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A Phenomenological Study of Perceptions of Identity and Leadership Among African-American Female Administrators within Public Higher Education

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A PHENOMENOLOGICAL STUDY OF PERCEPTIONS OF IDENTITY AND LEADERSHIP AMONG AFRICAN-AMERICAN FEMALE ADMINISTRATORS WITHIN PUBLIC HIGHER EDUCATION

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This phenomenological study explores how African-American female administrators (individually and collectively) perceive the relationship between their identity and their leadership voice. The study focuses upon perceptions of 11 African-American female administrators who serve the 14 main campuses of the universities constituting the Pennsylvania State System of Higher Education (PASSHE). Qualitative methodology encompasses exploring, discovering and interpreting the various social, political and economic spaces of identity and leadership voice among black female administrators. Data collection incorporated document review, individual face-to-face structured interviews, a focus group, observation and reflection.

Study findings suggest that African-American female administrators (individually and collectively) perceive a symbiotic relationship between their identity (experience and actions) and their leadership voice (articulation of action to achieve an appropriate organizational outcome). A comparison of the study findings and the review of the literature resonate with the Afrocentric rhythm of three. Three broad themes emerged from the review of the literature: consciousness, centeredness and circumstance. Three broad themes represent the study findings: exercise of power, affirmation of values, and recognition of self-actualization.

Further, findings concur with the literature related to cognitive dissonance. Regardless of the naming or framing, participants concluded that cognitive dissonance prevails within public higher education and influences leadership behavior. Suggesting why black female administrators sometimes move from their centers in order to accommodate dominant cultural standards, study participants cite control/power-over actions, self-sabotage, stereotyping, and white privilege.

Study participants address the importance of knowing and managing self within leadership roles for public higher education. Importantly, the responses of black female administrators resonate with the literature citing personal generations of African Americans who have brought meaning, order and harmony to their lives despite identity and cultural denial. They cite family, faith and experience as guiding forces pushing them to honor Afrocentric directives to “keep lifting as we climb” and to “keep on keeping on.”

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CHAPTER ONE

FOCUS AND CONTEXT

Introduction

Mainstream and black scholarly literature point to cognitive dissonance as being pertinent to African-American identity (individual and collective) and leadership within higher education (Asante, 2000; Boyd, 2000; Douglass, 1845, 1855; Du Bois, 1903; Festinger, 1957; Heifetz, 1994; Marable, 2000; Mullings, 2000; West, 1999). Dissonance—which Merriam-Webster Unabridged Dictionary (Online edition, 2010) describes as inconsistency between the beliefs one holds or between one's actions and one's beliefs.

For African-American leaders, dissonance touches on conflicts in claiming and standing in self-defined cultural space. The conflicts are named and framed in various ways—*double consciousness*, *duality*, *acting white*, and *invisibility*, to suggest but a few. Such naming and framing can relate to stereotypical assumptions, historical experience, and power structures. Regardless of the context, the literature asserts that cognitive dissonance prevails and influences leadership behavior. Further, the literature suggests that managing conflicts requires making the conscious decisions to self-identify and to lead from the changing experiences of self-defined identity.

Although the literature offers extensive references to the effects of cognitive dissonance on higher educational leadership, limited discussion is devoted to the particular experience of African-American women. Gender-based discrimination, racism, and social and political marginalization may account, in

part, for some of the absence. As well, the limitation may exist because the presence of appreciable numbers of black women within higher educational leadership reflects a relatively recent phenomenon (Cole, 1988; Watkins, 1982). This dissertation addresses that knowledge gap in the literature.

The research question from which the inquiry proceeds is "How do African-American female administrators within public higher education perceive the relationship between identity and leadership voice?" To address this question, the study focuses upon perceptions of African-American female administrators who serve the 14 main campuses of the universities constituting the Pennsylvania State System of Higher Education (PASSHE). Data collection incorporated document review, individual face-to-face structured interviews, a focus group, observation and reflection.

This dissertation explores how African-American female administrators (individually and collectively) perceive the relationship between their identity and their leadership voice. "Identity" is broadly defined as who we are as determined by our experience and our actions. As Smith (1997) posits, "our identity is everything that's ever happened to us as well as our responses." Meaningfully, who we are encompasses race, gender, culture and beliefs, sexual orientation, and political ideology (Appiah, 2005; Appiah & Gutmann, 1996; Asante, 1998, 2000; Davis, 2000; Hooks, 1999; Lorde, 2000; Mullings, 2000; Pollard & Welch, 2006; Robinson, 2001; Villarosa, 2001).

Throughout this study, the identifying constructs of "African-American" and "Black" are used interchangeably. This purposeful choice reflects varying

points of view regarding collective identity. While the African-American collective has been identified primarily by skin color (Asante & Mattson, 1992; Felder, 1993; Gates, 2006), experience and corresponding response actually determine self-defined identity (Smith, 1997). Much empirical data establish African Americans as not simply Americans of African descent, but rather, a diverse people whose expressions and experiences have evolved from Africa, Europe, Asia, and the Americas (Asante, 1998, 2000; Asante & Mattson, 1992; Baker, 2000; Boyd, 2000; Felder; Gates). Diversity within the collective brings forth difference within the collective. Such differences present themselves within the various approaches to leadership.

"Leadership" is broadly defined as understanding a distinctive organizational circumstance and then working toward achieving an appropriate outcome (Burns, 2003; Cruse, 1967; Du Bois, 2003; Freire, 1970; Herman, 1994; Hickman, 1992; Jinkins & Jinkins, 1998; Kaufman, 1991; King, 1992; West, 1999). Thus, the researcher theorizes that when African-American female leaders know themselves, they can bring their best selves to their various leadership roles. This inquiry explores ways these leaders can embrace their diverse identities (individual and collective) as well as to what extent and in what ways they claim the power to express their diverse perspectives. It delves into whether African-American female administrators perceive their identity and leadership expectations to differ from those of African-American males serving in similar administrative roles.

The study proceeds from a bi-level context. First, it looks through the lens of each participating administrator and the university she serves (meso-level

context) and then, looks through a system-wide lens informed by actions of the Board of Governors and the chancellor (macro-level context). As W. E. B. Du Bois described in America's first black ethnography (Anderson, 1996), the study objective is to gain understanding from the lived experience of participants.

This introductory chapter discusses identity and leadership tensions within public higher education and the meaning African-American female administrators glean from the tensions between position and identity. It posits that the sharing of individual and collective lived experience of African-American women can impel self-awareness and support leadership that is consistent with that awareness. It explores ways in which African-American female administrators can claim the power to express their diverse perspectives and, in doing so, can apply their most productive selves to their work within higher education (Cole, 1988; Cooper, 1892; Crawford & Smith, 2005; Jean-Marie, 2006, 2009; Slowe, 1931, 1933).

The Focus: Identity and Leadership

African-American females holding leadership roles within the 14 public universities of the Pennsylvania State System of Higher Education (PASSHE) experience cognitive dissonance as they endeavor to remain in harmony with their own diverse identities. This assertion emerged from reflections offered during a two-day Women of Color Summit (PASSHE, 2007). The goals of this third annual summit were to "engage a diverse group of persons in discussions regarding the particular opportunities and challenges faced by women of color in their roles as faculty, students, administrators or professional staff; provide opportunities for connection and engagement in focused dialogues within the

context of the Pennsylvania State System of Higher Education Diversity Strategic Plan: Cornerstone of Excellence; and facilitate the exchange of ideas and strategies to help women employees of color succeed in higher education" (PASSHE, 2007).

According to some summit participants who spoke openly, values and assumptions, historical context, external power structures and internal feelings of powerlessness frame identity/leadership tension in various PASSHE leadership situations. At the time of the summit, African-American females held 24 of the 509 positions within the Equal Employment Opportunities Commission (EEOC) category of *Executive* (PASSHE Fact Books 2006-07). This researcher was one of those 24 administrators. While not all 24 administrators attended the summit, among those who were present, including the researcher and some of the study participants, willfully silent voices prevailed. Amid the passionate summit assessments and reflections, no speaker articulated a need to consider the impact of, or record, expressed concerns. No one wanted to opine about stereotypical assumptions concerning African-American female identity and leadership. No one suggested leadership response toward possible change. No one described cognitive dissonance as an issue of the employment environment. Shadowed expressions of dissonance lurked on the periphery, but no one spoke. Since participants had accepted an invitation to the summit with the expressed expectation of having their voices heard, why the silence?

Upon further reflection following the summit, the researcher speculated whether the silence might be related to dissonance associated with self-defined

identity and the gravitational pull of working in borrowed cultural space (Asante, 1998, Goleman, Boyatzis & McKee, 2002). Private sidebars among the administrators present suggested disconnects within the various self-definitions of identity and the system-wide cultural environment. According to the literature, grounding in the African-American experience focuses upon human dignity (Berry & Blassingame, 1982; Cooper, 1892; West, 1999). This grounding informs leadership and directs African-American female administrators to act purposefully in accord with behavior that reflects their needs and expectations (Cole, 1988; Cooper; Jean-Marie, 2009). However, cultural tension—as reported in Pennsylvania's electronic and print media—poses social, political and economic conflicts within the state's public academic structures. Another explanation for the silence is offered in a recent Pennsylvania study of African-American professional women in leadership roles (Randleman, 2007). The study finds silence as related to adoption of "quiet transformational leadership" where African-American female leaders quietly, but purposefully go about taking action to achieve goals. Voicing the collective aspects of black female identity and the reality of the environment, Anna Julia Cooper, 19th century educator, scholar, feminist and activist captured the essence of "quiet transformational leadership" when she wrote:

> Only the BLACK WOMAN can say when and where I enter, in the quiet, undisputed dignity of my womanhood, without violence and without suing or special patronage, then and there the whole *Negro race enters with me*. Is it not evident then that as individual workers for this race, we must address ourselves with no half-hearted zeal to this feature of our mission. The need is felt and must be

> recognized by all. There is a call for workers, for missionaries, for men and women with the double consecration of a fundamental love of humanity and a desire for its melioration through the Gospel; but superadded to this, we demand an intelligent and sympathetic comprehension of the interests and special needs of the Negro. *A Voice from the South* (1892. p. 31)

Indeed, Cooper (1892) called African-American women to the very quiet transformational leadership that Randleman (2007) describes centuries later.

Transformational leadership models seek to link social change with the reality of an organizational structure. While transformational leadership implies exerting influential behavior, the relationship synonyms of *dependence* and *connection* appropriately offer understanding (Berry, 2007; Burns, 2003; Cruse, 1967; Du Bois, 1996; Jinkins & Jinkins, 1998; Marable, 2006; Mierzrow, 1999; Morgan, 1986; Stone, 1997; West, 1999). As well, transformational models embrace a common goal of instituting collective good through productive political, economic and social relationships (Burns; Cruse; Heifetz, 1994; Hickman, 1992; Jinkins & Jinkins; King, 1992; Marable; Morgan; Stone; West). As expressed by study participants, experiences associated with the circumstances of racial discrimination influence leadership responsibilities. Leadership theorists say a leader's task is to understand a circumstance and then work toward achieving an appropriate outcome (Burns; Cruse; Du Bois, 1903; Freire, 1970; Hickman, 1992; Jinkins & Jinkins; Kaufman, 1991; West). Through such actions, a leader adapts to a situation and provides direction (Burns; Cruse; Du Bois; Freire; Heifetz, 1994; Hickman; Jinkins & Jinkins; Kaufman; West). A leader claims and wields power to activate organizational effectiveness (Blassingame,

1982; Burns; Morgan; Jinkins & Jinkins; Stone; West). A leader serves others (Burns; Heifetz; Hickman; Kaufman; West). This study examines theory and practice of African-American female administrators as they seek to serve others from an administrative call.

Consistent with the value of service, Afrocentric leadership models focus upon "servant leadership" (Asante, 1998; Cooper, 1892; Cruse, 1967; Du Bois, 1903; Felder, 1993; Gates & West, 1997; Gomes, 2003; King, 1992; King, 2003: Raboteau, 1995; West; Williams & Dixie, 2003). Oriented in traditions of servant leadership, African Americans holding educational leadership roles— especially females— experience discord, denial and marginalization (Baker, 2000; Boyd, 2000; Hooks, 2000; Mullings, 2000; West, 1999). Historically, the limiting experiences of discrimination have relegated black women to supportive rather than leading roles. Compounding the problems of identity and leadership in higher education administration is the dichotomous reality of the black experience—in other words, the different ways in which individuals perceive the experience (Asante, 2000; Baker; Davis, 2001; Giovanni, 1994; Hooks; Howard-Vital, 2007; Marable, 2000; Mullings; West, 1999, 2001). Commonalities exist; differences exist. While perceptions of discrimination loom as most common to the African-American collective experience, individual responses offer diversity. Differences in perception, especially gender-linked assumptions, contribute to discord and denial (Berry, 2008; Hines, 2005; Howard-Vital, 2009; Marable; Pollard & Welch, 2006; Walker, 2001; West). This study looks into commonalities and differences in the ways African-American female

administrators in public higher education stand in their own cultural space and meet expectations through transformational leadership.

Transformational leadership models emphasize the centrality of experience, critical reflection, and rational discourse. Together these factors constitute an ideal environment for transformative thinking (Mezirow, 1999; Senge, 1990; Taylor, 1998). Transformational thinking, a mainstay of the historical collective black struggle, embodies leadership styles as expressed by Cooper (1892) and Randleman (2007). According to Mezirow (1991), becoming critically reflective of assumptions leads transformative thinkers to challenge the social consequences of any concept of reason, progress, autonomy, education, common humanity or emancipation. Further, Mezirow (1991) suggests that adult human beings have much in common, including "connectedness" and a desire to know and understand. From a vantage point of knowledge and understanding, the literature confirms the capability of individuals to consciously transform their strengths and inclinations into purposeful, creative action reflecting their needs and expectations (Burns, 2003; Du Bois, 1899; Kaufman, 1991; Stone, 1997; West, 1999). This dissertation explores pathways African-American female administrators address as they work to transform their strengths in order to meet personal and prescribed expectations of public higher educational leadership.

As a public higher education administrative insider, the researcher maintains that transforming strengths to meet expectations requires playing different roles. Leadership theorists define roles as a set of expectations about behavior (Goleman, Boyatzis & McKee, 2002; Heifetz, 1994). Each role has a set

of tasks and responsibilities. Some roles are explicit; some are implicit. Some tasks are performed alone, but most are carried out in relationship with others (Burns, 2002; Goleman, Boyatzis & McKee; Heifetz; Herman, 1994). For tasks carried out in relationship, Goleman, Boyatzis & McKee (2002) suggest dissonance can develop, manifesting behavioral effects. According to their study, prestige, challenge, satisfaction, and achievement are among reasons for the dissonance-related behavioral effect. Burns (2003) indicates individuals who are involved in policy making and service delivery develop expectations within their leadership roles. He observes that the task will determine with whom the role holder is required to interact, how often, and toward what end. Mierzrow (1999) theorizes the greater the level of interaction, the greater the level of understanding. He notes difficulty in understanding people with whom there is little or no contact. This difficulty is especially the case, Mierzrow advises, since human beings tend to seek relationships in common. Although Mierzrow and others opine about the productivity of interacting as well as seeking relationships in common, the literature suggests that policy and practice have not encouraged African-American female administrators in public higher education to interact and to listen to themselves as well as to others (Baker, 2000; Boyd, 2000; Cole, 1988; Cooper, 1892; Dyson, 2004; Hooks, 2000; Howard-Vital, 2007; Jean-Marie, 2009; Mullings, 2000; West, 1999).

While values, beliefs, and customs may influence interactions linked to relationships in common, all people have similar needs (Goleman, Boyatzis & McKee, 2002, Heifetz, 1994). Human needs influence human behavior. While

not always the case, ideally, those acting in leadership roles understand humanity and strive to behave in ways that never have the effect of subjugating another's humanity (Goleman, Boyatzis & McKee). This behavior, *emotional intelligence*, (Goleman, Boyatzis & McKee) correlates with leadership styles and directs actions that are in accord with needs and expectations.

According to Goleman, Boyatzis & McKee (2002), the capacity to listen to one's self and to others depends upon skills in identifying four emotional intelligence domains.

Domain 1: Self awareness includes the competencies of emotional self-awareness, accurate self-assessment, and self-confidence.

Domain 2: Self-management includes the competencies of emotional self-control, transparency, adaptability, achievement, initiative, and optimism.

Domain 3: Social awareness includes empathy, organizational awareness, and service.

Domain 4: Relationship management includes inspirational leadership, influence, developing others, being a catalyst for change, conflict management, and teamwork/collaboration.

Mastery of domains one and two, described as *personal competence*, depends heavily upon listening to one's self, becoming aware of one's emotional state, values, standards, and impact upon others. Goleman, Boyatzis & McKee (2002) maintain self-examination and feedback about oneself can assist with development of personal competence. Mastery of domains three and four,

described as *social competence,* flows from empathic listening and resonating to others' thinking in order to develop one's thoughts and actions. This dissertation will examine the effects of self-awareness, self-management, and relationship management as these social constructs relate to black female administrators and their transformational leadership within public higher education.

Significance of the Study

This study is significant for three specific reasons. First, understanding the perspectives of others offers opportunities to support informed decision making and decision influencing. Secondly, changing times and changing demographics foretell a future of multiracial and multicultural social, political and economic considerations. Finally, inclusion can support "possibility thinking" that presses toward a goal of mutual understanding and respect.

Key among implications for this inquiry is the opportunity to support informed decision-making and decision-influencing. Transformational leadership theory posits that leaders must make purposeful attempts to gain knowledge and understanding from individuals and groups who are tenants of different degrees of lived experience (Asante, 2003; Burns, 2003, Heifetz, 1994; Howard-Vital, 2007; Kaufman, 1991; Marable, 2000; Northouse, 2001; Senge, 1990; West, 1999). Informed decision-making can result from self-awareness and awareness of others in terms of commonality and difference (Denhardt, 1981; Dyson, 2003; Goleman, Boyatzis & McKee, 2002; Howard-Vital; Marable; Mullings, 2000; West; Young, 1990). This knowledge and understanding can support responses to actual or perceived issues occurring within public institutions of higher education.

Changing times, interactions and relationships parallel the course of changing realities. Pennsylvania's higher education racial demography and socio-political space are changing (PASSHE Fact Book, 2006-07). Immigration, high minority birth rates and interracial marriages foretell a multiracial and multicultural society (U. S. Census Bureau, 2000). As then-PASSHE Chancellor Judy Hample stressed in the Women of Color Summit program booklet (2007), "PASSHE recognizes that diversity is a key element in the intellectual and interpersonal development of our students and that a diverse campus enhances academic quality, strengthens communities, fosters and promotes citizenship and respect and enhances economic prosperity. It is those core beliefs that will drive PASSHE to the next level of excellence"

Inclusion of multiple perspectives charts a direction for knowing and understanding commonality and difference through a lens of mutual respect. In this regard, Booker T. Washington, 19th century educational leader, offers a most prophetic notion: "In all things that are purely social, we can be as separate as the fingers, yet one hand in all things essential to mutual progress" (Marable & Mullins, 2000). In the space of the 21st century, leaders have a choice and a hand, individually and collectively, in identifying "that which is essential to mutual progress." By knowing and understanding commonality and difference, leaders can work to engage and sustain constituencies, celebrating difference, and fostering dialogue—transformative actions that can help to create the broadly defined spaces of greater good—the promise of democracy.

The Study Context

This dissertation research was conducted within the universities of the Pennsylvania State System of Higher Education (PASSHE). With 14 public universities and 46 percent of the commonwealth's enrollment, PASSHE is the largest higher education provider in Pennsylvania (National Center for Policy and Higher Education, 2000; PASSHE, 2007). PASSHE's mission is "to increase the intellectual wealth of the Commonwealth, to prepare students at all levels for personal and professional success in their lives, and to contribute to the economic, social, and cultural development of Pennsylvania's communities, the Commonwealth, and the nation**" (**www.passhe.edu**,** 2007).

This mission of PASSHE is consistent with the objectives of this study. At two levels, the study explores perceptions of African-American female identity and leadership within Pennsylvania's public higher educational administration. First, it looks at perceptions from a meso-level through the lens of each individual participant administrator and the university campus she serves. Secondly, it looks at collective administrative perceptions from a macro-level through a system-wide lens. At the meso-level of the individual university campus, the actions of a council of trustees and a university president direct administration of public higher education. At the macro-level, the actions of the Board of Governors and the chancellor inform PASSHE administrative practices. Ideally, study participants can provide perspectives that will help to inform future actions within Pennsylvania's public higher educational administration.

Theoretical Framework

The theoretical framework for this study comprises social critical theory, the research paradigms of social constructivism and social constructionism and the ideals of Afrocentricity. This inquiry is located within critical theory as defined by Max Horkheimer of the Frankfurt School (Denzin & Lincoln, 2000; Patton, 2002). In his *Traditional and Critical Theory* (1937), Horkheimer describes critical theory as a social theory oriented towards critiquing and changing society as a whole. While positivistic or purely scientific theory describes how things *are*, critical theory takes into consideration how realities *could be*. Critical theory occupies activist space, tying knowledge to ethical action (Du Bois, 1899; Denzin & Lincoln, 2000; Dyson, 2004; West, 1999). Thus, critical theory and its associated social-conflict paradigms offer a foundation for the inclusion and receiving of all leadership voices (Asante, 2000, 2003; Birsch, 2002; Dyson, 2004; Kincheloe & McLaren, 2002; PASSHE, 2004; Pollard & Welch, 2006; West).

Critical theory is inclusive, giving voice and power to different groups—particularly, those whose voices have been silenced by dominant groups (Denzin & Lincoln, 2000; Kincheloe & McLaren, 2002; West, 1999; Young, 1990). Although critical theory originated in Europe, it encompasses a range of approaches that raise critical questions about problematic group conditions anywhere (Asante, 2003; Dyson, 2004; Patton, 2002; West). In speaking of the significance of theory and its relevance to a particular social group, West (1999, p.545) emphasizes:

> To be intellectual, no matter what color, means that one is going to be deeply influenced by other intellectuals of a variety of different colors. When it comes to black intellectuals, we have to, on the one hand, be very open to insights from wherever they come. On the other hand, we must filter it in such a way that we never lose sight of what some of the silences are in the work of white theorists, especially as those silences relate to issues of class, gender, race and empire. Why? Because class, gender, race and empire are fundamental categories black intellectuals must use in order to understand the predicament of black people.

The researcher concurs with West. Therefore, within this research, critical theory functions as an ideological framework to facilitate in depth exploration of the diverse reality of African-American female leadership within PASSHE. Difference, according to critical theorists, must be viewed not as a value judgment, but as socially representative (Asante, 2003; Denhardt, 1981; Dyson, 2004; Kincheloe & McLaren, 2000; Sidel, 1996; West, 1999).

Research paradigms of social constructivism and social constructionism inform this inquiry. Figuring prominently are epistemological considerations or beliefs about knowing, and ontological considerations meaning beliefs about what exists or what is real (Dyson, 2004; Lincoln & Guba, 2000; Patton, 2002; West, 1999). Constructivist epistemology focuses upon the individual (Lincoln & Guba; Patton). It suggests that each one's way of making sense of the world is valid and as worthy of respect as any other (Asante, 1998, 2003; Dyson; Rowan & Reason, 1981; Patton). Social constructivism emphasizes that individuals create meaning through their interactions with each other and objects within the environment (Asante; Chambers, 1998; Dyson; Freire, 1970; Rowan & Reason;

Spector & Kisuse, 1987; West). Social constructionism emphasizes collective meaning and how culture shapes worldview (Asante; Dyson; Patton; West).

Within this dissertation, social constructivism functions as an overlay to critical theory in evaluating hegemony (Dyson, 2004; Kincheloe & McLaren, 2002; Morgan, 1986; Spector & Kisuse, 1987; West, 1999). Scholar Michael Eric Dyson (2004) explains hegemony as white identity, whiteness as ideology, and whiteness as institution. Dyson (2004) offers this critique of academic studies exploring whiteness and its effect upon other identities:

> Contemporary studies of whiteness explore the complex character of white racial identity and practice. Such studies examine whiteness in multifarious modes: as domination *and* cooperation, as stability *and* instability, as hegemony *and* subordination, and as appropriation *and* co-optation. By no means am I suggesting that a narrow ideological binarism lies at the heart of whiteness; I simply mean to accent the interactive, intersectional, and *multilectical* features of whiteness with other racial and ethnic identities as they are elaborated in intellectual inquiry. Even if such studies are viewed as faddish, we must remember that many substantive intellectual engagements began as trends.
>
> One of the advantages of the *subject(ed)s* of whiteness now *objecting* it (constitutes it as a legitimate object of discursive interrogation and thereby objecting to the power of whiteness to iterate domination by remaining amorphous and invisible) is that we demystify the mechanisms by which whiteness has produced its foundational myths. We also get a better sense of how whiteness has helped construct blackness, and how whiteness has helped to construct Latino/a, Native American and Asian identities as well.

Along with Dyson (2004) some other African-American scholars suggest conflicting social, cultural and historical spaces have confounded the reality of educational leadership (Asante, 1998; Baker, 2000; Boyd, 2000; Hooks, 2000; Howard-Vital, 2007; Marable, 2000; Mullings, 2000; West). Because PASSHE's

African-American female administrators function within the cultural space of the dominant group, cognitive dissonance does exist in terms of exercising their leadership voices. Thus, the researcher believes the structural skepticism of social constructivism serves to explore pertinent questions: Who holds the power? Who controls the resources? Who sets the agenda? Who limits access to awareness of options?

To facilitate and validate exploration of the issue of leading within the space of one's own culture, the researcher looks to Afrocentricity as a grounding perspective. Afrocentricity speaks to individual and collective identities (Asante, 1998, 2000, 2003; Felder, 1993). Science tells us the color black signifies the presence of all colors. Thus, blackness implies inclusion in all of its aspects. Afrocentricity, a circular, subjective perspective, adds another dimension to the Eurocentric linear, objective perspective (Asante, 1998, 2000, 2003; Felder, 1993). It initiates a new conversation from the vantage point of another place and space. It functions as both a corrective and a critique (Asante, 2000). It encourages multicultural acceptance.

Molefi Asante (2000) describes the Afrocentric ideal as comprising five separate and distinct characteristics:

1. An intense interest in psychological location as determined by symbols, motifs, rituals, and signs;
2. A commitment to finding the subject-place of Africans in any social, political economic or religious phenomenon with implications for questions of sexual orientation, gender, and class;

3. A defense of African cultural elements as historically valid in the context of art, music, and literature;
4. A celebration of "centeredness" and agency and a commitment to lexical refinement that eliminates pejoratives about all people;
5. A powerful imperative from historical sources to revise the collective text of African people and people of African descent.

In opposition to mainstream academic accusations of the collective loss of African-American values, Asante (1998) asserts:

> If we have lost anything, it is our centeredness; that is, we have moved off our platforms. This means that we cannot truly be ourselves or know our potential since we exist in borrowed space. But all space is a matter of point of view or interpretation. Our existential relationship to the culture we have borrowed defines what and who we are at any given moment. By regaining our own platforms, standing in our own cultural spaces, and believing that our way of viewing the universe is just as valid as any, we will achieve the kind of transformation that we need to participate fully in a multicultural society. However, without this kind of centeredness, we bring almost nothing to the multicultural table but a darker version of whiteness.

