to African American male faculty versus African American female faculty. All faculty spoke to having less than pleasant experiences as a result of teaching diversity coursework. Female faculty, however, reported a level of hostility and aggressiveness that was absent from the experiences of the male faculty in this research. As African American females, these faculty find themselves being discriminated against because of their dual identities as a woman and as an African American. African American male faculty have the opportunity to use their male privilege when it comes to dealing with students that is unavailable to African American female faculty. Additionally, there are stereotypical notions of what African American women are supposed to be (i.e., nurturer/caretaker). The content often provided in diversity courses requires that faculty to move students beyond their comfort zone, and this shatters the notion of “mammy.”

Third, unless institutional structures and practices change, professional organizations (e.g., American Psychological Association, American Counseling Association) may be setting up faculty who teach diversity courses. In counseling-related programs, initiatives have been put into place that demonstrate the commitment to have students become more culturally competent. However, more needs to be done to hold professional organizations and graduate programs accountable to this commitment. This commitment, in many instances, has been left for professionals of color to handle. Thus, in graduate programs, you have faculty of color assuming the task of teaching courses related to diversity as if they are the only faculty qualified to teach this coursework.

Fourth, the task of teaching diversity courses should not fall solely in the laps of African American faculty or any other faculty of color. I would argue that both professional counseling organizations and counseling graduate programs have fallen into the trap of assuming that only persons belonging to racial/ethnic minority groups are qualified to speak on issues related to diversity. This assumption would explain why faculty of color often find themselves solely responsible for this coursework. If this thinking remains constant, what a huge responsibility current and future faculty face in terms of educating not only graduate students, but their colleagues and the profession at large about what it means to be culturally competent.

Lastly, social support is the most important element for a successful course experience for African American faculty teaching diversity courses. Faculty founds ways to create villages with members that are inside and outside the academy. It was helpful for faculty to process, debrief, consult, and commiserate with other faculty as they went through the process of teaching this coursework. It was equally meaningful that faculty had outlets (i.e., church, social organizations) and people unrelated to the academy that could help them connect with the other parts of themselves.

Thompson and Dey (1998) assert that

> the role of faculty as scholar is one of asking questions, investigating issues, and discussing and challenging world views. That role is intensified for African American faculty, because the prevailing world views of the academy itself are frequently challenged by African Americans' presence in it. (p. 324)

African American faculty in TWIs often find themselves in a place of marginality. The demands of academia in a white-normed and white-dominated environment require careful balancing for

African American faculty. Thompson and Dey (1998) explain that these demands create stress that is not always expected or understood.

Counselor educators and counseling psychologists have concern about the impact of oppression on the lives of racial and ethnic minorities and have worked hard to address those issues through an agenda that promotes multicultural competence. (Arrendondo et al., 1996) stated that multicultural competence is the degree to which counselors posses awareness, knowledge, and skills in working with clients from various and diverse backgrounds. "Multicultural competence has become inextricably linked to counselors' and counseling psychologists' ability to commit to and actualize an agenda of social justice" (Constantine, Hage, Kindaichi, & Bryant, 2007, p. 24).

Social justice refers to a commitment to equality in treatment and access to the world's resources for marginalized populations. All of the faculty in this study consider themselves to be social advocates and use the diversity course as one platform to exercise this agenda. In the counseling and counseling psychology profession, "the holistic, strengths-based philosophy about human nature and its emphasis on instituting culturally relevant psychoeducational, developmental, social, and vocational interventions for diverse populations have provided fertile ground for a social justice initiative" (Constantine et al., 2007, p. 25). Such an initiative includes advocacy and community involvement, which were all activities included as part of course activities created by the African American faculty in this research. Constantine et al. (2007) asserted that is the responsibility of graduate training programs to demonstrate their commitment to social advocacy through implementing structure that requires future practitioners to be an active voice in making change on broader levels. Counselors and counseling psychologists have been leaders in the multicultural competency movement that have placed them in positions to

educate all about the necessity for helping professionals to be competent in working with diverse populations.

Bradley and Holcombe-McCoy (2004) indicated that literature on the adversity that African American faculty experience in counseling programs is sparse. One faculty in this study suggested that counseling as a profession has yet to take these disparities seriously, and until that happens, it will remain absent from the literature. It is hoped that this current research can now add to a growing body of literature that aims to fill this void.

Durodoye (1999) sheds light on her experience by saying "there is a tiredness that is attached to my experience as an African American counselor educator" (p. 45). She speaks to her experience of teaching a diversity course and added that preparing each semester for the course required her to "brace herself" (p. 46) for the feedback she would receive from students as part of this course. Many of the faculty in this research spoke about feeling as though they had to put on armor before entering their diversity courses. Armor that helped faculty to not take comments personally that reflected a lack of knowledge of diverse populations and to not respond hastily to questions of teacher competence.

Durodoye (1999) also recognized that the journey of multicultural competency is a long and painful one and that as the faculty member for the diversity course she is often made to become the "intellectual scapegoat" (p. 46). The faculty in this current research mentioned similar experiences of feeling like a target for the harsh and oftentimes disrespectful remarks made by students as they come to terms with some of the material brought forth in the diversity courses. Hill, Leinbaugh, Bradley, and Hazler (2005) found that female counselor educators' satisfaction with life was greatly influenced by a hostile work environment and a system that aimed to disempower them.

African American female faculty in this research, as a whole, voiced having a tougher time with this course and delivering the material than the male faculty. Bryant et al. (2005) explained that African American counselor educators deal with invisibility, overvisibility, alienation, and devaluation in the academy. Invisibility speaks to having no access to making big departmental decisions. Overvisibility speaks to their presence as one of convenience to fill a quota mandated by a governing body. Alienation and devaluation speak to colleagues and a profession that diminishes them and finds their scholarship on African Americans of little consequence. African American faculty in this study spoke to each of these themes throughout their narratives.

Durodoye (1999) added that there is little support departmentally when teaching this course. She along with the participants in the current study often finds themselves exhausted in choosing how to interact with those who are racially dissimilar in way that is perceived as non-threatening. She concludes her narrative by noting that often her story is perceived as inconsequential. I hope that this research can be validating and normalizing for Durodoye and other African American faculty who each semester step up to the challenge of introducing future counselors to diversity and social justice. As a future African American faculty, I stand on your shoulders, take note of your actions, and heed all your advice. I look forward to the day you can call me colleague as you pass your torch of social justice to me. I only hope I make you proud.

Questions for Future Research

Questions for additional research include: In what ways will African American faculty who teach diversity courses be affected by knowing the experiences of their colleagues? Why are African American female faculty reporting more incidences of hostility, animosity, and disrespect from their diversity classes than African American males? How can we prepare future

faculty of color to be armed with the knowledge of the potential barriers to their classroom experience when teaching diversity courses? Are there expectations placed on students of color by faculty of color in these diversity courses?

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APPENDIX A

DEMOGRAPHIC SHEET

Demographic Sheet

Name: _____

Degree Area (circle one):

Counseling Psychology Counselor Education

Name of Institution where you received your Ph.D.:

_____

Number of years teaching (circle one): 1-5 6-10 11-15 16-20

21-25 26-30 31-35

Institutions where you have taught: _____

_____

_____

Number of years teaching diversity courses (circle one): 1-5 6-10 11-15

16-20 21-25 26-30 31-35

Number of Diversity Courses Taught (circle one): 1-5 6-10 11-15

16-20 21-25 26-30 31-35 Other _____

Typical Diversity Course Class Size (circle one): 1-10 11-20 21-30

Typical Racial Makeup of Diversity Courses: African American/Black _____#

Caucasian_____#

Hispanic/Latino(a)_____#

Asian American_____#

Native American_____#

Other_____#

APPENDIX B

INDIVIDUAL INTERVIEW PROTOCOL

Individual Interview Protocol

1. What do you consider when constructing your syllabi for your diversity courses?
2. What do you consider when preparing your lectures for your diversity courses?
3. What do you want students to take away from your diversity course?
4. What classroom practices do you implement in your diversity courses?
5. What strategies do you use for different classroom situations?
6. What positive experiences have you had as a result of teaching diversity courses?

