DISSERTATION

"RECLAIMING OUR TIME, RECLAIMING OUR TIME!" BLACK WOMEN

STUDENT AFFAIRS MID-LEVEL ADMINISTRATORS TALK SUPERVISION AT

PREDOMINANTLY WHITE INSTITUTIONS

Submitted by

B. Nathan

School of Education

In partial fulfillment of the requirements

For the Degree of Doctor of Philosophy

Colorado State University

Fort Collins, Colorado

Summer 2021

Doctoral Committee:

    Advisor: Laurie Carlson

    Blanche Hughes
    Tori Arthur
    Deanna Leone

ABSTRACT

"RECLAIMING OUR TIME, RECLAIMING OUR TIME!" BLACK WOMEN

STUDENT AFFAIRS MID-LEVEL ADMINISTRATORS TALK SUPERVISION AT

PREDOMINANTLY WHITE INSTITUTIONS

The research is limited or nonexistent regarding; (1) Black Women student affairs mid-level administrators at predominantly white institutions, (2) the impact of both racism and sexism in student affairs supervision, (3) ways Black Women student affairs mid-level administrators challenge and resist racism and sexism in supervision, and (4) ways Black Women student affairs mid-level administrators supervise and want to be supervised. Black Feminist Thought served as the theoretical framework for this in-depth qualitative study seeking to understand the experiences of racism and sexism, how racism and sexism is challenged and resisted, and the various approaches of Black Women student affairs mid-level administrators in supervisor roles at predominantly white institutions. Using Sista Circle Methodology, data was collected primarily through sista circles. Data was presented through the use of poetry and spoken word to pay homage to the contributions of poetry made by Black Women. From the data, three theoretical constructs emerged: (1) The existence and prevalence of the "T" word, Trauma, (2) Listen Up! I'm Speaking Now, and (3) What is the service of student affairs, supervision, and higher education? The findings support the need for transforming supervision in student affairs. Finally, the study confirmed student affairs administrators fail to acknowledge and analyze

power structures and systems of oppression present within the job of supervising (Brown, R.,

Desai, S., & Elliott, C., 2020).

ACKNOWLEDGEMENTS

"If there's a book you want to read, but it hasn't been written yet, then you must write it"
-Toni Morrison

I promised my mom I would get my PhD. It was something she was so close to achieving but never did. When my mom passed, my dad always reminded me of my promise to my mother.

There was never a question of could I do this; rather, it was a journey of did I intrinsically believe in and see my worth, value, and brilliance. The day has arrived where I have earned a PhD. The journey to get here occurred because of my existence in relationship with others and belief and practice of self-definition and self-valuation. Let me share.

To my mom and dad… I can only imagine the smiles, joy, high fives, and conversation you are having right now about your oldest daughter. You are rejoicing in the same way as when you found out I was going to be born: with champagne and a fancy dinner. We will be celebrating and rejoicing this for a lifetime. Within the many nuggets you left me, these consistently guide me: 1) to leave things and places better than how I found them, and 2) to never aspire to be like anyone else, rather to be the one people aspire to be like. Keep smiling… your oldest daughter and her research will be one that positively transforms organizations and cultures. Talk soon.

To my wife… There are no words to explain or describe your unconditional support, love and sacrifices you provided for the past five years. One could say you and I had it easier because you have your PhD. We definitely did not have it easier. What I will say is that it is clear you are my rock today, tomorrow, and always. No question about it, you were always the first and the last to consult with and talk about the journey with. For as much as I drove you nuts, you never

wanted me to conform to "tradition" and "whiteness". That is why we are now the Dr's Hurny-Nathan.

To the Nathan/Persons Family... It is an honor and a privilege to be your sister and aunt. Know I will always remember where I came from.

To my other mom and dad... Through the gift of marriage I gained another set of parents. I am who I am today because of your unconditional love and support.

To the Salce girls... It is an honor and a privilege to be your aunt. I will always be cheering you on and one of your biggest supporters.

To the Gruber-Hine Family... One of the greatest gifts I ever received was becoming part of your family and having you as part of my family. Most of all, you have and continue to create space continuously engaging in action supporting the Black Lives Matter movement. I find comfort and unconditional love in your actions towards me and others who look like me.

To my chosen family.... Formation, Aaron and Sara Issacs, MJ, Julie L., Deanna and Robert Adolph, Bobby K, Moses D., JL, Garry and Dawn Morgan, Sarah L., and Tiffany A. Three things: 1) at any given time I can call you. You are there. No questions asked. Does not matter how long it has been. This proved to be true on the journey of becoming and achieving Dr. B; 2) you make the ups and downs of the PhD process and life so much brighter; and 3) thank you for recognizing the brilliance and beauty of me and my research when I did not always. I am because we are.

To my cohort... I remember when we first met. I knew two of you prior. Little did I know that most of you would be celebrating the most special day with me, my wedding just two years later. As I found my voice to do this PhD my way and to always show up authentically, I

wish you all find your own voices; to do the PhD your way, and to continue to exist in your authenticity after we are done.

To my editor…This masterpiece shines because of your expertise that I do not have.

To my committee… There is nothing but respect and love for you four women. I am because we are. Dr. Arthur, you took a chance on me even if you were not use to my persistence and did not know me. I remember our first conversation like it was yesterday, a Monday evening via Zoom. Tears were shared. I had gained a sister and a confidant from that point on. Let me be clear: You are brilliant, fierce, and the definition of self-definition and self-valuation. Thank you for being a role model and voice that was always by my side reminding me I am more than enough in my Black womanhood. I am so excited about our future together as colleagues, friends, and confidants in sisterhood working and existing in community together. Dr. Leone… Our journey began in 2007 when we were colleagues. Our defining moment was attending SJTI in 2009. From that point on, I knew we had a special calling and our relationship could transform people, places, and policies. There was never a doubt I needed and wanted you to be a significant part of my PhD process. Your commitment to being on my committee signified your continued support of me and your advocacy of Black Women. Since we are both Dr.'s now, I look forward to our future of working together to transform organizations and culture. Dr. Hughes… You and I recommitting to our monthly lunches to ensure I finished, allowed me to truly flourish and find myself. You and I recommitting to our monthly lunches solidified my purpose of giving back and uplifting Black Women. There are not enough words to adequately explain what you have done and continue to do for me, by simply allowing me to be me and for being a confidant. You gave me the wings to soar and I am soaring. Finally, Dr. Carlson… My chair, my advisor, my mentor, my friend. To acknowledge what you have done for me in this process will take a

lifetime; so here are a few highlights. I remember the first time you called me "colleague"; I was speechless. You know it takes a lot to make me speechless. I remember the first time you called me brilliant— never before had that happened. I remember our first connection, it was as if we had connected long before as we discussed what it's like to be "out in the south" and to deal with grief and loss of people we love. And finally, I remember ALL the times I doubted myself; you picked me up, always reminding me the value of me and my research. You challenged yourself and actively engaged in your own learning about the experiences of Black Women and your own journey of social justice activism. Just remember, you, too, are enough. You are more than enough. There is NO OTHER CHAIR I would ever want to do this with than you. As I tell you often, Dr. Carlson, you are stuck with me for life.

To this group of sista colleagues… Alexa, Diane, Elizabeth, Helen, Kenya, Laila, Sage, and Sydney. No training could ever prepare me for data collection. Rather, my lived experiences of being a Black Woman is what prepared me for the beauty, trauma, intellect, and gifts we bring to whatever we grace our presence with. Doing this with you will forever be one of the greatest blessings and gifts I ever receive. It is my hope our paths will cross for future fellowship, partnerships, and collaborative opportunities.

To these special humans… (DL, Gene, Matt, Tony, JJ, Leslie, EJ, AG, RV, AW, JK, Ophelie, Loren, MBH, TSwen, Susan, Lauren, The Moy's, and SC) who took the time to connect with me, read and review my work, introduce me to new concepts, simply talk me off the ledge, and see in me what often I failed to see in myself, there are pieces of you I took as I engaged in this process and I take every day in my life.

And finally, me. Yes, me. I thought losing my parents was the most difficult journey I would go on. Losing my parents only prepared me for the successes and triumphs of what I

would deal with on the PhD journey. If I'm truly honest, I always focused on the naysayers than the positive folks. I used the naysayers as a test to prove I am more than enough. By no means is this healthy, but it got me done. The other piece that got me done was my sista scholar, friend, and cohort mate would send me videos throughout my journey of inspiring talks from Black people, specifically related to Black Women. She sent me one called, "Yo Real Talk". In it, the poet shares, "The fact that you are unique, is an accomplishment. The fact that you aren't a copy and like everyone else in this world. That's an accomplishment. You are accomplishing a lot just by being your unique self, so what are you truly worried about. You wanna make moves in this world; you're supposed to move the world, not just make moves in it. You're supposed to move it all together. It's a new lane you are creating. It's not going to be easy, but it will be worth it". Well, I'm here to cheers myself and to cheers to moving the world and creating new lanes. For if I never went on this journey, this specific dissertation perhaps would never have been conducted.

DEDICATION

For my parents,

Sandara Adams and Bethel Earl,

you gave me the gift of life.

You are my foundation for who I am and who I continue to be in existence.

You will always be my guiding light.

For my wife,

Dr. Gina Hurny-Nathan

You continue to give me life in your decision to share this life with me.

You say I make you the better person; you truly make me a better person.

And I'd say, "I do" for the rest of my life, with all that I have, I do

And I will when the sky is falling, I promise you I'm all in

No turning back

Every day, every moment, every breath you take.

I choose you.

For the eight sista colleagues who came on this journey with me,

I am because we are.

For all the young Black Girls who have their life to live,

For all the Black Women who are currently living life,

and

For all the Black Women who have left this world (including my mother); may we

always be reminded we are enough; we are MORE than enough.

TABLE OF CONTENTS

THE PROLOGUE

Dear Readers,
Her name is Judith Jamison.
Her name is Audre Lorde.
Her name is Debbie Allen.
Her name is Maya Angelou.
Her name is Alicia Keys.
Her name is Lauren Hill.
Her name is Mary J. Blige.
Her name is Misty Copeland.

I was exposed to the arts as a little girl and it was equally as important to be exposed to artists who identified as Black Women, like myself. Art for me consists of poetry, dance, theater, music, and the diversity of artwork such as painting and pottery. While I love the arts, I never considered myself an artist, much less a poet. I just knew I always had and have a gift of speaking from my heart. More than anything, the following items were important as I engaged in writing and conducting research for my dissertation: 1) The research would be written in an accessible manner so any person reading our stories could at minimum understand and be inspired to make change, 2) The research would be written and conducted in a manner centering Black Women; our stories of truth, and 3) As an emerging Black Feminist practitioner and scholar, I use my power to embrace both the beauty and pain of what it means to exist in society as a Black Woman; and to infuse my reflections and experiences through poetry, spoken word, or other art forms in this endeavor and future endeavor.

Her name is Phyllis Wheatley. Wheatley broke barriers in history being the first Black person, female, or male, in the literary world (Rutter, 2016). In the summary of African American Women Poets, Rutter (2016) further illuminated the following quote from the Alphonse Fletcher Jr. University, Professor and Director of the Hutchins Center for African

American Research at Harvard University, said by Henry Louis Gates Jr; "All subsequent black writers have evolved in a matrilineal line of descent, and that each, consciously or unconsciously has extended and revised a canon whose foundation was the poetry of a black woman". Keeping in mind the foundation and continued contributions of Black Women poets, I remain committed to using my creative voice to convey the experiences, research, and knowledge of myself, Black Women and the sista colleagues that came on this research journey with me as a space of resistance. Resistance in centering Black Women, resistance in challenging what is considered "research worthiness", resistance to celebrate and honor the gifts of Black Womanhood, and resistance in being me.

Poetry is incorporated in the beginning and ending of Chapters 1-3 through the technique of blackout poems. The blackout poems provide a bit of insight into the sista colleagues who took part in this research study. Four poems serve in the form of interludes. The interlude poems derived from my research journal reflecting on various aspects of my PhD journey, research process, and my identity as an emerging Black Feminist scholar. Chapter 4 consists of blackout poems turned into spoken word poetry representing the various findings from the research. "I Am" poems are expressed in Chapter 5. Last, I conclude the dissertation project by a poem that provides an overall reflection of my journey. All poems are italicized in this dissertation to signify I as the author of them and the pulling from multiple transcripts (Glesne, 2016).

As you embark on reading as much or little as you choose of this dissertation, I encourage you to pay attention to the poetry. Pay attention to the poetry and ask yourself a modified version of questions Black Feminist researchers Ohito and Nyachae (2018) posed to those who choose to use poetry as a way of honoring Black Feminist in their research.

1) What does the poem convey about racialized and gendered identities, lived experiences of the researcher, and lived experiences of the sista colleagues?

2) When reading or listening to the poems, what are words, sentences, images, and thoughts that make you think, affirm you, disappoint you, challenge you, or most resemble relation to your lived experiences?

3) After reading or listening to the poems, what are you compelled to do as a result of your newly formed knowledge?

In conclusion, Elaine Welteroth, NAACAP award winner and author of the book, *More Than Enough* said, "When you exist in spaces that weren't built for you, sometimes just being you is the revolution". Welcome to the revolution of Black Women student affairs mid-level administrators, our experiences of and resisting racism and sexism in supervision, and our knowledge, strengths, and talents as supervisors.

CHAPTER 1: THE BEGINNING

I knew that when an individual Black woman's consciousness concerning how she understands her everyday life undergoes change, she can become empowered. Such consciousness may stimulate her to embark on a path of personal freedom, even if it exists primarily in her own mind. If she is lucky enough to meet others who are undergoing similar journeys, she and they can change the world around them (Collins, 2000, p. x).

We are Alexa, Diane, Elizabeth, Helen, Kenya, Laila, Sage, Sydney, and the researcher. We are the sista colleagues who engaged in this research study. The researcher is included due to the active participation as a result of sista circles (Dunmeyer, 2020; Johnson, 2015). Chapters 1-3 begin and end with individual blackout poems sharing the reasons the sista colleagues wanted to be in the study, what it meant to be a Black Woman student affairs mid-level administrator, and immediate highlights from taking part in the research study.

Meet Alexa

Timing is everything. ▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮ *Anti-blackness* ▮▮▮▮▮ *from other folks of color at my institution;* ▮▮▮▮▮▮▮▮ *been in denial.* ▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮ *When is somebody fighting for my Black womanhood? I do not see them.* ▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮ *Supervising* ▮▮ *an African American young professional* ▮▮▮▮▮▮▮ *female;* ▮▮▮ ▮▮▮ *see things in her that I did not see in myself.* ▮▮▮▮▮▮▮▮▮▮▮▮ *I needed to speak.* ▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮ *Being here is*

hard. ▮▮▮▮▮▮▮▮▮▮▮ *I work in diversity* ▮▮▮▮ *with other people of color,* ▮▮ *social justice warriors.* ▮▮▮▮▮▮▮▮ *All* ▮ *performative* ▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮ ▮▮▮▮▮▮▮ *I have been hurt and disappointed;* ▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮ ▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮ *intentionally surrounding myself with Black Women more and more unconsciously.* ▮▮▮ *I can't find us at the institution* ▮▮▮▮▮▮▮▮▮▮▮▮▮▮ ▮▮▮▮▮▮▮▮▮▮▮ *I have so much to offer,* ▮▮▮▮▮▮ *silenced,* ▮▮▮▮▮▮▮ ▮▮▮▮▮▮ *settled.*

the baton ▮▮▮▮▮▮▮▮▮▮▮▮▮▮ *is the way I supervise,* ▮▮ *I do not feel in the same way,* ▮▮ *with* ▮▮, *who supervises me and* ▮▮ *my colleagues.* ▮▮▮▮▮▮▮, *the Baton, you pass it.* ▮▮▮▮▮▮▮ *at the same time you're reaching back;* ▮▮▮▮▮ *constantly moving forward and reaching back* ▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮ *all working for the same goal.* ▮▮▮▮▮▮▮▮▮▮▮▮ *Some relays you* ▮▮▮▮ *change your position.* ▮▮▮▮ ▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮ *I run a race by myself.*

Joy is resilience ▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮*I have every reason to be joyful;* ▮▮▮▮▮ *every reason to be pissed off.* ▮▮▮▮▮▮▮▮▮▮▮▮ ▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮ *I am damn good at my job.* ▮▮ ▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮ ▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮

Used and betrayed by colleagues and supervisor. ▮▮▮▮▮▮▮▮ *If I can find more people to run a relay with,* ▮▮ *it will be so much easier.* ▮▮▮▮▮▮▮▮ *I will be that* ▮▮▮ *for my staff.* ▮▮▮▮▮▮▮▮▮▮▮

Need for community amongst other Black Women ▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮

Gaslighting? ▮▮▮▮▮▮▮ *What that means for Black Women in mid-level* ▮▮▮▮▮

leadership? ▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮ *Am I crazy?* ▮▮▮▮▮▮ *This opportunity* ▮ ▮▮▮▮▮▮▮▮▮▮▮▮▮▮ *nah, you, ain't crazy simple as that.* ▮▮▮▮▮▮▮▮▮▮ *Rosa Parks and* ▮▮▮▮▮ *nah,* ▮▮▮▮▮▮ *I* ▮▮▮▮▮▮▮▮▮ *hold that,* ▮▮▮ *differently* ▮▮▮▮▮▮▮▮▮▮▮ *need for self-care differently* ▮▮▮▮▮▮ *not figured it out.* ▮▮▮ ▮▮▮▮▮▮▮▮▮▮▮▮ *I know I do not have to subscribe to what other people say it looks like.*

Meet Diane

Reflect. ▮▮▮▮▮▮▮▮▮▮▮▮▮▮ *Tucked away* ▮▮▮▮▮▮▮▮▮ *bad* ▮ *experiences;* ▮▮▮▮▮ *how things were* ▮▮▮ *problematic.* ▮▮▮▮▮▮▮▮▮▮▮ *Keep pushing through;* ▮▮▮▮▮▮▮▮▮▮▮▮▮ *like we're going to deal with this.* *I* ▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮ *Process* ▮▮▮▮▮▮▮ *as a supervisor.* ▮▮▮▮▮▮▮▮▮ *Faculty member* ▮▮ *now.* ▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮ *How I can prepare my students,* ▮▮▮ *navigating these issues;* ▮▮▮▮▮▮▮ *making sense of* ▮▮ *racism I experienced in the classroom,* ▮▮▮▮▮▮▮ *from my students.* ▮▮▮▮▮▮▮ ▮▮▮▮▮▮▮ *to* ▮▮▮▮▮▮▮▮▮▮▮▮ *experiences I had as a supervisor.* ▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮ *Graduated* ▮▮▮▮▮ *with my PhD.* ▮▮▮▮▮▮ *Understand this process and know how horrible it is and amazingly beautiful at the same time.* ▮▮▮▮▮▮ *I Want to be supportive.* ▮▮▮▮▮▮▮▮▮▮▮▮▮ *Heart,* ▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮ *the core of who I am* ▮▮▮▮▮▮▮ *how I am a leader, both inside and outside of the classroom.* ▮▮▮▮▮▮▮▮▮▮ *Concerned about* ▮▮ *students.* ▮▮▮▮▮▮▮▮▮▮ ▮▮▮▮ *Transparent in the classroom;* ▮▮▮▮▮▮▮▮ *show up completely.* ▮▮▮▮

Not *always though.* *As a student affairs professional, constantly redefining who I am, and I what the work is.* *Going through student affairs for 10 years, I was not out as a queer woman and I now am.* *Very integral in how I lead and how I teach too.* *Connection to activism is central.* *Forward thinker; where am I trying to go? Where am I trying to get students to go and then working backwards?* *Mentor students is trying to find their strengths.* *Sometimes doing diversity work, get pigeonholed.* *Developing people; really important to me. Hesitated being a faculty member. Thought I did not show up like other people.* *I am not that smart. Who I am is who my students needed. Why wouldn't that be the same in the classroom? Matches light a fire with students and myself. I'm sensational. Comes at a cost. I Don't always know what the cost is. Choose to do it anyway.* *All virtual Worried as someone who's no longer a practitioner, would it make sense for me to be a part of the group?*

Was not ███ *an issue.* *I* █████████████████
███████████████████████████ *Helpful* ██████████ *this other perspective* █
██████████████ *being in the classroom.* ███████████████████████████████ *Still*
in loop with ██ *student affairs folks. Want to know these people* ████████████████
██████████████████████ *Help,* ██████████ *support,* ██████████ *do something*
now that I know these folks personally, ███████████████████████████ *Wanting*
████████████ *continued connection.*

Background

Brown et al. (2020) states, "As supervision has a direct impact on our daily work, so do

our identities" (p. 8). Brown et al.'s statement on supervision and identities highlights the

importance of understanding the impact social identities play in the supervision relationship

between supervisor and supervisee. The 2018 Women in the Workplace Survey statistics

provided concrete numbers linking the intersection of race and gender to supervision and the

workplace environment for Black Women in no specific industry. The statistics revealed 60

Black Women in corporate America are promoted for every 100 men, regardless of race. Further,

40% of Black Women have their expertise questioned by colleagues. More so, only 35% of

Black Women have their work celebrated by their supervisors. Additionally, 46% of white men,

27% of white women, and 13% of men of color occupy managerial positions compared to 12%

of women of color. Finally, 59% of white men, 24% of white women, and 12% of men of color

occupied vice president positions compared to 6% of women of color (Krivkovich et al., 2018).

The 2018 Women in the Workplace Survey statistics result in a critical need to

understand the concept of intersecting social identities; specifically, race and gender.

Additionally, the 2018 workplace survey statistics resulted in the critical need to acknowledge

Black Women experience racism and sexism from their supervisors and direct reports in the workplace. Finally, the 2018 workplace survey statistics led to the need to understand and acknowledge the complexities and strengths Black Women bring to the workplace. And Black Women administrators have and still experience racism and sexism in student affairs and higher education (Arjun, 2019; Hairston, 2018; James, 2018; Miles, 2012; Townsend, 2019; Williams, 2019).

Supervision in Student Affairs

Researchers have shared student affairs mid-level professionals learn supervision in various ways (Halter, 2016; Keegan, 2010; Nichols & Baumgartner, 2016). Nichols and Baumgartner (2016) also reported mid-level administrators do not always understand their job responsibilities and mid-level administrators divulged both a lack of preparation in knowing how to supervise and a lack of knowledge in knowing supervision was part of their job. Finally, researchers have argued supervision is considered a necessity in student affairs because of its direct impact on the retention of new professionals (Davis, 2013; Davis & Cooper, 2017; Holmes, 2014; Janosik et al., 2003; Shupp & Armino, 2012). Despite the role of supervision within mid-level and senior-level job responsibilities "supervision has received little attention in the literature" (Shupp & Armino, 2012, p. 157). Bottom line, the student affairs profession has failed to produce and engage in providing tools, time commitment, and research describing how to supervise within a culturally different relationship (Davis & Cooper, 2017). Additionally, the student affairs profession has failed to engage in supervision that does not practice, enforce, and promote racism, sexism, and other systems of oppression against Black Women and other marginalized groups (Brown et al., 2020; Farris, 2018; Gunzburger, 2017; Wilson et al., 2020).

Statement of Problem

Brown et al. (2020) asserted supervision directly impacts the lives of all student affairs administrators. Further, they declared,

> The combination of a lack of training on supervision, limited self-work or teamwork around dominant and subordinated patterns at a group and individual level, and inadequate awareness of how systems of oppression operate perpetuate privileged social norms that impact our practice. (p. 3)

The declaration asserted by Brown et al. (2020) defined the problem of supervision in student affairs. This problem is further supported by gaps found in a review of literature discussing the presence and impact of both racism *and* sexism in student affairs supervision. The gaps in the literature are further highlighted as I failed to find research focusing specifically on the role and impact of both racism *and* sexism in student affairs supervision between Black Women student affairs mid-level administrators and their supervisors and Black Women student affairs mid-level administrators and their direct reports who work at predominantly white institutions. Additionally, there was a failed attempt to find research studies specifically discussing the intersection of race *and* gender in student affairs supervision, while two dissertation studies (Farris, 2018; Gunzburger, 2017) addressed the role of race in student affairs supervision. Finally, I assert all Black Woman student affairs administrators working in higher education will continue to experience racism *and* sexism from their supervisors and direct reports until the student affairs profession mandates and operates supervision that is free of racism, sexism, and all systems of oppression.

Purpose of the Study

The purpose of this qualitative in-depth study created a space of liberation and empowerment for Black Women, student affairs, mid-level administrators at predominantly white institutions to share stories of experiencing and resisting racism and sexism in supervision from both their supervisor and direct reports. As part of the study, I also sought to transform supervision in student affairs and higher education by providing Black Women, student affairs, mid-level administrators the opportunity to describe their approach to supervision and to share with colleagues what they need to know about supervising us. While I cannot speak to the future impact this study will have on supervision in student affairs, I can attest to this study providing real time and space to offer action-oriented solutions and direct knowledge from Black Women mid-level administrators who supervise at predominantly white supervisions.

Research Questions

The following questions guided this research study:

1. How do Black, Women, student affairs, mid-level administrators at predominantly white institutions describe their experiences of racism and sexism from their supervisors and direct reports?

2. How do Black, Women, student affairs, mid-level administrators at predominantly white institutions describe their experiences of resistance to racism and sexism from their supervisors and direct reports?

3. How do Black, Women, student affairs, mid-level administrators at predominantly white institutions describe their approach to supervision? Specifically, how is social justice, intersectionality, and Black feminist thought incorporated in their approach to supervision?

Theoretical Framework

Creswell (2014) described the theoretical lens in research as a lens that "becomes an advocacy perspective that shapes the types of questions asked, informs how data are collected and analyzed and provides a call for action or change" (p. 249). Black Feminist Thought (BFT) in conjunction with intersectionality guided this study. While there have been many contributors to Black Feminist Thought, I primarily used the foundation and contributions of sociologist Patricia Hill Collins to BFT in this research study.

Collins (1986) described BFT as unique; unique because "black feminist thought consists of ideas produced by Black women that clarify a stand- point of and for Black women" (p. S16). Collins (1986) further elaborated BFT is unique because (1) Black Women are deemed the creators of BFT, (2) Black Women share common experiences as a result of being *both* Black *and* Women, (3) Black Women possess other social identities (socioeconomic status, age, sexual orientation, ability), Black Women experience discrimination in different ways, and (4) one of the main responsibilities of BFT is to provide many experiences of the diverse collective that is called Black Womanhood.

As part of BFT, Collins (1986) explained Black Women exist as outsiders within. The outsider within is a lens that positions Black Women inside higher education institutions with limited access to power. However, Black Women as outsiders within "may be one of many distinct groups of marginal intellectuals whose standpoints promise to enrich contemporary sociological discourse" (Collins, 1986, p. S15). As a result of being outsiders within, the voices, and experiences of Black, Women, student affairs, mid-level administrators should be heard, valued, and respected.

Lloyd-Jones (2009) explained both race *and* gender are linked together making it incomplete to talk about one of those identities without the other. The basis of Lloyd-Jones' (2009) belief is the foundation of what Crenshaw (1989) coined intersectionality. Kimberle Crenshaw, a civil rights lawyer and self-identified Black Feminist, explained intersectionality as the impact of how race and gender together influence the experiences of Black Women. Crenshaw (1989) later explained the significance of intersectionality:

> Intersectionality was a prism to bring to light dynamics within discrimination law that weren't being appreciated by the courts. In particular, courts seem to think that race discrimination was what happened to all black people across gender and sex discrimination was what happened to all women, and if that is your framework, of course, what happens to black women and other women of color is going to be difficult to see. (Crenshaw, as stated in Coaston, 2019, para 25)

Throughout the years, the concept of intersectionality has become a topic of conversation and debate in various academic, social, and political arenas (Coaston, 2019). Thus, Crenshaw has continued to explain, advocate, and challenge the need to incorporate intersectionality in practice to eliminate systems of oppression (Coaston, 2019). Simply put, to understand the experiences of Black Women, people must take into consideration *both* their race *and* gender. Additionally, BFT recognizes Black Women are creators of knowledge (Collins, 2000; Clemons 2019); an important notion in challenging and resisting what is often considered research. BFT and intersectionality is discussed in greater depth in Chapter 2.

Significance of Research Study

The first Black Woman elected to serve as President of the Association of the Study of Higher Education (ASHE), Dr. Lori Patton Davis, called on institutions of higher education to

ensure Black Women exist as "full participants" in a 2020 talk. For Black Women to exist as "full participants", Patton Davis (2020) advised higher education must (1) examine their structures that inhibit the full participation of Black Women, (2) call out the intersectional injustices higher education creates and perpetuates for Black Women, (3) center research on the gifts and talents Black Women bring, and (4) use the identity descriptors "Black Women", rather than just saying women of color. I honored the call by Patton Davis (2020) as I centered the experiences of Black, Women, mid-level student affairs administrators who discussed their lived experiences of and resisting racism and sexism in supervision Additionally, I centered the gifts, talents, and various approaches to supervision of Black, Women, mid-level student affairs administrators.

The unique experiences Black Women mid-level administrators at predominantly white institutions shared related to experiencing and resisting racism and sexism in supervision supported the need for change in student affairs supervision. Therefore, this study supported the following charge, if "true change is to happen in creating inclusive campuses, change needs to happen first in the supervisory relationships that inform practice, shape environments, and ultimately enact the value of inclusive on campus" (Wilson et al., 2020, p. 7).

Additionally, this dissertation study was the first to (1) examine and understand the experiences of both racism *and* sexism from an intersectional lens Black Women student affairs mid-level administrators experienced in supervision from their supervisors and direct reports, (2) understand how Black Women student affairs mid-level administrators challenged and resisted racism and sexism from their supervisors and direct reports, and (3) offered concrete knowledge on how Black Women student affairs mid-level administrators approached supervision. Finally, this research study used a culturally relevant methodology called Sista Circle Methodology

(SCM). SCM is "a qualitative research methodology and support group for examining the lived experiences of Black women" (Johnson, 2015, p. 43). SCM is discussed further in Chapter 3.

Positionality Statement

Readers want to know who the researcher is, why did they conduct research, and insight into research process (Wolcott, 2010). To be a Black Woman conducting research about and with other Black Women is to constantly prove the legitimacy of my research (Clemons, 2019; Collins, 2000). Therefore, this research study is not neutral and objective. Instead, this research study is rooted in knowledge and belief Black Women, as individuals and a collective, offer and possess knowledge through our own lived experiences; otherwise known as Black Feminist Epistemology (BFE) (Collins, 1990, 2000). BFE is explained in more detail in Chapter 3. Finally, the following disclaimers below describe my positionality and how I approached this research:

(1) I capitalized the phrase Black Women. I do not capitalize predominantly white institutions, or the word white to break down and eliminate power dynamics that already perpetuate racism and sexism against Black Women within the institutions of higher education (Perez-Huber, 2010).

(2) I used "*we*" and "*us*" to describe my connection and relation to being *both* a Black Woman researcher of this study *and* a Black Woman participant within this study (Collins, 2000). The use of we and us parallels a tenet of the epistemology of Black Feminist Thought (BFT) that emphasizes Black Women possess knowledge through their own lived experiences (Collins, 2000).

(3) I focused specifically on Black cisgender Women. As a Black cisgender Woman, I do not pretend to relate to the experiences of Black trans Women. I fully acknowledge,

recognize, and am aware of the additional harm and trauma Black trans Women experience. In committing to creating a research study experience where Black Women are not harmed, I do not feel I am adequately prepared to also bring in the additional experiences of what it means to be a Black trans Woman student affairs mid-level administrator. Thus, I acknowledge my own continued learning related to the experiences of Black trans Women student affairs mid-level administrators.

(4) I illuminated the strengths and knowledge of Black Women student affairs mid-level administrators in this research as a responsibility to what Patton-Davis (2019) challenged society to do:

I think Black women have amazing contributions and do so many amazing things, but institutional leaders and those who espouse the goals of transformation rarely if ever look to Black women and their contribution and the way that they have done things in the past as a model for how our institutions or social systems might change. (Patton- Davis, 2019, para. 6)

(5) I used the word sista colleagues instead of participants in connection to honoring our collective lived experiences.

(6) I infused poetry throughout my research study as another way of resisting, feeling liberated, and sharing the study in an accessible manner so regardless of social identities and backgrounds, readers can learn, relate, and be moved to make change in their supervision relationships and in life (Collins, 2000; Faulkner, 2016; Keith, 2019; Lenzy, 2019).

Researcher's Story

This is my story. Welcome to real talk.

Remain the same or make systemic change.

Fact. All of us are socialized within an anti-blackness, misogynistic, classist, homophobic, transphobic, ableist, white supremist, and patriarchal world from birth. Higher education institutions, student affairs, and supervision are contributors to and impacted by socialization.

Me as a Black Woman supervisor in the student affairs profession

Do I have special rules I have to abide by? Check.

Can I challenge the status quo? Not without repercussions.

Can I wear my hair in its natural state or have locs and still be considered professional? Depends on where I work.

Can I call out overt and covert policies of racism and sexism in our departments and institutions? Not without repercussions.

Am I the sole Black Woman in a mid-level position in the office? 99.9 percent of the time.

Me as your Black Woman supervisor or direct report in the student affairs profession

I cannot ask you questions about your work and why you do things the way I do. But you can question me.

Naming the presence of power and social identities within the supervision relationship and the dynamics of the office. Come again?

Someone you can learn from and whose knowledge you value? Depends on what you think of me and what our colleagues think of me.

Black Women Supervisors

Ever been told you never ask what you can do for the institution? You only ask what it can do for

you? I was.

Ever been excited to be supervised by another Black Woman, Black man, or a person of color?

Only to experience one of the most sexist, homophobic, and harmful internalized oppression

experiences ever? I was.

Ever been told you lead too much from a place of your race and gender and should go work at a

historically Black college or university? I was.

Ever have your peer promoted to be your supervisor; or have your entire staff deem you are

incompetent, too emotional, and talk too much about identity? I did.

Ever go into a mid-year evaluation to be told you are not meeting any expectations, not even one

expectation? That was me, 20 years into a profession and indeed a first.

Student Affairs and Higher Education

If you consistently keep us at bay, tokenize us, and continuously operate perpetuating policies of

both racism and sexism, why then do you hire us and give us the responsibility of supervising?

Is it to make yourself look good? Is it to check the box to say we have one of those? Is it to say

we are not racist and sexist?

I left and have never returned to student affairs.

Owning there is a problem is the first thing in transformation. Valuing, recognizing, and

promoting our contributions and talents as Black Women supervisors can also be another start.

Fact. All of us are socialized within an anti-blackness, misogynistic, classist, homophobic,

transphobic, ableist, white supremist, and patriarchal world from birth. Higher education

institutions, student affairs, and supervision are impacted by socialization are contributors to

and impacted by socialization.

Remain the same. Or make change.

No more do I choose to act little, be silent, or compromise my identities as a Black, lesbian, woman to make people, higher education, and other organizations feel good about themselves. I live my life transparently and authentically with the hopes that other Black Women can be and do the same. I am a proud, Black, lesbian, Woman, once believing in the ideals of a colorblind society, I now fully embrace my Black Womanhood.

Growing up in Baton Rouge, Louisiana in a middle-upper class household, I had everything I needed. My mother and father provided a culture of unconditional love, unwavering support as I followed my dreams, and instilling in me the belief that I was worthy of love, happiness, and greatness. As all kids do, I took that for granted. I lost my mother when I was 19-years-old and my father when I was 34. At times, I feel like an orphan because my foundation is no longer present to just say I love you. I miss the community guidance and the unconditional love they always provided.

The week leading to the second sista circle, I was sent a link to a TV interview my parents did in 1989. They were being interviewed on their political consulting business they owned. It was the first time since my dad's passing in 2012 and my mom's in 1997 that I heard their voices. I cried because I miss them. I know being sent their video was a sign to let me know they are with me daily. Receiving this link reaffirmed the connection I, as a Black Woman, had with my mother. The dialogue we had in the sista circles specifically related to the stereotypical, yet historical manner of Black Women: the nurturing, care taking, other mothering, strong, keep it moving people we are. And yes, when can we just be? "Just being" reminds me of my mother finding just 30 minutes a day to "hide in the bathroom". That is what I now know was her time for sanity, for reflection, for her to not have to be "on."

My mother and I argued every day for the 19 years I got to spend with her. In the midst of arguing, I came into my own as a Black Woman resembling the way my mother existed, with strength, pride, compassion, truth, and love. Many days and years later, till the loss of my dad, my dad would tell me how much I reminded him of my mother. In the beginning, I cried and felt sadness when he told me that. Then, I developed a sense of pride when he would say that.

The pursuit of education was non-negotiable as my parents believed that education would serve as the foundation for their daughter's ability to rise above the negative societal stereotypes portrayed of Black girls and Black Women. Outside of my household, I experienced what I now know is racism, sexism, and homophobia. While attending a predominantly white, private college prep high school, I experienced too many micro aggressions to count. I was "too Black" for my white peers and "not Black enough" for my Black peers. I experienced the same micro aggressions while attending predominantly white colleges and universities and working since 2001 as a student affairs administrator in predominantly white institutions. I have been called the "b word" by men and women when I use assertive traits in communication or decision making. I have been called a racist by white people when I challenge my white colleagues to engage in conversation and action to talk about racism. I have been excluded and deemed "not enough" by social justice activists and educators who identify as people of color.

My service in higher education spans a variety of institutional types as well as functional areas including multicultural affairs, student activities, leadership development and alumni relations. Knowing I need a PhD to be offered a seat at the table and paid a salary I can live on or to remotely be deemed as knowledgeable, I began the journey to getting my PhD the summer of 2016. It was in my own reading, not through my class readings, I discovered Black Feminist Thought (BFT). For the first time as an administrator and a scholar, I saw myself in what I was

reading. I was reminded I am worthy, I belong, and I have knowledge. BFT supported me to tell my stories of pain and triumph. I was empowered to build community with not just other Black Women, but all people. I struggle to accept student affairs and higher education colleagues that say they "value" social justice, diversity, equity, and inclusion. Yet, these same colleagues do not advocate for, support, respect, or empower Black Women administrators. Instead, they remain complacent or neutral in working to support anti-black feminism as it relates to Black Women.

It has taken me the majority of my life to understand and live my many purposes. One purpose is to be a role model for young Black girls to help them feel and believe they matter, they are needed, and they are valued. I have always been and continue to be on a search to form deep connections with other Black Women who uplift me and support me. Another purpose in my life is to build deep and transformative relationships across differences to serve as a positive example to what can be, when we acknowledge the pain, hurt, and trauma of our stories, when we acknowledge our differences and value our strengths that we as Black Women and other marginalized groups bring to the table, and when we work to actively engage in eliminating systems of oppression that continuously harm us and other historically marginalized individuals.

Finally, I have a purpose to remain steadfast in living a life of authenticity and self-love. It is a constant practice and attention to self-care and self-love I must engage in. I cannot just forget the trauma from racism *and* sexism I have experienced and continue to experience. But what I can do and choose to do is to engage in resistance and always work towards liberation. Part of my resistance and liberation occurs through my written word, my attire honoring Black culture, and simply through my existence. As I continue to grow as a Black Feminist scholar, it is always my responsibility to stay true, unapologetic, and authentic in my existence of being and making change.

Concepts Defined

The concepts below are provided as a foundational understanding of terms to keep in mind as you read this dissertation. The explanations provided are the way I engage with the terms based upon my lived experiences and viewpoints.

Black Women Intellectuals: Black Women, regardless of work profession, social backgrounds, or any other background), contribute to and engage in improving and reforming to better the lives of Black Women (Collins, 2000; West, 2020).

Horizontal Oppression: Having people within marginalized groups enact and perpetuate discrimination against other people within marginalized groups (Hardiman et al., 2007).

Liberation and Resistance: Actions and movements that challenge systems and norms of oppression such as white supremacy, anti-blackness, sexism, racism, and misogynoir. Liberation and resistance in this dissertation describe various ways Black Women student affairs mid-level administrators engage and achieve liberation and resistance (Collins, 1990, 2000). As the researcher, I engaged in liberation and resistance by centering the experiences and knowledge of Black Women student affairs mid-level administrators, infusing poetry, and spoken word to communicate and convey research findings and reflections, and using a "culturally relevant" methodology and theoretical framework designed by Black Women.

Mid-level student affairs professionals: Having worked at least 5 years in the profession, mid-level student affairs professionals typically report to senior-level staff and provide oversight and leadership for a department or area (Chernow et al., 2003; Fey & Carpenter, 1996).

Patriarchy: system of social structures, and practices in which men dominate, oppress, and exploit women (Walby, 1989, p. 214).

Racism: Individual actions (both intentional and unconscious) that engender marginalization and inflict varying degrees of harm on minoritized persons, structures that determine and cyclically remanufacture racial inequity; and institutional norms that sustain white privilege and permit the ongoing subordination of minoritized persons (Harper, 2012, p. 10).

Sexism: Refusing to recognize the existence of a gendered power difference means "not only denying the sexism women in those institutions experience, but also perpetuating it" (O'Donnell, 2017, para.12).

Student Affairs: The area within higher education institutions concentrated on supporting students through experiential learning outside of the academic classroom setting. Areas within student affairs areas can include student activities, housing and residence life, Greek life, multicultural affairs, orientation and new student programs, veterans' affairs (Long, 2012).

System: Set of things interconnected in such a way that they produce their own patterns of behavior over time (Meadows, 2008, p. 2).

Whiteness: Maintaining white supremacy from white people and people of color (Nguyen & Duran, 2018). Examples of whiteness include valuing concrete and measured data over storytelling and personal experiences, and people of color accepting whiteness as normal and expecting other people of color to conform to whiteness (Nguyen & Duran 2018).

White supremacy: White supremacy is not simply the idea that whites are superior to people of color (although it certainly is that), but a deeper premise that supports this

idea— the definition of whites as the norm or standard for human, and people of color as an inherent deviation from that norm (DiAngelo, 2017, para 5).

Delimitations and Scope

This qualitative study provided Black cisgender Women student affairs mid-level administrators at predominantly white institutions the opportunities to share their experiences of racism and sexism in supervision from their direct supervisors and direct reports. In addition, sista colleagues shared stories of resistance and challenging racism and sexism from their supervisors and direct reports. Finally, sista colleagues shared their own approaches to supervision also discussing using social justice, intersectionality, and Black Feminist practices.

To participate in the study, sista colleagues worked at predominantly white institutions, worked for a minimum of five years in student affairs, served in the role of assistant director, director, or executive director, supervised professional staff, and experienced racism and sexism from supervisors and or direct reports. Due to the lack of research studies on this topic, the study was bounded to supervision experiences from 2010 to June 2020. 2010 signified the beginning of including diversity, equity, and inclusion in the competencies for student affairs professionals suggested by the student affairs major organizations, ACPA and NASPA.

Meet Elizabeth

Pay it forward. ███████████████████████████████ *I have experienced racism and sexism.* ███████████████ *Opportunity for me to process that.* ████████████████████████████ *Supervising not my favorite thing to do.* ██████ ████████████ *Challenge myself* ███████████████████ *to how I supervise.* ███ *Give me a pep talk.* ███████ *Black Woman with a crown on it.* ███████ *Boss up, because*

21

sometimes you just kind of have to. ████████████████████ *Blossoming into a badass woman with more faith than fear.* ████████████████████████ *Be the best version of yourself.* ████████████████████████████████ *God is not going to play you,* ██ *Trust your dopeness,* ██ *stay focused.* ██ *you can do it. Do not worry about things you cannot control because it is a waste of time.* ████████████████ *Throughout* ██ *career,* ████ *not really* ██ *affirmed in* ████ *relationships.* ████████ ████████████████████████████████ *Doc program that the phrase imposter syndrome resonated with me.* ████████████ *Hear* ██ *people call me badass and how I am brave.* ████████████ *Warrior soldier from Black Panther* ████ ████████ *I aspire to be.* ████████████████████████████████████ *Self-awareness, who I perceive myself to be.* ████████████████████████ *To move up, you have to supervise.* ████████████ *Fine working in a job where it's just me.*

Summary

The research study provided space for Black Women student affairs mid-level administrators to share stories of experiencing and resisting racism and sexism from supervisors and direct reports. Additionally, the study expanded on the two dissertation studies (Farris, 2018; Gunzburger, 2017) that named the impact of racism within student affairs supervision. Finally, the study offered insight and knowledge on how Black Women student affairs mid-level administrators supervise and want to be supervised.

Interlude: [How Do I Know I am Rich](#) (Adaptation from Researcher Journal, July 2020)

Upon finishing the first sista circle, I was in love. I remember one of my committee members telling me in our monthly coffee chat, collecting data was going to be my favorite part

of the process. Indeed, she was right. My second favorite part was telling our stories through the arts. The love for my study has sustained me.

How do I know I am rich?

When I look at my dissertation, there are more smiles than there are sad tears.

Money pays the bills.

I will soon have my PhD. So, there has got to be that professional opportunity for me to do what I am good at; what I am passionate about, and that pays me for my worth. Until then, let me be clear. I am not rich in money but rich in so many other ways.

I proved the naysayers wrong because I brought my authentic self to this study.

I proved the naysayers wrong because I finished the study.

