

LEADERSHIP DEVELOPMENT OF ETHNIC MINORITIZED MEN IN CES: A
PHENOMENOLOGICAL THEORY STUDY

by

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Liberty University

A Dissertation Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Philosophy

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ABSTRACT

Ethnic minoritized men continue to be underrepresented in the counselor education and supervision (CES) field in faculty and leadership roles. This qualitative phenomenological study highlights the lived experiences of six ethnic minoritized men leaders in CES to examine the factors that helped them in their leadership development and how those elements can be fostered in others to increase diversity in leadership in CES. The six participants come from universities across the United States. Limited research has been done on ethnic minoritized men leaders in counseling and CES, and that research focused on their current leadership experiences. A semi structured interview provided the data for the thematic analysis. The analysis revealed six themes and two subthemes. The themes were: community support, which included family, leaders, and peers; the importance of mentorship, encountered barriers (external: racism, discrimination, marginalization, and glass ceiling; internal: Impostor syndrome); persistence; religion as a basis for leadership development; and servant leadership. The study revealed that the themes of community support, mentorship, and religion as a basis for leadership development were foundational in the participants' ability to persist and overcome internal and external barriers and then see themselves as servant leaders.

Keywords: counselor education and supervision (CES), ethnic minoritized men, minority, leadership

Dedication

“Way maker, miracle worker, promise keeper, light in the darkness, my God that is who you are!” (Okoro, 2019). Everything that I am and ever hope to be is due to God’s grace and mercy, and so I dedicate this work to my Lord and Savior Jesus Christ who has kept me and guided me through this process. “Being confident of this, that He who began a good work in you will carry it on to completion until the day of Christ Jesus” (Philippians 1:6, New International Version).

To my mom, Maria Elena Ortiz, who has been the epitome of persistence, love, and dedication. Thank you, Mom, for raising seven children on your own and showing me how to be courageous and never give up. I love you!

To my husband, Alvin C. Moore, Sr., who has supported me for the last 30 years. Your support and love have meant the world to me and I could have not done it without you and your prayers. Thank you!

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And finally, to my dog, Lolly, who died this past summer. She has been my “shadow” for the past 10 years, and literally stood/lay by my side as I worked on this project. You will always be in my heart. I miss you.

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List of Abbreviations

Chi Sigma Iota (CSI)

Council for Accreditation of Counseling and Related Educational Programs (CACREP)

Counselor education and supervision (CES)

Critical race theory (CRT)

CHAPTER ONE: INTRODUCTION

The field of counselor education and supervision (CES) has experienced many transitions, and one of the most evident transitions is in the number of ethnic minoritized men counselors and counselor educators (Council for Accreditation of Counseling and Related Educational Programs [CACREP], 2017). With the numbers of ethnic minorities increasing in the United States, it seems logical that the field of counseling and counselor education would also be more diversified in faculty and in leadership roles. The 2016 CACREP standards (2015) require programs to have a diverse faculty representation. As of 2016, institutions of higher education report that ethnic minoritized full-time faculty comprise no more than 4% of diverse representation. Of that percentage, ethnic minoritized men's highest representation is by African American counselor educators at 4.11% (CACREP, 2018). Leadership development is indispensable to the survival and progress of the counseling and counselor education field (Chang et al., 2014; Gibson et al., 2018; Dollarhide & McCallum, 2010), but research on leadership development for ethnic minoritized counselor educators is lacking (Henfield et al., 2017).

Overview of the Research Problem

The United States continues to increase in population and diversity. According to the U.S. Census Bureau (2008), the general population in the United States is becoming more ethnically and racially diverse, and minorities are projected to be the majority by the year 2042 and reach 54% of the population by the year 2050. With such a diverse population, it might be presumed that this diversity would be reflected in students, faculty, and leaders at postsecondary schools. Ethnic minorities continue to be underrepresented as students (Haizlip, 2012; Keels, 2013), as faculty (Bradley & Holcomb-McCoy, 2002; Rosser, 1990; Webb, 2015); and in

leadership positions (Roysircar et al., 2017) in higher education. Ethnic diversity among university faculty has been an ongoing struggle despite the many years affirmative action policies have been in place (Cartwright et al., 2018). As of 2017, of the 1.5 million full-time faculty in degree-granting institutions, 8% were Asian/Pacific Islander males, 3% were Black males, and 3% were Hispanic males (National Center for Education Statistics, 2018).

