

THE LACK OF AFRICAN AMERICAN WOMEN IN THE FACULTY
OF HIGHER EDUCATION

A Thesis by

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The following faculty members have examined the final copy of this thesis for form and content, and recommend that it be accepted in partial fulfillment of the requirement for the degree of Master of Arts in Liberal Studies.

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ABSTRACT

The purpose of this research was to explore the barriers that may contribute to the lack of African American women being represented in leadership roles at academic institutions. An analysis of the literature was conducted to examine the levels of racism, historical factors, such as slavery, civil rights and the impact of media images on African American women being in the academy are outlined. Critical race theory, social dominance and stereotype theory illustrate the barriers that African American women are confronted with and that may interfere with their pursuit of leadership roles in academic institutions. Recommendations and future research are discussed.

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CHAPTER I

INTRODUCTION

Although the number of African American women getting a college education has increased, over the years there is still a lack of representation of African American women on the faculty at higher education institutions. The purpose of this study will be to analyze the historical, theoretical and other factors that may constitute to the lack of representation.

First, I will outline through analysis the historical factors of slavery, racism, and discrimination. Secondly, I will introduce the Theory of Stereotypes that has been used overtime to portray African American women and their roles during slavery. Thirdly, I will examine the media images of African American women using Mammy, Jezebel, and Sapphire the term known as the Angry Black Woman or (ABW) the Sapphire of the 21st century based upon (Pilgrim D. , Sapphire Stereotype, 2008) (West C. M., 2008). Drs. Sidanius and Pratto stated that “stereotypes are often very easily activated, and used as casual explanations, are contextually sensitive, and turn out to be extremely robust and possess self-fulfilling prophecies” (Sidanius J. P., 1999). Lastly, I will introduce the Critical Race Theory to analyze how the social construction of “Whiteness” which enabled the Theory of Social Dominance to strip away an individual(s) or group’s autonomy. So, the person is no longer perceived as a person but as a thing.

It is these theories used as the theoretical framework that perpetuated the negative historical stereotypes of African American women which may have been used as barriers and have also contributed to the lack of representation of African American women in academe. It is important to realize that this is just a theory.

BACKGROUND STATISTICS

The National Center for Education Statistics reports that in the fall of 2013 only three percent of Black female's representation based on race/ethnicity/sex were full-time faculty at degree-granting postsecondary institutions. This is alarming because it shows the lack of African American women in full-time faculty at degree-granting postsecondary institutions. However, American Indian/Alaska Native and those of Two or more races only made up less than one percent of the full-time faculty at degree-granting postsecondary institutions. See table 1 for a breakdown in race/ethnicity/sex of full-time faculty at degree-granting postsecondary institutions.

Sadly, the numbers of African American women represented in the academic rank and as full-time professor is lacking in representation as well. The National Center for Education Statistics reports that among the full-time professor at degree-granting postsecondary institutions Black females only account for one percent. See table 2 for a breakdown in academic rank and full-time professor based on race/ethnicity/sex at degree-granting postsecondary institutions.

Table 1: National Center for Education Statistics-Full-Time Faculty at Degree-Granting Postsecondary Institutions Based on Race/Ethnicity/Sex, 2013

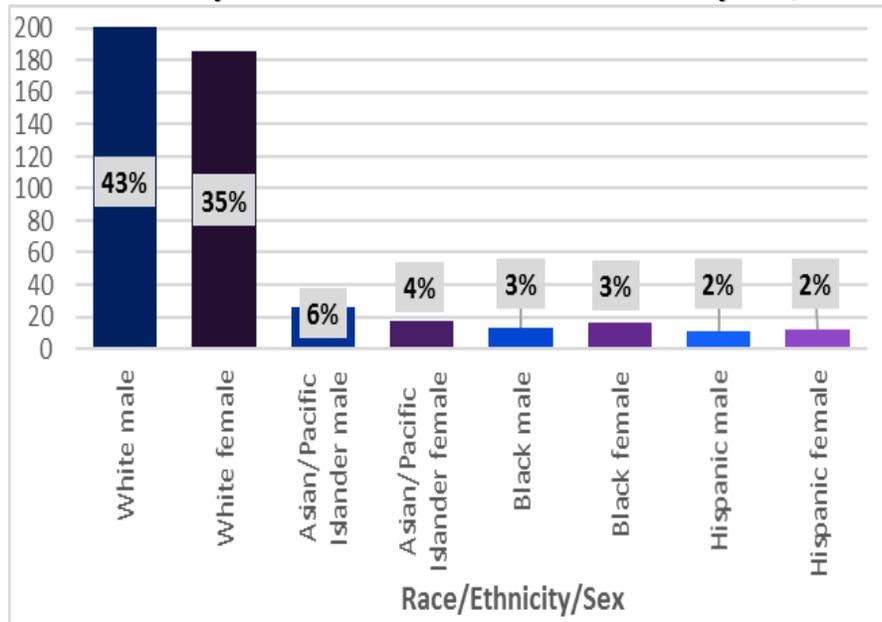
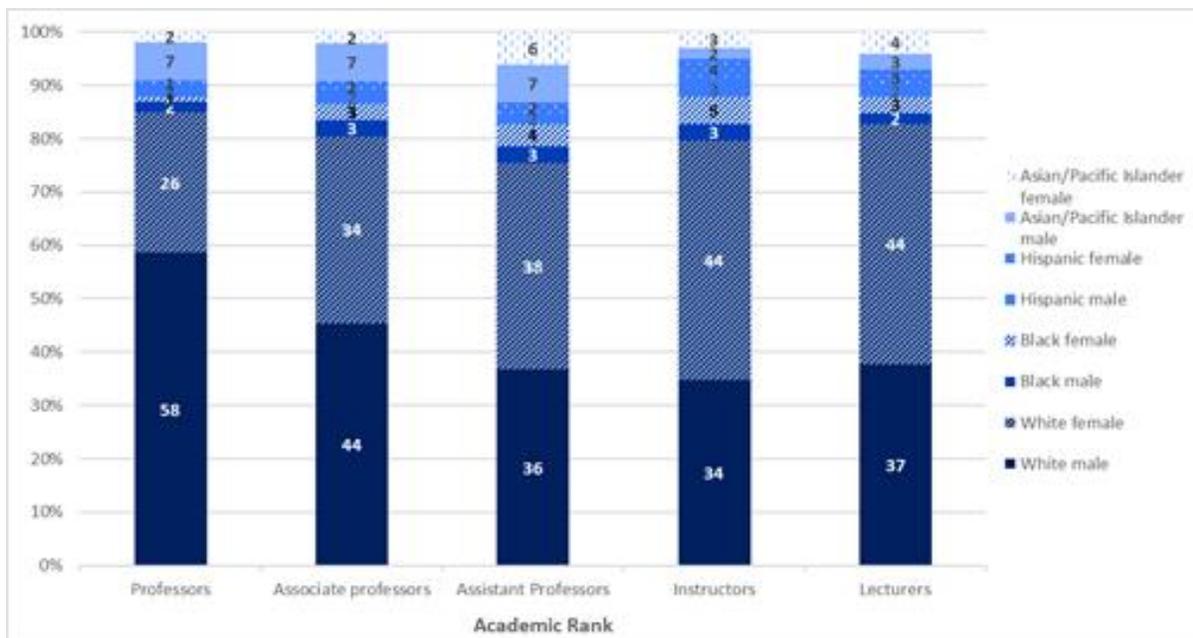