   6a. How do you deal with those positive experiences?
7. What negative experiences have you had as a result of teaching diversity courses?

   7a. How do you deal with those negative experiences?
8. How do you deal with difficult students?
9. How do you deal with controversial material?
10. How do you deal with resistant students?
11. How are you affected when you teach these diversity courses?
12. What kinds of teaching evaluations do you get from these courses as compared to other courses you teach?
13. What words of wisdom would you give future faculty of color?

APPENDIX C

CONSENT FORM

Consent Form

I, _____, agree to participate in a research study titled "Perceptions and Experiences of African American Faculty who Teach Diversity Courses" conducted by JaNae' Taylor from the Department of Counseling and Human Development Services at The University of Georgia (251-753-4611)under the direction of Dr. Rosemary Phelps, Department of Counseling and Human Development Services, University of Georgia (706-542-4221). I understand that my participation is voluntary. I can stop taking part without giving any reason, and without penalty. I can ask to have all of the information about me returned to me, removed from the research records, or destroyed.

The reason for this study is to gather information on the perceptions and experiences faced by African American Counseling Education and Counseling Psychology faculty who teach Diversity courses in Predominately White Institutions in counseling related fields. Benefits of this study include helping African American faculty who teach diversity courses better understand reactions in classroom situations while teaching such courses and/or provide a way to discuss their feelings or experiences in a growth producing way.

I understand that if I take part in this study, I will be asked to do the following things:

1) Participate in a 60-minute audiotaped interview on my experiences in teaching diversity courses
2) Provide a copy of my diversity course syllabi as requested by the researcher
3) Complete a racial identity measure and demographic form.
4) Review a copy of the transcription of my interview for accuracy.
5) Follow up with a focus group, that will last for 2 hours, and take place at the national conference of the American Counseling Association and/or the American Psychological Association.

No risks are anticipated; however, I understand that I may experience some discomfort, stress, or frustration when answering questions related to my experiences in teaching diversity courses. If issues arise while participating in this research, I understand that I can contact members of the researcher's doctoral committee who have over 40 years of experience in teaching diversity courses. One committee member is a Counselor Educator, one committee member is an Adult Educator, and one committee member is a Counseling Psychologist.

No information about me, or provided by me during the research, will be shared with others without my written permission, unless required by law. I understand that a pseudo name will be used to conceal my identity when results are written. Only the researcher will have access to my name. My information and my interview tape will be destroyed by February 2013.

The researcher will answer any questions about the research, now or during the course of the project (251-753-4611 or 706-425-2026).

I understand that I am agreeing by my signature on this form to take part in this research project and understand that I will receive a signed copy of this consent form for my records.

_____	_____	_____
Name of Researcher	Signature	Date

Telephone: _____ Email:_____

_____	_____	_____
Name of Participant	Signature	Date

Please sign both copies, keep one and return one to the researcher.

Additional questions or problems regarding your rights as a research participant should be addressed to The Chairperson, Institutional Review Board, University of Georgia, 612 Boyd Graduate Studies Research Center, Athens, Georgia 30602-7411; Telephone (706) 542-3199; E-Mail Address IRB@uga.edu

APPENDIX D

RECRUITMENT LETTER

Recruitment Letter

The University of Georgia
Athens, Georgia 30602

Dear (Faculty Member),

I am writing this letter to invite you to participate in a study about Perceptions of Faculty of Color who teach Diversity courses at Historically White Institutions in Counselor Educator and Counseling Psychology graduate programs. I hope that the information gathered in this research will further our understanding of experiences of Faculty of Color and how they are affected by teaching diversity courses. One of my long term goals is to use the information gathered to create a model of development of faculty of color who teach diversity courses that emphasizes their issues, concerns, and struggles.

This study will involve recorded individual interview that will take approximately 60 minutes, administration of a racial identity scale that will take approximately 25 minutes, and providing a copy of your diversity course syllabi. Participants' names will be replaced with pseudo names to conceal your identity. The interviews will begin February 1, 2006. I will schedule interview times at your convenience. In a few days you will receive a phone call to see if you are willing to participate in the study and the day(s) and time(s) that are convenient for you to participate in the interview.

I will also be conducting audiotaped focus groups, wherein participants' names will be replaced with pseudonyms to discuss your reactions to this study and the results that I obtained. I would like to invite you, if you are interested and your schedule permits, to participate in a focus group that will last for approximately 2 hours and refreshments will be served. You will be contacted in a few weeks to schedule the meetings for the focus groups and we will have an opportunity to discuss any concerns you may have about the study.

Please feel free to contact me at (706) 542-1812 or (706) 542-2026 with any questions, comments, or concerns regarding this study. It is my sincere hope that participation in this project will be beneficial for you personally as well as for current and future faculty of color.

Sincerely,

JaNae' M. Taylor, M.Ed.
Principle Researcher
Department of Counseling and
Human Development Services

APPENDIX E

DEBRIEFING STATEMENT

Debriefing Statement

"Perceptions and Experiences of African American Faculty at Traditionally White Institutions who Teach Diversity Courses"

Thank you for your participation in this study titled, "Experiences and Perceptions of African American Faculty who Teach Diversity Courses at Traditionally White Institutions. You were identified as a faculty member who teaches diversity coursework in a Counseling Educator or Counseling Psychology graduate program. During this study, you were asked to discuss the issues you have encountered as an African American faculty teaching diversity courses in a traditionally White institution. You were interviewed about your perceptions and experiences as an African American faculty member who teaches diversity courses. You were asked to complete a racial identity measure. You were also asked to provide a copy of your syllabus to the researcher, to examine what you consider when constructing your diversity course.

In response to the increasing racial and ethnic diversity of the United States' society, various professional organizations (e.g., APA) have placed greater emphasis on content related to racial and cultural dynamics throughout the lifespan. Multicultural courses often address these issues. These courses generate various forms of emotional reactions in students that can take the form of anger, silence, avoidance, and passitivity. Faculty of color are typically those responsible for a large portion of the diversity training, and are often assigned to teach the diversity coursework. In these courses approximately 80% of the students are White.

Your participation was important in helping to learn about the common experiences of faculty of color in relation to teaching diversity courses. The findings in this study should help further our understanding of experiences of African American faculty and how they are affected by teaching diversity courses. One of my long term goals is to use the information gathered to create a model of development for African American who teach diversity courses.

No risks were anticipated; however, if you have experienced some discomfort, stress, or frustration when answering questions related to my experiences in teaching diversity courses or if any issues arose while participating in this research, feel free to contact members of my doctoral committee who have over 50 years of experience in teaching diversity courses. Dr. Deryl Bailey is a Counselor Educator, Dr. Juanita Johnson-Bailey is an Adult Educator, Dr. Rosemary Phelps is a Counseling Psychologist, and Dr. Kecia Thomas is an Organizational Industrial Psychologist. If you would like their contact information it is as follows:

Dr. Deryl Bailey
408D Aderhold Hall
The University of Georgia
Athens, Georgia 30602
(706) 542-583-0126
dfbailey@uga.edu

Dr. Juanita Johnson-Bailey
408 River's Crossing
The University of Georgia
Athens, Georgia 30602
(706) 542-660
jjb@uga.edu

Dr. Rosemary Phelps
408H Aderhold Hall
The University of Georgia
Athens, Georgia 30602
(706) 542-4221
rephelps@uga.edu

Dr. Kecia Thomas
330 Psychology
The University of Georgia
Athens, Georgia 30602
(706) 542-0057
kthomas@uga.edu

If you have any additional questions regarding this research, please contact JaNae' Taylor (janaemt@uga.edu or 251-753-4611) or Dr. Rosemary Phelps (rephelps@uga.edu or 706-542-4221).