I proved the naysayers wrong because Black Women are the center and cornerstone of my study.

Let me be clear. I am not rich in money but rich in so many other ways.

The sista colleagues felt heard, valued, seen, and supported on their own journeys.

If I am ever asked the question, am I happy with my study, unequivocally "yes" would be my answer.

I know young Black girls are looking to me as a role model.

I take my purpose as a role model with gratitude and with a necessity. For I know all we need sometimes is for someone to say you matter, you are needed, and I see you.

Let me be clear. I am not rich in money but rich in so many other ways.

How do I know I am rich?

I am an active contributor to the revolution and existence of Black Girl Magic through my research, my purpose, and simply through my existence.

Meet Helen

Interested in leadership, ▮▮▮▮▮▮▮▮▮▮ *management and organizational development.* ▮▮▮▮▮▮ *Do not get the opportunity to* ▮▮ *process my own stuff.* ▮▮▮▮▮ *Full-time supervision is* ▮▮▮▮ *new for me.* ▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮ *In community with other Black Women.* ▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮ *Our stories* ▮▮▮▮ *not told and* ▮ *invisible. I want to see Black Women liberated.* ▮▮▮▮ ▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮ *Share mine;* ▮▮▮▮▮ *help folks be better and to love us better and do right by us as supervisors and supervisees.* ▮▮ ▮▮▮▮ *I am a hot mess and a masterpiece, and I have never felt more seen my whole life* ▮▮ ▮▮▮▮▮▮▮ *personally,* ▮▮▮▮ *professionally.* ▮▮▮▮▮▮▮ ▮▮▮▮▮▮▮▮▮▮▮▮▮ *And,* ▮▮▮▮ *produce* ▮ *amazing work.* ▮▮▮▮▮▮▮▮▮▮ *Lightbulb.* ▮▮▮▮▮▮▮▮ *Black Women,* ▮▮▮▮▮▮ *conditioned to be creative and innovative.* ▮▮▮▮ ▮▮▮▮▮▮▮▮ *Time-watch.* ▮▮▮▮▮ *never* ▮ *enough.* ▮▮▮▮▮ *Mirror;* ▮▮▮▮▮▮▮▮▮ *who I am in the world,* ▮ *how I impact other people* ▮ *how they impact me.* ▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮ *Always* ▮ *looking at my email,* ▮▮▮▮ *pressure to respond.* ▮▮▮▮▮▮ *Jenga.* ▮▮ *I* ▮▮▮▮▮▮▮▮ *I pull that one,* ▮▮▮▮▮ *everything is gonna crumble professionally and personally.* ▮▮▮▮▮▮▮▮▮▮▮▮ *Acknowledging our complicity and the systems that confine us, we become able to live without*

fear of retribution from those who want us quieter, meeker, and more subservient. ███████

███ *not interested*

in being any quieter anymore. ██ *Joy.*

I ██████████████████████████████ *Serena,* ██

I ████████████████████████████████████ *she's so powerful. Do not let*

the numbers define you ██████████████████████████████████ *Student affairs,* █████

assessment pieces; █████████████ *working in diversity,* █████████████████████████

Doors ██████████ *shut,* █████████████████████████████ *but* █████████████████████████

██████ *doors* █████████ *opened.* ████████████████ *As a supervisor, what influence do I*

have to open doors for others. ██ *Hashtag a*

shot worth taking. █████████████████████ *Health* ████████████████████████████████

██████████ *nobody is giving you a trophy for it.* ██████████████████████████████████ *t*

As a Black Woman working in general, █████████████████ *wish* ███████ *I had more*

support. ████████████████ *Getting ready to come back* ██████████ *in a unique way* ██

██████ *never been in before.* ██

███████████████████████████████ *Feeling the same things around the same time, um, both*

within the circle, but then also whatever externally we had happening in life. █████████

███████████████████████████████ *consistent affirmation of, yeah, like I'm either being*

affirmed that I'm tired today or that, you know, ████████████ *extremely overwhelmed by*

everything that's going on. █████████████████████████ *Black women all over the*

country; ██ *overwhelmed,* ███████

stressed.

Meet Kenya

So little research about supervision. ███████████████████████████████
███████████████████ *Never had any guidance or tutelage around supervision at all in my
career.* ████████████████████████████ *Imperative* ███ *Black Women's voices are heard.*
███████ *We get to talk about our experiences from our viewpoint;* █████████ *to support.*
██ *Excited to be in solidarity with people.* ██
██ *Some of the things I have experienced really
were like out of bounds* ████████████████████████████████████ *In the middle;* █████
██████████████████████████████ *outsider within,* ███████████████████ *caged within
something.* █████████████████████████████████ *This is where I'm at. And* █████████
███ *still gonna do my best at it* ████████████████████████ *Looking forward to meeting other
Black Women who have served in various roles in student affairs,* ████ *hearing their stories,* ████
sharing my stories with them. ████ *Excited to see our collective stories in print, in a research
study.* █████ *Any space where Black Women are coming together sharing their stories is a
healing space,* ████████████ *we specifically can use all the healing we can get right about
now.* ████████████████████████████████ *Director of a multicultural equity inclusion
office.* ██ *Work* ████████ *hard* ██
████████████ *stuck in the middle.* ██
██ *One of the wokest* ██████████████ *on campus.* █████████ *Tiring.* █████████ *No one else
is* ███ *doing* ███ *work.* ██████████ *Asking you all the questions* ████████████████ *, I
don't know all the things.* ██████████████████████████████ *Find somebody else to
go learn.* ████████████████████████████████████ *Happy and so excited to be
alive.* ██ *topics or issues* ████

███████████ *around students of color or other marginalized students* ███████

███████████████████████ *now you're paying attention to me.* ███████

███████████████████████████████ *times where I said and did things in those meetings where people kind of looked scared and I thought that was funny,* ████████.

██

██████ *Black Woman, everything I do is political because I think that's true for us in all spheres, but especially at work.* ,████████████████████████████

White colleagues ███ *can* ████████ *say whatever and go on about their day.* ████ *I say something,* ████████████ *what does that mean?* ███ *Where is that coming from? And what do we need to do about that?* ██████████ *Boss lady.* ████████ *Director* ██████

████████████ *For students,* ████████ *representation matters.* ████

███████████████████,*Why am I still here? Why do I work at this job?* ████████ *Student* ████ *comes in my office;* ████████ *you are Kenya.* ████████████████ *That's why.* █

█████████████ *Representation.* █████████████████████████████

████████████████████████ *Rocking hairstyles* ████████████ *or talking the way that they would talk;* .████████████ *important for students to see.* █████████

Wanted to make a difference. ████████ *still want to.* ████████████████████

Don't necessarily ████████ *have to be in higher education. Did not know* ████ *what to expect,* ████████ *who the people would be,* █ *how we would connect.* ████████████████

Process ████████ *reiterated* ███ *how magical Black Women are when we come together.* ██

██

Hear ██ *other people,* ████████████ *dealing with these things too.* ██████████

████████ *Sad* ██████ *but* ███ *made me feel less isolated.* ████████████ *Black Women*

on Black Women discrimination or ▮ *Black man on Black Woman.* ▮▮▮▮▮ *Sad.* ▮
▮▮▮ *Many* ▮▮▮▮▮ *had experiences with that.* ▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮,
Hardest experience I have had in higher education. ▮▮▮▮▮▮ *Knowing that* ▮ *happens a*
lot; ▮▮▮▮ *disheartening.* ▮▮▮▮▮▮▮▮▮▮▮▮▮▮ *Drinking the*
koolaid. ▮▮▮▮▮▮ *Not what you expect.*

Introduction

I performed a review of the literature using the following key phrases: "Black Women administrators in higher education and student affairs," "Black Women resistance," "Supervision in student affairs and higher education," "Black Woman leaders," "Racism in supervision," and "Sexism in supervision." These key phrases revealed the following gaps:

1) research is scarce describing the experiences of Black Women student affairs mid-
   level administrators in higher education (Arjun, 2019; Clayborne & Hamrick, 2007;
   West, 2020)

2) there is no standard definition of supervision in student affairs (ACPA & NASPA,
   2015; Brown et al., 2020; Tull & Kuk, 2012)

3) learning supervision is often left up to the mid-level professional (Halter, 2016;
   Keegan, 2010; Nichols & Baumgartner, 2016)

4) research studies addressing the impact of *both* racism *and* sexism, power, privilege,
   and oppression in the supervision relationship is bare. Just two dissertation studies
   addressed the impact of racism in student affairs supervision (Farris, 2018;
   Gunzburger, 2017). Additionally, two models of supervision were published in 2020
   related to addressing social identities, power, privilege, and inclusion in student
   affairs supervision (Brown et al., 2020; Wilson et al., 2020).

Organization of the Literature

The review of the literature is organized into four sections. Section one provided an overview of the literature synthesizing and critiquing historical and present-day racism and sexism within higher education and student affairs. Section two provided an overview of the literature synthesizing and critiquing the impact of racism and sexism as experienced by Black Women student affairs administrators in higher education and the resistance techniques Black Women use to fight against racism and sexism. Section three provided a synthesis and overview of the literature of supervision in student affairs. Within this section, I highlighted ambiguities of supervision in student affairs, addressed the role and impact of race and gender in student affairs supervision, highlighted allies who specifically write about supervision, and concluded with a snapshot of three current student affairs supervision models and frameworks. The literature review concluded with an overview of the theoretical frameworks that guided this study.

Racism and Sexism in Higher Education and Student Affairs

Institutional racism and sexism exist as structures of power that work to maintain racism and sexism in higher education (Beatty et al., 2020; Cabrera, 2017; Stewart, 2017, 2019; Townsend, 2019; Wilder, 2013; Williams, 2019; Wolfe & Dilworth, 2015). The actions of racism and sexism within higher education occur because whiteness (race) and patriarchy (males) are deemed normal and rewarded (Bonner, 2001; Cabrera, 2017; Cohen, 2010; DiAngelo, 2017; Nguyen & Duran, 2018). Further, institutions of higher education fail to acknowledge white supremacy, the history of slavery, and continued action that reinforce racism and sexism (Cabrera, 2017; Nguyen & Duran, 2018; Sanguramoorthy & Richardson, 2020; Stewart, 2020; Wilder, 2013). It is important to note all types of institutions of higher education can and do perpetuate systems of oppression against Black Women and other women of color;

not solely predominantly white institutions (B.A.L., 2017; Bent, 2018; Bowers-Cook, 2017; Lessane, 2020; Lucila et al., 2010).

In the essay titled *Towards a Critical Theory of Whiteness,* Owen (2007) named the prevalence of whiteness in the history of building American higher education:

Not only does whiteness have its origins in the physical and psychic violence of the enslavement, genocide, and exploitation of peoples of color around the world, but also it maintains the system of white supremacy in part by means of actual and potential violence. (p. 206)

Owen (2007) also named the impact of whiteness for people of color and named specifically the existence of white supremacy. Having a white person critically name the presence of whiteness and white supremacy is critical when aiming to garner greater awareness and acknowledgment from white people regarding the presence of white supremacy within higher education.

Higher education was built to support slavery by slaves themselves as detailed in Wilder's (2013) *Ebony and Ivy*. The slave practices American higher education was founded on and participated in, Tuck and Yang (2012) called "white settler colonialism". White settler colonialism describes the goal of white men during this time taking land away from Native Americans and Black slaves, killing Black slaves and Native Americans, and selling slaves for money and land. As a result of the business of slavery within American higher education and a continuation today of daily systems of racism and sexism, it is easy to see why Black and Brown people do not see themselves in higher education.

Bondi's (2012) qualitative study confirmed how whiteness is embedded within graduate programs of student affairs and higher education. In her study, Bondi (2012) highlighted the

ideals of objectivity (Wagner, 2005); a way to maintain whiteness in institutional practices and policies. Objectivity, as Bondi (2012) posited, gives institutions the permission to ignore historical and social power structures aiding in the continued oppression of students from historically marginalized backgrounds. Bondi's (2012) confirmations came from the white graduate student participants in her study.

Finally, systems of oppression are present in all institutions of higher education. For example, Bowers-Cook (2017) research study shared narratives of Black Women PHD students attending Hispanic Serving Institutions. The stories shared in Bowers-Cook (2017) study, described policies and practices of treating Black Women as the token, silencing Black Women, and cultural appropriation of Black culture. Bowers-Cook (2017) expressed the treatment of Black Women in Hispanic Serving Institutions to be out of the ordinary:

> I found it strange that the narrators of this research happen to be Black women in universities that are lauded for diversity and inclusion efforts, appear to be committed to recruitment of minority students, and have made significant gains in retaining and enrolling Hispanic students. (p. 152)

Hughes and Giles (2010) argued the majority of higher education institutions fail and consistently fail to interrogate, challenge, or eliminate systems of racism, sexism, and other oppression. The argument by Hughes and Giles (2010) paved the way for Stewart's (2019) timely essay called *Ideologies of Absence: Anti-Blackness and Inclusion Rhetoric in Student Affairs.* In the 2019 essay, Stewart affirmed higher education's unwillingness to examine systems of racism, sexism, and other forms of oppression embedded within the institution of higher education. In a critique of student affairs, Stewart (2019) used composite narratives (Patton & Catching, 2009) to show Black student affairs students, staff, and faculty are "absent" from the

profession. Stewart (2019) further declared Black people in student affairs experience not belonging, a lack of safety, invalidation, and do not receive rewards. In the following excerpt, Stewart (2019) shared a real-life conversation between two Black student affairs professionals contributing to the ideology of not belonging that Black Women experience in student affairs:

So, you know we brought three candidates to campus, a white man, a white woman, and a Black woman who was the last candidate. In our last search committee meeting, someone had the audacity to say that they didn't think the Black candidate would be perceived as "professional." I asked them, why not? They said it was because she answered questions "too directly" and she might be too harsh. The white woman answered questions just as directly, but they were excited that she would fit well with the rest of the office. (p. 17)

Stewart (2019) later challenged how belonging is again centered around the ideals of whiteness:

Belonging is a condition produced by institutional systems and structures that include some, while excluding others. In fact, being made to belong, "citizenship" is a privilege bestowed upon those who have assimilated to ways of being and doing that have been normalized, optimized, and centered within institutional systems based on whiteness. At the same time, others are not made to belong for failing to display appropriate ways of being and doing. (p. 22)

While I centered *both* race *and* gender in this study, Stewart (2019) specifically named Anti-Blackness that occurs within student affairs. Naming Anti-Blackness is incredibly critical and poignant because it parallels the historical and current experiences of Black administrators, faculty, and students in specifically student affairs and higher education. In an earlier article, Stewart (2017a) critiqued how student affairs utilizes inclusion to perpetuate exclusion. Stewart

(2017a) asserted student affairs engages in practices of safe spaces which support privileged identities, validates whiteness, and perpetuates assimilation for Black students and professionals at predominantly white institutions.

To understand why and how racism, sexism, and systems of oppression occur and continue to occur in higher education is to understand, acknowledge, and work to end the cycle of socialization (Harro, 2000). Before providing an overview of the cycle of socialization (Harro, 2000), Hardiman et al. (2013) confirmed the way racism, sexism, and systems of oppression occur and are maintained within the cycle of socialization:

> We are socialized into a system of social oppression through interactions with individuals, institutions, and culture. We learn to accept systems of oppression as normal through interactions with parents, peers, teachers, and other influential individuals in our lives as they, intentionally or unintentionally (double check this) pass on to us their beliefs about oppressor and oppressed groups. (p. 28)

Created by Harro (2000), the cycle of socialization is summarized into the seven statements below. Following Figure 1, a visual display of the cycle of socialization, are six steps that provide an explanation of the cycle of socialization.

Source: Cycle of Socialization developed by Bobbie Harro
© Readings for Diversity and Social Justice, Routledge 2000

Figure 1

The Cycle of Socialization

1. In the first circle, we are born into privileged or marginalized situations with no control over how we are born. As part of our birth, we are free of engaging in and perpetuating hatred, discrimination, and oppression. Does not manifest or possess oppression.

2. The first arrow signifies the immediate socialization of norms and rules we experience after birth. We typically trust these norms and rules because we hear them from people we know, mainly our parents.

3. In the second circle, we interact with and exist within various institutions that aid in the formation of our beliefs. Institutions might include our schools, churches, or the

34

television we watch. Additionally, we learn our discrimination or acceptance of people from our experiences within our institutions.

4. In the second arrow, following the rules and conforming to norms are rewarded while going against the rules and the norm is punished. Pushing back and challenging norms describes one's desire to challenge systems of oppression.

5. In the third circle, we experience a range of emotions and feelings embedded within perpetuating systems of oppression. Such emotions include anger, guilt, silence, and violence.

6. In the third arrow, we decide on how to act. Either we make change, or we continue to perpetuate systems of oppression. The important factor remains, systems of oppression continue to exist as long as there is no action taken to change.

In summary, the cycle of socialization perpetuates systems of oppression. At the core of the cycle describes such feelings of fear, misunderstandings, guilt, and confusion when we find out we harm someone else, or we find our beliefs support racism and sexism. What keeps the cycle of socialization in place is one's ability or acknowledgement to want to act to change and eliminate the systems of oppression (Harro, 2000).

While Stewart (2019) critiqued systems and power of whiteness and white supremacy in higher education and student affairs, other researchers expected Black Women and women of color (WOC) to assimilate into a cycle of socialization that was never created for Black Women. For example, Valverde (2011) suggested WOC will be better because they will have adapted skills and knowledge to exist in difficult and challenging situations. Additionally, Valverde (2011) posited WOC will gain more strength and resiliency as a result of experiencing racism and sexism within the workplace.

I assert Valverde (2011) underestimates how the system of higher education and student affairs perpetuates and maintains racism and sexism. Further, I ask how can student affairs and higher education see accommodation, complicity, and resilience as strengths for WOC when they continue to serve and maintain whiteness and sexism? This happens because the goals of power and people in power is to maintain power. What higher education and student affairs needs to do is to disrupt the cycle of socialization.

The Presence of Racism and Sexism on Black Women and its Impact

This section provided a synthesis of the presence of racism and sexism on Black Women and its impact. First, I explained the concept of misogynoir. Next, I provided an overview of microaggressions and gendered racial stereotypes associated with Black Women. The next section explained an overview of different resistance and coping mechanisms Black Women engage in to deal with and combat racism and sexism. I concluded with a critique of the resistance and coping measures discovered in the literature, and the impact of racism and sexism that lead to Black Women leaving student affairs and ultimately higher education.

MISOGYNOIR

Misogynoir, a more accurate concept to discuss and understand the specific antiblack sexist experiences of Black Women, was coined by Dr. Moya Bailey with contributions from Trudy (Bailey & Trudy, 2018). Bailey shared defining misogynoir was important due to "an historical anti-Black misogyny and a problematic intraracial gender dynamic that had wider implications in popular culture" (Bailey & Trudy, 2018, p. 762). Trudy contributed to the definition of misogynoir in a similar manner as she wanted to "connect how misogynoir in interpersonal relationships is impacted by misogynoir in mainstream media, which impacts misogynoir and State violence" (Bailey & Trudy, 2018, p. 763).

Misogynoir has long been linked to describe the controlling images deemed by whiteness and patriarchy of Black Women (Collins, 1990, 2000). Controlling images include Black Women being called and treated like the Mammie, Jezebel, and Sapphire (Collins, 1990, 2000), the Angry Black Woman (Cooper, 2018), and Strong Black Women. As previously stated, Black Women experience racism and sexism at non predominantly white institutions. Consequently, Bailey and Trudy (2018) were also clear to name people of color engage in misogynoir against Black Women; Black men being some of the biggest contributors.

Misogyny occurs within higher education. In the article, *These Challenges Are Why Sexual Assault at HBCU's Isn't Talked About Enough,* two Black female undergraduate survivors of rape and sexual assault shared their experiences of sexual assault at two different HBCU's. Both women felt betrayed by their institutions because of the feeling of needing to protect Black men in society. One survivor disclosed,

> There's an added pressure to remain silent because this is someone who was able to make it to college. The black community imparts the message that black survivors shouldn't put another black man in prison. This is your brother, your friend, somebody who is trying to make it, and you're [or sic] trying to make it with them. Don't do anything to jeopardize that. Don't be another to get a black man in jail. Don't be another person to victimize them (Madkins, as cited by Zeilinger, 2015, para. 14).

Microaggressions

Microaggressions are "the everyday verbal, nonverbal, and environmental slights, snubs, or insults, whether intentional or unintentional, that communicate hostile, derogatory, or negative messages to target persons based solely upon their marginalized group membership" (Sue, 2010a, p. 3). As with anything, microaggressions that are not directly and overtly racist and

sexist are much less difficult to understand (Sue, 2010b). Kilgore (2018) reinforced Black Women experience microaggressions through the simultaneous discrimination of being both Black and a woman. Keeping in mind the concept of misogynoir (Bailey & Trudy, 2018), Kilgore (2018) suggested using Lewis and Neville's (2015) Gendered Racial Microaggression Scale to understand both the racialized and gendered microaggressions only Black Women experience.

Gendered Racial Stereotypes

Essed (1991) is most known for coining the term "gendered racism". Gendered racism describes "the simultaneous experience of both racism and sexism" (Lewis et al., 2016, p. 761) specifically Black Women experience. Collins (1990, 2000) called these gendered and racist stereotypes controlling images based on racist and sexist stereotypes that are used to control, marginalize, and objectify Black Women. Perpetuating gendered racism and misogynoir has led to widespread stereotypical images such as: "(1) the nurturing, asexual, overly selfless mammy; (2) the argumentative, highly hostile, emasculating Sapphire; (3) the lazy, dependent welfare queen; and (4) the sexually promiscuous Jezebel" (Nelson et al., 2016, p. 552).

A more current image, the "Angry Black Woman" (Cooper, 2018) has replaced the image of Sapphire. The "Angry Black Woman" stereotype is highlighted in greater depth because this image is consistently normalized in society. 47% of the 671 student affairs professionals in Miles (2012) research study, "associated anger with Black women; with 14% describing Black women as incompetent, 12% loud and opinionated, and 11% bitchy or not friendly" (p. 44). A specific participant in Miles (2012) study confirmed the stereotypes of Black Women when they stated, "I have found many Black women leaders to be strong willed and controlling. They often tend to

believe in a positional leadership model (I am the boss therefore what I say goes) and lack facilitative leadership skills" (p. 57).

Furthermore, in *Aggressive Encounters & White Fragility: Deconstructing the Trope of the Angry Black Woman*, Jones and Norwood (2017) explained explicitly how Black Women are seen as angry and how the systems in society maintain whiteness and patriarchy:

Even if a Black woman is saying the very things others are saying, her voice on certain topics (particularly those involving discrimination and inequality) is viewed with skepticism, as if her Blackness and womanness disqualify her from speaking. In these moments and encounters, others end up criticizing Black women who push against exclusionary hierarchies instead of the root causes of the problem (i.e., the exclusionary hierarchies). In short, the raced and gendered voices of Black women become the problem, rather than the underlying issue to which they seek to bring attention. (p. 2037)

I encourage you to read Brittani Cooper's (2018) novel *Eloquent Rage; A Black Feminist Discovers her Superpowers* to begin to understand how the anger Black Women experience and project is intentional. Cooper, a self-identified Black Feminist Woman, shared about the intentional anger Black Women experience:

I think anytime that a Black woman is expressing rage, it's eloquent. When Black girls walk into that space where they own their voice, it's very rare that I don't understand what they need, what the issue is, who the issue is with. I specifically use the term "eloquent" and not "elegant" because I'm specifically not speaking about rage needing to be respectable. When Black women are mad, our rage has a clear and direct target. So, it's always eloquent to me. It's deeply and profoundly articulate (Cooper, as cited in Dionne, 2018, para 8).

Finally, Black Women are confronted with images of the strong Black Woman (SBW). While the word "strong" may suggest a positive attribute, the SBW as a stereotype and image reinforces how Black Women must assimilate into a culture of white supremacy and patriarchy that is reinforced in student affairs and higher education (Collins, 2009; Stewart, 2019). Furthermore, SBW are expected to "adhere to its prescribed behaviors, like self-reliance, and not request support from others" (Watson-Singleton, 2017, p. 779) leading to depression and potential deathly consequences. Barnes (2017) explained the fight to be the SBW with depression:

> Black women are especially vulnerable to wrestling with their mental health, consistently reporting higher feelings of sadness, hopelessness, worthlessness, and the sense that everything is an effort… and are frequently pillars of our community, taking care of everyone's health but our own (p. 8).

Resistance and Coping

Resistance encompasses multiple definitions and Black Women engage in resistance in multiple ways. In 2017, Congresswoman Maxine Waters spoke the words, "reclaiming my time, reclaiming my time" as a way to "refocus" and center her questioning of the Secretary of Treasury rather than reward the Secretary for dodging questions. Waters (2017) "reclaiming her time" is what Collins (1990, 2000), hooks (1993), and Lorde (1984) identified as resistance: Black Women using their voices to speak. Additionally, hooks (1990) insisted resistance means using the pain from being "outsiders within" and living on the margins to serve as the reason for needed change. Finally, Black Feminist professor Jennifer Richardson (2018) prioritized spaces for healing as resistance. Richardson (2018) explained, "Healing is an act of resistance to

oppression that can produce counter knowledge, celebrate the spirit, and foster community through affirmation and sharing, particularly as it pertains to Africana women" (p. 283).

Resistance also entails leaving toxic environments (Hairston, 2018; James, 2018; Williams, 2019). Living as unapologetically Black Women and engaging in research that challenges and disrupts traditional western thought of what is considered research (Beatty et. al, 2020; Wallace et. al, 2020), infusing poetry into research (Evans, 2015; Herthershaw, 2017; Lenzy, 2019), citing Black Women (Harris & Patton, 2019), and specifically using culturally relevant frameworks (Dillard, 2006; Howard-Hamilton, 2003). Finally, taking into consideration the concept of Black Woman Intellectuals (Collins, 2000; West, 2020), Black Girls Rock (BGR) is one of the most popular and current ways Black Women find empowerment and engage in resistance against racism and sexism within multiple media and industries. Beverly Bond, creator of BGR, uses powerful platforms of social media, film, TV, music, and art, to provide a space to celebrate the accomplishments, intellect, and beauty of Black Women and Women of Color (Bond, 2019). BGR also provides a platform for young Black Girls to see themselves in the representation of BGR.

Moving to coping with racism and sexism, Shorter-Gooden (2004) conducted a qualitative study that revealed the ways Black Women cope with the existence and impact of racism and sexism. 196 Black Women participants described internal and external ways to cope with racism and sexism. Internal coping, what I deem as "self-work", finds Black Women finding support in faith and spirituality, Black ancestors, and the belief that we matter. External coping described the need for Black Women to have support groups (Shorter-Gooden, 2004). Support groups reflect the Sista Circle Methodology (SCM) used in this research study (Collier,

2017; Cupid, 2020; Dunmeyer, 2020; Green, 2017; Johnson, 2015; Lacy, 2017; Watkins, 2017; Wilson, 2018). SCM is explained in depth in Chapter 3.

Finally, as a way to cope, Black Women may engage in what is called "shifting" (Jones & Shorter-Gooden, 2003). "Shifting", I assert, is problematic because it can sometimes result in Black women to "hide their true selves to placate white colleagues, black men, and other segments of the community" (Jones & Shorter-Gooden, 2003, p. 7). However, shifting has been and continues to be used for survival when not wanting to engage and face the experiences of racism and sexism (Jones & Shorter-Gooden, 2003). The term code switching is also used to describe the practice of shifting (Reed-Clark, 2020).

Current approaches to resistance and coping with racism, sexism, and gendered racism expanded on the earlier research of Jones & Shorter-Gooden (2003). For example, Williams (2016) took a more radical approach to resistance that can be compared to aspects of Black Feminist Thought (BFT). Williams (2016) took from aspects of Black Feminism and African American studies, to offer radical honesty as a way of pedagogy for faculty and administrators by sharing our truths in the classroom and valuing lived experiences. Gunzburger's (2017) dissertation study affirmed some of Shorter and Gooden's (2004) coping strategies. In addition, Gunzburger (2017) advocated Black Women and people of color keep written correspondence documenting the behaviors, words, and actions of racism from their supervisors and reporting the supervisor to human resources. Additionally, the 2019 article *Keeping Ourselves Sane: A Qualitative Exploration of Black Women's Coping Strategies for Gendered Racism*, found Black Women cope by redefining Black womanhood, employing overt and covert forms of resistance, relying on faith, prayer, and the pursuit of balance, and expressing their thoughts and feelings in

safe spaces (Spates et al., 2019). Finally, Black Women are urged to engage in self-care as a coping mechanism encouraging Black Women to prioritize their health (Mantsebo, 2020).

Black Women are used to resisting and coping. Black Women are not used to prioritizing themselves and engaging in self-care. Until higher education as an institution and student affairs as a profession acknowledge, and consistently engage in action to eliminate both racism *and* sexism against Black Women, Black Women will always have to cope, resist, and or assimilate. Rather than put the onus solely on Black Women to change, student affairs and higher education must take responsibility for their treatment towards Black Women (Barnard, 2015; Williams, 2019). Shall institutions of higher education and departments of student affairs continue to engage in the cycle of socialization by perpetuating systems of oppression, Black Women will continue to leave or explore leaving (Barnard, 2015; Hairston, 2018; James, 2018; Williams, 2019) the profession.

Supervision in Student Affairs

This first part of this section provided an overview, critique, and synthesis of supervision in student affairs. Student affairs has failed to provide substantial research related to the responsibility and job of supervision (Davis, 2013; Ignelzi, 2011; Ingwersen, 2018; Perillo, 2011; Shupp & Armino, 2012; Stock-Ward & Javorek, 2003); and to make learning supervision a priority. Shupp and Armino (2012) found senior-level, student affairs administrators lack adequate and appropriate supervision training. Tull's (2011) revelation of a 10-year analysis of conference proposals at the National Association Student Personnel Association (NASPA) and American College Personnel Association (ACPA) annual conferences, revealed out of 6,981 total conference presentations, just 71 presentations focused on supervision.

As I shared earlier in the chapter, no standard definition exists for student affairs administrators who supervise. Tull and Kuk (2012) explained supervision as a relationship where one person can impact another person's job due to power control. Brown et al. (2020) stated, "At its core, supervision is about relationships with other people" (p. 27). Smithells and Smithells (2011) posited the necessity for supervisors to reflect on their own strengths and areas of improvements, explain the reasoning behind decisions, and have an awareness of the impact of their leadership on their unit. Tull (2009) expressed supervision as "a method of establishing ongoing relationships to meet the goals of individual staff members, as well as goals of their unit, division, and institution" (p. 129).

In 2015, ACPA and NASPA revised their competencies. Instead of defining supervision and making supervision a competency, ACPA and NASPA (2015) folded supervision within the Organizational and Human Resources competency to state:

> This competency area recognizes that student affairs professionals bring personal
> strengths and grow as managers through challenging themselves to build new skills in the
> selection, supervision, motivation, and formal evaluation of staff; resolution of conflict;
> management of the politics of organizational discourse; and the effective application of
> strategies and techniques associated with financial resources, facilities management,
> fundraising, technology, crisis management, risk management and sustainable resources.
> (p. 22)

Furthermore, ACPA and NASPA (2015) implemented a new competency of social justice and inclusion. The Social Justice and Inclusion competency states, social justice is "defined as both a process and a goal which includes the knowledge, skills, and dispositions needed to create learning environments that foster equitable participation of all groups while seeking to address

and acknowledge issues of oppression, privilege, and power" (p. 28). Unfortunately, there is no statement linking this new competency of Social Justice to supervision (ACPA/NASPA Professional Competencies Rubric, 2015).

Supervision is also complex because of various responsibilities mid-level administrators balance; thus, supervision is not the sole job of a mid-level administrator. Mid-level administrators also engage in,

Sharing and achieving the mission and needs of the unit, managing the climate, engaging in individual development, possess active problem solving, organizing work activities, and developing teamwork capabilities. Many student affairs professionals are hired for their abilities to get the job done and training often lacks as a key component to effective supervision practices. (Rabas, 2017, p. 23)

Mather et al. (2009) further revealed mid-level administrators are not always invited to the table or to gatherings where they can learn the inner workings of the institution and begin to form relationships. Additionally, Rabas (2017) explained mid-level administrators do not always know how to balance learning a new culture with supervising someone who has significantly longer institutional tenure than they do. Specifically, for Black Women mid-level administrators who supervise, two additional concepts need to be named that is present in their roles: Othermothering (Collins, 1986, 1990, 2000) and Black tax (Griffin et al., 2011; Townsend, 2019). Collins (1986, 1990, 2000) explained othermothering as the care Black Women provide for Black kids that are not biologically their own. Othermothering is "nurturing children in the Black extended family networks stimulated a more generalized ethic of caring and personal accountability among African American women who often feel accountable to all the Black community's children" (Collins, 1986, p. 129). An example of othermothering is found in

Arjun's (2019) dissertation titled Life at the intersection: Intersectionality, self-definition, and identity negotiation among Black Women Mid-Level Administrators at predominantly white institutions. A participant described her natural instinct of othermothering within her position for the Student Involvement office. Describing her relationship with a Black male student, the participant shared,

> He was very estranged from his mother. So, I think that helped fill the gap. His mother actually was killed, and I went to the service to be there to support that student. I think also, just the way I show up for students, and I always will tell them, If you have something outside of school, if you ask me, I will show up to it. I'll make an effort. I show up to those things because there may not be anybody else showing up. I just try to make sure that they have community. (p. 88)

Black tax or cultural tax describes the impact of being Black Women in higher education and occurs because of the marginalized status of being Black Women (Griffin et al., 2011). Examples of Black tax include being the "only" person of color or woman of color on various committees; or being the person deemed to fix all race related problems that arise from student issues. The impact of Black tax or cultural tax on Black Women is often exhausting and considered additional duties in relation to their main responsibilities (Griffin et al., 2011).

Due to the lack of literature addressing the presence and impact of race, gender, social identities, power, and privilege in student affairs supervision, I suggest student affairs as a profession contributes to and maintains racism, sexism, and other systems of oppression within supervision. The contribution to maintaining systems of oppression, coupled with the lack of priority student affairs has made with supervision, ultimately lead to a system that has failed and

will continue to fail Black Women student affairs mid-level administrators (Marshall et al., 2016).

Doing the Work: Acknowledging Race, Gender, Power, and Privilege in Supervision

In this section, I highlighted researchers and student affairs administrators who have and are contributing to the literature related to social identities, power, and privilege, and engaging in understanding and dismantling racism and sexism within student affairs supervision. Roper (2011) and Perillo (2011) are some of the first student affairs administrators to bring the topic of identities and supervision to the forefront. Roper (2011) highlighted the importance of all people to do self-work; meet supervisees where they are at and specifically for supervisors to take responsibility for continued learning related to supporting the identities of the supervisees. Perillo (2011) highlights "colorblind supervision minimizes human experience and can easily make staff members feel invisible. Understanding and managing diversity is essential to the successful attainment of organizational goals and thus should be of significant concern to supervisors" (pp. 430-431).

Gunzburger (2017) and Farris (2018) specifically addressed race within supervision and the supervision relationship. Gunzburger (2017) spoke with student affairs administrators of color about their experiences when having a supervisor who identifies as white. Specifically, Gunzburger (2017) sought to understand how race impacts the supervision relationship between white supervisors and administrators of color who they supervise. Meanwhile, Farris's (2018) study specifically challenged white supervisors in student affairs to work towards eliminating racism. Further, Wilson et al. (2020) designed a supervision framework engaging in inclusive supervision based on their 2018 pilot study which resulted in the development of an inventory

that assessed supervisor's multicultural competence. I provided an overview of Wilson et al. (2020) inclusive supervision framework in the following section.

But it is the work of Brown et al. (2020), I argue, brings a holistic critical look in understanding the impact of social identities, power, and privilege in the role of student affairs supervision. Brown et al. (2020) challenge the definition of supervision in a way no one else has by asserting supervision in student affairs does not acknowledge or work in conjunction with the values and knowledge of equity and inclusion. Further, Brown et al. (2020) asserted past definitions of supervision fail to name the dynamics of power between a supervisor and supervisee:

> Power is often immeasurable and unidentifiable. Power and privilege go hand in hand, and both often surface in a supervisory relationship but go unnamed. Power and privilege lead to discontentment and disenfranchisement for marginalized supervisees. (Brown et al., 2020, p. 69)

Additionally, Brown et. al (2020) argued supervision in student affairs has taken on an identity neutral approach; "an approach to supervision which only perpetuates systemic bias individuals with marginalized identities already face" (p. 7). I provided a snapshot of Brown et. al (2020)'s model in the upcoming paragraphs. Given the three current models of supervision presented in the literature, I suggest student affairs needs to prioritize the work of Wilson et al. (2020) and Brown et al. (2020).

People who are well intentioned in student affairs and higher education can reinforce systems of oppression. Gunzburger (2017) admitted her own failure at not naming the element of racism in supervision when in fact, that was the topic of her dissertation. Gunzburger (2017) noted:

One of the paradoxes of this study is despite the pervasiveness of racism throughout

participants' experiences, neither participants nor I explicitly named racism very often.

There are multiple potential reasons for this. For example, I did not always use the words

"racist" or "racism," so participants could have been mirroring my language. Further,

participants did not know me well, and thus might have been hesitant to explicitly name

racism with a white person in order to avoid a potential defensive reaction from me.

Regardless of reason, however, in over 550 single-spaced pages of transcripts,

participants explicitly used the words "racist" or "racism" only 22 times total. It is

tempting in multiple scenarios that participants shared to want to "explain away" (Cullen,

2008) the racist actions of white supervisors as something other than racism. (pp. 155-

156)

Current Models and Frameworks of Supervision in Student Affairs

This section provided an overview of the Synergistic Supervision Model (SSM), the

Inclusive Supervision Model (ISM), and the Identity Conscious Supervision (ICS) framework.

The synergistic supervision model is widely cited and used in student affairs supervision

specifically used when supervising newer and or entry level student affairs professionals (Davis

& Cooper, 2017; Holmes, 2014; Shupp & Armino, 2012). The inclusive supervision model is the

first supervision model in student affairs to provide concrete examples of how to incorporate

inclusive supervision (Wilson et al., 2020). The identity conscious supervision framework is the

first supervision model to name explicitly dynamics of power and privilege and systems of

oppressions embedded within student affairs supervision; and to acknowledge and advocate for

actively engaging in discussing the impact of social identities and how social identities impact

supervision (Brown et al., 2020). The remainder of the section highlighted a holistic framework

of each model as well as some critiques.

Synergistic Supervision Model (SSM)

Roger Winston and Don Creamer, both, student affairs administrators who identify as white men, created the SMM in 1997. SSM dominates the research on supervision in student affairs (Adams-Manning, 2019; Davis, 2013; Davis & Cooper, 2017; Holmes, 2014; Saunders et al., 2003; Shupp & Armino, 2012; Tull, 2006; Winston & Creamer, 1997, 1998). The SSM, as Winston and Creamer (1998) explained, focuses on the following:

> A cooperative effort between the supervisor and supervisee with a focus on joint-effort, two-way communication, and competency and goals (for the betterment of the organization and individual). Through working together, the supervisee, supervisor, and institution is sure to obtain benefits. (p. 35)

Winston and Creamer (1997) argued synergistic supervision assumes a holistic approach to supervision. The holistic approach covers positive performance and performance that needs to be corrected, long term career goals, engages in infrequent performance evaluations, and seeks to understand a person's attitude (Winston & Creamer, 1997). Further, Tull's (2006) study outlined the specific components of synergistic supervision to entail "establishing open lines of communication, building trusting relationships, supervisory feedback and appraisal, and identification of the knowledge and skills necessary for advancement" (p. 46). Tull's research concluded supervision relations not engaging in synergy, could influence new professionals leaving student affairs.

When thinking of the SSM, it is helpful to have an idea of what synergy means. Synergy, as described in the *Merriam Webster Dictionary*, represents combined action or operation. Synergistic describes the collaborative and cooperative relationship between supervisor and supervisee (Winston & Creamer, 1997, 1998). Through operating and existing in collaboration

and cooperation, Winston, and Creamer (1997, 1998) proposed a trusting relationship will occur between the supervisor and supervisee where open communication is a foundation.

Critique of SSM

100% of participants in Shupp and Armino's (2012) and 90 % of the participants in Tull's (2006) study identified as white (Brown et al., 2020). Further, while Winston and Creamer (1997) advocated "synergy like practices" is the best way to supervise, the SSM negates any acknowledging of power, systems, presence and impact of social identities within supervision (Brown et al., 2020). While I find value in the ideals of collaborating, open communication, and working together to support supervisees, I oppose engaging in supervision without intentional and ongoing efforts to be aware of and work towards eliminating systems of oppression and acknowledging power in supervision.

As Gunzburger (2017) stated, "To supervise synergistically, supervisors must fully tend to and immerse themselves within these complexities. Synergistic supervision gives us a general direction, but the path forward is largely unclear" (p. 15). The complexities Gunzburger (2017) highlights reference sustained racism and sexism in power structures of higher education and student affairs. Further Farris (2018) asked, "Is a supervisee of color expected to trust a supervisor who minimizes the experience of oppression or who uses stereotypes?" (p. 29). I also argue to engage in a synergistic supervisory relationship, there must be conversation and acknowledgement of social identities, power, and privilege. Additionally, there must be action to eliminate systems of oppression within the power dynamic of supervision.

Inclusive Supervision Model (ISM)

To fill a gap in the literature related to providing tools for student affairs administrators to engage in addressing race, gender, power, and privilege in supervision, Wilson et al. (2020) developed the Inclusive supervision model (ISM) from their 2018 mixed methods study. The ISM provides concrete and action steps supervisors can do to enact inclusive supervision. As Wilson et al. (2020) encouraged safe spaces as foundational for inclusive supervision, supervisors are also responsible for showing and enacting vulnerability within supervision. Further, supervisors are responsible for showing and enabling both people to show up whole. Finally, supervisors engaging inclusive supervision instills the concept and practices within the entire department.

Creating safe spaces provides the building block for inclusive supervision (Wilson et al., 2020). Through the existence of safe spaces, Wilson et al. (2020) posited supervisors and supervisees can have difficult and challenging dialogue that often come up related to social identities, power, privilege, and oppression. As a result of the creation of safe spaces, Wilson et al. (2020) encouraged the practice of intersectionality (Crenshaw, 1989; 1991) through the commitment to showing up as one's "whole self". Intersectionality, discussed in the final section, reminds supervisors engaging in inclusive supervision that they must consider the impact of how multiple social identities intertwine to provide a wholistic experience related to power, privilege, and marginalization for individuals.

Vulnerability within the ISM framework, asserts the supervision take responsibility of showing and practicing vulnerability first (Wilson et al., 2020). Because the supervisor is in a position of power, Wilson et al. (2020) argued the supervisor enact vulnerability first. Drewes (2008) supported the need for supervisors to take the lead in incorporating vulnerability in

inclusive supervision under this assertion, "The supervisor's willingness to be vulnerable and share his or her own struggles along with providing an opportunity for multicultural activities, helps facilitate a culturally responsive supervisory relationship" (p. 82).

Further, Wilson et al. (2020) posited supervisees expect inclusive supervisors to apologize to their supervisees shall their supervisors convey a feeling of hurt; and to provide actions and commitments to want to continue to learn about the impact of social identities within the supervision relationship (Wilson et al., 2020). Finally, "good intentions aren't enough" (Keller & Aiken, 2015, p. 50). Therefore, the ISM provides suggestions on how to enact inclusive supervision for others. Suggestions by Wilson et al. (2020) to build the capacity for inclusive supervision in organizations included actively inviting people into conversations engaging in social justice and inclusion, having all people within the organization practice and demonstrate inclusion through policies and practices, and being a multicultural competent administrator (Wilson et al., 2020).

Critique of Inclusive Supervision Model

I invite Wilson et al. (2020) to rethink the messaging behind the use of and meaning of safe spaces. Stewart (2019) challenged the ideals of safe spaces when he named directly safe spaces are about supporting majority identities while continuing to harm folks with marginalized identities. Wilson et al. (2020) should incorporate what Aaro and Clemens (2013) defined as brave spaces.

To explain the idea of brave spaces, Aaro and Clemens (2013) shared a definition of the word safe from a 2010 Webster Dictionary meaning. Safe was defined as "free from harm or risk," and "unlikely to produce controversy or contradiction" (Safe, 2010). As Aaro and Clemens

(2013) wrote, "authentic learning about social justice often requires the very qualities of risk, difficulty, and controversy that are defined as incompatible with safety" (p. 139).

Brave spaces, instead of safe spaces, should exist when engaging in inclusive supervision. The need for brave spaces in inclusive supervision supports the existence Black Women, often being the "only one" in their departments and being the "only one" mid-level management leadership positions. Acknowledging the risk that comes with being the only one within a majority that values whiteness and patriarchy must go beyond safe and move to the concept of and practice of brave spaces.