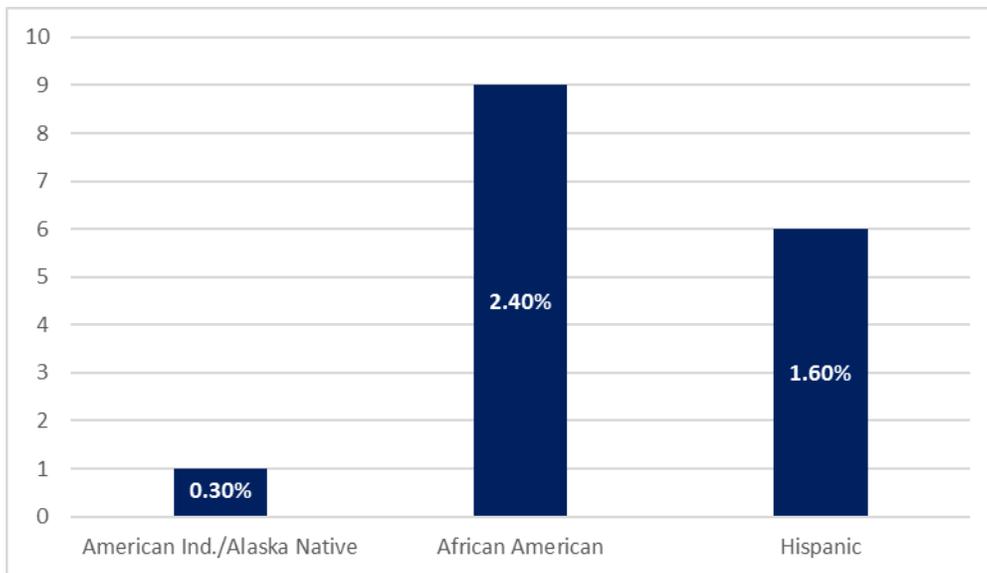
Table 2: National Center for Education Statistics- Academic Rank/Full-Time Professor based on Race/Ethnicity/Sex, 2013



AFRICAN AMERICAN FACULTY AT WICHITA STATE UNIVERSITY

This lack of African American women in the faculty in higher education also trickles down to state and local levels as well. This data also confirms the lack of African American represented in leadership roles in higher education at Wichita State University. There are sixty-four individuals or 6.3% of Wichita State University faculty this includes all levels, tenure track and non-tenure track that are underrepresented. There are sixteen (4.2%) of Wichita State University tenure track faculty are underrepresented minorities. This table provides a breakdown of the 4.2% underrepresented minorities. Only one tenure track faculty member identified as multi-race, non-Hispanic. See table 3 for percentage minority break-down.

Table 3: African American at Wichita State University



CHAPTER II

THEORETICAL REVIEW

Historical Resources Used for Locating Information

A historical search was conducted using the WSU library, city library, scholarly books, and electronic databases such as Google Scholar and JSTOR. The search initially began with underrepresentation of African American women in the faculty of higher education then race, gender and class were added to see if there was an intersection. As a result of the literature review the issue of institutional racism emerged and had to be addressed. This next section gives a brief highlight of the three levels of racism as potential barriers to African American women being in the faculty in higher education institutions. Since this paper is a theoretical review, it was determined that two methods of research needed to be conducted.

Theoretical Resources Used for Locating Information

A theoretical research was conducted using the WSU library, city library, scholarly books, and using electronic databases such JSTOR and PsycINFO. This search began with analyzing the institution of slavery's stereotype of African American women. This theoretical research enabled me to establish a theoretical framework (stereotypes, critical race theory and social dominance) of the institution of slavery and to better explain the origin of historically negative stereotypes and how society was socialized to view African American women as the historically negative stereotypes presented by the dominant culture. This theoretical research helped to further analyze organizational structure of the institution of slavery theory of stereotypes being a possible barrier in creating the lack of African American women in the faculty of higher education.