As Asante describes, African-American leaders are in harmony when they claim their own identity and effect the leadership of that identity's lived experience. Anna Deavere Smith (1997), dramatist and activist shapes the process of claiming identity thusly: "It's a way of knowing that no matter where I put myself that I am not necessarily what's around me. I am part of my surroundings and I become separate from them and it's being able to make these differentiations clearly that lets us have an identity and what's inside our identity is everything that's ever happened to us—everything that's ever happened to us as

well as our responses." As Smith (1997) notes, responses can deny or affirm. It is the affirming responses that support understanding. Willingness to respect centeredness can help to direct experiential knowledge and action towards the greater good (Dyson, 2004; Gates & West, 1997; Giovanni, 1994; Gomes, 2003; Howard-Vital, 2007; Marable, 2000; Mullings, 2000; West, 1999, 2001). In terms of curricula and teaching and learning milieu, openness broadens the conversation, encouraging all to learn and to interpret from their own cultural centers while not feeling threatened by the presence or contributions of others (Asante, 2000; Baker, 2000; Boyd, 2000; Dyson, 2004; Freire, 1970; Giovanni; Gomes; Gordon, 2001; Howard-Vital; Marable; Mezirow, 2003; Mullings; Senge, 1990; West, 1999).

An oft-quoted Ashanti proverb (Newman, 2000) describes the Afrocentric grounding in this way: "I am because we are, without we, I am not: I am because we are; and since we are, therefore I am." Scholar and Afrocentrist Molefi Asante builds upon the Ashanti description with this simile: "We are much like individual planets whose orbits are maintained in relation to others by the steady determinism of a powerful force" (2003). Afrocentricity assigns connectedness and dependence to everyone. It broadens the conversation, encouraging all to learn and to interpret from their own cultural centers. As Asante (1998) emphasizes, "We have arrived at a point at which the entire process of human knowledge is being assessed and reassessed in order to help us discover what we know about each other. As we open the doors to return to our own platforms, we greatly enrich the world."

Summary

This first chapter introduces the focus and the subjects of the research. The significance of the study is presented as threefold: informing decision-making and decision-influencing, managing changing multiracial and multicultural demographics and pressing toward the possibility of mutual understanding and respect. The chapter discusses the bi-level context for a phenomenological approach. It comprises perspectives from each study participant and her campus (meso-level context) and perspectives informed by the Board of Governors and the chancellor (macro-level context). The theoretical framework from which the research proceeds constitutes critical theory with overlays of social constructivism and social constructionism. Finally, grounding the inquiry within Afrocentricity is consistent with learning, interpreting and proceeding from one's own cultural space.

Chapter Two expounds upon the results of a purposeful review of both mainstream and black scholarly literature. In alignment with the Afrocentric rhythm of three, three main themes emerge from the literature review—consciousness, centeredness, and circumstance. Chapter Three presents the research methodology, providing an overview of the study and detailing various research processes and procedures. It identifies the researcher's position and offers a rationale for selecting qualitative methodology and its correlating paradigms and theories. It presents the research design and explains how purposeful sampling was accomplished. Significantly, this chapter details the procedures used for collecting and analyzing data. It relays procedures used for

identifying key themes; notes ethical considerations; and reviews procedures for assuring data quality. Chapter Four reports the study's findings, briefly summarizing key themes. Chapter Five offers an interpretation of the findings, emphasizing key emergent themes. It discusses the relationship between the findings and the theoretical framework, noting the significance of the findings. Finally, this chapter reflects upon limitations of the study and suggests opportunities for future dissertation research.

Three appendices document this research and offer further understanding. Appendix A provides a copy of the structured interview questions that guided data collection. Appendix B offers a PASSHE university founding chronology and university profiles based upon "fast facts" and African-American "firsts" within the 14 universities of the Pennsylvania State System of Higher Education. This appendix also includes an article detailing black "firsts" in higher education nationally. Appendix C offers a brief history of the role the Commonwealth of Pennsylvania has played in the transformation of the collective black experience in America (Hines, 2005; Turner, 1912; Wright, 2001). It includes a chronology and sketches of the contributions of some of Pennsylvania's black female leaders—heralded and unsung.

CHAPTER TWO

REVIEW OF THE LITERATURE

Introduction

A purposeful literature review of the place, the space and the spirit of African-American educators directs this research. The literature extensively explores black identity (individual and collective) and its connection to leadership within higher education (Asante, 2000; Boyd, 2000; Carter, 2005; Douglass, 1845, 1855; Du Bois, 1903; Dyson, 2004; Marable, 2000; Mullings, 2000). While gender references are included, most do not specifically illuminate the perspectives and perceptions of black female leaders. It is this gap to which my research speaks.

A synthesis of black scholarly literature keeps time with the Afrocentric rhythm of three broad themes: consciousness, centeredness, and circumstance. Inside these broad themes are representations of the topics of humanity, nationality, spirituality, connectedness, ideology, politics, and power. Convergence and divergence within these topical representations occur on varying levels. Significantly, total convergence exists among black scholars in the contention that first and foremost, common humanity must rule social interaction (Asante, 2000; Crummell, 2000; Felder, 1993; Gates & West, 1997; Lincoln, 1996; Marable, 2000; Marable & Mullings, 2000; West, 1999, 2001). However, generally the literature exploring the white/non-white tension on public university campuses focuses upon cultural difference rather than commonality (Bowen & Bok, 1998, Dyson, 2003, 2004; West, 2001). Within systems of higher

education, norms, standards, codes and theories of the dominant privileged inform discourse on culture, space and historical experience (Asante, 1998, 2000; Baker, 2000; Boyd, 2000; Dyson, 2004; Howard-Vital, 2007; Marable, 2000; Mullings, 2000; West). The literature reveals, despite identity and cultural denial, generations and generations of African Americans who have stood in their own spaces and found meaning and harmony in their lives (Du Bois, 1899; Gomes, 2003; Marable, 2006; Marable & Mullings; West).

Consciousness: 'Don't You Know Who You Are?'

Standing in its own space inside discriminatory political structures and institutions, the African-American collective has constructed its own notions of humanity and cultural identity (Appiah, 1992; Asante, 2003; Du Bois, 1899; Lincoln, 1996; Marable & Mullings, 2000; West, 2001). *Space* connotes variations of time, scope and province (Asante; Marable & Mullings; West). It pinpoints location, situating the individual and the collective within social, cultural and historical context (Asante; Marable & Mullings; West). *Culture* represents a group's interests, values, goals, needs and expectations (Appiah; Asante; Dyson, 2004; Marable, 2006; West, 1999). Socially and historically constructed, culture provides a framework through which individuals and collectives interpret their past, understand their present and imagine their future (Appiah; Asante; Dyson; Felder, 1993; Marable; Mullings; West). Further, culture is dynamic and fluid — always developing, ever changing (Appiah; Asante; Dyson; Marable; Mullings; West).

Scholarly literature describes cultural space as having particular meaning to African Americans (Appiah, 1992, 2005; Asante & Mattson, 1992; Asante 1998, Dyson, 2004; Gates & West, 1997; West, 1999, 2001). West (1999) puts into context the African-American construction of its humanity and cultural identity in this way:

> When we talk about identity, it's really important to define it. Identity has to do with protection, association and recognition. People identify themselves in certain ways in order to protect their bodies, their labor, their communities, their way of life; in order to be associated with people who ascribe value to them, who take them seriously, who respect them; and for the purposes of recognition, to be acknowledged, to feel as if one actually belongs to a group, a clan, a tribe, a community. So that anytime we talk about the identity of a particular group over time and space, we have to be very specific about what the credible options are for them at any given moment.

'Don't you know who you are?' Arguably, every African-American adult has been asked this question at sometime in life. Although asked rhetorically, more often than not, the response is uncertain but reflective. Within a leadership role in higher education, the concept of "knowing self" figures prominently (Berry, 2008; Gates, 2006, Gomes, 2003; Giovanni, 1994; Howard-Vital, 2007; Marable, 2000; Mullings, 2000). Yet, the literature indicates African-American thought leaders, particularly women, sometimes move from their centers to accommodate dominant cultural standards and practices (Asante, 1998, 2000, 2003; Hooks, 1999, 2000; Dyson, 2004; Howard-Vital; Marable; Mullings; Pollard &.Welch, 2006). Such movement can create dissonance. In describing cognitive dissonance between self-defined identity and the reality of the collective black experience, convergence exists within the scholarly literature. Frederick

Douglass (1859) first spoke of a "double-consciousness." He explained this phenomenon as being aware of self in two ways—a self in the context of Afrocentric culture and another self in the context of the dominant culture. W.E.B. Du Bois (1903) extended the discussion of double-consciousness, framing it as "duality" or "twoness." His interpretation offered context for understanding ramifications associated with power responses of the dominant and power responses of the oppressed. Carter G. Woodson described the phenomenon as "mis-education" (Woodson, 1933). He focused upon a worldview different from the dominant worldview, citing research as a way to know self and appreciate the contributions of people of African descent. Ralph Ellison, James Baldwin and Harold Cruse talked about "invisibility" in reference to cognitive dissonance (Ellison, 1947; Baldwin, 1963; and Cruse, 1967). They saw incongruence in black people's acceptance of the dominant group's power to void or ignore the contributions of others.

Currently, Molefi Asante (1998) opines about "moving off our platform" as a metaphor for not embracing our own culture. John Ogbu and Prudence Carter offer differing explanations of "acting white" (Ogbu, 1988; Carter, 2005). Their explanations address a preferable adoption of the dominant culture rather than embracing African-American culture. Walter Mosley explains the phenomenon as being "out of context" (Mosely, 2006, 2008). His take implies being out of touch with or dislocated from African-American culture. Regardless of the label, dissonance signals discord within the academy.

Complicating the various issues of dissonance within the academy are intra-racial social fractures. The African-American collective has become tremendously fissured in terms of a growing middle class and an increasingly marginalized underclass (Cruse, 1967; Dyson, 2005; Marable, 2000; Gates & West, 1997; Wilson, 1987; West, 1999). As Cooper (1892), Du Bois (1903), and Gates & West (1997) offer, although pain prompts individuals to conceal some experiences, the formally educated have a responsibility to use their talents to help lift up all humanity. Social activist James Baldwin stressed the necessity for "owning" some painful experiences in this way: "You cannot fix what you cannot face" (Baldwin, 1963). Thus, class differences and indeed all differences require open, critical debate (Asante, 2000; Berry, 2008; Carter, 1991; Carter, 2005; Dyson; Gates & West; Giovanni, 1994; Howard-Vital, 2007; Lincoln, 1996; Marable; West). In some manner or form among African Americans (individually and collectively), thought leaders say cognitive dissonance prevails and influences behavior. This dissertation research speaks to the phenomenon of dissonance and its effect upon the centeredness of African-American female administrators within the Pennsylvania State System of Higher Education.

Centeredness: Afrocentricity Empowers

According to Asante (1998, 2000, 2003), in any social, political, or economic discourse, the subject-place of people of African descent requires positioning. In other words, African Americans must persist in becoming the subject rather than the object of conversation (Asante; Dyson, 2004; Felder, 1993; Marable, 2006; West, 1999). Spirituality, institutions (family and church), and

individual and collective circumstance are strategic among factors affecting positioning and embracing of African-American centeredness (Asante 1998, 2003; Cooper, 1892; Dyson, 2004; Felder, 1993; Lincoln, 1996; Raboteau, 1995; West, 1999, 2001).

West (1999) and others opine that spirituality and religion do not necessarily convey the same meaning. However, within the symbolic, cultural representations of the African-American collective—regardless of the interpretation of meaning—both spirituality and faith have traditionally occupied hallowed space (Appiah, 1992, 2005; Asante, 1998, 2003; Cooper, 1892; Dyson, 2004; Felder, 1993; Lincoln, 1996; Mullings, 2000; Raboteau, 1995; West, 2001). A work entitled, "Made in God's Image" (Waters, 2003), names that cultural space:

> So then, just talk about "spiritual color" and tell them:
> "Whatever color love is, that's the color of God;
> whatever color justice is, that's the color of God;
> whatever color peace is, that's the color of God;
> whatever color freedom is, that's the color of God;
> whatever color joy is, that's the color of God;
> whatever color healing is, that's the color of God;
> whatever color salvation is, that's the color of God;
> whatever color power is, that's the color of God;
> whatever color truth is, that's the color of God."
> So then, regardless of who we are or where we come from,
> Regardless of our own skin color or racial identity,
> We should strive to be God's (spiritual) color. Amen.

As a centering force for African Americans and other collectives, spirituality has become a source of conflict within the American public academy. This conflict is rooted in 20th century "logical positivism" which attributes meaning only to phenomena that encompass rational truths, maintaining that the truth of religion cannot be established by reason (Dyson, 2004; Felder, 1993; West, 1999). Latent

effects of the philosophy of logical positivism continue to drive public policies of academic separation of church and state (Asante, 2000; Berry & Blassingame, 1982; Dyson; Felder; Lincoln: Raboteau; West, 1999). Nevertheless, both spirituality and faith constantly emerge in scholarly literature as centering and guiding forces that have allowed the African-American collective to pursue higher education and to aspire to leadership "lifting as we climb" (Asante, 2002, 2003; Du Bois, 1903; Marable & Mullings, Berry & Blassingame; Cooper, 1892; Dyson, 2004; Howard-Vital, 2007; Terrell, 2001; West, 1999; Williams & Dixie, 2003).

Together with spirituality and faith, two social institutions emerge as centering forces for African-Americans—"the family" and "the church" (Berry & Blassingame, 1982; Cooper, 1892; Dyson, 2004; Felder, 1993; Franklin & Moss, 2000; Marable & Mullings, 2000; Raboteau; West, 1999). It is not without significance that within the African-American collective, movements for social change have originated within these two enduring institutions (Berry & Blassingame; Collier-Thomas & Franklin, 2000; Franklin & Moss; Marable & Mullings; Williams, 2003). Nor is it without significance that opponents have rationalized directing violent acts against these institutions in retaliatory response to social change (Berry & Blassingame; Collier-Thomas & Franklin; Franklin & Moss; Marable & Mullings; Williams). Faith (or spirituality) and family stand steadfast as foundations for African-American individual and communal identity, strength, and educational achievement (Berry & Blassingame; Collier-Thomas & Franklin; Franklin & Moss, 2000; Felder; Lincoln, 1996; Marable & Mullings; PASSHE Women of Color Summit, 2007; West; Williams). Proceeding from

these grounding forces, African Americans have used their "centered" voices to improve opportunities throughout all eras of life's struggles (Lincoln; May, 2009; Terrell, 1968). However, amplifying the voice has changed with time and circumstance. The social movements continue. The social circumstances change.

Circumstance: Response as Time's Common Denominator

Within each era of the African-American experience, circumstance has dictated response. As West (1999) cautions, "Anytime we talk about the identity of a particular group over time and space, we have to be very specific about what the credible options are for them at any given moment." Throughout the black experience in America, credible options have been driven by circumstance. Responses have often involved the Afrocentric harmonic tradition of "call and response" (Cooper, 1892; Hill, 1998; Smith, 1997). Call and response represents communal verbal interaction. There is a call (an exhortation or question) from a speaker. Following the call, there is an elicited response (an articulation or answer) from a group of listeners. Although call and response is best known as an interactive communication style within the black church, it surfaces in everyday life as "a call to action" related to a particular circumstance. In circumstantial contexts, leadership theorists stress the need for a persuasive response (Asante, 1998, 2000, 2003; Collier-Thomas & Franklin, 2000; Dyson, 2004; Marable & Mullings, 2000; Morgan, 1986; Tice & Perkins, 2002; Williams, 2005). However, Morgan (1986) argues persuasion lies less in the realm of rationality than in the realm of politics. As history notes, black leaders agreed! Within each era of the black experience, as recognition of the need to employ the realm of

politics increased, so did the number of diverse, dynamic political responses. Responses and circumstances have continued to change from the experiences of slavery and abolition through antebellum isolation to the civil rights era and on to new-millennium issues.

During the American slavery/abolition era, prominent thought leaders occupied space representing the importance of education (Blaxton, 1997; Berry & Blassingame, 1982; Du Bois, 1892; Marable & Mullings, 2000). Among the most prominent individual thinkers of this era were Richard Allen, Martin Delany, and Frederick Douglass (Franklin & Moss, 2000; Marable & Mullings, 2000). The era (1830 to 1865) represents the most decisive period in construction of African-American ideology (Franklin & Moss; Dyson, 2004; Marable & Mullings). The immediate question facing black thinkers of the day was how to dismantle slavery. However, the larger, more pressing question was how to find freedom in the midst of a slave-holding society, while preserving those attributes central to the collective identity of African Americans as a people (Berry & Blassingame, 1982; Franklin, 2000; Franklin, 2006; Franklin & Moss, 2000; McKenzie, 1989; Marable & Mullings). Foremost of the slavery/abolition era voices was Frederick Douglass, born Frederick Augustus Washington Bailey (Douglass, 1845, 1855). In autobiographic accounts, this self-styled leader said he chose *Douglass* as an adopted name to conceal personal identity from slave catchers. By the end of the Civil War, Douglass had become the most influential spokesperson for the African-American collective (Franklin & Moss, 2000; Marable & Mullings,

2000). Antebellum-era black leaders who followed Douglass in the struggle suffered social and political isolation.

Contrary to historical space as offered by dominant chroniclers, the antebellum era was not one in which the rugged individualism of democracy extended to include blacks (Berry & Blassingame, 1982; Franklin, 2000; Marable & Mullings, 2000). For a black individual to speak up outside the collective was tantamount to inviting isolation. Outspokenness could hold the potential for dire consequences—both interracially and intra-racially (Berry & Blassingame; Franklin; Marable & Mullings). Such was the case for two of the era's most ardent advocates of higher education for black folks— Booker Taliaferro Washington and William Edward Burghardt Du Bois (Berry & Blassingame; Marable & Mullings; Wright, 2001). Despite blatant and latent consequences, each educator rigorously claimed leadership and defended his position as to the ways and means for elevating black people through higher education.

In 1905, at the invitation of W. E. B. Du Bois, a group of socially conscious black intellectuals and leaders gathered in Buffalo, New York to discuss the progress of the African-American collective (Marable & Mullings, 2000). The higher education agenda within the conference proceedings called for "adequate and liberal endowment for a few institutions of higher education." Since all of the black institutions of higher education were supported by mainstream philanthropy, it appeared that the reference to "a few institutions" would not include Tuskegee Institute (Marable & Mullings). Thus, Booker T. Washington used his influence with major African-American newspapers,

churches and colleges to undermine and discredit the gathering (Marable & Mullings). Disagreement, fueled by the quest for limited educational resources, continued between Du Bois and Washington until Washington's death in 1915 (Marable & Mullings). Despite the fact that the Niagara Movement did not succeed in overruling Washington's educational agenda, it did set in motion what was to become an effective liberal racial organization—the National Association for the Advancement of Colored People (Marable & Mullings).

While Du Bois and Washington disagreed as to how education could be used for the uplift of individuals and the collective, the literature notes both men respected women and supported their rights. In turn, African-American women supported the positions of both educational leaders. Two black women of this era stood at the forefront in championing women's rights and in appreciating women in leadership roles. They were Fanny Jackson Coppin, the first black woman to hold a high-level administrative position within higher education and Anna Julia Cooper, the only black women named to the prestigious Negro Academy where both Du Bois and Washington were prominent and the first black woman to earn a doctoral degree from the Sorbonne in Paris (Hine, 2005; Lewis, 2000; Marable & Mullings, 2000; May, 2009). Anna Julia Cooper (1858-1964) gave a voice to her self-directed calling of "educating neglected people." Educator, activist and feminist, she carried her 105-year struggle from slavery into the civil rights era.

Drawing upon the political accomplishments of black leaders such as Fanny Jackson Coppin, Anna Julia Cooper, Booker T. Washington and W.E.B. Du Bois, Civil Rights era (1954-1975) black leadership became identified as change agents,

albeit from varying and wide-ranging perspectives (Berry & Blassingame, 1982; Collier-Thomas & Franklin, 2000; Franklin, 2006; Franklin & Moss, 2000; Marable & Mullings, 2000). This broad range in perspective extended from the non-violent strategies preached by the Reverend Dr. Martin Luther King, Jr. (1992) to the "by any means necessary" exhortations of Stokley Carmichael, Huey Newton, Angela Davis and other "Black Power" advocates (Berry & Blassingame; Collier-Thomas & Franklin; Franklin; Franklin & Moss; Marable & Mullings). During the civil rights movement, with the support of dominant, privileged people of social consciousness, African-Americans (men and women) forged changes in the collective's social, political and economic status (Berry & Blassingame, 1982; Collier-Thomas & Franklin, 2000; Marable & Mullings, 2000; Franklin, 2006; Franklin & Moss, 2000; Williams, 2005). Among the Civil Rights era change agents were African-American women of Pennsylvania (Hine, 2005; Marable & Mullings—See Appendix C).

The Civil Rights period was the time for major educational change. History puts the landmark U. S. Supreme Court decision, Brown v. Board of Education, Topeka, Kansas, 1954 at the forefront of the American civil rights movement and subsequent social change (Berry & Blassingame, 1982; Collier-Thomas & Franklin, 2000; Franklin, 2006; Franklin & Moss, 2000; Williams, 2005). It was an encompassing decision that struck down the de facto system of "separate but equal" (Berry & Blassingame; Collier-Thomas & Franklin; Franklin; Franklin & Moss; Williams). While the civil rights effort brought forth many intellectual perspectives, politics and ideology more than personalities

defined the social and racial composition of the various groups that moved to integrate institutions of higher education (Berry & Blassingame; Franklin; Franklin & Moss; Marable & Mullings, Williams).

During the civil rights era, the NAACP and the National Urban League sought full participation and access to higher education for the African-American collective (Berry & Blassingame, 1982; Franklin, 2006; Franklin & Moss, 2000; Marable & Mullings, 2000). The actions of both organizations presented a paradox. On one hand, the mantra was "color-blindness" so that African Americans would not be treated differently on the basis of socially constructed racial and ethnic identity (Berry & Blassingame; Franklin; Franklin & Moss; Marable & Mullings). But, on the other hand, there was the necessity for putting into place corrective measures (affirmative action) to mitigate the effects of mainstream preferences and privileges which for centuries had been exercised over the African-American collective (Berry & Blassingame; Franklin; Franklin & Moss; Marable & Mullings). While liberals hoped for integration without political backlash from mainstream America, their dream was not to be (Berry & Blassingame; Franklin; Franklin & Moss; Marable & Mullings; Williams, 2005).

During the civil rights era, research conducted by black sociologists heightened consciousness of the schism between democratic promise and the reality of the black experience (Dyson, 2004; Marable & Mullings, 2000). In terms of focused self-scrutiny, E. Franklin Frazier offered by far the most widely controversial critique of the African-American collective (Teele, 2002). With the publication of *The Black Bourgeoisie* (1957), Franklin chided the black middle

class as being marked by “conspicuous consumption, wish fulfillment, and a world of make-believe.” According to Teele, (2002), E. Franklin Frazier later responded to criticism in this way: "In some of the scholarly reviews as well as in the serious journals of opinion, there was either an implicit or explicit criticism that the book exhibited anger or lack of sympathy in its stark objectivity. A leading political analyst said the book was cruel because if Negroes were happy in their world of make-believe, why should I feel it was my duty to let them know the truth about their real position in the United States?" As evidenced by Frazier’s response, black scholarly perspectives of the black experience were not open to critical debate because mainstream gatekeepers had the power to dismiss or simply ignore them (Asante, 2000; Carter, 1991; Dyson, 2004; Chideya, 1995; Marable, 2000).

Presently, new-millennium black scholars of all philosophical persuasions have taken up the critical debate surrounding corrective interventions of the civil rights era. Paramount among these thought leaders are Henry Louis Gates, Jr. and Cornel West. Although assuming different ideological space, at one time both were professors at Harvard University. Gates and West consider themselves to be “grandchildren” of the thought leaders Du Bois named “the Talented Tenth” (Gates & West, 1997). In their individual and collaborative works, Gates and West have explored pivotal aspects of the sustained Du Bois intellectual legacy. By their own characterization, these two leaders “have sought to think and critique Du Bois’ challenge of commitment to service that, we deeply believe, the formally educated owe to all those who have not benefited from the expanded

opportunities afforded by the gains in civil rights and its concomitant, the programmatic attempt to fulfill America's commitment to equal opportunity, popularly known as *affirmative action*" (Gates & West).

Differing perspectives on commitment to equal opportunity have positioned black thought leaders at odds. According to Shelby Steele (2002), "Today ideology is identity." Steele (1990) and others, who identify themselves as black conservatives, argue to be black in America now means subscribing to "preferential liberalism." Since the 1960s, self-defined black conservatives observe that the collective African-American identity has moved away from culturally based to a highly politicized base focused upon the idea of government programs and government preferences (McWhorter, 2003; Steele). Further, black conservatives argue those black individuals who disagree with the multitude of the African-American collective are ostracized and considered "not authentically black" or "marginally black" (Carter, 1991; McWhorter; Steele). Included among self-identified black conservatives are Stephen Carter (1991), Thomas Sowell (2002), John McWhorter (2001, 2003, 2005), and Condoleezza Rice (Robinson, 2001). Steele (2001) summarizes the black conservative perspective in an interview with a Hoover Institute fellow:

> We made a mistake when we based our claim on American society on our race rather than on our humanity. We re-established race as a powerful force in American life, and since that time we've all been preoccupied with what we created, an identity politics, in which each group pursues its rights based on its race rather than on its citizenship as Americans….
>
> It wasn't wrong for us to expect that after four centuries of repression, there would be some assistance. But it was profoundly

> wrong of us to turn around and embrace race ourselves because we thought it would bring us certain advantages.

Prominent among new-millennium thought leaders who have established their space on the subject of identity and leadership within the academy are black women. In the spirit of trailblazers and stalwarts such as Fanny Jackson Coppin, Anna Julia Cooper, Maria Stewart, Sojourner Truth, Frances Ellen Watkins Harper, Ida B. Wells-Barnett, Mary Church Terrell, and Mary McLeod Bethune, black "womanist" thinkers have indeed emerged (Marable, 2000; Marable & Mullings, 2000; Walker, 2001; Wright, 2001). Today, "womanist" thinking is represented in the works of Mary Frances Berry (2008, 1982), Johnnetta B. Cole (Lewis, 2000), Kimberlé Crenshaw (Lewis; West, 1999), Angela Davis (2000; West), Paula Giddings (1984; West), Farah Griffin (Lewis; West), Nikki Giovanni (1994), Evelyn Brooks Higginbotham (West, 1999); bell hooks (1995, 1999, 2001; West), Audre Lorde (2000), Jewell Jackson McCabe (Lewis), Toni Morrison (1987, 2001), Alice Walker (2001), Marian Wright Edelman (1992) and Michelle Robinson Obama, First Lady of the United States of America (Life Magazine, 2009).

Each of these African-American women within her own willful sense of identity has offered the perspective that intellectualism is not the exclusive province of men (Dyson, 2009; Marable, 2000; Marable & Mullings, 2000; Mullings, 2000; West, 1999). Significantly, this sector of the African-American collective reminds us of the need to include all perspectives within all critical debates in search of self-loving cultural identity and leadership (Hooks; Lorde;

Lewis, 2000; Marable; Marable & Mullings; Morrison; Villarosa, 2001; West, 1999, 2001). As Anna Julia Cooper explained in her book, *A Voice from the South*, "… The 'other side' has been presented by one who 'lives there.' And not many can sensibly realize and more accurately tell the weight and the fret of the 'long dull pain' than the open-eyed but hitherto voiceless Black Woman of America…. [Just] as our Caucasian barristers are not to blame if they cannot quite put themselves in the dark man's place, neither should the dark man be wholly expected fully and adequately to reproduce the exact Voice of the Black Woman."