Identity Conscious Supervision (ICS)

"Identity-conscious supervision practice centers the people as primary, not the work product" (Brown et al., 2020). Given this stance, Brown et al. (2020) devised a framework that centers creating and maintaining an authentic relationship with the self and with others. This foundation, done on an individual level, should lead to what the authors also share is love in the form of forgiveness, liberation, and a professional competency. Additionally, ICS engages in critical change by reflecting and engaging in what Quaye et al. (2018) called "critical consciousness". For supervisors to engage in critical consciousness, they work to understand what their social identities are and how they are an active role in contributing to oppression and become knowledgeable of history and current day events that perpetuate systems of oppression (Quaye et al., 2018).

Supervisors using ICS, learn to engage with conflict, support the exploration of social identities, and intentionally balance the impact of social identities with expectations. These three skills that develop supervisors to have an identity conscious approach contribute to the development of the relationships between supervisor and direct reports (Brown et al., 2020).

Using ICS at the organizational level, supervisors wanting to influence change within the institution and maintain identity conscious supervision work in tandem with the individual and supervisory components in the model (Brown et al., 2020).

Recognizing the challenge in maintaining identity conscious supervision within a system that perpetuates power and marginalization, Brown et al. (2020) asserted "maintaining the status quo" (p. 135) in student affairs supervision is not an option. The ICS framework is applicable to all student affairs administrators regardless of identities, titles, and positionality must engage in eliminating systems of oppression (Brown et al., 2020). Ultimately, ICS seeks transformational change at the institutional wide level because of its intention on the awareness of systems and power.

Given the three models found in the literature on supervision created for student affairs administrators, the ISM and ICS frameworks actively address components of social identities, power and privilege within supervision. SSM does not. Because the ISM and ICS frameworks engage in the commitment and action of engaging in supervision that acknowledges identities, the presence of racism, sexism, power, and privilege, and works to eliminate systems of oppression, I posit the ISM and ICS models need to become a required practice for the Student affairs profession as a resource when engaging in supervision.

However, while grateful for the ISM and ICM models, I must make known the absence of a supervision framework in student affairs designed specifically by Black Women for understanding how Black Women supervise and how Black Women want to be supervised. Having Black Women voice how they supervise and want to supervise allows for the opportunity to hear directly from this marginalized group which is a necessity in what I shared in Chapter 1. Therefore, I reshare what I included by Patton Davis (2019) in Chapter 1:

Black women have amazing contributions and do so many amazing things, but

institutional leaders and those who espouse the goals of transformation rarely if ever look

to Black women and their contribution and the way that they have done things in the past

as a model for how our institutions or social systems might change (Episode 4).

Theoretical Framework

This section explained an overview of both Black Feminist Thought (BFT) and

intersectionality frameworks. BFT provided the predominant framework that guided this

research complimented by intersectionality. I begin the overview with BFT and concluded with

intersectionality.

Black Feminist Thought (BFT)

Taylor (2001) expressed BFT "seeks to develop institutions to protect what the dominant

culture has little respect and value for— Black women's minds and bodies" (p. 18). Taylor's

(2001) explanation of BFT centers the experiences of Black Women in institutions of higher

education, and institutions with society. Later, Alinia (2015) expressed BFT engages in a

simultaneous focus on oppression, resistance, and politics.

While this dissertation study is situated within student affairs and higher education, the

use of BFT is applicable for all industries. Thus, the Black Woman intellectual, applies to any

Black Woman wanting to infuse Black Feminism in their craft and is focused on empowering

Black Women (Collins, 2000). Collins (2000) definition and recognition of Black Women

intellectuals in all disciplines supports the diversity, strengths, and contributions of Black

Women as a collective.

Collins (2000) posited BFT as a critical social theory emphasizing the multiple

oppression Black Women experience from being Black *and* Woman. Additionally, Collins

56

(2000) asserted resistance and empowerment is inherent within and amongst Black Women. Ultimately, Collins (2000) asserted for Black Women to truly be and feel empowered the intersection of systems of oppression must be totally eliminated. In 1986, Patricia Hill Collins explained BFT as a framework allowing "(1) Black Women to engage in the importance of self-definition and self-valuation, (2) examines the interlocking nature of oppression; and (3) calls for the importance of Afro-American women's culture" (p. 514), while being "centered around core themes of work, family, sexual politics, motherhood, and political activism" (Collins, 1999, p. 251).

Self-definition and self-valuation describe resistance mechanisms embedded within BFT. Self-definition implores resistance as Black Women engage in defining and naming for ourselves who we are as individuals and a collective (Collins, 1986, 2000; Cooper, 2018; hooks, 1989; Lorde, 1984; Wallace et al., 2020). Self-valuation, Collins (1986, 2000) described, is a critical resistance tool for Black Women to critique and question the controlling images of themselves designed and implemented by the value of whiteness in society.

"The concept of the simultaneity of oppression is still the crux of a Black feminist understanding of political reality and . . . is one of the most significant ideological contributions of Black feminist thought" (Smith, 1983, xxxii). Acknowledging simultaneous oppressions, Collins (1986) asserted is understanding the Black Woman experience from a both/and lens, rather than an understanding the Black Woman experience from solely a race lens or a gender lens. As Black Women find themselves questioning if I just experienced racism or sexism, Dill (1983) warned "the choice between identifying as black or female is a product of the patriarchal strategy of divide-and-conquer and the continued importance of class, patriarchal, and racial

divisions, perpetuate such choices both within our consciousness and within the concrete realities of our daily lives" (p. 136).

Finally, Collins (1986) explained the importance of Black Women's culture. Black Women's culture, Collins (1986) posited, takes from a history of passing down certain practices within the Black culture to exploring specific relationships within the culture. Thus, Collins (1986) argued Black Women's culture is "socially-constructed Black women's cultures that collectively form Black Women's culture" (p. S22).

While all these themes are essential to combatting oppression, self-definition and self-valuation are an integral piece of this specific research. As Collins (1986) asserted, "People who view themselves as fully human, as subjects, become activists, no matter how limited the sphere of their activism" (p. 524). Thus, the ability for Black Women to define themselves is crucial to their survival.

Collins (2000) named six features that further position BFT as a critical social theory. BFT as a critical social theory (1) is used to resist the multiple intersecting oppressions of racism, sexism, and other systems of oppression Black Women experience, (2) asserts Black Women interpret their experiences in different ways, (3) seeks to understand the collective Black Women experience, (4) exists as a result of the diverse Black Women intellectuals who work to center the stories and experiences of Black Women, (5) BFT can be and should be adapted and evolved to combat the issues of the political climates Black Women experience, and (6) is used to produce transformational and emancipatory social justice change (Collins, 2000).

In *Learning from the Outsider Within: The Sociological Significance of Black Feminist Thought*, Collins (1986) coined the term "outsider within". The "outsider within" described the racism, sexism, and marginalization Collins felt as a Black Woman academic working in

predominantly white institutions. As outsiders within, Black Women have access to enter institutions, yet are never fully respected, valued, and celebrated within the system of higher education. Thus, leading to daily instances of racism and sexism.

From the mid 1980's to the late 1990's, people who did not identify as Black Women began calling themselves "outsiders within" (Collins, 1998). It was then Collins knew she needed to redefine the outsider within to incorporate the existence of power structures and systems to explain the systemic structure of oppression and intersectionality that describe both racism and sexism experiences Black Women face. Collins (1998) explained the new meaning of the outsider within as the following:

> Outsider-within identities are situational identities that are attached to specific histories of social injustice – they are not a decontextualized identity category divorced from historical, social inequalities that can be assumed by anyone at will. What I aim to do with this shift is refocus attention back on the unequal power relations of race, class, and gender that produce social locations characterized by injustice. (p. 86)

Understanding the outsider within status (Collins, 1986) as higher education's use of enforcing institutional power, can be further understood through Manning's (2018) claim of how institutions of higher education work. The outsider within status is maintained through the bureaucratic models of higher education that employ "bias against women, gender minorities, people of color, and others who do not reflect the 'standard' way of being" (Manning, 2018, p. 23). Continuing to see the outsider within as a power issue linked to historical and social exclusion, Collins (2000) also expressed the outsider within emphasizes "whiteness for feminist thought, maleness for Black social and political thought, and the combination for mainstream scholarship – all negate Black women's realities" (p. 12).

In summary, I infused the following components of BFT in the design, engagement, and writing of this dissertation study: (1) Black Women are the center of the research, (2) Intersection of race and gender is ingrained throughout the research, (3) Black Women engaged in self-definition and self-valuation, (4) poetry served as an equal method to convey our stories, (5) student affairs and higher education institutions are for their practices and policies that cause Black Women to experience trauma, (6) BFT rejects the superiority of knowledge posited by whiteness and patriarchy that dominate higher education, and (7) this research study contributes to transformational change by providing a platform to share individual approaches to supervision, the talents and strengths as supervisors, and how elements of BFT, intersectionality, and social justice are infused in supervision.

Intersectionality

May (2015) stated the reason to engage in intersection research is to "cut across boundaries, attend to gaps and silences, and create links" (p. 226). I have already discussed the lack of research of engaging in, acknowledging, and challenging racism and sexism within the supervision relationship with Black Women student affairs mid-level administrators. Now, I use May (2015) as a reason to support infusing what Crenshaw (1989, 1991) has been calling for — intersectionality into this research study.

In *Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory and Antiracist Politics*, Crenshaw (1989) explained intersectionality "to denote the various ways in which race and gender interact to shape the multiple dimensions of Black women's employment experiences" (p. 139). Crenshaw (1991) further explained intersectionality should be considered from structural, political, and representational viewpoints. Structural intersectionality provides description into how the

intersection of multiple identities leads to people becoming marginalized (Crenshaw, 1991). Hence, the experiences of Black Women, other women of color, and marginalized groups are different than the experiences of white people.

Political intersectionality provides insight into navigating various political agendas engaging in the intersection of multiple identities. Historically, Black Women have had to exist in the political agendas of anti-racism and feminism, which historically lacked an intersectional approach (Crenshaw, 1991; Taylor, 2001). Crenshaw (1991) explained what happens when political intersectionality is not part of the equation to eliminate racism and sexism:

> Among the most troubling political consequences of the failure of antiracist and feminist discourses to address the intersections of racism and patriarchy is the fact that, to the extent they forward the interest of people of color and "women," respectively, one analysis often implicitly denies the validity of the other. The failure of feminism to interrogate race means that the resistance strategies of feminism will often replicate and reinforce the subordination of people of color, and the failure of antiracism to interrogate patriarchy means that antiracism will frequently reproduce the subordination of women. (p. 5)

Carbado (2013) contributed to the need for political intersectionality with the concept of colorblind intersectionality. Colorblind intersectionality, not addressing race in the analyses of power and systems, Carbado (2013) explained:

> Framing whiteness outside intersectionality legitimizes a broader epistemic universe in which the racial presence, racial difference, and racial particularity of white people travel invisibly and undisturbed as race-neutral phenomena over and against the racial presence, racial difference, and racial particularity of people of color. (pp. 823–824)

Finally, Crenshaw (1991) explained the concept of representational intersectionality. Representational intersectionality centers a focus to critique and change how whiteness and patriarchy describe, maintain, and perpetuate negative social and cultural images of women of color. Structural and representational intersectionality occurred in this research study. Structural intersectionality occurred as I gathered stories describing the lived experiences of racism and sexism Black Women administrators face in student affairs supervision. Representational intersectionality occurred as I normalized the right to feel anger, rage, and other emotions as a result of a system that continues to maintain racism, sexism, and other systems of oppression Black Women endure.

Meet Laila

Initially █████████████ I don't know if I can name racism ██████ and sexism., ███████
██ *Everything* ████ *going on now and* ██████████
with my own girls, ████████████████ *more aware.* ███████████████████████████
███████████████████████████████ *Instances of racism or sexism*██████ *kind of shrugged it off.* ███

Recently ████ *engaging in* █████████████████████ *situations,* ███████ *racism and sexism was prevalent.* ███

Wanting ██████ *better sense of who I am and how I respond to those situations, having* ██ *words to articulate how I really feel versus,* ██████████████████████████ *do not want to exaggerate and make this* ███ *a Black, white thing.* ████████████████████

████ *Find* ██ *words to challenge,* ████ *to resist, and* █████████████████ *name it.*

███████████████, *I have let things go for quite some time.* ████ *Once I started to see it happening to my children, it did something to me.* ████████ *Supervising* ████████████

62

[REDACTED] *a Black female, how am I preparing her to go into the workforce? How am I building her up and giving her tools to keep in her toolbox?* [REDACTED] *Listening to everybody's stories, looking for ways to connect* [REDACTED] *once we leave.* [REDACTED] *Difficult* [REDACTED] *taking the personal out.* [REDACTED] *My identities of being a wife and a mother enter into everything.* [REDACTED] *First provider, for students.* [REDACTED] *Making connections,* [REDACTED] *how you build trust.* [REDACTED] *Share my story.* [REDACTED] *Woo.* [REDACTED] *Communication. Listen.* [REDACTED] *Buffer between* [REDACTED] *students,* [REDACTED] *colleagues, and* [REDACTED] *upper-level administration.* [REDACTED] *Students see me as* [REDACTED] *ally, upper administration wants me to* [REDACTED] *spy. I am not for that.* [REDACTED] *Get your babies.* [REDACTED] *They are Black and belong to me.* [REDACTED] *Push back,* [REDACTED] *mindful,* [REDACTED] *have a family to feed.* [REDACTED] *Coach,* [REDACTED] *to our new professionals.* [REDACTED] *Professional, it's absolutely in the personal.* [REDACTED] *Second guess people's motives, even though you are doing this to benefit me.* [REDACTED] *I appreciate it.* [REDACTED] *Will I owe you something in return?* [REDACTED] *Learning to be a better supervisor;* [REDACTED] *a better parent, which was not a direct purpose of this study, but I needed it. Reconciling BFT* [REDACTED] *conflict with intersectionality.* [REDACTED] *Want to* [REDACTED] *do my own research to see how I could learn.*

Summary

The literature review revealed the presence and perpetuation of racism and sexism in higher education and student affairs. Additionally, the literature review revealed supervision in student affairs is a blur as there is no set standard or mandate on how to supervise. Further, there is no mandate on supervision using the frameworks of the identity conscious and inclusive supervision frameworks presented in the current models of supervision in student affairs. Additionally, no supervision framework within student affairs has been created specifically by Black Women for Black Women incorporating BFT and intersectionality. Finally, I described the theoretical frameworks of Black Feminist Thought and intersectionality that guided this research study. The next chapter describes in detail the research methodology and research design I used in this research study.

[Foundation](#) (Excerpt from Researcher Journal)

This excerpt comes after sista circle 1 in July 2020. The reflection in my journal spoke to the methodology I chose for this research. Given sista circles were also the primary data collection, I decided to reflect on the responsibility of choosing a methodology and data collection methods and the way it impacts the research process.

I knew I had my own story of supervision to tell.

The difficulty, how do I do that in my dissertation?

autoethnography

narrative inquiry

case study

mixed methods

phenomenological

So many options, right?

And I had to discover the foundation.

Connection

Long lasting

Guidance

All words to describe foundation.

The key is to finish and graduate.

Establishing this foundation will help you get there.

    1)   *You should love your research topic.*

    2)   *You should be passionate about your research design.*

    3)   *You should see yourself in your research.*

Long before July 13th, 2020, the first sista circle

I was lost per say.

I needed meaning.

I needed answers.

I needed to have this research design come together.

Just speaking with other Black Women,

Just conducting a few interviews with these Black Women,

I felt incomplete.

I felt something was missing.

And let us not forget the typical methodologies we are taught and choose are still steeped in

whiteness and what is "considered research".

THANK YOU, Latoya.

THANK YOU for your magic.

THANK YOU for designing sista circle methodology.

Those three features, Empowerment, Black Women's Communication, and I get to be part of the sista circle.

I hit the lottery.

Done.

Authenticity, Connection, Rewarding, Mattering, Knowledge, Research

Done.

Up next,

The discussion occurred with my advisor on this brilliant methodology.

The discussion occurred with my Sista scholar PhD candidate. Afterall, I had to share this with her given her research with Black Women.

Both loved it.

Finally, the first conversational individual interviews began. Many of the sista colleagues had never heard of sista circle methodology and were thrilled about the sista circles.

The process of data collection and instilling sista circle methodology has been my favorite

Perhaps, because this was a first for the sista colleagues and a first for me.

I chalk it up to being grounded in the foundation.

1) *You should love your research topic.*

2) *You should be passionate about your research design.*

3) *You should see yourself in your research.*

For other PhD students and PhD candidates on this journey, I hope you find your foundation.

For all PhD folks, I hope you continue to stay true to your foundation.

CHAPTER 3: THE RESEARCH DESIGN

Meet Sage

I have something to learn in this space. ███████████████████████████
███████████████████████ *Centered around* ██ *growth,* █████ *empowerment,* █████
community building; ████████ *designed to be a part of the study for the participants.* ██
Does not happen. ███████████████████████████████ *Groundbreaking.* █████████
Want to be helpful and supportive. ████████████████████████████████
Question ██████████████████ *why am I doing this?* █████,*Why do I show up every day?*
Why do I put up with the stuff I put up with? ████████████████████████████ *More*
intentional with this job search. ████████████████████████████████████
Feel good about ███████████████████ *supporting people,*████████████████*I feel*
valued and respected. Then I ███ *achieve the personal stuff.* ███████████████ *When you*
get tired, learn to rest, not to quit.██████████████████████,*Walk away from anything*
or anyone who takes away from your joy, life is too short to put up with fools. ██████████
We all deserve to have our stories told, and we all have much to gain by walking in other
people's shoes █████████████████████████████████████ *Connections*
████████ *with people.* █████████████████████ *I continue to always learn*
something.████████████████████████████████████ *Move my family abroad*
and █████████████████████████████ *own land.* █████ *Want to pass on generational*
wealth to my family and my children. ████████████ *Small home* ████████████
████████████████████████████████ *on the water.* ████████████████████████
████████ *Able to travel;* ██████████████ *how we spend our dollars.* █████████████

15 Black owned wineries. Sample all kinds of different foods.

A job is ▮ *a means to achieving* ▮ *personal things.*

Student affairs for 15 years. *Hardcore student advocate.* *Loved the work that we do, but I could support students in other ways and that does not have to be on a college campus.* *Journey;* *this group. Just getting to know each other,* ▮ *yet feels* ▮ *we have known each other for a long time.* *Racial reckoning happening in our country.* *Thinking about* *t* *Breonna Taylor;* *work that Black Women do* *unnoticed and unsupported.* *Taking care of everybody, but who takes care of us?* *On us* ▮*.to* *do* ▮ *self-care piece,* *Community care,* *this group was for me.* *To give to this group and* ▮ *receive support;* ▮ *community* ▮ *love,* ▮ *affirmation, humor.* *Needs to happen more often;* *these communities of support for us.* *Helped me focus* ▮ *on what I need to be healthy,* *capacity,* ▮ *boundaries, and limits in relation to my institution's capacity, boundary and limits and willingness to change.* *Putting myself first,* *something we don't do.*

Meet Sydney

Shared experience. *Finding* ▮ *Black Girl magic* ▮ ▮ *You were on the other side of the country doing the same thing that I was, and we were*

navigating the same shit, and we still made it through. ▉▉▉▉▉▉▉▉▉▉▉▉▉▉▉

Interested to help higher ed be better, ▉▉▉▉▉▉ *shocked at how good other places are at this.*

▉▉▉▉▉▉▉▉▉▉▉▉▉▉▉ *Higher ed, we should know better.* ▉▉▉▉▉▉▉▉▉▉▉

One of the worst experiences I had with the intersection of sexism and racism, ▉▉▉▉▉▉

▉▉▉▉▉▉▉▉ *a life changer for me.* ▉▉▉▉▉▉▉▉▉▉▉▉▉▉▉▉▉▉▉

▉▉▉▉▉▉▉▉▉ *The dismissal and* ▉ *erasure of Black Women while at the same time,* ▉

▉▉▉▉▉▉ *was by a Black Woman leader.* ▉▉▉▉▉▉▉▉▉ *a struggle for me. Humor*

is how I express. ▉▉▉▉▉▉▉▉▉▉▉▉▉▉▉▉▉▉▉▉▉▉▉▉▉▉ *Sisters of*

the Yam, saved my life. ▉▉▉▉▉▉▉▉▉▉ *Sparked* ▉ *conversation around Black*

Women specifically, but then also being a queer woman of color ▉▉▉▉▉▉▉▉▉▉▉

Mentally exhausted ▉▉▉▉▉▉▉▉ *from every place* ▉▉▉▉▉ *safe* ▉▉▉▉▉▉

▉▉▉▉▉▉▉▉▉▉▉▉▉▉▉▉▉▉▉▉▉▉▉▉▉▉▉▉▉▉▉▉▉▉▉▉

▉▉▉▉▉▉▉▉▉▉▉▉▉▉▉▉▉▉ *Can't know me unless you know* ▉▉▉▉▉,

▉▉▉▉▉▉ *my daughters.* , ▉▉▉▉▉▉▉▉▉▉▉▉▉ *My job is to raise two*

beautiful feminist radical multiracial daughters. Coven ▉▉▉▉▉▉▉▉▉▉ *helps me.* ▉ ,

▉▉▉▉▉▉▉▉▉▉▉ *Work in spaces that have a lot of money.* ▉▉▉▉▉▉

▉▉▉▉▉▉▉▉ *The ability to amplify voices* ▉▉▉▉▉ *has been a huge part of*

what I have loved about working in this industry ▉▉▉▉▉▉▉▉▉▉▉▉ *Left*

higher education ▉▉▉▉▉▉▉▉▉▉▉▉▉ *and surprised at how much I did*

not miss it. ▉▉▉▉▉ *Struck by the ability and capacity for caring,* ▉▉ *giving, and*

selflessness; ▉▉▉▉▉ *in the* ▉▉▉▉▉▉▉▉▉▉▉▉▉▉▉▉▉▉

hope we are able to come back. ▉▉▉▉▉▉▉▉▉▉ *Make this more formal and take*

the wisdom within the room and see what people can offer each other to solve hard problems.

Introduction

At the core of this study design were our truths, knowledge, and stories of Black Women mid-level student affairs administrators who experienced, challenged, and resisted racism and sexism in supervision. The qualitative methodology called Sista Circle Methodology (SCM) supported, liberated, emancipated, and created a new formed community of sista colleagues. Through the research study design, we engaged in self-definition and self-valuation (Collins, 1990, 2000) and transformed supervision in student affairs and higher education by naming our gifts, talents, and needs from our colleagues in supervision. As an emerging BFT scholar practitioner, I grounded myself in Clemons (2019) description of the Black Feminist researcher,

> When researchers fluent in Black Feminist thought conduct qualitative research, they think critically about the interview processes. Many times, the interviewees will select the time and location, making it comfortable and accommodating for the participant. Researchers fluent in Black Feminist Thought also remain diligent about recognizing their positionality as it helps them build a rapport with their participant that began with the need to collect data but ends with a commitment to honor the particularities of the stories to which they are privileged to gain access. (para. 17)

I continued this chapter with a reminder of the research study purpose and questions. Next, I provided insight into the paradigms that guided the research. An in-depth explanation of Sista Circle Methodology (SCM) followed. Next, I explained selection, recruitment, and sample decisions; followed by a detailed explanation of data collection methods, data analysis, and trustworthiness followed. The chapter concludes with a summary.

Purpose of the Study

The purpose of this qualitative in-depth study was (1) to create a space of liberation and empowerment for Black Women, student affairs, mid-level administrators at predominantly white institutions to share stories of experiencing and resisting racism and sexism in supervision from both their supervisor and direct reports and (2) to transform supervision in student affairs and higher education by providing Black Women, student affairs, mid-level administrators the opportunity to describe their approach to supervision and to share with colleagues what they need to know about supervising us.

Research Questions

The following questions that guided this research study were:

(1) How do Black, Women, student affairs, mid-level administrators at predominantly white institutions describe their experiences of racism and sexism from their supervisors and direct reports?

(2) How do Black, Women, student affairs, mid-level administrators at predominantly white institutions describe their experiences of resistance to racism and sexism from their supervisors and direct reports?

(3) How do Black, Women, student affairs, mid-level administrators at predominantly white institutions describe their approach to supervision? Specifically, how is social justice, intersectionality, and Black feminist thought incorporated in their approach to supervision?

The Research Paradigm

The research paradigm describes a world view or beliefs the researcher uses to guide the research study (Guba & Lincoln, 1994). Ontology, epistemology, methodology, and methods

make up the research paradigm. Creswell (2013) explained ontology as "the nature of reality" (p. 20). For example, is there "a singular, verifiable reality and truth [or] …. socially constructed multiple realities" (Patton, 2002, p. 134). Epistemology is "the nature and forms [of knowledge], how it can be acquired and how communicated to other human beings" (Cohen et al., p. 7, 2007). For example, the single, verified reality constitutes an epistemology of "the knower must be one of objective detachment or value freedom in order to be able to discover 'how things really are' and 'how things really work'" (Guba & Lincoln, 1994, p. 108). On the contrary, socially constructed multiple realities allow for "researchers to reject the notion that people should be studied like objects of natural sciences and get involved with the subjects and try and understand phenomena in their contexts" (Rehman & Alharthi, 2016, p. 52). Centering BFT as the theoretical framework, Collins (2000) explained epistemology as "whom to trust, what to believe, and why something is true" (p. 252).

Critical epistemology research is subjective and "knowledge is both socially constructed and influenced by power relations from within society" (Scotland, 2012, p. 13). Critical ontology research asserts "reality has been shaped by social, political, cultural, economic, ethnic, and gender values; reality that was once deemed plastic has become crystallized" (Guba & Lincoln, 1994, p. 110); otherwise known as historical realism (Guba & Lincoln, 1994). In using a critical lens, I directly named and questioned the existence of power structures and systems of racism and sexism (Crotty, 1998; Glesne, 2016) embedded in the supervision relationship with Black Women student affairs mid-level administrators inside predominantly white institutions of higher education.

Emancipatory epistemology research centers the researcher and participant relationship (Groat & Wang, 2001; Guba & Lincoln, 2005). Groat & Wang (2001) further explained

emancipatory research provides knowledge from marginalized groups that is produced within historical and social situations. Emancipatory ontology asserts Black Women and other marginalized groups possess knowledge worth sharing and knowing; in addition to dominant groups (Groat & Wang, 2001). Further, multiple realities of truth exist (Groat & Wang, 2001; Guba & Lincoln, 2005). In summary, emancipatory research "is accountable to and gives voice to the communities that they are serving" (Noel, 2016, p. 5).

By combining both critical and emancipation ideals in this research study, I aimed to transform (Crotty, 1998) student affairs and higher education supervision by providing a platform for Black Women student affairs mid-level administrators to share individual approaches to supervision, strengths, and talents as supervisors. Most importantly, I created and held space for us as a collective to reclaim our voices and to reclaim our truths, as we supported each other in sharing our stories of pain and liberation as Black Women mid-level student affairs administrators who supervise. Finally, I aimed to invoke a need for change so student affairs colleagues and professionals can critically reflect on how you, your department, and institution overtly or covertly perpetuate actions of racism and sexism towards Black Woman mid-level administrators in your department.

<div align="center">

Black Feminist Epistemology

</div>

Howard-Hamilton (2003) stated:

Overall, the development and socialization of African American women have been molded and understood within the framework of perceptions and agendas of members of the dominant society. Selecting appropriate theories for understanding the needs of African American women should, however, be based on their cultural, personal, and

social contexts, which clearly differ significantly from those of men and women who

have not experienced racial and gender oppression. (p. 20)

In conjunction with Howard-Hamilton's assertions for my use of Black Feminist Thought (BFT) (Collins, 1990, 2000), I relied on Collins (1990, 2000) four tenets of BFE to provide insight into understanding and knowing us as individuals and a collective. To summarize, Collins (2000) asserted Black Women garner knowledge from our lived experiences that are intersectional. Collins went on to assert we pass on the knowledge we gain through our intentional interactions with other Black Women, building connections amidst dialogue and reflection. The tenets of BFE are:

1) Lived experiences constitute meaning. In this tenet, Collins (1990) asserted "individuals who have lived through the experiences about which they claim to be experts are more believable and credible than those who have merely read or thought about such experiences" (p. 209). The importance of the lived experiences as meaning is traditionally supported through the relationships Black Women build with each other in society (Collins, 1989).

2) Assessing claims of knowledge through the use of dialogue. The importance of dialogue, as Collins (1990) explained, "implies talk between two subjects, not the speech of subject and object. It is a humanizing speech, one that challenges and resists domination" (p. 212). Through dialogue, Collins (1990) asserted relationship building, connection, and compassion can happen through a deep level of vulnerability.

3) Ethics of caring. Validating the knowledge and experiences Black Women possess and contribute, Collins (2000) called on the value and importance of conveying emotions and empathy when Black Women express themselves. Collins (2000) further argued people

can show their care for Black Women if (1) the Black Woman is valued for her individuality, (2) emotions are able to be present through dialogue, and (3) there is an ongoing capacity to build a caring relationship. The emphasis on the individual "is thought to be a unique expression of a common spirit, power, or energy expressed by all" (Collins, 1989, p. 766). Collins (1989) specified emotion occurs only when there is strong truth and validity in a belief or statement made. Ultimately, Collins (1989) reaffirmed ethic of caring is inherently part of the Black culture.

4) The ethic of personal accountability. Ladson-Billings (1994) helped to explain Collins' (2000) idea behind personal accountability. Ladson-Billings (1994) stated, "claims to knowledge must be grounded in the individual... bringing private qualities to bear on public standpoints. Thus, both what was said, and who said it give meaning and interpretation to claims" (p. 156).

I incorporated all four aspects of BFE in this research study design. BFE was incorporated as I named the knowledge that occurs from our lived experiences as supervisors, used data collection methods of sista circles to engage in intimate and collective in depth dialogue while building empowerment, liberation, and community, affirmed, acknowledged, and infused emotions shared through dialogue, written word, and the presentation of findings, and designed criteria that replicates my lived experiences allowing me to naturally engage in research that is in alignment with my ethics and values. I also used BFE to "counter cultural ways of knowing (e.g., care, dialogue, lived experience) and a rebuke to the notion that intellect is of higher value than emotion with regard to knowledge claims" (Collier, 2017, p. 24).

<center>**Sista Circle Methodology (SCM)**</center>

Sista Circle Methodology (SCM) is the foundation of the research design. In 2015, Dr. Johnson created SCM as the methodology used in her dissertation titled *Using sista circles to examine the professional experience of contemporary Black women teachers in schools: A collective story about school culture and support*. SCM, as Johnson (2015) explained results in "gain[ing] an understanding of a specific issue, topic, or phenomena impacting Black women from the perspective of Black women themselves" (p. 45). Further, Johnson (2015) expressed, "The primary aim of sista circle methodology is to assist in the development of culturally expressed relevant, gender specific" research methodologies appropriate for studying Black women" (p. 44, as stated by Neal-Barnett et. al, 2011).

SCM is a relatively new qualitative methodology being used by Black Women researchers in education as well as other social sciences (Allen, 2019; Cokely, 2020; Collier, 2017; Cupid, 2020; Dunmeyer, 2020; Green, 2017; Johnson 2015; Lacy, 2017; Watkins, 2017; Wilson, 2018). My research study is the first to use SCM to engage Black Women student affairs mid-level administrators and their experiences of supervision. Although SCM is a newer qualitative methodology, the presence of sista circles is not new. Sista circles developed in the late-1800's through the building of clubs specifically created to serve Black Women (Giddings, 1984; McDonald, 2007). Examples of sista circles include church groups, sororities, health groups, and other support groups specifically created for Black Women by Black Women to find support (Neal-Barnett et al., 2011).

In her dissertation, Johnson (2015) described three traits that make sista circles unique: (1) sista circles provide an open and relaxing environment where Black Women can and are encouraged to bring their whole authentic selves to the space; and can converse in "sista talk" or

<center>77</center>

other speech that celebrates the cultural contributions and knowledge of spoken word, song, art, and music that highly influences the standards of American English (Luu, 2020), (2) sista circles provide a space to empower us to do more than just share our stories, but to recognize and celebrate the diverse perspectives and knowledge of Black Women, and (3) Black Women researchers using sista circles in data collection serve as active participants within the sista circles by sharing their own experiences alongside the other participants. Other researchers and Black Women feminists agree with and support the key features of sista circles. For example, Dorsey (2001) supported the importance of sista circles by explaining the Black Women find strength and support from gathering together in small groups centered on Black Women telling their stories. Creswell (2013) reaffirmed researchers who conduct qualitative research must be active participants within the research study. In summary, the sista circles emphasized connection between the researcher and the participants, both researcher and participants possess and maintain the same brilliance and knowledge, and researchers describe the relationship between researcher and participants in sista circles as one that is mutual and giving to each other (Dillard, 2006; Johnson, 2015).

One may compare focus groups to sista circles. While focus groups are common in qualitative research, focus groups differ from sista circles. Focus groups contradict SCM. For starters, sista circles exist as a place of support and empowerment (Johnson, 2015). Additionally, the researcher acts as an external person when running focus groups (Morgan, 1996). Finally, focus groups tend to operate in a constricted and scheduled manner (Kroll et al., 2007).

Recruitment and Selection of Sista Colleagues

Qualitative research is innately biased due in part to an intentional selection of participants (Morse, 2007). I used purposeful and criterion sampling (Creswell, 2014; Patton,

2002; Saldana & Omasta, 2018) to select the sista colleagues for this study. Purposeful sampling brings together individuals that have special knowledge or expertise with the interest of the research study (Creswell & Plano Clark, 2018). Sista colleagues chosen for the study met the following criteria: From 2010 to the present, (1) previously served or currently serve as Assistant Director, Director, or Executive Director in student affairs with responsibility for an area or department at a predominantly white institution, (2) have worked a minimum of five years in the field of student affairs, (3) previously supervised or currently supervise full time or part time professional level staff, (4) experienced both racism and sexism from direct reports, supervisors, or both, (5) identified as a Black cisgender Woman, and (6) had access to a web camera for data collection.

Recruiting sista colleagues occurred after receiving IRB approval from Colorado State University (see Appendix A). To recruit sista colleagues, I emailed and posted a recruitment flyer or email in various professional networking groups (see Appendix B). I specifically identified professional networking groups that I am a member of, included other Black Women, and other professional and personal colleagues who passed on recruitment materials to Black Women they knew. Sista colleagues interested in participating in the study contacted me by email as noted in the recruitment materials. I answered and clarified any questions sista colleagues had. Next, I emailed interested sista colleagues a link to fill out the demographic participant form (see Appendix C).

I selected sista colleagues who met all criteria on a first-come, first-served basis. Initially, recruitment was slow. During the first round of recruitment, I had three sista colleagues including myself confirmed to participate in the study. Originally, I proposed a maximum of six participants, including myself as researcher, to engage in the study. Thus, I needed to engage in a

second round of recruiting. The second round brought more responses from sista colleagues who expressed interest in participating in the study. The increase in interest made me reflect on the need to increase the sample size. After reflecting upon this higher number of sista colleagues wanting to share their stories and experiences dealing with this topic, I submitted an appeal to IRB requesting an increase to allow a maximum of 10 sista colleagues to engage in this study. Deciding to increase the number of sista colleagues paralleled my responsibility as a Black Woman scholar practitioner using BFT and SCM to make our knowledge heard and known. The increase in number of sister colleagues provided in-depth diversity in terms of lived and professional experiences.

Nine sista colleagues, including myself, engaged in this study. Nine sista colleagues paralleled other studies using SCM and sista circles as the primary method of data collection (Lacy, 2018; Wilson, 2018). After solidifying the sista colleagues who would engage in this study, each received an emailed link to access and sign the consent form explaining the purpose, processes, and ethical considerations such as confidentiality (see Appendix D).

Data Collection Methods

I used the triangulation, another name for multiple, of four methods to collect data. Using triangulation allowed me to provide in-depth and comprehensive results related to the study's research and topic (Creswell, 2013; 2014; Glesne, 2011). The virtual platform, *Zoom,* was used to conduct all data collection with sista colleagues. *Zoom* was beneficial as it was easy to account for geographical distance and the presence of COVID-19. The four data collection methods are described in more detail in the following sections.

First-Individual Conversational Interviews

While our first conversation centered on answering the first research question, building trust and establishing rapport was a foundational part of our time together. Building trust and establishing rapport came relatively easy, as the sista colleagues affirmed the way I made them feel heard and valued. Additionally, the sista colleagues shared their gratitude for me designing this study and their excitement to be in the study. Each individual conversation utilized semi-structured and in-depth open-ended questions (see Appendix E) (Bhattacharya, 2017). Semi-structured questions provided consistency amongst the focus of the in-depth responses I received from each sista colleague (Bhattacharya, 2017). In-depth questions provided in-depth knowledge and insight into the experiences (Bhattacharya, 2017). In summary, our time together provided a true conversation space where we were both comfortable in conversing with each other about our experiences.

Sista colleagues received the questions 48 hours before our scheduled time. Sista colleagues appreciated receiving the questions ahead of time as it helped give them a guide for what we would be discussing. Most conversations lasted 75 to 90 minutes, while two sista colleagues and I met for 120 minutes. Once all conversations were conducted, I sent an email to my sista colleagues explaining next steps.

Art Collage

Lenzy's (2019) and Wilson's (2018) choice to engage their participants in a creation of an artistic collage inspired me to take my love of art to do the same in my study. All 9 of us created a collage describing "who am I as a Black Woman mid-level administrator". We shared the collages during the first sista circle as a teambuilder. Each sista colleague interpreted the question through their lived experiences (Collins, 1990, 2000) leading to a creation that reflected

resistance, self-definition, and self-valuation (Collins, 1990, 2000). Finally, the presentation and collection of our collages provided additional contextual information on our individual and collective experiences (Bhattacharya, 2017).

Sista Circles

In her creation of SCM, Johnson (2015) explained the qualitative method of sista circles "provides a unique support for Black women whose shared experiences enables conversations marked by the offering of advice and wisdom" (p. 45). Because SCM is a new qualitative methodology, I used past studies using SCM and sista circles as guidance to design this study.

Based on everyone's preferences and geographical locations, sista circles occurred four consecutive Sunday evenings from 6 pm- 9 pm EST. Three hours often felt like 60 minutes. Our time sped by, always leaving us wanting more time to be in community with each other.

In commitment to creating and engaging in a research process that was positive, centered our stories as knowledge, and affirmed us to be unapologetically Black Women, we created community norms. Each sista circle began with a review and agreement of the community norms using consensus. Next, I reviewed the agenda for the evening. Beginning in sista circle two, check-ins became a standard way of centering our beings and finding out how each other was entering the space. Thus, sista circle two had a two-word check- in; sista circle three, a three-word check-in; and sista circle four, a four-word check-in. Following check-ins, we had open space to discuss any highlights from our journal reflections from the past week. Finally, breaks of 10 minutes were built in between the 60-minute and 90-minute point. As a reminder, I actively engaged in discussion and participated in all activities within each sista circle. Below is a highlight of what was discussed within each sista circle.

1. SC #1: The focus of this sista circle was building community within our sista circle group. After reviewing community norms and agreeing to them, we shared who we are, what we do, and why we wanted to engage in this study. Next, we shared our collages followed by a verbal reflection on what we heard from each other. The sista circle concluded by introducing the journal reflection and next steps.

2. SC #2: The focus of this sista circle centered on research question number two. During this sista circle, we described experiences of resisting and challenging racism and sexism that occur through supervision. In the space of sharing our experiences, we also defined what resistance means to us and the impact resisting and challenging racism and sexism in supervision have on us.

3. SC #3: The focus of this sista circle centered on research number three. This sista circle provided substantial contributions to the lack of research on Black Women student affairs mid-level administrators and their supervision relationships. During this time together, we reflected on and presented the answers to these specific questions: (1) How, when, and where did you learn how to supervise, (2) Supervision is_____, (3), Describe the ways you specifically incorporate discussing social identities in your supervision, (4) Describe the ways you incorporate elements of black feminist thought, intersectionality, and social justice in supervision, and (5) What do you believe your gifts, strengths and talents are that you bring to supervision? Making space for us to individually share our responses, answered a gap in the literature related to this topic. One sista colleague did not attend this meeting due to an emergency that came up. Due to the significance and importance of the above questions, I collected answers of the sista colleague who was not present via email.

4. SC #4: The final sista circle provided a time to discuss what actions institutions can and

    should take to reduce systems of racism and sexism that Black Women experience.

    Additionally, we discussed types of support we need from our colleagues and institutions.

    We engaged in creating more poetry by creating 'I Am' poems responding to the

    following: As a result of participating in these sista circles, 'I Am…'. Our time concluded

    with an appreciation where each sista colleague individually shared specific appreciations

    for their new sista colleagues.

Online Journal Reflection

I emailed sista colleagues every Monday by 12 noon EST. The emails began with an

expression of gratitude and thank you for our time together. Following the thank you, I provided

journal prompts for the week. Journal reflections provided the opportunity to reflect as well as

prepare us for the upcoming sista circle discussion. I was given access to all online journals

except for one. The sista colleague who did not keep a journal attributed it to a lack of time as

she was centered on trying to find ways for her own holistic self-care practices.

Final Individual Conversational Interviews

Final individual conversational interviews took place the last two weeks in August 2020,

concluding a two-and-a-half-month process of data collection. Similar to the first individual

conversational interview process, sista colleagues received an email with guiding questions.

Different than the first individual conversational interviews, our final time together took on what

Bhattacharya (2017) described as a 'natural conversation'. With just four semi-structured

questions (Appendix F), natural conversation occurred as "an equal exchange" (Bhattacharya,

2017, p. 127) between the sista colleague and me. Conversations lasted anywhere from 30 to 60

minutes, giving each sista colleague the opportunity to highlight their feelings and reflections

from the entire data collection process. Conversations concluded with a sincere "thank you" in gratitude.

Data Analysis

If I did my responsibility as a researcher, I honored our stories and presented them with vulnerability, truth, and authenticity (Clemons, 2019). My other responsibility as the researcher was to answer the three research questions of this study. To accomplish my responsibilities as a researcher, I used a combination of structure to analyze the data through Thematic Analysis (TA) and creativity through Blackout Poetic Transcription (BPT). Below I describe BPT and then TA, followed by the process of combining both methods.

Blackout Poetic Transcription (BPT)

Understanding BPT means gaining insight into poetic transcriptions and blackout poems. Glesne (1997) explained poetic transcription, as cited in Keith (2019),

> Blurs accepted boundaries between art and science, explores shapes of intersubjectivity, and examines issues of power and authority, including that of the researcher/author through three foundational components: (1) the words would be the participants, not the researchers; (2) pull phrases from anywhere in the transcript and juxtapose them; and (3) keep enough of the words together to represent the participants speaking rhythm, and ways of saying things. (p. 64)

Additionally, Glesne (1997) explained, "Poetic transcription demands less-ordered structure. Try to make sense of the data, but also attempt to use participant's words to convey emotions. Use liberty to repeat words, drop or add word endings, and change verb tenses" (p. 253).

Kleon (2019) is most known for introducing the concept of blackout poetry. Kleon (2019) created poems from newspaper pages. Using a black marker, Kleon "blacks out" text on the

page; leaving the visible text to create a visual poem. While Lenzy (2019) used blackout poems in her dissertation, I elected to enhance the impact of blackout poems by turning them into spoken word. Embedding spoken word in the dissertation parallels Keith's (2019) BPT.

Keith (2019) described BPT as a critical method of analysis combining his love of hip hop and creating blackout poetry. Step 1 of BPT involved Keith (2019) engaging in a process called layering. Keith (2019) explained layering as the process of creating a visual product, the blackout poem. Keith, in addition with his co-author Endsley (2020), explained the intentionality of blacking out words:

> The act of Blacking Out text can also be understood as lighting up; the student researchers must decide what deserves to be emphasized by the light. Blacking Out is an agentic action and focuses and re-directs the readers' attention to key points. The power dynamic between the researcher and the subject ceases being solely an intellectual concept and instead is viscerally experienced and thus made real for the researcher. Students engaging in this method undertake the responsibility that comes with shining light on what they identify as most important. (p. 70)

After consistent reviewing of video recordings and transcripts, I began the process of creating blackout poems. As I created blackout poems, I placed priority on ensuring the final poems revealed the stories as told by myself and the sista colleague while representing the emotion and lived experiences of the sista colleagues. Additionally, I honored the confidentiality of each sista colleague so individual blackout poems could not easily be traced.

I created individual and collective blackout poems. Individual sista colleague blackout poems took me roughly two hours to construct. Collective sista colleague blackout poems took roughly three hours to construct as those poems consisted of all our voices and experiences in

one poem. After creating poems, I went back to the Zoom recording to ensure I accurately

reflected the emotion and experience of the content being shared.

As I created poems, I began to reflect on how moved I was from both the visual

aesthetics of the poem and the final poem. Upon being made emotional by the poems, I started

verbally sharing a few with some of my sista colleagues, peers, and friends. At this point I had

discovered Keith's (2019) dissertation and was drawn to his use of spoken word. I also knew I

was not a spoken word artist. Then, one day in my writing group, two of my cohort colleagues

asked me if I ever thought of recording the poems. Their thought was the emotion they heard in

my voice was incredibly powerful. If they read the poem, it might not duplicate the same

emotion as hearing me, the researcher reading it. Their comment reaffirmed the need to take the

poetry to another level.