APPENDIX F

DATA CHUNKS

Pre-Course

Level of Teaching Experience

> I started teaching it like a dummy the first year I was there. I wasn't as focused on the content because I took the syllabus from the person who had taught the class before me…
>
> I guess I'm saying because I was a novice and I was so apprehensive about teaching in general. I just used the format that was given to me. I kind of had a *kumbaya* mentality. Didn't really know what I was getting myself into. I really thought that one course was going to help them be better counselors for people across cultures.

Thoughts when Constructing Syllabus

> I use Sue and Sue. . . and the first two chapters he talks about the social/political climate and the term that most people take issue with is the idea of the invisible veil, that Whites are racist and they don't know. They're pretty pissed off in the first three chapters. I know that unless I find some way of managing that, there will not be much learning for anything that comes after the fact.
>
> I use a lot of film and documentaries.
>
> We felt that class would be the impetus for other kinds of exploration because it really is based on psychodynamic short term approach to therapy whereby you raise anxiety levels as high as you can quickly and to expose defenses. I think once you get into consider your views and socialization around race you can transfer it to other issues. If you try to get all of that stuff in, this again is my issue and beef with multiculturalism that I don't subscribe to, it dilutes the importance or significance of the issue of race and other issues too.
>
> To have as much discussion about individuals of a European descent as about African descent or Mexican descent or Asian descent or any of those things, to talk as much about white culture. As one of my concerns always has been when we talk about diversity we talk about. . . or what's historically been identified as minorities which is changing.
>
> . . . But I've found that when you incorporate, you know, various exercises, the type of exercises, that illicit, you know, fairly strong reactions and emotions. It helps to encode the information that you're trying to teach a little bit better. So, you know, so I spent quite a bit of time figuring out what those exercises would be. . .
>
> Well I create activities that increase their knowledge and skills and attitudes. . . it be fair to say that I follow a multicultural counseling competency model
>
> . . . I also encourage them to do a lot of experiential work with each other in the class and to group assign them and so forth and to work on that self reflection of self as a cultural being through journaling. It's always a requirement every week. The secondary focus in

the competency class is helping the student to develop what I refer to as a culturally based case conceptualization.

. . . I think it's so hard to teach these things, you know, like it's hard to teach culture. You know, it's like it's the water that's around us and we're all fish. So it's hard to offer to believe that it's there. But I think it's. . . as part of our understanding of culture we need to understand how we're also shaped by these sociopolitical forces like racism.

. . . I try to pretty much follow what I consider the basics. In the sense of with the Vail model kind of came out that there is consciousness raising, that there is knowledge, more of an exponential piece.

. . . my foundation probably is multi-cultural competency. For example, I do know that people who have the highest level of racial identity development and have had the most multi-cultural experiences, tend to be a lot more open to diversity. . . how do I get them to this awareness level, and then from awareness to knowledge, and then ultimately to some understanding of skills. . . at least an awareness of the skills is what I'm moving toward it, as a goal.

. . . the competency class that I developed I wanted to primarily focus on how the student develops his or her competency in terms of working with clients in a way that demonstrates their cultural competence. And so one, I really focus on choosing content for the syllabus that allows them to be self-reflective of themselves as a cultural being and relationship to others, certainly keeping them on a client-counselor relationship as the central focus.

. . . doing a lot of reading, coming across things, and sort of kind of keep, you know, keeping them in the back of my mind as exercises that I would want to sort of use at some point. That came over a period of time and just sort of my exposure going to various conferences and encountering different people. There was no single source of where I got those exercises. They just accumulated over a period of time.

. . . What I tell them is that from this particular the last thing they are going to get are skills. I mean in the sense that I'm not gonna tell you that when you work with this particular population, this individual from this population, you have to. . . a certain way and don't expect to have eye contact. I ain't gonna do that. But I think that is what they want. So I make it very clear that's not what they're gonna get.

I understand diversity as a knowledge base. Like any other course. So, however, because I teach and incorporate diversity in all my courses, then that model of multicultural competency has to be reinforced or at least intricate in all the classes.

So. . . and you expect. . . you ask them and you expect them to do this in order to help them. And there's a certain irony, you know, to me where you would ask, you know, or expect your client to do that. And you are incapable of doing that in the context of training them for your own education.

. . . they're going to be with people who are going to be disenfranchised. I think they are at the greatest risk of being exploited by people who don't have a sense of what it is like to be inclusive. And what it is like to be aware of how these factors can have an impact on their life development, on their quality of life, on their treatment.

Goal for the Course

I am not going to be able to change twenty five, thirty years of a belief system. If I can help them think of one area in which diversity issues affects them, then maybe I would be doing something, maybe I would have done something. That would seem like an achievable goal in fifteen weeks, whereas helping them change these attitudes, that is just not going to happen.

. . . that multi-cultural growth and awareness is a process and not a destination so that we, you know. . . it's not, you know, it's not the case that once you've completed the class that you are now multi-culturally competent and you are qualified to do. . .

. . . Then we're really doing the work of creating peace.

. . . if they can at least be activists within their worlds that they're gonna end up, which is what I do say to them, you have a responsibility for that.

. . . I see this as our duty to want to help those in need and that is what I try to get across to the students. . . I not only want to educate them on the material but I don't want them to be a part of activities that don't promote social justices. . .

I want to emphasize the cultural empathy in that in putting ourselves into our client's shows we need to make sure that we. . . when we enter into our client's shoes that we put on those cultural lens that the client sees the world in.

One is working with clients and thinking about what helps to establish an effective working relationship. When we get down to it when we think about multiculturalism or multicultural counseling, and being with the clients, what actually matters, what will help two people who are culturally different connect. When I think about social sensitivity or social consciences, if my students have the awareness that they might be looking at my clients through biased lenses, or that their client might not feel comfortable with them because they are culturally different, if they can come to the table with that awareness, that ultimately you will have to establish trust and build sincere relationships with them and their clients.

. . . they need to be, of course, culturally competent and what that basically means is whatever population you decide to work with, understanding the cultural background of that person that you're working with.

So I think about how do I balance that academic piece with the, not just the consciousness piece, but the applied piece too I'm not gonna be able to get all of my messages across but if I can always aim for some "aha moments".

. . . when we think about multi-culturalism and diversity, the key thing I want them to take away from that class and that experience is that there is room for us all, very simply put because people often think they're at odds with each other, you know, fighting for little crumbs that might be on the table. But that's. . . there's space for us all.

The first thing I want them to take away from the class is to recognize themselves as a cultural being. That's the first priority. However they choose to understand their sense of culture. Second is to understand how their sense of being a cultural person influences and affects their relationships with other people both professionally and personally. And then thirdly having that knowledge about self and relationship to others which really comes out of the multi-cultural counseling theory.

Trying to change people's negative stereotypes about people of color. . . if they heard someone say something that was inappropriate about race or culture or sexual orientation, that they would either speak up and say, "that's not right" or they would say, "I don't know about that" to their loved one.