This struggle for equal representation of ethnic minorities in higher learning institutions is also evident in CES (Bradley & Holcolmb-McCoy, 2002; Webb, 2015). With the increase in CACREP counseling programs nationwide growing to 807 (CACREP, 2018), it is surprising that the general population numbers do not transfer to CES teaching field for ethnic minorities in general and for men specifically. The CACREP 2016 (2015) standards, under the Academic Unit section, items K and Q state,

The academic unit makes continuous and systemic efforts to attract, enroll, and retain a diverse group of students and to create and support an inclusive learning environment. . . . The academic unit makes contiguous and systemic efforts to recruit, employ, and retain a diverse faculty to create and support an inclusive learning community. (p. 6)

The CACREP (2018) vital statistics (see Table 1) show that 28.33% of full-time faculty in CES are White men, but the percentages of ethnic minoritized men are far lower. It is evident that there is a potential issue related to recruitment and retention of ethnic minoritized men in academia (Hannon et al., 2019). Anderson and Rawlins (1985) revealed that in the past, males represented 80% of counselor education faculty. Most recent research has discussed the drastic change in demographics of PhD counseling programs (Ray et al., 2016; Schweiger et al., 2012), and as indicated above, representation in CACREP programs for ethnic minority males at its highest is at 4.11%. Brooks and Steen (2010) investigated the perceptions of African American

male counselor educators regarding the limited number of African Americans as faculty. They found that faculty experience a lack of respect, a lack of recruitment and retention of male staff and students in both master's and PhD programs, and a lack of role models. A study by Dollarhide et al. (2018) examined the resilience and social justice efforts of four African American counselor educators and found that resistance from outside increased persistence, professional and personal support, commitment, and mentorship facilitated their social justice efforts.

Table 1

CACREP Full-Time Faculty Demographics

Race/Ethnicity	Percent (male)
African American/Black	4.11
American Indian/Native Alaskan	0.45
Asian American	1.15
Caucasian/White	28.33
Hispanic/Latino/Spanish American	1.85
Native/Hawaiian/Pacific Islander	0.04

With these alarming numbers, the question then becomes, how do ethnic minoritized men in the CES field move up the ladder to leadership positions in both academia and professional counseling organizations? Ethnic minoritized leadership is important for the field of counselor education because as explained by Dzikowski (2013), development of leaders in today's technology-driven society is vital. It is also imperative for the survival and continued growth of the counselor education profession (Paradise et al., 2010; Dollarhide & McCallum 2010; and Chang et al., 2012). Pascarella et al. (2014) noted the importance and benefits of diversity in

higher education. Exposure to various cultures in academia is enriching to the students' learning experience (Cartwright et al., 2018; Patitu & Hinton, 2003).

A review of the research on leadership and leadership development for ethnic minoritized men in counselor education demonstrated there was a gap of research in the field. The research located mainly focused on African American males, though even that research was sparse. Smith and Roysircar (2010) interviewed five African American male past presidents of the Association for Multicultural Counseling and Development and found that communalism/collectivism and their protective factors, historical influences, their own resilience through mentorship, their own awareness of being Black, and leadership styles were important. In 2017, Roysircar et al. conducted another qualitative inquiry of five African American past presidents of racial and ethnic minority counseling associations and found that pain, resilience, strength, and self-discovery enhanced individual and collective leadership. Henfield et al. (2017) explored the leadership experiences of two African American men in a school counseling program. The lack of research on the development of leadership for ethnic minoritized men within the counselor education field provides an opportunity to develop further research and knowledge of the lived experiences of current ethnic minoritized men leaders and their journey through the path of leadership and how their experience can help other ethnic minoritized faculty achieve leadership positions in and outside of academia. Further details on the above information can be found in the Literature Review section.

The Nature of the Study

This study used a qualitative design with hermeneutic, phenomenological theory methodology. The purpose of this study is to (a) understand the experiences of ethnic minoritized men leaders in the counselor education field; (b) see how their experiences impact their

attainment of leadership positions; and (c) determine what characteristics helped them in their leadership journey. The qualitative research data was used to uncover the common themes in their experiences that can be used to facilitate the leadership development of minority PhD students and faculty.

Research Questions

This qualitative research study examined the lived experiences of ethnic minoritized men counselor educators in leadership roles. Specifically, the researcher examined the themes that emerged from the data (Manen, 2016). The goal was to further the research on leadership development of ethnic minoritized men in CES. Below are the research questions for this study.