Within the higher educational critical debates of the 20th and 21st centuries, reproducing the voice of black women has become an engaging challenge to black female scholars. This scholarly effort was the initial focus of a group of 10 college-educated black women, residing in the Washington, D.C. area. The National Association of College Women (NACW) began in 1910 in Washington, D.C. as a local organization (Perkins, 1990). Named the College Alumnae Club, the group was patterned in part after the exclusively white Association of Collegiate Alumnae, which later became the American Association of University Women (Perkins). For the most part, members of the NACW had attended prestigious, predominantly white northern colleges and universities. According to Perkins (1990), the membership was aware of what colleges and universities should provide to their students and wanted no less for black students, especially black females. Having competed on the same academic basis as whites, these women believed, with proper support, other black women could do likewise. Importantly, members of NACW saw black women as capable and

worthy of leadership within their communities, the nation, and the world (Perkins; Slowe, 1931, 1933). Thus, they sought to expand horizons.

Classically trained, multilingual, and world traveled, this elite group of black women were in many respects removed from the black masses. However, while their experience might have been a world apart from those they sought to help, women of the NACW endured the same racist struggles as others within the collective. Despite their concerns about black women in higher education, few NACW women actually held positions in colleges—most of them, in fact, were public school teachers. Thus, their efforts towards communal uplift had personal social, economic, and political implications. Although the five-decade-long focus of the NACW (1910- 1964) is rarely mentioned in mainstream scholarly literature on black women in higher education, many of the power-centered issues this group raised have yet to be fully addressed or resolved.

As a voice for black women in higher education, the NACW worked exhaustively to raise academic standards and to obtain accreditation for black colleges. According to Perkins (1990), the organization corresponded with 15 state departments of education, the Carnegie Foundation, Columbia University, and the Southern Association concerning the rating of black colleges. The NACW encouraged advanced study for its members and honored those who obtained terminal degrees as well as those who studied abroad. Significantly, the group challenged black colleges to provide better facilities and services to their female students. Utilizing the research skills of its members, the NACW's Committee on Standards provided an enormous amount of data directed at

improving not only black women's higher education, but black higher education in general (Slowe 1931, 1933). This research was perhaps the organization's greatest contribution. The NACW's research legacy continues with black women who have "lived there" taking up the mantle of responsibility for adding their voices to the critical debate. This study elaborates upon the needs and expectations of 21st century quality higher education.

Different Era; Different Responses

For the purposes of this dissertation's inquiry, this researcher reviewed academic studies relevant to the topic of black female identity and leadership within public higher education. The review focused upon phenomenological approaches involving black female leaders working within American institutions of higher education. Three recent (1997, 2002, 2007) studies surfaced. These works broadly represent the aim of gaining understanding from the lived experience of black female college and university leaders. Because self-definition by study participants is central to the foundation from which this inquiry proceeds, the researcher used it as a criterion for the search. The geographic location of this study and its subjects is the Commonwealth of Pennsylvania. Thus, this researcher sought to review relevant studies conducted in Pennsylvania as well as those from other states.

A Pennsylvania study of factors which distinguish professional black women as leaders was conducted to seek perspective on leadership development (Randleman, 2007). Thirteen black women recognized as leaders were at the center of the inquiry. Some of the study participants were leaders in public higher

education while some represented other professions. Each participant told her story within open-ended interviews. Through a mixed-methods design, the study identified ten distinguishing leadership factors and the leadership style framed as quiet transformation. Distinguishing leadership factors emerging from the study are deep spiritual awareness, a social conscience, support of family, church and community, need for role models and mentors, strong educational foundation, establishment of goals and action plan for achievement, psychological and emotional resilience, belief in collaborative and inclusiveness leadership, positive sense of self and awareness of equitable and inequitable treatment. Study findings show the leadership style of quiet transformation represents black female leaders as quietly going about their lives, addressing problems and finding solutions for the common good. Participants within this study were "recognized" as leaders rather than self-defined leaders.

Self-definition is a focal point of a phenomenological study conducted to explore thematic issues experienced by black female administrators within historically black colleges and universities (Jean-Marie, 2002). This study analyzes the life stories of twelve participants who serve as president, academic dean, vice chancellor and president, executive director, and university attorney. Issues addressed include identity, racism, sexism, communal values, and spiritual and religious beliefs. Findings represent three different projects carried out by the participants: a social justice project rooted in community, a career project rooted in individual achievement, and a visionary project rooted in economic success. The administrators in the social justice group interpreted their leadership in the

context of a spiritual or religious realm and through shared community commitment. Students are regarded as children of the community who are to be nurtured, groomed, and 'prayed' for as leaders of the next generation. A career project rooted in individual achievement places emphasis on the individual leader who articulates a top-down and authoritarian leadership style. The institution moves forward through the actions taken by the leader. The third representation is a visionary project based upon economic success within educational institutions. Students are viewed as consumers whose education is a product. Research findings consider which administrators work for social change and engage in social justice in higher education. From this discussion, the researcher presents a new construction of black female educational leaders as transformative intellectuals and considers how these administrators can balance the theory and the practice of social justice.

Issues of social justice are presented in a comparative study of the self-perceived leadership experiences of black female administrators and white female administrators holding positions within the New Jersey community college system (Simmons, 1997). Historically, women as a group were rarely represented in top academic administrative positions in higher education. Reasons have included sex discrimination, negative perceptions of them as administrators and negative evaluation of their administrative performance. Increasing numbers of female administrators, anti-discrimination laws, and amended policies and practices have helped to improve access to academe. The purpose of this study was to compare the self-perceived leadership styles of black and white women in

administrative positions within New Jersey community colleges. Data analyzed was sourced from a purposive sampling of thirty-three black and white women administrators working in New Jersey's 19 community colleges. Each participant completed a biographical questionnaire, and the Leadership Effectiveness and Adaptability Descriptor—Self (LEAD-Self) questionnaire. Findings resulting from analysis of both instruments revealed that differences do exist in the self-perceived leadership styles of black and white women. These differences were based upon differences in experience within higher education administrative positions in New Jersey's community colleges. Analysis of style adaptability—the degree to which a female administrator is able to appropriately vary her style to meet a given situation—indicated no significant difference. While the findings of this study are localized, they suggest women who aspire to positions of leadership in higher education must clearly understand strategies and skills for success. Leadership experiences instruct all women as to how personal initiatives and initiatives of others can be useful in developing and enjoying successful administrative careers in higher education.

According to Perkins (1990), the first generation of black women college graduates (1860-1890) nearly all became educators. By the 1920s, black women began earning PhDs from leading universities in the nation and abroad. Scores had graduated Phi Beta Kappa from prestigious American institutions. As the number of these high-achieving women grew, they began to seek access to leadership opportunities. Understanding of black women holding administrative positions within higher education is a common goal of the three reviewed studies.

Experience Directed Toward Social Change

Experience presents a pathway toward social change—a common goal of the reviewed phenomenological studies. Transformational leadership theory posits that leaders must make purposeful attempts to gain knowledge and understanding from individuals and groups who are tenants of different degrees of lived experience (Burns, 2003; Du Bois, 1899; Kaufman, 1991; Stone, 1997; West, 1999). Transformational leadership emphasizes the centrality of experience, critical reflection, and rational discourse (Burns; Du Bois; Kaufman; Stone; West). Together these factors constitute an ideal environment for transformative thinking (Mezirow, 1999; Senge, 1990; Taylor, 1998). Transformational thinking embodies transformational leadership styles. According to Mezirow (1991), becoming critically reflective of assumptions leads transformative thinkers to challenge the social consequences of any concept of reason, progress, autonomy, education, common humanity or emancipation. Further, Mezirow (1991) suggests that adult human beings have much in common, including "connectedness" and a desire to know and understand. From a vantage point of knowledge and understanding, the literature confirms the capability of individuals to consciously transform their strengths and inclinations into purposeful, creative action reflecting their needs and expectations (Burns; Du Bois; Kaufman; Stone; West). Leadership theorists Burns (2003), Heifetz (1994), and Northouse (2001) say transformational leaders, who assess intent and satisfy the needs of followers, can influence change for the greater good.

Summary

Understanding of black female administrators within higher education is the ultimate goal of this research. Thus, in the context of the total review of the literature, a purposive sample of Pennsylvania's new-millennium African-American female leaders was invited to contribute to the ongoing critical debate. Inclusion of their perspectives within educational leadership can contribute to the literature and help to inform future research.

Chapter Three presents the research methodology for accomplishing the study. It covers the methods and the correlating paradigms represented within this qualitative study. The chapter spells out the position of the researcher and offers her rationale for methods, procedures and strategies selected. Focus is on the qualitative approach, noting the guiding question for each expressed qualitative paradigm.

CHAPTER THREE

RESEARCH METHODOLOGY

Introduction

Chapter Three presents the research methodology and correlating paradigms represented within this qualitative study. The research question from which the inquiry proceeds is "How do African-American female administrators within public higher education perceive the relationship between identity and leadership voice?" In this chapter, the researcher spells out her position and offers a rationale for methods, procedures and strategies selected. Focus is on the qualitative approach, noting the guiding question for each qualitative paradigm expressed within the research. As explained by Michael Quinn Patton (2002) applicable paradigms, strategies, orientations and perspectives include:

1. Ethnography (What is the culture of the subject group?)
2. Phenomenology (What is the lived experience of the subject group and what is my experience?)
3. Constructivism/Constructionism (How have the people within the subject group constructed reality—individually and collectively and what are their perceptions, beliefs and worldview?)
4. Symbolic Interaction (What common symbols and understandings give meaning to the subject group's interactions?)
5. Narratology (What does the narrative reveal about members of the subject group—individually and collectively?)

6. Hermeneutics (What are the conditions under which the group's meaning will be interpreted?)

Chapter Three presents the research design, identifies a purposive sample and explains how sampling was accomplished. It details the processes for coding and categorizing patterns within the data collected. It explains how categories were refined to determine internal homogeneity (data connections) and external heterogeneity (data distinctions). This chapter displays a matrix of emergent themes. It explores, identifies and interprets relationships among the patterns within the data. The chapter discusses an audit conducted to seek negative case explanation, identify and explain analytic choices, and ensure that findings are grounded in the data. Finally, this chapter reviews procedures for assuring data quality and notes relevant ethical issues.

Researcher's Position

A compass, metaphorically represented by the Administration and Leadership Studies course work, has directed me to my scholarly voice. Not surprisingly, it is an active voice. Its tone is consistent with the sustaining rhythm of my African descent. My scholarly voice is the reflection of my spiritual center. My scholarly voice is the expression of the dignity of my womanhood. My scholarly voice is grounded within my lived experience. My! My! My! Clarity is the result of this discovery. I can assign epistemological and ontological meaning to my concept of leadership. In a scholarly sense, I understand who I am; I understand what my priorities are; and I understand why I think as I do. Thus, the answers to pertinent investigative questions of who, what, why, where and how

from my lived experience will inform this dissertation and help me to chart a scholarly contribution to leadership theory and practice.

My interpretation of "leadership" shares meaning with my interpretation of "relationship**.**" While leadership implies exerting influence, the relationship synonyms of *dependence* and *connection* appropriately offer meaning and place leadership into behavioral context. In its totality, effective leadership depends upon effective relationships. According to leadership theorists, a leader's task is to understand a circumstance and then work toward achieving an appropriate outcome for the situation. Understanding the experience of discrimination, my primary interest is in developing empowering relationships, particularly with and on behalf of people of African descent.

Despite acknowledgement of the continent of Africa as "the cradle of civilization" (Leakey, 1969), a representative perspective of the black diaspora seems to be inaudible in global human relationships. Perspectives of African-Americans, especially women, are limited or absent from literature. They are limited or absent from cited theory. They are limited or absent from cited studies. It is as if African Americans are invisible! Based upon my lived experience as an African-American woman, I embrace the position that a critical view of reality reflects an expectation that decision leaders will link theory (knowledge) with practice (action). Thus, through this research, I have chosen to use my scholarly voice to follow up on an opportunity to influence decisions having an impact upon achieving greater good. My personal goal in conducting this research is to increase the volume of the voices of one key space—the one occupied by African-

American women in educational leadership. Thus, in constructing the design for this research, I have chosen theories, practices and strategies that are consistent with my identity, my values, and my beliefs.

A Qualitative Research Approach

As Michael Quinn Patton (2002) asserts, it is essential to understand a phenomenon from a holistic perspective, making an assumption that a complex system is greater than the sum of its individual parts. That is the case to be made for the context of this research that explores and interprets the complex social, political and economic spaces of a system of higher education. Looking at the system in relationship to African-American female administrators requires methodical interdisciplinary analysis and synthesis (Asante, 2000; Bell, 2001; Carter, 2005; Crummell, 2000; Du Bois, 1903; Gates & West, 1997; Howard-Vital, 2007; Marable, 2000, Pollard & Welch, 2006). Inquiry, black scholars argue, must extend to all spaces of social equity, redefining and reinterpreting meaning within each space (Asante, 1998; Carter; Gates & West, 1997; Hooks, 1999, 2001; Marable; McWhorter, 2003; Steele, 1990).

To find understanding through the perceptions of African-American females who hold administrative positions within the Pennsylvania State System of Higher Education, the researcher has chosen a qualitative research approach from an emic (insider's) perspective. Qualitative research is based upon the ontological perspective of real-world subjectivity and complexity (Denzin & Lincoln, 2000; Patton, 2002; Strauss, 1987). It is iterative (Denzin & Lincoln, 2000; Patton, 2002; Rowan & Reason, 1981). Qualitative inquiry moves beyond

quantification to determine perspectives and expectations, responding to the basic investigative queries of *who, what, when, where, why and how* (Denzin & Lincoln; Patton; Rowan & Reason, 1981).

Consistent with the goal of this research, understanding is an operative goal of qualitative inquiry (Denzin & Lincoln, 2000; Patton, 2002; Rowan & Reason, 1981). Understanding is based upon multiple and often conflicting perspectives (Denzin & Lincoln; Lincoln & Guba, 2000; Patton; Rowan & Reason). Qualitative researchers maintain understanding serves to illuminate inquiry (Freire, 1970; Denzin & Lincoln; Heron & Reason, 2001). Significantly, qualitative research can help people to arrive at the truth of their own reality as well as to embrace the reality of others (Freire, 1970; Denzin & Lincoln, 2000; Heron & Reason, 2001). Qualitative methodology supports the discovery of reality from a broad range of research strategies, processes and procedures that can raise relevant critical questions (Denzin & Lincoln; Patton). Qualitative paradigms, strategies, orientations and perspectives that inform this inquiry as described by Michael Quinn Patton (2002) are ethnography, phenomenology, social constructivism/social constructionism, symbolic interaction, narratology and hermeneutics.

Research Design

Phenomenology is the study of how members of a group view themselves and interpret the world around them (Mertens, 1998). Thus, a phenomenological design directs this inquiry on the perceptions of African-American female administrators within public higher education. According to Mertens (1998),

phenomenological research emphasizes individual subjective experience. First-person (singular and plural) knowledge is at the center of the inquiry. It is through such centering that phenomenological research differs from other qualitative approaches. Within this dissertation, phenomenology interacts with other interpretive approaches—ethnography, hermeneutics, symbolic interaction, and narratology. The intent of this interactive approach is to understand and describe a phenomenon from the perspective of the study participant. As such, a phenomenological approach is appropriate for understanding personal experience, gaining insights into motivations and actions, and cutting through layers of preconceived assumptions. As well, a researcher does not make assumptions about the reality of the participants. Instead, the inquiry focus is upon understanding how individuals construct and interpret their own life spaces (Mertens). Importantly, a phenomenological approach permits a researcher as observer to bring personal experience to bear if biases are made clear to all study participants and to the readers of the research product (Denzin & Lincoln, 2000; Mertens, 1998). The researcher's biases are identified within a previous section of this chapter. Study participants were so advised within a formal consent form.

A purposive sample of African-American females holding leadership positions within the Pennsylvania State System of Higher Education (PASSHE) is at the center of this phenomenological inquiry. The research question is "How do African-American female administrators within public higher education perceive the relationship between identity and leadership voice?" This question emerged from the 1997 PASSHE Women of Color Summit. At the time of the summit

(Academic year 2006-2007), black women held 24 of 509 positions within the Equal Employment Opportunity Commission category of *Executive*. Because policy decision-influencing and decision-making within the PASSHE structure emanate from leadership in this category, the researcher consciously chose to target this finite group, making the unit of analysis the individual African-American female administrator.

Demographic data on the study participants is detailed within the table below. Background data are as of 2010.

Table 1

Demographic Distribution of Study Sample

Average Age	Average Time in Higher Education	Average time on Current Campus	Academic Preparation
60 years Range: Age 56 to Age 70	28 years Range: 18 years to 36 years	14.4 years Range: 1.2 years to 36 years	Six doctorate degrees (55%) and Five masters degrees (45%)

Data Collection

Data collection methods for this research include analysis of relevant public documents, one-on-one structured interviews, a focus group, and observation and reflection. To obtain relevant public data, I contacted the Research Department of the Pennsylvania State System of Higher Education.

Two months after my request, I received a written response, providing 24 names, positions and campus addresses (10 campuses) along with a cautionary note about changes in the listing. To address the cautionary note, I searched each of the 10 campus web sites to confirm the listed administrator's presence on campus. I searched a second round of all 14 campuses to locate the names of individuals who may have moved to other campuses. I eliminated the names of persons who had left the employ of PASSHE. Thus, I confirmed a listing of 15 accessible participants. Using this listing, I sent by U.S. mail an individual letter to each administrator, requesting her participation in the study. Within three days of the June 23, 2010 mailing, I received the first positive response and three additional positive responses within the week. I coded each participant by number according to the response receipt date. During the individual interview, I shared this code with each participant, advising that references to data provided would be reported only by code number or in aggregate.

In the second week after the mailing, I received the only "regret that I am unable to participate" response. I scheduled and completed the first four individual interviews, traveling to four different campuses. At the July 28, 2010 completion of the first four interviews, I sent out 10 follow-up email requests. Six administrators responded; four did not respond. I scheduled and completed six more individual interviews, across eastern and western Pennsylvania. At the September 27, 2010 completion of the second group of interviews, I received one more positive response. With the October 15, 2010 completion of that interview, I had interviewed 11 individual public university administrators, 73 percent of the

accessible study participant population. As scheduling was at the convenience of the interviewees, the individual structured interviewing process consumed three and a half months.

At the completion of each structured interview, I inquired about the willingness and availability of the interviewee to participate in a group interview. I explained that the group interview or focus group would center upon collective black female identity, collective black female leadership, and perceptions of black males holding similar administrative positions within higher public education. Responses in each case were supportive. The unanimous suggestion for the site of the focus group was Cheyney University of Pennsylvania, the nation's first historically black institution of higher learning. I made a request to President Michelle Howard-Vital, asking her to host a tea and focus group. She responded favorably, directing me to work with her executive associate to establish a suitable date and location. I did so. I then sent out an individualized email update, explaining that a formal invitation would follow. In response to the formal invitation, I received six acceptances and five regrets related to conflicting campus responsibilities. On October 22, 2010, six study participants met at Cheyney University for tea and focus group discussion.

Interviews

A phenomenological design encourages interaction. As an insider, the researcher chose to spend time on each campus personally interacting with individual participants and other campus groups as opportunities presented. Such interaction helped to facilitate data collection and participant comfort and

cooperation (Angrosino & Mays de Pérez, 2000; Chambers, 2000; Madriz, 2000). On-site interaction (fieldwork) involved observing, analyzing, note taking, tape recording with permission, and managing ethical issues so as never to put the study participant at risk for personal or professional embarrassment (Angrosino & Mays de Pérez; Chambers, 2000; Madriz, 2000).

Chambers (2000) observes that much of the value of interpretive and constructivist methodology lies in storytelling. A one-on-one interview offers opportunities for framing and telling one's story and in the process, defining oneself and describing one's values, beliefs and experiences. The interviews for this study proceeded from a structured interview guide with each participant being asked to respond to the same set of questions. The questions were provided in advance of the interview. Storytelling as a form of communication is consistent with the Afrocentric oral tradition. Stories offer possibilities. Through them, others can take the same journey as the person telling the story, seeing, hearing and feeling in sync. A story is a short-cut to an experience. Therefore, individual structured interviews with African-American female administrators moved forward in the oral tradition of "call and response" (Hill, 1998). The question was the call. The follow-up commentary was the response. During this exchange at both the individual interviews and the focus group interview, the researcher recorded spontaneous, personally compelling responses and observations. Insights from lived experience guided observation and follow-up analysis. These insights emanated from the researcher and from the research subjects. As soon as practical following each interview, the researcher developed a narrative interview

summary based upon interview responses and observations as recorded manually and electronically. This process applied to the individual interviews and to the focus group.

A focus group is a group interview (Madriz, 2000). It offers opportunities for storytelling and identifying from a group perspective. Importantly, Madriz (2000) suggests a focus group can offer confidence and encouragement to some women who might otherwise be uncomfortable sharing aspects of their personal selves. A focus group offers a way of hearing and listening to multiple voices. Interaction accentuates empathy and commonality, fostering self-disclosure, self-validation, and self-affirmation (Madriz). A focus group also can contribute to correcting the bias of individual structured interviews. From my lived experience, it is natural and comfortable for black women to trust in the circular sharing that occurs within a family—especially with mothers and sisters. Within African-American culture, the term "sister" broadly connotes kinship by choice (Boyd, 1993; Daniels & Sandy, 2000; Oliver, 1999). As Julia Boyd (1993) offers in her book, *In the Company of My Sisters*, "We all need at least one safe place to talk, laugh, cry and feel connected without the burden of having to present ourselves in a certain manner." Within this research a carefully facilitated focus group provided that safe place. During spirited focus group discussion, study participants responded to three major reflective questions: Who are black female administrators as a collective? How do black female administrators lead? Do black female administrators perceive their professional experience to be different from that of black males in similar administrative roles?

In the focus group specifically and within this phenomenological research process in general, "reflecting black" offered a way to look back from the perspective of the diverse identities of Afrocentricity. As scholar Michael Eric Dyson (1993) explains in his book of the same title, reflecting black places a mirror in front of our experiences. The reflection reminds us who we are (individually and collectively) and why we behave as we do. Within this inquiry, the mirror we look into is framed by Afrocentricity. We look back in the Afrocentric tradition of *sankofa* (www.africawithin.com/studies/sankofa**)**. The word "sankofa" is derived from the Akan words—SAN (return), KO (go), FA (look, seek and take). It symbolizes a quest for knowledge. Its tenets represent a philosophical way for people of African descent to look back in order to move forward (Temple, 2010). Thus, it is consistent with the objects of this inquiry.

Data Analysis

Within this inquiry a combination of qualitative strategies forms the basis for analyzing interactions, patterns and connections between self-defined identity and leadership voice. Analyzing strategies include coding and categorizing patterns within the data collected; refining categories to determine internal homogeneity (data connections) and external heterogeneity (data distinctions); exploring, identifying and interpreting relationships among the patterns within the data; and conducting an audit to seek negative case explanation, to identify and explain analytic choices, and to ensure that findings are grounded in the data. Analysis of qualitative data involves separate and distinct strategy groupings (Bickman & Rog, 1998; Denzin & Lincoln, 2000; Patton, 2002; Strauss, 2001).

Strategies for analyzing data collected for this inquiry included: categorizing strategy (coding—reducing field data to a common denominator to permit comparison between and among groupings—and thematic analysis), contextualizing strategy (narrative analysis and individual case studies), and visual display development (visual representations of data). Because qualitative inquiry is iterative, seasoned researchers suggest analyzing data immediately after its collection and then continually reviewing it throughout the interpretation phase (Denzin & Lincoln, 2000; Patton, 2002). This process, they maintain, offers opportunities to focus observations and to test emerging patterns. I followed the suggestion. I reviewed field notes and tape recordings as an ongoing effort within the analysis process.

To further the process of analysis, I aggregated the 11 different responses to each of the 15 questions comprising the structured interview. To this document, I added participant responses to the three major questions asked during the focus group. I prepared a separate document combining observations and reflections from my field notes for each of the 11 individual interviews.

As a first step in analysis, I categorized data. The aim of categorization is to reduce data in order to glean meaning (Ryan & Bernard, 2000). Coding is the procedure employed within this inquiry to manage data. Coding, described as the "heart and soul" of whole-text analysis, forces the researcher to make judgments about text meaning (Ryan & Bernard). Useful in assigning meaning to text, Ryan & Bernard (2000) say, is a code book. Codes can be recorded as words or numbers. In this dissertation, both code numbers and code words offer values as

assigned. To help manage data, I color-coded it according to themes and patterns. I then separated it into ten relevant categories. These categories were Campus Climate, Engagement/Interaction with Internal/External Constituencies, Female/Male Administrative Tension, Inclusion, Leadership Skills/Characteristics, Leadership Voice Silencers, Power Claiming/Influencing, Relationship Building, Self-Awareness, and Self-Management. From these ten categories, my committee chairman and I worked to glean meaning by determining connections (internal homogeneity) and distinctions (external heterogeneity). (See Table 2 on page 62.)

Categorization proceeded in alignment with the research question, design, and data collection procedures. Categorization of the individual and focus group interviews formed a basis for comparison with Afrocentric principles (Asante, 1998), the three literature review themes, findings reported within the three representative research studies (Simmons, 1997; Jean-Marie, 2002**;** Randleman (2007) and the four domains of leadership by emotional intelligence (Goleman, Boyatzis & McKee, 2002). Patterns of thought from each of these sources were combined to produce visuals of emergent themes. According to Ryan & Bernard (2000), a free list is particularly useful for categorizing patterns that fall within a cultural domain. A free list is a tool used to record significant comments and observations from different data sources. Within this phenomenological study, the tool was used for the individual interviews, the focus group and my observations and reflections. An ever-evolving free list was an integral part of the categorization process. In facilitating the focus group, I shared a free-list sample

of individual responses to the 15 questions comprising the structured interview. I also shared a free-list sample of my interview observations and reflections. Categories which emerged from the full categorization process are shown in Table 2 on page 62.

With the support of the dissertation committee chairman throughout this process, I identified themes among the patterns within the data. Three broad pattern themes emerged from this analysis—Power as a Response (empowering self and others); Factors Influencing Empowerment; Values Informing Actions. Data-based analysis continued from which sub-categories emerged, confirming and disconfirming concepts, beliefs, and behavior. After the researcher identified themes, concepts, beliefs, behaviors, the next step was to build a model reflecting links to the theoretical framework. (See Table 3 on page 63.)