My goal is to get people shook up and sometimes it works too well and they close down. Defining balance is to shake them up but not close them down. . . the one I taught most recently, folks are coming in there with their faces turned up already. From week to week there were two people who had a look on their face like they smelled feces or something, because they were reacting when they walked in the door. The anxiety was too much. They were quiet, they were immobilized. Then they would object. It was fascinating. I am torn because I am fascinated by the dynamics but I don't have the time personally to educate folks on stuff.

Classroom Strategies

I started adding things. I know toward the last one or two times I taught the class I had been looking up a lot of reference journal articles. I had been doing a lot of stuff on the internet. We started looking up different demographics. Census data. We started to veer away from just the traditional.

So to me, technology sort of reinforces more the didactic stuff. That can save time in the classroom. Getting them to move from point (a) to point (b), because real diversity as "Dr. I." has said, He said he'd been messing around in diversity for about thirty years and he finally understood that it truly was a call to consciencness. Which means you have to change, not the people you're working with.

I really have selected short books that focus on personal narratives of individual's experiences around race and ethnicity.

My attitude in going in there was how can I mess with them today and we would just kind of knock them off their feet. The social class was always a good one. They hated it. They hated somebody, particularly A black woman standing up there telling them they are working class

Simply a definition from the American Educational Research, some institute that defined racism as not only perpetuating but benefiting from as the criteria for racism, and therefore because all White benefited to some degree from racism and White privilege or contemporary legacy of racism, then they are in fact, they fall into the category of being racist.

Helms, certainly white and black racial identity, people of color, identity model now. But I also make sure that I bring in Ponteretto's white trainees model. The terms are the development around multi-cultural issues. And so what I try to do is to give the students a sort of theoretical framework that may help to explain what they're experiencing. What I have settled on, I have settled on letting them know that the academic piece is expected and will continue to be there. And not try to have so much control in that anymore.

I include 2 field experiences, a personal cultural analysis that follows Locke's increasing Multicultural understandings. . . There is also a group project. . . in which they have to participate in a social action activity. . . and kind and discuss its oppressive nature, origin, what types of assessment with they use. . .I approach this class from a social action perspective, I want my students to be an advocate, it is our duty as counselor educators that is a value that I have. . . and so if that is where I am coming from then that is how . . . you know. CACREP also expects us to include some advocacy/social justice pieces within our coursework. . .

. . . they also have group activities where they have to pick a group and do a presentation that they consider different from their own. So, they do everything and explore everything from food to dance to cultural habits to educational valuing, just, you know, kind of explain that culture in depth and doing a presentation on it. Then also going out and experiencing something different in the culture, you know, they consider different from their own. So, you know, there's experimental activities that I have kind of built into the. . . that are part of the requirements.

But when I first also taught the class I also had the students do a research project in the class. And that first class, I think was seven I think it was, you know, we sat around as a team, as a class, after class hours and came up with what we call the multi-cultural therapist. . . multi-cultural intentions basically using Clara Hill's therapist intentions. We looked at all of her therapist intentions. And then we redefined those based on what the multi-cultural counselor needs to do and how they need to apply her therapist intentions. And so that again was a very positive outcome

It's also important to work to create an environment where people felt okay talking about differences and not feeling that because certain people were present they couldn't talk

about them or not feeling like because if I talk about Asians and what I think about them or what I was taught about them, is it going to make me look like I'm racist? Trying to create a situation where people felt like they could talk about it without being worried about how other people might judge them, what other people might think about them. That's not necessarily and easy task.

So we knew that we couldn't come in there not being provocative and trying to placate folks and make them comfortable.

And I think that I also tend to deflate some of the what I call distractions in the class. I call those distractions because it doesn't get to the. . . well, first of all in talking about that we try to talk about variation and how people of color have responded differently to racism. Everybody goes through his or her own process of understanding these things. You all will. I will. And so I'm not going to take away anything from anybody.

During the Course

Positive Experiences

So I had these students who knew who they were already. They weren't intimated by the other students. They hung out with each other. A lot of stuff they were bringing to the class room was stuff that was happening to them while they were hanging out. God was blessing me for having gone through what I'd been going through. Let me give you some kids who were on the ball. I'm still in touch with some of them.

. . . I've had those situations I've been really lucky to have a number of students in the class who are well versed, well articulate, and incredibly social conscious. And so they have really handled those students.

. . . the most exciting and positive thing I've had about teaching this class is seeing students' journals, when I read their journals from week to week and see how they are challenging themselves. And they talk about when they feel very uncomfortable based on the class readings, our discussion events. And then I get a chance to see their growth over the course of the semester.

One of the most positive experiences I think I saw for some of the students is an acceptance of the idea it was okay to talk about different cultures. It's okay to say out loud things about different cultures and yet thoughts about people from different cultural groups and your reactions to other people's thoughts, that maybe it is okay to talk about that. That's probably the two most important things.

And there's usually always one or two that I can rely upon quietly. I mean, it's, you know, I let them. . . my job is really to facilitate the discussion not to impose my own views on people. So having rules for engagement in the classroom and, you know, what are some consequences for breaking those boundaries? You know, I mean, I ask you to

step out of class for that day. If it happens again, you know, we might have, you know. . . we always have an internal review process for students. But I've not had to use that.

Some of the positive things I learned from it were some subversive ways to challenge people I learned that you can walk softly and carry a big stick. That was a positive experience, just learning over time, developing the teaching strategy that would allow me to challenge people the earthen ways as opposed to beating them over the head all the time. I felt that was a positive experience. Over time I had to develop this cache of techniques just from trial and error.

I feel more confident in teaching the course and what I'm going to present. I even have gone to the point of saying at the very beginning, this is all that you can expect, this is why you can expect it, and I empower you to make the best decision for yourself and your life and if you don't think is going to work for you, the drop date is on this date. I've had like about 50% drop out of my class. Which leaves me with the people that want to be there. So I have done that. I didn't plan that to happen that way. It worked out that way. I thought this works out really well and so I'm going to do this every semester.

just knowing that I am putting seeds of thought because, see, when I go into a class, particularly that kind of class with that kind of material, I know I'm going to get resistance. And so my goal really is not to change people's thinking on the spot but plant the seeds of thought. And it may not necessarily bring forth anything during that semester where I can actually see it. But I get a certain degree of satisfaction from knowing that I'm doing that, just planting the seeds of thought.

I think a lot of the positive feedback that I get has been, as I think about it, mostly from the students who have sent me something after the fact. Actually in the semester too, the sitting down and listening, not just listening, but witnessing the impact of the heritage presentations on everyone else has been one that has provided me with a good deal of feedback.

What I witnessed was them coming back to me, years later, after being out there in the field, to say thank you. I have seen students who were extremely resistant to that stuff you're talking about now, to them rarely ever, it so amazing.

I've also had students I see come and tell me after the class, you know, "This has been the best class I've taken in my PhD program. I am so grateful that, you know, I had a chance to take this class with you." And so when I get that kind of feedback then it sort of gives me reassurance that the approach that I'm taking is effective in terms of what I'm trying to achieve with the students. So those are really positive things about it.

I guess we sort of passing each other in the hallway or whatever. And she stopped me to tell me that the cohort of students that she had in one of her classes were all taking the multi-cultural class with me and how they just sort of raved about it. Like they just. . . every time they'd leave the class they're always sort of talking about what they'd learned

and how much they're enjoying it and how. . . and how safe they feel, you know, regardless of where people are in their own sort of development that they feel, you know . . . how safe they feel in my class. And she went on to say that, you know, it wasn't always like that, that the multi-cultural class has tentatively been the most difficult class . . . one of the most difficult classes to teach.