Main Research Question

1. What is the lived experience of ethnic minoritized men who have attained leadership positions in CES?

Research Subquestions

2. What factors prompted the leadership development of ethnic minoritized men who have attained leadership positions in CES?
3. What characteristics can foster an increase in representation of ethnic minoritized men in CES?

Assumptions and Limitations

For this study, the researcher interviewed a sample of ethnic minoritized men CES faculty who have or are currently serving in leadership positions. Simon and Goes (2013) explained that assumptions are essential components of research because they facilitate the research study. They further noted that there needs to be justification that each assumption is likely to be met. Atieno (2009) summarized the assumptions of qualitative research as: (a) the

research focus is on process instead of outcomes, (b) the interest is in meaning and how individuals make sense of their experiences, (c) the researcher is the primary instrument for data collection and analysis, (d) research is mainly conducted in the field or a natural setting, (e) research is descriptive and knowledge is gained through words and pictures, and (f) the process is inductive in the way the researcher builds hypotheses from details. Three primary assumptions were made regarding this study. First, the assumption was that all participants were honest and candid about their experiences in leadership. This assumption was based on the fact that names were changed to protect participant identity. Second, the participants have all experienced the phenomenon being studied. This assumption was supported by the recruitment adults who are currently in or have been in leadership positions and have proof of their leadership involvement. Third and finally, because these individuals have matriculated through the CES field, they have gained knowledge and understanding of the challenges faced by ethnic minoritized men in pursuit of leadership opportunities. This was evidenced by the lack of ethnic minoritized leaders in the CES field.

Limitations associated with qualitative research are linked to validity and reliability, and when phenomenological methodology is selected, there are inherent limitations of which the researcher has limited control (Simon & Goes, 2013). Weirisma (2000) explained that qualitative studies are challenging to replicate because they occur in a natural setting. Atieno (2009) wrote that qualitative research findings cannot be extended to the general population because the outcomes are not tested to determine if they are statistically significant. Every research study has limitations no matter how well it is designed (Bloomberg & Volpe, 2019). The limitations for this research study included the participants and researcher's cultural biases. To address this limitation, the researcher acknowledged and memoed personal biases and used bracketing to

minimize the personal biases that could have impacted the research outcome. A second limitation of this study was that the data collected were based on self-reported information from the participants, which can rarely be verified. To address this limitation, the researcher had both a focus group and individual interviews with the goal of reaching saturation of data. A third limitation was that the research did not extend to the general population, but it was the specific to the experiences of the individuals in the qualitative research study.

Definition of Terms

Defining main terms is important to allow for a common understanding of key terminology and concepts (Goes & Simon, 2018). According to Goes and Simon (2018), important terms only need to be defined in two cases: (a) when the terms are not common or difficult to understand and (b) when the terms have a specific or unique meaning with regard to the study. The following is a list of operational definitions of the relevant terms used in this research study.

Council for Accredited Counseling and Related Educational Programs (CACREP): The CACREP website (CACREP, n.d.) describes CACREP's purpose of certifying organizations to ensure the unity and format of master's counseling programs, PhD counselor education programs, and specialties that are offered by colleges and universities in the US and around the world.

Counselor education and supervision (CES): A doctoral degree in CES is a terminal degree in the counseling field, and it is sought by individuals who desire to increase their level of skill in clinical practice, instruction, supervision, and scholarship (West et al., 1995).

Counselor educator: The definition of a counselor educator in this research study was taken from the 2016 CACREP standards (2015) that described it as an individual who is

employed by a college/university and currently holds a full-time position in a counselor education program.

Ethnic minority: The Cambridge online dictionary (n.d.) defined an ethnic minority as “a group of people of a particular race or nationality living in a country or area where most people are from a different race or nationality.”

Leadership: Sweeney (2012) defined leadership in counseling as actions by individuals in professional counseling that contribute to the realization of our individual and collective capacity to serve others competently, ethically, and justly as helping professionals. This leadership can be found in all settings and at all levels from local through international service to others needing and desiring our assistance. (p. 5)

Minoritized: represents the continual social experience of marginalization, even though individuals and groups achieve a numerical majority in the population (Chase et al., 2014).