Step two of BPT involved what Keith (2019) deemed as flow and spoken word. Keith

(2019) explained the purpose of flow "is not to create a unified product whose parts are

seamlessly indistinguishable from one another" (p. 70). Corley (2020), in addition to Keith

(2019), reiterated that the impact of our voices, words, language, and emotions are invaluable

contributions of and to Black culture. It was through my conversations with Keith (personal

communication, 2020), and speaking with colleagues, peers, and other sista colleagues, I decided

to produce the blackout poems as spoken word poems. Next to each poem is a link that provides

the spoken word version.

Thematic Analysis (TA)

Riessmann (2008) explained thematic analysis as being "suited to a wide range of

narrative texts; thematic analysis can be applied to stories that develop in interview

conversations and group meetings, and those found in written documents" (p. 54). Braun and

Clarke (2012) shared "Through focusing on meaning *across* a dataset, TA allows the researcher to see and make sense of collective or shared meanings and experiences" (p. 2). Using thematic analysis (TA) as the main process to answer the guiding research questions supported the triangulation of the four data collection methods. Both inductive and deductive analysis was used. Inductive analysis correlated with in vivo coding. Deductive analysis was linked to the frameworks and epistemology used in this study. Therefore, the analysis links to the critical and emancipatory framework of Black Feminist Thought, intersectionality, and Black Feminist Epistemology. Below, I outlined Braun and Clarke's (2006, 2012) six steps of thematic analysis. I also share when I incorporated BPT (Keith, 2019) within the process.

1) **Become familiar with the data**. Because I was an active member and participated in the sista circles, becoming familiar with the data was easier than I thought. Nevertheless, I began the process of analyzing by watching each first and final conversation as well as each sista circle once. I was overcome with emotion by watching the recordings and the intimate connection of being involved felt like I was still engaged in data collection. Next, I read and re-read transcripts. I found Zoom recordings to be valuable because I was able to see nonverbals and affirmations that may have not been highlighted during the transcripts. As I immersed myself in the data, I began to write down notes, feelings, and reflections in my journal and on the transcripts. I also read journals, noting that the data analysis stage was the first time I got access to the journals. During this phase, I made multiple notes on transcripts and in my journal.

2) **Initial Coding**. I coded data in this order; 1) first conversations, 2) final conversations, 3) journal reflections, 4) and sista circles. Initial coding allowed me to review each transcript line by line which helped ensure my focus remained purely on the words said

by myself and sista colleagues (Charmaz, 2006; Glesne, 2016). I specifically used in vivo coding during this process. In vivo coding honors "emotions are present in virtually everything a person does, and they offer insightful windows into the person's mind" (Saldana & Omasta, 2018, p. 130). Thus, I highlighted phrases in transcripts and journal entries that provoked emotion in myself and my sista colleagues and paralleled connections to BFT and intersectionality. In vivo coding also aligns with Collins (1990, 2000, 2009) tenet in BFE recognizing the gift and important acknowledgement of emotion within cultures of Black Women. As I began to discover codes, I put them in an excel sheet which served as my data analysis spreadsheet.

3) **Search for Themes**. The categories of codes turned into themes. Braun and Clarke (2012) precisely stated, "searching for themes is an *active* process, meaning we generate or construct themes rather than discovering them" (p. 7). Thus, I began to come up with themes that holistically represented the group of codes.

4) **Review Theme**s. It was at this point I made the decision to convey our stories in a creative way. I began to work on creating blackout poems and found support in Keith's (2019) and Lenzy's (2019) dissertations that used blackout poems. As I created individual and collective poems, I reached out to my sista colleagues, other colleagues, and peer reviewers to begin to share the poems. I was reaffirmed in the emotion and inspiration people felt through the poetry.

After creating the poems, I began to review the themes and ask the following questions posed by Braun and Clarke (2012): 1) Is this a theme or a code, 2) Does the theme tell me something useful about the data set and the research question, and 3) Are there enough meaningful data to support the theme. After answering yes to each of these questions, I

reviewed the entire data set again to ensure I accurately reflected the data. Additionally, I made sure to construct themes that were in accordance with BFT and intersectionality.

5. **Defining and Naming themes**. Here, Braun and Clarke (2006) asserted themes should be able to provide a sense of what the researcher will be discussing. Further, Braun and Clarke advised themes can be catchy to draw the reader in. Keeping in mind Braun and Clarke's (2012) question, "So What" (p. 67), I infused the concept of theoretical constructs. I grouped themes together to describe the overarching theoretical construct of the data (Auerbach & Silverstein, 2003). Saldana and Omasta (2018) suggested using theoretical constructs to "better ensure an analytic leap into bigger picture findings" (p. 234). I constructed theoretical constructs to represent elements of critical and emancipatory research, BFE, and BFT.

6. **Write Up Findings**. When writing the findings, I used exact words from myself and my sista colleagues. Providing the exact words contributed to the authenticity and truthfulness of what was discussed. Additionally, I used a combination of poetry, individual narratives, and literature to write the findings. Further, I provided a link and invited readers to listen to the spoken word poetry flow created from the collective blackout poems (Keith, 2019).

   In addition to the poetry, I employed longer passages of narrative from myself and the sista colleagues to provide the reader both in-depth and short quotes (Nowell et al., 2018) to quickly verify the themes or theoretical constructs. Finally, I incorporated literature in the findings to further support the relationship to the themes and theoretical construct (Nowell et al., 2018).

Credibility and Trustworthiness

Because I am a Black Woman who conducted research about our lived experiences, I am fully aware my research may not be considered research in the standard of whiteness. Further, I cannot control what others do or how they respond to my research. What I can do is to share what Collins (1990) asserted; "individuals who have lived through the experiences about which they claim to be experts are more believable and credible than those who have merely read and thought about such experience" (p. 209). Collins's (1990) assertion reaffirms the need to trust the valuable contributions of myself and my sista colleagues from this study.

To achieve trustworthiness, I used triangulation, thick rich data, peer reviewers, member checking, and researcher subjectivity as criteria. Triangulation describes the various data collection methods (interviews, sista circles, journal entries, and artifacts) used in this study. Triangulation creates the opportunity for deeper, holistic, and comprehensive results in qualitative research (Creswell, 2013; 2014; Glesne, 2011). Further, the use of multiple data collection methods enhanced the ability to provide thick rich data as journal reflections and the visual artifact supplemented narratives shared within sista circles and individual conversations.

Additionally, I incorporated thick rich data in the write up and presentation of the findings. Thick rich data was used to provide the reader enough details of the various experiences shared by the sista colleagues (Maxwell, 2005). My hope as the researcher was that the reader would be able to experience some feeling from the detailed experiences through the writing of thick rich data. The other criteria to establish trustworthiness (peer reviewers, member checks, and researcher subjectivity) is outlined in the following sections.

Peer Reviewers

I designed this research study to specifically name the continued systems and impact of racism and sexism Black Women student affairs mid-level administrators experience and challenge in supervision. I also designed this research study to inspire change by exposing readers to our gifts, talents, and approaches in how we supervise; both concepts, not found in the literature. Six people reviewed Chapter 4. I specifically chose Chapter 4 because I believe most people are excited and interested to know what the data says, and I hope findings inspire people to make change. Three of the six reviewers work outside of higher education, three are doctoral candidates, and two have their PhD's. All six readers were asked to provide feedback on structure, clarity, flow, and overall highlights. Having various reviewers from different industries, with diverse racial and gender identities, provided helpful insight into conveying the findings in an accessible manner.

Member Checking

Glesne (2016) shared having every single transcript reviewed by the sista colleagues might convey their entire words will end up in the study. Additionally, van den Hoonaard and van den Hoonaard (2013) stated, "research is about a whole slew of interviews, and the researcher is seeking patterns involving the culling of selected materials from interviews" (p. 109). Knowing I asked the sista colleagues to engage in a lengthy data collection process, I was more particular when asking them to engage in member checking.

Member checking first occurred when sista colleagues reviewed transcripts from their first individual conversation with me. It is important to also note I was incredibly transparent in every step of the way, sharing information with sista colleagues about next steps in the process. Member checking occurred again when I began constructing individual blackout poems and

collective blackout poems. Sista colleagues were presented with and asked to read, review, and provide any feedback on their individual poems and personal profiles.

When I finished my first draft of Chapter 4, I met with three sista colleagues for two consecutive Sundays. The sista colleagues read my Chapter 4, gave feedback on themes, theoretical constructs, and actively supported me in assuring I represented all of our voices equally. Themes and theoretical constructs of BFE and BFT were validated by the sista colleagues, which they appreciated.

After revising the first draft, I contacted every sista colleague by text to let them know I was sending a draft of Chapter 4. In the email, I asked each person to review the chapter as a whole— themes and theoretical constructs and pay attention to the narratives I specifically chose for them. My sista colleagues were asked to provide feedback, change things they wanted changed relating to their individual narratives, and to share anything else related to the presentation of the findings. Unequivocally, all eight sista colleagues confirmed the authenticity of the themes and theoretical constructs and provided confirmation that they could easily remember when the various excerpts occurred. Additionally, all sista colleagues loved the infusion of poetry, structure, organization, and creation of themes and theoretical constructs. Having my sista colleagues provide insight and feedback about poems and themes supported the intention of creating a research process that valued collaboration as well as the knowledge we produced as a marginalized group of people (Groat & Wang, 2001; Guba & Lincoln, 2005).

Researcher Bias and Subjectivity

"Any study of 'an other' is also a study of 'a self'" (Sunstein & Chiseri-Strater, 2002, p. xiii). All research is biased (Willis, 2007). As the researcher conducting this study, I am fully transparent regarding my frustration with student affairs and higher education. My frustration

lies with the continuing practices of racism, sexism, and anti-Blackness present in the supervision relationship with Black Women. What also frustrates me is the unwillingness of some colleagues (individuals) and the profession of student affairs to prioritize supervision. Finally, the perpetuating of anti-Blackness and misogyny from people of color is alive and I am still working through that. As I and many of the sista colleagues vocalized, we are not surprised when we experience racism from a white supervisor or direct report. We are deeply hurt when it is a woman of color or man of color.

Being a BFT scholar and practitioner means I must also acknowledge the social, political, and economic context of the world in which I exist. Thus, I conducted my research during COVID-19, the summer of 2020 (AKA Killings of Black and Brown folks), the deaths of John Lewis and Ruth Bader Ginsburg, the conservative change in the Supreme Court, Kamala Harris being the first Black and South Asian woman to be elected as Vice President of the US, and of course Trump and his cronies continuing to incite and engage in hate. Additionally, I re-discovered for myself the beauty, intellect, and gifts I have as a scholar-researcher, practitioner, and everyday human.

I kept a journal throughout the research process so I could write specifically about my feelings during the research process. When I decided to infuse poetry throughout much of my dissertation, I decided to turn some of my journal reflections into interlude poems. The interlude poems shared provide insight into my thoughts and reflections regarding my PhD journey and research process. In summary, I am grateful for the PhD journey that has led me to who I am now and where I am going.

Summary

My research study acknowledges that research has historically and continuously rewarded whiteness and patriarchy (Noel, 2016). To combat this, I designed a research study centering the voices and experiences of Black Women student affairs mid-level administrators and their experiences with and resisting racism and sexism in supervision. Additionally, the study provided insight on our various approaches to supervision, including using social justice, intersectionality, and BFT. In the next chapter, I share the findings as it relates to the research questions.

Interlude: <u>You and Me</u> (Adaptation from Researcher Journal, August 2020)

Obtaining my PhD did not start in July 2020 during my first interview with one of my sista colleagues. Rather, my journey started way before. My reflection poem here comes during the early stages of collecting data. The poem reflects connecting with various sista colleagues as we shared our experiences of being harmed by women and men of color (skin folks). A precursor to one of the findings in this research, *You and Me,* describes my desire to be enough for skin folks in the academy and as practitioners and the struggles I had as a Black Woman researcher to connect with multiple skin folks outside my circles.

you. skin folks

we are not so different, yet we are different in so many ways.

I wanted so much to be like you, after all, I never had someone who identified as women of color faculty members.

I wanted to be taken under your wing to be groomed as an emerging scholar.

I wanted you to be a supporter of my research and an advocate of my research.

I wanted to create systemic change with you.

me.

consistently seeking approval from Black and brown folks in the academy and black and brown practitioners.

this approval filtered into my research. as I conducted the research, I secretly sought approval from these new sista colleagues.

what if I was not good enough for you? what if you thought this study was a waste of time? what if I asked the wrong questions?

you.

other students and administrators of color.

I never see messages from you celebrating Black Women, acknowledging Black Women, advocating for Black Women, or even speaking about Black Women as we at times converse.

me.

no, I never shared my research with you because I feel erased and do not matter.

I also felt I would be critiqued because I am centering Black Women- not women of color, but Black Women and Black cis Women in my research.

I thought I had to have it all figured out. after all, I am the researcher. until the I became, we, the we became the collective, and the collective is stronger than the individual.

you.

I wondered if it ever crossed your mind to personally reach out to me given my Black Womanhood during the summer of 2020. there was the mass message, but we shared space together. it would have gone a long way. I remember crying so many days. Because I simply did not know if I would make it alive. the hate, the killings, the coronavirus.

me

I remember crying my eyes out because I hurt. I hurt because we are skin folks, so there should be a connection.

I wanted to quit then, but I was so close. so close. I couldn't.

Malcolm X said, "The most disrespected person in America is the Black Woman". I am that Black Woman.

you.

I hope you realize one day I am enough. my research is enough. my talents are enough. I am brilliant.

me.

because I have finally realized it. thank you sista circle methodology. and thank you b nathan for not giving up on yourself and your research.

CHAPTER 4: KNOWLEDGE AND LIBERATION: FINDINGS

I chose to translate the study's findings in a way that honors the gendered and cultural wealth of sista circle methodology, the sacredness and joy of the vulnerability shared between sista-scholars, and the experiences, wisdom, and knowledge shared during each sista circle. This representation honors the often marginalized, minimized, or erased voice, knowledge, and learnings of African descendant women by centering their own words in inquiry. To display the knowledge that emerged from this study in a traditional format robs the knowledge of its invaluable richness and decenters the producers and keepers of the knowledge (Collier, 2018, p. 40).

This chapter begins with more insight into the sista colleagues who came on this journey with me. Following the narratives of each sista colleague, I presented theoretical constructs as a result of the emerging categorical themes discovered through data collection and data analysis. In alignment with Black Feminist Thought (BFT), Black Feminist Epistemology (BFE), and intersectionality, I used a combination of blackout poems and spoken word poetry to share our collective standpoint, blackout poems to share our individual gifts and talents as supervisors, conversational narratives to highlight our experiences, and relative literature to support the display of the findings. Additionally, I used 'we' and 'us' to name my participation in and relationship with the sista colleagues in this study.

Some of my own narratives were incorporated to reflect part of the sista circle methodology component that expects the researcher to be actively participating in the sista circles. The phrase sista colleagues, not participants, infused poetry and spoken word, and conversational narratives were used to reflect the spirit of community formed between us sista

colleagues, to engage in liberation and resistance, and to present the findings in an accessible manner for all people of all backgrounds. Finally, African American Vernacular English (AAVE) was used to name the emerging themes and to support the communication style of Black Women found within sista circles.

Sista Colleagues

You have been introduced to us by reading our individual blackout poems found at the beginning and ending of Chapters 1-3. The blackout poems shared information explaining our interest in this study, highlights, and insights from being in the study, and reflections on what it means to be a Black Woman student affairs mid-level administrator. Below, I provide deeper narratives of the sista colleagues highlighting memorable or ongoing topics we dealt with throughout the two-month data collection process. To remind you, I have highlighted my researcher reflections through interlude poetry reflections.

Alexa, Director

Alexa and her husband are the proud parents of two Black daughters. Being a mother, spouse, and Christian are incredibly important to Alexa; in conjunction with the joy and love she has in being a Black Woman. With over 25 years as a higher education administrator, Alexa has made her mark advocating for Black students, staff, and faculty. Further, she has supervised professional staff since 2010. As I engaged with Alexa throughout this study, I felt an incredible amount of pain as Alexa shared ongoing experiences of anti-Blackness from her woman of color supervisor. Nevertheless, Alexa continuously centers her joy and is clear in her responsibility as a supervisor:

> I see my future is opening doors for Black Women. Is that a position per say? Is that a
>
> place? It is an opportunity where I see my future as truly, truly, truly, truly opening doors

for Black Women and not only opening the doors but providing the support. I go back

full circle to my baton. I think about the baton; I think about you running with it and I am

passing it on, and I am thinking about, I don't let go of it until that person has a grip. I do

not let go of it. And even when I let go of it, I am still gonna run a little bit with her and

then she is gonna run past me. She is gonna surpass me in ways that I could never have

continued, but then I am going to go the shortcut way. And I am going to meet her at the

finish line, you know, and celebrate with her. And that speaks to my, soul, like everything

about what I want to do.

Diane, Student Affairs Faculty Member on the Job Market

Diane proudly identifies as a queer Black Woman who actively works to ensure positive

mental health is an ongoing part of one's existence. With over 15 years of experience as a higher

educational administrator, Diane has primarily worked in the area of multicultural affairs

advocating for and supporting historically marginalized students. Diane left administration and

obtained her PhD. After her PhD, Diane entered the non-tenure track faculty route. Diane most

recently worked as a visiting professor teaching a variety of classes including research methods,

and courses on Black Women in activism since the time of the study. While Diane has 1-3 years

of supervising professional level staff since 2010, she also supervised professionals before 2010.

Diane is also part of the sorority Zeta Phi Beta. During our one-on-one time together, I was

inspired and motivated by Diane's authenticity:

I have been situating my spiritual work more right now. And I am so fulfilled, and I feel

so much joy when I do that work. I am very aware of the shift that my whole being is in

when I am doing energy work or, meditating, or even just talking about the possibility of

whatever. I do not feel that same joy in doing my academic work, I should say, I know

that for a lot of the time, going into being a faculty member, but also when I was a

practitioner, is that you get into this routine of following the goal of what you are

supposed to do, I think. And, you know, to use the example of like my faculty work, like

the job, the, the goal was to, okay, I am going to get this degree. I am going to get all the

experiences I can with this degree. Now I am going to get a job. I am going to work that

job. Now I should be looking for a tenure track job. So, I got to do that. I just keep going

through the steps of what I am supposed to do and what is, what is looked at. I was just

going through the motions and not really being able to check in with the fact that I am not

really happy. I am just doing these things because that is what I am supposed to do. I am

lucky that I have some folks in my life who are like spiritual folks who will say, are you

sure you want to teach?

Elizabeth, Director

At the time of the study, Elizabeth resided in the southern part of the United States.

Elizabeth serves as a Director at her institution. Since 2010, Elizabeth has 4-6 years of

supervision experience. When not at work, Elizabeth cares for her young Black son and is a

spouse to her husband. Elizabeth is proud to also have a PhD. A woman of few words, I listened

when she spoke. Elizabeth felt it was important to also share some of her best supervisors were

white men. I wanted so much for Elizabeth to see in herself what I, the other sista colleagues

saw, and folks within her department see as well. The idea of self-worth, self-care, and self-value

is what Elizabeth is working to build on. In our wrap up, Elizabeth shared:

Just knowing my team sees me as a leader of our department. And a lot of times I do not

feel that way because of the good job that they do. And just having them say, 'Hey, this is

about you now. And we need to make sure you know, we as a department shine, but also

101

stand behind you as a leader'. And so all that has made me think about, you know, the

words that were said about me, the reflections and my vision board is basically the

warrior from Black Panther about this is not who I aspire to be, but this is who I truly

forget. At work, I always feel like I always fly under the radar. And so, I feel like I need

to push past that. I want to be able to say to my supervisor's supervisor, 'Hey, this is what

I am doing' and walking into meetings and knowing my worth and being, having the guts

to ask for what I am worth and not get rejected.

Helen, Associate Director

Being a Midwesterner and a Christian, in conjunction with her identities as a Black

Women are critically important to her. Helen's professional career spans K-12, nonprofit, and

higher education administration. Currently she serves as an Associate Director within the

Diversity and Inclusion department at her institution. Since 2010, Helen has 1-3 years of

supervising professional staff. I was struck by Helen's enormous sense of pride and joy in her

identities as a Black Woman, which shined from our first conversation until our last conversation

as she has been, and continues to be, raised by Black Women personally and professionally.

Although Helen has had support and been "set up" in the profession to succeed by her Black

Women mentors, Helen questions her future in student affairs and higher education. Helen

explained:

Definitely not sold on staying in higher education administration. When I think about all

the things that I know people in the field have sacrificed, specifically Black Women, and

the return on investment and sacrifice is not close to being equal, I do not know if it is for

me. I don't think that is what I want for my life, so, I do not know what that looks like

moving forward, but I absolutely am questioning my longevity in the field. I also have to

remind myself why I started in this field. I transitioned into student affairs after working in college access and wanted to have a stronger perspective on what skills and experiences students need to persist through college. Overall, there are a lot of question marks for me, and I am leaning towards leaving the field.

Kenya, Full time Doctoral Student

Kenya has 20 years of experience as a student affairs higher educational administrator. Spanning the areas of housing, counseling, and advising, Kenya has made her mark in Multicultural Affairs. Since 2010, she has had 4-6 years of supervision experience. Most recently the Director of a Multicultural Office, Kenya is adamant about not supervising anymore and she is done working in student affairs and higher education because of the trauma she experienced from her supervisors who are Black Women. I was both saddened and hurt by Kenya's experiences; and this should once again be a wakeup call that institutions need to be held accountable for the climate created against Black Women. Kenya reflected:

> We discussed how supervision is the only way to progress in student affairs, but everyone is not meant to be a supervisor. This was a light bulb moment for me. After my experience at my last institution, I DEFINITELY do not want to supervise anyone anymore. I have realized that the parts I enjoy about supervision (mentoring, learning form staff, etc.) can be gained elsewhere. I am tired of working with supervisors who do not appreciate me and then being expected to give everything I have to staff members who doubt me as well. Supervision is already hard work, but it's even harder for those who actually care.

Laila, Associate Director

Laila has a 15-year career as a higher education administrator. For most of that time, Laila has dedicated her career to leadership development and education. Currently, she serves as an Associate Director supporting Black students. Laila is a proud spouse and she and her husband are raising two young Black girls. Her identity as a parent, Christian, and PhD-educated Black Woman are incredibly important to her. Laila is also a member of Alpha Kappa Alpha, Sorority, Inc. Since 2010, Laila has supervised professional staff for 4-6 years. As I engaged with Laila in the study, I was struck by Laila's vulnerability and decision of not rationalizing the trauma of sexism and racism she has experienced:

> Even though the main focus of this study was looking at supervision, I was most impacted in my role as a parent from the conversations. And I think from the first interview and in every single sister circle, I found myself getting emotional because I was able to translate our conversations of being a supervisor and what that looks like to being a parent. It was awesome to be able to make that connection. Again, my parenting role sits very high among my other identities. While I am learning to be a better supervisor, I am also learning to be a better parent, which was not a direct purpose of this study, but I needed it.

Sage, Director

Sage brought to the study over 15 years as a higher education administrator spanning such areas as Residence Life, Financial aid, and Student Activities. Sage values time with her spouse and their two daughters. Being in an interracial marriage, Sage works constantly to ensure her daughters understand both the beauty and difficulty of being mixed women in today's society and that Blackness is not a monolith. Since 2010, Sage has 4-6 years of supervising professional

level staff. Sage also has her PhD. I was inspired by Sage's commitment in wanting to build

generational wealth for her two girls and family to live comfortably. During the study, Sage

always made sure to engage in making sure intersectionality was a part of her daily actions as a

supervisor. Intersectionality is a must when actively working to eliminate oppression of Black

Women. In her journal, Sage reflected on how she uses intersectionality as a supervisor and the

role of intersectionality within the institution:

> This means I am critically analyzing every decision made, every goal set, every meeting
>
> agenda, every policy created or eliminated and asking questions about who is benefitting,
>
> who is left out, how could this be more inclusive, are people being harmed and if so, how
>
> do we heal? It means I am evaluating my institution for values alignment and action: is
>
> this where I can do the best? Or do I need to keep it moving, and find a place more in line
>
> with my own values and identities?

Sydney, Senior Manager

Sydney has over 15 years as a higher education administrator. Her most recent position in

higher education was serving as a Director in student affairs. Sydney identifies as queer,

feminist, and the parent of her two girls. In fact, Sydney said to know her, is to know her two

girls. I was inspired by Sydney's overall being as she would consistently share the professional

opportunities within the corporate world that align with her values. Since 2010, Sydney has 4-6

years of experience in supervision. Sydney left the field of higher education because simply she

was done with the lack of integrity from her supervisor who was a Black Woman and the lack of

integrity embedded within the practices and policies of student affairs. Below, Sydney described

the culture of student affairs:

I think there is a 'call out student affairs' culture around overworking and having that be social currency. I am so exhausted. I stayed up till this time with my students. I am here again until this weekend. I have worked all this time. It is a barometer for how committed you are. I think there is so many messages that we hear generally around student affairs, regardless of whether the intersection of sexism or racism is happening, but there is this like, currency around taking time off. It makes it extra hard to do that because we are also navigating all this other stuff, because there is this currency out there of, you have to work really hard, and you have to give up all these hours and that shows that you are student centered and it makes it even twice as hard to actually advocate for yourself.

Organization of Findings

In alignment with the way I approached the research process, the findings are presented in a way to challenge how whiteness is embedded throughout dissertation writing. Further, I celebrated the culture of Black Womanhood. As I analyzed data, I realized we cannot talk about our experiences of resisting racism and sexism in supervision if we are not simultaneously talking about our lived experiences of racism and sexism in supervision. Therefore, I analyzed research question 1 (RQ1) and research question 2 (RQ2) in relationship with each other. Research question (RQ3) was analyzed as a standalone question. The following questions guided this research study:

1. How do Black, Women, student affairs, mid-level administrators at predominantly white institutions describe their experiences of racism and sexism from their supervisors and direct reports?

2. How do Black, Women, student affairs, mid-level administrators at predominantly white institutions describe their experiences of resistance to racism and sexism from their supervisors and direct reports?

3. How do Black, Women, student affairs, mid-level administrators at predominantly white institutions describe their approach to supervision? Specifically, how is social justice, intersectionality, and Black Feminist Thought incorporated in their approach to supervision?

The findings are presented in order of RQ1 and RQ2 followed by RQ3. Each finding begins with the display of blackout poetic transcription creating a blackout poem (Keith, 2019; Kleon 2019; Lenzy, 2019). The blackout poems described our collective experiences related to the research question. The visual element of seeing words blacked out on the page can also cause emotion and feeling (Kleon, 2019).

Replicating what Keith (2019) did in his dissertation, I shared a version of the final poem resulting from the blackout poetry transcription. Next to the final poem, I embedded a link for the reader to click on and hear the poem through the technique of spoken word (Keith, 2019). The accessibility of having the reader be able to hear the collective poems was critical in wanting to strongly convey the emotion and feeling of our words and experiences through the poems.

Following the presentation of the final poems, I introduced the theoretical construct findings (Auerbach & Silverstein, 2003). Theoretical constructs are described as in-depth and holistic analysis of data (Saldana & Omasta, 2018). Emerging themes were incorporated under each theoretical construct (Saldana & Omasta, 2018). I used conversational individual narratives, relevant literature, and more poetry to support the themes and constructs. A visual table is

provided that displays the research questions and their alignment to theoretical constructs and themes that emerged within the data.

Table 1

Research Questions and Constructs

RQ 1 How do Black, Woman, student affairs, mid-level administrators at predominantly white institutions describe their experiences of racism and sexism from their supervisors and direct reports?	**Theoretical Construct (TC) #1** The Existence and Prevalence of the "T" word, Trauma.	**TC #1 Theme 1** I expect it from white people, but not Black Women, women of color, or men of color. **TC #1 Theme #2** No, I am not your "sista girl" and yes, I have a right to be angry. **TC #1 Theme #3** Anti-Blackness, Racism, and Sexism. Repeat. Anti-Blackness, Racism, and Sexism. Repeat
RQ 2 How do Black, Woman, student affairs, mid-level administrators at predominantly white institutions describe their experiences of resistance to racism and sexism from their supervisors and direct reports?	**Theoretical Construct (TC) #2** Listen Up! I'm Speaking Now.	**TC#2 Theme #1** Calling a Spade, a Spade. **TC#2 Theme #2** We Out.
RQ 3 How do Black, Woman, student affairs, mid-level administrators at predominantly white institutions describe their approach to supervision? Specifically, how is social justice, intersectionality, and BFT incorporated in their approach to supervision?	**Theoretical Construct (TC)** What is the Service of Student Affairs, Supervision, and Higher Education?	**TC #1: Theme #1** The Caretaker. **TC #1: Theme #2** Do What I Learned Not to Do.

Findings: Research Questions 1 and 2

First, I shared the final poems of three blackout poetic transcriptions highlighting our collective experiences with experiencing and resisting racism and sexism in supervision. Following the poems, I shared Theoretical Construct #1 followed by supported themes. I conclude this section with Theoretical Construct #2 followed by supported themes.

The poem *Nothing New* speaks to our experiences of racism and sexism in supervision. The poem *Our Collective Resistance* speaks to our definition of resistance. Finally, the poem

Because I Chose to Challenge and Resist describes our collective impact of engaging in resisting racism and sexism in supervision.

Nothing New

It works the way it was designed to work. Institutions of higher education. ██████████ ██████████ *History of racism and sexism;* ████ *built* ██*t by slaves.* ██████████ *Policies* █████ *designed for white people,* ███████ *not designed with* ██████████ *Black Women in mind. It works the way it was designed to work.* █████████ *Hoodwinked, bamboozled, led astray, racism really anti-blackness, exhausted, stuck, strong Black Woman stereotype.* ████████ *we will* █████████ *we will* ████████████ *we will* █████ *figure it out. Myth:* ████████ *develop people,* ██████ *the whole person, authentic self and* ███ ██████████████ *we care deeply about social justice. Fact:* ███████ *inherently sexist and racist. Little steps of progress.* █████████ *Nope.* ▌*got my hopes up for no apparent reason*▌ █████ *Black Women,* ████████████████ *leave the profession every day.* █████████ *At what cost?* █████████ *Without jobs,* ██ *do not care,* ██ *ready to walk,* ████████ *because of the racist, sexist treatment that we get. Student affairs grad* ███ *programs,* ████████████ ████████████████ *focus on social justice, diversity, equity inclusion,* ██████ *educating masters students coming in;* ███████████████ *we don't continue those conversations. Supervisors of Black Women:* █████████████████*,"What are your thoughts on this? What are your ideas on this?"* ████████*, take, take, take, take, take, take, take.* █████████ *Outside* ████████████████████████████ *the department,* █████████████ *I'm invisible.* █████████ *Okay with students* ██████████████ *participating in social actions* ████ █████████ *on Black Lives Matter, Trans Lives;* ███████████████████████████████ ██████ *But what does support look like for us as staff members? Supervisees of Black Women:*

No problem with anybody else asking ▇▇▇▇▇, tell me about the project that you did; How

much money did you spend on that? ▇▇▇▇▇ Who did you send that out to? ▇▇ I do it, you

become defensive, ▇ think I am mean. Black Women Student Affairs Mid-level supervisors:

Isolating, ▇▇ one of ▇▇ few ▇▇▇▇▇ on campus, ▇▇▇▇▇▇ people think ▇▇▇

we are aggressive ▇▇▇▇▇▇▇▇▇ angry." And he told me, "It's because you're a

Black Woman". Men ▇▇▇▇▇▇ chosen for things over me, "Girl, where you going today?

Girl, where you been? ▇▇▇▇▇▇▇ You do not talk like that to anyone else in this office

except me. Internalized oppression ▇▇ we perpetuate the very thing that we're trying to

dismantle. It works the way it was designed to work, Nothing new.

Final Poem: Nothing New

nothing new.

it works the way it was designed to work.

institutions of higher education.

history of racism and sexism.

built, by slaves.

policies designed for white people, not designed with Black Women in mind.

it works the way it was designed to work.

hoodwinked, bamboozled, led astray, racism, really anti-blackness, exhausted, stuck.

strong Black Woman Stereotype- We will, We will, We will figure it out.

Myth:

develop people, the whole person, authentic self and, we care deeply about social justice.

Fact:

inherently sexist and racist.

little steps of progress. nope. got my hopes up for no apparent reason.

Black Women leave the profession every day. at what cost? without jobs. don't care. ready to

walk because of the racist, sexist treatment that we get.

student affairs grad programs focus on social justice, diversity, equity inclusion, educating

masters students coming in. we do not continue those conversations.

Supervisors of Black Women:

what are your thoughts on this? what are your ideas on this?

take, take, take, take, take, take, take.

outside the department, I am invisible. okay with students participating in social actions, on

Black Lives Matter, Trans Lives.

but what does support look like for us as staff members?

Supervisees of Black Women:

no problem with anybody else asking:

Well, tell me about the project that you did?

How much money did you spend on that?

Who did you send that out to?

when I do it,

you become

defensive,

think I am mean.

Black Women Student Affairs mid-level supervisors:

isolating.

one of few on campus.

People think we are aggressive, angry. And he told me, "It's because you're a Black woman."

men chosen for things over me.

Girl, where you going today? Girl, where you been? You don't talk like that to anyone else in this office except me.

internalized oppression. we perpetuate the very thing that we are trying to dismantle.

it works the way it was designed to work.

nothing new.

Our Collective Resistance

Resistance. Strength, ████████████████ *my mom.* ████████████*Push back* ████
████*that we (Black Women) have magic and we (Black Women) wear capes.* ████████
██ *These capes are killing us or* ██ *will kill us.* ████ *Find another word for strong.*
Resistance. Pushing back; ████ *asking* ████ *questions that* ████████*forces upper-level*
administrators to rethink what it is they want me to do. ████████████████████
Anything ████ *different from the desired norm or desired outcome.* ████████ *Joy,*
████████████ *being well.* ████████████ *Ended up leaving* ████████████
my job because it was such a toxic environment. ████████ *I am not going to stay* ████
██ *and continue to be in a toxic environment.* ████████████████████
Anything ████ *not the expectation. Resistance. Grounded in integrity.* ████████████
████████████████ *My values,* ████ *I had to lean into.* ████████ *Naming*
dynamics. ████████ *Sexism is what we're doing today, hashtag racism. Resistance. Chess, not*
checkers. ████ *Chess* ████████ *when I get you to do what I need you to do without you*
knowing that you need to do it. ████████*Embedding it so deeply in what you want, that you*
actually execute what I need you to do. Resistance. Asking for forgiveness rather than

permission ████ *a tactic* ██ *white women use. Resistance.* ██████████████████

Attire. ██████████ *Natural hair,* ███████████████ *earrings,* ██████████████

████ *authenticity to the millionth degree.* ██████████ *Took me a while to* ██ *get to this.*

██████████ *Had to learn how to love myself first. Resistance. A wall* █████ *falling down.*

██████ *Trying to hold the wall up or* ██████ *tug of war.* █████ *I'm* ██ *pulling the rope*

against other people. Resistance. ██████████████ *Occurred to me* █████████ *so much*

easier when there's other people helping you hold the wall up or helping you pull the rope, ███

to the point where you don't even feel the resistance anymore because you know, you got it. █

██████████████████ *This group;* █████ *folks that are standing in solidarity.* ██████████

██████████ *How can we* █████ *defeat* █████████████████ *so* ███ *it's not the* ██

██ *burden of one person* █████ *trying to do on their own. Resistance. Does not have to look like*

an action or counteraction. Sometimes it is just steadying the course. ██████████ *I'm just going*

to do what ████████████ *I'm supposed to do. Supervise. Thank you for your feedback, I*

am going to keep it moving. I appreciate it. So grateful for it. Next. Resistance.

Final Poem: Our Collective. Resistance.

Resistance.

Strength.

My mom.

Push back that we (Black Women) have magic and we (Black Women) wear capes. These capes

are killing us or will kill us.

Find another word for strong.

Resistance.

Pushing back.

Asking questions that forces upper-level administrators to rethink what they want me to do.

Presenting anything different from the desired norm or desired outcome.

Joy, being well.

Ended up leaving my job because it was such a toxic environment.

I'm not going to stay and continue to be in a toxic environment.

Anything not the expectation.

Resistance.

Grounded in integrity.

My values I had to lean into. Naming dynamics. Sexism is what we're doing today. Hashtag

racism.

Resistance.

Chess-not checkers. Chess, when I get you to do what I need you to do without you knowing that

you need to do it. Embedding it so deeply in what you want, that you actually execute what I

need you to do.

Resistance.

Asking for forgiveness rather than permission; a tactic white woman use.

Resistance.

Attire, natural hair, earrings, my authenticity to the millionth degree.

Took me a while to get to because I had to learn how to love myself first.

Resistance.

A wall falling down, trying to hold the wall up,

or tug of war where I am pulling the rope against other people.

Resistance.

Occurred to me so much easier when there's other people helping you hold the wall up or

helping you pull the rope to the point where you don't even feel the resistance anymore because

you know, you got it.

This group. Folks that are standing in solidarity. How can we defeat so it's not the burden of one

person trying to do it on their own?

Resistance.

Does not have to look like an action or counteraction.

Sometimes it is just steadying the course.

I am just going to do what I am supposed to do-supervise. Thank you for your feedback.

I am going to keep it moving. I appreciate it. So grateful for it.

Next.

Resistance.

Because I Chose to Challenge and Resist

Do I continue to and at what cost? Calculated and strategic all the time. Isolation. Mental

health. Pride. Promotion. Advocating for myself. Because I chose to challenge and resist. Don't

ask me anything. ▊▊▊▊▊▊▊▊▊▊▊▊ *Taken away from opportunities.* ▊▊▊▊▊

I'm now this problem. ▊▊▊▊▊▊▊ *What's she going to say?* ▊▊▊▊▊▊ *Keep*

her in our unit. ▊▊▊▊▊▊▊ *Feelings of isolation.* ▊▊▊▊▊▊▊▊▊*t I feel*

pride▊▊▊▊▊▊▊ *Because I chose to challenge and resist. I've not seen a Black*

Woman who was vocal be put in any type of like leadership position or role. ▊▊▊▊ *Black*

Women shut out; ▊▊▊ *isolated.* ▊▊▊▊▊▊ *It's a calculated risk* ▊▊▊▊ *We, Black*

Women; always weighing the depths and impact of our choice to speak up and speak out, to do

and not to do; ▊▊▊▊▊▊▊▊▊▊*, how far to push. Because I chose to challenge and*

resist. Truth is. I have gotten better at it ███████ *The more I do it,* ███████ *the more authentic I become. Because I chose to challenge and resist. I left the field.* █████████████ *The dissonance of* █████████████████ *creating* ████ *social justice principles;* █████████ *and* ████ *all this shit is existent in the department. I wanted to tell the truth. I just wanted to tell the truth,* ████████ ██████████ *My Black Woman leader perpetuated these systems.* ███████████████████████ ████████ *Constant tension of forgiving her over and over again. Because I chose to challenge and resist. Self-doubt reappears in my desire to stay in my job.* ████████████████████████ *Every single thing that a Black and Brown student does, it's brought to my intention.* █████████ *I* █████ *Overwhelmed by it.* █████████████████████ *I can't do this. I don't want to do this. Yes. I want to work with Black and Brown students. Because I chose to challenge and resist. My mental health took a toll on me.* █████████████████████████ *The calculated risk of either resist or choose not to.* ███████████████████ *Harm again by my boss, a Black Woman, and her boss a Black Woman. I spoke up. Stuff was still going.* ██████████████████████████ *Next best thing, I shut down. Because I chose to challenge and resist. What do I need to be successful and* █████████████████████████████ *do my job effectively?* ████████████████████ *Question, am I even good at what I'm doing?* ████████████████████████ *What is really happening?* █ ████████████████ *Did they really say that in your evaluation because you're not really that good or people are saying, you know, whatever?* ████████████████ *I'm good at my job and no one is perfect.* ███████████████████████ *It shouldn't be this hard because I chose to challenge and resist. And I choose to work in a race-based center,* ██████████████████████████ *I center anti-blackness, but you don't.* ██████████████████ *Okay* █████████ *to advocate for anti-racism;* ██████████ *not okay to advocate for our anti-blackness. I am going to be in community with Black Women who have my back and vice versa. Because I chose to challenge and resist.*

116

Final Poem: Because I Chose to Challenge and Resist

Because I chose to challenge and resist.

Do I continue to and at what cost?

Calculated and strategic all the time.

Isolation.

Mental health.

Pride.

Promotion.

Advocating for myself.

Because I chose to challenge and resist.

Don't ask me anything.

Taken away from opportunities.

I'm now this problem.

What's she going to say?

Keep her in our unit

Feelings of isolation.

I feel pride.

Fear remains.

Because I chose to challenge and resist.

I've not seen a Black Woman who was vocal be put in any type of like leadership position or role.

Black Women shut out.

Isolated.

It's a calculated risk.

Black Women

always weighing the depths and impact of our choice to speak up and speak out.

To do and not to do.

How far to push.

Because I chose to challenge and resist.

Truth is, I have gotten better at it, the more I do it, the more authentic I become.

Because I chose to challenge and resist.

I left the field.

The dissonance of creating social justice principles.

All this shit is existent in the department.

I wanted to tell the truth. I just wanted to tell the truth.

My Black Woman leader perpetuated these systems.

Constant tension of forgiving her over and over again.

Because I chose to challenge and resist.

Self-doubt reappears in my desire to stay in my job.

Every single thing that a Black and Brown student does, it's brought to my intention.

Overwhelmed by it.

I can't do this.

I don't want to do this. Yes. I want to work with Black and Brown students.

Because I chose to challenge and resist.

My mental health took a toll on me.

The calculated risk of either resist or choose not to.

Harm again by my boss, a Black Woman, and her boss a Black Woman.

I spoke up.

Stuff was still going. Next best thing, I shut down.

Because I chose to challenge and resist.

What do I need to be successful and do my job effectively?

Question am I even good at what I'm doing?

What is really happening?

Did they really say that in your evaluation because you're not really that good or people are

saying, you know, whatever. I'm good at my job and no one is perfect. It shouldn't be this hard.

Because I chose to challenge and resist.

I choose to work in a race-based center. I center anti-blackness, but you don't. Okay to advocate

for anti-racism. Not okay to advocate for our anti-blackness.

I am going to be in community with Black Women who have my back and vice versa.

Because I chose to challenge and resist.

In the upcoming sections, more poetry, individual narratives, and relevant literature to support the two theoretical constructs from analyzing the combination of RQ1 and RQ2 is presented. Theoretical Construct number one is called "The Existence and Prevalence of the 'T' Word." Theoretical Construct number two is called, "Listen up! I Am Speaking Now." Under each theoretical construct, I provided themes that emerged from the data.

Theoretical Construct #1: The Existence and Prevalence of the "T" Word

The "T" word describes the various experiences, presence, and impact of trauma embedded within experiencing and resisting racism and sexism in supervision from supervisors and direct reports. I discovered a piece by Ella Gorgla CEO and Co-Founder of 25 Black Women in Beauty. In Gorgla's (2020) piece titled, *Black Women Have Been Traumatized in The*

119

Workplace: Let the Healing Begin, I found yet another piece confirming the reality of trauma that is embedded within our experiences as Black Women. In the piece, Gorgla (2020) wrote,

And workplace trauma is insidious. It challenges who you believe yourself to be, crumbles your sense of security and leaves you questioning everything, every move, every word you utter, each word you transcribe. You move in a stoic deliberate manner devoid of any real passion or creativity – resigned to your workplace reality. Stripped. Traumatized**.** Black Women have been traumatized in the workplace and it seems wholly acceptable. No one is held to account. Those whom we expect to be there for us, be our advocates, are oftentimes nowhere to be found when the moment presents itself. They disappear. And those institutions of law & order, justice, and equity – those institutions that were built on our fundamental rights to live and work in a civil society – they fail us. Time and time again. They are flawed and compromised, and we are left to fend for ourselves. HR is there to protect the firm, not the individual. (para. 8-9)

Three themes existed within this construct. Conversational narratives and research literature is provided within each theme. The themes are (1) I expect it from white people, but not Black Women, women of color, or men of color, (2) No, I am not your "sista girl" and yes, I have a right to be angry, and (3) Anti-Blackness, Racism, Sexism. Repeat. Anti-Blackness, Racism, Sexism. Repeat.

TC#1, Theme #1: I Expect it From White People, But Not Black Women, Women of Color, Or Men of Color.

In all transparency, I thought it was just a handful of Black Women who experienced trauma from folks of color who were supervisors, direct reports, or simply colleagues. In part

because this topic is taboo. I know when I share my personal and professional stories of trauma enacted by other Black Women, Black men, and other people of color, I feel as if I am a sellout. I feel I am not Black enough. I feel I am colluding to perpetuating whiteness. Perhaps just as difficult is figuring out what other Black Women I can trust to engage in this topic. Finally, the feeling of taboo is supported because there is a lack of research discussing these practices, called horizontal oppression and internalized oppression within student affairs (Patel, 2011). To my surprise, many of the sista colleagues experienced similar feelings.