CHAPTER III

RACISMS

INTERNAL OR INTERNALIZED RACISM

Internalized or internal racism affects society in two ways: 1.) Internalized racism can occur within one's own ethnic group. 2) Internalized racism can lead to the acceptance of "internalized stereotypes" about one's self created by the dominant culture (Lipsky, 1987). Internalized racism can also cause an ethnic group or race to internalize a racial superiority, this superiority can be demonstrated through ethnocentrism (Jones, 1997). Internalized racism or internal racism has a close connection to racial prejudice (Jones, 1997). Internalized or internal racism is connected and learned from the dominant culture shaped by "subjugated knowledge" (Cokley, 2002) through the dominant ideologies of society (Kirk, 2013, p.57).

Internalized racism can be expressed as explicit or implicit which can stem from conscious or unconscious individual prejudices (Brigham, 1993; Henry, 2010). Internalized or internal racism can sometimes be expressed overtly to fulfill one's own individual needs and desires (Brigham, 1993). Internalize or internal racism is also a widely-spread component of racial discrimination that can cause the marginalized or oppressed population to become accepting of the negative societal beliefs and stereotypes about themselves (Williams, 2000).

"Internalized racism is more narrow in scope in that it is the internalization of negative stereotypes about one's racial group (Cokley, 2002, p. 477)." Internalized racism may be a barrier as to why there is a lack of African American women not going into academe because of self-hate of themselves and not believing they belong in academy. As educators, we must

understand that each level of racism requires a different approach. These policies may influence and constitute the lack of African American in academe.

INSTITUTIONAL RACISM

According to (Jones, 1997), institutional racism is a continuation of individual racist thoughts to achieve racist goals through manipulation of institutions in order to maintain racist advantage over others. Secondly, institutional racism results from practices that operate to impede on a racial basis the choices, rights, mobility, and access of individuals and groups (Jones, 1997). Institutional racism is not new because this was instrumental in organizing and maintaining the hierarchal structure within slavery. “Racial ideologies” were developed by the dominant culture “Caucasian Americans to justify laws that would enable them to attain two different types of economic exploitation: slavery and the seizure of lands from native tribes (Scott, 2007, p. 4; Klinker & Smith, 1999,).”

However, in 1967, Stokely Carmichael and Charles Hamilton were the first to use the term institutional racism (Carmichael, 1967). As a result, the term institutional racism was quickly accepted in the United States and became a useful “descriptive/explanatory” concept that was greatly advanced (Williams, 1985, p.2). Institutional racism is embedded in our laws through racial ideologies by the dominant culture that justify being racially unfair and therefore making it hard to recognize racial inequalities due to society being socialized by values and ideologies of the “dominant culture (Kirk, 2013, p.53).”

Blauner (1972) “defines institutional racism as the interaction of various spheres of social life to maintain an overall pattern of oppression, again he emphasizes the unintentional, ordinary procedures in which he refers to as ‘the chains of unwilling actions’ (Blauner,1972, p. 188).” Carmichael and Hamilton recognized that racism is not limited to the dominant ideologies of race alone but it also includes decisions and policies instituted by the (Carmichael,

1967) dominant culture designed to subordinate blacks and maintain control over them (Williams J., 1985).

STRUCTURAL RACISM

Structural racism is the most widespread of all forms of racism because it affects everyone in society (Lawrence, 2004). Structural racism remains the underpinning by which our society is shaped. These underpinnings are 1.) The history or “subjugated knowledge” (Kirk, 2013, p. 57)” learned provides the foundation for white supremacy in this country. 2.) Our everyday lives revolve around “culture” providing the “normalization and replication of racism (Lawrence, 2004, p. 2)” which is primarily due to minority groups adopting the customs, values, and attitudes of the dominant culture or assimilation. 3.) “Interconnected institutions and policies (Lawrence, 2004, p. 2)” which is the paramount “relationships that rules across society providing legitimacy and reinforcement to maintain and perpetuate racism (Lawrence, 2004, p.2).”

Structural racism has become so interwoven within public policies and institutional practices that makes it difficult to readily recognize due to the reinforcing effects of multiple institutions and cultural norms, past and present, continually producing new, and re-producing old forms of racism (Lawrence K., S.-A, 2004).

The United States prides itself in being the land of opportunity, however, the history differs because many individuals and group opportunists discover that the opportunities provided by the United States is structured by race and racism. Structural racism is a system that establishes public policies, institutional practices, cultural representations, and societal norms that often reinforce ways to perpetuate racial inequality (Lawrence K. S.-A., 2004). Because structural racism is structured in race and racism and influenced by history and dominant culture which “allows privileges to be associated with ‘whiteness’ and disadvantages associated with ‘color’ to endure and adapt over time (Lawrence K. S.-A., 2004, p. 11).” Again, the dominant

culture doesn't see a scientist or a professor as a Black woman, thus the culture representation doesn't show all African American women being in the academe. See table 4 for racism types examples.

Table 4: Types of racism and examples

Forms of Racism	Examples
Internalized or Individual Racism	Prejudice/ or bias (Lawrence, 2004)
Institutional Racism	Laws/or policies (Lawrence, 2004)
Structural Racism	Dominant cultural representations (Lawrence, 2004)

CHAPTER IV

GENDER ROLES OF ENSLAVED AFRICAN AMERICAN WOMEN BEFORE 1820

This next section emphasizes the role slavery played on African American women and continues to influence how African American women are viewed today. The marginalization of African American women based on race and gender has its roots in chattel slavery. Slavery began in 1619, “when the first ship of loaded enslaved Africans arrived in Jamestown, Virginia. Slavery (West C. M., 2008, p. 294)”. Slavery lasted for Two hundred forty-six years. America embraced chattel slavery which meant that the enslaved male or female were property of the slave owners (Pilgrim, Jezebel Stereotype, 2012). Although slaves shared equal work and punishment yet their slavery experiences differed because of their gender.