Significance of the Study

According to Brooks and Steen (2010), there is a dire lack of leadership development of ethnic minoritized men. A report by the U.S. Census Bureau (2008) explained that by the year 2050, ethnic minorities will comprise 54% of the population of the United States; however, these numbers are not evident in the CES career field. Ethnic minoritized men are underrepresented in both faculty positions (Bradley & Holcomb-McCoy, 2002; Webb, 2015) and leadership roles. The significance of this study emanated from the researcher’s personal knowledge and the lack of representation of ethnic minoritized men in CES. A phenomenological study helped to uncover some of the themes that arose from the personal experiences of ethnic minority males in faculty and leadership positions as they navigate their roles within the larger culture. Therefore,

this study was intended to increase the knowledge of the experiences of ethnic minoritized men and add to the nominal amount of current research on this topic. Since CACREP (2017) emphasized the importance of diversity within the CES field, this study explores the experiences of leaders and how they can facilitate the road to leadership for other ethnic minoritized men. The researcher hoped that colleges, universities, and related local and national organizations were representative of the general population in both teaching faculty and leadership positions and roles. The current percentage of ethnic minoritized men in academia in CES is a staggering 4.11% for African Americans, which are the most represented of ethnic minoritized men in CES (CACREP, 2018). This researcher hopes that this research project will be a brick in the wall of equality and equity in faculty and leadership.

Theoretical and Conceptual Framework

The two theoretical models that guided the design of this research study were critical race theory (CRT) and servant leadership theory.

Critical Race Theory

CRT represented one of the theoretical frameworks of this study. Delgado and Stefancic (2001) described CRT as a movement of a collection of activists and scholars who studied and sought to transform the relationship among race, racism, and power. In the past decades, scholars have challenged the historical assumptions of neutrality in inquiry, affirming that all research is basically political (Denzin & Lincoln, 2018). CRT builds on insights of critical legal studies, radical feminism, and some European theologians. Delgado and Stefancic (2001) described the tenets of CRT as: (a) racism is the norm, not the aberrant for individuals of color, (b) the established system of white-over-color hierarchy serves some purpose, indicating that racism is difficult to correct or address, (c) social construction contends that race and races are outcomes

of social thought and relations, (d) the concept of storytelling and counter-storytelling to highlight the stories of underprivilege, and (e) White individuals are the recipients of civil rights legislation. CRT is grounded in theories that presume society is constructed in a way that maintains the oppression of marginalized groups, and the goal of qualitative inquiry is to challenge the norms and rethink current frameworks, paradigms, and politics (Bloomberg & Volpe, 2019). CRT recommends a critical stance to address social justice, decolonization, and the politics of research (Denzin & Lincoln, 2018).

CRT began as a law movement but moved beyond that discipline when scholars realized that the civil rights movement of the 1960s had stalled. Delgado and Stefancic (2001) asserted that social indicators demonstrate that racism continues to hinder the lives of people of color, to include those who hold high positions in society and the workforce. CRT was developed to uncover the ways social norms allow racial oppression and inequality to continue despite all the legal protection that is currently in place for applicable classes of individuals (Delgado & Stefancic, 2012).

Servant Leadership Theory

Servant leadership was developed from the work of Greenleaf (1970), who described servant leadership as beginning with the motivation to help others. He described a servant leader as a leader who desires to serve first, as opposed to one who wants to lead first. This leadership model is more concerned with the person than the organization (Greenleaf, 1969, 1970, 1977). Servant leadership theory evolved under Larry Spears (2010), who developed 10 characteristics that describe a servant leader. The characteristics are foresight, commitment to the growth of people, conceptualization, persuasion, listening, acceptance and empathy, awareness, community

building, stewardship, and healing. A more detailed description of servant leadership is provided in Chapter Two.

Organization of the Remaining Chapters

This dissertation contains five distinct chapters. The present chapter introduced the reader to the research problem, nature of the study, assumptions and limitations, research questions, definitions of terms, significance of the study, and theoretical framework. Chapter Two provides a review of literature. Chapter Three presents the research methodology, rationale for use of qualitative research, research problem and justification, role of the researcher, research procedures, data collection, analysis of the data, and verification process. Chapter Four discusses the results of the data analysis. Finally, Chapter Five comprises the research results, implications for the field, limitations of the study, and future research recommendations.

Chapter Summary

The introduction chapter began with the overview of the research problem, followed by the nature of the study. The research questions were described, followed by the research assumptions and limitations of the research project. Research terms were defined for uniformity of understanding. A brief overview of the significance of the study was given. The rationale for the use of CRT and servant leadership theory was explored. The final section covered the organization of remaining chapters.