This specific theme describes the trauma of what is called horizontal oppression and internalized oppression. To understand horizontal oppression and internalized oppression, one must first have a solid understanding of what oppression means. Oppression is "a system that maintains advantage and disadvantage based on social group memberships and operates intentionally and unintentionally, on the individual, institutional and cultural levels" (Hardiman et al., 2007, p. 58). Hardiman et al. (2007) further described horizontal oppression as "the conscious and/or unconscious attitudes and behaviors exhibited in interactions among members of the same targeted group that support and stem from internalized subordination" (p. 47).

In their explanation of horizontal oppression, Hardiman et al. (2007) mentioned the term, "internalized oppression". Patel (2011) further confirmed experiences of horizontal oppression could be types of internalized oppression. To explain internalized oppression, I used Love's (1998) explanation. Love explained internalized oppression as,

> The process whereby members of the target group, or the subordinate group, take in emotionally, psychologically, whether consciously or unconsciously, it doesn't matter, the belief system. . . the sets of rationales that have been created by the dominant group to justify the subordination of the target group . . . it's believing the rationale that has been

121

created and then it's the application of that rationale in both one's individual relationships with members of one's own group as well as with members of the dominant group, as well as the application of those ideas in one's institutional and societal relationships. (pp. 3-4)

In many of my individual conversations with the sista colleagues, I shared the following: I expect to experience racism and sexism from white folks. It is not new. On the contrary, the harm from Black Women, women of color, or men of color brings a different type of harm. A deeper harm, that tears me apart and gets me to question my Black Womanhood and ask myself, "Am I enough? Am I down for the cause? Am I socially just enough? Why is my research not recognized by skin folks? Why is my work not rewarded by skin folks, yet these other people are?".

Kenya, Alexa, Diane, Sydney, and Laila shared multiple narratives of experiencing horizontal and internalized oppression within their supervision relationships. Below, Kenya reflected on the impact of experiencing horizontal hostility from her supervisors and direct reports:

Because you are both Black and you have this similar experience, when people do not honor that, it feels hurtful. It is kind of like an unspoken rule. You know, I feel like we go through so much shit already. It is like, you see another Black person and you are hopeful that this is going to be a good moment in the day. And then when it is not, and especially when it is worse, it's just like, dang. It kinda takes me off guard. Like I kind of expect white people to do things and to say things that are hurtful, but I do not automatically expect Black people to do it, to say things that are hurtful. And so, when they do, it just

hits differently. It is just, it feels harsher because it feels like they know exactly what the problem is and they are still picking at you and it's like, wow.

Kenya shared more insight into the analogy of 'picking at you' as she described an experience of her supervisor, a Black Woman, talking to other colleagues about Kenya's inability to supervise her staff:

She also repeatedly talked about me to other colleagues; that she had this expectation that I would reign in the staff or control them. She used control a few different times. And I thought that was racist and sexist in multiple ways because my awareness is that she never said that to another director about their staff. My staff was new, so they were learning the institution, and they asked critical questions at meetings around race and equity. And so, they were asking questions that were making people uncomfortable and I think we really saw that as our job. And I do not think anybody was cruel about it. I think we were just trying to get people to think about, how we could create spaces and policies that work for everyone. And so, because everyone on my staff was a person of color, and had varying intersecting identities, for her to say that I needed to control them or get them on board kind of thing, which I do not know what on board was, well, besides the status quo, was also very disheartening.

As Alexa shared her stories of horizontal oppression from her supervisor, a Latina Woman, I would often hear the pain and frustration in Alexa's voice. At times, Alexa shed tears and asked, "Why is this happening"? On multiple occasions during my individual conversations with Alexa, she described experiences of feeling silenced by her supervisor:

So, one time I was told not to talk when we go into this meeting. I had an idea, I still have this idea, and I wanted to promote it. I wanted to do intersectionality from a multicultural

123

lens because I felt especially with students, there's opportunity for us to understand

ourselves from an intersectional lens. So, I was thinking of, what if we do a conference

for students of color from an intersectional lens? I was really excited about this and so I

proposed it to her and she said, "Why don't you tell somebody else about it and let them

bring it up as an idea?"

Later in our conversation, Alexa revealed another time she was silenced by her

supervisor. This time, Alexa was in a meeting with colleagues. Alexa's supervisor was not

present at the meeting. Suddenly after Alexa mentioned she had an idea to put forth, Alexa got a

text from her supervisor. Alexa shared,

I said, "Well, I have an idea." And I start talking about the idea that I had, and I

immediately get a text message from my supervisor that says, "All your ideas need to be

vetted through me before you share them publicly." And I am looking at this like, "What

the heck?" This is after me telling her that I needed more responsibility.

Diane poignantly shared her narrative during the second sista circle when I asked us to

describe the impact of resisting racism and sexism from their supervisors and direct report. In her

narrative, Diane spoke to the presence and impact of internalized oppression:

You start to question are you even good at what you are doing? I think it is like a constant

conversation in the back of your head. Is that the reason why you had people look at you

this way is because you are really not that good, or you got this evaluation because you

are not really that good, or people are saying, you know, whatever. And you just keep

thinking that you are not as amazing as you know that you are.

For Laila, internalized oppression had been a constant in her career. Laila frequently let things

(her experience of racism and sexism go unspoken about) go. During our first one-on-one

conversation, Laila vulnerably shared she was not sure she could name the presence of racism and sexism within her supervision roles. However, her identity as a parent to two Black daughters forced her to acknowledge the presence of racism and sexism:

> Well, I do not know if I can name anything. I can think of maybe two specific examples, one of racism, possibly, and sexism. But then I wondered were there other instances where that was the case, and I did not know. And I think because of everything that's going on now, and things that I'm experiencing in my own neighborhood with my own girls, in terms of racism, I'm more aware. My senses are more heightened and I'm trying to think back, could this have been an instance of racism or sexism, and I just kind of shrugged it off like, "Oh, he didn't mean it, or she didn't mean it." Or just trying to ignore it to kind of not put forth the energy to speak up about it.

Later in our conversation, Laila described her experiences of horizontal oppression and internalized oppression when she was supervised by a Black male and her direct peer identified as a white female:

> There were definitely instances, which contributed to me leaving that office of my Black male supervisor, and my white female counterpart. He gives in to her so much that it is almost like there is like a fear. The other coordinator told me when I first started how my supervisor was saying, "Oh she is going to give me a run for my money. She is definitely going to be a challenge. She's going to challenge me." And so, where he saw me as being a challenge and challenging, with my peer it was whatever says goes. If she said something that was the decision, he went with. And I am trying to think of what is that? What is it that, because you know I am not just going to give in to the bull, and she will. That is not racism, and I do not even see it as sexism, but it is something.

125

As Laila shared her experience, I was reminded of the horizontal oppression I experienced from my Black male supervisor. I left the position because it was one of the worst sexist and homophobic experiences. In addition, the relationship became a competition. I wanted to thrive; he wanted to keep me at bay. He always reminded me he was in charge. I disclosed to Laila,

I kept thinking about what the office could be. Afterall, I am a visionary. I would share all the ideas I had with my supervisor. I thought he would be excited. Every time I brought up ideas, he was quick to remind me he used to have my job. He also reminded me he is an alum of the college and is in touch with the Black and African American alums. He was quick to remind me he knows the students better than I do because he's been here longer than me. I remember one day in a staff meeting we were talking about pronouns. I said because we all work in the campus life and diversity office, we need to at least have our pronouns in our signature email. He said to me he is not going to put his pronouns in his signature line because he does not have to. He is in charge, not me.

Sydney specifically named the presence of trauma when she shared her reflections at the beginning of the second sista circle:

The terminology of trauma came up a couple of times and I was like, that's not trauma. It was just difficult. It was harder. It is just, a lot of reinforced messages around Blackness and Black space. Trauma, and then the minimization of trauma, because that is just what I know, I have never called it that. And I am just like, that's not trauma. Trauma is like legitimate trauma. And I was like, Oh, I am gonna have to figure that out in therapy. This minimization that I think I did during the time; this concept of strength was really interesting because it is you do whatever you have to do to kind of make it through.

Later in the same sista circle, Sydney shared the disappointment of being let down by her supervisor at the time, a Black Woman:

It is disappointing. And I need to talk about it from a cultural sense, like the letdown of the community, like this sisterhood of women of color. I have been more disappointed by women of color in this job. In fact, some of the best leaders I had were white men, who knew? She kept mediocre white women in leadership, because it was too hard to find another one, and she told me that directly. She was the best and worst thing to happen to me. Part of it is because when you have a Black leader who is treating you poorly, you do not know where to go for that because you are so grateful that she is in the role. You cannot imagine the dragons that she is slaying. Student affairs is the redheaded stepchild of an institution, it is already undervalued. To put a Black Woman in charge of that, I cannot imagine what she is doing. I give her a ton of grace, wrongfully so, because I also do not hold her accountable for the dynamics that she sets up continually pitting me against my white colleagues and valuing their opinion and their work, because there is this tax, she knows she will get the best out of me, she knows she will get my most, she knows that I will work twice as hard because I care so deeply about this work. So, she will give me all the hard work, and I will do it well, and she will let white women continually fail at their jobs and not do anything about them even when I ask her to hold them accountable. Meanwhile, I am out here literally saving the institution. I was in the trenches helping her understand how to guide the institution on a response, and I had a mediocre white woman who literally sent me to therapy.

Finally, there is no rationale or specific timing when internalized oppression creeps in or we speak about our experiences of horizontal oppression. While this research study focused on

127

supervision, naming the presence of internalized oppression and horizontal oppression as I have

through my interlude poems and in conversations with my sista colleague is integral to

resistance. Kenya affirmed the non-specific time when horizontal oppression and internalized

oppression comes up. Kenya shared,

> Even after a year, I have thoughts of If I am Good Enough., Am I competent in my job?
>
> If I had a white supervisor, I would chalk it up to racism. But with a BW supervisor, it's
>
> much more powerful. The hurt is there.

TC#1, Theme #2: No, I am Not Your "Sista Girl" And Yes, I Have a Right to be Angry.

"Sis," "sista girl," and "sista friend" can be described as terms of endearment specifically

used within the Black community. Steeped within a history of taking care of each other, you

might hear Black Women refer to other Black Women as "sis" upon greeting each other

(Tsuneta, 2019). In the professional environment, white colleagues calling Black Women "sista

girls" are described as microaggressions. Suggesting Black Women's hair in our natural state is

not considered professional is a microaggression. Black Women being called "bitchy" or

"monsters" (as Trump called Kamala Harris the day after the 2020 Vice Presidential debate) are

microaggressions. Continuously interrupting Black Women and talking over Black Women is a

microaggression. Regardless of social identities, anyone can exhibit microaggressions against

Black Women.

Microaggressions are "the everyday verbal, nonverbal, and environmental slights, snubs,

or insults, whether intentional or unintentional, that communicate hostile, derogatory, or negative

messages to target persons based solely upon their marginalized group membership" (Sue,

2010a, p. 3). As with anything, microaggressions that are not directly and overtly racist and

sexist are much less difficult to understand (Sue, 2010b). Laila, Helen, Sage, Elizabeth, and I

provided narratives of experiencing microaggressions from their supervisors and direct reports. Laila shared in the second sista circle micro-aggressive actions from her white male supervisor after advocating against him for exploiting the win of a coveted award by a historically Divine Nine sorority:

I politely told him that I think it was not necessary. You do not have to do all this extra stuff just because it is the first time a Black and Brown organization won; just keep it fair. It is not necessary because you do not do it for everybody else. He was like, "Oh my gosh, why are you getting so testy? Calm down. I thought you would be happy." No. And he was like, "So this is what I'm talking about. This is the alter ego I'm talking about." I was the only Black person in the office. Our admin assistants were white as well. And everybody knew my alter ego. Before I had ignored it. But this particular moment, when he said it, it took on a completely different meaning. Because in that moment it was clear that he was referring to me as the angry Black female. It was noticeably clear. And I remember walking out of the office and once I got into my office, I just started crying.

Immediately after Laila shared her experience, Sydney affirmed the trauma embedded within microaggressions. Sydney reminded us of our right to be angry when we experience unfair treatment:

That moment in your office, when you have to go through this checklist and justification and also just like punishing yourself unfairly. Holy shit. I know what that feels like when you are like, "God, I let that shit go on too long". And you are, like, mad. And then you are beating yourself up. And then it is like, exacerbating racism and sexism. Cause then you are internalizing that stuff. And it is like, damn it. Like, he has already done his damage. And then it just kind of goes to another level.

When Elizabeth was hired as Director of her department, her direct report— a white male— had served in the Director role as interim. Soon after Elizabeth became Director, her direct exhibited microaggressions against her. Elizabeth explained,

Now that I am here, he is getting shut out and now he feels some kind of way. When I would make decisions, here come the microaggressions, belittling me. He would just say things off the wall like, "Girl, where you going today? Girl, where you been? Why are you late?" You do not talk like that to anyone else in this office except me, and things like that. It was just like, let us just be real. I sat down and I had a conversation with him. "It is quite obvious that you feel some kind of way about me or about the situation." He was like, "Yeah, you're right. I do." I was like, "Okay. How can we work together and move forward?" He said, "I basically come to work, do my job and leave." I was like, "Okay. That is all I can ask of you. Let me know if you need anything." Shortly after that, he left. I am glad he was gone, but it was just the way that he projected those microaggressions and how it just kind of filtered to other people down to students.

Helen shared her experience with microaggressions. Before moving to work in the diversity office, Helen was bombarded with microaggressions. Helen disclosed,

In front of a group of four other people she puts her arm up to mine and says, "Yeah, I'm going to the beach this weekend. I'm going to get as dark as you are." Mind you, this is also the same week that the massacre at the church happened. I moved down there the week that happened, and they found the killer a short distance away. Nobody thought to do a check-in with me.

Meanwhile Sage's administrative assistant, an older white woman, did not see or acknowledge race. Sage explained,

I supervised a white woman, baby boomer age. A very lovely person, and she could not

understand why racism was a thing, because where she grew up in this very small town

of all white people, she knew the one Black student in high school, and she didn't see

color. And he was so articulate and charming, and he was so friendly, and everybody was

just friends.

At the same institution where Sage supervised her administrative assistant, Sage

experienced microaggressions from her supervisor:

I remember wanting to make the most of my time during the summer so I would take my

lunch and I would sit in my office and I would do administrative tasks while I was eating

and watching something on PBS. I really love British murder mysteries, I do not know

why, but there is something about British white people killing each other in the country

that I'm like, this is fascinating. So, I am watching these on PBS, and I am eating my

lunch and I'm usually filing or color-coding or taking notes or digitizing something

because it calms me, I feel productive. A white woman walks by, comes in, spends half

an hour gossiping about nothing, then she leaves. She is completely stressed and

overworked about stuff. Well, she makes a complaint to her supervisor, who is a white

woman, that I'm doing nothing but watching TV in my office and I must not have enough

work to do. So then my boss comes and he says, "Did this happen?" And I was like,

"Well, that's not exactly what happened. Here's what happened." And he said, "Well, I

think just for now maybe you should close your door when you're eating lunch."

I, too, shared a story about supervising the administrative assistant and experiencing

microaggressions from her with Sage. The administrative assistant was a part of the baby boomer

generation:

We shared an office suite, my department and my peer's department. We, the white woman Director and I, co-supervised the administrative assistant, a white woman in the baby boomer age period. We would have bi-weekly meetings to ensure the three of us were on the same page. In our meetings, the administrative assistant never looked me in the eye, addressed me, or talked to me. She only addressed my peer director. Straight up did not respect me. When we talked about issues of race, power, or privilege, she (the administrative became silent) still addressed just my peer. Only later did I realize the administrative assistant was speaking about me behind my back to my supervisor and "keeping a watch on my comings and goings" as noted through comments made in my evaluation.

Collins (1990, 2000) reminded us Black Women are often described by controlling images depicting racism and sexism. The controlling images represent microaggressions. Examples of the controlling images include being considered a mammy. Below, Elizabeth shared her experience in our first individual conversation of being referred to as the mammy from the women's college she previously worked at:

> I was told by my supervisor, that as part of the culture because I am a Black Woman, I am seen in a motherly role, I should want to be called this. I am like, "No." At the time, I did not have children of my own. I do not feel comfortable being called that. At this institution you should be referred to as you want to be referred to, and I was like, "I want to be called Dr." I was basically told that was not acceptable even though other faculty members were referred to as "Dr." My supervisor was referred to as "Dean, the Dean of Students" but I had to be called "Mom." Like, "No, that's not something that I feel comfortable with."

TC #1, Theme # 3: Anti-Blackness, Racism and Sexism. Repeat. Anti-Blackness, Racism and Sexism. Repeat.

I had apologized for crying during one of our sista circle gatherings. My sista colleagues lovingly said not to apologize. Sydney reminded me what was happening in that moment of apology was the cycle of socialization.

Bobbie Harro (2000) is credited for designing the cycle of socialization. In the cycle of socialization, Harro explained socialization begins at birth when we are born into a world where everything is defined for us. As we move through the world and get older, we get bombarded with messages from people and institutions outside our household. Oppression remains an active part of the cycle due to fears of not knowing how to make change, continued desire to have power and domination, and simply a lack of acknowledgment in the truth of oppression that is happening. Figure 2 provides a visual of the cycle of socialization.

First Socialization

Socialized
Taught on a Personal Level
by Parents, Relatives, Teachers,
People We Love and Trust:
Shapers of Expectations, Norms,
Values, Roles, Rules, Models of Ways to Be,
Sources of Dreams

The Beginning

Born into World with
Mechanics in Place

No Blame, No Consciousness,
No Guilt, No Choice

Limited Information
No Information
Misinformation

Biases
Stereotypes
Prejudices
History
Habit
Tradition

Institutional and Cultural Socialization

Reinforced/
Bombarded with
Messages from

Institutions
Churches
Schools
Television
Legal System
Mental Health
Medicine
Business

Culture
Practices
Song Lyrics
Language
Media
Patterns of
Thought

On Conscious and
Unconscious Levels

Core
Fear
Ignorance
Confusion
Insecurity

Enforced

Sanctioned

Stigmatized

Rewards and
Punishments

Privilege

Persecution

Discrimination

Empowerment

Enforcements

Do Nothing

Don't Make
Waves

Promote
Status Quo

Actions

Change
Raise Consciousness
Interrupt
Educate
Take a Stand
Question
Reframe

Direction for Change

Resulting in

Dissonance, Silence,
Anger, Dehumanization,
Guilt, Collusion, Ignorance,
Self-Hatred, Stress, Lack of Reality,
Horizontal Violence,
Inconsistency, Violence, Crime,
Internalization of Patterns
of Power

Results

Source: Cycle of Socialization developed by Bobbie Harro
© Readings for Diversity and Social Justice, Routledge 2000

Figure 2

The Cycle of Socialization

During our first conversation, Sage shared:

> The folks with decision-making power, authority, access, are primarily white males,
> primarily cis-hetero white males. The folks doing a lot of the labor are primarily women,
> and I would say a split between white women and women of color. We had a late night
> incident with a student in a summer camp. Police were called, I was called, I had talked
> with my supervisor as well as the person who was in charge of summer camps and
> conferences about the situation, gotten direction from them, handled the situation. And
> later on I was challenged on how I handled that situation by a staff member. So, the

134

nighttime crew, primarily men, primarily white; and this white male in particular, primarily older, was very openly outwardly conservative Christian and made a lot of inappropriate comments to staff and students but was never held accountable or called on it because HR considered it free speech and not harassment or verbal abuse. And so, this individual did not like the way I handled the situation. I challenged that. My direct supervisor at the time was a Black male who was supportive of me in this situation. And the individual who I was supposed to supervise wrote a very long email with his perception of how this incident unfolded, which I found really interesting since he wasn't present for 80% of it, because most of the incident happened on a floor in the building. So, we get called in to have a mediated conversation. The meeting took place, in this very small, windowless room with one door, at night, because that was this person's schedule, in the evening. My supervisor couldn't be present, so they opted to not have him there and continue with the mediation, which meant it was his supervisor— the white male I'm supposed to supervise, and the safety officer. The safety officer is the person who trains these people who's also a conservative white male. And what I came to find out is the way they train these nighttime attendants is, don't listen to the RD staff; they're here for short time. They're young; they're inexperienced. Sure, they might supervise you; sure, you need to call them to respond to emergency situations, but you don't really need to respect their authority. We both expressed our views of what happened and nothing resulted of that conversation, nothing at all. His point was, she is not the person who should be handling this situation and she handled it incorrectly, and I want to see something done about it. My point was he doesn't respect me as a person; he doesn't respect my leadership or decision-making. Additionally, he wasn't present for over 80%

of the incident. He doesn't know that I communicated with two other people above me on how I handled the incident. And finally, why is it okay that you get to train him and tell him that he can't, and doesn't, have to listen to me when I'm supposed to supervise him and do his evaluation? None of that was addressed.

Alexa affirmed the cycle of socialization in her reflection within one of the sista circles:

I think the system, the education, the upper administration staff, and the race conscious policies are there. And so, we just continue to get into a cycle of continuing to start something, then we stop something. And then it is like, I remember we did this seven years ago and here we go again; it is all brand new because it's a different person at the table. I am just like, gosh, I have been starting this over for four or five years now or four or five times.

Later in the same sista circle, Alexa brought in the concept of anti-Blackness:

It dawned on me that the institution keeps saying we're anti-racist and we're working towards anti-blackness. I keep hearing this message but when did y'all talk to us? Like, has there ever been a time that you listened to the Black voice? Like even in one of the diversity offices there is nobody Black that works in there. So, it's like, have you ever listened to anybody? How can you say that you are working towards anti-blackness when you do not even know what we're saying? Because not one person has ever asked anybody Black that we know of.

Helen's supervisor, a white woman, reinforced racist and sexist stereotypes of Black Women. After confronting her direct report on the use of microaggressions, Helen experienced the perpetuation of racism and sexism from her supervisor. During our first individual conversation, Helen shared,

I do not hear you doing that with the other assistant director who also has identified as a

girl or as a woman. She is white. I do not hear you doing, you know, colloquialisms with

them. These are the reasons why I just don't need you to do that anymore. He said, "I got

it." I could see a little bit of a tearing up in his eyes, whatever, but it seemed like it was a

good conversation. He got it. And we kept pushing, Oh, until my one-on-one later on that

week with my white woman supervisor, who then is like, so awkward. She hates difficult

conversations but basically, it was just like, Helen how are things going with your direct

report? I am telling her everything that I usually do. And then she goes, "so I do not

really know how to bring this up but he had mentioned to me that y'all had a conversation

about how you felt uncomfortable with the way that he talks to you." And then it turns

into the whole, basically, Helen you need to coddle his ego. And now, he feels like he

cannot talk to you. You know, you sometimes can be intimidating. Everything that you

could think about in a conversation around advocating for yourself got completely turned

around on me. Basically, I got a slap on the hand for asking someone to address me in the

way I want to be addressed.

In our first individual conversation, Diane shared a story of her supervisor, a white gay

male, maintaining the status quo of racism when she served in the role of Associate Director with

multiple direct reports. Additionally, it was an expectation for colleagues to support their other

colleagues and help advertise and set up programs. Diane shared her concerns with her

supervisor on the types of programs the office offered to the student body:

And you all do not see the value of why this should be coming out of our office. And

anytime I had talked about these things and when I first started talking about doing the

symposium, my supervisor said, "Well, we did stuff like this before and it didn't go well.

137

Why didn't it go well? Well, we brought KRS-One to campus and he's crazy." No, KRS-One is really outspoken and speaks his mind and says whatever the hell he wants and okay, yeah, he is crazy. Sure. And talked about some other people that they brought on campus who were Black folks who were crazy or difficult or whatever. And why is that a problem? There are folks you bring who I think are crazy and a hot mess, but I'm still going to show up. So, I think that's how people get away with their racism— it's wrapped in a "well, we've always done this this way."

Diane also shared the expectation of Black Women supervisors having to be nice all the time during one of the sista circles:

There is also this expectation that Black Women are going to be nice all the time, all day, every day. That any type of firmness is being mean. Any type of real supervision is being mean in some ways. In particular, when we have this conversation about "I'm asking you to tell me what you're doing because I am held responsible. I need to know. I am not trying to ask you these things because I don't think that you're capable. I think you are very capable. However, if something goes wrong, I need to know what you had planned, what you had done. If somebody asks me, I need to be able to defend you. I need to know what is happening. If I do not know, I can't do anything about it." You wouldn't have a problem with anybody else asking you, "Well, tell me about the project that you did. How much money did you spend on that? Okay, and who did you send that out to?" You wouldn't have a problem with somebody asking that. It's not because I'm going to be like, "No, no, no, no, do something else." It's because I just need to know because my supervisor is going to ask me. It was like I was asking her to go rob a bank because I just

asked her to share with me what she was doing. I think that that is definitely a form of racism, this expectation that I'm going to be super nice.

Kenya shed light on how the cycle of socialization showed up supervising white folks and being supervised by white folks:

When my supervisee or my supervisor is white and, let me also add that I do not feel like I have a good relationship with them, I definitely feel like a lot of my conversation is vetted in my head multiple times before I say it. The same with emails. I write them and then I go back and look at them and say, "Does this sound angry? Does this sound too nice? Does this sound professional?" All these things, and I go through and change words and change sentences so that it can come out as benign as possible. I will say the one exception to that, I think, well, I mean, there has definitely been times where ... I mean, I share my opinions, but they are always very tempered.

Finally, Sydney wrote in her journal specifically around the tenant of interlocking systems of oppression and Black Feminist Thought. Here Sydney, specifically named the daily and ongoing actions of racism and sexism perpetuated by institutions as a whole:

I think about the critiques and institutional practices of predominantly white institutions are just completely oppressive to Black Women. And I know that we all understand systems of oppression and interlocking aspects of how intersection happens. What I want to talk about is the day-to-day mediocrity that is allowed for white women and white men in higher education and to some extent Black men when we, as Black Women, are unable to coast or perform at half speed like others are. I am constantly doing more: better, bigger, faster, more impactful work, then get counted on for that level of work which results in feeling like I could never take my foot off the gas pedal. Meanwhile, my

colleagues who are white, and or men, are able to enjoy this kind of ease of experience that allows them to just kind of saunter through their professional lives as if there was no urgency or tracking of how they are performing. It's quite frustrating, it is exhausting, and it's just extremely annoying.

Sydney's reflection aligned with this specific question asked to the sista colleagues in our first individual conversation: Describe policies and or practices you experienced that are anti-Black Women in your role as mid-level administrators who supervise. The sista colleagues responded with narratives covering budget decisions, promotions, attire, and the performance process. Below, Alexa provided more insight into her relationship with her supervisor when she is advocating for Black students. Alexa disclosed:

I learned two other centers got budget increases when we all were supposed to not get a budget increase. I looked at the budget in detail and I saw it just as clear as day. After I had put forth the proposal, the President asked me what I need. I told my supervisor, "I think we need to have a mental health counselor that focuses on black racial syndrome because all of this stuff is impacting black students and their graduation rates." She, my supervisor, told me, "Don't ask for that." Again, that's what I deal with.

Diane shared an experience with attire. No other director at Diane's institution was wearing suits. Diane expressed:

Again, from a Black male who told me I should be wearing suits when I was the Director of the office that I needed to be more professional and wear suits. At the time, I became a Director pretty... I do not want to say early, but early-ish in my career. I do not want to say I could not afford it, but I didn't feel like I could afford to be buying suits. Especially when the director of student affairs, of student activities, was not wearing a suit. The dean

of students was not wearing a suit. Nobody else is wearing a suit. I was told that I needed

to wear a suit. Some of that was wrapped in some respectability politics stuff and

presenting myself as a director is what I was told. I just remember this feeling of, that's

why. Oh, that is why they're not taking you seriously, is because you're not wearing a

suit. If you would just wear a suit, you would present a different image or what have you.

Helen described the practices of going right past Black Women in positions of leadership

in her institution:

In looking at the org chart, and so be it policy or practice at my current institution, I think

that there are two Black Women who are above the director level. Everybody else, most

of us, are entry level or mid-level. Black Women surely are not retained, especially not in

leadership. I have experienced my supervisees going above my head, but it is definitely a

practice at the institution that I'm at now, where I know the other women who are

directors of whole areas, have had people who are just completely fine going to the VP.

That is definitely a practice. And it has happened disproportionately to Black Women

than it has for the white men. So, I have also experienced that in the way that I've tried to

either formally or informally share grievances. I have had to go through seven different

people and to no avail, except that I am again kept in a box.

Helen further commented on the mediocre white men who are happily moved within the

institution while Black Women leave:

White men have either been given random promotions or are moved into just another

department. Like, "Oh, you're not happy? Let us just move you here, and you're still put

on all the committees." Or for mediocre white people who are unhappy, let's just move

you here. For Black Women, "Let's just wait it out because she's going to leave."

In my conversation with Kenya, she named policies and practices within institutions are inherently racist and sexist:

> I think that all policies and procedures seem to be written for the status quo, for the same employee, the same faculty member. It's like a cover up. Those policies do not take into consideration race or gender or any other kind of identity markers. They are basically designed for white people in student affairs. So, while I wouldn't necessarily say every policy is anti-black, I would say that none of the policies that I'm aware of are designed with Black people or Black Women specifically in mind, nor do they consider how it might be different for someone who has a racial or a gender identity that is not white and male. I think of ideas around how people should dress or what is considered professionalism, I think that does not take into account people's religious affiliations, people's pride in their natural hair or the type of clothes that they wear. Those kinds of things are often deemed not professional because what is deemed professional is white male attire.

Sage revealed writing an extra 20-page thesis to justify promoting another woman of color within her institution. Meanwhile, internal promotions for white people and other departments do not have to be scrutinized. Sage questioned,

> Why is it that other people can promote their staff in two positions and it does not seem to be a problem? I watched four white males in our area become assistant directors, no searches, no conversation, just an announcement. These people are assistant directors today, great, but for me in the same division I have a woman who reports to me who's indigenous and a healer. She advises student groups, but she has got a Master of Divinity. She works with the Interfaith justice network. She has got experience at mental health

institutions and serving in prison systems. She is incredible. And we created a whole plan

for her to be the assistant director of spirituality and wellness and meaning making,

because it is a need in this community, and it is a gap, but it has taken me a year and a

half and a damn dissertation to get it through. And I am still fighting with HR. I put

together a 20-page lit review about why her position is needed.

Finally, Sydney brought up the performance process. Sydney highlighted,

It is the bias that shows up around being angry, it is the lack of engagement of actual

supervision conversations. You should not surprise me with your feedback prior to an

evaluation. Everything in my evaluation should be stuff I already know. Do not come at

me and say, "You should have done this, this, and this."

In closing, trauma has various impacts on us as Black Women. In the midst of

experiencing racism and sexism and resisting racism and sexism from our supervisors and direct

reports, we are faced with decisions to make and emotions. Kenya, Elizabeth, and Alexa provide

some closing thoughts on the presence of Black Women and trauma in our role as student affairs

mid-level administrators. When being supervised by her Black Woman supervisor, Kenya

vulnerably shared,

I was prescribed medication for depression. I went home and that stuff was still going.

And then day after day, week after week, like that takes a huge toll on your wellbeing and

how you feel about yourself and then also how you, you know, end up acting at work.

Like, who do you want to engage with, who you do not want to engage with, how you

show up in meetings? For me personally, I just kind of shut down.

Elizabeth reflected on the trauma that comes from being the token Black Woman.

Elizabeth shared,

I just isolate myself and I shut down and I cannot do my job and I cannot supervise others because I do not have what I need because I'm overwhelmed. I am overworked, I am taxed out. I am sick of being the token, like all these things that compound on a Black Woman or me specifically. So then, I do not know how to be what I need to be for myself.

Diane added the complexities of just being able to deal and with trauma and stuff to a point that is unhealthy:

And it is okay that I was in these environments that, that were isolating. And, I did not have a lot of people who looked like me around and I didn't have a social life, but I was doing this work that needed to get done. So, I feel like we, I feel like Black Women, we get this narrative that we can deal with anything. We can take it on because we are the shining light, and we will make it better. Though that may be true, no one said we had to suffer to, to be that light. And I feel like we are in the space of suffering to be the light and we should be in the light consistently, um, and feel light always. There is a lot of navigating pain that we don't even recognize that we're navigating because we're so used to the role that we have been, we have signed up for. So, we think of what it means to be a Black Woman professional is just deal with shit. Like that's just par for the course. I think I get into that routine quite a bit and, and I have very few times to stop and be like, you know, I am really not happy though. I do not even like this work that much. I do not like these folks that much, but I need a paycheck.

Laila further expressed the trauma that comes with just dealing with racism and sexism in supervision:

We kind of deal with things or cope because we have to, and we kind of push it to the

back of our minds and not think about it so that we can keep going. We just have to keep

pushing forward. We have to be strong. We have to be this; we have to be that. And we

do not allow ourselves, oftentimes, we don't allow ourselves opportunities to kind of just

sit in it, in what we're feeling and what we're thinking and say, "That was fucked up." Did

that really happen? Am I exaggerating the situation? Am I overthinking what they just

said, or what did I just experience? Are my feelings or reactions to situations, are they

valid? And then we oftentimes will go to somebody else who looks like us and say, "Hey,

this is what happened but I'm not sure if I'm tripping or... Tell me if I'm wrong. Did I do

something, did I say something?" And I think we do that a lot. And we oftentimes

minimize our own experiences under the guise of coping and being resilient and just

moving forward.

In my last conversation with Alexa, she shared some tears. I could tell Alexa was still

dealing with the many decisions that lead to not valuing her and promoting her. The combination

of the horizontal oppression from not only her supervisor but from others at her institution led

her to share, "I'm tired of tired of crying. Usually, my tears give me strength. My tears, they have

a different story right now. Yeah. I'm just really tired."

Theoretical Construct #2: Listen Up. I'm Speaking Now.

Now

Woman power

is

Black power

is

145

Human power

is

always feeling my heart beats

as my eyes open

as my hands move

as my mouth speaks

I am

are you

Ready.

-Audre Lorde.

Vice President, then Senator Kamala Harris, the first Black and South Asian woman Vice Presidential Democratic nominee consistently spoke the now repeated words "I'm Speaking" during the October 2020 Vice Presidential debate. The words "I'm Speaking," described numerous attempts Harris made at speaking while consistently being interrupted by her white male counterpart, Mike Pence. The words "listen up" signify Black Women's need to be heard, listened to, and valued because of the knowledge we bring based upon our lived experiences (Collins, 2000). I'm Speaking also describes *Now* by Audre Lorde. *Now*, gives me chills, strength, and a reminder to myself and my sista colleagues that our voices need to be heard and should be told.

"Listen Up! I'm Speaking Now" is the name of Theoretical Construct number two. This construct specifically described the themes of self-definition and self-valuation Collins named as essential parts of BFT (Collins 1986, 1990, 2000). Collins (2000) described self-definition as a

"journey form internalized oppression to the free mind" (p. 112). The liberation to the free mind can only happen when Black Women engage in self-valuation (Collins, 1986, 1990, 2000). Collins (1986) explained by valuing "the assertiveness and other "unfeminine" qualities as necessary and functional attributes for Afro-American womanhood, Black women's self-valuation challenges the content of externally-defined controlling images" (Collins, 1986, p. 518).

Self-definition and self-valuation described the process of engaging in liberation and emancipation by speaking our voices, defining who we will be, and valuing ourselves. There are two themes explained within this construct. Each theme contained conversational narratives and research found in the literature. The themes are (1) Calling a Spade a Spade and (2) We Out.

TC #2, Theme #1: Calling a Spade a Spade

When talking about the intersection of resistance and the impact of our experiences of racism and sexism in supervision, many sisters referenced the importance of naming things and calling things what they are; hence the phrase "call a spade a spade." Therefore, this theme provides knowledge and insight into us speaking truth related to experiences of and resisting racism and sexism in supervision. As a PhD student, I took a public policy in higher education class. The assignment was to write and submit an op-ed related to a policy in higher in education. Immediately I knew I would use this assignment to bring voice to part of my story. In December 2018, Diverse Issues in Higher Education published my op-ed called, "Move White Supremacy: Get Out the Way". As a result of the op-ed being published, I was able to have a conversation with the new VP of HR at the institution where I experienced multiple incidents of racism and sexism in supervision. During this conversation, I told my story, my truth. And that conversation solidified the meaning of self-definition and self-valuation.

Shortly after police murdered a Black male named George Floyd in June 2020, the president of Sage's institution asked her what he could do to support Black students at the college. At this time, Sage was reporting to the president because she had no direct supervisors. Below, Sage described specific solutions and directly points to the president's need to know certain information:

What you can do to support our Black students is address racial equity and answer these 18 questions. And I pulled those questions from the previous equity survey from 2016. And then I pulled those questions from the survey of 2017. And then I pulled those questions from the survey from last year and I laid them all out. And at the end of my email response, I said, "Sir, if you are not aware of these questions, that's a bigger problem. And number two, stop asking me to do your work because I cannot, I'm not at your pay level. We are not colleagues. We are not best friends. You have people to support you and you are tokenizing me and taking up my time and this is unprofessional."

When asked to define resistance, Sydney explained resistance as naming dynamics and relating resistance to a matrix:

It is like, once you see the matrix, you have to start calling it out when you see it. It is funny because I think people are just waiting for that to happen. Once you do that, it feels like it opens up some stuff. Oh yeah, sexism is what we are doing today. Hashtag racism.

Sydney went on to share a story where she supervised both a white woman and a Black male. The Black male was not doing his job and had perpetuated sexism. The white woman had perpetuated racism. Sydney explained, "It was just this tangled, tangled dynamics of all of racism and sexism."

Kenya shared her narrative of calling out her institution and their lack of value in her serving as a director working to support students of color:

I talked to students every day and I heard from them every day. And so, when it became apparent that things were about to blow up, people in upper administration started asking me to meetings and asking my opinion about things. I would tell them realistically, what was going on and what I thought they should do based on what was happening. And so, they took that information and would put out statements or say things so students kind of felt like, oh, we're being acknowledged. But they weren't doing anything with that information. As it went on and on and they still weren't doing anything. It got to the point where the students called out the president and other people in administration for not addressing any of their concerns and they said we want to talk to you. They marched the president, the vice president, all these other people into this large space upstairs in one of the buildings. And I remember walking up the stairs that day, and the president who was a white man next to me, asked me do you want to join us? Meaning like, at the podium. And I was like, "Nope, sure do not". Sure don't because I was like, I have been telling you, you know what I mean? Now you are going to listen to me, but whatever I'm going to let that go. You know? And then when it got hot, it was heated. He was like, "Oh, do you want to be", "No, I don't want to be, I don't want no parts of that". And I was up there over on the side with the other people I worked with and students that I was like, "Take it away, sir, go right ahead". You know. No, you are not going to use me for this anymore. I am not going to be your token. Not going to be your Black face up here to try to help you calm down the students. You so-called had this the whole time.

In her previous role as a Director of Diversity Affairs, Diane had been called into a mediation meeting. Her supervisor, a white male, would be mediating the conversation between Diane and her supervisee, a white female. The excerpt below provides context into the mediation with Diane ultimately confronting her supervisor:

I walk into this room and we have this mediation, and basically it was an hour conversation of her telling me how wrong I was, and how hurt she was, and how my supervisor was basically cosigning the way she felt. I'm like, "Wait a minute. You told me before I walked into this room a very different story." The story I got, I am having this mediation that I thought I was going in to provide her with some "here's the reasons for the decisions I made" type of stuff. It turned out to be this conversation of how I was wrong. I was like, "I can't believe this just happened. At first, I felt that my supervisor told me what I wanted to hear, and said these things of, "She's young and she really doesn't understand," and whatever. Then when I am in the room, it's a very different story. Me being the person I am, I had a conversation with my supervisor later saying, I kind of felt like that conversation was more about how she was right and I was wrong. I did not expect that to be what our conversation was. I was under the impression that we were going to have this, whatever conversation I thought we were having. He says to me, "Well I thought you were over this. I thought you were over it." Because I had said after the meeting that it was weird, and then he said, Well, I thought you were over this. I'm like, "Clearly, I'm not if I'm bringing it up". Why do I need to be over it, first of all? It just became this, "Okay, you told me who you are as a supervisor that you're always going to take this other person's side." I felt very belittled in front of my supervisee.

Further, what Alexa shared reminded us that even when we share our voices, they are not respected. Additionally, Alexa shared her story of the need for rewards in a promotional way:

> We are continuously silenced. And our voices, if they are heard, are not respected. And so, what happens is, is that we get it, we get this feel good, make you feel good. You know? Well, let me tell you how great you are, you know? So, we got to see these verbal things about your beautiful person. Oh, we need your voice. Oh, that was good. That was a good perspective. All this, all these accolades, obvious verbal accolades are just bullshit. Like I hate evaluation time. I hate evaluation time because I don't need you to tell me that I'm badass. Cause I already know it. I need you to promote me. I need you to nominate me. I need you to invite me into circles that I have been excluded from. I do not need you to verbalize one more time what a good job I do.

Finally, Elizabeth pushed back against the idea that student affairs welcomes all people as their whole authentic beings:

> I feel like this is just student affairs talk; the notion of bringing your whole self to the work environment and I'm like, can we really do that? And be seen? I think that is very exclusionary. I do not think that is inclusive at all. Several identities can say this but, for me, identifying as a Black Woman, I do perceive that to be Anti-Black because I do not think I can. Like being able to voice my opinions, serve students in the way that they should be supported. Being able to separate myself, someone who is very vocal about Black Lives Matter, and all the racial and social injustices that are happening, and my position at my institution, they cannot coexist.

TC #2, Theme #2 We Out

"We Out" (Tubman, as stated in 1849) specifically celebrates the choice to leave unhealthy and toxic environments. Making the choice to leave our work environment is a form of strength, inspiration, and again represents a form of self-care in the act of resistance. Diane, Helen, Sydney, and Sage shared narratives of leaving their environments and or the profession. Diane shared,

> I think particularly about my experience as an administrator. I was not mentally healthy. It was a lot of very toxic environments and I was not well. I ended up leaving. I kept telling my students, I'm leaving because I'm telling you that your own personal sanity is more important than anything else. And so, my resistance was like, I'm not going to stay in it, stay here and continue to be in a toxic environment.

For Helen, she made the decision to leave one office and move to another office within her institution. Being the only Black person in the office took its toll on her:

> I already always felt like everyone was tiptoeing around me. It was a mess. I only made it two years. So, the biggest resistance was peaceing out and then moving over to work in diversity in the same institution. And so now I just use them as all my examples when I talk about things not to do.

Sydney's decision to leave the field aligned with her need to exist with integrity. Sydney explained,

> I left the field. I mean that the dissonance just got so overwhelming. I could not have you sit there and create these social justice principles. And then every time I call you out on sexism, racism, homophobia, classism, pick a thing, and any time you know, we stand for

these things, and have all the shit in the department. I wanted to tell the truth. I just

wanted to tell the truth. I did not want to keep recruiting people to come here.

Finally, Sage divulged her story of leaving her toxic work environment after sharing her

concerns with Human Resources:

I laid out six very specific examples where I felt that he had said something racist, acted

racist, abused his power, spoken down to me, tried to manipulate situations for a specific

unidentified outcome that was not attainable. I had very specific examples and talked

about how they impacted me as a Black Woman. And he placated me. Thank you so

much, I really want to learn, you are so brave to talk to me. I appreciate this. Nothing

changed but I felt better for having confronted it. And once I realized nothing was going

to change I was like, it is time to go.

Listen Up. I'm Speaking Now centered our experiences and voices engaging in self-definition

and self-valuation. Our stories of self-definition and self-valuation described various ways we

engaged in resistance; and as the title of this dissertation said, reclaimed our stories and

experiences. The next section addressed significant gaps in the literature by describing various

approaches we use to supervise.

Findings: Research Question Three

The final research question in this study sought to answer how do Black, Woman, student

affairs, mid-level administrators describe their approach to supervision? Specifically, how is

social justice, intersectionality, and Black Feminist Thought incorporated in their approach to

supervision? I began this section with two blackout collective poems. The first collective poem

Supervision: To Be or Not to Be described our collective voices explaining what supervision is,

how we learned supervision, and our overall thoughts related to supervision. The second

collective poem, *Dear Colleagues,* is a letter to our colleagues telling them what we need them to know about how we supervise and how we want to be supervised.

Following the blackout collective poems, individual blackout poems are shared describing our individual approaches to supervision, including our talents as supervisors. The section concludes with the Theoretical Construct and the emerging themes, supplemented by individual narratives.