Table 2:

Data Analysis Word Categorization

Category Number Code	Category and Sub-Categories
One	*Campus Climate*
Two	*Constituency Engagement/Interaction*
Three	*Female/Male Administrative Tension*
Four	*Inclusion*
Five	*Leadership Skills/Characteristics* Consistency Empowerment Interpersonal Skills (Empathic Listening, Observation, Reflection) Honesty Humor Mentorship/Role Modeling Professional Development/Preparation Trust Service Student Focus (Centering)
Six	*Leadership Voice Silencers* Control/Power-over issues Self-Sabotage Stereotyping White Privilege
Seven	*Power Claiming*
Eight	*Relationship Building*
Nine	*Self-Awareness* Identity Values/Beliefs
Ten	*Self-Management* Environmental Awareness Response (Cognitive/Behavioral)

Table 3:

Data Conceptualization	
Power as a Response—Empowering Self and Others	
Categories:	
One	Campus Climate
Three	Female/Male Administrative Tension
Five	Leadership Skills/Characteristics
Six	Leadership Voice Silencers
Seven	Power Claiming
Factors Influencing Capacity for Empowerment	
Data Categories:	
Two	Constituency Engagement/Interaction
Four	Inclusion
Eight	Relationship Building
Values Informing Actions	
Data Categories:	
Nine	Self-Awareness
Ten	Self-Management

Data Quality Assurance

Four processes guided the assurance of data quality. The processes and their objectives are triangulation (arriving at understanding by using perspectives

and methods from multiple sources), a member check process (reviewing by participants to offer assurance of data accuracy), peer review and debriefing (enlisting an "outsider" to review data, its analysis, and its interpretation), and progressive subjectivity (taking steps to demonstrate that findings emerge from the data rather than from the researcher's own predispositions).

Triangulation involves the accurate portrayal of information participants offered within various data gathering activities. This practice assures that the researcher checks data for credible, consistent themes across the different sources or collection methods used (Mertens, 1998). According to Mertens (1998), credibility is the interpretive/constructivist equivalent of validity within positivist research. As a part of the quality assurance process for this dissertation data, I reviewed the themes emerging from the individual interviews, from the focus group, from participant and personal observations and reflections, and from the literature. Consistency existed in the emerging themes regarding black female identity and leadership voice.

A member check addresses questions of accuracy and interpretation of meaning (Denzin & Lincoln, 2000, Patton, 2002). Use of this process helps to reduce the potential for inaccuracies. Thus, to assure the quality of each individual interview and the focus group, I prepared a written summary of participant responses. I completed each member check document, reflecting upon opportunities to focus observations and to test emerging patterns. I sent the individual interview member check document only to the number coded

participant for review and comment upon accuracy. In response, I received 11 written approvals with two requests for political changes, which I accommodated. Following the completion of the group interview, I analyzed my field notes and the tape recording and prepared a discussion summary. Then, I sent the summary for the review of each participant. I received one follow-up suggestion for noting the way black female administrators lead with awareness.

Peer review helps to ensure the accuracy of data and its interpretation (Denzin & Lincoln, 2000; Patton, 2002). This review is usually from an individual outside the actual research process. A classmate who recently completed his dissertation and graduated volunteered to review my work. I enlisted the editorial services of two other outside readers who are educators. Through three iterations of the dissertation document, each reviewer evaluated the content as informative. Each offered substantive, detailed suggestions for further expansion and clarification. Additionally, I was so grateful to have a well-regarded professor at Indiana University of Pennsylvania offer immeasurable support as a fourth reader.

Progressive subjectivity, as described by Guba (1981), attempts to offer assurance of the trustworthiness of data. As an insider, the researcher brings her own experiences to bear in the interpretation and analysis processes. However, as required within a phenomenological approach, I have made every attempt to ensure that my biases have been communicated to the study participants and to the readers. As well, it is my intent that the findings reflect the data and not my own predispositions.

Ethical Issues

As a qualitative researcher, I was a guest in any number of private places and spaces. As such, I did strive to respect the privacy, the personal space and the personal identity of each volunteer participant. To help safeguard individual identities and research sites, all subject information has been coded and recorded. Only this researcher has access to subject names and contact information. I reported field data in aggregate so as to minimize identification by employment position or campus site. In compliance with federal regulations, I will retain all data for at least three years. I provided each interviewee with a copy of a voluntary consent form. This form describes the study and the direction it takes. Each interview participant complied with a request to sign and return the original document to the researcher. All materials note the approval of the Institutional Review Board for the Protection of Human Subjects at Indiana University of Pennsylvania. Contact information for the review board was provided to each study participant.

Summary

This chapter presents the study's methodology and correlating paradigms. It spells out the researcher's position and offers a rationale for methods, procedures and strategies selected. It presents a phenomenological design, identifying a purposive sample and the sampling process. The chapter details the processes for coding and categorizing data patterns. It explains how categories were refined to determine internal homogeneity (data connections) and external heterogeneity (data distinctions). This chapter displays a matrix of emergent

themes. The chapter reviews procedures used for assuring data quality. Those procedures were triangulation (arriving at understanding by using perspectives and methods from multiple sources), a member check process (reviewing by participants to offer assurance of data accuracy), peer review and debriefing (enlisting an "outsider" to review data, its analysis, and its interpretation), and progressive subjectivity (taking steps to demonstrate that findings emerge from the data rather than from the researcher's own predispositions). Finally, the chapter notes relevant ethical issues related to respecting the privacy, the personal space and the personal identity of each volunteer participant. Chapter Four presents the study findings.

CHAPTER FOUR

STUDY FINDINGS

Introduction

In this chapter, I discuss the study and its findings as guided by the research question, "How do African-American female administrators within public higher education perceive the relationship between identity and leadership voice? The objective of the study is to gain understanding from the lived experience of the 11 participants. Qualitative processes of exploring, discovering, analyzing and interpreting the various social, political and economic spaces of identity and leadership voice among African-American female administrators produced three broad categories of findings. The categories are exercise of power, affirmation of values, and recognition of self-actualization.

Exercise of Power

According to study participants, exercising power in its varied and complex forms involves making conscious choices. One participant succinctly explains exercising power in these terms, "Who has the power depends upon the situation. Power comes from within." Consistent with this representative assessment, five themes emerged from the data regarding choices these 11 African-American female administrators make in the exercise of power. The emergent theme categories are power and campus climate, power and female/male administrative tension, the power of leadership skills/characteristics, power claiming, and the power of leadership voice silencers.

Power and Campus Climate

Each participant and the campus she serves represent the context for exercising power choices. Thus, it seems appropriate to envision the ideal as represented by one participant's overall assessment of her administrative responsibilities, "I am working toward a shared vision—a campus that continually seeks to accept opportunities to become a better version of itself." Another administrator expresses a diametrically different reality of campus climate: "This campus reflects white privilege overall. It exhibits toleration rather than respect." Other administrators expressed similar concerns— "The campus is diverse, but there is not true acceptance of the need to respect difference in applying policies equitably." Extending the point of the presence of prejudice, an administrator noted, "People of color are isolated, but the campus projects a surface-friendly image, socially, politically and economically."

One administrator summed the environment on her campus in this way: "Currently, the reality of this campus reflects an undisciplined organization with the challenges of encouraging individuals to be disciplined and to work toward the common good." Another leader offered, "Politically, this campus is influenced by a tradition of conservatism. Socially, the campus appears quite provincial. Economically, when asked, higher education is seen more as a means to a job as opposed to the value of an intellectual end." Speaking in economic terms, one comment suggested a thriving campus climate, "Even in these difficult economic times, this campus is holding its own." Another study participant waxed philosophically, "Socially, politically and economically, this campus is

what it is, depending upon the individual's reality and the individual's role." Suggesting that the campus climate was characterized by power claiming used to support hidden agendas, one administrator said, "The reality of this campus in these economic times is some individuals are like crabs in a barrel, fighting to keep their positions and not being concerned with supporting and serving others." Similar issues of power-related tension surfaced in other findings.

Power and Black Female/Black Male Administrative Tension

Based upon the interviews, black female administrators perceive their professional experience to differ from that of black males in similar administrative roles. Suggesting female/male administrative tension, one leader said, "Socially, economically and politically, this campus reflects the 'old boy' network and gender inequity." According to one study participant, "reflection with sister administrators represents thinking outside the 'male' box." This theme of connections with sister administrators was echoed by other participants. For example, one said, "There is a common bond in sisterhood that allows us to address our own needs." Another administrator suggested, "Retreating in the company of sister administrators offers reinforcement, reflection, and unity." Adding to the discussion, another study participant offered, "There is a need to connect. I believe connection is a priority." Her belief about connection was shared by yet another administrator with a caveat about the influence of tensions, "There is value in shared experience; however, politics can sometimes interfere with hearing other perspectives."

Generally, participants said that, black female administrators receive different messages than black male administrators receive. They also suggested that black male administrators prioritize their hierarchy of needs differently. "Messages sent to men suggest they are to care for others; women are to be cared for," observed a focus group participant. A chorus of other voices sanctioned this perspective, offering the perception that historically, black male administrators hold more rigid expectations of self and of others.

Gender-related tensions surfaced in another regard, in that black female administrators who choose motherhood sometimes experience limits in their career paths. For example, study participants say, sometimes the responsibilities of raising children conflict with professional responsibilities. "A male administrator called all members of the administrative team to come to campus late at night to address an emergency. As a single mother with child care responsibilities, I had to make my children my priority. I did not attend the meeting," a participant recalled. For some black female administrators—particularly those who are single—choices involving dream deferment or self-sacrifice can deter aspiration to senior-level administrative roles. According to study participants, some individuals within this aspiring group hold the perception, "The more you move up, the more you give up."

While the historical experience of discrimination is common to both black male and black female administrators, study participants say responses differ and they are processed under dissimilar gender-based assumptions. One study participant said these interactions reflect the metaphor characterizing "men as

being from Mars and women as being from Venus." However despite expressions of stereotypical assumptions about black female/black male professional relationships, several black female leaders also referenced a sense of caring and mutual support. As one study participant emphasized, "While I can hold my own in professional situations, I appreciate knowing that other black administrators (male or female) have my back." In terms of mutual support, another administrator reflected upon the productive male mentoring she had received as a young administrator in a traditionally black southern college.

Power and Leadership Skills/Characteristics

An ability to exercise the power of individual leadership skills and characteristics speaks to style and preparation for a campus position. As one black female administrator said, "Characteristics matter in effective leadership," During the interviews, most participants discussed the characteristics they felt were most significant elements of leadership. These responses relate to the theme of exercise of power as it involves interpersonal skills, holding expectations, modeling appropriate behavior, and serving others. An essential characteristic is the ability to empower others. According to one participant, "Leadership is about freeing the potential of others, empowering them to imagine. Consistently listening, speaking and acting with professional respect supports imagination and, I believe, produces the best work." These sentiments were repeated by another study participant: "A leader must provide challenges and tools to help others stretch." However, as an administrator added, "Importantly, leaders need to know

when to call the question," as she advised that support of one and another must be balanced, keeping decision-making in focus.

Interestingly, although all study participants talked about the importance of serving and mentoring others, only one administrator spoke directly about preparing others to accept leadership reins. As she emphasized, "Leadership is a relay race—you must run your best lap while preparing to pass on the baton." Each of the 11 black female leaders referred to herself directly or indirectly as a public servant. Such a reference is consistent with the Afrocentric value of service to others as expressed by the African proverb, "One who is to lead must first serve."

Serving others consistently surfaced within the study data as a principal responsibility of leadership. In speaking of the importance of service, a study participant suggested, "My responsibilities are to serve, to lead by example, to be honest, to stand by my word, to be knowledgeable as an internal and an external campus representative, and 'to lead from the rear,' going from where one is to where one needs to be." A sister administrator shared this leadership direction framing her work in this way, "My responsibilities are to serve, to observe, to lead by example, to be honest, to stay focused, to inspire public trust and to encourage others to do their best."

Study data indicate black female administrators demonstrate a belief in humanity and a desire to serve. An administrator offers, "I am a child of God, privileged to be an African-American woman and to love and serve the human race." Service to humanity is a recurring theme as noted by other participants.

"I've worked to serve and to be active in various student, faculty and administrative groups," explained one administrator. Her position resonated in the words of another, "I've worked to serve, to engage in community building, to understand the perspectives of others and to find value and joy in all experiences." Reflecting the often-referred-to characteristic of honesty, one administrator said, "I've worked to respond to the needs of others, but because of 'overload,' I have not done as much as I would like to." Another bottom-line administrative reflection crystallized the service discussion with the pronouncement, "We are here to serve and to empower students."

Serving and empowering necessarily involve constituency engagement and interaction, black female administrators said. "I've used my voice to support what I believe to be appropriate actions and I've participated in community processes to improve overall well-being," one participant volunteered. Another clarified, "I tend to focus on issues of policy as I try to create awareness of the positive impact of interaction with others."

While all 11 study participants addressed the significance of skills at relationship building, their responses reflect difference perspectives. One important perspective deals with the need to find common ground. An administrator went directly there when she was asked to assess her responsibility to higher public education—"I try to be a good listener, seeking common ground, connections and linkages. In all my interactions, I try to find a common ground to best serve the institution." Another study participant viewed relationship building as a leadership skill in this regard, "Among my responsibilities are problem-

solving, trust-building, community-building, vision sharing, and helping others." Her comment was consistent with those of a number of other administrators. Expectation was another important place where black female administrators set their sights. This common view is summarized in one participant's offering, "I must communicate and act with knowledge, fairness and expectation."

Study participants placed a high-level priority on relationship building. One administrator expressed the effect of the totality of relationship building, "I've interacted and participated in order to build the trusting relationships that reflect effective leadership." Two other comments mirrored that point, "I work on behalf of students and administration to build trusting relationships. Trusting relationships support effective leadership" and "Relationship building is an important element of effective leadership." Stressing an inclusive approach, an administrator said, "I have an open, participatory relationship with all campus groups. I strive to be accessible, respectful, knowledgeable, cooperative, collaborative, and accommodating." Reflecting the substance of relationship building, another study participant shared, "I've worked to be consistent, to be fair, to be trustworthy, to be an advocate, and to accept feedback through an open-door policy. I have participated in campus and system-wide planning activities and have learned to appreciate the perspectives of others."

Relationship building, study participants noted, is a function of awareness and management of circumstances. One study subject stressed the importance of these leadership attributes, commenting, "This is a public institution—we need to be aware of political complexities to better serve the institution. A colleague

concurred, “This is a traditional, authoritarian public system that defines and controls the social, political, and economic climate. A leader must understand and work within this socio-political space in order to facilitate imagining.” Consistently, awareness and management of circumstances characterize the approaches study participants take as they strive to claim power within their various leadership responsibilities and accountabilities.

Power Claiming

Generally, study participants agree about the top-down locus of overall campus power. However, several participants favor an inclusive approach as offered by one sister administrator, “Success must be owned, shared and claimed by each member of the campus team. Influence is power.” Another participant extended this explanation, “I claim the power of my position by including myself in activities that involve my function. I insist that others plan with me, not for me. Power is conferred by mutual respect.” Several administrators cited their position responsibilities as the site of power. For example, “There is power within the parameters of each position” and “I try to claim the power of my position.” As well, one study participant observed tension in power claiming, “Because I am direct, others—particularly males—perceive me as influential and powerful.” Overall, study participants confirmed that influence confers leadership power. They supported the notion that owning, sharing, and claiming power is the responsibility of each individual administrator. Consensus was that claiming power can present opportunities to turn up the volume of their voices and mitigate voice silencers.

The Power of Leadership Voice Silencers

Despite exercising the power of leadership choices, participants describe four specific factors as leadership voice silencers. They are control/power-over actions, self-sabotage, stereotyping, and white privilege. Study participants offered comments made to them by those who hold control or power-over responsibilities. "Do not forget, I sign off on your performance appraisal," brings to mind preservation of self and family, a study participant emphasized. "I can make your position disappear," another administrator also offered as a power/over comment that brings visions of loss of livelihood. "I don't care what you think. We're going to do it my way" conveys contempt for the administrator's perspective, a participant suggested. However, while such contempt reflects power-over voice silencing, other study participants suggested that black female administrators themselves can be their own voice silencers through self-sabotage.

Participants said self-sabotage occurs when black female administrators lose sight of their inner power. "That goes against everything I believe in, but I will do it" can send a signal of blind acceptance, one study participant noted. Another administrator offered, "I'm confused, what do you want me to do?" as a commentary acknowledging insecurity. "I think another response would have been appropriate under the circumstance, but that is not how you told me to handle it" can suggest unwillingness to exercise independent judgment, another study participant opined. According to participants, such self-sabotage can stem from stereotyping. One study participant cautioned and urged awareness, "Because of stereotyping, black female administrators can fall prey to 'quiet self-

sabotage,' dependently seeking direction rather than independently asserting leadership knowledge." Speaking of one long-held stereotype of black women administrators, a participant shared her approach to carefully choosing a response, "I strive to be assertive without being aggressive."

According to study participants, stereotyping also can be expressed by familiar inquiries from sometimes well-meaning white colleagues, "What do blacks think about it?" "Are the other black female administrators as forceful as you are?" and the opposite judgment, "Are the other black female administrators as sensitive as you are?" Participants said other frequent inquiries and comments speak directly to the phenomenon of white privilege, particularly, the freedom to intentionally render a black colleague as invisible. Comments heard by participants include: "Oh, is that what you said earlier, I must have misunderstood." "Were you hired under affirmative action?" "You seem angry and bitter. Why are you so defensive? I meant no offense." Such comments, study participants said, produce a so-called "edge" in the tone of black voices. They characterized this tone as exasperation. However, they said it presents an opportunity to pause, to be silent and to exercise the power to choose an appropriate response.

As a definitive exhibition of white privilege, focus group participants cited the October 9, 2010 voicemail message to Anita Hill (a black female) from Virginia Thomas (a white female). The wife of Supreme Court Justice Clarence Thomas called Anita Hill to ask her to apologize for accusing the justice of sexually harassing her. This attempted interaction took place 19 years after the

Thomas confirmation hearings sparked a national debate about harassment in the workplace. In her statement to the media, Anita Hill said, "I certainly thought the call was inappropriate. I have no intention of apologizing because I testified truthfully about my experience and I stand by that testimony." In her statement, Virginia Thomas said she did not intend to offend Anita Hill. "I did place a call to Ms. Hill at her office extending an olive branch to her after all these years, in hopes that we could ultimately get passed (sic) what happened so long ago. That offer still stands, I would be very happy to meet and talk with her if she would be willing to do the same" (http://www.washingtonpost.com/wp-dyn/content/article/2010/10/19). Summing up the white privilege discussion, one participant offered, "What I call 'micro-assaults' have replaced blatant discrimination." Whatever the circumstance associated with discrimination of any form, study participants said with conviction, a conscious leadership response involves exercising the power of choice consistent with one's values.

Affirmation of Values

According to study findings, the exercise of power within various leadership roles reflects the administrator's values. A participant explained, "I try to lead from who I am and what I value." One individual positioned the affirming role of values in this way, "We must think and act in harmony with our values to achieve a cohesive integration of the whole self. Coherence permits us to be viewed as honest and trustworthy within all relationships and activity. Values are consistent. Beliefs can change based upon experience." Another shared that "One must know self, self-worth, and exercise compassion." In describing her

identity, an administrator said, “I am an African-American woman, daughter of former sharecroppers who taught me to continually become a better version of self by living according to my values.” Within this study, family, faith, and experience emerged from the data as the major values influencing how black female administrators perceive themselves and their leadership voice.

According to the data, inclusion is a shared value of the 11 study participants. One administrator offered this overall assessment, “I believe people perform better when they participate in decision making and receive direction and support. Participation takes time, but in the long run is more effective.” Other administrators addressed leadership style as a vehicle for inclusion. An administrator’s self-assessment pointed out, “I am most comfortable at supporting others toward a *best self.*” A number of other administrators agreed with her. One advised, “I believe the most effective leadership styles are supportive and participative, being *responsible with* rather than *responsible for* others.” Another indicated, “I favor participation and support. Because I want the best folks on my team, I will work to support them. My style is servant leadership in terms of serving others by encouraging them to participate and then supporting them in doing their best.” In most instances study participants agreed, “doing their best” reflects recognition of self-actualization.

Recognition of Self-Actualization

Self- actualization is described in the black vernacular as “keeping it real,” in other words, being in harmony with one’s values and one’s identity. Study participants described self-actualization as a process of “becoming.” They said

values direct their actions within the ongoing self-actualization process. As individuals and as a collective, study participants deduced two themes to describe their process toward self-actualization—self-awareness and self-management.

Throughout the lived experience of study participants, expectations for self-awareness and self-management have been actualized by deeds. A participant explains the relationship in this way, "Who I am directs me toward self-actualization in terms of the way I approach public service and leadership." Another administrator explained, "I've tried to determine where I fit in helping others to reach their highest good—self-actualization." An administrator succinctly summarizes the relationship between self-actualization and leadership: "Who we are impacts how we conduct our responsibilities."

With a few exceptions, for the study participants, conducting their responsibilities did not involve consciously separating a professional self from a personal self. A majority describe themselves only by their roles—professional and personal—failing to acknowledge and nurture the inner power to choose who they will be and under what circumstances. One study participant quipped, "I like the concept of a professional self and a personal self. I can be a leader and a diva!" Realization of a "best self," study participants say, requires a willingness to change, holding onto the personally positive and letting go of the personally negative. As one study participant insisted, "Black people in leadership roles must define who we are or others will tell us who we are—just look at President Obama and how others keep telling him who he is!" Various versions of this admonishment appear throughout the data. Reflectively, study participants

responded to an over-arching question—who are black female administrators as a collective? They described their perceptions, emphasizing identity as always a work in progress.

For these respondents, leadership comes from an inner-self, with awareness, and with a sense of humor. According to the data, leading from an inner-self encompasses striving to stay in harmony with one's core values, applying relevant experience, planning to take advantage of opportunities as presented, and recognizing a best self for a particular leadership role. It entails acknowledging the contributions of others, mentoring and supporting others with honesty, and responding with dignity in as positive a manner as circumstances permit. Study participants noted, leading with awareness forces a black female administrator to differentiate—"Is it discrimination or is it personal development?" Awareness, they said, requires evaluation of circumstances, real or imagined, and cautious reflection upon a widely used expression—"Just because I'm paranoid doesn't mean they're not out to get me."

Study participants suggested leading with awareness means considering the level of intent. One administrator cautioned, "Pay attention to the possibility of a hidden agenda." This possibility, she explained, can be likely within the interactions of public higher education. Black female administrators offered that leading with awareness requires self-assessment and a willingness to acknowledge one's own strengths and limitations while working to learn and grow within both. One study participant placed willingness to take risks into this context, "A mistake is a learning opportunity." Another participant described

self-assessment in this way, “My strengths include knowing who I am and trying to bring my best self to the leadership table. Strengths also can be seen as limitations, but I’m developing greater patience at not allowing others’ perceptions to define me.” Several other participants agreed that awareness of self in leadership circumstances looms large. One study participant said, “My greatest strength is experience. I can engage others. I consider nothing a limitation that is within the degree of my authority as an administrator.”

According to study participants, leading with awareness promotes realistic association with black female professionalism and its *do’s* and *don’ts*, “Do not allow professional contributions to be arbitrarily de-valued,” insisted one study participant. Others agreed and advised each other to seize teaching moments and to create new pathways. The general instruction was “make your voice heard.” As one study participant shared, “I‘ve embraced my sense of self, integrity and assertiveness. I’ve tried to seize teaching moments and to create new pathways.” Signifying the tendency to seek relationships in common, study participants took note of the importance of simply acknowledging each other within professional situations. One study participant suggested, “There are so few black women in administration within the system that it is particularly important for us to take the time to acknowledge and support one and another.” Each of the participating administrators reiterated the significance of not accepting “micro-assaults” or “invisibility.” They persisted, “Do not internalize comments or actions that do not justify the dignity of a response.” Such assertive action, the study participants

said, clarifies distinctions between individual and collective responses. This action, they said, also stresses diversity of ideology within the collective. It admonishes, “Do not own what isn’t yours.”

Significantly, study participants concluded, leading with awareness permits each black female administrator to occupy her own professional space, ensuring accountability through her own audible voice. Occupying her personal space gives an individual black female administrator permission to acknowledge and nurture a “public self” and a “personal self.” As one study participant expressed, “We call upon who we are to find balance within our day-to-day interactions.” According to the literature, humor has served to find and support balance within African-American cultural interaction. “Thank goodness we can laugh at ourselves and at some of the situations in which we find ourselves,” one study participant remarked. However, some study participants recognized humor within leadership as a personal choice. Study participants indicated humor can convey honesty without offense, can diffuse tension to open lines of communication, and can support correlation of self within a circumstance.

Summary

The objective of this phenomenological study was to gain understanding from the lived experience of 11 African-American female administrators. Qualitative processes produced three broad categories of findings. Those categories are exercise of power, affirmation of values, and recognition of self-actualization. The next chapter speaks to the findings, offering an interpretation. Discussion emphasizes key emergent themes and their relationship to the research question.

CHAPTER FIVE

INTERPRETATION AND DISCUSSION

Introduction

Chapter Five offers an interpretation of the findings, emphasizing key emergent themes and their relationship to the research question, "How do African-American female administrators within public higher education perceive the relationship between identity and leadership voice?" Study findings suggest that African-American female administrators (individually and collectively) perceive a symbiotic relationship between their identity (experience and actions) and their leadership voice (articulation of action to achieve an appropriate organizational outcome). Exploring, discovering and analyzing the various spaces of identity and leadership voice among African-American female administrators produced three broad categories of findings—exercise of power, affirmation of values, and recognition of self-actualization.

This chapter discusses the relationship between the findings and the theoretical framework and connects the findings to the literature. It notes the significance of the data-directed findings and includes reflections upon various limitations of the study. This final dissertation chapter interprets and summarizes the study data, suggesting opportunities for future study. Focus is upon study topics which have the potential to extend gender and cultural understanding.

Findings and the Theoretical Framework

The findings are congruent with the theoretical framework of this study.

That framework encompasses critical theory and its associated social-conflict paradigms of social constructivism. Because some African-American leaders suggest conflicting social, cultural and historical spaces have confounded the reality of educational leadership (Asante, 1998; Baker, 2000; Boyd, 2000; Dyson, 2004; Hooks, 2000; Howard-Vital, 2007; Marable, 2000; Mullings, 2000; West, 1999), this study looked to Afrocentricity as a grounding perspective. Significantly, the study framework was further inspired by a clarifying comment offered by Cornel West (1999):

> To be intellectual, no matter what color, means that one is going to be deeply influenced by other intellectuals of a variety of different colors. When it comes to black intellectuals, we have to, on the one hand, be very open to insights from wherever they come. On the other hand, we must filter it in such a way that we never lose sight of what some of the silences are in the work of white theorists, especially as those silences relate to issues of class, gender, race and empire. Why? Because class, gender, race and empire are fundamental categories black intellectuals must use in order to understand the predicament of black people.

Critical Theory Amplifies Leadership Voice

Principles of critical theory as defined by Max Horkheimer of the Frankfurt School (Denzin & Lincoln, 2000; Patton, 2002) are consistent with study data. While positivistic or purely scientific theory describes how things *are*, critical theory takes into consideration how realities *could* be. Critical theory occupies activist space, tying knowledge to ethical action (Du Bois, 1899; Denzin & Lincoln; Dyson; West, 1999). Critical theory is inclusive, giving voice and power to different groups— particularly, those whose voices have been silenced by dominant groups (Kincheloe & McLaren; Denzin & Lincoln, 2000; Young,

1990; West). Difference, according to critical theorists, must be viewed not as a value judgment, but as socially representative (Asante, 2003; Denhardt, 1981; Dyson, 2004; Kincheloe & McLaren, 2000, Sidel, 1996, West). An interpretation of study data might propose that difference should be viewed as the norm.