CHAPTER TWO: REVIEW OF THE LITERATURE

The purpose of this study is to examine the lived experiences of ethnic minoritized med leaders in the CES field, to further understand what factors prompted their leadership development, and what characteristics can foster an increase in minoritized men in CES. It was hypothesized that resilience, mentorship, and community connection fostered leadership development in ethnic minoritized men.

The literature review started with an investigation into what is meant by “ethnic minority/minoritized” in the helping profession and the CES field. A review of the literature on resilience, mentorship, and community connection in the development of minority leadership was conducted in the counseling and CES disciplines. Finally, research on leadership styles and how ethnic minoritized men leaders promoted the development of other ethnic minoritized men in the CES field was reviewed. Literature review sources included: Google Scholar, EBSCOhost databases, and Internet searches. The quality of the research and findings was critically examined.

Ethnic Minority/Minoritized

The Merriam-Webster online dictionary (n.d.) defines ethnic minorities as individuals who belong to an ethnic group that is a minor part of the main population. “Ethnicity” refers to the cultural patterns and race of groups characterized by a common nationality, language, or culture (Betancourt & Lopez, 1993; Helms & Cook, 1999; Meyer & Zane, 2013). The demographics of the United States continues to change as the population of ethnic minorities increases (Sue, 1991). The U.S. Census Bureau (2015) reported that Americas born between 1982 and 2000 are more diverse than previous generations, with 44.2% belonging to an ethnic or minority race. In the last decade, the population has become more ethnically and racially

diversified, with the population of ethnic minorities climbing from 32.9% in 2004 to 37.9% in 2014. According to the U.S. Census Bureau (2008), by the year 2050, ethnic minorities will comprise 54% of the total U.S. population. As U.S. demographics continue to change, it is important to investigate whether the demographics of counseling and CES careers are reflective of the general population.

Ethnic Minoritized Counselors and Clients

Ponterotto and Casas (1987) expressed the importance of having ethnic minorities in the counseling profession, but as of 2009, the majority of mental health professionals were White (87.5%). Hispanics comprised only 3.6% of mental health professionals, and Black/African American mental health professionals were even lower in number, representing only 2.7%. Asian/Pacific Islanders represented 1.7%, and Native Americans represented less than 1% of all mental health professionals (Berger et al., 2014). The latest numbers from the American Psychological Association Center for Workforce Studies (2013) indicated that most mental health professionals continue to be White (83.6%), while Asians have increased to 4.3%, Blacks/African Americans to 5.3%, Hispanics to 5%, and others to 1.7%.

Mental health problems are as prevalent among Hispanics/Latinos, African Americans, Asian Americans, Native Americans, and Pacific Islander Americans as among White Americans (Cabral & Smith, 2011; Regier et al., 1993; Turner et al., 2006). It has been theorized that ethnic/racial match between client and mental health provider will improve therapeutic alliance (Cabral & Smith, 2011; Meyer et al., 2011). Therefore, professionals have affirmed the need for ethnic/cultural congruence between clients and mental health professionals (Gamst et al., 2008; Pope-Davis et al., 2003; Smith, 2009) and increased trust in the therapist in the early phases of treatment (Sue & Sue, 2012; Thompson et al., 2004; Wong et al., 2003).

Cabral and Smith (2011) conducted a meta-analysis of racial/ethnic matching of clients and therapists. They described three previous meta-analyses and narrative literature reviews that found that although clients prefer therapists of their own ethnicity/race, racial/ethnic matching did not improve treatment outcomes. In their research project, the researchers reviewed a total of 154 studies, of which 81 measured the effect size of participant perceptions of therapists regarding racial/ethnic match, and 53 measured client outcomes as they related to racial/ethnic matching. The inclusion criteria for the project consisted of studies that provided quantitative data. Cabral and Smith (2011) explained that in previous decades, research had focused on nonclinical populations, mainly college students, and that these studies provided preference ratings based on hypothetical future therapist. Based on their findings, the researchers concluded that ethnic/race matching enhances mutual understanding and creates a strong therapeutic alliance with increased benefits to client outcomes. Nonetheless, mental health treatment outcomes did not significantly differ when client and therapist were of the same ethnic/race background.