Initially when enslaved women came to America they were sold as chattel (West C., 2008). Once purchased, the slave owners were free to do as they desired with them. These enslaved women also suffered many forms of “sexual terrorism” (West C. M., 2008, p. 294) through sexualization. There was no legal recourse or social sanctions for raping enslaved women because they were considered as property (Pilgrim, Jezebel Stereotype, 2012; West C., 2008).

The colonial America grew and prospered at the expense of enslaved women’s exploitation (Gasper, 1996). Enslaved women suffered a double oppression in slavery due to race and gender (Gasper, 1996). When enslaved women arrived in America they found themselves a part of a growing institution of white people that gained its momentum from preconceived

ideologies about “innate black or African inferiority (West E. , 2014, p. 24).” “Both African male and female were deemed as inferior, therefore suitable for only hard, manual labor within the house or fields (West E. , 2014,p. 24).” As slave ownership grew the need for white indentured servants was phased out. Like slave owners, “whites too valued enslaved labor and looked for ways to increase the number of slaves owned despite the preconceived” ideology of “racial inferiority (West E., 2014, p. 24).”

Due to the evolution of racism, enslaved women were subjected to new restrictive laws. “Virginia lawmakers levied a tax tithe in 1643 on the work of enslaved women (West E. , 2014, p. 24).” This meant that slave masters of enslaved women “had to pay the tithe for their slaves” which automatically made “enslaved women dependents of white slave-owners rather than their spouses (West E. , 2014, p. 24).” However, no resemblance of this “tax (tithe)” was placed on “white women’s” work (West E., 2014, p, 24).

The enactment of the “1662 Virginia law (West E. , 2014, p. 25)” which stated that a child born to an enslaved mother inherits her slave status. The “Virginia law of 1662, permitted slave hungry masters reason to sexually assault their enslaved women who might bear them valuable children ((West E. , 2014, p. 25).” The enslaved fathers’ right to parent children was deemed valueless under Virginia law which was meant to devalue the “enslaved father’s influence over their enslaved offspring (West E. , 2014, p. 25).”

Enslaved women learned how to “negotiate by using their childbearing ability,” as a result they were able to “improve a quality of life (West E. , 2014, p. 26).” Because enslaved women were viewed as “physically stronger (West E. , 2014, p. 26)” than white women, “they were expected by White men to produce more (West E. , 2014, p. 26)” due to masculinization. “Enslaved women’s labor worth was only three-quarters to that of enslaved men (West E. , 2014,

p. 26).” “Enslaved women were given tedious forms of field work such as preparing the ground, digging ditches, hoeing, and weeding (West E. , 2014, p. 26).” The slave owners were gratified when enslaved women worked just as hard as enslaved men (West E., 2014).

CHAPTER V

GENDER ROLES OF ENSLAVED AFRICAN AMERICAN WOMEN, 1820-1860

AIN'T I A WOMAN

This section of the paper will provide an analysis in how Sojourner Truth used her speech “Ain’t I a Woman” as a platform to challenge stereotypes as it related to enslaved women.

Sojourner challenged stereotypes in two ways that will be discussed in this section: 1) Voice to the invisible black woman, 2.) Intellectual ability to confront masculinization (Gammage, 2016).

Sojourner spoke as a former slave and freedwoman who escaped with her daughter to freedom in 1826. As a freed slave, she recognizes the plight of other enslaved women who were invisible in society due to the ideology of being stereotyped as innately inferior intellectually and needed to be dominated (Pilgrim D. , Jezebel Stereotype, 2012). Sojourner uses her voice and intellect as platforms to address “racism, classism, and sexism” imposed by the patriarchal institution of slavery (Gammage, 2016, p.74). This was outside of societal norms for an African American woman such as Sojourner to challenge with such an assertive voice to raise awareness of the enslaved women’s intellectual ability as their voice for “freedom and equality (Gammage, 2016, p. 74).” During the time of slavery neither male or female slaves could voice any disagreement or displeasure regarding their treatment as a slave. Resistance would have meant (LeVine, 1972)harsh punishment or even death. Sojourner proclaims the womanhood of all African women including herself whether slave or free (Gammage, 2016) .

She also challenges the racist ideology of masculinization of enslaved women. Because enslaved women were deemed as inferior to white women they were not seen or treated as ladies

in society but instead treated as property (Gasper, 1996; Truth, 1992; West E. , 2014)). Enslaved women were masculinized because they were forced to assume the masculine roles such as working in the fields (West E. , 2014). This was an extension of a women's feminine role to enslaved women because they worked the fields in Africa (Hooks, 1982). This ideology of masculinization of enslaved women was due to slaveholders believing and perpetuating that enslaved women were "capable of hard physical labor" (West E. , 2014).

CHAPTER VI

THE ROLE OF AFRICAN AMERICAN WOMEN IN CIVIL RIGHTS

This section of the paper will focus on the roles of Coretta Scott King and Rosa Parks played in challenging societal stereotypes for black women and also the traditional roles of the female dictated by patriarchy. I chose Coretta Scott King and Rosa Parks for the role of women in Civil Rights. Granted, these African American women are iconic figures in Civil Rights they still dealt with the double oppression due to gender and race. Although both women had different roles in Civil Rights there was yet a unified mindset to fight for equality or civil rights and human rights.

The Jim Crow era was from 1877-1954. It is important to understand that there was also a Jim Crow etiquette as well as Jim Crow laws (black codes) that African Americans had to abide by (Pilgrim D. , 2000). The Jim Crow laws (black codes- assure continuance of white supremacy) also known as a racial caste system was used to legalize the segregation of African Americans and Whites in Southern States and municipalities. The Jim Crow laws were for segregation and Jim Crow etiquette “excluded blacks from public transport and facilities, juries, jobs, and neighborhoods (Pilgrim D. , 2000).”