Supervision: To Be or Not to Be

Supervisors, we know all the things. No, we don't know all the things. Everybody should not be a supervisor. There are skills to be a great supervisor ▇ *everybody doesn't have.* ▇ *I love to supervise. I can take or leave supervising. I do not like supervising. I hate supervising. Did you know? I learned to supervise* ▇▇▇ *from a person I didn't really expect to learn from.* ▇▇▇▇▇*. I learned to supervise* ▇▇ ▇▇ *by default.* ▇ *I learned to supervise on the job.* ▇ *I learned to supervise from the school of hard knocks. I learned to supervise from NIKE.* ▇▇▇ ▇▇*Just do it.* ▇ *Hold up. I learned what not to do more so than what to actually do.* ▇▇▇ *I can't pinpoint an exact moment or time where I learned how to supervise.* ▇ *All of my experiences together showed me how I don't want to be supervised.* ▇▇▇*:Horizontal hostility, trauma, exhaustion, microaggressions, white supremacy, isolation, the outsider within, performance evaluation, am I making this up, did this really just happen to me? And so on. Supervision is a sham. Supervision is the only way to move up;* ▇▇▇ *bragging rights within higher ed.* ▇ *Oh yeah,* ▇▇▇ *I've got all these people who report to me.* ▇▇ *But you're not doing it well. Supervision is a form of consultation.* ▇ *It*

154

can be received or rejected. ▮ *I need to be ok with that. Reflection:* ▮▮▮ *What may work for one person that you supervise is not going to work for somebody else, even if it's in the same office, the same institution. Supervision is mentorship,* ▮▮▮▮▮▮ *balancing.* ▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮ *guiding my staff on achieving goals for our department, but also that balance of achieving professional and personal goals.* ▮▮▮ *People are more than their jobs. Reflection: Supervision requires humility. Performance does matter. Supervision is all about coaching;* ▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮ *putting people in situations,* ▮ *giving them opportunities* ▮▮▮ *to use those their skills and talents. Supervision is* ▮▮▮▮▮▮ *a blessing and a curse.* ▮▮▮▮ *Blessing because you get to help people get better at their job;* ▮▮▮ *learn about people.* ▮▮▮▮▮ *Curse. Conflicting identities on your staff,* ▮▮ *with staff members, with each other or staff members,* ▮▮ *with me.* ▮▮ *Working through* ▮▮▮ *is a whole extra part of your job. Reflection.* ▮▮ *Trial and error.* ▮▮▮▮▮▮▮▮▮▮ *, This is what I think would work. If it doesn't work, then let's try something else.* ▮▮ *Requires humility. Supervision is* ▮ *organic* ▮ *co-created,* ▮ *a valued relationship. And* ▮ *grounded in critical consciousness when it's done well. Supervision is* ▮▮ *getting to know your staff. I am still learning how to supervise because everyone is different and evolving. Supervisors, we know all the things. No, we don't know all the things.*

Final Poem: Supervision: To be or Not to be Supervisors.

we know all the things. no, we don't know all the things.

everybody should not be a supervisor.

there are skills to be a great supervisor, everybody doesn't have.

I love to supervise.

I can take or leave supervising.

I do not like supervising.

I hate supervising.

Did you know?

I learned to supervise from a person I didn't really expect to learn from.

I learned to supervise by default.

I learned to supervise on the job.

I learned to supervise from the school of hard knocks.

I learned to supervise from NIKE, just do it.

Hold Up.

I learned what not to do more so than what to actually do.

I can't pinpoint an exact moment or time where I learned how to supervise.

All of my experiences together showed me how I don't want to be supervised.

Horizontal Hostility, Trauma, Exhaustion, Microaggressions, White Supremacy, Isolation, The Outsider Within. Performance Evaluations, Am I Making this Up, Did this really just happen to me? And so on.

supervision is a sham.

supervision is the only way to move up. bragging rights within higher ed. oh yeah, I've got all these people who report to me. but like you're not doing it well.

supervision is a form of consultation. it can be received or rejected. I need to be ok with that.

Reflection.

what may work for one person that you supervise is not going to work for somebody else, even if

it's in the same office, the same institution.

supervision is mentorship, balancing, guiding my staff on achieving goals for our department,

but also that balance of achieving professional and personal goal. people are more than their

jobs.

Reflection.

supervision requires humility.

performance does matter.

supervision is all about coaching. putting people in situations, giving them opportunities to use

those their skills and talents.

supervision is a blessing and a curse. blessing because you get you help people get better at

their job. you learn about people. curse…conflicting identities on your staff, with staff members,

with each other or staff members, with me. working through is a whole extra part of your job.

Reflection.

trial and error. this is what I think would work. if it doesn't work, then let's try something else.

requires humility.

supervision is organic, co-created, a valued relationship. and grounded in critical consciousness

when it's done well,
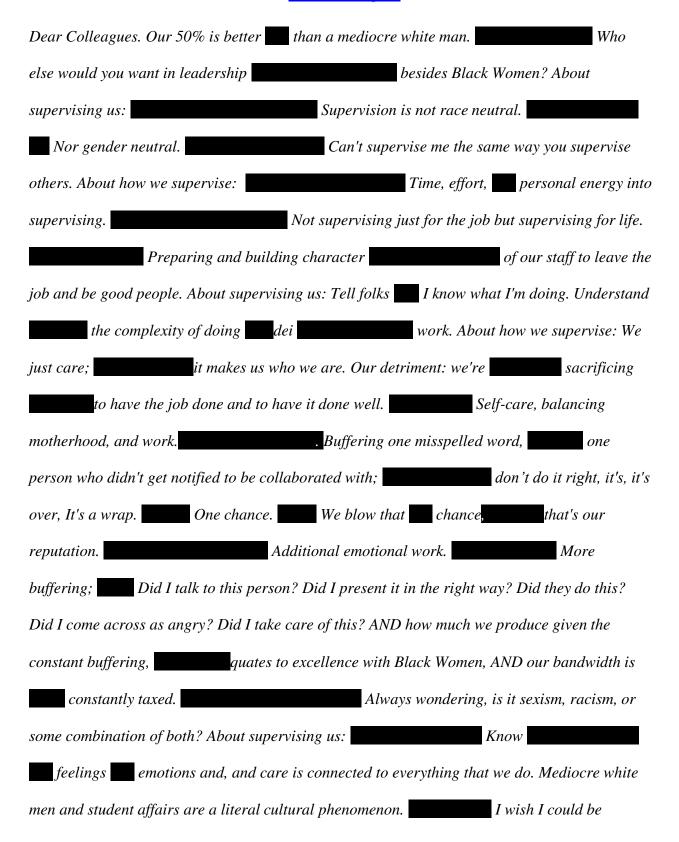
supervision is getting to know your staff.

I am still learning how to supervise because everyone is different and evolving.

supervisors,

we know all the things.

no, we don't know all the things.

Dear Colleagues

Dear Colleagues. Our 50% is better ████ than a mediocre white man. ██████████████ Who else would you want in leadership ██████████████ besides Black Women? About supervising us: ██████████████████ Supervision is not race neutral. ██████████ ██ Nor gender neutral. ██████████████ Can't supervise me the same way you supervise others. About how we supervise: ██████████████████ Time, effort, ██ personal energy into supervising. ██████████████████ Not supervising just for the job but supervising for life. ██████████████ Preparing and building character ██████████████ of our staff to leave the job and be good people. About supervising us: Tell folks ██ I know what I'm doing. Understand ██████ the complexity of doing ██ dei ████████████ work. About how we supervise: We just care; ██████████ it makes us who we are. Our detriment: we're ████████ sacrificing ████████ to have the job done and to have it done well. ██████████ Self-care, balancing motherhood, and work.██████████████. Buffering one misspelled word, ████████ one person who didn't get notified to be collaborated with; ██████████ don't do it right, it's, it's over, It's a wrap. ██████ One chance. ██████ We blow that ██ chance,████████ that's our reputation. ██████████████ Additional emotional work. ██████████████ More buffering; ██████ Did I talk to this person? Did I present it in the right way? Did they do this? Did I come across as angry? Did I take care of this? AND how much we produce given the constant buffering, ████████quates to excellence with Black Women, AND our bandwidth is ██████ constantly taxed. ██████████████████ Always wondering, is it sexism, racism, or some combination of both? About supervising us: ██████████████ Know ██████████████ ██ feelings ██ emotions and, and care is connected to everything that we do. Mediocre white men and student affairs are a literal cultural phenomenon. ██████████ I wish I could be

mediocre. ████████████████████████ *I wish I could be half-ass and* ████████ *not get fired, but promoted. About supervising us:* ████████████████ *My time is precious, but I have to account for every single second of my time. About how we supervise: I appreciate* ██ ████████ *results* ██ *being shown. About supervising us:* ██ *Black Women* ████ *not a monolith.* ████████ *Different experiences;* ██ *they* ████████████████ *matter,* ██ *and should be valued.* █████ *Differences* ████████████ *don't make us less Black or Blacker.* ██████ *Because you* ████████████ *talked to a Black Woman 10 years ago* ██████ *does not mean you know who I am. In closing,* ████████████ *we need to operate with integrity.* █████ *Wish* ███ *you did administrators.* ████ *Know that I will supervisees.* ████████ ████████████ *I have fired and will fire people. I am an equal opportunity mediocre firing supervisor; if you don't grow, produce,* ████████████████ *and have a little self-awareness. Sincerely us.*

Final Poem: Dear Colleagues

Dear Colleagues,

Our 50% is better than a mediocre white man.

Who else would you want in leadership besides Black Women?

When we lead people, they will follow. So, investing in us will be a win-win.

Been pushed to the margins.

Tired of being excluded.

Deserve to be promoted beyond verbal appreciation through tangible recognition.

About supervising us:

Supervision is not race neutral nor gender neutral.

You can't supervise me the same way you supervise others.

159

About how we supervise:

Time.

Effort.

Personal energy.

Not supervising just for the job but supervising for life.

Preparing and building character of our staff to leave the job and be good people.

About supervising us:

Tell folks I know what I'm doing.

Understand the complexity of doing dei work.

About how we supervise:

We just care, it makes us who we are.

Our detriment.

We're sacrificing to have the job done and to have it done well.

Self-care.

Balancing motherhood, and work.

Buffering.

One misspelled word.

One person who didn't get notified to be collaborated with,

Don't do it right, it's, it's over, it's a wrap.

One chance. we blow that chance. That's our reputation.

Additional emotional work.

More buffering.

Did I talk to this person?

Did I present it in the right way?

Did they do this?

Did I come across as angry?

Did I take care of this?

AND

How much we produce given the constant buffering, equates to excellence with Black

Women., AND

Our bandwidth is constantly taxed.

Always wondering,

is it sexism,

racism,

or some combination of both?

About supervising us:

Know feelings emotions and care is connected to everything that we do.

Mediocre white men and student affairs are a literal cultural phenomenon.

I wish I could be mediocre.

I wish I could be half-ass and not get fired but promoted.

About supervising us:

My time is precious, but I have to account for every single second of my time.

About how we supervise:

I appreciate results being shown.

About supervising us:

Black Women not a monolith.

Different experiences; they matter and should be valued.

Differences don't make us less black or blacker.

Because you talked to a Black Woman 10 years ago does not mean you know who I am.

In closing,

We need to operate with integrity.

Wish that you did administrators.

Know that I will supervisees.

I have fired and will fire people.

I am an equal opportunity mediocre firing supervisor; if you don't grow, produce, and have a
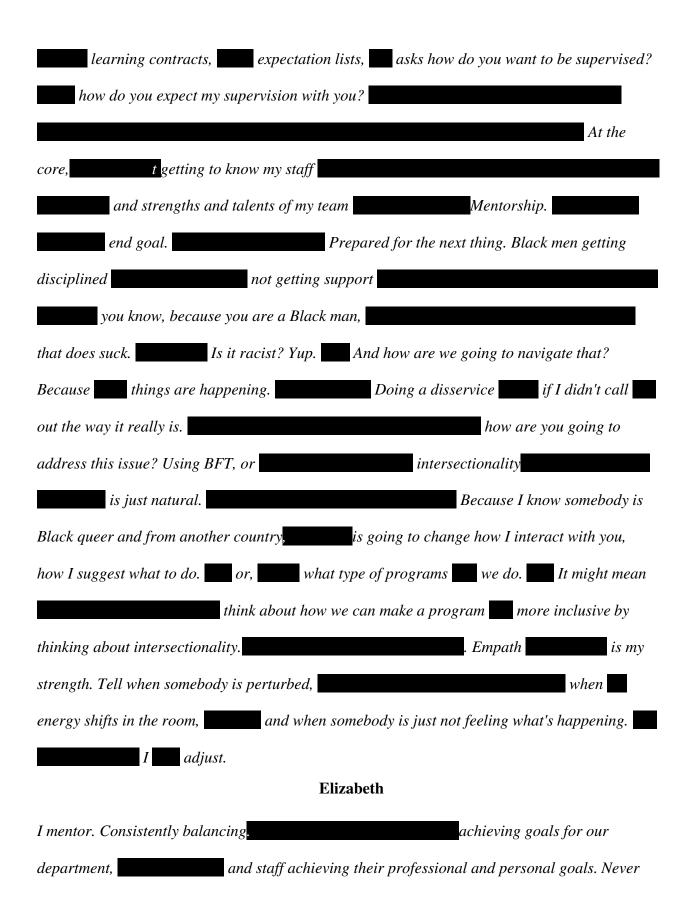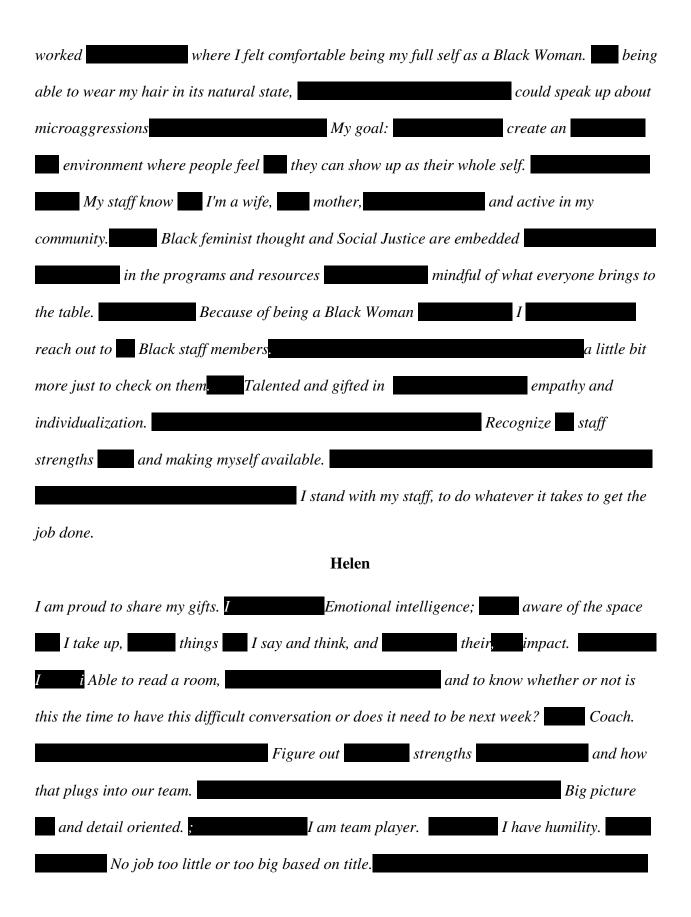
little self-awareness.

Sincerely,

Us.

During the third sista circle we engaged in an exercise where we individually shared our responses to the following: (1) how, when, and where did you learn how to supervise, (2) supervision is_____, (3) describe the ways you specifically incorporate discussing social identities in your supervision, (4) describe the ways you specifically incorporate elements of Black Feminist Thought, intersectionality, and social justice in supervision, and (5) what do you believe your gifts, strengths, and talents are that you bring to supervision? Because there is no research related to this specific question, I felt it was important to highlight our individual approaches and share with each other. Highlighting our individual approaches, gifts, and talents as supervisors, remained crucial on the journey of defining for ourselves who we are and valuing our talents as supervisors. Further, we provided knowledge so our colleagues would know who we are as supervisors. Designated time to reflect on and share our responses to these statements

provided our sista circle community with varying knowledge and insight into our approaches and talents. As a result of sharing our approaches, the readers of this dissertation have a deeper understanding of the commonalities and individual strengths of the Black Women in this study. I share our individual responses in the form of blackout poems. When Sage shared her answers, she comprised a poem. Therefore, I used the discretion of keeping Sage's poem as is; rather than comprising a blackout poem.

Alexa

Silenced. █ *I cannot and will not continue to perpetuate this.* ████████ *Not included.* ██ *Fluidity,* in my ability to lead. I learned that this was important because *this gift/* grace was not given to me. mentoring, *empathy, taking care of my people is my gift.* ████████████ ████████████████████████████████ *It is natural -* *I listen.* and *I do NOT make assumptions. I share who I am.* and *Invite my staff to share who they are.* ████████ ████████████████████████████████████

████████ *Having women on my staff matters and their voices need to be heard* ████████ ████████████████████ *direction. I invite* ████████ *at every juncture. I understand and do not assume* █ *our Black Womanhood means* ████████ *the same.* ████████ *BFT* ████████ *allows* █ *me to realize we have something in common*

Diane

What would have made the situation better? ████████████████████████ *I find* █ *nuggets of goodness.* ██

██

████████████████████████████ *Trial and error. Do structural things;* ████████

163

learning contracts, ███ expectation lists, ██ asks how do you want to be supervised? ████ how do you expect my supervision with you? ████████████████████████████████ *At the core,* ██████ *t getting to know my staff* ██████████████████████████████ *and strengths and talents of my team* ████████ *Mentorship.* ████████ *end goal.* ████████████████ *Prepared for the next thing. Black men getting disciplined* ████████████ *not getting support* ████████████████████████ *you know, because you are a Black man,* ████████████████████████ *that does suck.* ████████ *Is it racist? Yup.* ███ *And how are we going to navigate that? Because* ████ *things are happening.* ████████████ *Doing a disservice* ██████ *if I didn't call* ██ *out the way it really is.* ████████████████████████████ *how are you going to address this issue? Using BFT, or* ████████████ *intersectionality* ████████████ *is just natural.* ████████████████████████ *Because I know somebody is Black queer and from another country,* ████████ *is going to change how I interact with you, how I suggest what to do.* ███ *or,* ████ *what type of programs* ███ *we do.* ███ *It might mean* ████████████████████ *think about how we can make a program* ███ *more inclusive by thinking about intersectionality.* ████████████████████████ *. Empath* ████████████ *is my strength. Tell when somebody is perturbed,* ████████████████████████████ *when* ██ *energy shifts in the room,* ████████ *and when somebody is just not feeling what's happening.* ███ ████████████ *I* ████ *adjust.*

Elizabeth

I mentor. Consistently balancing, ████████████████████████ *achieving goals for our department,* ████████████ *and staff achieving their professional and personal goals. Never*

worked ███████████ *where I felt comfortable being my full self as a Black Woman.* ███ *being able to wear my hair in its natural state,* █████████████████████ *could speak up about microaggressions* ████████████████ *My goal:* █████████ *create an* █████████ ██ *environment where people feel* ██ *they can show up as their whole self.* ████████ ██████ *My staff know* ███ *I'm a wife,* ███ *mother,* ███████████ *and active in my community.* ██████ *Black feminist thought and Social Justice are embedded* ████████ █████████ *in the programs and resources* █████████ *mindful of what everyone brings to the table.* ████████████ *Because of being a Black Woman* ██████████ *I* ████████████ *reach out to* ██ *Black staff members.* ██████████████████████████ *a little bit more just to check on them.* █████ *Talented and gifted in* ████████████ *empathy and individualization.* ████████████████████████████ *Recognize* ██ *staff strengths* █████ *and making myself available.* █████████████████████████████ ████████████████████████████ *I stand with my staff, to do whatever it takes to get the job done.*

Helen

I am proud to share my gifts. ██████████ *Emotional intelligence;* ██████ *aware of the space* ██ *I take up,* ██████ *things* ███ *I say and think, and* █████████ *their,* ██ *impact.* ██████████ ██ *i Able to read a room,* █████████████████████████ *and to know whether or not is this the time to have this difficult conversation or does it need to be next week?* ██████ *Coach.* █████████████████████████████ *Figure out* ████████ *strengths* ███████████ *and how that plugs into our team.* ████████████████████████████████ *Big picture* ██ *and detail oriented.* ██████████████ *I am team player.* █████████ *I have humility.* ██████ ████████ *No job too little or too big based on title.* ██████████████████████████

Strengths; Responsibility, ███

███

█████████████████████ *Activator,* ██

███

██ *a pretty good mentor. In student activities,*

social identities, ████ *weren't coming up like barely.* ███████████████████████████████

███████████████████████████████████ *Working in diversity and inclusion* ██████████████

███

███ *Use self-definition*

█████████████████████ *to define what supervision is going to look like for me,* ████████████

███████████████████████████████████ *what* ████████ *I need as a supervisor and,* ███████

████ *what I can give.* ███

███████████ *This represents Black Feminist Thought.* ████ *Social justice* ████████████████

███████████████████ *, to ask* ███████████████████████████████████

███

█████████████████████████████████████ *how can we be matching,* ████ *and be equitable in* ████

█████████████████████ *providing* ████ *opportunities and challenges.*

Kenya

Get to know them on a personal level. ███ *Let them*

know ████ *they are more important than their role.* ████████████████████████ *In doing that,* █████

███ *people* ████ *share* ████████████

social identities that I do not necessarily have to ask them. I use Black Feminist Thought and

Intersectionality ██ *in how and*

166

what multiple oppressions might be at play ████████ *when they come* ████ *with an issue or an concern. I use* ████ *social justice,* ████████████████████████████ *to think* ████ *who is this decision gonna serve?* ████████, *I try to make sure it is serving* ████ *people who are most underrepresented.* ████ *If that is the case,* ████████████ *I have done my job. By default,* ████████ *everybody else is going to benefit.* ████ *Understanding, responsible.* ▌ ████ *a good listener* ████████ *able to hear what people are and are not saying,* ████████ ██ *I* ████████████████████████ *Getting better* ████████ *r at pinpointing when people try to talk around things* ████████████████████ *and getting at the heart of what they really mean. Compassionate.*

Laila

I am about coaching. ████████████████████ *Taking the skillsets* ████████████ ████████████ *putting them in situations* ████████████████ *where they can use those,* ██ *My roles as a mother and wife,* ████████ *are important for those* ████ *I supervise* ████████████████ ████ *to know. Those are my priorities. I have not intentionally,* ████ *incorporated elements of Black feminist thought or intersectionality or even social justice* ████████████████ ████ *yet, in working with my students,* ████████████████████████████████ ████████████████████████ *I and staff,* ████████ *Aware of the space* ████ *I'm in; which part of me shows up the most* ████████████ *and when I need to code switch. Social justice is a new part of my life.* ████████████ *Mindful of,* ████ *the language.* ████████████████████████████ *Woo.* ████ *Communicate* ▌ ████████ *toryteller.* ████ *Acknowledge I don't know a lot.* ████████████ *Exist with*

vulnerability and empathy. ███████████████ *Subordinates, I* ████████████

███ *listen to them* ███ *feel them;* ███ *sometimes I ache for them.*

Researcher

I love supervision. ████████████████████████████████████ *It's about*

mentoring, ██████ *coaching,* ███████████ *getting folks to see their talents, to see what they*

are good at and creating opportunity for folks to thrive. ████████████████████████

██

██

████████████████████████████████ *Putting folks into situations where they*

use their talents and their gifts. ██████████████████████████████ *I hire folks that*

compliment my skills. ███████████████████████████████ *makes me look good.*

██

██████████████████████████████████. *It is very hard when I hire folks that*

compliment me because naturally, we exist very differently. ███████████████████

████████████████████ *It's a dance where I'm not afraid to say, I don't know, I'm sorry.* █

██ *Not afraid to say* █████████ *we can do this together.* █████ *Big proponent of language,* █████

I █████████████ *intentional language.* ███████████ *we as a team, not I as Sandra the*

supervisor, the director, but we as a department and as a team, ████████████████████

███████████████████████████████████████ *I* ███████████ *ask what you*

see when I walk into a room? Crickets, crickets, crickets. ████████████████████

██

██

████████████████████████████ *Intersectionality. Name it. I am a Black Woman.*

██

███ *I bring up these* ███ *important conversations.* ███ *I should as their supervisor.* ███ *And* ████████████████████████████████ *they will understand what type of relationship we are going to have. Identities, intersectionality, social justice* ██████████████████████ *It is going to be a part of our work. The admin skills can be taught, the permanent knowledge of social justice, intersectionality, and BFT one must want to learn even if you are not a Black Woman.* ████████████████████ *I have a unique gift to create a space, to get people to talk. And they have no idea that they talk and share deep stuff.* ██████████████████

███

██

████████████ *I want to hear from you.* ██████ *I make people matter. Does not mean I agree with them, but I make people matter. Then we* ██████████████████████████ *can have a conversation.* ██████████████████████████████████

██ *I do not know everything.* ██████████████ *honest from day one.* ███ *If we work together,* ████ *create trusting relationships,* ██████ *respect me as a Black Woman in a position of power,* ████████

██████ *we are going to be dynamite.*

Sage

It is not taught. It cannot be bought, but the energy care and understanding sucked to supervise. I watch. I learn absorb discern how trust and competency are earned to supervise. They asked me to lead, can I truly proceed? Do I have all the tools that I really need to supervise? I want to advocate not just placate our team. Our success cannot be left to fate. When I supervise, because y'all are going to get this. My ways will be dismissed. The stories we weave and the will

to persist, to supervise. I uplift individuals. My touch is residual tailoring tasks, doling out praise, challenging, stretching, feeding a collective soul in supervision.

Sydney

If shit's raining and pouring downhill, I am the stop. ▮▮▮▮▮▮ *Fantastic work, it's the team. That is* ▮▮▮▮▮▮ *the balance.* ▮▮▮▮ *I constantly toggle between that.* ▮▮▮▮▮▮▮▮ ▮▮▮▮▮▮▮ *I build trust,* ▮▮▮▮▮▮▮ *and go to a trusted circle to keep me humble. Yes, performance matters. I empower* ▮▮▮▮▮▮▮▮▮ *staff to achieve their highest contribution.* ▮▮▮▮ *Supervision requires humility* ▮▮▮ *and courage. I hire for cultural add not cultural fit. I incorporate social identities, Black Feminist Thought, and Intersectionality,* ▮▮▮▮▮▮▮▮ ▮▮▮▮▮▮▮▮▮▮▮▮ *in allyship* ▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮ *in knowing the strength it brings to supervision,* ▮▮▮▮▮▮▮▮▮▮▮ *in inclusion,* ▮▮▮ ▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮ *and is based in intergroup dialogue facilitation.* ▮▮▮▮▮▮▮▮ *I understand* ▮▮ *my triggers, my defensiveness,* ▮▮▮▮▮▮ *myself really well.* ▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮ *Often, there is no single source of truth.* ▮▮▮▮▮ *and a third reality.* ▮▮▮▮▮▮ *Providing and engaging in 360-degree feedback,* ▮▮▮▮ *I constantly seek it out.* ▮▮▮▮ ▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮ *Love me enough to tell me when I'm fabulous and love me enough to tell me when I have salad in my teeth* ▮▮ ▮*▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮* ▮ *Reading dynamics,* ▮▮▮▮▮▮▮▮ *air cover when it's bad, amplification, when it's good. I have the gift of* ▮▮▮▮▮ *storytelling* ▮▮ *, I take really complex information and I make it super palatable for people, white people,* ▮▮ *and people in privilege,* ▮▮▮▮▮▮▮

█. *If I can get someone to lean in and listen to what I'm saying, maybe you will start to think*

about your behavior.

Theoretical Construct: What is the Service of Student Affairs, Higher Education, and Supervision?

In the last sista circle, I posed the following: (1) What would it take for student affairs to reduce systems, policies and practices of racism and sexism within supervision, (2) How do you think student affairs and higher education should go about reducing the systems and structures of racism and sexism within supervision, and (3) what type of departmental and institutional support policies and practices should be provided for Black Women, student affairs, mid-level administrators and supervisors? I posed these questions to get us to think about what change could be made within our supervision relationships. During the conversation, Sydney expressed:

> I think there needs to be an understanding of what is student affairs in service of.
> Because if you are actually not in service of supervision, I can stop expecting it. If you're not here to do this, then I don't actually have to then be disappointed by what you failed to do. But I think it's this myth that we are here to develop people, we're for the whole person, authentic self and all of these narratives around we care deeply around social justice. If you actually are a system that is racist and sexist, and I know what I'm walking into. And if you are explicit about the fact that you were actually not trying to dismantle racism, but that you are trying to in small ways, or just go with it, like if you're going to be a racist, sexist system than that, I at least know what you are. Then I can navigate that because society is inherently sexist and racist, and I know how to show up for that.

All of us affirmed Sydney's response. We also affirmed the act of caring is inherently part of what it means to be a Black Woman. There are two themes within this construct. Each theme

contained conversational narratives and research found in the literature. The themes are (1) The Caretaker and (2) Do What I Learned Not To Do.

Theme #1: The Caretaker

In BFT, Collins (2000) talked about the significance and importance of motherhood as one of the themes. In the confines of this study, the definition of motherhood beyond the traditional concept of giving birth to a human emerged. Motherhood in this study described the overall duty and innate nature of us as caretakers or othermothers (Collins, 2000) as we also assumed our roles as mid-level administrators. Through individual narratives below, we explained more in depth our roles as othermothers and caretakers. Diane wrote in her journal,

> The piece that is sitting with me at this moment is the assertion that BFT centers "around the core themes of work, family, sexual politics, motherhood, and political activism." Often, I feel the concept of 'motherhood' is intended to mean specifically women that have given birth to children. However, as a woman that does not have children and may never have children, I think of the numerous students that I have played somewhat of a mother/auntie/big sister role. From helping them process their identity, to dealing with various relationships, to career exploration, I have mentored many students in this motherly way. I even have some students that have said long after we worked together that they were one of my "kids". I have many stories about navigating family issues and connections that create a unique spin on "motherhood." I think this experience is a common experience among Black Women student affairs professionals. In general, the field of student affairs situates its professionals in places where we could work long hours interacting with students so often this relationship extends beyond the typical student-professional relationship.

During the third sista circle, I shared my natural sense of caring.

>I do not have children but I have a dog. I have nieces and nephews. I have a wife. I think it is innate in us. I mean, I think about my mom. She birthed me. I reflect on the comments my dad would say to me after her death, telling me often I remind him of my mother's ways of making people feel they matter. Simply, I do not know how to not care. And my top strength for those of you who know Strengths Quest is empathy. Empathy, feeling, caring. I do not know how to turn it off. And if I turn it off, that would not be me.

Sydney also shared,

>I think I was struck by the common theme of taking care of people, holding people, and holding space for them creating space. It is both a blessing and a curse to be considered a caretaker as a Black Woman. Right. And yet, so much of supervision was grounded in that. I don't know what quite to do with it but there's a piece of me that thinks it's really awesome. And there's a piece of me that like Laila, I remember like the first thing that you said was, "What am I not doing for people like that pivot we pivot so fast into, I am struck by how much we didn't get supervised and what am I not doing to perpetuate that?" And it's like, let's, can we just sit with the, we weren't treated well for a minute?

Laila shared her reflection about her responsibility as a supervisor as it relates to being a caretaker:

>A lot of us shared that we learned how to supervise by how we weren't supervised. And it just made me think about what I am doing to those that I supervise that they don't want to take me with them on their next journey? And how sometimes it could be kind of difficult to provide that constructive criticism or feedback or sometimes even to receive it. And so

173

how am I making sure I'm allowing space for those people to come back and share what it is that they may not like or what it is that they appreciate that I'm doing?

Sage, one of the many parents in this study with children at home, spoke to the balance between parenting her children and keeping up with her supervision during the pandemic of COVID-19:

You know, at the beginning, when we first were quarantined, you know, like week one and week two, I was in a meeting and I had to apologize to a parent. "I'm so sorry. I'm so sorry to come back". And then by like week seven, I was like, "Look, this is what it is. I gotta go, video's off. Don't ask me". It just got to a point where I had to tell people, we cannot not keep apologizing. We didn't create this pandemic. We are doing the best we can. And sometimes my priority needs to be these people at home, who I said I would parent. And that just, that just needs to be it. And I think that the folks who were not caregivers in some way of either siblings, older parents, animals, kids, had different interactions in the, in the online Zoom meetings than the folks who are trying to prioritize, taking care of all the people around.

Helen also pushed back on the idea of caretaking:

When do specifically Black Women get the chance to just be, and not like be a resource in this world in general? And so, again, like I said, I mean, that's, that's a larger thing that I've just been thinking about. I recognize that a lot of people don't even realize that that is how you equate, like how good of a black woman you are, by how much I can carry how much I can do for other people. And while I absolutely find great satisfaction fulfillment in being of service and like helping other people, to what extent am I killing myself? Because everyone else has also inhaled that same smoke, what women and what Black

174

Women are supposed to do or supposed to mean. I just don't think that it gives any room for anything else. Again, who can we lean on? Especially at work. People see me as a resource to come and say, "Hey, this is what is happening". When I leave this place and am at the grocery store, somebody is coming and asking me, "Do I know, like, if this is this type of pepper or that type of pepper", like, it just doesn't stop.

Kenya described the action of caretaking and othermothering for herself:

Us being caring people is like part of what makes I think Black Women's supervisors special. It seems like in our current configuration of how student affairs works, what's holding us back. Right. Because we're not just like fuck, y'all, y'all figure it out along the way. Like I'm here for me trying to move up. We're more invested in the people that we work with. And so that's different. That's going to put you on a different trajectory. Faculty members spend so much time working with students of color instead of doing the things they need to do to get tenure, right. It's like that same thing. And like it's slower, it's a slower pace for you. And I think it's a slower pace for us many times because we're so busy being concerned about the people we work with.

Finally, Alexa named her responsibility caretaking and other mothering when it comes to hiring and her staff. When Alexa hired the Black Woman that is currently in the role of assistant director, Alexa reflected,

She, the assistant director, walked in and stood up for herself. She is more intelligent than I will ever be; she has book smarts, and she has street smarts, and she's able to control a room. And I admire that in her and I realized that I need to give her everything that I never got. I'm hard on her, I share things with her I probably shouldn't tell her, but I need to let her know that, you write your own story. So, she is my best hire ever, ever, and I

know she doesn't agree with everything I do, nor should she, but I know she has my back all the time, I trust her.

Theme #2: Do What I Learned Not to Do

The sista colleagues affirmed and confirmed our lack of guidance, in-depth preparation, trainings, or essential workshops we needed to prepare us to supervise. Essentially, the sista colleagues affirmed and confirmed that the lack of training and preparation of supervision further perpetuated the presence of racism and sexism Black Women consistently experience from supervisors and direct reports. During the third sista circle, we shared where we learned or how we learned to supervise. Many of us shared experiences that lead us to collectively concluding not everyone should have the job of supervising. Laila shared the lack of tools her institution provides supervisors,

> They're going to give us some type of skill or new technique or talk to us about best practices. You know, we talked about how to get your employees to submit time sheets on time. We talked about how to develop smart goals. I know how to develop a smart goal. That's something that I could tell my four-year-old to do. I don't need to learn how to do that in a workshop to teach other grown people. And then I started thinking about, I've only been at one institution that had an ombudsman person and I never really understood what that person did. I still don't know. I still have no idea, but I know we don't have one now. So, I'm not sure the difference between, you know, HR and the ombudsman person.

Additionally, Laila shared about learning how to supervise,

> I can't pinpoint an exact moment or time or, place where I learned how to supervise. I think all of my experiences together showed me how I don't want to be supervised. I can

pinpoint a few instances where I was like, oh, that was good. Like, oh, that was great. I

wish I could do that. Or how can I learn how to do that?

Diane affirmed Laila,

I don't know that there was like a specific time that I learned how to supervise, I would

say, I don't think I've ever had a supervisor that was good; I learned this from them. I feel

like there's a lot of supervision that I had that I felt like was real crappy and super toxic.

But I guess I learned that I didn't want to do those things and I didn't want to create those

environments for others.

Sydney shared her story about learning supervision.

I did not take a class on it. I went to, I mean, I went to a higher ed program that was at a

research one institution. So, there was no practice. I learned how to supervise from

people who supervised me. I've seen really phenomenal supervision from a person that I

didn't expect. A white lesbian woman was my first and best supervisor. She became my

best friend. I was in her wedding. So, like, it's just really interesting, right? I've seen

horrific supervision. So, when I realized that once I got out of that phenomenal

supervising relationship, I started to look at who was doing it well.

Helen's experiences of learning supervision were similar to Sydney's. Helen explained,

As early as my first job, I started to learn about supervision and how I wanted to

supervise. More times than not, it was from things that I did not want to do. So, add that

as another check. Once I started working at higher ed institutions, I feel like I pulled

probably just as much from individuals of what I did want to take. So, I agree. I'm also a

hodgepodge of people that I've met throughout my time working and saying, no thank

177

you to other parts. I probably have had an equal amount of really strong supervisors and

awful supervisors.

Kenya highlighted there was no official training for her to supervise.

It was really by default. And I learned on the job, in every position that I've ever had. I

really just started in my first supervision position. I had no idea about like, leadership

theory or any kind of real construct. I just knew what I didn't like when I had been

supervised before. And so, I tried to do the opposite of that. That's really how it started.

I shared my experience of what not do to with my sista colleagues:

First, no one ever taught me how to supervise. The very first time someone attempted to

teach me how to supervise was when I was told, and it was written in my 6-month

evaluation I could not supervise. I needed to take this supervision class, and oh yes, a

class on emotional intelligence. 20 years in student affairs, and a learner of emotional

intelligence, this was unfair. And to walk in to my 6-month evaluation only to receive an

evaluation where I met not one standard. Not one. Never in my professional career did

this happen, until now. Further, the power dynamic was magnified as my supervisor and

the vice president, the person who had told me I lead too much from a place of my race

and gender and I should go work at an HBCU, co-delivered my midterm evaluation.

Again, never did this happen in an evaluation. I knew then, I needed to leave.

In contrast to the literature, Elizabeth brought up our job of supervising new professionals and

the lack of supervision new professionals are getting:

I don't think we are educating the people that are new professionals coming into this

profession. We sell them a dream and then once they get in and dive deep, they go deep

and there's no way for them to get out. Specifically, with Black Women, we don't do

enough. I don't think we do enough and have those conversations of what it takes to

retain Black Women as staff.

After our sharing of the supervision questions, Helen posed the question, "if we were a different group of people talking, white men specifically, would our experiences with supervision be different?" Helen explained,

I'm wondering about the good ol' boys club. If this were a different identity group, what

would, would they say. I learned how to supervise from this person, or I absolutely had

mentorship from this person. I never experienced leadership coaches before I came to

where I'm at now. All the white men who are at director levels and above have worked

with the same basically resident leadership coach who works with like all the leaders and

everybody has got the same person. Black Women at that same level or higher made it to

a certain level, don't have that coach. And so, I'm just wondering about that access.

Helen's thoughts made me reflect on the support and lack of support I had from two former white male supervisors. I shared,

This white guy pushed the envelope. He was extremely vocal. He talked about the

privilege he had as a white male being the director of the office. It was here where I

began the journey of social justice and learning what power and privilege meant. My

supervisor mandated and challenged us to consistently ensure our policies and practices

were in alignment inclusion, equity, and social justice. Additionally, he challenged us to

find and use our voices. And my supervisor and I would be in meetings often with other

white men and my supervisor would be considered the expert. Even though, I was

running the meeting, consistently communicating with my other white male colleagues,

his voice was looked upon as the final say. I still remember in the midst of our

179

celebration of one of the most successful events, my supervisor got the praise publicly, and I did not. I was hurt and frustrated because I did the work behind the scenes and was never publicly rewarded. I still considered him an advocate of mine.

In my role as director, my white male peer was promoted to interim assistant vice president and served as my supervisor. Never supervising me the previous six months, I was angry to see the words he had written in my evaluation after learning I had failed and not met one expectation:

> Often, she presents as paralyzed with fear and unable to interact effectively with others including those in positions of authority. When asked a few simple questions via email by person x, she became frustrated and asked to sit with me while I had the conversation with person x. In my first two weeks as her supervisor she was gone for her assignment to Leader Shape and traveling for her PhD. Even before I was her supervisor, she possessed deficiencies in her director role.

As I read and continue to read my evaluation, my supervisor perpetuated and reinforced systems of power and oppression. I knew when I left I would not supervise like him. Sage's final reflections directly named not everyone should supervise:

> I'm just like, there are people who shouldn't be supervisors. There are people who absolutely should be supervisors, and that should be the job. Like when we supervise, we are also doing 800 other things, right. And we're expected to supervise and do all these other things. And if I could just supervise and manage and support and advocate for my team, and that was the only goal, I would be amazing, I mean, I think I'm amazing, but I would be real amazing if I can do just that. It's a lot of work to do it and to do it right.

And when you do it wrong to admit it was wrong and, and heal and, and to go through all of that.

Conclusion

Black Feminist Thought (BFT) and Black Feminist Epistemology (BFE) were embedded in the presentation of the findings by, (1) making space for the acknowledgement and belief that our lived experiences in this research constitute knowledge; therefore, putting power back in our hands, (2) understanding our knowledge is derived from our lived experiences, (3) continuing to use poetry in the form of liberation, challenging and resisting traditional standard norms of writing research, (4) using poetry to share our collective standpoint, (5) using individual poems and narratives to remind readers we do not always think the same, (6) adding to the research by highlighting our talents, gifts, and strengths in how we supervise, and (7) sharing our stories as we engage in and practice reclaiming our stories through self-definition and self-valuation.

The findings presented made clear, (1) Black Women student affairs mid-level administrators experienced and resisted racism and sexism daily, (2) Black Women student affairs mid-level administrators naturally put others needs before our own, (3) Black Women student affairs mid-level administrators have talents and gifts that need to be used and rewarded, (4) Black Women experience various forms of trauma from white colleagues and colleagues that identify as people of color, (5) white supremacy, anti-blackness, racism, and sexism are active and prevalent within institutions of higher education, (6) not everyone should supervise, and (7) there is no student affairs supervision framework designed specifically by Black Women specifically for Black Women that prepares us for supervision. The discussion of findings, implications of the findings, recommendations, future research, and next steps are shared in the next and final chapter.

Interlude: L.O.C.S. (Adaptation from Researcher Journal, September 2020)

It seems like the entire world has intensely specific opinions on how black women and girls should be. How we should wear our hair, how we should talk, and the volume at which we should do it. The list goes on: how we should dance, who we should date, what kind of music we should listen to, etc. What I love most about being black is I've been forced from an early age to confront — and later ignore — all these absurd expectations and live life on my own terms, liberated, with zero F's left to give.

Nicole Yoon-Everything Everything and the sun is also a star.

September 12, 2020

Finally.

I am absolutely in love with my hair. It only took engaging in my research study with my sista colleagues to believe I, too, can have locs.

L.O.C.S

Love

Organic

Confidence

Self-Expression

L.O.C.S.

I am on the journey of discovery and spirituality to intimately know who this Black Woman is.

Finally.

I started believing I am beautiful.

I stopped saying I wish my hair was straighter, curlier, thicker, or kinkier

I started acknowledging the beauty of my hair.

I stopped believing that I am not Black Enough because of my hair.

L.O.C.S.

Love

Organic

Confidence

Self-Expression

L.O.C.S.

Upon immediately seeing my wife for the first time since starting my journey, she said, "I haven't seen you this happy since our marriage."

Truth.

I was and still am on top of the world.

I shared with all my friends, my sista colleagues, and my committee my new hairdo.

Everyone loved it.

Finally.

I can honestly say I feel close to my ancestors.

I can honestly say I am unequivocally in love with my hair.

Finally.

L.O.C.S.

Love

Organic

Confidence

Self-Expression

To be continued.

CHAPTER 5: NEW BEGINNINGS

Black Women student affairs mid-level administrators are what Collins (1986) explained as "outsiders within." As "outsiders within," we experience individual and systemic acts of both racism and sexism from supervisors and direct reports daily. As "outsiders within," we also possess knowledge, strengths, and gifts (Collins, 1986, 1990, 2000) that should be used in supervision.

While I originally designed this study from a place of anger, I exist now in a place of transformation and liberation. I felt anger as my eight sista colleagues and I described multiple and varying experiences in supervision that caused and still cause us trauma. Most importantly, I have been transformed, liberated, and emancipated as we "reclaimed our time;" thank you, Congresswoman Maxine Waters (2017). We reclaimed our time as we engaged in self-definition and self-valuation (Collins, 1986, 1990, 2000). We reclaimed our time by acknowledging our talents and gifts as Black Woman supervisors; a first in the literature and a first as shared in our professional experiences. We reclaimed our time by speaking directly to our colleagues who supervise us and our colleagues who we supervise.

As I wrote this final chapter in this study, I am still angry. I am angry at the disconnect between how Black Women student affairs mid-level administrators who supervise are treated and valued amidst the public statements of student affairs and higher education valuing social justice, diversity, equity, and inclusion (ACPA/NASPA Professional Competencies Rubric, 2015). As found in my study, Black Women student affairs professionals as a collective consistently fail to be rewarded, considered knowledgeable, and valued in the profession. I am

liberated because collectively we formed a new group of sista colleagues that will always be connected. In the end, I have been transformed because I gained what had been missing all my life: self-love, self-valuation, and self-definition. Included in this last chapter is a brief tie-in of the findings and research process to BFT and intersectionality, implications of the findings, limitations, and recommendations. I also share my future research possibilities. I conclude with a poem I wrote to signify my research journey process from the lens of an emerging Black Feminist Scholar practitioner.