Another study by Zane and Ku (2014) studied the effects of ethnic matching on self-disclosure in counseling for Asian Americans. The participants included 110 Asian American college students from a southern California university who initially completed the individual difference measure and then listened to an audio recording of a counselor describing themselves and the process of counseling. The participants were randomly placed into one of the following conditions: ethnic match, ethnic nonmatch, gender match, and gender nonmatch. Prior to listening to the recordings, each participant completed measures of acculturation, cultural identity, and face concern, and post experiment, they completed self-disclosure measures. The researchers found that self-disclosure was not affected by client and counselor ethnic match.

Zane and Ku (2014) explained that the lack of self-disclosure might be a reason ethnic match is not always predictive of treatment outcomes. The limitations of the study included the use of a convenience sample and the analogue design, which limits the external validity of the study, and most of participants were not in acute distress, which can limit motivation to self-disclose.

Contrary to the above studies, Meyer et al. (2011) found that counselor and client match might increase positive mental health outcomes for minorities. The study consisted of 171 participants in an undergraduate program from a West Coast university. Most of the participants were female (78.9%), the participants were Asian American, and 67% were born in the US. The participants were racially matched or unmatched in term of counselor race. Each participant was given a disk and computer with a picture of the counselor on the cover (Asian male or female or and White male or female) and were instructed to listen to a six-minute counseling session between the “counselor” in training and their client. The counseling session scripts were identical for all conditions, and the male and female counselor voices were the same in all the recordings. The researchers measured counselor credibility, working alliance, perceived similarity, perceived support, and ethnic identity. The researchers found that participants who perceived that the therapist was like them in background or culture was positively related to therapist credibility. The limitations of the study included the use of a convenience sample, the analogue design, and the participants being third-party observers instead of clients.

Even though the findings of ethnically matching clients to therapist have provided mixed results, clients are likely to form initial assessments about their providers based on attributes of ethnicity and race at the start of treatment (Hogg & Turner, 1985). As indicated earlier, ethnic matching has been beneficial in the early phases of treatment. As the population of the US changes in demographics, the helping professions should reflect these changes. The following

section will review research on the demographics of ethnic minority counselor educators in the United States and the impact on college and university minority enrollment.

Ethnic Minoritized Counselor Educators

The multicultural diversity of the United States is not reflective in university faculty across the country, and ethnic minority recruitment and retention continues to be a major challenge (Bradley & Holcomb-McCoy, 2002; Collins & Johnson, 1988; Luzzo & McWhirter, 2001; Rosser, 1990; Webb, 2015). The 2016 CACREP standards (2015) require programs to have diverse faculty representation. But as of 2016, of full-time faculty in degree-granting institutions, 4% were Asian/Pacific Islander males, 4% were Asian/Pacific Islander females, 3% were African American males and African American females and Hispanic males, 2% were Hispanic females, and individuals of mixed races and Indian/Alaska Native made up 1% or less (National Center for Educational Statistics, 2018). The CES field has an extensive history of underrepresentation of ethnic minorities in both students and faculty (Atkinson, 1983; Bradley & Holcomb-McCoy, 2002, 2004; Dinsmore & England, 1996). Atkinson (1983) found that African Americans and Latinos were the most underrepresented as counselor educators, and they were also less likely to hold full-time and tenure positions. In order to provide competent, pertinent, and ethical multicultural education, the presence of ethnic minority faculty is needed (Salazar et al., 2004; Torres et al., 1997).

Salazar et al. (2004) conducted qualitative research on the experiences of counselor educators of color in academe. The researchers used inductive data analysis and grounded theory to uncover the realities that became evident from the participants' stories. The participants were 14 counselor educators of color (seven males and seven females) in counseling programs at 14 universities across the United States. Participants included two South Asian immigrants, four

African Americans, four Puerto Ricans, one Mexican American, two Mexican European Americans, and one Native American. Most participants were leaders and known for their scholarly work. Each participant was interviewed using ethnographic interviewing guidelines. The interview data were sorted, and eight common themes surfaced. The researchers used strategies to increase transferability and credibility. The analysis used the framework of unequal access to systems of privileged and power.

The researchers focused on the five themes related to participants' interactions and relationships with colleagues and students. The five themes were: multicultural selfhood and systems of power and privilege in academe; colleagues' attitudes and behaviors in the department; in defense of multicultural self: European American colleagues' attitudes about multiculturalism; serving as role model or mentor; and multicultural self-in-relation to students. The researcher concluded based on the interviews that ethnic minority counselor educators have a mixture of experiences. They have fulfillment as professors, mentors, and scholars, but they also indicated feelings of isolation, frustration, anger, hurt, and exhaustion due to unintentional and intentional racism and bias at systemic and individual levels. The participants' stories illustrated they were unwilling to keep a low profile, and their decision impacts the greater community. The limitations of the study included the nature of individuals who chose to participate in the interview, and future research should include individuals of color who keep a low profile, as well as those who have left academe.