Civil Rights era was from 1954-1968. Its focal point was equality for African American. The Civil Rights movement started in 1955 with Rosa Parks, who is also known as the grandmother of the Civil Rights movement resisting the Jim Crow law of segregation by not giving up her seat in the “black section” since all the other seats in the “whites” only section had been taken (Schudson, 2012, p. 23) . Coretta Scott King also known as the first lady of the Civil

Rights movement along with her husband Martin Luther King started the Montgomery Bus Boycott that resulted from Rosa Parks refusal to give up her seat (Crawford, 2007).

Both ladies fit the societal mold of how a lady should look. Both were light complexion, pretty hair with European features. And both were good role models. It is important to note that Rosa Parks wasn't the first to refuse in giving up her seat and being arrested. Claudette Colvin was fifteen-years old, however, because she became pregnant and a single teenager then the NAACP wanted someone who could withstand the television attention, scrutiny, and emotional pressure. The NAACP was looking for someone whom they could back and use as a test case to challenge the Jim Crow segregation for bus transportation (Crawford, 2007).

Coretta Scott King and Rosa Parks were married, neither had any children out of wedlock. Coretta Scott King had a college degree, whereas Rosa Parks had some formal education. Even role models during Civil Rights had to project a certain image.

Coretta Scott King like Rosa Parks too suffered racial discrimination. This incident occurred when Coretta was to complete her student teaching in a Northern school that was already desegregated, however the school faculty remained "white" (Crawford, 2007). Ms. Scott attempted to fight the policy through protest but was forced to complete her student teaching in the Antioch Laboratory School.

The way that they differed in their fight for equality was that Rosa Parks was for Civil Rights, however, Coretta Scott King didn't want to fit the traditional role set for women that was instituted during slavery. So, her activism was mixed with feminism in challenging the traditional female role of slavery that not only defined femininity but also who according to skin color and hair would be considered woman (Lopez, 2000). Mrs. Coretta Scott King also challenged the gender and racial norms of her day because Her life was not one of forced

subordination to the male authority and her husband considered their marriage as equal partnership. Mrs. King grew in her self-confidence. Unlike Rosa Parks who didn't speak publicly, Coretta Scott King was very vocal and she used her voice to bring attention inequalities (Crawford, 2007).

CHAPTER VII
THEORIES
THEORY OF STEREOTYPES

“Social-Cognitive Approach to Stereotyping (Sidanius J. P., 1999, p. 11)”

According to (Sidanius, J., Pratto, F., 1999; p.11) “Social stereotypes should and foremost be seen as the result of basic and entirely normal information processing.” This information processing enables people to understand different traits or behaviors and unfamiliar people, like interracial dating in which can result in “negative group stereotypes” (Sidanius, J. Pratto, F., 1999). So, Hamilton and Rose (1980) explains that when one retains prior internalized stereotypes that they are more apt in forming this “illusory correlation (Sidanius J., Pratto, F.,1999, p. 11)” believes infrequent features are characteristics of minority groups furthermore this explains how society associate negative characteristics with minority groups and describes majorities (Sidanius J. P., 1999). Prior internalization of stereotypes increases the likelihood of preconceived stereotypes (Sidanius J., Pratto, F., 1999).

“The Facile Activation of Social Stereotypes (Sidanius J., Pratto, F., 1999, p. 12)”

Everyone learns correlation or connection very easily. An example of such can be is a child becomes accustomed in seeing construction workers as Hispanic and all school teachers are Caucasian then as they get older they learn to expect that this “feature (Sidanius J., Pratto, F., 1999, p. 12)” or professions go together consciously or unconsciously (Sidanius J., Pratto, F., 1999). Numerous research has also shown that certain “features” of an individual can also trigger expectations about such “features” gender, race or religion (Sidanius J., Pratto, F., 1999).

As stereotypes are learned then they become easily operative and more functional within society. “The associations between such simple expectancies are so well rehearsed that some researchers even posit that activation of stereotype and of prejudiced group attitudes are completely automatic and are cued by exposure to only some stimuli” (Sidanius, J., Pratto, F., 1999; p. 12)

“Stereotypes as Casual Explanations (Sidanius J., Pratto, F., 1999, p. 12)”

Stereotypes as explanations occurs when people need to explain and understand the behavior of others who belong to other ethnic groups (Sidanius J., Pratto, F., 1999). (Levine and Campbell, 1972; p. 12) cited evidence stating that “when certain social groups whether too large or small perform certain roles within the certain social system then people readily assume that people within this social group have “personal characteristics consistent with those roles (Sidanius J., Pratto, F., 1999, p. 12).” When individuals ask themselves “What kind of person would perform this role?” They are using “internal attribution” when they attempt to explain the behavior (Sidanius J., Pratto, F., 1999, p.12). As a result, an individual is likely to stereotype based their known explanation. Even if individuals aren’t motivated by hostility towards opposite groups, stereotypes still form because it is a part of normal “cognitive functioning (Sidanius J., Pratto, F., 1999, p. 12).

CRITICAL RACE THEORY (CRT)

This research will analyze further cognitive functioning in relation to race and is meant to challenge the hierarchal structures that are governed by race, racism, and power through using the basic tenets of CRT. First, I will explain what is CRT. Secondly, I will discuss why using CRT in higher education is so important using each tenet. Lastly, how higher education benefits from CRT.

Critical Race Theory is a major legal movement that seeks to change the relationship surrounded by race, racism, and power. Initially CRT began as a movement in law, and has quickly spread beyond the discipline of law. Many academic professionals today in society consider themselves “critical race theorists who use CRT (Delgado R. S., 2012, p. 6)” to understand the inequalities within in the institution of education such as “hierarchy, affirmative action, and controversies over curriculum (Delgado R. S., 2012, p. 6).”