Dealing with Positive Experiences

I use them to reinforce not only what I would do in the next class but ways in which I could use it in other ways. So I'm always seeking a new challenge. I'm always seeking a new challenge.

Well I use it to reinforce why I feel they are in there. Most of the time I think I need to get out of there. . . . I tell them sometimes teaching these classes is not worth it. . . . So there is this inner power greater than you. And the connection of spirituality in counseling is usually from the counselor experiencing a piece with the client without the client being able to identify that.

Just hold on to them so in case. . . in the moments that I may be in a situation that has a great deal more adversity, I can go let me breathe. I can take kind of. . . bring those experiences back to foreground as opposed to. . . and sometimes I may not be able to do it right in that moment. But it does help when I'm really most challenged. Not only most challenged, but when I have those moments when I'm questioning whether or not I should move in different directions. I have those moments of references to say, but wait a minute, it's not all lost. It's not all for nothing. There are good things. The other thing that helps me too is my work as a therapist in the sense that I know that without doubt, that a lot of what we do is planting seeds and things don't come to fruition right in the moment.

Because we are that, to be truly good, Rogers said there's one thing. . . and the empathy as we look at it. I think empathy is a mechanism to get to spirituality. Two pieces: he said, that its one thing to put yourself in someone's place and its another thing to be there. Empathy is being there, not putting yourself in someone else's place. So to get there you have to know how to be spiritual. And to access those things. That is what drains you. To some degree when you're done you feel like you've been through a vacuum yourself. That's the real gift of real counseling. But we do a whole lot of stuff because the majority of the people we work with are not there to begin to take them to a higher level.

. . . like I said it sort of gives me reassurance. And I try to reflect on that unique relationship and so I can see what I did in terms of being responsive to that student and seeing if that may be helpful in the future for the next set of students.

It would be a high and then it would go away. It was be a quick, fleeting experience that I would enjoy for that moment and it would go away because I had to back into the class room and deal with more not so positive stuff. I didn't hold onto it as much as I should have.

I say thank you. And I might share that I'm happy to be a part of that and that I always get something from the class as well. That's about it.

Negative Experiences

I was going to be questioned in a way that I knew white faculty members were not going to be questioned White faculty I should say. Specifically my experiences or the ways in which me teaching that class permeating my students perceptions of me in every other class that I taught them.

I've had grade challenges that have gone all the way up to the dean and possibly a couple, one or so have made it. . . I'm sorry. . . gone through the department chair and one made it to the dean's ear and back.

Again, there is an interesting dynamic when a Black person teaches a class versus a White person. I think when a Black person teaches a class certainly the issue of how they describe the competence issues…how they question my competence. That's certainly one issue. But I think the other issue is how dare you. I think we forget one of the primary features of Black/White relations historically is to know your place. Now that phenomena manifest in others ways, certainly around sexual dynamics and Black males and White females, but one of the primary reasons for lynching was not the alleged assaults on White women but the Black person didn't know his place. That really was the issue. They didn't know their place. Then of course they would trump up some other stuff. But the issue was you forgot your place. You stepped out of line. You got sassy or, you know what I'm saying. . . or you had the audacity to speak back or to make eye contact. You know what I'm saying. That whole piece is still alive and well in society.

. . . sort of the verbal, you know, the distractions I mentioned before, the abuse and things like that. I mostly get the withdrawals. And I get the people who I think are pretty much speechless. They don't know what to say and maybe for fear of not saying the right things.

And so the negativity goes with the withdrawal, the. . . and it's not unpleasantness. It's just sort of a. . . it's almost like a look, you know, kind of a look of feeling a little lost, you know?

Well, the, the most negative experiences I've had is in regards to getting defensive and not listening, you know, and not listening to what others are saying. So, you know, that, that's always hurtful I guess in regards to the other students experience in there, you know, kind of discrediting, discrediting someone else's experience, you know.

That's difficult for me to identify negative experiences because I've see so few things as negative. Probably one of the most negative experiences generally was what I perceived as folks' refusal to talk about things. Just not offering anything. For whatever reason not being comfortable opening up or just not wanting to open up. The other negative thing was the experience of folks being in the class and saying, "I see all people the same. I

treat all people the same. So I'm really not sure why it's important that we focus on cultural differences because all people are basically the same." And my reaction would be, "Well that's sad that you think that. And hopefully we can get some movement on that by the end of this class." Lots of times with folks who came with that attitude, frankly I didn't see a lot of movement during the course of the class.

That's probably the most negative experience of teaching those classes and being part of those groups is folks who would have that reaction and just kind of hold on to it and not let go and kind of be that same way at the end of the class.

And I have to say that I really don't think that this student moved very far during the course of the semester and still had some major resistance to the content. And I would say that some of the resistance I think was more around racial issues. There was nothing blatant that this student said or did in working with me and even again on a one-on-one advising capacity

Course Evaluations

When they would do evaluations. . . When I was at state your annual raise was tied into a lot of things and one of those things was your teaching evaluations. Teaching evaluations which were completely subjective. Which I think is completely ridiculous, but that is neither here nor there so anyway.

After they had had me for diversity class, when they got me for whatever other class they were going to me in it was clear to me that any evaluation I was going to get would be negatively affected by the remembrances they had of me in that diversity class that I taught.

. . . you need your teaching evaluations to get tenured. It's not the only thing you need to get tenured but it is a big part of getting tenured. So it becomes an issue of self preservation if you want to keep your job.

And for a while. At first I was like what I am doing wrong, am I penalizing them, what is going on. And it occurred to me no, it's the material they don't want to hear it.

obviously when you're a person of color you're almost always asked to teach those classes. And. . . I mean research will show that people who teach those classes have traditional lower teaching scores than those people who do not.

More specific negative experiences have to do with some of the stuff they would write on those evals. They would write stuff like I don't like they way she dressed, she too flashy, she doesn't listen to other student's perspectives. And the funny thing was it was never the students of color. I knew who it was. It was always my white students who had the strongest negative reactions to me.

My evals. My course evals. It's. . . what can I say about my course evals. I have a whole lot to say about my course evals. That's been a sore spot. . .it's been a painful spot for me. The reason why it has been painful for me because when I've looked at them, I've gotten a sense that it is very personal. . .

. . . but I've gotten comments that were very, very nasty, very personal, very much indicative of passive aggressiveness and being hurtful. That's what I have issues with. I think that students recognize, maybe they're feeling powerless because they are students and faculty members are the ones that are evaluating them so you can't deny that horrible structure that exists in there. You think in a way you're feeling powerless to whatever is happening to the classroom, that they regain that at the end of the semester through their student evaluations.

Annual evaluation was tied to your raise, we would rank order people. By this little formula and part of that formula was the teaching evals. So you had people who were not teaching any volatile courses who had stellar teaching evals. And then you had us who were teaching this diversity courses who were just catching. I remember vividly having to explain. Dr. X you do realize I am teaching this diversity course. Wait, let's back up. I need you all to go back and review this person's course evals with that in mind and having to explain to them. If it is not published in the Journal of Counseling and Development, the Counseling Psychologist, the Journal of Clinical and Consulting Psychology sometimes it doesn't mean anything to them.

So that kind of been the hardest part of it for me to try to figure out how to manage that. And people are like don't take it so personally. But it's personal. It's personal not. . . that some of the comments have been very personal. . . but those documents follow you. I guess students figure. . . my grades and my transcripts follow me as well. But those documents follow you throughout the tenure process. I find myself feeling that I have to keep explaining myself over and over and over again.