A study of 12 minority faculty by Constantine et al. (2008) looked at how microaggressions experienced by Black faculty in counseling and psychology programs affected their experiences. The African American participants were seven women and five men who were on the tenure track or tenured in doctoral-level counseling or counseling psychology programs.

The researchers conducted semi structured audio taped interviews, and the data were analyzed using a phenomenological methodology. The analysis of the data produced the following themes: (a) feelings of invisibility/marginalization and hypervisibility; (b) qualifications/credentials challenged by other faculty or students; (c) inadequate mentoring in the workplace; (d) organizational expectations to serve with low perceived value by faculty and administrators; (e) problems determining if subtle discriminations were race or gender based; (f) self-consciousness regarding choice of manner of speech, hair, and clothing choices; and (g) coping strategies to address microaggressions. The researchers concluded that African American faculty continue to experience problems in academe. Faculty of color often feel unwelcome in their environment, experience racial microaggressions, and lack mentoring opportunities. These experiences have harmful effects on faculty well-being.

A follow-up study by Salazar (2009) looked at how faculty of color used strategies to survive and thrive in academia. Salazar explained that faculty of color faced challenges, but their tenacity and determination to survive and thrive may prove valuable to the profession's efforts to retain and recruit new faculty. A grounded theory approach was used, and the participants included 10 women and seven men of color teaching in 17 colleges and universities across the United States. All participants had an earned doctorate, and most were active on a national level in professional organizations and in editorial and scholarly work. The results of the study showed that faculty of color used several strategies to survive and thrive in their environment. The first theme was for faculty of color to use self-protection in order to safeguard the self. Some strategies they used included distancing self from others and becoming politically savvy. The second theme was that of affirming their sense of selfhood. The strategies used included remembering who they are and where they come from; maintaining connection with community

and original culture; speaking up and standing up for those “like me,” and “naming” the problem (Salazar, 2009, p.190). Third, these faculty built and maintained a support network by connecting with others outside the department and university. They also used coping attitudes and internal qualities by staying focused, drawing on inner qualities, and maintaining a state of balance. Finally, some faculty chose to leave by seeking positions in other universities and others chose to stay. The researchers concluded that the outcomes of this research were consistent with previous documented challenges faced by ethnic minority faculty. A limitation of the study included that the responses of the participants might be different than other individuals. A second limitation was the possibility of researcher bias.

Foxx et al. (2018) explored diversity in counselor education programs. The researchers conducted a meta-analysis of 52 studies and found that client ethnic match to therapist has an effect size of .63, indicating that ethnic minorities are more likely to select a counselor of the same race. Diversity impacts both faculty and students, and having a diverse academic department is beneficial, so some programs prioritized the recruitment of faculty and students of color. The purpose of this study was to look at the experiences of ethnic minoritized students and their process of research, application, and decision to attend a specific counselor education program.

The researchers (Foxx et al. 2018) used a phenomenological approach to focus on the deeper meaning of the participants’ experiences. The nine participants were students in a doctoral counselor education program in one southeastern state. The participants included eight females and one male. Five participants identified as African American, one as Asian, two as Latino, and one as other. After the data collection and clustering of meaning, four themes relevant to recruitment and retention of CES students were established. The first theme was the

emphasis of diversity in the program in both students and faculty. The second theme was the importance of location. The third theme was the need for employment and/or financial assistance. The last theme was the importance of relationships with faculty as a deciding factor for entering the program. Based on the research outcomes, the researchers explained the importance of having counselor education programs make recruitment and retention of ethnic minoritized faculty a top priority, as well as implementation of mentoring programs for minoritized students. As indicated in the research above, having ethnic minoritized faculty is imperative for the recruitment and retention of students. With that in mind, the next section will review research on ethnic minoritized men counselor educators and their impact on the academic environment.

Based on the research, ethnic minoritized counselor educators confront a myriad of overt and covert difficulties as they try to find their place in a primarily White university culture. Tenacity, inner strength, and support systems are factors that help ethnic minoritized faculty. The research also demonstrated the value to having professors that share similar ethnic backgrounds as students.