Study data seem to suggest participants have moved well beyond *how things are* to *how things could be*! Essentially, I observed that each study participant, without regard for others' offerings, sought to share her own reflections, discoveries and interpretations. In all cases, ethical action appears to be a goal. In this regard, participants explain their actions to give voice to their needs and expectations and to claim power despite dominant group efforts to silence their leadership voices. Within the findings, *difference* is clearly viewed as a norm toward commonality. Consistent with circular perspective, study data suggest the viability of a concentric approach to difference—self-acceptance before moving toward collective acceptance and cross-cultural acceptance. Respondent comments "Know self" and "Do not own what isn't yours" may be interpreted as data directives for such an approach. Cultural acceptance and its realities, however, may require transformative thinking in order to meet black female administrative expectations of campus social equity. A majority of the study respondents acknowledge their campus environments as not being as inclusive and welcoming as they would envision. In particular, two study participants explain their current perceptions of cultural acceptance in this way: "The campus is diverse, but there is not true acceptance of the need to respect

difference in applying policies equitably" and "This campus reflects white privilege overall. It exhibits toleration rather than respect."

Social Constructivism and Social Constructionism

The research paradigm of social constructivism informs study findings. Figuring prominently are epistemological considerations—beliefs about knowing and ontological considerations— beliefs about what exists or what is real (Dyson, 2004; Denzin & Lincoln, 2000; Patton, 2002; West, 1999). Constructivist epistemology focuses upon the individual (Denzin & Lincoln; Patton). It suggests that each one's way of making sense of the world is valid and as worthy of respect as any other (Asante, 1998, 2003; Dyson; Rowan & Reason, 1981; Patton). Social constructivism emphasizes individual creation of meaning through interaction with others and objects within the environment (Asante; Chambers, 1998; Dyson; Freire, 1970; Rowan & Reason; Spector & Kisuse, 1987; West). Social constructionism emphasizes collective meaning and how culture shapes worldview (Asante; Dyson; Patton; West). Study participants projected the principles of social constructivism. They also suggested collective meaning, offering perceptions about their work and its relationship to Afrocentricity and the theoretical constructs that question: Who holds the power? Who controls the resources? Who sets the agenda? Who limits access to awareness of options?

Grounding in Afrocentricity

Afrocentricity speaks to individual and collective identities (Asante, 1998, 2000, 2003; Felder, 1993). Afrocentricity, a circular, subjective perspective, adds

another dimension to the Eurocentric linear, objective perspective (Asante; Felder, 1993). It initiates a new conversation from the vantage point of another place and space. Afrocentricity assigns connectedness and dependence to all. It broadens the conversation, encouraging all to learn and to interpret from their own cultural centers. It functions as both a corrective and a critique. Responses of study participants provide a collective call to action for awareness and review of the reality of black female administrators within the Pennsylvania State System of Higher Education.

The Afrocentric ideal as described by Molefi Asante (2000) comprises five separate and distinct characteristics. Study findings concur with Asante's ideals. The African-American female leaders interviewed for this study said they are in harmony when they claim their own identity and effect the leadership of that identity's lived experience. Each of the five characteristics of Afrocentricity is represented within the study data.

1. **An intense interest in psychological location as determined by symbols, motifs, rituals, and signs.** Within each interview environment, I saw representative cultural symbols. I saw Alpha Kappa Alpha (AKA) pink and green. Present in various spaces were Charles Bibbs prints. I saw photographs of W.E.B. Du Bois and Frederick Douglass. Personal space included black figurines and black family photographs as well as community-service citations.
2. **A commitment to finding the subject-place of Africans in any social, political economic or religious phenomenon with**

implications for questions of sexual orientation, gender, and class. Study participants discussed the social, political and economic implications for the issues of gender and class on various campuses within the Pennsylvania State System of Higher Education. Discussion about sexual orientation was grounded within visionary planning as represented by these participant comments, "I am a voice for the 'unrepresented' and a mirror of reflection and action for all campus groups." "I envision a campus community where everyone is welcomed, treated fairly and given access to opportunities." The word, *envision*, suggests to me neither the individual campus nor the system is actually at this point.

3. **A defense of African cultural elements as historically valid in the context of art, music, and literature.** During interviews, study participants discussed cultural validation in terms of class offerings, student activities, and faculty and administrative search processes. Of particular interest to study participants were curricular additions that acknowledge service to humanity and servant leadership.
4. **A celebration of "centeredness" and agency and a commitment to lexical refinement that eliminates pejoratives about all people.** As Asante (1998) emphasizes, "We have arrived at a point at which the entire process of human knowledge is being assessed and reassessed in order to help us discover what we know about each other. As we open the doors to return to our own platforms, we greatly

enrich the world." In their responses to interview questions, study participants offered an abundance of actions for sharing diverse experiential knowledge with all people.

5. **A powerful imperative from historical sources to revise the collective text of African people and people of African descent.** Study participants stressed that efforts to revise notions about the collective of black female administrators can be as simple as acknowledging one another. One study participant suggested, "There are so few black women in administration within the system that it is particularly important for us to take the time to acknowledge and support one and another." Expressed in a spiritual context, her directive is to "love one another" (Romans 13:8). Stereotypical notions of interaction between black females are generally not positive. Contrary to this point, study participants acknowledged and supported the researcher in three significant, respectful ways. First, all eleven participants modeled the presence perceived to be appropriate for black female administrators. In every case, during 90-plus-degree summer days, their interview dress included suits with coordinating accessories! Secondly, aware of the distance the researcher had traveled to conduct the interview, each participant demonstrated hospitality and "home training" by offering refreshments (which the researcher welcomed and accepted in all cases.) And, finally, at the conclusion of each interview, all 11 study participants approached the

researcher with expressions of caring, support and encouragement. These actions the researcher interpreted as consistent with Afrocentric tenets of serving others.

Findings and the Afrocentric Literature

A comparison of the study findings and the review of the literature resonate with the Afrocentric rhythm of three. Three broad themes emerged from the review of the literature: consciousness, centeredness and circumstance. Three broad themes represent the study findings: exercise of power, affirmation of values, and recognition of self-actualization. Convergence between the literature and the study findings occurs within the topics of humanity, spirituality, connectedness, ideology, politics and power. Significantly, total convergence exists in the contention that first and foremost, common humanity must rule social interaction. Convergence also exists around the contention that norms, standards, codes and theories of the dominant privileged inform discourse on culture, space and historical experience. Importantly, the responses of black female administrators resonate with the literature citing personal generations of African Americans who have brought meaning, order and harmony to their lives despite identity and cultural denial.

Inside discriminatory political structures and institutions, the African-American collective has constructed its notions of humanity and cultural identity (Asante, 2003; Du Bois, 1899; Appiah, 1992, 2005; Lincoln, 1996; Marable & Mullings, 2000; West, 2001). *Space* connotes variations of time, scope and province (Asante; Marable & Mullings, West). It pinpoints location, situating the

individual and the collective within social, cultural and historical context (Asante; Marable & Mullings; West). *Culture* represents a group's interests, values, goals, needs and expectations (Appiah; Asante; Dyson, 2004; Marable, 2006; West). Socially and historically constructed, culture provides a framework through which individuals and collectives interpret their past, understand their present and imagine their future (Appiah; Asante; Dyson; Felder, 1993; Marable; Mullings; West). Significantly, study participants concur with the literature in suggesting culture as dynamic and fluid — always developing, ever changing (Appiah; Asante; Dyson; Marable; Mullings; West).

Study participants address the importance of knowing and managing self within leadership roles for public higher education. They cite family, faith and experience as guiding forces pushing them to honor Afrocentric directives to "keep lifting as we climb" and to "keep on keeping on." Although, West (1999) and others opine that faith and spirituality do not necessarily convey the same meaning, both symbolic cultural representations continuously emerge in the literature and within the study. In some way, each study participant expressed herself as a spiritual being and expressed spirituality as a factor in her leadership actions. One participant revealed, "I am a member of God's community who is striving to make good use of my gifts."

Study participants suggested reasons for reflective silence in their cross-cultural interactions as black female administrators. Their spatial and cultural explanations, they said, involve control/power-over actions, self-sabotage, stereotyping, and white privilege. Study findings concur with the literature

related to cognitive dissonance. Regardless of the naming or framing, study participants concluded that cognitive dissonance prevails within public higher education and influences leadership behavior. To counter cognitive dissonance and achieve resonance, they direct, "Take up your professional space so that you are present and accounted for and your voice is audible. Do not accept *invisibility*." This directive can be interpreted as imploring black females in leadership roles to resist invisibility however it is manifested.

Clearly, study data support Asante's assertion that the African-American collective has not lost its values. Rather the data confirm the collective, particularly female members, as continuing to pass on Afrocentric values to all humanity. In describing values as guiding forces, most of the study participants spoke of their families. For example, one study participant said, "I am an African-American woman, daughter of former sharecroppers who taught me to continually become a better version of self by living according to my values." In the same vein, black female administrators spoke of their spiritual grounding, reflecting upon this grounding as a major contributor to the individual and collective sense of cultural identity.

Within the study findings and within the literature, circumstance drives actions. The individual study participant and her perceptions of the campus she serves inform her leadership actions. Her actions directly or indirectly affect all constituency levels of public higher education. Morgan (1986) observes that acceptance of the reality of politics as an inevitable organizational factor allows for a constructive role in creating social order. David Easton, renowned political

scientist, defines politics as the art of the possible (Easton, 2010). According to Easton, because politics involves issues of power, organizations require an understanding of system function. Study findings concur with Easton's assessment that bargaining, compromising and satisfying stand tall among the how and why of political system functioning. Study findings may be interpreted to emphasize "possibility thinking" as representative of transformational leadership. Commenting upon possibilities, one administrator said, "I lead from within the position or role. I try not to dwell on limitations. I seek something positive in every situation." Another said, "I tend to focus on issues of policy as I try to create awareness of the positive impact of interaction with others.

In real-world circumstances, policy analysis and policy making occur at two levels of intent— manifest and latent (Popple & Leighninger, 2001). The processes involve reality versus pretext as represented by the admonishment of one study participant, "Pay attention to the possibility of a hidden agenda." For African-American female leaders within the Pennsylvania State System of Higher Education, the study data suggest intent poses questions concerning whose reality matters and whose voices will be heard. As study participants advise, "Do not allow your contributions to be arbitrarily de-valued." Achieving productive ends can be accomplished by striving to be aware of intent and realistically addressing issues underpinning conflict. While, as theorists say, conflict is an impetus for change, study participants insist change must be carefully and skillfully managed. Burns (2003), Heifetz (1994), and Northouse (2001) say transformational leaders, who assess intent and satisfy the needs of followers, can

influence change for the greater good. Study participants concur with Burns, Heifetz and Northouse in their contention that transformative actions are important to effective leadership. From their Afrocentric leadership models, study participants focus upon transformation through *servant* leadership.

As a part of the review of literature, the researcher considered academic studies relevant to the topic of black female identity and leadership within public higher education. The review focused upon phenomenological approaches involving black female leaders working within American institutions of higher education. Three recent (1997, 2002, 2007) studies surfaced. These works broadly represent the aim of gaining understanding from the lived experience of black female college and university leaders.

Findings from this dissertation inquiry generally agree with a recent Pennsylvania study about factors which distinguish professional black women as leaders (Randleman, 2007). While study participant responses coincided with the distinguishing leadership factors emerging from the Randleman study, these black female administrators seemed to name their transformational style in terms of *methodical* rather than *quiet*.

Self-definition is a focal point of a study conducted to explore thematic issues experienced by black female administrators within historically black colleges and universities (Jean-Marie, 2002). Research findings consider which administrators work for social change and engage in social justice in higher education. The findings also produce a construction of black female educational leaders as transformative intellectuals. Participant response from this study is

generally consistent with findings from the study of colleagues within historically black institutions. However, black female administrators within the predominately white Pennsylvania State System of Higher Education consider working for social justice and social change to be equal responsibilities. Their focus is on "lifting every voice." They suggest the broader issues of social justice and social change manifest themselves within all organizational environments. Thus, balancing the theory and the practice of social justice is an administrative responsibility regardless of the environment.

Issues of social justice are presented in a comparative study of the self-perceived leadership experiences of black female administrators and white female administrators holding positions within the New Jersey community college system (Simmons, 1997). Findings revealed that differences in experience do exist in the self-perceived leadership styles of black and white women. Analysis of style adaptability—the degree to which a female administrator is able to appropriately vary her style to meet a given situation—indicated no significant difference. While the findings of the New Jersey study are localized, they concur with those of this study in suggesting black women who aspire to administrative positions within higher education must be aware of and employ certain strategies and skills to achieve experience-based leadership success.

Reflections on the Significance of the Study

I believe this study is significant for three specific reasons. First, changing times and changing demographics foretell a future of multiracial and multicultural social, political and economic considerations. It has been said that perception is

two-thirds of reality. The perceptions of study participants challenge leaders invested in various perspectives to come together to consider *what can be* as opposed to *what is.* Secondly, understanding the perspectives of others offers opportunities to support informed decision making and decision influencing. Finally, the literature and the study findings confirm the benefits of employing "possibility thinking" as an element of transformational leadership.

Pennsylvania's higher education racial demography and socio-political space are changing (PASSHE Fact Book, 2006-07). Immigration, high minority birth rates and interracial marriages foretell a multiracial and multicultural society (U. S. Census Bureau, 2000). Thus, I believe changes in the composition of the PASSHE may require a focus on experiential knowledge that speaks in different ways to the public charge of "greater good." In Pennsylvania, black female administrators seem focused on reaching out to all public constituencies to envision, as one study participant proposed, campuses which can become better versions of themselves.

Study participants agree with leadership theorists who suggest that informed decision making can help to respond to actual or perceived identity and leadership issues occurring within public institutions of higher education. Decision influencing and decision making are actions that can be initiated by those who are aware of self and aware of others in terms of commonality and difference. As transformational leadership theory posits, leaders must make purposeful attempts to gain knowledge and understanding from individuals and groups who are tenants of different degrees of lived experience. Study

participants concur unequivocally, as represented by the comment, “I’ve claimed my identity by changing the focus of key processes and by empowering others to claim their identities.”

Study participants uphold theorists in their various and diverse approaches to achieving cultural understanding and mutual respect. Data support the contention that willingness to respect centeredness can help to direct experiential knowledge and action towards the greater good. In terms of curricula and teaching and learning milieu, study participants concur that openness broadens the conversation, encouraging all to learn and to interpret from their own cultural centers while not feeling threatened by the presence or contributions of others.

In the social, political and economic space of the 21st century, educational leaders have a choice and a hand, individually and collectively, in working to identify Booker T. Washington’s concept of “that which is essential to mutual progress.” I argue that inclusion of multiple perspectives charts a direction to travel toward gender and cultural understanding. According to the data, African-American female administrators within the Pennsylvania State System of Higher Education perceive possibilities for ethical, inclusive and collaborative efforts that bring all closer to mutual understanding and respect.

Limitations of the Study

This phenomenological study was limited to the perceptions of 11 African-American females serving as administrators within the Pennsylvania State System of Higher Education. Because the study is so limited, findings represent only this segment’s perspective. Female administrators of other ethnic

groups may perceive their responsibilities and accountabilities differently. Further, other study limitations, as detailed in this chapter's discussion, include timeframe, public versus private institutional context, study participant background profiles, identity conflicts, and methodology.

Inquiry proceeds from the timeframe of the academic year 2006-2007. Data concerning individual black female administrative perspective was not formally gathered until receipt of Institutional Review Board approval in 2009-2010. In the period from academic year 2006-2007 until academic year 2009-2010, the study population of black female administrators had changed from 24 to 15, thus limiting the number of potential study participants. Moreover, I believe a longitudinal study where participants are followed throughout an extended period of time would produce additional meaningful data.

Perceptions of black female administrators may be different within private institutions of higher learning—in Pennsylvania and in other geographic locations. As well, participant background profiles may differ at private institutions in Pennsylvania and in other locations. Thus, findings may differ. Findings may also differ based upon generational considerations. In terms of an average age of 60 years, perceptions of study participants may represent a homogeneous group. Younger black female administrators may offer dissimilar perceptions concerning aspiration to administration roles in higher education. Indeed, younger generations of potential administrators may offer new approaches to increasing the abysmal number of 24 African-American females represented

among the 509 positions of the 2006-07 Equal Employment Opportunity Commission category of *Executive*.

Generational homogeneity was the major surprise the researcher received in conducting this inquiry. Having been an administrator within the Pennsylvania State System of Higher Education (PASSHE), I brought certain expectations to the research process. Most of my expectations were confirmed. However, it was my expectation that the majority of the interviewees would be considerably younger than I. This was not the case. As a retiree, this finding gives me pause. I am concerned that with eminent retirement, the already limited numbers of black female administrators within the PASSHE will dwindle. Thus, clearly this finding has implications for recruiting, developing, and retaining quality black female administrators within this public educational system.

Opportunities for Future Research

My argument postulates that the sharing of individual and collective lived experience of African-American women can result in self-aware, productive leaders in public higher education. Through the processes of assessing, reflecting and becoming, study participants have shared that they are leaders who will strive to put forth their most productive selves to dignify the hard work quality public higher education requires. Study findings suggest that these black female administrators see themselves as leaders who endeavor to engage all constituencies, respect commonality and difference, and foster productive dialogue. I believe other studies from different perspectives have the potential to further extend gender and cultural understanding.

In particular, I believe it is important to follow up on the power issues of black female/black male administrative tension and white privilege as an African-American leadership voice silencer. While study participants shared some perspectives concerning gender-based conflicts, I believe other focused studies could delve more deeply into how these conflicts can shape leadership behavior and styles. In terms of white privilege as a voice silencer, study data may be interpreted in ways that suggest movement forward, but not at a pace some black female administrators would prefer. As Cornel West has cautioned, "Anytime we talk about the identity of a particular group over time and space, we have to be very specific about what the credible options are for them at any given moment." Even with the present limited numbers, I believe, black female administrators are working to focus attention on credible options to increase their numbers, their influence, and their contributions. It is important to remember that presently norms, standards, codes and theories of the dominant privileged inform discourse on culture, space and historical experience.

I maintain the responses to these challenges may require reflective silence. Indeed, I would suggest that there is grace within silence as Michele Norris, co-host of public radio's "All Things Considered," speaks of in her 2010 memoir—*The Grace of Silence.* In this work, she explores choices about unspoken racial skeletons. As she explains in an interview, "A generation of Americans who had so many reasons to be angry at the world, and who could've instructed their children to brace themselves for a torrent of hatred and low expectations, instead set high expectations and armed their offspring with

ambition instead of rage. That was incredible for a generation to suffer all that they did and yet to choose to order their priorities so that their children would not be weighed down by their pain. They understood that if you really want your kids to fly, you don't put stones in their pockets" (Williams, 2010). Norris goes on to suggest the importance of creating space to allow those burdened by experience to give a voice to some of the past silences:

> I believe there IS grace in silence. Still, I think it is worth trying to go back to unearth some of those secrets.... It is incumbent upon those of us raised by the generation that had to endure the indignities of Jim Crow to demonstrate a certain grace in the silence that accompanies being a good listener, and thus providing the space for a great unburdening. I feel keenly that, at some point, the elders who locked away their stories will suddenly want to talk about them. My father left this Earth in 1988, and my great regret in life is that I will have to go to my own grave wondering whether I failed to create a space for him to share his story. So, when those of his generation remaining are ready to talk, we have to make sure that we're willing to listen. But we have to lead them there. (Williams, 2010)

I would argue that "leading them there" is part of the transformational process for black female administrators. In the circumstance of improved public higher education, "them" can include potential black female administrators, black male administrators, white decision leaders (male and female) and white colleagues (male and female). However, to achieve any hope of transformation, I contend all must be open to possibilities.

With due consideration of the limitations of this study, I am hopeful that future researchers (female and male, black, white, American, African, Asian, European, Latino and Native-American) will undertake new quests for identity awareness and cultural understanding. I believe the body of scholarly literature

would benefit from similar topic studies involving an extended timeframe, a public versus private institutional context, different participant background profiles and different methodology. Methodology which guides this inquiry mirrors the researcher's values, beliefs and expectations. Although the study findings validate the selected approach, different methodology could produce different findings.

Since study respondents were consistently action-oriented, clearly, the qualitative aim of gaining understanding might also be addressed through an action research approach. An action research approach would offer study participants the opportunity to participate in formulating an action plan to address their findings. Different events, different ideologies and different politics equal different needs and expectations. Therefore, the researcher believes it is appropriate to consider the implications of a different plan for educational transformation—one that involves the needs and expectations of all. As well, a different plan would consider the action articulated by a black female administrator within the study who said she insists that others plan *with* her rather than *for* her.

Based upon the study data, African-American female administrators of the Pennsylvania State System of Higher Education would welcome the opportunity to work within an environment that acknowledges and respects their identity and their culture. Such an environment, I contend, would be responsive to a cultural "calling" to become educators. It would be guided by a spiritual declaration: "For I know the plans I have for you, says the Lord. They are plans for good and

not for evil, to give you a future and a hope." (Jeremiah 29:11). Through study, reflection, observation and interpretation, and with the love and support of many individuals, this inquiry process has given the researcher and a future and a hope!

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APPENDICES

Three appendices help to inform the findings of this dissertation. Appendix A exhibits the structured interview guide used during the eleven face-to-face interviews this researcher conducted.

Appendix B contains three documents—a chronology of the founding of the 14 institutions that constitute the Pennsylvania State System of Higher Education (PASSHE), fast-fact profiles of the 14 PASSHE universities and a timeline offering African-American "firsts" for each, and an article from the online Black Collegian (www.black.collegian) which covers major nationwide black firsts in higher education between 1970 and 2000.

Appendix C contains five documents— a brief history of the major contributions the Commonwealth of Pennsylvania has made toward the overall transformation of the collective black experience in America; a chronology of the black experience in Pennsylvania with emphasis on the educational contributions of African-American female leaders; profiles of 19th and 20th century black female leaders in Pennsylvania; profiles of Western Pennsylvania black female legends of the civil rights movement and acknowledgement of black females who have played a role in the author's development.

APPENDIX A

Structured Interview Guide

A Qualitative Study: Perceptions of Identity and Leadership Among African-American Female Administrators within Public Higher Education

1. Who are you? (Please identify as many aspects of self as you consider relevant.)

2. What are your guiding forces?

3. Does who you are have an impact upon what you do within this campus community? (If, yes, how so? If no, why not?)

4. What have you done within your leadership role to claim your own identity?

5. What have you done within your leadership role to identify with others?

6. What is the reality of this campus—socially, politically and economically?

7. What do you consider to be your leadership responsibilities to the campus community?

8. What is your vision for this campus?

9. Describe your relationship with the university community? (Please include all groups which you consider to be relevant.)

10. What are your leadership strengths? Limitations?

11. Do you feel you are judged largely by your strengths or limitations? (Tell me about that?)

12. Who holds the power to set the agenda for your campus? (Do you have power? Can you describe an example? If not, how can you claim power?)

13. Is it helpful to you in your leadership role to be in retreat with your sister administrators? (If yes, how so? If no, why not?)

14. Which of these four leadership styles most describes your interaction with others?

    In what ways? Can you provide an example?

    Directive. The leader directs and there is no participation in decision making.

    Supportive. The leader builds interpersonal relationships and creates a supportive work environment in order to achieve the best performance.

    Participative. The leader asks for, receives and uses suggestions to make decisions, placing emphasis on the team, sharing decision making.

    Achievement-oriented. The leader sets challenging goals and shows confidence that followers can achieve the goals.

15. Would you please offer a dimension of identity and leadership that I have not touched upon, but that you consider relevant?

Background Data

1. Age
2. Time in Higher Education
3. Time on Current Campus
4. Academic Preparation
5. Identity of a Key Mentor

APPENDIX B

PASSHE University Founding Date Chronology

The 14 universities that comprise the Pennsylvania State System of Higher Education follow in order of the institution's founding year:

Cheyney University	1837
Bloomsburg University	1839
California University	1852
Millersville University	1855
Edinboro University	1857
Mansfield University	1857
Kutztown University	1866
Clarion University	1867
Lock Haven University	1870
West Chester University	1871
Shippensburg University	1871
Indiana University	1875
Slippery Rock University	1889
East Stroudsburg University	1893

University Profiles and African-American "Firsts"

Profiles of the 14 universities that comprise the Pennsylvania State System of Higher Education and each institution's African-American "firsts" follow:

Bloomsburg University Fast-Fact Profile

- Founded in 1839
- Enrollment: 8,081 undergraduate, 774 graduate*
- Faculty: 412 (total full-time and part-time)
- Degree programs: 67 undergraduate, 19 graduate

*Fall 2008

African-American Firsts at Bloomsburg

1915 Helen M. Parks was the first African-American female graduate.

1951 George D. Young was the first African-American male graduate

1982 Aaron C. Porter was the first African-American male student trustee.

1987 Karen E. Cameron was the first African-American female student trustee.

1995 Wilson G. Bradshaw was the first African-American male administrator.

2007 Dianne L. H. Mark was the first African-American female administrator.

California University of Pennsylvania Fast-Fact Profile

- Founded in 1852
- Enrollment: 6,925 undergraduate, 1,594 graduate*
- Faculty: 351 (total full-time and part-time)
- Degree programs: 73 undergraduate, 28 graduate

*Fall 2008

African-American Firsts at California

1881 Elizabeth "Jennie" Adams Carter was the first African-American graduate. Carter Hall, dedicated in 2008, was named in her honor. Carter Hall houses students, meeting spaces, a Health and Wellness Center, and the Black Student Union.

1890 Simon P. West, Class of 1886, was the first African-American president of the Alumni Association during 1890-1891. He became principal of the black schools in Brownsville and Uniontown and later earned a Doctor of Divinity degree.

1965 Dr. Edward Harris, assistant professor in the Sociology Department, was the first African-American instructor.

1969 Maetroy Walker was hired as an instructor in Student Affairs and Services and in 1971 became the first African-American administrator as Assistant Dean of Women. Prior to her retirement in 1990 as assistant dean of social services, she was instrumental in developing and naming the Black Cultural Center.

1976 Ronald D. Galloway was the first African-American student trustee.

1984 Gwendolyn Simmons became the first African-American member of the Council of Trustees.

1997 Aaron A. Walton became the first African-American chairman of the council of trustees.

Cheyney University of Pennsylvania Fast-Fact Profile

- Founded in 1837
- Enrollment: 1,333 undergraduate, 155 graduate*
- Faculty: 115 (total full-time and part-time)
- Degree programs: 37 undergraduate, 9 graduate

*Fall 2008

African-American Firsts at Cheyney

1837 Cheyney, founded as the Institute for Colored Youth, is America's oldest historically black institution of higher education.

1853 The first black female students were admitted to the Institute for Colored Youth.

1855 The first commencement exercises were held.

1859 Martha A. Fairbeau (Minton) was the first female graduate.

Notable African-American leaders and public intellectuals have visited the Cheyney campus. They include Booker T. Washington, Carter G. Woodson, Mary Church Terrell, and Mary McLeod Bethune who gave commencement addresses. W.E.B. Du Bois spoke at least three times over a quarter century's time, and a distinguished lecture series was named in his honor. In more recent decades, historian John Hope Franklin, Nation of Islam Minister Louis Farrakhan, actor and activist Bill Cosby have addressed the student body of the institution known since 1983 as Cheyney University of Pennsylvania. Former President Jimmy Carter delivered the commencement address in 1979 (PAhistory.com).