And when I enforced that policy was when I got my backlash on my course evaluation. Of course in my other classes they are high and in this class they were low. And I expect that. That's fine. Except when it is tied to promotion and remuneration. . . that's why I refuse to teach a course because they do consider teacher evaluations in your promotion and tenure. Although I am tenured, I am not a full professor yet. So I don't want that linked to my economic livelihood. . . and that is the case at some schools.

I haven't had any. . . . I cant say that I have. . .I mean like know the amount of grading that I have to do. . . but I assigned it so I have to grade it. Well things that some people see as a negative experience I don't see. . . if students are resistant then to me that is a positive they are struggling with the material which is where I want them to be. . . if they don't react to the material then I am not doing my job

But it is just an interesting phenomenon in the sense what is acceptable in one may not be acceptable in another. And it goes back to that what do you really feel is going on in terms what it is like to be the only one, although I'm not the only one, one of few in a

predominantly white environment and how you have to validate your existence in being there. So it has been kind of interesting for lack of a better word.

Dealing with Negative Experiences

. . . Sometimes I cried.

. . . and in some ways I think of myself as doing what I do in honor of those in the past and those even today who face such. . . who faced at one time or currently face such extreme danger and that they need people out there who are willing to face that disapproval and who are going to be able to have the wherewithal to face the bigger enemy. And the enemy is not a person. The enemy are the phenomena. It's the people who get entangled in it.

I use to be really tense myself. Because I knew that any moment I could become more confrontational and lose my patience, so I am constantly trying to control my own emotions around these issues. I began to selectively pick and choose when I would do battle.

Church. Every Sunday I was in church praying, Lord help me get through another week. I'm Catholic and so the church I went to was predominately white. That helped to. And it helped diffuse some of the anger built towards the White students who I felt like were really giving it to me the hardest. It would help to be around my friends at church, who were white.

I called my support system, my family. I called my boyfriend who is now my husband. I would go to his house after work and he would just listen to me whine. And he was a very no nonsense person.

There is a very small, small cohort of professionals that I have some contact with and can talk and we can be uplifting to each other.

Talking with other people who teach the course. That's always. . . because, you know, when you teach those kinds of courses, you have to have a group of people who you can come and talk to about that.

And you can exchange different strategies for engagement. You can exchange material that you might using in class because often times people who do teach those classes fell really alone. And so you have to. . . and, you know, the Internet is great. You can create community on the Internet.

Student's Responses

They didn't like the material. They didn't like the assignment. That was a given. I remember one class we were talking about the racial identity models. They wanted to have a philosophical discussion about that, that's fine. I remember one person saying, I don't mean to sound racist (that's always a problem when you start to talk that way) How

can an African American woman tell a white people what their their racial identify is. We had to have a whole discussion about the pedagogy of the oppressed. OK, I'm glad you asked that question, Susie, there is this whole conceptual framework out there and you can start with the pedagogy of the oppressed

. . . So I knew the students still associated the course with me. Weird things happened in the course. Lots of weird things happened. People gagging uncontrollably for no reason. We saw that as a visceral, physiological, stress response that the person choking had to leave the class for water. People made threats directly to me while I was in the class, such as one student, and we kind of processed this, it was a Freudian slip you know I said I'm feeling some weird vibes in here.

They talk about all of this, so it is not just this kind of lament way of presenting this information, which I think sometimes students think that, particularly me as a faculty member of color, they expect my political platform to be this message. So I just have to hit the start button and that's all I have to do.

Then you have the whole thing that this is an academic class and it's that, on my God, there's a threat here. The threat is that I may not get my A, or I may not perform in a way that I have performed before, or participated performing.

And they, you know, they have to really. . . it's a fear of being labeled racist. A lot of times I know they'll shut down right away. So they have to think about the egos and the sensitivity that they may have to the subject matter. But I still don't give them a break. I just know that it's going to be hard for them up front. And they're usually so uncomfortable in class. Usually by the first or second night they know that this is going to be a different experience.

I think they reject it and they withdraw because, you know, to be called a racist, nobody wants to be called that. And you fear it and, you know, a lot of us have issues with religion.

He was the only White male in the class and sometimes he would come to office during his class in full uniform with his gun at his waist. It seemed unusal I mean you could justify it by saying I was coming from work or what ever but it seemed to be more than that to me. That he would come to my office just to talk in his uniform. It is not uncommon for Black folks to get in trouble if they object to comments made by White folks that they find racist. So we processed that. And then I So I said what do you mean trouble? This young man had a plan. He said, well we would report you to dean. We could get up a petition to have your removed from the course. He went through a litany of options of repercussions that I would face if they did something wrong.

I've had students to come and cry and say I'm so sorry, I didn't understand. This is what I had to do to stop the crap. I told them it's one thing to complain but it's another thing to attack my credibility. You can complain all you want. But, if you attack me I'm going to attack you back. I want allow you to do that. I was very hurt about the ugliness. If what

you're saying is the truth I can accept that. But if you're lying, I won't accept that. My heart hurts. If you hurt me, I'm going to hurt you back. That's not fair either. You can hear a pen fall.

And that was my role as a person of color, as a Black person in that class, to relieve them of their guilt and their shame. That's why I said earlier that I don't think these classes should be integrated, because that is what going to happen if you don't control that dynamic. Folks are going to try to work out their issues with the help of people of color in that class. Now I know I was all over the place and you didn't ask me. . . . The question you asked me I think I might have forgot.

And if that's playing a role. If people feel freer to talk with African-American females versus African-American males. Often people feel freer to talk. What you get is a class that is more challenging and more people are talking. I would also wonder about…you mentioned that African-American females, some have more difficulty teaching the class than African-American males. I would also wonder about how they describe difficulty.

I think people are more likely to question a woman's competence, especially in a position of power and authority than they are the question of man's competence. Sad but true.

And then I think also being black and female, sometimes you're looked on as sort of being sort of a malcontent, someone who is pissed off at White people or wants to, you know, just sort of badmouthing White people, putting. . . White bashing, in other words. And sometimes you're perceived as bad. So you think that students sometimes think that a person of color or an ethnic or racial minority faculty member teaching that course has an agenda? Yeah. And that's to convert. . . convert them to something. you can't communicate that message without having discussions about White privilege and White supremacy. I mean, there's no way around it. And that's where the problem is.

And so as an African-American female you don't really have that card, that carrying card. You don't have that credit card.

You know, you've got other images. You're seen as the nanny or the, you know, or again, the malcontent

Definitely because I think. . . being female. . . or being an African-American man adds another layer of what Cornell West refers to as sexual politics. Bell-Hooks talks about that, too, in her writings. You know, if you're a Black man there's that sort of…there's some sexual overtones there. But it's a perfect setup when you've got a group of White girls in the class. And so while they may not necessarily agree with what you're saying there's still that sexual card that is sort of unspoken. And they're able to…the Black men, they're portrayed as sexual or they're some incredible athletes, you know, like everybody wants to be like Mike.

But I think all of that sort of impacts how students respond to me. Certainly in terms of being male and being African-American I think that raises a number of different images

or perceptions, whether it be stereotypes or anxieties, for the students in the class. And I would emphasize particularly probably the white females in the class just giving some sociological, historical kind of things that goes on.

But because I kind of anticipate that students will respond because of the authority role as being a faculty person. Second, that gets confusing for white students because I'm African-American and they're not sure what that means in terms of really am I going to see them as being racist and how might I then evaluate or judge as a person, as a developing trainee. I try to keep that in mind so I try to use language and communication that really espouses a sense of equality. And I'm trying to think of how I can explain this.

I also want throw in my faculty status in terms of being assistant professor for, you know, for seven years or so versus being an associate professor because I think that also influences how students respond to us when we're teaching multi-cultural classes. So all of those things impact it.