Based on the tenets of CRT: (Delgado R. S., 2000, p. 8) 1.) “Ordinariness says that racism is difficult to address or cure because it isn’t acknowledged.” This is evident when dealing with the institution of slavery. Slavery was a race based institution controlled by the white supremacist ideology of the African American male or female being inferior to whites. The African American male and female were considered by the English colonist as subhuman in intellect and morality. The hierarchy of slavery used racialized negative stereotypes that devalued and dehumanized African American women. These preconceived racialized stereotypes have become the pattern by which African American women are identified as regardless of her level of education. (Delgado R. S., 2000, p. 8) 2.) “Interest convergence” which means that

“racism” benefited the “white elite materially” and the “working-class Caucasians (Delgado R. S., 2012, p. 8).” The initial purpose of slavery was for profit in building America’s capitalist system (Gasper, 1996). African American women were exploited sexually and endured horrific sexual atrocities (West C. M., 2008). Working in the field was considered debased for white women, however, because African American women were accustomed to working in the field and considered unequal to Caucasian women (West E. , 2014). 3.) (Delgado R. S., 2012, p. 8) “Social Construction states that race and races are products of social thoughts and relations.” “People with common origins share certain physical traits, such as skin color, physique, and hair texture (Delgado R. S., 2012, p. 12).” However, physical features were used to create a hierarchy of beauty and social status within the enslaved community (Lopez, 2000). Sadly, colorism which is a discriminatory of both economic and social system that values light-skinned over dark-skinned people remains (Hunter, 2005, p. 4) Unique Voice of Color (Delgado R. S., 2012, p. 10) is when people of color as writers share their different histories and experiences with oppression with their white counterparts because they are unlikely to know about race and racism. “Ain’t I a Women” by Sojourner Truth is a good counter story that is very relevant when challenging historically racialized stereotypes and overcoming the barriers of internalized stereotypes.

Higher education can benefit by incorporating CRT to analyze structural racism within the institution which would enable the administration to examine what needs to be addressed and changed. This means a more comprehensive approach must be given to how leadership in hierarchy plans to dispel structural racism’s history of racial inequality which is the framework of white supremacy in this nation that governs by power that directly or indirectly influences society daily. This power enables the dominant culture or groups of people to decide what they want and how they want to organize to get it (Sidanius J., Pratto, F., 1999).

SOCIAL DOMINANCE THEORY

Social Dominance Theory says that societies are structured as systems of group based social hierarchies that form as dominant groups or the culture within society (Sidanius J. P., 1999). Such as the institution of slavery which means that slavery had a hierarchical social structure that consisted of a “small number of dominant and hegemonic group at the top and number of subordinate groups at the bottom (Sidanius J. P., 1999, p. 31).

“The dominant group is characterized by its possession of a disproportionately large share of positive social value, or all those materials and symbolic things for which people strive (Sidanius J. P., 1999, p. 31).” This “positive social value (Sidanius J. P., 1999, p. 31)” that the dominant culture shared did not apply to the subordinate. Positive social value is defined as “authority, power, good and plentiful food, splendid homes, available health care, wealth, and high social status (Sidanius J. P., 1999, p. 32).”

However, the slaves would have been recipients of “negative social value which meant they had “low power and low social status” (Sidanius J. P., 1999, p. 32) which was dependent on assigned roles due to gender and race, “relatively poor health care, poor food, modest homes (Sidanius J. P., 1999, p. 31)” if in the Big House or “miserable homes were slave quarters (Sidanius J. P., 1999, p. 32).”

“Group based social hierarchy (Sidanius J. P., 1999, p. 32)” or the dominant group which was governed by patriarchy or a system men who had social power, influence, and privilege and as a white male who used these qualities to maintain a dominance (Kirk, 2013) “Sexual terrorism was often used and this meant use of violence or threats of violence which was largely directed

at subordinates to keep them controlled in order to prevent any future resistance or revolt (Pilgrim D. , Jezebel Stereotype, 2012;West C. M., 2008,p.294)

When we look at the” group based social hierarchy (Sidanius J. P., 1999, p. 32)” slavery it was dominated by elite white men, then white women and the minorities were the subordinate groups who suffered oppression, however, the black woman was at the bottom and because of her gender and race she suffered double oppression as well as negative stereotypes among the “group based social hierarchy (Sidanius J. P., 1999, p. 32).” She was hated by white women and was perceived as “immoral, sexually promiscuous Jezebel (West C. M., 2008, p. 294)” who was hypersexual. These racialized stereotypes were used to make enslave women so passive and comply with anything wanted by the “group based social hierarchy (Sidanius J. P., 1999, p. 32). Because she was property and she could be abused in many ways and it was justified because of the power structure in the “group based social hierarchy (Pilgrim D. , Jezebel Stereotype, 2012;Sidanius J. P., 1999, p. 32)

CHAPTER VIII

IMAGES

Enslaved women during the Antebellum period were dehumanized as objects through stereotypes. These historical stereotypes are still used today. They are the Mammy, Jezebel, and Sapphire.

Enslaved women in the south were valuable commodity because of their ability to labor and reproduce. They were known as breeders or female producers. “Enslaved women’s labor enabled owners to grow richer, but so did their reproductive capacities (West E. , 2014, p. 56).” Enslaved women suffered triple exploitation because they were black people, slaves and women. Due to the ideas of the divisions of labor by gender, female slaves were given extra tasks to perform thus the great burden of domestic work fell to slave women (West E. , 2014).