Clarion University Fast-Fact Profile

- Founded in 1867
- Enrollment: 5,975 undergraduate, 1,125 graduate*
- Faculty: 358 (total full-time and part-time)
- Degree programs: 78 undergraduate, 11 graduate

*Fall 2008

African-American Firsts at Clarion

1972 John Shropshire, Class of 1961, returned to Clarion State College as an assistant director of admissions and was named director of admissions in 1978 and as dean of enrollment management at the time of his death in 2001.

1973 Dr. Francine McNairy began her career in higher education as a faculty member and ultimately was appointed and served in the position of Dean of Academic Support Services and Assistant to the Vice President for Academic Affairs from 1983 through 1988.

2000 The Frederick Douglass Scholars program was instituted.

2010 Larry Pickett was appointed to the Council of Trustees.

East Stroudsburg University Fast-Fact Profile

- Founded in 1893
- Enrollment: 6,099 undergraduate, 1,135 graduate*
- Faculty: 355 (total full-time and part-time)
- Degree programs: 68 undergraduate, 21 graduate

*Fall 2008

African-American Firsts at East Stroudsburg

1969 Only twelve (12) African-American students were enrolled. As a result of action by the U.S. Department of Health, Education and Welfare (HEW), a major effort was initiated to recruit African-American students.

1970 In the fall of 1970, 45 black students were enrolled.

Louis Murdock, Class of 1961 and one of the first black alumni, returned to become the first African-American faculty member.

Edinboro University Fast-Fact Profile

- Founded in 1857
- Enrollment: 6,154 undergraduate, 1,517 graduate*
- Faculty: 393 (total full-time and part-time)
- Degree programs: 78 undergraduate, 18 graduate

*Fall 2008

African-American Firsts at Edinboro

1965 Evelyn Lewis was the first African-American female graduate.

1970 Jack Horton was the first African-American male graduate.

1985 Dr. Glenda Lawhorn was the first African-American female administrator as vice president of student affairs.

1996 Dr. Frank Pogue was the first African-American male administrator as president from 1996-2007.

1997 Harold Shields was the first African-American trustee at Edinboro University.

Indiana University Fast-Fact Profile

- Founded in 1875
- Enrollment: 11,928 undergraduate, 2,382 graduate*
- Faculty: 761 (total full-time and part-time)
- Degree programs: 93 undergraduate, 45 graduate

*Fall 2008

African-American Firsts at Indiana

1947 Dolores Walker Hickerson and Doris Roberts Taylor were the first African-American students to live on campus. They lived together two years in John Sutton Hall and two years in Clark Hall.

1951 Dolores Walker Hickerson and Doris Roberts Taylor, the first African-American students to live on campus, were among the graduating class members.

1971 Dr. Charles Fuget was the first African-American administrator as associate dean and later dean of natural sciences and mathematics. In 1984, Dr. Fuget served as acting vice president for student and university affairs, returning to the deanship in 1985. In 1988, Dr. Fuget accepted an appointment by Governor Robert Casey to become Commissioner of Higher Education for the Commonwealth of Pennsylvania.

1986 Dr. Hilda Richards was the first African-American female administrator as provost and vice president for academic affairs. She remained at IUP until 1993.

1992 Dr. Charles Fuget served as interim president at IUP.

2004 Dr. Tony Atwater became the first African-American president.

Kutztown University Fast-Fact Profile

- Founded in 1866
- Enrollment: 9,404 undergraduate, 989 graduate*
- Faculty: 459 (total full-time and part-time)
- Degree programs: 59 undergraduate, 22 graduate

*Fall 2008

African-American Firsts at Kutztown

1950 Bessie Crenshaw was the first African-American female graduate.

1957 Stewart Schneck, Jr. was the first African-American male graduate of Kutztown.

1983 Dr. Basil Y. Scott was the first African-American male administrator at Kutztown.

1998 Ramona Turpin was the first African-American female trustee.

2006 Dr. Barbara S. Darden was the first African-American female administrator at Kutztown.

Lock Haven University Fast-Fact Profile

- Founded in 1870
- Enrollment: 4,988 undergraduate, 278 graduate*
- Faculty: 276 (total full-time and part-time)
- Degree programs: 69 undergraduate, 4 graduate

*Fall 2008

African-American Firsts at Lock Haven

1930 Esther W. Wallace was the first African-American graduate of Lock Haven.

1949 Thomas A. Mattox was the first African-American male graduate.

1983 Daniel Elby was the first African-American trustee.

1996 Terrell Jones was the first African-American administrator as interim provost.

2004 Dr. Keith T. Miller took office as first African-American president.

2009 Dr. Theresa Williams was the first African-American female administrator as Dean of LHU Clearfield Campus.

Mansfield University Fast-Fact Profile

- Founded in 1857
- Enrollment: 2,944 undergraduate, 478 graduate*
- Faculty: 213 (total full-time and part-time)
- Degree programs: 62 undergraduate, 8 graduate

*Fall 2008

African-American Firsts at Mansfield

1896 Harry Peterson was the first African-American graduate.

1930 Phillippa F Stowe was the first African-American female graduate.

1993 Cynthia Vennie was the first African-American trustee. She served from 1993 until 1999.

2003 Dr. Shari Clarke was the first African-American administrator as vice president of Student Affairs from June 2003 to fall of 2006.

Millersville University Fast-Fact Profile

- Founded in 1855
- Enrollment: 7,217 undergraduate, 1,103 graduate
- Faculty: 457 (total full-time and part-time)
- Degree programs: 55 undergraduate, 44 graduate

*Fall 2008

African-American Firsts at Millersville

1897 Emanuel Epps was the first African-American graduate.

1926 Amelie Waters was the first African-American female graduate.

1972 Ronald Ford, the first African-American trustee, served until 1983.
1994 Dr. Francine McNairy served as provost and vice president for academic affairs.

1997 Dr. McNairy served as the acting president during the fall semester while President Caputo was on sabbatical leave.

2003 Dr. McNairy was named the first African-American and the first female president.

Shippensburg University Fast-Fact Profile

- Founded in 1871
- Enrollment: 6,733 undergraduate, 1,209 graduate*
- Faculty: 387 (total full-time and part-time)

- Degree programs: 40 undergraduate, 18 graduate

*Fall 2008

African-American Firsts at Shippensburg

1907 Florence Arter was the first African-American female graduate.

1908 James G. Young was the first African-American male graduate.

1970 Lawrence Bradshaw was the first African-American male administrator as Assistant Dean of Admissions.

1988 Elnetta Jones was the first African-American female administrator as Dean of Special Academic Programs.

1989 Clarice L. Chambers was the first African-American female trustee.

Slippery Rock University Fast-Fact Profile

- Founded in 1889
- Enrollment: 7,691 undergraduate, 767 graduate*
- Faculty: 407 (total full-time and part-time)
- Degree programs: 68 undergraduate, 28 graduate

*Fall 2008

African-American Firsts at Slippery Rock

1954 Margie Byrd Walker was the first African-American graduate.

1986 Dr. Charles Curry was the first African-American male administrator as the assistant vice president for finance and within18 months was promoted to vice president.

1989 Dr. Mabel Paige was the first African-American female trustee. She served form June 1989 until November 1999.

Alvin Byrd was the first African-American male trustee (date?)

2003 Renay Scales was the first female administrator as assistant vice president.

West Chester University Fast-Fact Profile

- Founded in 1871
- Enrollment: 11,482 undergraduate, 2,137 graduate*
- Faculty: 753 (total full-time and part-time)
- Degree programs: 80 undergraduate, 57 graduate

*Fall 2008

African-American Firsts at West Chester

Between 1871 and 1899

Ruby Jones was the first African-American faculty member.

1899 Ruby Jones Hall was built. It is named for the first African-American faculty member. Formerly an elementary school, it now houses the departments of political science, geography, planning, and criminal justice.

1988 Dr. Francine McNairy served as the first African-American female associate provost through 1994.

NOTE TO THE READER: The information contained within this appendix is not intended to be all encompassing. The author welcomes verified additions. Please email me: jpdowdy@verizon.net.

Thirty Years of Black "Firsts" in Higher Education
by Russell L. Adams, Ph.D.

In the 30-odd years of affirmative action politics in the higher education of some 3,800 degree granting organizations, over 50 African Americans have become visible as presidents of historically "white" institutions. Blacks have been chosen to head collateral associations disparate as the American Library Association and the National Association of Intercollegiate Sports Information Directors. Their presence as the leaders of these organizations generated African American "cross-over firsts" which were not required by affirmative action programs nor demanded by ethnic or gender advocacy groups. Whatever the reasons or influences affecting decisions of decision-making bodies, without a doubt, their actions are intended to maintain and enhance the institutions under their stewardship. Rather than an attempt fully to explain these particular "cross-over firsts," what follows is a suggestive citation of leadership situations in higher education not explainable in the usual terms of pressure politics.

On November 3, 2000, Dr. Ruth J. Simmons, currently president of Smith College, was selected to become president of Brown University, effective July 1, 2001. On January 24, 2001, Dr. Roderick Paige was sworn in as Secretary of the U.S. Department of Education. Newsworthy in and of themselves, these two events are also high profile "firsts" for African Americans. Dr. Simmons was an earlier "first" in 1995 when she took office as the first African-American female head of Smith College. The former dean of Texas Southern University and superintendent of schools in Houston, Texas, Dr. Paige is the first African American to hold the nation's highest office in the field of education.

Thirty years ago, America's higher education establishment was about as de facto segregated as the Southern public school systems had been prior to *Brown v. Board of Education of Topeka, Kansas* (1954). Since 1970, African- American educators have experienced many barrier-breaking, crossover "firsts," especially in the area of education administration. The National Center for Education Statistics supplies reams of highly useful quantitative diversity data highly useful in developing a nuanced statistical picture of the Black presence within an education establishment of nearly 4,000 formal institutions and hundreds of collateral support associations. In this brief essay, however, attention is given to various African-American "firsts" within different portions of this vast enterprise.

Historically, American education has always been race-conscious and gender sensitive. Amid contentious issues of access and equity, the record of "firsts" of the past 30 years make a benchmark against which to measure the selected aspects of educational leadership that were beyond the barriers of race and gender. Prior to 1970, race was the primary criteria undergirding all other attributes in educational leadership. From the following institutions came a wave of African-American "firsts" as they shifted from white to Black presidential leadership:

Morehouse College (John Hope, 1913); Howard University (Mordecai W. Johnson, 1926); Morgan State University (Dwight O. W. Holmes, 1937); Lincoln University (Horace Mann Bond, 1945); Fisk University (Charles S. Johnson, 1947); Hampton University (Alonzo G. Moron, 1949); Talladega College (Arthur S. Gray, 1952) and Spelman College (Albert E. Manley, 1953). Each of these firsts made news, for they signified a number of things. Marking the decline of white administrative paternalism, these changes fostered the belief that competent Black leadership was available. They supported the belief that all-Black institutions should be lead by African Americans who also symbolized the Black communities on which their enrollment was based.

In the Black community, African-American college presidents had a significance extending beyond the campus. Their institutions were considered major community assets and their payrolls the largest under Black control. As leaders of the most highly educated segment of their communities, these pioneer presidents easily surpassed local clergy in social prestige. These "firsts" were selected because they were Black, male and competent. It should be noted that all of these "firsts" occurred during the era of "legally" enforced racial segregation in all of the ex-Confederate states. White male management of all-Black colleges was an aspect of white power and control. They were both emissaries and missionaries to Black America.

This first wave of Black college presidents signaled the emergence of a new educational leadership class, which in all probability laid the foundation, in our time, for a new round of "firsts" involving African-American educators. Prior to the l970s, few African-American students and faculty attended predominantly white colleges. Black professors in white institutions were so rare that their mere presence made them celebrities among educators in historically Black colleges and universities (HBCUs) where 99.9% of all Black administrators were to be found.

Prior to 1970, no predominantly white college or university was headed by an African American. But between 1970 and 2000, some 52 out of 2,100 predominantly white institutions were headed by African Americans. And of this small number, 14 of these presidents were Black females. This cluster of "firsts" is too numerous to individualize but will simply be represented below.

The momentum of the civil rights movement, the existence of Executive Orders prohibiting discrimination in hiring, the assertiveness of Black and white undergraduates, politicized by United States involvement in Vietnam, and the assassination Dr. Martin Luther King, Jr. together constituted the critical mass for increased Black participation in the conduct of America's educational establishment. Publications such as *THE BLACK COLLEGIAN* appeared and became the recorders of the African-American experience in higher education. The pages of these new publications contained advertisements for "Associate

Director of Admissions," "Coordinator of Multicultural Programs and Services," "Assistant Director, Paul Robeson Center," "Director, the W.E.B. Du Bois Institute," "Vice Chancellor for Human Resources," and "Chair, Black Studies Department," etc. For many these advertisements were codes addressed to African Americans. By the l980s, at least 162 majority group institutions had some form of Africana, African-American or Black Studies programs in which often were found the largest proportion of Black faculty.

- When he was inaugurated president of Michigan State University on January 2, 1970, Clifford R. Wharton, Jr. became the first African American to head a majority group university. In 1977, Dr. Wharton became the first African- American chancellor of the New York University system, at that time the nation's largest collection of institutions under the same administrative umbrella.

- In 1972, Attorney Marian Wright Edelman became the first African-American female to be elected to the Yale Corporation. In 1980, she became the first Black female member of the Board of Trustees of Spelman College, her alma mater. Edelman is currently president of the Children's Defense Fund, a national children's rights advocacy group which she founded in 1973.

- In 1973, when John Hope Franklin was elected president of Phi Beta Kappa, he became the first African American to head the nation's leading academic collegiate honor society, dating from 1776. In 1970, Dr. Franklin became the first African-American president of the Southern Historical Society, and in 1978 he became the first person of color to head the American Historical Society.

- In 1973, Shirley Ann Jackson was awarded the Ph.D. by the Massachusetts Institute of Technology, an achievement making her the first African-American female to earn a doctorate from this institution and the first in physics. She has also been a member of the physics department at Rutgers University.

- In 1976, Ms. Clara Stanton Jones became the first African American to be elected president of the American Library Association, an organization made up of public school, municipal, college and university librarians throughout the nation. The Association attracted some 20,000 delegates to its June 2000 convention in Chicago.

- In 1976, Joseph Booker, former sports {information} director for Texas A & M University, became the first African-American vice president of the National Association of Intercollegiate Athletic Sports Information

Directors, a policy-making body for colleges and universities throughout the nation.

- In 1981, Dr. Jewel Plummer Cobb was selected president of the University of California at Fullerton, and thus became the first African-American female president of a major university on the West Coast. Prior to this appointment, Dr. Cobb was professor of Zoology and Dean of Connecticut State College.

- In 1987, Dr. Johnetta Betsch Cole became the first African-American female president of Spelman College and in her ten-year term made it a nationally recognized institution specializing in the education of women of color. A social anthropologist by training, Dr. Cole is now one of the first few females of any race occupying an endowed chair at Emory University.

- In 1989, three African-American males became presidents of predominantly white colleges: Dr. Irvin D. Reid at Upper Montclair University in New Jersey; Dr. F.C. Richardson at State University College, Buffalo, New York; and Dr. William Truehart at Bryant College in Smithfield, Rhode Island.

- In 1990, Dr. Marguerite Ross Barnett became the first African-American, as well as the first female president, of the University of Houston. Dr. Barnett had also been the first African-American female chancellor (1986) of the University of Missouri-Saint Louis.

- In 1990, legal scholar H. Patrick Swygert became the first African-American president of State University at Albany, New York. Prior to this, in two earlier "firsts," Swygert had been executive vice president of Temple University and acting dean of its law school. He is now the fifth Black president of Howard University.

- In 1993, Barbara Ross-Lee was appointed Dean of the Ohio School of Osteopathic Medicine, thus becoming the first African-American female to head a medical school in the nation.

As the above list suggests, during the past three decades, a few African Americans are now visible as leaders at the highest levels of institutions and organizations in which race and gender might be of less significance than they were a generation ago. Paradoxically "cross-over firsts" make race and gender even more significant to the social groups from which they were chosen. However small quantitatively, in higher education as in other areas of life, breaching of barriers usually means erosion of taboos against inclusion.

(Reprinted from the Black Collegian—http://www.blackcollegian.com/index**.**

APPENDIX C

Pennsylvania's Role in Transforming the Black Experience

According to the literature, the Commonwealth of Pennsylvania has figured prominently in the transformation of the collective black experience in America (Hines, 2005; Turner, 1912; Wright, 2001). The Historical Society of Pennsylvania confirms that the first formal protest against slaveholding in North America occurred in 1688 in Philadelphia, Pennsylvania. The first American abolition society was formed in 1775 in Philadelphia (Turner; Wright). Benjamin Franklin served as the abolition society's first president (Turner). Also in 1775, Thomas Paine wrote and published in *The Pennsylvania Magazine* the first article advocating the emancipation of slaves and the abolition of slavery (Turner). In 1780, legislation was enacted to gradually abolish slavery within the Commonwealth of Pennsylvania (Turner). From early colonial times, the free black communities of the North had demonstrated great regard for the "saving power" of education (Blaxton, 1997; Marable & Mullings).

Throughout the 19th and 20th centuries, Pennsylvania leaders espoused the importance of education for African Americans (Historical Society of Pennsylvania). One leader in particular, exhibited "possibility thinking" that changed the course of the black experience. He was Thaddeus Stevens. Known primarily as an extreme Radical Republican, Thaddeus Stevens (1792-1868) was in fact a champion for equality— rich and poor, black and white (McCall, 2010). Born into a poor Vermont family, Stevens was put through school by his widowed mother (McCall). Graduating from Dartmouth, he moved to Pennsylvania in

1815 (McCall). He studied law, and later set up his practice in Gettysburg where he became known for gratis defense of runaway slaves (McCall). He served in the state legislature from 1833 until 1842, where he is most remembered for his defense of free public schools (McCall). His lasting service to all Pennsylvanians was his masterly defense of the Commonwealth's law providing for free public schools, which had been adopted *April 1, 1834* (McCall).

Chronology of the African-American Experience in Pennsylvania

From the earliest struggles toward social justice in Pennsylvania, African-American females stood front and center. However, for any number of social and political reasons, many of their efforts have gone unnoticed. The chronology that follows includes some of their contributions.

1688 In Philadelphia, the first formal protest against slaveholding in North America occurs (Turner, 1912).

1773 Under the leadership of Anthony Benezet, Philadelphia Quakers establish the first free school for black people (Hine, 2005).

1775 The first American abolition society forms in Philadelphia (Turner; Wright, 2001).

1780 The Pennsylvania legislature passes a law calling for the gradual emancipation of slaves and abolition of slavery (Hine; Turner).

1793 Black women in Philadelphia found the Female Benevolent Society of St. Thomas (Hine).

1819 Grace Bustill Douglass organizes a free school for Philadelphia's black children. Her daughter, Sarah Mapps Douglass attends the school and later heads it. The school was supported by black philanthropist James Forten and later by the Philadelphia Female Anti-Slavery Society (Hine). http://www.libarts.uco.edu/history/faculty/roberson/course/1333/Biographies/1/1333SarahMappsperiodI.htm**;** www.cheyney.edu).

1820 Two hundred working-class women in Philadelphia band together to form the Daughters of Africa mutual benefit society (Hine).

1831 The first National Negro Convention meets in Philadelphia (Hine).

The Female Literary Association of Philadelphia is founded (Hine).

1833 The Philadelphia Library of Colored Persons is established to house books and sponsor concerts, lectures and debates (Hine).

The interracial Philadelphia Female Anti-Slavery Society is founded with nine black women among the charter members: Margaret Bowser, Grace Bustill Douglass, Charlotte Forten, Sarah Louisa Forten, Margaretta Forten, Sarah McCrummell, Harriet D. Purvis, Lydia White and Mary Woods (Hine).

1834 The Pennsylvania legislature passes a law providing for free public schools (www.portal.state.pa.us/portal/server.pt).

1837 The Institute for Colored Youth, now Cheyney University of Pennsylvania, is founded in Philadelphia **(**www.cheyney.edu**;** Hine**)**.

1849 The Woman's Association of Philadelphia is organized to raise funds for the support of Frederick Douglass's newspaper, the North Star (Hine).

1852 Grace A. Mapps is hired as the first professional female teacher at the Institute for Colored Youth (www.cheyney.edu).

1853 The first female students are admitted to the Institute for Colored Youth. (www.cheyney.edu.)

Sarah Mapps Douglass joins the faculty of the Institute for Colored Youth as head of the Girls' Department (Hine). Students from the free school she had led until 1852 were later incorporated into the Institute for Colored Youth on Philadelphia's Lombard Street (Hine). http://www.libarts.uco.edu/history/faculty/roberson/course/1333/Biographies/1/1333SarahMappsperiodI.htm**;** www.cheyney.edu).

1854 The Ashmun Institute, now Lincoln University, is chartered in April **(**www.lincoln.edu**).**

1855 Mary Ann Shadd (Cary), the first black woman editor of a newspaper in North America, addresses the national Negro Convention in Philadelphia. She becomes the first female corresponding member. She and her brother had fled Philadelphia after the 1850 passage of a Fugitive Slave Act (Hine).

1865 Fanny Jackson (Coppin) becomes the second African-American woman to receive an AB degree from Oberlin College (Hine). After graduation, she accepts a teaching position at Philadelphia's Institute for Colored Youth.

1867 Mary E. Miles refuses to obey Jim Crow rules to sit in the rear of a West Chester and Philadelphia streetcar. She is forcibly removed from the car. She sues and wins her case in the Philadelphia County Court of Common Pleas (Hine).

1869 Fanny Jackson (Coppin) is appointed the third as principal of the Institute for Colored Youth, thus becoming the highest ranking black female educational leader in the nation (Hine).

1870 The Philadelphia Colored Women's Christian Association is established. Perhaps, it is the first black YWCA (Hine).

1876 Mary Edmonia Lewis is the first black woman to gain recognition as a sculptress. She is the only black artist to exhibit in the Philadelphia Centennial Exposition (Hine).

1877 Sarah Mapps Douglass retires from the Girls Department at the Institute for Colored Youth (Hine).

1889 Fanny Jackson Coppin opens the industrial department at the Institute for Colored Youth. It was the first trade school for African Americans in Philadelphia (Hine; Du Bois, 1899).

1891 Halle Tanner Dillon Johnson (1864—1901) of Pittsburgh, Pennsylvania, graduates from the Woman's Medical College of Pennsylvania. Following graduation, she accepts Booker T. Washington's offer to become the first resident physician at Tuskegee Institute.

1894 Gertrude Bustill Mossell of Philadelphia publishes *The Work of the Afro-American Woman,* a collection of essays and poems bearing witness to the achievements of black women in a range of fields.

1895 Gertrude Bustill Mossell helps with the Frederick Douglass Memorial Hospital and Training School, where her husband had been the leading founder. She heads up the fundraising drive, raising $30,000. As the second black hospital in the United States, Frederick Douglass Memorial Hospital and Training School not only treated African-American patients, but also offered internships to black doctors and nursing training to black women (Hine).

1899 The University of Pennsylvania publishes *The Philadelphia Negro*—America's first study of the black experience (Anderson, 1996). According to Anderson (1996), this seminal ethnographic inquiry conducted by W.E.B. Du Bois offers major contributions to social science.

1902 Fanny Jackson Coppin retires from the Institute for Colored Youth. (Hine, 2005; www.cheyney.edu**).**

1915-1919 Under the direction of Daisy Lampkin, Allegheny County's black community raised more than $2 million in Liberty Bonds during World War I (Hine).

1916 Ella Phillips Stewart (1893—1987) after graduating from the University of Pittsburgh becomes the first African-American woman licensed to practice pharmacy in the Commonwealth of Pennsylvania. She became a successful business woman, operating pharmacies in Pennsylvania and Ohio. (Excerpted from Hines, 2005 and *Blue, Gold & Black, 2010*, a

publication of the University of Pittsburgh, Office of Public Affairs.

1921 Sadie Tanner Mossell Alexander becomes the first black woman in Pennsylvania and the second black woman in the nation to earn a Ph.D. (Hine).

1927 Sadie Tanner Mossell Alexander becomes the first black woman to receive a law degree from the University of Pennsylvania and to be admitted to the bar to practice law in Pennsylvania (Hine).

Edith Spurlock Sampson, born and educated in Pittsburgh, becomes the first woman to receive a degree from Loyola University Law School and to be admitted to the Illinois Bar (Hine).

1930 Daisy Lampkin, NAACP field organizer, helps to block the U.S. Supreme Court nomination of segregationist Judge John J. Parker (Hine).

1937 Anna Johnson Julian becomes the first black woman to receive a Ph.D. in sociology from the University of Pennsylvania (Hine).

1938 Crystal Bird Fauset becomes the first African-American woman in the nation to be elected to a major public office when she is seated in the Pennsylvania House of Representatives (Hine).

Miriam Stubbs Thomas of Philadelphia calls together 16 black women to form Jack and Jill, now a national organization dedicated to cultural events and opportunities for black youth (Hine).

1939 On Easter Sunday, April 9, 1939, Philadelphian Marian Anderson sang before a crowd of seventy-five thousand at the Lincoln Memorial. Considered to be one of the most significant events in musical history, this concert and those who planned it paved the way for a policy change at the Daughters of the American Revolution's Constitution Hall.

1941 Mary Cardwell Dawson founds the nation's first permanent black opera company in Pittsburgh—National Negro Opera Company (Hine).

1945 Maida Springer Kemp is selected as the first black female American Federation of Labor delegate to the United States Division of Psychological Warfare to Observe Wartime Conditions among English Workers. After a 50-year career of worldwide labor activism, Maida Springer Kemp made her home in Pittsburgh where she died on March 29, 2005 (Hine; Post-Gazette, March 2005).

Selma Burke's bronze plaque of Franklin Delano Roosevelt is installed at the Recorder of Deeds Building in Washington, D.C. This sculpture was the model for the engraving of the Roosevelt dime. In the later years of her life, Selma Burke lived in New Hope, Pa. and in Pittsburgh, Pa. She died August 29, 1995 at the age of 94 in New Hope (Hine; www.answers.com).

1946 Margaret Roselle Hawkins and Sarah Strickland Scott found the Links organization in Philadelphia (Hine).

Mary Lou Williams of Pittsburgh becomes the first black female to compose for a major symphony orchestra when the New York Philharmonic Symphony Orchestra performs her "Zodiac Suite" at Carnegie Hall (Hine).

1950 Edith Spurlock Sampson becomes the first African American to be appointed to represent the United States at the United Nations General Assembly (Hine).

1952 Lincoln University admits the first female students (www.lincoln.edu).

1954 Brown v. Board of Education victory changes the landscape of education throughout the nation. Thurgood Marshall, architect of the victory was a graduate of Lincoln University, Commonwealth of Pennsylvania (Hine).

1955 Marian Anderson of Philadelphia becomes the first black person to sing with the Metropolitan Opera Company.

1957 Dorothy I. Height of Rankin, Pa becomes the fourth president of the National Council of Negro Women (Hine).

Marian Anderson sings the national anthem at the inauguration of Dwight D. Eisenhower as president of the United States of America.

1959 Juanita Kidd Stout is the first black woman to be elected to a judgeship in the United States when she wins the election for county court judge in Philadelphia (Hine).