Personal Strategies Brought into the Classroom

I think one of the things that was most helpful for the class was I shared my own experiences. I would try to start a lot of discussions by sharing my own reactions and sharing my own experiences when we were talking about a particular culture or a particular ethnic group or particular topic. So starting as many discussions as possible with sharing myself and then watching the discussion go from there.

I don't think it's a common experience for most of my students. And that's a good example. I'm an instrument. I can pull from countless news articles or whatever about African American men, but I tell them about experiences I have. Where I've gone to a store and no sales person has acknowledged me or asked to assist me. I tell them the only place where I'm treated as a professor is when I'm standing in front of my class. Where does that come from. What does that mean. I'm like an intervention.

I think that's one of the things that you sort of have to establish at the very beginning of the course, sort of, you know, having realistic expectations for what you can expect to get from the course. You know, and another sort of thing that students I think often times want or expect to get is they expect to sort of come away from the course being armed or different techniques to use or different populations. And most multi-cultural courses that I'm familiar with don't necessarily arm you with certain techniques.

How can I mess with them today. How can I challenge them. That's how my focus became. Push them in a way they have never been pushed, because they had been pushing me.

And that's not at all what they're getting. So it's not only not what anticipating, even though the objectives are written, I don't know any other way, so that's not only what they're getting but I won't take at face value that you come into this with this universal perspective. I don't assume that at all. I challenge that all the time. I even preface in my

discussions, now you know my job is to be provocative. Now you know my job is to just push the envelope a little bit.

I was not proactive in creating a space for my students I was so busy trying to dog paddle to keep my head above water at first. I did begin to realize that I needed to intervene. It never really got out of hand but it was upsetting to them. Helping them learn how to talk to each other. Helping them understand what confidentiality is. It was more intervention than I did prevention. That's how I can describe it.

Well in the beginning of the course I spend a lot of time dedicated to creating an open environment. . . I also share pieces of me. . . I tell them about things that have happened to me. . . or if I am teaching material sometimes I will say things like this is just me talking but I don't agree with this or this is how I understand this. . . and they begin to see parts of me as a results of some of this sharing and that helps. . . it helps them to begin to figure out how to relate to me. . .and I have modeled the type of sharing I expected of them by sharing my things. . .

Personal Strengths/Attributes that helped the Class Experience

. . . that students talked about my modeling behavior and how that made it easier for them to feel comfortable to participate in the class. And then I guess I sometimes, you know, will challenge the status quo even within sort of the multi-cultural sort of movement, if you will. So things, you know, like for example, I try to give voice to people who may otherwise feel marginalized within a whole set of multi-cultural discussions.

So I guess the common thread is that I really try to sort of be sensitive to where I know all of my students are. And I do that through journaling so…with students. And again, I know that's very sort of common pedagogical technique used by, you know, professors, especially in this area. But when students don't feel comfortable saying something in class then, you know, generally it becomes even more important. And then when I get certain themes in a journal then I bring those things up during, you know, class and sort of address them.

And I think that as an instructor you have, you know, you have to be sort of comfortable in your own skin, so to speak. You know, your own sort of process of, racial ethnic identity development, you know, all sort of critical consciousness has to be at a comfortable…has to be at a sort of at a good place. . .

I'm just human and I'm fallible and so forth. I had to teach two courses this summer. And the one course was a brand new course that I really wasn't that prepared for. So it wasn't a very organized course. But I know that any kind of fallibilities that is shown will be amplified in order to show that I am truly not competent and don't know what I'm doing and so forth. Those are things that are always going to be used as not only attacking but as ways to diminish you to kind of take away, you know, that which you're trying to convey. In other words if I can diminish you then I can diminish that which you're saying. And those things are always going on.

Well in addition to teaching I am in administration, and I teach from 6 to 9 and so my secretary knows, every knows, I don't take appointments after 1 pm I use that time to reflect on my activities for the upcoming class, prepare, and make sure I have what I need for the day. . . I also use that time to meditate. . . I say about 30 mins. or so. . . I need that time where everything is quiet to just meditate

After the Course

How They are Personally Affected by this Course

And then of course, you know, those classes that, you know, maybe dragged or, you know, kind of getting them to sort of participate or talk is a little more challenging. The energy level is kind of low. You know, so you walk away from the class not feeling as good about the class as you have about other classes. So, you know, but for me it doesn't, you know, go much further than, you know, an hour or two after that. So I don't like take it home with me.

So when I think about everything that I do and want to do, the course is one part of what affects me or what occurs in the course, how people learn in the course, how I can be effective because I've gone beyond thinking so much of, "How can I be effective with this group?" because I can very easily get mad at them and say, "Oh, they're not going to change." You know?

I'm definitely much more cynical. Very cynical. Yeah. I think that kind of hits the nail right then and there. That I'm cynical. I'm very clear that we need more than a course. Like I'm very clear that it should be infused in ways that I don't even think, that it should be infused in ways that really I think you need a sit down. It's kind of like having a philosophical kind of retreat and really dissecting everybody's syllabus. . .

So with the negativity it's hard. I don't want to make it seem as if it's not. It's hard. I don't like the idea of facing rejection or disapproval. Don't get me wrong. I don't. And I don't think anybody does. But I think I have to deal with the negative things by recognizing that it's something that one will go through in doing this kind of work and that you have to in many ways seek support where you can get it. And there probably is some. . . a constant self reflection like, "Am I really doing the right things? Did I really treat someone respectfully?"

. . . even if they are African-American or if they're white or Latino, they feel a little bit, I think, boxed in. And unfortunately. . . because I have taught this general class before. . .unfortunately I think students start acting out their own cultural anxiety hat. I think they start acting out their own culture anxiety so they start projecting…and excuse my French . . . they start projecting shit on to you as the faculty person or instructor that they can't or they don't feel comfortable taking on each other around.

At the time it was devastating. I remember feeling crushed. I was kind of morally defeated. That's the best way to describe it. Now that I look back on it, I say, what I was thinking.

At the time it made me feel isolated, demoralized. I felt sad. At the time I said, what's the point and why are we wasting our time teaching this class if they are not going to get anything out of it.

Every week. That was not fun. I used to dread going into that class.

They were the constant feeling of, "My goodness," you know, "I'm feeling pretty out there." And it feels pretty miserable. It can even feel like this is something I don't want to teach. And I have felt that before. And I just want to teach something, anything, but these courses. And then I think what happens to me. . . I think at one point I took a break. . . I think I did, I took a break from teaching it. It's all around me, though. You know, the racism and the sexism and all those things. But it isn't just that students are so immersed in it. It's everybody is.

You know, it can be a little taxing. You know, I think what's probably the most taxing is trying to. . . trying to be sensitive, especially to White students and sort of where they are. Really tired. So again, I'm kind of happy to get a little break from that. But I always insert myself stuff in anything.

. . . actually while I'm going through the course I really do feel drained after like the class period, each class period, whether it's the competency class or the theories class. So that's one impact in terms of the energy that it takes from me. So I try to make those kind of decisions after the semester is over.

I'm affected in a sense that, you know, if in a. . . when I have a good class, you know, when the discussion is particularly lively and stimulating and I can kind of see the expression that they are getting in, that they are really into it then I'll walk away from that class feeling energized. I feel like, you know, this is important work that I'm doing. This is an important class. And, you know, I think I'm really reaching them.

I enjoy the class and so I think it comes out in my enthusiasm because, you know, I, you know, usually in the midst of a class it's like okay, I know what it's all about, but I'll kind of tone it down a little bit, you know, but you know, it's very important that you understand that and that no matter what you're doing, in groups or whatever, you've got to understand the impact of the diversity on the students you are working with and this is the bottom line, of it all.