Working in the Big House gave enslaved women real opportunities to acquire status “as a maid or cook and gave them prestige in the eyes of whites (West E. , 2014, p.60).” This was the Mammy as depicted in “Gone with the Wind.” The Mammy was a strong and influential female slave who oversaw the everyday running of the Big House. This stereotype was developed by white people as testament in promoting proslavery ideology, the Mammy represented all that was good about slavery (West C. M., 2008). The Mammy image was also one of devaluation of African American women’s physical features. (West C. M., 2008) This stereotype reinforced ideal standard of beauty which still is the dominant beauty standard of today. (West C. M., 2008) And that is the “value white-/light colored skin; straight, preferably blond hair; and thinness. “Slaveholders used these physical features to create a hierarchy of beauty and social status within the enslaved community (West C. M., 2008, p. 291).” The unappealing Mammy image made it

easier to deny both sexual exploitation and sexual abuse in the plantation households (West C. M., 2008). Per Dr. Carolyn West says that “professional status and education cannot protect women from the Mammy image (West C. M., 2008, p. 289).” This stereotype has evolved to become a rationalization for economic discrimination towards African American women (Pilgrim D. , Jezebel Stereotype, 2012). Economic discrimination is defined as according to the Business Dictionary-Different rates of compensation for the same ability or output, based on factors such as the worker's age, ethnicity, race, religion, or sex.

The second stereotype is Jezebel which is sexual objectification through exploitation by commodification. The modern-day Jezebel was depicted in “Foxy Brown.” “The Jezebel stereotype was used during slavery as a rationalization for sexual relations between white men and black women, especially sexual unions involving slavers and slaves.” Since enslaved women were chattel then legally they could not be raped (Pilgrim D. , Jezebel Stereotype, 2012). The English colonist used such stereotypes to justify the enslaving of women. These stereotypes of African American women as “promiscuous, sleazy, and sluttish (Pilgrim D. , Jezebel Stereotype, 2012)” were used by the English colonist to justify the sexual exploitation of the African American women through commodification and maintain white dominance over the African American women’s sexual autonomy, and sexuality as chattel. (Pilgrim D. , Jezebel Stereotype, 2012; Gaspar, 1996) Black women were perceived as” sexually promiscuous and immoral” by the Jezebel stereotype. (West C. M., 2008, p. 294) Furthermore, “this stereotype also influences our everyday perception of rape survivors (West C. M., 2008, p. 295).”

The Sapphire stereotype defeminizes African American women “as strong, then masculinizes them as workhorses who labored with Black men in the fields or as aggressive women who drove their children and partners away with their overbearing natures (West C. M.,

2008, p. 295).” Due to the lack of cultural literacy on stereotypes some African American women “may perceive this image as powerful, they may be using an angry, self-protective posture to shield themselves from discrimination, victimization, and disappointment (West C. M., 2008, p. 296).”

“The image of the hostile, nagging Black woman was personified by the character Sapphire on the 1940s and 1950s Amos ‘n’ Andy radio and television shows. After years of complaints the show was taken of the broadcast schedule in 1953 (Jewell, 1993).”

CHAPTER IX
THE FUTURE OF AFRICAN AMERICAN WOMEN IN THE FACULTY OF HIGHER
EDUCATION

Since the passing of the Civil Rights Act of 1964 and Affirmative Action African American women have been able to advance in getting their education. Although the number of African American women getting a college education has increased there is still a lack of representation of African American women in the faculty of Higher Education. According to the National Center for Education Statistics in the fall of 2013 only three percent of Black female's representation of all full-time faculty at degree-granting postsecondary institutions and one percent Black females representation who were full-time faculty. This must change!

There needs to be more extensive research to determine other possible hidden barriers that have led to the lack of representation of African American women in the faculty of higher education. Stereotypes can also influence unconsciously in all levels within academic institutions, such as women who may be "trained to fill the sex-role expectations that society cast on them (Penny, 2006, p.4)." Secondly, women may be socialized to accept and utilize less assertive behavior when making decisions (Penny, 2006)." Thirdly, women are socially trained to look for external feedback and approval for their behavior (Penny, 2006, p. 4)." Lastly, these pressures can become internalized frustration and oppression which may stifle not only the creativity of the African American women in the faculty of higher education but also lead to a higher attrition rate thus creating a lack of representation for African American women in the faculty of higher education.

“By contrast, women in the 21st century are applying for, and are being awarded positions in higher education that were previously held exclusively by men. Such positions are presidents, chancellors and vice chancellors to name a few (Penny, 2006, p. 4).” African American women have made slow progress in faculty advancement in higher education and we now see African American women as professors. However, the fight must not end there must be a constant effort so that equal representation of African American women in the faculty of higher education can dispel the lack of representation of African American women in the faculty of higher education (Penny, 2006).

In recent years, African American women have ascended to top ranking administration positions in academia, including university president. (Penny, 2006) Negative stereotypes about African American women reinforce preexisting stereotypes about African American women and help to justify the treatment of African American women in the workplace, the legal system and society (Gammage, 2016). Unfortunately, African American women are rarely recognized as having unique needs. (Penny, 2006) “Therefore separate studies and separate data are seldom available on minority women, especially by racial or ethnic group.” (Penny, 2006) “This may be caused by their lack of representation in high education.” (Penny, 2006)

“The African American women in faculty of higher education are faced with both a high pressure to excel (Penny, 2006, p. 9)” and be the best. As a result, “they often work harder than any other group, race, sex, or ethnicity in order to make a successful career in the universities in this country (Penny, 2006, p. 9).”

It is vitally important to realize that African American women in Higher Education share a commonality with their white counterparts that is often marginalized and that is the stress of being a female in a white male hegemonic culture (Penny, 2006). Historically African American

women must also face “cultural differences (Penny, 2006, p. 9) and “must work harder than white women to fit in (Penny, 2006, p. 9)” because of the stereotypes created from the ideology of slavery that African American women are inferior to White women intellectually.

In conclusion, this is only a theory as to why there is a lack of African American women in the faculty of higher education. However, there must be a start in discussing possible barriers.

CHAPTER X

DISCUSSION AND RECOMMENDATIONS

The purpose of my research is to provoke an objective social conscious dialogue about the lack of African American women in the faculty of higher education due to historically negative stereotypes acting as barriers. Furthermore, the lack of African American women in faculty of higher education isn't just confined to professorship or administration but all hierarchal levels within higher education.