1963 Marian Anderson receives the Presidential Medal of Freedom from President John F. Kennedy.

1971 C. Delores Nottage Tucker is named commonwealth secretary for Pennsylvania. At the time, this was the highest state office held by a black woman in the nation (Hine).

Gladys (Frances E.) McNairy becomes the first African-American female president of the Pittsburgh Board of Education.

1972 C. Vivian Stringer joins the faculty of Cheyney State College as assistant professor of physical education and as coach for women's basketball and volleyball (Hine).

Lincoln University becomes formally associated with the Commonwealth of Pennsylvania as a state-related institution **(**www.lincoln.edu**).**

1973 Edna B. McKenzie becomes the first African-American woman to earn a Ph.D. in history from the University of Pittsburgh.

1983 Constance Clayton becomes Philadelphia's first black female superintendent of the Board of Education (Hine).

1987 Niara Sudarkasa becomes the first woman president of Lincoln University of the Commonwealth of Pennsylvania (Hine).

1988 Juanita Kidd Stout is the first black woman to serve on a state supreme court when she is appointed to the Pennsylvania Supreme Court (Hine).

Philadelphian Pearl Bailey receives the Presidential Medal of Freedom from President Ronald W. Reagan (Hine).

1989 Barbara Sizemore, the first black woman to head a major city public school system—Washington, D.C., becomes a full professor of education at the University of Pittsburgh (Hine).

1990s Shirley Scott renowned jazz musician returns to teach at her alma mater, Cheyney University (Hine).

1993 Lani Guinier, an associate professor at the University of Pennsylvania Law School, is nominated to become assistant attorney general for civil rights. Under pressure, President Clinton withdrew her nomination. This experience, she said, strengthened her resolve to expose and correct disparities in social and political access and participation based upon race, gender and economic class. As she told a gathering of Black Women in the Academy in 1994, "I did not get a hearing, but I did not lose my voice for long" (Hine).

2003 Francine McNairy becomes the first African-American and first female president of Millersville University of Pennsylvania.

C. Vivian Stringer, a graduate of Slippery Rock State College, is recognized by Sports illustrated as one of the “101 Most Influential Minorities in Sports” (Hine).

2004 Dorothy I. Height of Rankin, Pa. receives the Presidential Medal of Freedom from President George W. Bush (Hine).

2006 Helen Faison is honored through the creation of the Dr. Helen S. Faison Chair in Urban Education, the first fully endowed chair in the 96-year history of Pitt’s School of Education, where she earned her B.S., M.Ed., and Ph.D. degrees. (Pitt Chronicle, February 27, 2006. Dr. Helen S. Faison Chair in Urban Education Created in Pitt's School of Education by John Harvith.)

2009 C. Vivian Stringer, of Edenborn, Pennsylvania, was inducted into the Naismith Memorial Basketball Hall of Fame on September 11, 2009. During her induction speech, Coach Stringer stood under three university logos—Cheyney, Iowa State and Rutgers.

19th and 20th Century Black Female Leaders in Pennsylvania

During the 19th and the 20th centuries, black female Pennsylvanians assumed leadership roles as stalwarts in the struggle for social justice. The following sketches honor their various contributions.

Alexander, Sadie Tanner Mossell

In 1921, Sadie Tanner Mossell Alexander became the first African-American woman to earn a Ph.D. in economics and the first to receive a doctorate from the University of Pennsylvania. While Alexander was the first black woman in Pennsylvania to receive a Ph.D., she actually was the second black woman in the United States to claim this honor. The first, Georgiana Simpson, received the doctorate degree a day earlier (June 14, 1921) at the University of Chicago. In 1927, Dr. Alexander became the first black woman to graduate from the University of Pennsylvania's Law School. Subsequently, she became the first black woman to pass the Pennsylvania bar examination, moving forward to mark a lifetime of social and political "firsts." Sadie Tanner Mossell Alexander was the daughter of Mary Louise Tanner Mossell and Aaron Albert Mossell, the first African American to receive a law degree from the University of Pennsylvania. Her maternal grandfather was Benjamin Tucker Tanner, a bishop within the African Methodist Episcopal Church and editor of the nation's first black scholarly journal, the "African Methodist Episcopal Review." (This profile was excerpted from Giddings, 1984; Hines, 2005; Fraser, 1989).

Alexander, Virginia M. (1900-1949)

Virginia M. Alexander was born in Philadelphia, Pennsylvania. She attended the University of Pennsylvania and the Woman's Medical College of Pennsylvania, earning an M.D. degree in 1925. She interned at Kansas City (Missouri) General Hospital and later became its first woman hospital staff member. Dr. Alexander returned to Philadelphia where in 1931, she founded the Aspiranto Health Home. This facility provided care to the poor of Philadelphia with special emphasis on children and pregnant women. At the same time, Dr. Alexander served on the staff of the Woman's Medical College. She continued her education at Yale University and in 1937 earned a master's in public health. Thereafter, Dr. Alexander was appointed physician-in-charge of women students at Howard University Medical School. She worked at the U.S. Department of Health. A trailblazer in health care, Dr. Alexander died in Philadelphia in 1949. (Profile excerpted from Hine, 2005).

Anderson, Marian (February 17, 1897—April 8, 1993)

Marian Anderson was born and educated in Philadelphia, Pennsylvania. While still at South Philadelphia High School, she began formal vocal training with Mary Saunders Patterson. A gifted black music teacher, Mary Patterson taught Marian Anderson to be aware of vocal technique and encouraged her to find an accompanist to work with her on a consistent basis. Marian Anderson's mother

and others encouraged her to consider attending a music school. She applied to a music school in downtown Philadelphia and was abruptly turned down because of her race. After this humiliating experience, Marian Anderson said her mother told her to keep her faith and to never give up on the pursuit of her dreams. This motherly instruction, she never forgot. In 1952, Marian Anderson made her television debut on The Ed Sullivan Show. In 1953, she toured South America, Korea and Japan. In 1955, she made an historic debut with the Metropolitan Opera Company. In 1957, she sang the national anthem at the inauguration of President Dwight D. Eisenhower. That same year, she traveled forty thousand miles throughout Asia as a goodwill ambassador sponsored by the U.S. State Department. The tour, which was recorded by CBS television, included Thailand, Korea, Vietnam, Singapore, Taiwan, Burma, Malaysia and India. "The Lady from Philadelphia" won high praise. In 1964 and 1965, Marian Anderson gave more than fifty farewell concerts before retiring from an impressive 30-year career. She died in 1993. Marian Anderson and her contributions have been honored in my forms (Of significance to her Philadelphia beginnings, she is honored through the concerts at the Marian Anderson Auditorium at Cheyney University. (Profile excerpted from Hine, 2005 and www.cheyney.edu.)

Anderson, Caroline Virginia Still Wiley (1848-1919)
Caroline Still (Wiley Anderson) was one of the first African-American women to graduate from a medical school in the United States. Born in Philadelphia, she attended Oberlin College before enrolling in Howard Medical School. She transferred to the Woman's Medical College of Pennsylvania, graduating in 1878. After completing an internship at the New England Hospital for Women and Children, she returned to Philadelphia and established a private practice. In 1899, together with her second husband, Matthew Anderson, she founded the Berean Manual Training and Industrial School. There, she taught elocution, physiology, and hygiene, serving as the school's assistant principal until 1914. In addition to her medical and educational work, Caroline Still Wiley Anderson helped to found the first black YWCA in Philadelphia. She was a member of the Women's Medical Society and the president of the Berean Women's Christian Temperance Union (Hine, 2005)

Berry, Mary Frances (February 17, 1938)
Mary Frances Berry, a leader associated with an impressive list of firsts, is currently a Geraldine R. Segal Professor of American Social Thought and Professor of History at the University of Pennsylvania. She received her Ph.D. in History from the University of Michigan and JD from the University of Michigan Law School. Professor Berry has had a distinguished career in public service. From 1980 to 2004, she was a member of the U.S. Commission on Civil Rights, and from 1993-2004 served as Chair. Between 1977 and 1980, Dr. Berry was the first African-American woman to serve as the nation's chief educational officer when she held the position of Assistant Secretary for Education in the U.S. Department of Health, Education, and Welfare (Hine, 2005). She served as

Provost of the University of Maryland. She was the first African-American female to serve as chancellor of a major research university when she filled that role at the University of Colorado at Boulder (Hines). In recognition of her scholarship and public service, Professor Berry has received 32 honorary doctoral degrees and many awards, including the NAACP's Roy Wilkins Award, the Rosa Parks Award of the Southern Christian Leadership Conference, and the Ebony Magazine Black Achievement Award. She is one of 75 women featured in *I Dream a World: Portraits of Black Women Who Changed America*. Sienna College Research Institute and the Women's Hall of Fame designated her as one of "America's Women of the Century." She is the author of nine books.
(Profile excerpted from www.history.upenn.edu/faculty/berry.shtml**).**

Brown, Wilhelmina Byrd
Wilhelmina Byrd Brown—wife of Homer Sylvester Brown, the first African-American judge in Pittsburgh, Allegheny County— and mother of community activist Byrd Rowlett Brown, was a talented leader and activist within her own right. For more than 50 years, she served the Pittsburgh community, supporting the efforts of her husband and her son while charting a public service course of her own. Among the many "firsts" of Homer S. Brown were: (1) organizing state hearings to investigate hiring practices of the Pittsburgh Board of Education, paving the way for the hiring of the first black music instructor, Lawrence Peeler; (2) becoming the first African American to be appointed to the Pittsburgh Board of Education; (3) founding and serving as the first president of the Pittsburgh branch of the National Association for the Advancement of Colored Persons (NAACP), a position he held for 24 years; (4) authoring the Fair Employment Practices Act (FEPC) in 1945; (5) becoming the first African-American Allegheny County Judge in 1949; and in 1956, (6) being elected to the Court of Common Pleas, remaining there until 1975. In all of the aforementioned public services efforts, Wilhelmina Byrd Brown played a front and center-role. In recognition of her efforts, in 1989, Wilhelmina Byrd Brown became the first recipient of the Spirit of King Award. This award, established by the Kingsley Association, Port Authority and the Pittsburgh Pirates, annually honors the lifetime achievements of Pittsburgh area citizens who pursue human rights and equality in the spirit of Dr. Martin Luther King, Jr. **(**Homer S. Brown Biography - Pittsburgh, Pennsylvania, http://biography.jrank.org/pages/2333/Brown-Homer-S.html#ixzz1Cqmz5iHn**)**

Cole, Rebecca J. (1846-1922)
Rebecca J. Cole co-founded the Women's Directory Center of Philadelphia, which provided medical care and legal help to poor women. In 1863, she graduated from the Institute for Colored Youth (now Cheyney University of Pennsylvania). She was the first black woman to graduate from the Woman's Medical College of Pennsylvania. Thus, in 1867, Rebecca Cole became the second black female physician in the nation. After earning her medical degree, Dr. Cole joined Elizabeth Blackwell (the first black female

physician in the nation) as a resident physician and sanitary visitor at New York Infirmary for Women and Children. She later returned to Philadelphia and in 1873, Dr. Cole and Dr. Charlotte Abbey opened the Women's Directory Center. After two decades of service at the Center, some sources say Dr. Cole moved to Washington, D.C., later returning to Philadelphia where she died in 1922. (Hine, 2005)

Clayton, Constance Elaine (1937—)

Constance Clayton, Philadelphia's superintendent of schools, spent her entire career in Philadelphia. A product of the city's public schools, she began as a fourth grade teacher in 1955, worked her way up through the ranks, and assumed the superintendency in 1982. During her tenure as superintendent, she is generally credited with having restored fiscal health, educational purpose, and public confidence in an ailing system. In 1972, Constance Clayton became director of the Philadelphia school system's Early Childhood Program. Eventually she became associate superintendent for Early Childhood Education in the city, while at the same time earning her Ph.D. from the University of Pennsylvania. Philadelphia Inquirer contributor Martha Woodall noted that Dr. Clayton turned Philadelphia's Early Childhood Education program "into a national model and cemented her professional reputation...." Within the school district, Dr. Clayton became known for her organizational skills and her professionalism. In 1983, the Philadelphia Board of Education ousted its superintendent and interviewed eighty-four applicants for the position. Dr. Clayton got the job and got the job done. Philadelphia Inquirer columnist Acel Moore noted that as Philadelphia's first black woman superintendent, Dr. Clayton had not advanced her cause without alienating people along the way. "The rap on Clayton throughout her ... tenure has been that she is autocratic and abrasive…," Moore reported. The columnist conceded, however, that the tough decisions Clayton has had to make have called for a forceful personality and a no-nonsense approach. Moore ventured: "I doubt that a male superintendent whose ... style matched Clayton's would have been faced with the same criticism. And I would bet that he would have been paid as much as Clayton—or more—by now." Constance Elaine Clayton retired from the Philadelphia Public School District in 1993.
(Profile excerpted from "Restructuring Philadelphia's neighborhood high schools: A conversation with Constance Clayton and Michelle Fine by Robert Schwartz in the Journal of Negro Education, winter, 1994 and from *Notable Black American Women* (1996), edited by Jessie Carney Smith.

Coppin, Fanny Jackson (1837—1913)
As early as 1865, Fanny Jackson earned a bachelor's degree at Oberlin College in Ohio— in those days, one of the few major colleges in the United States open to African Americans. After graduation, Fanny Jackson became a teacher in the female department and later principal of the Institute for Colored Youth in Philadelphia, now Cheyney University of Pennsylvania. At the time, the Institute principal position was the highest educational appointment in the nation held by a black woman. Principal Jackson anticipated Booker T. Washington's call for vocational training for African Americans. Seeking to ensure that African-American youth were prepared for emerging employment opportunities, in the 1880s Principal Coppin began raising money to fund vocational education (Coppin State University, Hine). In 1889, she opened the industrial department at the Institute for Colored Youth (Hine). The new department offered courses in carpentry, bricklaying, shoemaking, printing, plastering, millinery, dressmaking and cooking (Hine). This first trade school for African Americans in Philadelphia was a considerable success, maintaining a waiting list for admission throughout its existence. In the fall of 1881, Fanny Jackson married the Rev. Levi Jenkins Coppin, a minister of the African Methodist Episcopal Church. When her husband was made Bishop of Cape Town, South Africa, she accompanied him and traveled thousands of miles organizing mission societies. She retired from the Institute in 1902 because of failing health. Throughout 37 years at the Institute for Colored Youth (1865-1902), Fanny Jackson Coppin helped to shape the vocational patterns of African-American education in the late 19th century. Her legacy is honored there as Coppin Hall. Based upon her work at the Institute, which she built upon in Maryland, the liberal arts institution that is now Coppin State University was so named in 1900 to pay tribute to the educational contributions of Fanny Jackson Coppin. In 1902, as a symbol of their appreciation, African missions raised $10,000 to build the Fanny Jackson Coppin Hall at Wilberforce Institute, the African Methodist Episcopal School in Cape Town, South Africa. She died in Philadelphia in 1913. (Profile excerpted from Coppin State University web site, 2009; Du Bois, 1899; Hine, 2005; Howard-Vitale, 2009).

Douglass, Sarah Mapps (1806-1882)
As a teacher, a lecturer, an abolitionist, a reformer, and a tireless advocate of women's education, Sarah Mapps Douglass made her influence felt in many ways. Her emphasis on education and self-improvement helped shape the lives of the many hundreds of black children she taught in a career in the classroom that lasted more than a half-century. Her pointed and persistent criticism of northern racism reminded her white colleagues in the abolitionist movement that their agenda must include more than the emancipation of the slaves. In 1833, she joined her mother, Grace Bustill Douglass, as a founding member of the bi-racial Philadelphia Female Anti-Slavery Society. Over the years, Sarah served on its Board of Managers, fair committee, and as librarian and recording secretary. The Douglass family forged social and political networks with both black and white abolitionists. Sarah Douglass maintained a long and close friendship with Sarah

and Angelina Grimké, daughters of South Carolinian slaveholders. The Grimkés had joined the abolitionist movement within the Philadelphia Quaker community in the early 1830s. In her letters to Sarah Grimké, Douglass revealed the pain of encountering race prejudice among fellow Quakers. The Arch Street meeting, for example, required blacks and whites to sit on separate benches. Although her mother continued to attend the Arch Street Meeting, Sarah eventually stopped attending. A passionate educator, she taught black children and adults in New York and Philadelphia and served as secretary of the Female Literary Association. In 1853, she took over the girls' preparatory department at the Institute for Colored Youth, offering courses in literature, science and anatomy. In fact, she is believed to be one of the first educators to teach science to female students. Sarah Mapps Douglass retired from the Institute in 1877. (Profile excerpted from Hine, 2005.)

Fauset, Crystal Dreda Bird (June 27, 1894—March 28, 1965)
In 1938 when she won a seat to represent the 18th District in Philadelphia, Crystal Bird Fauset was the first African-American woman to be elected to a state house of representatives. Following graduation from the Teachers College of Columbia University, Crystal Bird worked as a social worker and administrator of Negro affairs for the Young Women's Christian Association. In 1931, she married the author and educator Arthur Huff Fauset. (They divorced in 1944.) In 1933, she was named executive secretary for the Institute of Race Relations at Swarthmore College. While serving in that position, she became convinced of the need for political and economic action. In 1935 she was appointed an assistant personnel director in the Philadelphia office of the Works Progress Administration (WPA). In 1936, she became the director of black women's activities for the Democratic National Committee. It was from this position that she established key political contacts. In 1938, the local Democratic Party organization asked Crystal Bird Fauset to run for the seat in the House. She accepted and won the November election in a largely white district. She remained in the legislature only one year before resigning to accept the appointment as assistant state director of the Educational and Recreational Program of the WPA. Among the many community service activities of Crystal Bird Fauset was sitting on the board of trustees at Cheyney State Teachers College. (Profile excerpted from Hine, 2005.)

Fauset, Jessie Redmon (1882—1961)
Jessie Redmon Fauset, educator and author, emphasized that being "a negro in America posits a dramatic situation for a writer to interpret [the elements] with fidelity." Her formative years shaped her race consciousness and her awareness of the contradictions apparent in being both black and American. She was the daughter of Annie Seamon and Redmon Fauset, an African Methodist Episcopal minister who worked for racial justice in the communities just outside Philadelphia. Placing a high value on education, her parents encouraged her to excel in her studies within Philadelphia public schools while preparing her for the "real" world of racism. She applied to Bryn Mawr, but was told the Pennsylvania

women's college was not prepared to admit a black woman. Instead, Bryn Mawr initiated a scholarship for her to attend Cornell University. At Cornell, Jessie Redmon Fauset continued her record of academic excellence and was elected to Phi Beta Kappa. Following a 1905 graduation, despite her degree and excellent academic record, she was unable to secure a teaching position within the segregated Philadelphia public schools. She taught briefly in the Baltimore public schools before moving to M Street High School in Washington, D.C. During the time she taught there, Jessie Redmon Fauset worked toward and completed a master's degree in French at the University of Pennsylvania. In 1919, she received and accepted an offer from W.E.B. Du Bois to become literary editor of the Crisis publication of the NAACP. From this position in New York, she helped to shape a vision of black positivity and excellence, particularly for youth.
(Profile excerpted from Hine, 2005.)

Forten, The Sisters—Margaretta Forten (1806—1875; Harriet Forten Purvis (1810—1875) and Sarah Forten Purvis (1814—1883)
Margaretta, Harriet and Sarah were the daughters of Charlotte Vandine Forten and James Forten, a wealthy black Philadelphia sailmaker. As 19th century African-American women, the Forten Sisters led uncommon lives. Their father's outlook influenced the shape of the lives they led. An American Revolutionary War veteran, a reformer and a feminist, James Forten empathized with the plight of his enslaved brethren and with that of all women. As a direct result, he hired private tutors to teach his daughters as well as his sons. Moreover, the Forten daughters benefited from access to their father's extensive book collection. During the early 1830s, the Forten Sisters challenged many of the conventional dictates for women. Their status as free people of color in a nation that condoned slavery, racial discrimination and gender bias could have thwarted their reform efforts. However, the Forten Sisters, along with their husbands and other family members championed equality, education and civil rights throughout their lives. (Profile excerpted from Hine, 2005.)

Harris, Barbara (June 12, 1930—)
Barbara Harris, religious leader and civil rights activist, in 1989 became the first woman to be ordained a bishop in the Episcopal Church. Born and educated in Philadelphia, Pennsylvania, Bishop Harris achieved career success through her activism within the church. In 1974, she protested against the prohibition against women serving as ordained priests. From 1977 through 1979, she attended Villanova University and the Urban Theology Unit in Sheffield, England. In 1979, she was ordained a deacon, after which she undertook further training at the Church of the Advocate in Philadelphia, before being ordained a priest in 1980. From 1980 to 1984 Reverend Harris served as a priest-in-charge at Saint Augustine of Hippo in Norristown, Pennsylvania. She served as a prison chaplain while also using her position as executive director of the Episcopal Church's publishing company and the publication, *The Witness*, as vehicles for protest and

social change. A spiritual first, Bishop Barbara Harris retired on November 1, 2002. (Profile excerpted from Hine, 2005).

Height, Dorothy Irene (March 24, 1912—April 20, 2010)
Dorothy Irene Height, who spent decades serving, inspiring and leading others in the struggle for equality and human rights for all people, grew up in a politically active family in Rankin (near Pittsburgh), Pennsylvania. Educated in the Rankin public schools, she established herself as a committed student with exceptional oratorical skills. With a record of excellence, she earned a scholarship to New York University where he earned a bachelor's and a master's degree. She became a leading figure in the Young Women's Christian Association (YWCA) and the fourth president of the National Council of Negro Women. Often known as the "grande dame" of the civil rights movement, she took the organizations she served to new levels of social awareness and activism. She worked closely with Martin Luther King, Jr., Roy Wilkins, Whitney Young, A. Philip Randolph and James Farmer. As the only woman in the so-called "big six" group, Dorothy Height participated in virtually all of the major civil rights and human rights events from the 1960s into the new millennium. In their 2000 book, *The African-American Century: How Black Americans Have Shaped Our Country*, Cornel West and Henry Louis Gates, Jr. cited her as one of the most influential African Americans of the twentieth century. Dorothy Irene Height died on April 20, 2010. (Profile excerpted from Hine, 2005 and the Post-Gazette, April 21, 2010).

Faison, Helen (1924--)
For more than 50 years, the City of Pittsburgh and the state of Pennsylvania have benefited from the talents of Helen S. Faison, an educational trailblazer. From her rise from teacher to deputy superintendent, Dr. Faison has shaped and changed the lives of thousands of students, teachers and parents during more than 43 years of service with the Pittsburgh School District. Dr. Faison was one of the first African-American teachers and the first female and African-American high school principal. Her appointment as deputy superintendent was the highest administrative position ever held by a female in the school district. Her visibility in this position inspired other women to aspire to leadership roles in education. Despite her extensive preparation, Dr. Faison was unable to secure a teaching job upon graduation from Pitt. She began her career as a caseworker with the Allegheny County Board of Assistance in 1946. In 1950, she began teaching social studies and English at the former Fifth Avenue High School, Uptown. She became the Pittsburgh Public Schools first African-American counselor in 1960 and the first African-American female principal at Fifth Avenue in 1968. She was named assistant superintendent in 1970 and deputy superintendent in 1983—both firsts for an African-American female. After retirement, she became director of the Pittsburgh Teachers Institute at Chatham College. She served as interim superintendent of Pittsburgh Public Schools in 1999-2000—again, an African-American female first. To honor her long and distinguished record of professional and civic service, the University of Pittsburgh presented Dr. Faison with its

Distinguished Alumnae Award, established an undergraduate scholarship program and established fellowships to support students pursuing doctoral degrees in education. In 2006, Pitt established the first fully endowed chair in the 96-year history of its School of Education. "For Helen Faison, education not only has been a career, it has been a calling," said Pitt Chancellor Mark A. Nordenberg during his announcement of the creation of the Dr. Helen S. Faison Chair in Urban Education. (Profile excerpted from Pitt Chronicle February 27, 2006 and *www.dom.com/about/education/strong/2004/faison.jsp)*

Irvis, Cathryn L. Edwards (1934—)

Cathryn L. Irvis, a leader and activist within her own right, founded KLI Productions to ensure the legacy of her husband Kirkland Leroy Irvis, who in 1977 became the first African American speaker of the House in Pennsylvania and the first black speaker of any state house since the Reconstruction era. Mr. Irvis served as a Democratic member of the House from 1959 to 1988 and was elected speaker four times—each time by acclamation. The only other Pennsylvanian to achieve the honor of election to the speakership by acclamation was Benjamin Franklin. Representative Irvis served 15 consecutive terms and sponsored more than 1,600 pieces of legislation, including the bills that created the Pennsylvania community college system, the Pennsylvania Human Relations Commission, and the Pennsylvania Higher Education Assistance Agency. Irvis sponsored the bill enacted into law in 1966 that created the state-related system of universities, including Pitt, Penn State, Temple, and Lincoln universities. Speaker Irvis, who served as an advocate for all, was particularly interested in education and social justice. He was a teacher and prosecutor before winning a seat in the House, where he gained a reputation as a persuasive orator. On December 20, 2002, the Commonwealth of Pennsylvania honored his service with the naming of the K. Leroy Irvis Office Building. The building houses legislative offices and the Commonwealth Court. A graduate of the University of Pittsburgh's School of Law, Speaker Irvis has been honored at Pitt in a number of tributes—naming as a member of the University's inaugural class of preeminent alumni, the Legacy Laureates; the creation of the K. Leroy Irvis Fellowship, the establishment of the Hillman Library's K. Leroy Irvis Reading Room which houses his personal archive; and the production of a 2004 video documentary on his life and work, "*K. Leroy Irvis: The Lion of Pennsylvania*," narrated by Julian Bond. Pitt also presented Mr. Irvis with the School of Law Distinguished Alumni Award in 2004. On March 16, 2006, K. Leroy Irvis died. In 2006, Pitt established the K. Leroy Irvis Black History Month Program in recognition of the historic significance of Speaker Irvis' many contributions to Pitt, Pittsburgh, the Commonwealth of Pennsylvania, higher education, and the cause of human rights. On the occasion, the keeper of the legacy, Cathryn Irvis said, "This new University of Pittsburgh initiative, which serves as a tribute to K. Leroy Irvis' beliefs and a celebration of his life, has brought joy to my heart," (Profile was excerpted from The Pitt Chronicle, January 22, 2008, Black History Program Named for K. Leroy Irvis by John Harvith, "K. Leroy Irvis: The Lion of Pennsylvania" and The Associated

Press, March 18, 2006. “K. Leroy Irvis, First Black Chosen as Speaker of Pennsylvania House, Dies.”)

Jennings, Patricia Prattis (1941—)

Patricia Prattis Jennings, the first African-American woman to become a member of a major symphony orchestra, retired in 2006 as principal keyboardist for the Pittsburgh Symphony Orchestra (PSO). She was born and educated in Pittsburgh, Pa. At Westinghouse High School, she played piano for the jazz and the concert band and violin for the orchestra and the junior division of the PSO. She was 14 when she made her PSO debut, performing Mozart’s Coronation Concerto. After earning a bachelor’s and a master’s degree from Carnegie-Mellon University, she continued her graduate studies at Indiana University. In 1964, following a European and Middle Eastern tour, she joined the PSO. While she plays piano, organ, harpsichord, and celesta with the PSO, Patricia Prattis Jennings was a founding member of the Pittsburgh Chamber Soloists. She has played with the Pittsburgh Civic Light Opera. In the1970s, she played Gershwin’s “Rhapsody in Blue” with Benny Goodman at Avery Fisher Hall and Mozart’s four-handed piano sonatas with André Previn on the television series, “Previn and the Pittsburgh.” In 1985, Patricia Prattis Jennings founded the newsletter, Symphonium, a source of information for and about black symphony orchestra musicians. She continues to edit and publish this newsletter (Hine, 2005).