Well I continue to grow from this. . . I see areas in my teaching in presenting this material that need work and I work on them. . . there are still areas like sexual orientation that I am working on relaying that information across to my students. . . every time. . . before I enter the class to teach I pray. . . I am a person of faith and I use that to help me. . .

I teach the class because I'm interested. I'm interested in the movement more so than I feel like an expert in the material. I'm motivated more about learning about other cultures, things that can potentially help everybody get along. Lets respect each other. Prevent war. Prevent oppression. Racism. I'm interested in teaching the class as being a part of the broader social justice movement. That's how it impacts me.

Well, the only way that I'm affected is of course, I'm passionate about it for one and I love teaching it. So, it's like one of my greatest joys, opening eyes. So, you know, it's one I don't get to teach that often and actually when I first moved here, I kind of refused to teach for a while because as an African American they think that's all you can talk about. So, you know, letting them know that I do know a little bit more.

It is a catch 22 and I talk about it wherever I can and I think about it. And I've been told a lot of different things. One of the things that I've been told is look out for yourself. Do you have to teach it in the way that you're teaching it. Can you teach it in other ways that doesn't put yourself out there so much. Then you have your own personal integrity about what you, like you said, you've got to get up in the morning. It is a catch 22. It really is a catch 22. I think that …it ends up being really your burden.

After Effects of this Course

You know, I don't even know if I could answer that. I think, you know, certainly I'm just relieved that the class is over so I can just peer at the whole back, you know, if you will, in terms of engaging with students in that way. But then afterwards, you know, again I am so adjusted I just. . . I kind of vegetate. I don't care whether that's watching a favorite sit com or comedy or something. But I just need some down time and to reflect on…you know, I do try to reflect on, okay, where are we as a class and do I feel like they're moving in the direction that we. . . that I intend for us to move in terms of the way that we're grasping that knowledge base and thinking about development of competencies.

But I think just recognizing that there is always a restart button. That I can always push it and start over next week and if it is a particularly tough semester, to know that it will end soon and I can start it again.

I love teaching. Period. I enjoy teaching about race and culture. I probably enjoy teaching about young children more than race and culture. But I enjoy talking about race, ethnicity, and culture because it gives me a chance to try and create an opportunity for people to talk about something that's hard to talk about because I think if people can find a way to start to talk about it, it's going to make things better because I think the reason things are the way they are is because we do not talk about it.

I think with the competency class because it's a class that I developed here in our department, I feel some ownership to the class. And I feel some responsibility to making sure that it's available, particularly to students who are interested in the course. And so

> . . . and I do get a lot of excitement about the class because, you know, I do research in the area of competency and training and developing my own skill around assessing competencies and so forth.
>
> I think I can go be a researcher one hundred percent. I could be completely happy with that. But it is a shame that it pushes people to the point that they don't want to even teach it.
>
> By this time I had gave it up you know it really is White folks problem. I'm not here to change them. I am not really in that business. It's not my concern. My concern is liberation of Black folks and that may not be part of it. If not, it is more of an aggravation for me to be engaged in that. Even informally in discussion, I don't try to educate White folks anymore. Because many times I find out that I'm wasting my time, wasting my breath and it is just stressing me out. These courses are, in my mind, an extension of trying to educate White folks and I am no longer in that business.
>
> That's why I don't teach anymore because it stresses me out afterwards and I really don't like going to class because I have a job to do and I know the response that I'm going to get. So my anxiety is around how do I control my frustration with you not getting. You know what I'm saying? You don't get it. And in spite of what they told me, I continued to experience that same phenomena, a waste of time. So I would be a fool to continue that behavior knowing that they're not going to get it. So I am jaded in terms of my expectations. I don't think they're going to get it, so I know I'm going to be frustrated.

Types of Diversity Courses

> I think we're entering a generation of students that are much more comfortable with communicating through technology than they are face to face. I think for those students it would be less intimidating to being engaged into some discussion by using a chat and the discussion board. They feel a little bit more protected, I think, through the technology. So it is a plus. The negative is, I'm just not sure how much depth people are willing to go with that.

Departmental Environment

> The other thing is, I think it is the backdrop of the department and the culture of the department, it helps facilitate that or hinders individual person's kind, especially a new person's way of being, and my teaching style was different I think than what the culture of the department had been initially. And I've had students especially early on, I had a student very early on who would say but this is not how we've done it before and you just don't understand the culture. . . I know you're new. . .you just don't understand the culture of this department.

Expected to Teach because a Faculty of Color

> And I'm the one who teaches the multicultural class, which is not unusual that the person of color in that department is the one teaching. It is not unusual for that. I think the difficulties with any program where there is that one class, is that you just end of being in that niche. You know, there's a lot of discussion about infusion and all that stuff, you really don't know what the other person is really doing unless you have, you just have faith that they're doing whatever they're doing.
>
> So I don't know if that is something that we perceive other people project onto us, but that we also take that responsibility. But I kind of felt what she felt in the sense that you lay back and these kind of brainstorming kind of meetings and you hope that someone will bring up something and then you go…..and then they expect you to be the one to do it. You know, and so, yeah, yeah. So I don't know how to answer your question. I don't know if I expect it and I therefore take on that role, or if it is indeed actually projected on me even when I don't want to take the role.

Words of Wisdom for Future Faculty of Color Teaching this Course

> Very simply try and find a way when you're teaching this course to make it as easy as possible for people to talk about it and be willing to talk about it yourself, talk about how you feel about it, if it makes you anxious, be able to acknowledge that with the class and be able to talk about why you think you feel the way that you do about cultural issues.

Avoid Teaching the Course

> Don't teach that course. It's not your job. They're gonna hold that in front of you, like we're hiring you for that. Because we don't want to teach it, we don't want to be a part of that shit. Excuse my French. It deligitamize you and the course at the same time. You're a scholar you've been trained, you probably didn't have to have much training in the area unless you were going outside of the University to get it. So what makes you more qualified to teach that course than the next person? I would tell them no. If you choose to teach that course, but don't think that is the course you have to teach to become a viable candidate for a faculty slot. Because many programs do hire a Black person to teach that course. If anything you need to negotiate. . . I would be willing to co-faciltate that course or rotate it.
>
> Based on APA standards all of us should be qualified for equally abreast of those issues, and therefore capable of teaching that course to let's rotate the course. All of us would be able to experience that same growth that I experience every year. We can pretend that Black faculty are equally valued in the department if we want to, and that there is no association with Black faculty teaching that course and it being a less important course. I'll bet you 85-90% of the classes being taught are being taught by Black faculty or faculty of color, if not higher. So let's not be relegated in having your career stymied by being relegated to that course.

> He is right, but that is a devalued position and if you take it, the rest of your career will be devalued as well. People who want to be Black administrators on campuses know that if they get that job of Associate Provost of Multiculturalism or Diversity, it is a wrap.
>
> I don't think White folks take it seriously to begin with That course should be rotated and it should be integrated. . . that content should be integrated into all the course work and not relegated to the Black person in the program teaching it. In my opinion you'll become like the course, relegated to. . . when APA comes we can count the Black person and the course they teach. I hope I'm not coming across as having a negative attitude about that subject matter. It is important subject matter, but until people take it seriously, I choose not to engage in the farce. When they take it serious, I'm down.

Why No Mention of this Phenomenon in the Counseling Literature

> . . . I think we don't write a lot about it in the mental health profession, but higher ed and some of the other programs, yes. Well, because we don't look at it as a mental health issue.