There is numerous research on stereotypes, however, there is still a need for researchers to focus on the effects of historically negative stereotypes as both internalized and external barriers that may contribute to the lack of African American women in the faculty of higher education. These historically negative socialized stereotypical images of Jezebel, Mammy, and Sapphire also known as the Angry Black Woman are a real threat to the advancement of African American women in the faculty of higher education. Historically negative socialized stereotypes of African American women can affect their intellectual value, performance, productivity, and identity development (Steele, 1997; West C. M., 2008). (Bush and Simmons, 1981: p. 134) Defines socialization as ways individuals learn skill, knowledge, values and motives, and roles appropriate to their position in a group or a society.

Marginalization by historically negative stereotypes can cause barriers to become blurred or indistinguishable. This is due to dominant culture ideologies through hierarchal subjugated knowledge. "Subjugated knowledge has always been referred to as knowledge gained from positons of subordination which is limited (Kirk, 2013, p. 57)." "By subjugated knowledges I mean two things: on the one hand, I am referring to the historical contents that have been

buried and disguised in a functionalist coherence or formal systemization (Foucault, 1980, p. 3).” Marginalization by historically negative stereotypes has also made the history and experiences of the African American women in the faculty of higher education invisible. As a result, lower retention rates, internalized frustration in being reduced to a stereotype have contributed to the lack of African American women in the faculty of higher education.

In order to challenge these historically negative stereotypes of Jezebel, Mammy, Sapphire also known as the Angry Black Woman it was necessary to use the Critical Race Theory in Education analyzed through the social dominance theory make proper forum recommendation that would empower African American women in the faculty of higher education with resiliency.

Recommendations:

Education Activism

First recommendation, is education activism. Only this activism isn’t one that is combative (face to face) but it is through the process of education in cultural competence. Developing a training or curricula on decoding stereotypes through “racial awareness. This begins with a self and professional acknowledgment in recognizing that life is not always fair and “society does not always offer merit-based rewards to people of all races (Neville et al. 2000, p. 32).”

Developing a cognitive understanding in the continued existence of race-based privilege and oppression is needed to shed light on the implicit racism within society (Diggles, 2014). As we teach and educate on “racial awareness” it is important to recognize the behaviors of denial in the unabating influence of race on reality (Diggles, 2014, p. 32). According to (Neville et al, 2000) “color-blindness can become a worldview when individuals minimize the continued influence of race on reality (Neville et al, 2000, p. 32).” Even the most well informed individuals

on race relations and racial awareness can be in denial by minimizing or accepting the fact that 1.) Our society has laws and policies that continue to imply White superiority over racial minorities, 2.) Racial minorities inherently experience levels of disadvantages due to privileges “afforded the people of the White race (Neville et al, 2000, p. 33).” Explicit and implicit race-based forms of discrimination continue to influence the lives of racial minorities. (Neville et al, 2000). The rhetoric of “post racial liberalism” reflects the color-blind ideology because it assumes that racism is no longer the influential factor between races by creating race neutral agendas that fail to acknowledge the pervasiveness of racism (Wise, 2010, p. 33).

Questionnaire

The second recommendation, is developing a questionnaire. This questionnaire will assess the thoughts of African American women in faculty who are currently in a track position or tenured in higher education about the barriers that they have experienced since being on the faculty and why there are so few African American women on the faculty of higher education. Perhaps a follow-up survey can be done to see if there is any improvement.

(Her)story Focus Group

The third recommendation, would be to design a (Her)story focus group dialogue in identifying barriers that they feel slow down the increase of African American women in the faculty of higher education. Based on the data collected then analyzed and interpreted will provide ways to strategize in promoting racial awareness to debunk historical stereotypes.

Issues of the Pipeline

As a community, we must recognize that educational inequalities are real and relevant to our communities regardless of socioeconomic class, gender, creed, and race. The National Center for Education Statistics reported in 2014 that the graduation rate for white students was 87

percent while black students lag at a rate of seventy-three percent (Weir, 2016). The results of a study conducted by Drew Jacoby-Senghor revealed and suggests that “White teachers’ implicit prejudices and stereotypes can make them less effective when teaching black students (Weir, 2016, p.45).” Therefore, the educational community must create and encourage more African American women to pursue academe jobs starting with elementary school, middle school, and high school.

Racism and stereotypes are complex, so different strategies must be applied. Education is the key! Bell Hooks uses the term “oppositional gaze” this suggests we examine and re-assess the strengths and weaknesses within the intuition of education. The only way that historically negative stereotypes rooted in racism can be debunked is recognizing that all levels of academe play apart in either the increase or lack of African American women in all institutional levels of education.

Future Doctoral Studies-How Social Media Primes Stereotype Internalizations

For my doctoral studies, I would like to expand my research on stereotypes to include how media primes stereotype internalization. This research will examine the complex structure of Social Media. This complex structure encoded and decoded messages that prime stereotype internalization.

I am so happy now to see that educators are recognizing the power of media literacy, encoding, and decoding of language through images that too can challenge and debunk these historically negative stereotypes that have become social norms because these historically negative images of African American women are embedded in our society and now uses the encoding and decoding through social media to reaffirm such stereotypes.

In conclusion, I have provided the purpose of my research and explained the lacking of research in historically stereotypes being used as barriers in creating a lack of African American women in the faculty of higher education. I have also provided recommendations based on my research that will start a dialogue in how to debunk these historically negative stereotypes. I also address the issue of implicit prejudice and stereotypes in how this can affect the way children effectively learn and why we need more African American women in all institutional levels of education to reaffirm both the intellectual value and the educational performance of black students. Lastly, my doctoral studies will expand the focus in how social media primes stereotype internalization. I can make a difference!

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