Lampkin, Daisy Elizabeth Adams (1884—1965)

Daisy Elizabeth Adams, social change agent and activist, moved to Pittsburgh in 1909. In 1912, she married William Lampkin. In 1913, she began a lifelong association with the Pittsburgh Courier. Through her Pittsburgh Courier role and community involvement, she became a prominent figure in Pittsburgh’s black community. During an era when social biases kept most women out of the political arena, Daisy Lampkin was an invaluable advocate for “the cause” (elevation of black people). Having been active in the fight for women’s suffrage in the United States, she worked with the National Council of Negro Women and the National Association of Colored Women. In 1930 she became vice president of the Pittsburgh Courier and assumed an official role as field secretary for the National Association for the Advancement of Colored People (NAACP). She became a key fundraiser for the organization and was highly respected for her tireless enthusiasm and persuasive skills. She is remembered for her achievements as an advocate for social change and for her remarkable personal attributes. In 1997, Steve Levin wrote in the Pittsburgh Post-Gazette, “Daisy Lampkin had a way about her that charmed politicians and emboldened the browbeaten….[S]he could fly into a city, give several speeches with her oratorical flair and get even the most parsimonious to donate.” He added, “Lampkin is considered by some to be one of the great American women of the 20th century.” Affectionately known to her friends and colleagues as “Aunt Daisy,” Mrs. Lampkin guided the political career of Thurgood Marshall who later became the first African-American U.S. Supreme Court Justice (1967-1991). At one time, she rented an apartment to and

mentored a teacher named K. Leroy Irvis, who later became the first African-American and longest-serving speaker of the Pennsylvania House of Representatives. In 1983, the Pennsylvania Historical and Museum Commission dedicated an official historical marker in front of the Lampkin home site in Pittsburgh. Daisy Lampkin was the first black woman to be so honored by the Commonwealth of Pennsylvania. In a statement issued for the ceremony, then-Governor Dick Thornburg said, "Daisy Lampkin courageously sought full equality for Blacks and women throughout the country. Today, her work stands as an inspiration for countless citizens." (This profile is excerpted from "Daisy Lampkin: A Life of Love and Service" by Edna B. McKenzie. Pennsylvania Heritage [summer 1983]; Hine, 2005; www.blackpast.org/?q=aah/lampkin-daisy-1884-1964 and www.highbeam.com/doc/1G2-2872100048.html**.)**

Lee, Nancy H. (1915—2005)

A social worker by profession, Nancy H. Lee worked her way through the University of Pittsburgh, planning to be a teacher, but when no placement was found for her, she became a social worker for the Pittsburgh Association for the Improvement of the Poor. Offered a scholarship in 1941, Miss Lee returned to Pitt and earned a master's degree in social work. She left that job to work with the Domestic Relations Division of Allegheny County Common Pleas Court, which later became Family Court and retired in 1972 as chief of counseling. Following her retirement, Miss Lee worked as a volunteer for the African Heritage Room at the University of Pittsburgh, coordinating other volunteers who raised more than $200,000 for the construction fund. When the room was finished, she turned her efforts to establishing the African Heritage Classroom Committee Scholarship Endowment fund. Lee's volunteerism was actually a second career. She began working with the Nationality Rooms Program at age 68, after a remarkable 45-year career in social work. Miss Lee came to Pittsburgh in 1922 to pursue a lifelong dream of teaching. After graduating from Pitt in 1927, she found racial barriers blocking her career path in education. She turned to social work in 1929 and was described as a "trailblazer" during her career. With the same pioneering spirit that served to advance her professionally, she made a career of her volunteer work. She worked tirelessly every day to garner support for the African-American Heritage Room. Over the years, her grass-roots campaign reached area foundations, corporations, and black organizations as well as individuals. Miss Lee said her greatest influences were her own parents and Mary McLeod Bethune, the founder of the National Council of Negro Women. "Each one, reach one" was Bethune's guiding philosophy (paraphrased from "Each one, teach one"). It was embodied well in Nancy Lee, both in spirit and action. Nancy Lee died on January 11, 2005 at the age of 90. (Profile is excerpted from www.freedomcorner.org/fallen_heros.html and www.pitt.edu/~natrooms/NationalityRoomsScholarshipInformation.html.)

McKane, Woodby Alice (1863-1946)
Alice Woodby McKane, with her husband Dr. Cornelius McKane, founded the first hospital in Monrovia, Liberia in 1895. Born in Pennsylvania, Alice Woodby attended Hampton Institute (1884-1886) and from 1886-1889, the Institute for Colored Youth (now Cheyney University). She continued her education at the Woman's Medical College of Pennsylvania, graduating in 1892. For a short time, Dr. Woodby practiced in Augusta, Georgia and, at the same time, taught at the Haines Institute. In 1893, after their marriage, she and her husband moved to Savannah, Georgia and founded a training school for nurses. The following year, the couple moved to Liberia. Following a two-year stay, they returned to Savannah where Dr. Woodby-McKane founded the McKane Hospital for Women and Children. In 1900, she moved to Boston, where she practiced and taught nurses at Plymouth Hospital. Politically active, Dr Woodby-McKane was a precinct leader in the Republican Party. She died in 1946 (Hine, 2005).

McKenzie, Edna Beatrice Chappell (December 29, 1923—June 26, 2005)
Edna Beatrice Chappell McKenzie was highly respected for her knowledge, tireless enthusiasm and engaging persuasive skills. She is remembered for her achievements as an educator, historian, author and advocate for social change. In the 1940s, she worked for the Pittsburgh Courier as a copywriter and general assignment reporter. At the Courier, she was mentored by Daisy Lampkin. She began as a society reporter, but soon jumped to the news desk and covered lynching and other hard news alongside the men. At the time, she was the only female reporter at the Courier and going into hard news put her on a path to the history books. When she went on the road for her series on discrimination, Charles "Teenie" Harris, the Courier's legendary photographer, accompanied her. She was part of the team that carried out Courier Editor Robert L. Vann's "Double V" campaign during World War II, calling for victory against U.S. racism as well as against the Axis powers. In the 1950s, the young reporter met and befriended K. Leroy Irvis, a young law school graduate destined to become Pennsylvania's first black speaker of the House of Representatives. He worked in publicity for the Courier. He admired his friend's brilliance, especially her study of black life and culture. Following her time at the Courier, Edna Chappell McKenzie became a longtime advocate for the black press. So that she could always "tell the truth and write the truth," she enrolled at the University of Pittsburgh where she earned her undergraduate and graduate degrees— a bachelor's degree in education, a master's in fine arts and a doctorate in history. She was the first African-American woman to earn a Ph.D. in history at Pitt. After receiving her doctorate, she accepted a teaching position at the Community College of Allegheny County (CCAC). For 23 years, she served as chairperson of a department she established—Black, Minority, and Ethnic Studies. During her tenure at CCAC, she was tapped by the Honorable K. Leroy Irvis to serve on the board of the Pennsylvania Higher Education Assistance Agency (PHEAA). Upon her retirement from CCAC with the status of professor emerita, she continued to advocate for the needs of all students by serving as a member of the PHEAA executive committee and as

chairman of the Committee on Need Analysis. She served on the Higher Education Council of the Pennsylvania Board of Education and the Pennsylvania Conference on Blacks in Higher Education. Dr. McKenzie served on the Board of Trustees for Cheyney University of Pennsylvania and her alma mater the University of Pittsburgh. Two institutions that provided her Afrocentric grounding were the African Methodist Episcopal Church, founded by Richard Allen and the Association for the Study of African-American Life and History, founded by Dr. Carter G. Woodson. She was a devoted lifetime member of both as well as a lifetime member of the NAACP. Believing in information from original documents, she did extensive research in archives and libraries throughout the United States and Africa. She authored articles for numerous local, state and national publications as well as two books—*Freedom in the Midst of a Slave Society* and *Selected Essays on Contemporary African-American Issues.* She was the recipient of countless awards in recognition of her work as an educator, historian, author and social activist.
(This Edna Chappell McKenzie profile is excerpted from Pittsburgh Post-Gazette Obituary: "Edna Chappell McKenzie: Pioneering journalist and historian by Ervin Dyer, Tuesday, June 28, 2005; www.post-gazette.com/pg/05179/529432-122.stm#ixzz1E0AE9Y1X**;** and
www.freedomcorner.org/legends_of_the_movement.html.)

McNairy, Gladys (Frances E.) (1914-2004)
Gladys B. McNairy had a passion for equal education for all. In 1963, the Pittsburgh Post-Gazette named her as one of 10 outstanding women in the city. In 1964, Allegheny County Common Pleas Court appointed her to the city school board, and in 1971, she became the first African-American woman to serve as board president. She remained a board member through 1976. Mrs. McNairy was appointed to the state board of education in 1973 and served through 1979. She became a Pitt trustee in 1977 and served for four years. She was on the boards of the Urban League of Pittsburgh and the Health and Welfare Association of Allegheny County. A graduate of a business career school who was unable to get a job because of her race, Mrs. McNairy rose from working as a maid at Kaufmann's department store to become a trustee of the University of Pittsburgh, a member of the Pennsylvania State Board of Education and one of the few black women named a Distinguished Daughter of Pennsylvania. "I think she really became a role model for younger people who later aspired to positions of leadership in the Pittsburgh Public Schools," said Dr. Helen Faison, a former city school superintendent and principal. "I guess the thing I liked about her so much was her passion for equal education opportunities for all children, and I think that's the characteristic for which she was best known." Mrs. McNairy was the mother of Dr. Francine G. McNairy, the 13th President of Millersville University of Pennsylvania. Although her daughter was named president in the fall of 2003, she was inaugurated in April of 2004, shortly before her mother's death. President McNairy said of her mother's legacy, "I think she made a contribution to the city and the state. I know that she cared about the children. She did her best to make

all of our lives a better life." (This profile was excerpted from Pittsburgh Post-Gazette Obituary: “Gladys B. McNairy: She had a passion for equal education for all” by Pohla Smith, Tuesday, April 20, 2004; www.pittmag.pitt.edu/fall2004/homecoming.html; www.freedomcorner.org/legends_of_the_movement.html; and www.millersville.edu/~muevents/biography.html.)

Mossell, Gertrude Bustill a/k/a Mrs. N. F. Mossell (1855-1948)
Gertrude Bustill Mossell, a native of Philadelphia, Pennsylvania, was an educator, a social reformer, a feminist and an author. She was a member of a prominent black Philadelphia family. Her great-grandfather, Cyrus Bustill served George Washington's troops as a baker and after the war, started what became a successful bakery in Philadelphia. Cryrus Bustill also co-founded the first black mutual aid society in America, the Free African Society. Among the many other Bustills of distinction are Gertrude Bustill's great-aunt, abolitionist and educator Grace Bustill Douglass and her daughter Sarah Mapp Douglass, who followed in her mother's footsteps. Gertrude Bustill's most famous descendant was her nephew Paul Bustill Robeson. Through her books, articles and newspaper columns, Gertrude Bustill Mossell developed a national reputation, reflecting her political and social ideology. She encouraged women to pursue careers in the professions, dismissing the notion that a woman had to choose between roles—wife and mother or activist and professional. In 1893, while she was at work on what was to become an important book, Gertrude Bustill married a leading Philadelphia physician, Nathan Frances Mossell. In 1894, she published *The Work of the Afro-American Woman,* a collection of essays and poems bearing witness to the achievements of black women in a range of fields. As scholar Joanne Braxton has pointed out, this book was for the black woman of the 1890s what Paula Giddings's *When and Where I Enter* was for the black woman of the 1980s. Why did Gertrude Bustill Mossell, with such strong feminist leanings, publish her book under her husband's initials? Braxton offers the following explanation: "By this strategy of public modesty, the author signaled her intention to defend and celebrate black womanhood without disrupting the delicate balance of black male-female relations or challenging masculine authority." One year after her book’s publication, Gertrude Bustill Mossell was busy helping her husband with the Frederick Douglass Memorial Hospital and Training School. She headed up the fundraising drive, raising $30,000. (Profile excerpted from (Hine, 2005) and http://digital.nypl.org/schomburg/writers_aa19/bio2.html**).**

Patterson, Mary Jane (1840-1894)
Mary Jane Patterson is generally thought to be the first black woman to graduate from an established four-year college in the United States. She spent her career creating new educational opportunities for nineteenth-century black Americans. In 1857 Mary Patterson entered a one-year preparatory course at Oberlin College. At that time most Oberlin women followed the two-year ladies' or literary course which led to a diploma; however after her preparatory year Patterson entered the

four-year gentleman's course in classics that led to a traditional Bachelor of Arts degree. Patterson's studies included Latin, Greek, and mathematics. At the time there were a few other black men and women at Oberlin. Mary Patterson's black classmate, Emma Brown, wrote in a letter dated May 22, 1860: "There is considerable prejudice here which I did not at first perceive…," as quoted by Dorothy Sterling in *We Are Your Sisters: Black Women in the Nineteenth Century*. Mary Patterson graduated with a B.A. degree and highest honors in 1862. Her oldest brother John, born in 1844, graduated from Oberlin in 1867, and her sisters, Emma and Chanie Ann, graduated from Oberlin's ladies course. All four of the siblings became teachers. Although Mary Patterson is usually credited as the first black American female to earn a bachelor's degree, a black woman named Grace A. Mapps was reported to have graduated from New York Central College at McGrawville in the 1850s. Following Mary Patterson's 1862 graduation, she taught in Ohio. In 1865, Mary Patterson moved to Philadelphia, Pennsylvania, where she assisted her Oberlin classmate Fanny Jackson (Coppin) in the Female Department of the Institute for Colored Youth. (This profile is excerpted from http://biography.jrank.org/pages/2871/Patterson-Mary-Jane.html#ixzz1EeNXmKll and Hine, 2005.)

Stringer, Charlaine Vivian Stoner (1948—)

Touted as the most significant basketball coach in the history of the women's game, Charlaine Vivian Stringer was the first black female inducted into the Women's Basketball Hall of Fame. She is a prominent basketball coach, with one of the best records in the history of women's basketball. She is currently the head coach of the Rutgers University women's basketball team. Coach Stringer holds the distinction of being the first coach in NCAA history to lead three different women's programs to the NCAA Final Four: Rutgers in 2000 and 2007, the University of Iowa in 1993, and Cheyney State College (now Cheyney University of Pennsylvania) in 1982. She is the third winningest coach in women's basketball history, behind only Tennessee's Pat Summitt and former University of Texas coach Jody Conradt. She was honored as the Naismith College Coach of the Year for women's basketball in 1993, and is a member of the Women's Basketball Hall of Fame. She was elected to the Basketball Hall of Fame in April 2009, and was inducted in September of that year. Representing the Cheyney University family at the ceremonies, Michelle Howard-Vital offered, "Watching her recount those special moments in her life, and in the lives of others, reminded me that for Coach Stringer, basketball is the vehicle she uses to help develop future female leaders who are tough, resilient, and courageous." A noted administrator, Coach Stringer played a key role in the development of the Women's Basketball Coaches Association (WBCA). She served as a voting member of the WBCA Board of Directors, the Amateur Basketball Association of the United States and the Nike Coaches Advisory Board. She has served on the Kodak All-America Selection Committee and on the Women's Sports Foundation Advisory Board. Stringer is a native of Edenborn**,** Pennsylvania, and a member of the Alumni Hall of Fame at her alma mater, Slippery Rock University of Pennsylvania. (This profile is

excerpted from Hine, 2005; "Naismith Memorial Basketball Hall Of Fame Announces Five Members As The Class Of 2009;" and www.cheyney.edu.)

Tucker, C. Delores Nottage (1927—2005)

Cynthia Delores Nottage was born in Philadelphia, the 10th of 11 children of a minister and a "Christian feminist mother." She attended Temple University, Pennsylvania State University and the University of Pennsylvania. In the 1960s, after her experiences in the early civil rights movement, she delved deeper into the political arena, working on behalf of black candidates and serving on the Pennsylvania Democratic Committee. She came to be known as a master fundraiser. In 1971, she was named secretary of the Commonwealth of Pennsylvania by then-Gov. Milton Shapp (D), making her the highest-ranking African American woman in state government. However, in 1977, the governor fired her for using state employees to write political speeches for which she was paid. Political office eluded her. In 1978, she ran for lieutenant governor; in 1980, for the U.S. Senate; and in 1992, for the U.S. House. However, her political involvement continued. She was head of the minority caucus of the Democratic National Committee and a founding member of the National Women's Political Caucus. She chaired the Black Caucus of the Democratic National Committee for 11 years and spoke at five Democratic conventions. Her efforts helped make Pennsylvania one of the first states to ratify the Equal Rights Amendment. As Chair of the NCBW, Mrs. Tucker led the fight to include suffrage leader Sojourner Truth in the unfinished "portrait monument" at the Capitol, which had depicted only white suffrage leaders, and through her efforts, legislation to accomplish this mission was introduced by Rep. Major Owens and Sen. Hillary Rodham Clinton. She led a public campaign against "gangsta rap" and misogynistic lyrics. (Hine, 2005; Washington Post obituary by Yvonne Shinhoster Lamb, Thursday, October 13, 2005; and www.now.org/history/tucker.html**.)**

Western Pennsylvania Black Female Legends of the Movement

The Freedom Corner Monument, Pittsburgh, Pennsylvania, honors leaders—male and female, black and white. Throughout the years, these men and women have played key roles in the struggle for social justice. The following alphabetical listing includes so-honored black female leaders.

Ann Sawyer Berkley (1914 - 2002), a lifelong advocate for racial equality, helped A. Philip Randolph plan the 1941 March on Washington, protested segregated public facilities, and continued to work for interracial understanding through her artwork, poetry, and speaking engagements, both in Pittsburgh and in California, where she moved in 1994. After retiring from the Pennsylvania Department of Welfare in 1979, she was artist-in-residence at the Pittsburgh High School for the Creative and Performing Arts (CAPA) and a charter member of the Kuntu Writers Workshop. For her active volunteerism with libraries and schools, the Mayor of National City, California, where she resided, presented her with the key to the city on her 88th birthday, just six months before her death on December 7, 2002. She is the author and illustrator of four collections of poetry and a series of books on African American history.

Lavera S. Brown, who was the first African-American president of the YWCA of Greater Pittsburgh, co-founded the Pittsburgh Coalition to Counter Hate Groups in 1979 and organized countywide unity rallies, originating at Freedom Corner, in 1997, 1998, and 1999. She is on the national YWCA board and a founding member of the Pennsylvania Network of Unity Coalitions.

Dr. Alice E. Carter (November 10, 1927—January 5, 2007), as the Urban League's education director for 24 years, brought parents together to ease acceptance of school desegregation, advocated for students within the school system and in higher education, and expanded services at the Arthur J. Edmunds Center (formerly Ernest T. Williams Center), which she directed.

Dr. Helen Faison, a 42-year veteran with the Pittsburgh Public Schools, was one of the district's first African-American teachers, its first female and first African-American principal and the first African-American female to serve as deputy superintendent and as interim superintendent.

Alma Speed Fox, committed to civil rights and women's rights since her youth, was executive director of the Pittsburgh Branch of the NAACP from 1966 to 1971, participated in virtually every march from Freedom Corner, served as equal opportunity manager for U. S. Department of Interior, Bureau of Mines for 12

years, and has been a member of the Pittsburgh Human Relations Commission since 1972.

Hazel Garland (1913—1988)
The first woman to join the editorial staff of the Pittsburgh Courier (1946) and later its first female editor-in-chief (1974) as well as the first African-American woman to hold that position for a nationally circulated weekly newspaper, she twice served as juror for the Pulitzer Prizes. Her numerous honors included the National Headliner Award of Women in Communications, Inc., and recognition as "editor of the year" by the National Newspaper Publishers Association. (www.freedomcorner.org/fallen_heros.html.)

Phyllis Moorman Goode, civil rights activist and community volunteer, participated in the 1963 March on Washington and was tear-gassed during a later march on the Pentagon. Long active in the Urban League and the YWCA, among many other groups, and a strong supporter of African-American arts and artists, she heads the Multi-Cultural Arts Initiative of The Pittsburgh Foundation and Howard Heinz Endowment.

Alma Illery (?—1972)
As early as the 1940s, she worked to integrate Pittsburgh area hospitals and increase opportunities for African American children by establishing Camp Achievement in Fayette County and operating it for more than 40 years. A tireless fundraiser, she was active in the community and successfully lobbied Congress in 1944 to designate January 5 as George Washington Carver Day nationally. Homewood's Alma Illery Medical Center was named for her. www.freedomcorner.org/fallen_heros.html

Katie Everette Johnson, who was office manager for the Urban League in the 1940s and 1950s, coordinated the 1954 National Urban League conference in Pittsburgh. A Hill District resident, she took part in the marches and demonstrations. She later headed consumer relations for the Port Authority.

Marion B. Jordon (?—2004), first executive secretary of the Pittsburgh Branch of the NAACP, increased membership from 500 to 25,000 and revitalized it to become a leading force for social justice during the civil rights era. With Florence Reizenstein, she founded the Negro Educational Emergency Drive (NEED).

Daisy Lampkin (1884—1965) A true pioneer in the struggle for civil rights, she led campaigns for women's suffrage, consumer rights, fair housing, and racial justice long before they became popular issues,. She raised thousands of dollars for the NAACP, which she served as national field secretary (1935-47) and the Urban League, and was a founder of the Lucy Stone Civic League and the National Council of Negro Women. She was vice president of the Pittsburgh Courier and twice served as alternate delegate to the National Republican Convention before she switched her party allegiance to support Franklin

Roosevelt. She remained active politically and in social causes until her death in 1965. (www.freedomcorner.org/fallen_heros.html)

Nancy H. Lee (1915--2005), who was the first African-American social worker appointed to a supervisory position in Juvenile Court, led the fundraising effort that generated more than $250,000 to endow the African Heritage Classroom at the University of Pittsburgh.

Dr. Vernell Lillie, founder and director of Kuntu Repertory Theatre, has encouraged and mentored African American actors and playwrights, encouraged student activism on campus, and presented original plays that accurately reflect African Americans to the community as a whole.

Thelma Lovette, retired social worker supervisor at Mercy Hospital, has been actively involved in all aspects of the civil rights movement and in community organizations (YMCA, YWCA, block clubs, and the Hill CDC) in order to build and rebuild the Hill District community. In 2010, Thelma Lovette, 94, was among more than 100 Hill District residents and community leaders who marked the ceremonial groundbreaking of the $12 million Thelma Lovette Family YMCA in the Hill District. (New YMCA named after Hill District activist - Pittsburgh Tribune-Review).

Dr. Edna B. McKenzie (1923—2005), veteran *Courier* reporter, historian, author, and professor-emerita of history at Community College of Allegheny County, promoted equal rights throughout her life and fostered greater understanding of African-American history, both locally and nationally.

Gladys (Frances E.) McNairy (1914-2004), who became the first African-American president of the Pittsburgh Board of Education in 1971, was also the school board's first black female member (1964) and the first black president of the Pittsburgh Parent-Teachers Association (1962).

Margaret Dobbins Milliones (1939—1978) From her election to the Pittsburgh Board of Education in 1976 until her death two years later, she was a crusader for school desegregation and quality education for all children. She fought to retain school counselors and reading specialists during budget cuts. Active in the civil rights struggle in the South during the 1960s, she was a founder and chairman of the Pittsburgh Black Women's Forum and the Black Action Society and served on boards of the American Civil Liberties Union and the local and national Urban Leagues. Margaret Milliones Middle School is named in her memory. In 1978, Robert, Phyllis and Michael Goode paid tribute to their friend as follows: "Every life she touched we hope will similarly touch other lives. If we would each do the good that Margaret has done, her memory will be well served. If we would each change things for the better as Margaret has, the living testimony of her life will grow and grow. If we would share as Margaret shared with us, her love will live on through us. If we would care for others as Margaret cared for all of us, those we care for will know Margaret through us. If we would create and recreate,

construct and reconstruct, self, home, family and community as Margaret did, we will meet our Maker with contentment and joy."
(www.freedomcorner.org/fallen_heros.html**;** *Margaret Dobbins Milliones: Not just a building…a neighbor, friend, wife, mother and one of Pittsburgh's prized citizens* (Marimba Milliones, 2011).

Coretta Ogburn, talented seamstress and long-time employee of the Allegheny County Health Department, was active in the NAACP for more than 50 years, serving on the executive and scholarship committees and winning national recognition for her membership recruitment.

Dr. Barbara Sizemore (Barbara Laffoon Sizemore Milliones 1927-2004), former superintendent of the Washington, DC, public schools, joined the University of Pittsburgh faculty and worked actively on the implementation of Pittsburgh's school desegregation plan and on reducing the black/white achievement gap in the schools.

Cecile Springer, who retired in 1989 as president of the Westinghouse Foundation, drew upon her leadership roles, both in the community and the corporation, to expand opportunities for minority professionals to advance and to encourage young African Americans to enter careers in science and engineering.

(Legends of the Movement profiles are excerpted from www.freedomcorner.org/legends_of_the_movement.html and from www.freedomcorner.org/fallen_heros.html**.** Additional sources are so noted.)

NOTE TO THE READER: The information contained within this appendix is not intended to be all encompassing. The author welcomes verified additions. Please email me: jpdowdy@verizon.net.

Black Female Influences upon the Author

I, June Pickett Dowdy— a child of God entrusted to the loving care of Lelar and Eleyett Pickett who taught me to let my light shine—do hereby dedicate this work to black females who have loved and supported me throughout different phases of my life.

My mother—The late Lelar Davis Pickett

My mothers by choice— Joann Brower and the late Edna B. McKenzie

My sisters— Beatrice Pickett and Elaine P. Johnson; the late Ruth P. Fisher and the late Catherine P. Hansberry

My nieces—Beverly F. Foster, Patricia A. Fisher, Jacqueline L. Pickett, Lynne J. Barnwell, Kristin J. Davis and the late Pamela M. Pickett

My sisters by choice—Priscilla J. Collins, Gloria J. Davis, Carol A. Scott, Evora W. Towns, Mary L. Walton, and Gloria M. Walton

My daughters—Sherry L. Elder and Kelly M. Dowdy

My granddaughters—Mariah Dowdy, Dyanne Dowdy, Gemma Dowdy and Jasmine Elder

My goddaughters—Shanea Leonard, Roberta McHenry and Lauren Walton

My role models and mentors—The late Anna Pearl Patrick, my cousin and first family member to earn a doctorate and to become an educational administrator; my aunts, the late Hattie Pickett and the late Eleanor Hansberry; my cousins, Bertha Anderson, Dorothy Parker, Rosetta Yancey and the late Catherine Rucker; my mentors Sylvia S. Yancey, Odessa B. Diggs, Mary S. Peters, Betty H. Robinson, Gwendolyn Simmons, Armetta Swan, Margaret S. Washington, the late Marion B. Charles and the late Hortense Diggs; and my first African-American professor Veronica Watson.