Connection of Black Feminist Thought (BFT) and Intersectionality

In this section, I briefly describe self-definition and self-valuation, and interlocking systems of oppression. Both tenets of BFT, I describe how I incorporated and link these tenets to the findings. Please note I infuse the incorporation of intersectionality in the second tenet of BFT.

Self-Definition and Self-Valuation

Before tying in self-definition and self-valuation to the results of this study, I explain the need for self-definition and self-valuation to apply to all Black Women regardless of profession. More than ever, Black Women have a responsibility and a necessity to take control of defining and valuing ourselves as legitimate, knowledgeable, and valuable humans. It is our responsibility to take control because we have been and are still consistently left out of policy decisions defined by whiteness, patriarchy, and gendered racist stereotypes inside the United States (Burnley ,2020; Ddamulira, 2017; Taylor, 2020). Say her name: Breonna Taylor. Our responsibility to take control speaks to Dr. Brittney Cooper's relevant and poignant words below illuminating the erasure of Black Women in society. In an interview with Burnley (2020), Cooper explained the

feelings of Black Women as it related to the summer of 2020 killings of Black and Brown people by the police,

> Black women are not the folks who are the first thought ever when it comes to black protest movements. Some folks said to me, Look, we were in the middle of a pandemic and that's why there wasn't a protest, not that there wasn't outrage. I said, Look, we're still in the middle of a pandemic and George Floyd got killed, and people said, We will not stand for this, so we will risk it all in the streets, multiple days — and at this point, multiple weeks — of massive protest, doing the one thing that we're told will get you sick. So it is that moment where the culture cannot abide the killing of a black man in that way, but the culture *can* abide it when it's a black woman being killed by police. And she's attacked in her house, sleeping. She's not even under arrest. And we see that as the lesser evil. (para. 2)

Self-definition and self-valuation became the core of this research study. To analyze the findings through the lens of self-definition and self-valuation, I kept in mind Audre Lorde's (1982) message to Harvard University's attendees of the Malcolm X Celebration; "If I didn't define myself for myself, I would be crunched into other people's fantasies for me and eaten alive" (para. 12). Self-valuation, Collins (1986) encouraged, calls on Black Women to embrace what whiteness and patriarchy has deemed as negative. For example, we are deemed bitchy and aggressive because we resist and challenge what the dominant whiteness and patriarchy deem as female and womanhood.

We engaged in self-definition and self-valuation by describing our individual approaches to supervision, our talents, our gifts as supervisors, and how we incorporate social justice, intersectionality, and BFT in supervision. We reclaimed our voices and provided knowledge as

Black Women student affairs mid-level administrator supervisors. We reclaimed ourselves by sharing our stories with truth and a lack of fear. Given it was the first time all of us engaged in a sista circle experience, it was only fitting that we closed with a final self-definition and self-valuation exercise. To reclaim our voices and our truths, we each wrote "I Am" poems to describe who we are as a result of participating in the study's sista circles.

Alexa

I am happy, but not happy that I am on this journey alone. I have been empowered to claim what is mine and not settle for less than what I am. I am owning the fact that I do not have to stay in higher education. I am broken, but I am definitely not shattered. I am reminded that I am definitely in need of my sister friends more often than I make time for. I realize my tears are silent prayers that fertilizes my soul.

Diane

I am leaving with more questions. I am reflective on my experiences. I am feeling connected to some great people.

Elizabeth

I am not alone in this profession. This world would be nothing without Black Women. In the company of my sisters, I grow. Black Girl Magic is real.

Helen

I am more confident. All of you all have given me so many gems, tools, and nuggets. My knapsack is overflowing. I feel more confident every time I leave these sessions, more whole, more competent, knowing that all of you all are cheering me on and I am cheering you on. Living ancestors are in me and you all are those folks. I am unsure and hopeful about the future. I too am so excited to meet her. Actually, she can move a little bit quicker, but I am excited about

187

meeting her. I am just more knowledgeable. I leave every single one of these sessions feeling

smarter. Thank you all for being smart and for pouring all of your intelligence into me. I know I

am doing something right. I am proud that I get to contribute to this amazing work, that again,

stealing from you all, it needs to be required reading. I am just very proud to be able to

contribute and help someone else hopefully have a better experience. I am proud to be a Black

Woman. I was proud before this. I am proud today. I am proud tomorrow. But even more proud

from just learning from all of you.

Kenya

I am grateful. I am a star and a beautiful Black Woman galaxy. I am reassured, I am seen, I am

accepted. I am completely over higher ed and I am open to new possibilities.

Laila

I am discouraged but determined. I am pained and angry but filled with purpose. I am bothered,

but brave. I am confused, but connected and confident, I am sad but saved. I am a victim and a

victor. I am a giver and gifted. I am oblivious and optimistic. I am bothered, but unapologetically

Black.

Sage

I am seeing familiar patterns played on different stages. I am hearing the stories of powerful

women full of promise, nowhere near finished. I am feeling gratitude for the culture and gifts of

our heritage. I am tasting bitter and sweet realities mixed with savory and strong unrealized

vision. I am smelling change. I am speaking. Finally, I am speaking.

Sydney

I am scaffolded and affirmed and in love with my future. And I cannot wait to meet her. I wonder

why this is the first time I have gathered in a space like this in higher ed. When I have four others

of these in a tech space in two years, I hear superpowers, talents, and brilliance in these

sessions. I see melanin and all of its glory on display. I want you all to know that you are the

epitome of, of truth and worthiness. I am scaffolded and affirmed and in love with my future and

cannot wait to meet her. I pretend that other spaces are supportive, and I feel like they sleep on

black women to their detriment. I touched my spirit and soul in this virtual room. I worry that

they have, convinced us that we' are not all goddesses. I cry when I remember how hurtful and

beautiful my times were when higher ed, I am scaffolded and affirmed and in love with my future.

And cannot wait to meet her. I understand why this dissertation required reading. They are'

saying some really nice things on the computer. We can hear you love. We can hear you. Thank

you. Amen. That was really so sweet. That was really authentic and lovely and beautiful. And we

needed to hear that. So, grab your tissues, Grab your Kleenex. Just let's keep it moving. I

understand why this dissertation is required reading. I say, trust the universe when it sends you

messages. I dream of a day when we run the world, as Beyonce has predicted. I hope that putting

me and us first is now a song that is on repeat and I am scaffolded and affirmed and in love with

my future. And cannot wait to meet her.

Interlocking Systems of Oppression

Collins (1986, 1990, 2000), the Combahee River Collective (1977), and Crenshaw

(1989, 1991) have reminded us that Black Women do not just deal with race, or gender, or class.

Instead, we exist in a society dictated by multiple structures and systems of power that

simultaneously affect our experiences. As such, I explored our experiences of *both* racism *and*

sexism in supervision in this study.

Crenshaw (1989, 1991) coined the term intersectionality to explain the presence and

impact of the interlocking systems of oppression. Intersectionality illuminates the "social

structural analysis of inequality, in particular, the organization and institutional manifestations of power hierarchies and their effects on individuals and groups" (Thornton-Dill & Zambrana, 2009, p. ix). Thus, to get at the heart of our experiences of racism and sexism in supervision in this research study, I used the explanation of intersectionality by Thorton-Dill and Zambrana (2009) as a way of highlighting and understanding the inequities of power and hierarchies present in supervision within student affairs and higher education.

As confirmed in the literature (Halter, 2016; Nichols & Baumgartner, 2016) and discovered in my research findings, none of us learned how to supervise through formal trainings provided by our supervisors and departments at our institutions. Further, my research study findings confirmed the presence of systemic racism and sexism within supervision experienced by Black Women student affairs mid-level administrators. Thus, the problem identified in Chapter 1 still remains; there is a lack of acknowledgment and analyses of power structures and systems of oppression within supervision (Brown et. al, 2020). Additionally, we identified policies and practices that reinforced anti-blackness and gendered racism. I cannot help but shake my head, as Sage had to write a 20-page document to justify her desire to promote a woman of color direct report while her white colleagues do not have to justify their promotions of other white folks in the institution.

To conclude the analysis and integration of intersectionality and interlocking systems of oppression, I share an excerpt from our "Dear Colleagues" poem. The excerpt highlights the presence and impact of the systems and structures of both racism and sexism in supervision that reward whiteness and patriarchy:

About How we Supervise

We just care, it makes us who we are.

Our detriment: We are sacrificing to have the job done and to have it done well.

Self-care, balancing motherhood, and work.

Buffering; one misspelled word, one person who did not get notified to be collaborated with. Do

not do it right, it's over, it is a wrap. One chance. We blow that chance. That is our reputation.

Additional emotional work. More buffering. Did I talk to this person? Did I present it in the right

way? Did they do this? Did I come across as angry? Did I take care of this?

AND

How much we produce given the constant buffering, equates to excellence with Black Women,

AND

Our bandwidth is constantly taxed,

Always wondering, is it sexism, racism, or some combination of both?

About Supervising Us

Know feelings emotions and care is connected to everything that we do.

Mediocre white men and student affairs are a literal cultural phenomenon.

I wish I could be mediocre. I wish I could be half-ass and not get fired but promoted.

The next section highlights significant implications from the research findings.

Implications

To arrive at the implications, I reflected on our stories and experiences found in the data I collected. As I wrote the implications of this research, I centered our voices and stories. Centering our voices and stories aligns with the purpose of BFT and Black Feminist Epistemology (BFE) (Collins, 1986, 1990, 2000). In this section, I discuss implications from the intersection of the three main theoretical constructs: an analysis of the intersection of trauma,

191

speaking up (resistance), and understanding who and what supervision in student affairs and higher education serves.

Before discussing the implications from the research findings, I invite you to reflect on a summary of our experiences and approaches to supervision in student affairs. To remind you, working as a Black Woman student affairs mid-level administrator is exhausting due to the written and unwritten actions that perpetuate racism and sexism we experience. Gendered racial microaggressions and stereotypes such as being deemed the Angry Black Woman is real. The cycle of socialization is alive and perpetuates white supremacy, internalized oppression, and horizontal oppression. Mediocre white people get promoted daily and "all skin folk ain't kinfolk." Remember, just because I am a Black Woman, and you are a Black Woman, does not mean you want me to thrive. Our approach to supervision and our existence is simple; we are known to be and show up as caretakers. We emphasize taking care of our staff and prioritize getting to know them. It is our responsibility to provide our staff with the resources for them to thrive. We set up our staff so they can exist from a place of their strengths. As many of us discussed, we care about students, which is fundamentally at the core of why we got into student affairs.

Of the nine sista colleagues who took part in this study, five currently work in student affairs, one begins a non-tenure track faculty position in January 2021, one works in corporate, one is pursuing her PhD, and I work for a nonprofit company with ties to higher education. The three of us not employed in student affairs and higher education have no plans of returning. The other sista colleagues currently working in student affairs and higher education admittedly shared they keep their options open for job opportunities outside of student affairs and higher education due to the continued trauma. In summary, all of us were clear in our message as supervisors to

192

our colleagues: we deserve to be able to come to work to do our job in an environment where we have resources, practices, and policies that support, value, and award the knowledge we bring as Black Women. Afterall, as many of us shared, our white colleagues and other colleagues of color receive praise and resources that we do not.

The first implication of the research names the possibility and reality of Black Women leaving the profession. The second implication names the impact of us putting others ahead of our own well-being. I conclude the section highlighting what the implications suggest for future practice in student affairs and higher education.

The Intersection of Trauma, Speaking Up (Resistance), and The Service of Supervision in student affairs and higher education = Black Women leaving the profession

Black Women leave student affairs and higher education because of supervisors and a lack of institutional and departmental support for us to thrive in the workplace (Barnard, 2015; Hairston, 2018; James; 2018; Williams, 2019). To support the implication of Black Women leaving the profession, I reference relevant dissertation research by Williams (2019), Townsend (2019), and my research study. Williams (2019) dissertation study illuminated the experiences of eight Black Women student affairs administrators who opted out of their positions. Many of the reasons the administrators opted out of their positions in the work environment equates to the trauma as experienced by structural and systemic systems of oppression. Williams (2019) was direct as she stated, "Why should Black Women adjust how they show up in the workplace instead of adjusting expectations of what a workplace looks like?" (p. 4).

Townsend's (2019) dissertation study provided research on recruitment, retention, and the career promotions of Black Women at the Director level and up. Townsend (2019) discovered Black Women experience a lack of systemic support, engage in identity politics, and

have professional limitations. Both dissertation findings parallel findings in my study related to supervision. Combining the research findings in Williams (2019), Townsend (2019), and my research, I highlight four reasons impacting Black Women leave the profession.

I Cannot Show up as my Whole Being

Black Women do not have the luxury or support to show up authentically in supervision, student affairs, and in higher education (Garrett &Thurston, 2019; Hairston, 2018; Johnson, 2018; Townsend, 2019; Williams, 2019). Not being able to show up authentically equates to erasing Black Women and our contributions. For instance, I cannot and will never forget being told I lead too much from a place of my race and gender and I should go work at a historically Black college and university (HBCU). I cannot escape and choose not to escape my Black Womanhood. So, I left student affairs and higher education and have no desire to return.

Black Tax

In her dissertation, Townsend (2019) highlighted the impact of Black Tax (Griffin et al., 2011) on Black Women administrators. Black tax describes the various written and unwritten ways Black Women mid-level administrators are used in student affairs to often mitigate race situations (Griffin et al., 2011). Additionally, Black tax describes the ways systemic and structural racism and sexism impact Black Women (Griffin et al., 2011). Stories of Black tax from my research study include mentoring students of color despite mentoring not being in the job description, being the token on the diversity committee because we are deemed the expert on everything diversity (race relations), being asked to spy on the students of color and provide information to upper level administrators on future protests, and consistently having to appease and coddle white colleagues who are not willing to own the presence of whiteness and white supremacy embedded within supervision.

Horizontal Oppression

Horizontal oppression (Hardiman et. al, 2007; Patel, 2011) is real. Experiencing discrimination from people who look like us almost killed some of us. I use kill as an analogy, because we are alive but are damaged from folks who in theory should support us. We engaged in multiple conversations sharing our stories and anger, disappointment, and sadness when Black Women, Black men, other women of color, and men of color enacted discrimination against us. After all, are not the same people who face racism and sexism (Black Women, women of color, and men of color) supposed to uplift us? Seven out of nine of us described harmful past and current experiences of horizontal oppression. Of the three of us no longer working in student affairs and higher education, our experiences of sexism, homophobia, and internalized racism enacted by our supervisors resulted in us leaving our positions.

Service of Student Affairs, Higher Education, and Supervision

As long as systems of racism and sexism is perpetuated and rewarded within supervision, student affairs, and higher education as a whole, Black Women student affairs mid-level administrators will continue to be devalued, suffer, and question if they want to serve student affairs and higher education. Within our sista circles, we challenged supervisors, the profession of student affairs, and the institution of higher education to be honest about their intentions; and to be honest about the impact of policies and practices on Black Women. Being honest about intentions means an acknowledgment of current and past practices built and maintained in whiteness and patriarchy. Being honest about the impact means an acknowledgement *and* active work towards eliminating systems of oppression in supervision and student affairs.

The Intersection of Trauma, Speaking Up (Resistance), and The Service of Supervision in student affairs and higher education = I Do Not Know How or Have Time to Care About Myself

Self-care has become trendy in society (Mirk, 2016). Self-care has become trendy in student affairs (Quaye et al., 2019). However, advocates of self-care in student affairs fail to consider the connection to systems of oppression and white supremacy that is attached to self-care (Sambile, 2018; Squire & Nicolazzo, 2019). As we discussed in our sista circles, many of us got into student affairs because we wanted to "help students" (Miller, 2016) and still do.

Audre Lorde (1988) said, "Caring for myself is not self-indulgence, it is self-preservation, and that is an act of political warfare" (p.130). While definitely not the first time I read Lorde's words, the concept of us taking care of ourselves is a necessity for Black Women. Yet, we do not know *how to or when to* take care of ourselves. Lorde's words integrated our dialogue midway through the third sista circle when sista colleagues began voicing the need to prioritize mental health, fight against the strong Black Women mantra, and begin to put ourselves first. In a 2016 article, Mirk linked a 2016 talk given by Black Feminist Evette Dionne who shared the dilemma Black Women in society face:

> Because ordinarily, particularly for Black women, we don't have time to take care of ourselves. Many of us are poor, many of us are working ourselves into graves, early graves particularly, and many of us put everybody before ourselves. So, standing and saying that I matter and that I'm important and that taking care of myself is important is a radical act because so often, we're expected to take care of everybody else, that we're supposed to come last, almost as if it's a familial expectation. And so, saying that I matter, that I come first, that what I need and what I want matters I think is a radical act because it goes against everything that we've been conditioned to believe.

Throughout the research study, we consistently named putting our staff members first in our approaches to supervision. We form intentional relationships and engage in providing our

staff with resources so they can thrive. In our approach with our supervisors, we manage up and discuss how we make our supervisors look good. In addition to our supervision approaches, we experience Black tax, gendered racist stereotypes, and caring sometimes more for our students than our own families. Caring so much more for our students than our own families resulted in not liking whom we are when we interact with spouses, our own children, pets, friends, and confidants. We need to actively engage in self-care but we do not know how to start.

Implication Results

The major findings and implications of this study support the need for a transformation of supervision in student affairs. To transform supervision in student affairs, the implications suggest, (1) the two major student affairs professional organizations include supervision as its own separate competency, (2) to mandate consistent and ongoing supervision trainings and workshops for all administrators, and (3) to financially compensate and have Black Women design supervision models and frameworks to address the presence and impact of structures and systems of power within supervision, to provide insight into how we supervise, and how to supervise us.

By having NASPA and ACPA, the two student affairs professional organizations, formally include supervision as its own separate professional competency, the importance and value of quality supervision in student affairs and higher education becomes illuminated. Currently, supervision is not a standalone professional competency, which reflects a lack of importance on quality supervision in the profession. Further, the implications suggest institutional mandates for ongoing trainings and workshops for people who supervise. These workshops need to focus on what supervision is and how to supervise. Ongoing and mandated are key words because the nine of us in this study had no institutional-wide or departmental-wide

trainings to learn how to supervise. A few of us who took a "supervision workshop" learned more administrative steps, rather than understanding the foundation of supervision.

Additionally, having supervision models designed by marginalized groups to support marginalized groups, supports the finding that people need responsive supervision. Supervising people in different ways acknowledges the existence, impact, and rewarding ideals of whiteness, patriarchy, and white supremacy already reinforced and awarded in supervision and all of student affairs and higher education. Finally, the implications of the findings preview what the current and future landscape of student affairs and higher education could look like the erasure of Black Women administrators in student affairs and higher education. If numbers of Black Women administrators continue to dwindle, student affairs and higher education's landscape could return to what it used to look like— a culture of all white men.

Understanding the cultural landscape of student affairs and higher education is important as my sista colleagues spoke to the need for supervision, student affairs, and higher education to be honest and truthful in not only intentions, but also the impact. For, we can actually prepare for and determine if we want to enter a culture that historically and currently devalues Black Women. Black Women leaving the profession directly impacts the recruitment and retention of Black Women undergraduate and graduate students and other historically marginalized groups (McClain & Perry, 2017). Representation matters even when all skin folk ain't kin folk. When we see someone, who physically looks like us who most deemed should not be there, it represents possibility that I, too, can be in that position (Anderson, 2020; Wiggins, 2017; Williams, 2016). In conclusion, a lack of Black Women struggling to prioritize their well-being directly affects our physical existence. With Black Women being one of the largest groups to deal with life and death health crises such as obesity, heart attacks, and strokes (U.S. Department

of Health and Human Services Office of Minority Health), student affairs as a profession and higher education need to critically examine and prioritize the experiences of Black Women in the field.

Revelations

The criteria set forth for this research study resembled my lived experiences. Part of my responsibility was to discover and share the multiple truths that emerged. As one sista colleague shared with me early on in our time together, some of her most traumatic experiences with supervision occurred at a minority serving institution. The traumatic experiences at this minority serving institution occurred from her supervisors who identified as Black Women. I did not expect sista colleagues to have experiences of trauma, racism, and sexism at minority serving institutions; much less have someone who met criteria and experienced horizontal oppression at a minority serving institution.

Because her stories from the minority serving institution were recent and aligned with the other stories of horizontal oppression being shared at predominantly white institutions, it is important to bring this revelation to the forefront. This revelation reinforces the understanding that all higher education institution types are permeated with systems of whiteness, patriarchy, anti-blackness, and gendered racial microaggressions. The next section describes the limitations of the study.

Limitations

First, the total number of sista colleagues that participate in this research study is a limitation. While I was intentional in creating an in-depth research study design, there are many more voices whose stories I did not hear based upon the small sample. Additionally, the small

sample size in my research study may cause people to continue to believe that all Black Women think the same or experience the same exact experiences.

Another significant limitation of this research study is the pure focus on systemic racism and sexism. Given our various other social identities and how they intersect, highlighting other systems of oppression that are present and active in supervision and student affairs can provide more holistic experiences. Further, while I had a criterion that sista colleagues work at predominantly white institutions, the emphasis on predominantly white institutions did not come up during the study. Therefore, I would not exclude Black Women who worked at HBCU's or other minority serving institutions.

Finally, I cannot exclude the impact of conducting this research study within the presence of the pandemic of COVID-19. COVID-19 has overall been a negative experience. Conducting my research from June 2020-August 2020, COVID-19 had become a significant part of our new way of existing for four months prior. Further, COVID-19 has disproportionately killed Black and Brown people at a rate of almost triple our white counterparts (APM Research Lab Staff, 2020). The coronavirus personally hit my family as my 19-year-old niece was diagnosed with the virus in late November 2020.

While COVID-19 has primarily been an emotional and life-changing experience, I was able to gain a positive: a community of sista colleagues and completion of my research study. For four consecutive Sunday nights, nine of us gave three hours of our time to engage in this research study for a significant piece of data collection. Normally, people are travelling and on vacation during their summer vacations. Pre-COVID-19, my ability to have nine sista colleagues consistently give this much of their time could have proven to be challenging.

Additionally, the limitations on how society currently operates only allowed data collection to take place virtually instead of the option to collect data in person. Finally, the pandemic played an extra focus in creating time to focus and complete my dissertation study. The next section outlines recommendations institutions of higher education can do to support Black Women mid-level student affairs administrators.

Recommendations to Support Black Women Mid-level Student Affairs Supervisors

In our final sista circle, I asked us to name what institutions and student affairs can do to show institutional and departmental support of Black Women student affairs mid-level administrators who supervise. The recommendations below represent our collective voices:

1. Before any change can happen in retaining a large population, higher education must first acknowledge the history of racism and sexism that built higher education. After acknowledging the history, higher education needs to acknowledge the current operations, systems, and practices of racism and sexism present in the institution.

2. Supervision

    a. Have ongoing supervision workshops designed by Black Women that incorporate BFT, BFE, CRT, intersectionality, and social justice.

    b. Supervision is mandated, learned, taught, and practiced with a foundation of acknowledging and dismantling systems of oppression and situating the intersection of social identities.

    c. Topics covered in supervision should include foundational concepts of what is supervision and how to supervise, rather than purely administrative tasks.

3. Professional Development/Community Support

a. Encourage and support Black Women to engage in writing and submitting works that are rooted in collective auto-ethnographies centering the knowledge and experiences of Black Women.

b. Create pathways for Black Women to progress and have access to the same resources as her white counterparts. Examples include providing a leadership coach to mentor Black Women on how to navigate campus climate and cultures, and resources to do our jobs.

c. Provide for institutionalized sista circles and community care. Sambile (2018) described community care as "a shared responsibility to attend to the needs of the people within a group, centered in trust and reciprocity" (p. 35). Black Women need institutional support for sista circles in a specific way to engage in community self-care.

4. Financial Support

a. Provide institutional financial support and mandates for all colleagues to attend institutes on systemic issues such as anti-blackness, and whiteness.

b. Ensure equity in salary and benefits for Black Women mid-level administrators.

5. Leadership

a. Recruit and retain multiple Black Women in positions of leadership where they have the power and responsibility in their job to create, write, and influence policy and practices. Because Black Women are not monolithic and skin folk are not kin folk providing a diverse group of Black Women to influence and rethink departmental and institutional wide policies.

The next section outlines future research possibilities before concluding with the limitations and final reflection poem.

Future Research Possibilities

In this section, I discuss future research plans and opportunities. The first section outlines my personal and professional future interests. I conclude the section with recommendations for future researchers.

Personal and Professional Research Interest

I plan to design, either solo or collectively, a supervision model and framework providing knowledge for people who supervise Black Women and who Black Women supervise. Ideally, I will continue to meet with sista colleagues to begin the process of developing a model and framework. As part of the design of the supervision model and framework, I plan to infuse a quantitative approach to account for validity and reliability of the framework. Using both quantitative and qualitative measures to design the model and framework provides a holistic way of ensuring Black Feminist Thought and intersectionality to be foundations within the model (Mertens, 2015). Finally, the model will be applicable to all professional industries given the impact of supervision on the recruitment and retention of Black Women.

Additionally, my fellow sista scholar PhD cohort member and I are in the beginning stages of forming a coaching business. The idea is to use sista circles as a method to provide coaching and empowerment for folks who identify as Black Women. Combining my research on supervision and her research on understanding the experiences of Black Women multicultural director administrators, we aspire to engage in transformational and meaningful consulting and coaching work to support, uplift, and empower Black Women across all industries.

Recommendations for Further Research

To suggest recommendations for further research, I reflected on the entire study and conducted another review of the data. Future research possibilities to further understand the experiences of Black Women mid-level administrators in supervision can include the following: (1) Exploring the experiences of Black Women mid-level administrators in supervision with horizontal oppression, (2) understanding the experiences of Black Women mid-level administrators who report their experiences of racism and sexism in supervision to human resources, and (3) conducting a study that focuses solely on continuing to explore the supervision approaches of Black Women and how they learned to supervise. Future research possibilities to further understand aspects of supervision in student affairs can include the following: (1) exploring the approaches of supervision of Black Women mid-level administrators from upper-level administrators, (2) exploring the approaches of supervision that institutional training departments take when training employees, and (3) understanding the strengths, talents, and impact of supervision by Black Women from direct reports.

Conclusion

Throughout the research process, I have centered our stories of trauma, resistance, and knowledge to provide insight into our experiences as supervisors. Additionally, I centered our voices to reclaim who we are and in the process offered our advice for what student affairs and higher education can do to support us. I conducted this research from my lens as a Black Feminist scholar practitioner and an active sista colleague who engaged in the study.

From my deliberate choice to make this dissertation accessible, I conclude with a final poem. The poem reflects on my journey as a PhD student, PhD candidate, and now someone who has successfully but more importantly, honestly and authentically, joined a community of

205

the very few Black Women with PhD's. To whomever reads this poem, may this poem inspire you to make change as you think about how to support and uplift the Black Women in your professional and personal life.

And So, It Goes

And so, it goes.

Becoming and being a Black Feminist scholar researcher and practitioner is more than just conducting research. Becoming and being a Black Feminist scholar researcher and practitioner is about transformation of self.

It is about finding and living with self-love.

It is about finding and living with confidence.

It is about finding and living with the responsibility of uplifting Black Women as a collective.

It is about finding and living with joy.

It is about consistently thriving in a society that consistently erases me.

It is about self-definition and self-valuation.

And so, it goes.

I thought I needed an all women of color dissertation committee to produce this research study; because after all I am a Black Woman. So of course I would be supported by all women of color.

Nope. That thing called horizontal oppression is real.

I thought I needed men of color. Nope. That thing called horizontal oppression is real.

I thought I was not good enough, smart enough, and my research would be devalued. That thing called internalized oppression and white supremacy are real.

And so, it goes.

During any doctoral student, doctoral candidate, and research process, life continues to happen.

2018 solidified my life partner when I married my best friend and confidant.

2018 allowed my best friend and I to present at the national conference on race ethnicity and higher education on the topic of supervision.

2019 landed me the best advisor and chair I could imagine. A white lesbian woman from the complete opposite background as me, yet understands the significance of loss and grief.

2019 landed me bonds with more women of color when I became an active and long-lasting member of Formation.

2020 I flourished in my academic journey; and for the first time in my life, I feared for my life.

And so, it goes.

Yes, I flourished.

May 1st, 2020- For the first time in my academic career, I was called brilliant by the four women who have gone on this journey with me as my committee members.

June 2020-August 2020- I implemented and participated in the design of my dissertation research study with 8 other sista colleagues. We created a beautiful, brilliant, community where knowledge was shared, individual and collective self-love developed, and where we reclaimed our time by defining and valuing ourselves as Black Women student affairs mid-level administrators.

November 2020-Kamala Harris gave her acceptance speech for being elected as Vice President of the United States-recognizing Kamala as the first woman and woman of color to serve in this position.

November 2020-I solidified my dissertation date for February 22, 2021.

Meanwhile.

COVID 19 is a killer-and killing disproportionally Black and Brown people.

Donald Trump continues to infuse hatred of all kinds.

Breonna Taylor is shot and killed in her house and justice is still not served.

And so, it goes.

nevertheless, she persisted. because historically and culturally, that is what I do.

nevertheless, she persisted. because my research will challenge systems to reengage in

supervision acknowledging systems of oppression.

nevertheless, she persisted because my research centers and will continue to center Black

Women.

nevertheless, she persisted because I will be a Black Woman with a PhD. Get ready.

And so, it goes.

I just wanna be myself

Don't sweat girl be yourself

Follow me

Follow me

Follow me

Girl be yourself

That's why I be myself

And I'm gonna love it (Mary J. Blige)

Mary J. Blige, I am finally myself. Doing the research, the way I want to do it living my authentic

Black Womanhood. As a Black Feminist Scholar researcher, I AM Enough. I AM More Than

Enough.

I Love You, B. Nathan

And so, it goes

REFERENCES

Adams-Manning, M. (2019). *Synergistic supervision: Impact on student affairs employee job satisfaction*. [Unpublished doctoral dissertation]. University of North Florida.

Alina, M. (2015). On black feminist thought: Thinking oppression and resistance through intersectional paradigm. *Ethnic and Racial Studies*, *38*(13), 2334-2340. https://doi.org/10.1080/01419870.2015.1058492

Allen, C. (2019). Calling all the sisters: The impact of sister circles on the retention and experiences of black womyn collegians at predominantly white institutions (Publication NO. 2245884734) [Doctoral dissertation, Clemson University]. ProQuest Dissertations Publishing.

Arao, B., & Clemens, K. (2013). From safe spaces to brave spaces: A new way to frame dialogue around diversity and social justice. In L. Landreman (Ed.), *The Art of effective facilitation: Reflections from social justice Educators* (pp. 135-150). Stylus Publishing.

American College Personnel Association and National Association Student Personnel Administrators. (2015). Professional competency areas for student affairs practitioners. Retrieved from http://www.naspa.org/images/uploads/main/Professional_Competencies.pdf

Anderson, G. (2020, November 24). Kamala Harris is a symbol of representation for Black women work. *Inside Higher Education*. https://www.insidehighered.com/news/2020/11/24/kamala-harris-symbol-representation-black-women-work-remains

APM Research Lab Staff. (2020, December 10). The color of coronavirus: COVID-19 deaths

      by race and ethnicity in the U.S. APM Research Lab.

      https://www.apmresearchlab.org/covid/deaths-by-race-december2020

Arjun, W. E. (2019). Life at the intersection: Intersectionality, self-definition, and identity

      negotiation among Black women mid-level administrators at predominantly white

      institutions (Publication NO. 13811012) [Doctoral dissertation, Northeastern University].

      ProQuest Dissertations Publishing.

Auerbach, C. F., & Silverstien, L. B. (2003). *Qualitative data: An introduction to coding and*

      analysis. New York University Press.

Bailey, K. W., & Hamilton, J. (2015). Supervisory style. In M. J. Amey & L. M. Eesor (Eds.),

      Beginning your journey: A guide for new professionals in student affairs (4th ed., pp. 67-

      94). NASPA.

Bailey, M., & Trudy. (2018). On misogynoir: Citation, erasure, and plagiarism. *Feminist*

      Media Studies, *18*(4), 762-768. https://dor.org/10/1080/14680777.2018.1447395

B.A.L. (2017). The hidden costs of serving our community: Women faculty of color, racist

      sexism, and false security in a Hispanic-Serving institution. *Feminist Teacher 27(2), 176-*

      195. https://www.muse.jhu.edu/article/715995

Barnard, J. (2015). Unwanted guests: Black women who contemplated and then voluntarily

      terminated their non-faculty employment at PWI's of higher education. (Publication No.

      1738629477). [Doctoral dissertation, University of Illinois Urbana-Champaign].

      ProQuest Dissertations Publishing.

Beatty, C. C., Tevis, T., Acker, L., Blockett, R., & Parker, E. (2020). Addressing anti-black

      racism in higher education: Love Letters to blackness and recommendations to those who

say they love us. *JSCORE*, 6(1), 6-27. https://doi.org/10.15763/issn.2642-
2387.2020.6.1.6-27

Bent, G. (2018, March 12). *Sexual assault at HBCU's. #Time's UP Must include Black Women
College Students*. Afropunk. https://afropunk.com/2018/03/sexual-assault-hbcus-timesup-
must-include-black-women-college-students/

Bhattacharya, K. (2017). *Fundamentals of qualitative research. A practical guide*. Routledge.

Bond, B. (2019). Beverly Bond speaks on the origin of Black girls rock! | SWAY'S
UNIVERSE https://youtu.be/HepQXcFXJJc

Bondi, S. (2012). Students and institutions protecting whiteness as property: A critical
race theory analysis of student affairs preparation. *Journal of Student affairs Research
and Practice, 49*(4), 397-414. http://dx.doi.org/10.1515/jsarp-2012-6381

Bonner, F. B. (2001). Addressing gender issues in the historically black college and university
community: A challenge and call to action. *The Journal of Negro Education,* 70(3), 176-
191. https://doi.org/10.2307/3211209

Bowers Cook, E. J. (2017). Blackface-brown space: Narratives of black graduate women
attending Hispanic-Serving institutions (Publication No. 1903629138) [Doctoral
dissertation, University of Texas, San Antonio] ProQuest Dissertations Publishing.

Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative research in
psychology*, 3, 77-101. https://doi.org/10.1191/1478088706qp063oa

Braun, V., & Clarke, V. (2012). Thematic analysis. In H. Cooper, P. M. Camic, D. L. Long, A.
T. Panter, D. Rindskopf, & K. J. Sher (Eds.), *APA handbook of research methods in
psychology, Vol. 2: Research designs: Quantitative, qualitative, neuropsychological, and
biological* (pp. 57-71). American Psychological Association.

Brown, R., Desai, S., & Elliott, C. (2020). *Identity conscious supervision in Student affairs; Building relationships and transforming systems*. Routledge.

Burnley, M. (2020, Jun 20). In her words: Author Brittney Cooper on harnessing rage, right now. *The New York Times*. https://www.nytimes.com/2020/06/20/us/20IHW-black-lives-matter-protests-brittney-cooper-women.html

Cabrera, N. L. (2017). White Immunity: Working through some of the pedagogical pitfalls of privilege. *University of Arizona Journal Committed to Social Change on Race and Ethnicity, 3*(1), 78-90. https://doi.org/10.15763/issn.2642 2387.2017.3.1.77-90

Carbado, D. W. (2013). Colorblind intersectionality. *Signs: Journal of Women in Culture and Society*, 38(4), 811-845. https://doi.org/10.1086/669666

Chernow, E. K., Cooper, D. L, & Winston, R. B., Jr. (2003). Professional association involvement of student affairs professionals. *NASPA Journal*, 40(2), 43 – 58. https://doi.org/10.2202/1949-6605.1220

Clayborne, H. L., & Hamrick, F.A. (2007). Rearticulating the Leadership Experiences of African American Women in Mid-level Student Affairs Administration. *NASPA Journal, 44*, 123-146. https://doi.org/10.2202/1949-6605.1758

Clemons, K. (2019, August 28). Black feminist thought and qualitative research in education. *Oxford Research Encyclopedia of Education.* Retrieved from https://oxfordre.com/education/view/10.1093/acrefore/9780190264093.001.0001/acrefore-9780190264093-e-1194

Coaston, V. (2019, May 20). *The intersectionality wars*. Vox. https://vox.com/the-
highlight/2019/5/20/18542843/intersectionaliy-conservatism-law-ace-gender-
discrimination

Cohen, L., Manion, L., & Morrison, K. (2007). *Research methods in education* (6th ed.).
Routledge.

Cohen, A., M. (2010). *The shaping of American higher education: Emergence and growth of
the contemporary system* (2nd ed.). Jossey-Bass.

Cokley, R. K. K. J. (2020). Black girls are brilliant: A qualitative exploration of giftedness.
(Publication No. 2413459147). [Doctoral Dissertation, University of Georgia] ProQuest
Dissertations Publishing.

Collective, C. R. (1977). The Combahee River Collective statement.
https://www.blackpast.org/african-american-history/combahee-river-collective-statement-
1977/

Collier, J. (2017). *Using sista circle methodology to examine sense of belonging of Black
women in doctoral programs at predominantly white institutions*. [Unpublished
Dissertation]. University of Georgia.

Collins, P. H. (1986). Learning from the outsider within: The sociological significance of
Black feminist thought. *Social Problems, 33*(6), 514-532.

Collins, P. H. (1989). The social construction of black feminist thought. *Signs: Journal of
Women in Culture and Society*, 14(4), 745-773.
https://www.jstor.org/stable/3174683?seq=1&cid=pdf-reference#references_tab_contents

Collins, P. H. (1990). *Black feminist thought*. Routledge.

Collins, P. H. (1998). *Fighting words*. University of Minnesota Press.

Collins, P. H. (2000). *Black feminist thought: Knowledge, consciousness, and the politics of Empowerment* (2nd ed.). Routledge.

Collins P. H. (2009). *Black feminist thought: Knowledge, consciousness, and the politics of empowerment* (3rd ed.). Routledge.

Cooper, B. (2018). *Eloquent rage*. St. Martin's Press.

Corley, N. A. (2020). Exploring poetry as method: Representing faithfully the narratives of African American high school students and their mothers. *Qualitative Social Work*, *19*(5 6), 1022–1039. https://doi.org/10.1177/1473325019888010

Crenshaw, K. (1989). Demarginalizing the intersection of race and sex: A Black feminist critique of antidiscrimination doctrine, feminist theory and antiracist politics, *University of Chicago Legal Forum,* (1), 139-167.

Crenshaw, K. (1991). Mapping the margins: Intersectionality, identity politics, and violence against women of color. *Stanford Law Review, 43*(6), 1241-1299.

Creswell, J. W., & Plano-Clark, V. L. (2018). *Designing and conducting mixed methods research* (3rd ed.). Sage Publications.

Creswell, J. W. (2013). *Qualitative inquiry and research design. Choosing among five approaches* (3rd ed.). Sage Publications, Inc.

Creswell, J. W. (2014). *Research design: Qualitative, quantitative, and mixed methods approaches* (4th ed.). Sage Publications.

Crotty, M. (1998). *The foundations of social research; Meaning and perspective in the research process*. Sage Publications.

Cullen, M. (2008). *35 dumb things well-intended people say: Surprising things we say that widen the diversity gap*. Morgan James.

Cupid, S. (2020). It felt like home: Exploring practices and mentoring experiences among black

    doctoral women and black faculty women in sister circles at mid-Atlantic universities.

    (Publication No. 2409166905) [Doctoral dissertation, University of Maryland Baltimore

    County. ProQuest Dissertations Publishing.

Ddamulira, J. (2017, November 16). *America's erasure of black women and girls*. *New America*

    Weekly. https://www.newamerica.org/weekly/americas-erasure-black-women-and-girls/

Davis, T. J. (2013). *Developing new professionals: Complex narratives of supervision in student*

    affairs [Unpublished doctoral dissertation]. University of Georgia.

Davis, T. J., & Cooper, D. L. (2017). People are messy: Complex narratives of supervising new

    professionals in student affairs. *Journal of Student Affairs Research and Practice*, *54*(1),

    55-68. https://dor.org/10.1080/19496591.2016.1219267

DiAngelo, R. (2017, June 30). No, I won't stop saying white supremacy. *Yes Magazine.*

    https://www.yesmagazine.org/people-power/no-i-wont-stop-saying-white-supremacy-

    20170630

Dionne, E. (2018, October 25). *Eloquent rage: How Brittney Cooper created a Black Feminist*

    manifesto. Bitch Media. https://www.bitchmedia.org/article/bitch-interview/brittney-

    cooper-eloquent-rage

Dill, B. T. (1983) Race, class, and gender: prospects for an all-inclusive sisterhood. *Feminist*

    Studies, 9, 131- 150. https://doi.org/10.2307/3177687

Dillard, C. B. (2006). *On spiritual strivings: Transforming an African American woman's*

    academic life. State University of New York Press.

Dorsey, L. K. (2001). *Sister circles: An exploration of small group communication among African American women* (Publication no. 304597556) [Doctoral dissertation, Howard University] ProQuest Dissertations Publishing.

Drewes, A. A. (2008). Culturally competent supervision of child and play therapists. In A.A. Drewes & J. A. Mullen (Eds.), *Supervision can be playful. Techniques for child and play therapy supervisors* (pp. 77-90). Aronson, Rowman & Littlefield.

Dunmeyer, A. (2020). Sista-to-sista: Black women (re)examining their experiences as teachers with stereotypes and oppression in secondary schools. Dissertation. Georgia State University. https://scholarworks.gsu.edu/mse_diss/90

Essed, P. (1991). *Sage series on race and ethnic relations, Vol. 2. Understanding everyday racism: An interdisciplinary theory.* Sage Publications, Inc.

Evans, S. Y. (2015) Healing traditions in black women's writing: Resources for poetry therapy, *Journal of Poetry Therapy*, *28*(3), 165-178. https://doi.org/10.1080/08893675.2015.1051286

Farris, V. (2018). *I wish they would. The role white student affairs professionals can play in disrupting systemic racism in the supervision of people of color in higher education. (*Publication no. 2099202195*)* [Doctoral dissertation, University of Pennsylvania] ProQuest Dissertations Publishing.

Faulkner, S. L. (2016). *Poetry as method: Reporting research through verse*. Routledge. (Original work published 2009)

Fey, C. J., & Carpenter, D. S. (1996). Mid-level student affairs administrators. *NASPA Journal*, 33(3), 218-231. https://doi.org/10.1080/00220973.1996.11072410

Garrett, S. D., & Thurman, N. T. (2018). Finding fit as an "outsider within". In B. J. Reece, V.

 T. Tran, E. N. DeVore, & G. Porcaro (Eds.), *Debunking the myth of job fit in higher*

 education and student affairs (pp. 119-146). Style Publishing, LLC.

Glesne, C. (1997). That rare feeling: Re-presenting research through poetic transcription.

 Qualitative Inquiry, 3(2), 202–221. https://doi.org/10.1177/107780049700300204

Glesne, C. (2011). *Becoming qualitative researchers: An introduction* (4th ed.). Pearson.

Glesne, C. (2016). *Becoming qualitative researchers: An introduction*. (5th ed.). Pearson.

Giddings, P. (1984). *When and where I enter: The impact of Black women on race and sex in*

 America. Harper Collins.

Givens, G. Z., & Jeffries, R. B. (2003). *Black women in the field: Experiences understanding*

 ourselves and others through qualitative research. Hampton Press.

Gorgla, E. (2020, June 28). *Black women have been traumatized in the workplace: Let the*

 healing begin. https://www.25bwb.org/post/black-women-have-been-traumatized-in-the-
 workplace

Green, Q. (2017). *Feeling to see: Black graduate student women (re)membering black*

 womanhood through study abroad. (Publication No. 1937532636) [Doctoral dissertation,

 Michigan State University] ProQuest Dissertations Publishing.

Griffin, K. A., Bennett, J. C., & Harris, J. (2011). Analyzing gender differences in Black faculty

 marginalization through a sequential mixed-methods design. *New Directions for*

 Institutional Research, 151. doi:10.1002/ir.398

Groat, L., & Wang, D. (2001). Systems of inquiry and standards of research quality. In L.

 Groat & D. Wang (Eds.), *Architectural research methods* (pp. 21-45). Wiley & Sons,

 Inc.

Guba, E. G., & Lincoln, Y. S. (1994). Competing paradigms in qualitative research. In N. Denzin & Y. Lincoln (Eds.)., *Handbook of qualitative research* (pp. 105-117). Sage.

Guba, E. G., & Lincoln Y. S. (2005). Paradigmatic controversies, contradictions, and emerging confluences. In N. Denzin & Y. Lincoln (Eds.), *The SAGE handbook of qualitative research* (3rd ed., pp. 191-215). Sage Publications.

Gunzburger, J. (2017). Get it together, damn it! Racism in student affairs supervision (Publication No. 1895498418) [Doctoral Dissertation, Miami University, Ohio] ProQuest Dissertations Publishing.

Hairston, S. (2018). I quit. In S. Abdoulahad (Ed.), *The table. Stories from Black women in student affairs,* (pp. 57-72). The Table Books.

Halter, J. (2016). *Learning to supervise professional staff in student affairs*. (Publication No. 1858569313) [Doctoral Dissertation, University of Colorado Denver] ProQuest Dissertations Publishing.

Hardiman, R., Jackson, B., & Griffin, P. (2007), Conceptual foundations for social justice courses. In M. Adams, L. A. Bell, & P. Griffin (Eds.), *Teaching for diversity and social justice* (2nd ed., pp. 35-66). Routledge.

Hardiman, R., Jackson, B. J., & Griffin, P. (2013). Conceptual Foundations. In Adams, M., Blumenfeld, W. J., Castaneda, C., Hackman, H. W., Peters, M. L., & Zungia, X (Eds.), *Readings for diversity and social justice* (3rd ed., pp. 35-66). Routledge.

Harper, S. R. (2012). Race without racism: How higher education researchers minimize racist institutional norms. *The Review of Higher Education*, *36*(1), 9-29. https://doi.org/10.1353/rhe.2012.0047

Harris, J. C. & Patton, L. D. (2019) Un/Doing intersectionality through higher education

research. *The Journal of Higher Education*, *90*(3), 347–372

https://doi.org/10.1080/00221546.2018.1536936

Harro, B. (2000). The cycle of socialization. In M. Adams, W. J. Blumenfeld, C. Castañeda, H.

W. Hackman, M. L. Peters, & X. Zúñiga (Eds.), *Readings for diversity and social justice*

(1st ed., pp. 15-21). Routledge.

Hethershaw, S. (2017). The poetic politics of Chicana & Black women's poetry. *Aletheia.* 2.

https://doi.org/10.21081/AX0105.

Holmes, A. C. (2014). *Experiences of supervision skill development among new professionals in*

student affairs.(Publication No. 1627190333) [Doctoral Dissertation, Iowa State

University] ProQuest Dissertations Publishing.

hooks, b. (1989). *Talking back: Thinking feminist, thinking black*. South End Press.

hooks, b. (1990). *Yearning, race, gender, and cultural politics*. South End.

hooks, b. (1993). *Sisters of the yam: Black women and self-recovery*. South End.

Howard-Hamilton, M. (2003). Theoretical frameworks for African American women. *New*

Directions for Student Services, 19 – 27. https://doi.org/10.1002/ss.104.

Hughes, R., & Giles, M. (2010). CrIt walking in higher education. *Activating critical race*

theory in the academy. Race, Ethnicity, and Education, 3(1), 41-57.

https://doi.org/10.1080/13613320903549685

Ignelzi, M. G. (2011). What forms would supervision take to model inclusive, learning oriented

practice? In P. M. Magolda, & M. B. Baxter Magolda (Eds.), *Contested issues in student*

affairs: Diverse perspectives and respectful dialogue (pp. 416- 426). Stylus.

Ingwersen, P. (2018). *Synergistic Supervision strategies of midlevel professionals in student affairs*. (Publication No. 2112372731) [Unpublished doctoral dissertation, Texas State University-San Marcos] ProQuest Dissertations Publishing.

James, T. D. (2018). Got out quick. In S. Abdoulahad, (Ed.), *The table. Stories from Black women in student affairs, 77-83*. The Table Books.

Janosik, S. M., Creamer, D. G., Hirt, J. B., Winston, R. B., Jr., Saunders, S. A., & Cooper, D. L. (2003). *Supervising new professionals in student affairs: A guide for practitioners*. Brunner-Routledge.

Johnson, L. (2015). *Using sista circles to examine the professional experience of contemporary Black women teachers in schools*. [Unpublished doctoral dissertation). University of Georgia.

Jones, C., & Shorter-Gooden, K. (2003). *Shifting: The double lives of Black women in America*. Harper Collins Publishers.

Jones, T., & Norwood, K. J. (2017). Aggressive encounters & white fragility: Deconstructing the trope of the angry Black woman. *Iowa Law Review, 102*(5), 2017-2069.

Keegan, D. (2010). Learning how to supervise: Midlevel managers 'individual learning journeys. (Publication No. 851699787) [Doctoral Dissertation, Northern Illinois University] ProQuest Dissertation Publishing.

Keith, A., & Endsley, C. L. (2020). Knowledge of self: Possibilities for spoken word poetry, hip hop pedagogy, and "blackout poetic transcription" in critical qualitative research. *The International Journal of Critical Media Literacy*, 2(1), 56-82. https://doi.org/10.1163/25900110-00201004.

Keith, A. (2019). Educational emcees: Mastering conditions in education through hip-hop and spoken words. (Publication NO. 2385632588) [Doctoral Dissertation, George Mason University] ProQuest Dissertation Publishing.

Keller, S., & Aiken, C. (2015). The Inconvenient truth about change management: Why it isn't working and what to do about it. In J. E. Lane (Ed.)., *Higher education reconsidered* (pp. 27-60). State University of New York Press.

Kleon, A. (2019). Steal like an artist. TEDx KC talk. https://www.youtube.com/watch?v=oww7oB9rjgw

Krivkovich, A, Nadeau, M. C., Robinson, K, Robinson, N., Starikova, I., & Yee, L. (2018). Women in the workplace. *McKinsey & Company*. https://www.mckinsey.com/featured-insights/gender-equality/women-in-the-workplace-2018

Kroll, T., Barbour, R., & Harris, J. (2007). Using focus groups in disability research. *Qualitative Health Research*, *17*(5), 690–698. https://doi.org/10.1177/1049732307301488

Lacy, M. C. C. (2017). *Black graduate women's self-defining process using medial and sista circle methodology* [Unpublished doctoral dissertation]. University of Georgia.

Ladson-Billings. G. (1994). *The dreamkeepers: Successful teachers of African American children*. Jossey Bass.

Lenzy, C. D. (2019). We were asked to deny a part of ourselves and did: How Black women doctoral students experience their intersectional identities in race-based activism. (Publication No. 2339917552) [Doctoral Dissertation, University of Northern Colorado] ProQuest Dissertation Publishing.

Lessane, P. W. (2020). Where are all the Black women in HBCU leadership roles? *HBCU Times Magazine.* https://issuu.com/hbcutimes/docs/final_2020_summer_issue__2_/s/10616630

Lewis, J. A., Mendenhall, R., Harwood, S. A., & Huntt M. B. (2016). "Ain't I a woman?":
Perceived gendered racial microaggressions experienced by Black women. *The Counseling Psychologist*, 44, 758-780. https://doi.org/10.1177/0011000016641193

Lewis, J. A., & Neville, H. A. (2015). Construction and initial validation of the gendered racial microaggressions scale for Black women. *Journal of Counseling Psychology*, 62, 289-302. http://dx.doi.org/10.1037/cou0000062

Lloyd-Jones, B. (2009). Implications of race and gender in higher education administration: An African American woman's perspective. *Advances in Developing Human Resources*, *11*(5), 606-618. https://doi.org/10.1177/1523422309351820

Long, D. (2012). The foundations of student affairs: A guide to the profession. In L. J. Hinchliffe & M.A. Wong (Eds.), *Environments for student growth and development: Librarians and student affairs in collaboration* (pp. 1-39). Association of College & Research Libraries.

Lorde, A. (1982). Lorde's speech to Harvard University in 1982 entitled "Learning from the 60's" http://www.blackpast.org/1982-audre-lorde-learning-60's.

Lorde, A. (1984). *Sister outsider: Essays and speeches*. The Crossing Press.

Lorde, A. (1988). *A burst of light*. Firebrand Books.

Love, B. (1998). Internalized oppression and the life experiences of Black people in the United States. Unpublished Manuscript.

Lucila, D., Ek, P. D., Cerecer, Q., Alanis, I., & Rodriguez, M. A. (2010). "I don't belong here": Chicanas/Latinas at a Hispanic Serving Institution Creating Community Through *Muxerista* Mentoring, *Equity & Excellence in Education*, 43(4), 539-553. https://doi.org/10.1080/10665684.2010.510069

Luu, C. (2020, February 12). *Black English matters.* JSTOR Daily. https://daily.jstor.org/black-english-matters/

Manning, K. (2018). *Organizational theory in higher education* (2nd ed.). Routledge.

Mantsebo, T. (2020, September 1). *Radical self-care is a necessity for Black women*. Girls Glove. https://www.girlsglobe.org/2020/09/01/radical-slf-care-is-a-necessity-for-black-women/

Marshall, S. M., Gardner, M. M., Hughes, C., & Lowery, U. (2016). Attrition from student affairs: Perspectives from those who exited the profession. *Journal of Student Affairs Research and Practice, 53*(2), 146-159. https://doi.org/10.1080/19496591.2016.1147359

Mather, P. C., Bryan, S. P., & Faulkner, W. O. (2009). Orienting mid-level student affairs professionals. *College Student Affairs Journal*, *27*(2), 242-256. https://files.eric.ed.gov/fulltext/EJ882666.pdf

Maxwell, J. A. (2005). *Qualitative research design: An interactive approach* (2nd ed.). Sage.

May, V. M. (2015). *Pursuing intersectionality, unsettling dominant imaginaries*. Routledge.

McClain, K. S., & Perry, A (2017). Where did they go: Retention rates for students of color at predominantly white institutions. *College Student Affairs Leadership*, *4*(1), 3. http://hdl.handle.net/10919.86919

McDonald, K. B. (2007). *Embracing sisterhood: Class, identity, and contemporary Black women*. Rowman and Littlefield Publishers.

Meadows, D. (2008). *Thinking in systems: A primer.* Chelsea Green Publishing.

Mertens, D. (2015). *An introduction to research. In Research and evaluation in education and psychology: Integrating diversity with quantitative, qualitative, and mixed methods* (4th ed., pp. 1-45). Sage Publications.

Miles, S. (2012). Left behind: The status of Black women in higher education administration (Publication No. 1034453345) [Doctoral Dissertation, Florida State University] ProQuest Dissertations Publishing.

Miller, S. A. (2016). Easier said than done: Practicing self-care and health and wellness in higher education and student affairs. *The Vermont Connection, 37*, 138-144. https://scholarworks.uvm.edu/cgi/viewcontent.cgi?article=1272&context=tvc.

Mirk, S. (2016, February 8). *Audre Lorde thought self care was an act of political warfare*. Bitch Media. https://www.bitchmedia.org/article//audre-lorde-thought-self-care-act-political-warfare

Morgan, D. L. (1996). Focus groups. *Annual Review of Sociology*, 22, 129-152. https://doi.org/10.1146/annurev.soc.22.1.129

Morse, J. M. (2007). Sampling in grounded theory. In A. Bryandt & K. Charmaz (Eds.), *The sage handbook of grounded theory* (pp. 229-244). Sage.

Nathan, B. (2018, August 31). White supremacy: Get out the way. *Diverse issues in higher education.* https://diverseeducation.com/article/124854/

Neal-Barnett, A. M., Stadulis, R., Payne, M. R., Crosby, L., Mitchell, M., Williams, L., & Williams-Costa, C. (2011). In the company of my sisters: Sister circles as an anxiety intervention for professional African American women. *Journal of Affective Disorders*, *129*(1), 213-218. https://doi.org/10.1016/j.jad.2010.08.024

Nelson, T., Cardemil, E. V., & Adeoye, C. T. (2016). Rethinking strength: Black women's perceptions of the 'strong Black woman' role. *Psychology of Women Quarterly, 40*(4), 551-563. https://doi.org/10.1177/0361684316646716

Nguyen, C., & Duran, L. (2018). Performing and deconstructing whiteness in student affairs. *The Vermont Connection*, 37, https://scholarworks.uvm.edu/tvc/vol39/iss1/17

Nichols, K. N., & Baumgartner, L. M. (2016). Midlevel managers' supervisory learning journeys. *College Student Affairs Journal, 34*(2), 61-74. https://doi.org/10.1111/hea.12086_1

Noel, L. A. (2016, June 27-30). *Promoting an emancipatory research paradigm in design in education and practice* [Paper presentation]. Design + Research + Society 50th Annual Conference, Brighton, UK.

Nowell, L., Norris, J., White, D., & Moules, N. (2017). Thematic analysis: Striving to meet the trustworthiness criteria. *International Journal of Qualitative*, 16. https://doi.org/10.1177/1609406917733847

O'Donnell, P. (2017, October 17). The sexism that permeates the academy. *The Chronicle of Higher Education.* https://www.chronicle.com/article/The-Sexism-That-Permeates-the/241469

Ohito, E. O., & Nyachae, T. M. (2018). Poetically poking at language and power: Using Black feminist poetry to conduct rigorous feminist critical discourse analysis. *Qualitative Inquiry*, *25*(9–10), 839–850. https://doi.org/10.1177/1077800418786303

Owen, D. (2007). Towards a critical theory of whiteness. *Philosophy & Social Criticism, 33*(2), 203-222. https://doi.org/10.1177/0191453707074139

Patel, V. (2011). Moving toward an inclusive model of allyship for racial justice. *The Vermont Connection,* 32, 78-88. http://www.uvm.edu/~vtconn/v32/Patel.pdf

Patton, M. Q. (2002). *Qualitative research and evaluation methods* (3rd ed.). Sage.

Patton, L. D., & Catching, C. (2009). Teaching while Black: Narratives of African American student affairs faculty. *International Journal of Qualitative Studies in Education, 22*(6), 713-728. https://doi.org/10.1080/09518390903333897

Patton-Davis, L. (2019). Engaging Black women in institutional transformation in education (No. 4) [Audio podcast episode]. In Democracy's College. Office of Community College Research and Leadership at the University of Illinois at Urbana-Champaign. https://occrl.illinois.edu/docs/librariesProvider4/podcast/episode-4-engaging-black-women-in-institutional-transformation-in-education.pdf?sfvrsn=efd48f89_4

Patton-Davis, L. (2020). Full participation for Black women in higher education. https://www.ashhttps://www.ashe.ws/videochallenge2/#Lori%20Patton%20Davis:%20Full%20Participation%20for%20Black%20Women%20in%20Higher%20Education e.ws/videochallenge2/#Lori%20Patton%20Davis:%20Full%20Participation%20for%20Black%20Women%20in%20Higher%20Education

Perez-Huber, L. (2010). Using latina/o critical race theory (LatCrit) and racist nativism to explore intersectionality in the educational experiences of undocumented Chicana college students. *Educational Foundations, 24*(1-2), 77-96. https://files.eric.ed.gov/fulltext/EJ885982.pdf

Perillo, P. A. (2011). Scholar practitioners' model inclusive, learning-oriented supervision. In P. M. Magolda & M. B. Baxter Magolda (Eds.), *Contested issues in student affairs: Diverse perspectives and respectful dialogue* (pp. 427-432). Stylus.

Quaye, S., Karikari, S. N., Allen, C. R., Okello, W. K., & Carter, K. D. (2019). Strategies for practicing self-care from racial battle fatigue. *JCSCORE,* 5(2), 95-31. https://doi.org/10.15763/issn.2642-2387.2019.5.2.94-131

Quaye, S. J., Aho, R. E., Jacob, M. B., Domonique, A. D., Guido, F. M., Lange, A. C., & Stewart, D-L. (2018). A bold vision forward: A framework for the strategic imperative for racial justice and decolonization. Retrieved from www.myacpa.org/sites/default/files/SIRJD_GuidingDoc_0

Rabas, J. S. (2017). *Experiences of midlevel managers in student affairs: A qualitative study* (Publication No. 2201904598) [Doctoral Dissertation, University of Missouri-Columbia] ProQuest Dissertations Publishing.

Reed-Clark, J. (2020. April 20). *The cost of code switching for black women in the work place.* The financial diet. https://thefinancialdiet.com/the-cost-of-code-switching-for-black-women-in-the-workplace/

Rehman, A. A., & Alharthi, K. (2016). An introduction to research paradigms. *International Journal of Educational Investigations, 3*(8), 51-59.

Richardson, J. L. (2018). Healing circles as Black feminist pedagogical interventions. In O. Perlow, D. Wheeler, S. Bethea, & B. Scott (Eds.), Black women's liberatory pedagogies (pp. 281–294). Palgrave Macmillan. https://doi.org/10.1007/978-3-319- 65789-9_16

Riessman, C. K. (2008). *Narrative methods for the human sciences*. Sage Publications, Inc.

Roper, L. D. (2011). Supervising across cultures: Navigating diversity and multiculturalism. *New Directions for Student Services, 2011*(136), 69-80. DOI: 10.1002/ss.415

Rutter, E. (2016). African American women poets. In L Kinnahan (Ed.), *A history of twentieth-century American women's poetry* (pp. 123-137). Cambridge University Press. DOI: https://doi.org/10.1017/CBO9781316488560.009

Safe. (2010). In *Merriam-Webster's online dictionary* (11th ed.). Retrieved from

    http://www.merriam-webster.com/dictionary/safe.

Saldaña, J., & Omasta, M. (2018). *Qualitative research: Analyzing life.* Sage.

Sambile, A. F. (2018) Energy exchange: The urgency to move from self-care to community-care

    in student affairs. *The Vermont Connection, 39*, 32-39.

    https://scholarworks.uvm.edu/cgi/viewcontent.cgi?article=1306&context=tvc

Sangaramoothy, T., & Richardson, J. B. (2020, October 16). *Black lives matter without Black*

    people. *Inside Higher Education*.

    https://www.insidehighered.com/advice/2020/10/16/many-people-deny-how-pervasive-

    racism-higher-ed-and-how-its-often-reproduced

Saunders, S. A., Cooper, D. L., Winston, R. B., Jr., & Chernow, E. (2000). Supervising staff in

    student affairs: Exploration of the synergistic approach. *Journal of College Student*

    Development, 41(2), 181–192.

Scotland, J. (2012). Exploring the philosophical underpinnings of research: Relating ontology

    and epistemology to the methodology and methods of the scientific, interpretive, and

    critical research paradigms. *English Language Teaching*, *5*(9), 9–16.

Shorter-Gooden, K. (2004). Multiple resistance strategies: How African American women

    cope with racism and sexism. *Journal of Black Psychology, 30*(3), 406–

    425. https://doi.org/10.1177/0095798404266050

Shupp, M., & Arminio, J. (2012). Synergistic supervision: A confirmed key to retaining entry

    level student affairs professionals. *Journal of Student affairs Research and Practice*,

    49(2), 157-174. https://doi.org/10.1515/jsarp-2012-6295

Smith, B. (1983). *Home girls: A Black feminist anthology*. Kitchen Table, Women of Color

    Press.

Smithells, T. & Smithells, J. (2011). Professional supervision in the helping professions:

    Purposes and types. *Career development Association of New Zealand Ezine, 11*, 15-18.

Spates, K. S., Evans, N., Watts, B. C., Abubakar, N., & James, T. (2019). Keeping ourselves

    sane: A qualitative exploration of Black women's coping strategies for gendered

    racism. Science+Business Media, LLC. https://doi.org/10.1007/s11199-019-01077-1

Squire, D. D., & Nicolazzo, Z. (2019). Love my naps, but stay woke: The case against self-care.

    About Campus, 24(2),4-11.

Stewart, D-L. (2017, March 30). Language of appeasement [Editorial]. *Inside Higher Ed*.

    https://www.insidehighered.com/views/2017/03/30/colleges-need-language-shift-not-

    one-you-think-essay

Stewart, D-L. (2019). Ideologies of absence; Anti-blackness and inclusion rhetoric in student

    affairs practice. *Journal of Student affairs, 28*, 15-30.

Stewart, D-L. (2020). Twisted at the roots: The intransigence of inequality in U.S. higher

    education. *Change: The Magazine of Higher Learning*, *52*(2), 13–16.

    https://doi.org/10.1080/00091383.2020.1732753

Stock-Ward, S. R., & Javorek, M. E. (2003). Applying theory to practice: Supervision in Student

    Affairs. *Journal of Student affairs Research and Practice, 40*(3), 435- 450.

Sue, D. W. (2010a). *Microaggressions in everyday life: Race, gender, and sexual*

    orientation. John Willey & Sons.

    https://ebookcentral.proquest.com/lib/csu/reader.action?docID=487711

Sue, D. W. (2010b). Microaggressions, marginality, and oppression: An introduction. In D. W.

>Sue (Ed.), *Microaggressions and marginality: Manifestation, dynamics, and impact*

>(pp. 3-22). John Willey & Sons.

Synergy, 2020. In *Merriam-Webster's online dictionary*. Retrieved from https://www.merriam-

>webster.com/dictionary/synergy

Taylor, A. M. (2020, July 22). *Our patriarchal society doesn't always tell the stories of black*

>*women*. The Undefeated. https://theundefeated.com/features/our-patriarchal-society-

>doesnt-always-tell-the-stories-of-black-women/

Taylor, U. Y. (2001). Making waves: The theory and practice of Black feminism. *The Black*

>*Scholar, 28*(1), 18-28.

Thornton-Dill, B., & Zambrana, R. E. (2009). Critical thinking about inequality: An emerging

>lens. In B. Thornton-Dill & R. E. Zambrana (Eds.), *Emerging intersections: Race, class,*

>*and gender in theory, policy, and practice* (pp. 1–21). Rutgers University.

Townsend, C. V. (2019). Advancing african american women in public higher education.

>(Publication No. 22586980) [Doctoral dissertation, Northwest Nazarene University].

>ProQuest Dissertations Publishing.

Tsuneta, A. (2019, August 2). Things white people need to stop saying. Medium.

>https://medium.com/v-a-l-l-e-y/things-white-people-need-to-stop-saying-ca8ffa52e913

Tuck, E., & Yang, K. W., (2012). Decolonization is not a metaphor. *Decolonization Indigeneity,*

>*Education, and Society*, 1(1), 1-40.

>https://clas.osu.edu/sites/clas.osu.edu/files/Tuck%20and%20Yang%202012%20Decoloni

>zation%20is%20not%20a%20metaphor.pdf

Tull, A. (2006). Synergistic supervision, job satisfaction, and intention to turnover of new

    professionals in student affairs. *Journal of College Student Development*, *47*(4), 465-480.

    https://doi.org/10.1353/csd.2006.0053

Tull, A. (2009). Supervision and mentorship in the socialization process. In A. Tull, J. B. Hirt, &

    S. A. Saunders (Eds.), *Becoming socialized in student affairs administration: A guide for*

    new professionals and their supervisors (pp. 129-151). Stylus.

Tull, A. (2011). Promoting effective staffing practices in Student affairs: A review of 10 years of

    national conference curricula. *College Student Affairs Journal, 29*(2), 125-135

Tull, A., & Kuk, L. (2012). *New realities in the management of student affairs: Emerging*

    specialist roles and structures for changing times. Stylus Publishing, LLC.

U.S. Department of Health and Human Services Office of Minority Health.

    (2021). Summary Health Statistics: National Health Interview

    Survey: 2018

    https://minorityhealth.hhs.gov/omh/browse.aspx?lvl=4&lvlid=19

Valverde, L. (2011). Women of color: Their path to leadership makes for a better higher

    education for all. In Jean-Marie, G. & Lloyd-Jones, B. (Eds.), *Women of color in*

    higher education: Turbulent past, promising future (*Diversity in Higher Education,*

    Vol. 9) (pp. 49-75). Emerald Group Publishing Limited, Bingley.

Wagner, A. (2005). Unsettling the academy: Working through the challenges of anti-racist

    pedagogy. *Race, Ethnicity, and Education, 8*(3), 261–275.

    https://doi.org/10.1080/13613320500174333

Walby, S. (1989). Theorizing patriarchy. *Sociology, 23*(2), 213-235.

Wallace, E. R., Adams, J. D., Fullwood, C. C., Horhn, E. B., Loritts, C., Propst, B. S., & Walker,

    C. R. (2020). The Black feminist mixtape: A collective Black feminist autoethnography

of Black women's existence in the academy. *Journal of Critical Scholarship on Higher Education and Student Affairs*, *5*(3), 1-17. Article 7. https://ecommons.luc.edu/jcshesa/vol5/iss3/7

Waters, M. (2017, August 1). Reclaiming my time. *The Washington Post*. https://www.washingtonpost.com/video/national/maxine-waters-reclaiming-my time/2017/08/01/30fae7f4-76d4-11e7-8c17-533c52b2f014_video.html

Watkins, W. (2017). Exploring the experiences contributing to the success of high achieving black female undergraduate students at a predominantly white institution [Unpublished doctoral dissertation]. University of Central Florida.

Watson-Singleton, N. N. (2017). Strong Black woman schema and psychological distress: The mediating role of perceived emotional support. *Journal of Black Psychology*, *43*(8), 778-788. https://psycnet.apa.org/doi/10.1177/0095798417732414

West, N. M. (2020) A contemporary portrait of Black women student affairs administrators in the United States. *Journal of Women and Gender in Higher Education*, *13*(1), 72-92. https://doi.org/10.1080/26379112.2020.1728699

Wiggins, T. S. An interpretative phenomenological analysis of the lived experiences and mentoring relationships of Black women student affairs administrators (Publication No. 2029125066) [Doctoral Dissertation, Old Dominion University]. ProQuest Dissertations Publishing.

Wilder, C. S. (2013). *Ebony and ivy: Race, Slavery, and the troubled history of America's universities*. Bloomsbury.

Willis, J. W. (2007). *Foundation of qualitative research: Interpretive and critical approaches*. Sage Publications, Inc.

William, B. M. (2019). "I did everything I was supposed to": Black women administrative professionals' push out and opt out of higher education {Unpublished doctoral dissertation}. University of Georgia.

Williams, B. (2016). Radical honesty: Truth-telling as pedagogy for working through shame in academic spaces. In F. Tuit, C. Haynes, & S. Stewart (Eds.). *Race equity, and the learning environment. The global relevance of critical and inclusive pedagogies in higher education* (pp. 71-82). Stylus Publishing.

Wilson, A. B., McCallum, C. M., & Shupp, M. (2020). *Inclusive supervision in student affairs*. Routledge.

Wilson, J. A. (2018). Ain't I a woman? Black women negotiate and resist systemic oppression in undergraduate engineering and mathematics disciplines [Unpublished doctoral dissertation]. University of South Florida.

Winston, R. B., Jr., & Creamer, D. G. (1997). *Improving staffing practices in student affairs*. Jossey-Bass.

Winston, R. B., & Creamer, D. G. (1998). Staff supervision and professional development: An integrated approach. *New Directions for Student Services, 1998*(84), 29-42.

Wolcott, H. (2010). *Ethnography lessons: A primer*. Left Coast Press.

Wolfe, B. L., Dilworth, P. P. (2015). Transitioning normalcy: Organizational culture, African American administrators, and diversity leadership in higher education. *Review of Educational Research*, *85*(4), 667-697. https://doi.org/10.3102%2F0034654314565667

Zelinger, J. A. (2015, December 11). Mic. These challenges are why sexual assault at hbcu's ins't talked about enough. https://www.mic.com/articles/129658/these-challenges-are-why-sexual-assault-at-hbcus-isn-t-talked-about-enough#.EV8dxNWJ9

APPENDICIES

APPENDIX A: IRB APPROVAL LETTER

Colorado State
University

Knowledge to Go Places

eProtocol
Office of the Vice President for Research
321 General Services Building - Campus Delivery 2011 eprotocol
TEL: (970) 491-1553

DATE:	June 05, 2020
TO:	Carlson, Laurie, School of Education
	Faircloth, Susan, School of Education, Nathan, B, School of Education
FROM:	Chance, Claire, CSU IRB 2
PROTOCOL TITLE:	I Am Woman Hear Me Roar: Black Women Student Affairs Mid-Level Administrators Discuss Racism and Sexism in Student Affairs Supervision at Predominantly White Institutions
FUNDING SOURCE	None
PROTOCOL NUMBER:	20-10108H
APPROVAL or DETERMINATION PERIOD:	June 03, 2020

NOTICE OF IRB REVIEW FOR HUMAN RESEARCH

Thank you for submitting your application for expedited review to our Colorado State University Institutional Review Board (CSU IRB)(FWA0000647). We appreciate the work you have done on your proposal. The IRB has reviewed your submitted IRB application and all ancillary materials. As the nature of the research met the requirements for expedited review under provision Title 45 CFR 46. 110, Category 6, 7 of the federal Protection of Human Subjects Act, the IRB conducted a formal, but expedited, review of your application materials.

Based upon our review, your IRB application has been approved. The IRB approval begins today June 03, 2020, and expires on June 02, 2023.

Your research must be conducted according to the proposal that was submitted to the IRB. If changes to the approved protocol occur, a revised protocol must be reviewed and approved by the IRB before implementation. For any proposed changes in your research protocol, please submit an amendment to the IRB. Please be aware that changes to your protocol may prevent the research from qualifying for expedited review and may require a submission of a new IRB application or other materials to the IRB. If contact with subjects will extend beyond June 02, 2023, a continuing review must be submitted at least one month prior to the expiration date of study approval to avoid a lapse in approval.

A goal of the IRB is to prevent negative occurrences during any research study. However, despite the best intent, unforeseen circumstances or events may arise during the research. If an unexpected situation or adverse event happens during your investigation, please notify the IRB as soon as possible. We will ask for a complete written explanation of the event and your written response. Other actions also may be required depending on the nature of the event.

Please refer to the protocol number denoted above in all communication or correspondence related to your application and this approval. Should you have additional questions or require clarification of the contents of this letter, please contact the IRB Office. On behalf of the IRB, I wish you success in this scholarly pursuit. Please direct any questions about the IRB's actions on this project to:

IRB Office - (970) 491-1553; RICRO_IRB@mail.Colostate.edu
Claire Chance, Senior IRB Coordinator - (970) 491-1381; Claire.Chance@Colostate.edu
Tammy Felton-Noyle, Senior IRB Coordinator - (970) 491-1655; Tammy.Felton-Noyle@Colostate.edu

Chance, Claire

Initial review has been completed on 6/3/20. Approval has been approved to recruit adults with the approved recruitment and consent procedures. Review was conducted under expedited review categories 6 & 7. Continuing review is not required in accordance with 45 CFR 46.109(f)(1)(i). The study was assessed as being in accordance with 45 CFR 46.111. This study is not funded.
Approved documents include:
- IRB Informed Consent B. Nathan 6.3.2020.pdf
- IRB Confirmation Email for selected participants B. Nathan 5.11.2020

Page: 1

234

Colorado State University

Knowledge to Go Places

- IRB Communication email to non-selected participants for B. Nathan
- IRB Recuritment Email B. Nathan 5.11.2020
- IRB Semi-Structured Interview Communication Email B. Nathan 5.11.2020
- IRB Pre and Post Interviews B. Nathan 5.11.2020
- IRB Sista Circle Protocols B. Nathan 5.11.2020
- B. Nathan Methodology Proposal 5.11.2020
- IRB Demographic Form B. Nathan 5.11.2020
- IRB Social Media and Email Poster for B. Nathan 6.1.2020

None

APPENDIX B: RECRUITMENT E-MAIL

Subject Line:

Participants for the I Am Woman Hear Me Roar: Black Women Student Affairs Mid-Level Administrators Discuss Racism and Sexism in Student Affairs Supervision at Predominantly White Institutions research study (Protocol # 20-10108H)

Email Message:

Hello! My name is B. Nathan. I am a doctoral candidate in the Higher Education Leadership program at Colorado State University. With the guidance of my doctoral chair, Dr. Laurie Carlson, I am conducting my research dissertation study called: I Am Woman Hear Me Roar: Black Women Student Affairs Mid-Level Administrators Discuss Racism and Sexism in Student Affairs Supervision at Predominantly White Institutions.

Due to a lack of research addressing the presence and impact of racism and sexism Black Women student affairs mid-level administrators at predominantly white institutions experience from their supervisors and direct reports, I developed this **in-depth qualitative research study to discuss the presence of racism and sexism in supervision, how we challenge and resist racism and sexism in supervision, and how we approach supervision from the lens of being Black Women**. The **purpose** of the research study is to: (1) create an empowering and supportive space for Black Women student affairs mid-level administrators to tell their stories of experiencing and resisting racism and sexism from both supervisor and direct reports and (2) to transform supervision in student affairs and higher education by having Black Women student affairs mid-level administrators at predominantly white institutions describe how they supervise and want to be supervised. Because I value authenticity, truth, vulnerability, and compassion, I

believe it is also important to let you know as the doctoral candidate conducting this research study, it is a replication of my own lived experiences as a Black Woman working at predominantly white institutions in the role of a mid-level administrator. **Through the entire research process, I hope you find this research study process empowering, transformational, and that you feel heard, valued, validated, and included.**

All interviews and sista circle group meetings will take place using Zoom and will be video and audio recorded. Sista circle group meetings are us coming together as a collective group to "gain an understanding of a specific issue, topic, or phenomena impacting Black Women from the perspective of Black Women themselves" (Johnson, 2015, p.45). Also described as a support group, sista circle group meetings are rooted in empowerment. As Johnson (2015) explained, "Empowerment is the process of stimulating Black women to access their personal or collective power to strengthen one another" (p. 41). **Below, is an outline of the time commitment for selected participants in the research study**:

- 1 mandatory pre interview lasting approximately 75-90 minutes.

- 4 mandatory sista circle meetings lasting a maximum of 3 hours each.

- 1 mandatory post interview lasting no more than 60 minutes to take place after the final sista circle meeting.

- Design a visual artistic project.

- Keep an online journal consisting of specific reflection questions.

- Engage in reviewing transcripts and data for credibility and authenticity.

- PARTICIPANTS SELECTED MUST MEET THE FOLLOWING CRITERIA AND PREVIOUSLY OR CURRENTLY EXPERIENCE THE FOLLOWING FROM 2010-PRESENT:

- Assistant Director, Director, or Executive Director in Student Affairs with responsibility for an area or department at a predominantly white institution

- Worked a minimum of 5 years in the field of student affairs

- Supervise professional level staff

- Experience racism and sexism from direct reports, supervisors, or both

- Identify as a Black cisgender Woman

If you are interested in participating in this study and feel you meet the criteria, please contact B. Nathan at BNathan@colostate.edu. Upon receiving your interest, I will email you a google link to the Demographic Participant and Information questionnaire form for you to complete. For those that are selected to participate in the study, you will receive a confirmation email letting you know next steps. For those that are not selected, you will receive an email extending my appreciation for showing interest.

In a world of uncertainty, I hope this call for participants makes you feel heard, seen, and valued. I am excited to conduct and engage in this necessary and significant research study and look forward to sharing the valuable experiences and knowledge of a group of people that consistently remain marginalized and devalued in research and student affairs.

I see you. I hear you. I value you. With gratitude,

B

B. Nathan, Doctoral Candidate, Colorado State University,

I Am Black Woman Hear Me Roar: Black Women Student Affairs Mid-Level Administrators Discuss Racism and Sexism in Student Affairs Supervision at Predominantly White Institutions (Title at the time of Proposal) Demographic and Informational Form

Introduction

The following information is being asked of you to determine if you meet the criteria to participate in this study. Participants selected for the study will need to be available between the months of June -September for interviews and 4 sista circle group meetings. As a reminder, participants must identify as a Black Cisgender Woman and since 2010, 1) worked at least 5 years in student affairs, 2) supervise(d) professional staff 3) serve(d) as Assistant Director, Director, or Executive Director in student affairs at a pwi, and 4) experience (d) racism and sexism from supervisors, direct reports, or both. I appreciate you taking the time to answer the following questions. All questions are required. As always if you have any questions, please contact me at BNathan@colostate.edu.

I See You. I Hear You. I Value You. B.

- What is a valid email address?
- What is your preferred name?
- What do you want your pseudonym to be? This name helps ensure your privacy is maintained throughout the study. This will be your name that identifies you as it relates to all aspects of the study.
- What is your racial identity?

- What is your gender identity?

- What is your sexual orientation?

- What is your ability?

- What is your socioeconomic status?

- What other salient identities do you want to share?

- Have you experienced racism and sexism from your supervisors since 2010?

- Have you experienced racism and sexism from people you supervise since 2010?

- Beginning in 2010, how many years of supervising professional staff do you have at predominantly white institutions?

There will be a pre-conversational interview that will last between 75-90 minutes and a post interview that will last approximately 45 minutes. Pre interviews will be conducted throughout June and July. Post interviews will be scheduled during the last sista circle group. Are you willing to take part in both the pre- and post-interviews? Yes or No.

Four sista circle group meetings will occur once a week between June 15th -August 15th. Each sista circle group will last a maximum of 3 hours. Dates and times will be determined by the participants selected. Are you willing to take part in all four sista circle group meetings? Yes or No.

You will be asked to design a visual activity that will be shared during the first sista circle group meeting and possibly the last sista circle group meeting. Are you willing to create a visual artistic activity? Yes or No

After each sista circle group meeting, you will be asked to engage in an online journal of reflection questions. This journal will serve as a way for you to share your thoughts related to the

current sista circle as well as the upcoming sista circle. Are you willing to keep an online written journal? Yes or No

Are you willing to engage in reviewing your personal transcripts and providing feedback and thoughts on themes and insights that arise through the data collection process? Yes or No

Do you have any current or previous artifacts (emails, journal entries, recorded messages, work documents, evaluations, and artwork) explaining the following: experiencing racism and sexism from supervisors and direct reports, challenging and resisting racism and sexism in supervision, and supervising using concepts of social justice, intersectionality, and or Black Feminist Thought? Yes or No

Community norms will be instilled in every sista circle group meeting. To create an inclusive, empowering, honest, authentic, and understanding sista circle process, please share some community norms you feel would be helpful in making sure the process is inclusive, empowering, honest, authentic, and understanding.

Please provide the following information related to our communication throughout this study:

- Preferred cell phone number:

- Preferred email:

- What is your preferred way to be in communication within this study? Text, email, cell phone, video chat

- Do you have access to a webcam as the study will be conducted using Zoom? Yes or No.

- Please upload a current version of your resume.

Thank you for taking the time fill out this survey. In the event you are selected to participate in this study, I will follow up with you through your preferred email. In the event, you have not been selected to participate in the study, you will receive an email letting you know.

APPENDIX D: CONSENT FORM

Title of Study at the time of the proposal: I Am Woman, Hear Me Roar: Black Women

Mid-Level Student Affairs Administrators Discuss Racism and Sexism in Student Affairs

Supervision at Predominantly White Institutions.

Introduction and Purpose

My name is B. Nathan. I am a PhD Candidate at Colorado State University in the Higher

Education Leadership program. In conjunction with my chair, Dr. Laurie Carlson in the

Department of Counseling. I am inviting you to take part in this study because you have a story

that needs to be told as it relates to supervision. You have skills, knowledge, and experiences as a

Black Woman that need to be used to reconceptualize and transform supervision. Due to a lack

of research engaging in and acknowledging the impact of race and gender between supervisors of

and direct reports to Black Women, I developed this qualitative research to do the following: The

purpose of this qualitative in-depth study is to (1) create a space of liberation and empowerment

for Black Women, student affairs, mid-level administrators at predominantly white institutions to

share stories of experiencing and resisting racism and sexism in supervision from both their

supervisor and direct reports and (2) transform supervision in student affairs and higher

education by providing Black Women, student affairs, mid-level administrators the opportunity

to describe their approach to supervision and to share with colleagues what they need to know

about supervising us.

The research questions of my study are as follows: 1. How do Black Women student

affairs mid-level administrators at predominantly white institutions describe their experiences of

racism and sexism from their supervisors and direct reports? 2. How do Black Women student

affairs mid-level administrators at predominantly white institutions describe their experiences of resisting racism and sexism from their supervisors and direct reports? 3. How do Black Women student affairs mid-level administrators at predominantly white institutions supervise and want to be supervised using the concepts of social justice, intersectionality, and Black Feminist Thought?

Procedures

All participation takes place virtually using zoom. Participating in this study requires the following: 1) You must be available for a 75-90-minute Zoom video and audio recorded pre conversational interview. 2) You must be available for 4 Zoom video and audio recorded sista circle group meetings lasting a maximum of 3 hours each. We as a group will decide how to proceed forward shall our sista circle time move past the three-hour allotted time limit. 3) You must be available for a post sista circle group individual interview to last no more than 60 minutes. 4) Keeping an online written journal to answer reflection questions post each sista circle **5)** Use your creativity to produce a visual collage to be presented at the first sista circle group meeting and possibly during the final sista circle. 6) You will be asked to engage in reviewing personal transcripts to ensure authenticity and trustworthy reports of data collected. With your permission, I will video and audio record all interviews and sista circle group meetings.

Benefits

There are no direct benefits to this research study. I hope my research will build on a topic that is not heavily discussed in the field and in the literature, cause Student Affairs to critically rethink how they engage teaching and defining supervision, eliminate racism and sexism Black Women experience, and most importantly remind all Black Women that we are worthy and more than enough.

RISKS/DISCOMFORTS

Some of the research questions may make you uncomfortable or upset. You are free to decline to answer any questions you do not wish to answer; or to stop the pre- and post-interview at any time. Within the sista circle groups, you can remove yourself at any given time, shall you have feelings of discomfort. Additionally, I will always be available for individual check-ins shall you need those as well throughout our time together.

Confidentiality

To minimize the risks to confidentiality, the research will do the following:

1. Each participant will choose a pseudonym that will become their identification associated with the study

2. 2) The pseudonym will be used throughout the data collection, transcription, and analysis process. Additionally, transcripts will not include any identifiable names of places of employment, folks you supervised, or your supervisors.

3. Sista circle group meetings will have community norms. One of the community norms will contain a note related to confidentiality.

4. All audio, video, and transcripts files will be stored on a google drive and an external hard drive that only I, the researcher has access to.

5. I will work with the transcription service provider to ensure they return all files to me, the researcher at the end of the study.

6. Finally, the results of this study may be published in peer-reviewed journals, professional publications, or educational presentations: however, no participant or university will be identified. Additionally, we may be asked to share the research files with the CSU Institutional Review Board ethics committee for auditing purposes.

Zoom recordings will be sent to the transcription service provider immediately following your individual interview and each sista circle meeting. Transcriptions will be sent to each participant asking for them to review and provide feedback to what they shared. All recordings, files, and transcripts will be kept on my external hard drive and in a google folder on my google drive. When the research is completed, I will save recordings, files, transcripts, and other data for possible use in future research done by myself. I will retain these records for five years post the successful passing of my dissertation defense. At that time, all audio and video recordings will be deleted and shredded. We may be asked to share the research files with the sponsor or the CSU Institutional Review Board ethics committee for auditing purposes.

Compensation

You will not be paid for taking part in this study.

Rights

Participation in research is completely voluntary. You are free to decline to take part in the project. You can decline to answer any questions and are free to stop taking part in the project at any time. Whether or not you choose to participate in the research and whether or not you choose to answer any questions or continue participating in the project, there will be no penalty to you or loss of benefits to which you are otherwise entitled.

Questions

If you have any questions about this research, please feel free to contact me at 814-424-1126 or BNathan@colostate.edu. If you have any questions about your rights or treatment as a research participant in this study, please contact the Colorado State University Institutional Review Board (IRB) at: 970-491-1381, or e-mail RICRO_IRB@mail.colostate.edu .

Consent to Participate in Research Study

You will receive this document in an email from digisigner.com. After reading the entire document, please provide your electronic signature and date at the end of the form where it says participant signature and date of signature. Your signature and date constitute the following:

- I have read and understand the entire consent form.

- I consent to having my participation in zoom interviews and sista circle group meetings audio and video recorded.

- I consent to having my pseudonym and direct quotes included in the final research study, future publications, and future presentations.

- I consent to having pseudonyms from places of employment included in the final research study, future publications, and future presentations.

- I understand no other identifying information will be included in the final research study, future publications, and future presentations.

- I agree to participate in this study given the study in its entirety.

Upon signing and dating the document, you will receive an email letting you know the document is complete and signed with your signature. Please keep this document for your records, shall you want to or need to refer to it in the future.

APPENDIX E: FIRST CONVERSATIONAL SEMI-STRUCTURED

INTERVIEW PROTOCOL

- Describe your path to how you got to student affairs. If you are not currently working in Student Affairs, include the path that got you to where you are today.

- Describe in depth why you want to participate in this study.

- Collins (1986) describes her experiences of racism and sexism within the academy as the outsider within. Describe your experiences of racism and sexism from supervisors. Describe your experiences of racism and sexism from direct reports. Describe how and when you feel you are an outsider within inside supervision.

- What policies and practices exist in supervision in student affairs that are anti-Black Women? Explain in depth your answer.

- How does supervision in student affairs engage in policies and practices that are anti-Black Woman? Explain in depth your answer.

- What is something you know now as a Black Woman, that you would tell your 5-year-old self?

- Is there anything else you would like to share?

- As we prepare for the sista circles, what community norms do you want to see guide our time together during these circles?

APPENDIX F: FINAL SEMI-STRUCTURED INTERVIEW PROTOCOL

(ADOPTED BY DUNMEYER, 2020)

- Please describe what it was like for you to participate in this study.

- Please describe the types of support you received from participating in this study.

- Is there anything else you would like to share before our time ends?

- What questions do you have for me?