Ethnic Minority Men Counselor Educators

Even though diversity is important in higher education (Pope & Mueller, 2013), the majority of students entering the social sciences careers, and particularly the mental health field, are women (Crothers et al., 2010; Healy & Hays, 2012; Ray et al., 2016), with an average of 76% of new students entering counseling programs being female (Schweiger et al., 2012; Ray et al., 2016). In contrast, a review of past demographics indicated that 80% of counselor education faculty were male (Anderson & Rawlins, 1985). The average number of males graduating from a doctoral-level counseling program is 25% (Ray et al., 2016; Schweiger et al., 2012).

Representation of ethnic minoritized men in CACREP programs is alarmingly low, as only 4% of students are African American males, 1.27% are Asian American males, 2% are Latino American men, and less than 1% are American Indian/Native Alaskan/ Pacific Islander/Hawaiian males.

Brooks and Steen (2010) conducted a study to investigate the perceptions of African American men counselor educators regarding the limited number of African American men in counselor education, as well as what universities can do to recruit and retain African Americans. Brooks and Steen explained that the most supported reason for the low numbers of African American men in academia is low graduation rates of this demographic from high school and college. The primary method of the investigation was a semistructured telephone interview with 12 African American men counselor educators on the tenure track or tenured in CACREP-accredited counseling programs. After the interviews and editing of the transcripts, participants received a copy of their transcripts to ensure accuracy.

Brooks and Steen (2010) independently read and commented on the transcripts and coded the data. The researchers met to reach a consensus on emergent themes. The themes included the following: (a) Academic life is flexible but unfulfilling due to low pay, lack of connection between academia and community, and lack of respect for African American faculty. (b) member opportunities to accomplish meaningful work in both academia and in community, to advocate for underserved groups, and to mentor the next generation. (3) The participants were concerned about the retention and recruitment of African American male counselor educators due to lack of effort by the profession and universities and lack of African American male recruitment into master's and doctoral programs. Nine of the participants believed that lack of recruitment was one main reason for the shortage of ethnic minoritized faculty. Another reason is

the lack of role models in the field. The research concluded with recommendations for universities to prioritize recruitment and retention of African American male counselor educators. The research limitations included the limited number of participants, method of data collection, and the inherent researcher bias.

A further examination by Dollarhide et al. (2018) examined the social justice efforts and resilience of four African American counselor educators. The purpose of the study was to examine the lived experiences of African American male faculty in counselor education to determine the impact of social justice advocacy on their personal and professional journey and professional resilience. The exploratory study used a phenomenological qualitative methodology and a semistructured interview. Participants were randomly assigned to be interviewed by one of the members of the research team. Three interviews were recorded and transcribed verbatim. One participant did not want to be recorded, and detailed notes were taken and transcribed. Data were analyzed using four steps: epoche, phenomenological reduction, imaginative variation, and synthesis of meaning. Four themes emerged from the study: (a) lifelong commitment to social justice and connected to personal meaning, (b) resistance experienced and resilience to overcome resistance, (c) professional and personal support to continue doing social justice work (mentors, colleagues and personal resources), and (d) social justice work creating meaning in work by as the participants impacted the lives of others and mentored to students who are involved in social justice. Dollarhide et al. (2018) concluded that social justice work, community support, and strong social networks increased resilience, and involvement in social justice efforts was deeply meaningful. Limitations of the study included the limited number of participants, that the counselor educators were all school counselor educators, and that the interpretation of data was

limited to the biases and perceptions of the researchers even with attempts to bracket personal biases.

Hannon et al. (2019) studied the factors that contributed to earning tenure for Black men counselor educators. CRT was used to contextualize the lived experiences of African American male counselor educators. A phenomenological method was used to understand the participants' experiences in pursuing tenure. A total of 53 potential participants were contacted, and eight agreed to participate. Four research members conducted semistructured interviews (six via web conference, one in person, and one by phone). Participant age range from 37 to 69 years, and length of tenure ranged from a few months to 10 years. After verifying trustworthiness, the researchers uncovered two overarching themes. All eight participants discussed a set of personal dispositions that helped them earn tenure: (a) openness to community building and being mentored, (b) self and environmental awareness, and (c) ability to show persistence and a clear purpose. Regarding the second theme, all participants experienced institutional support from programs, departments, and institutions. Based on the research, the following recommendations were made for counselor education programs: facilitate sociocultural consciousness, provide active mentoring, and assess how African American male faculty experience and delineate their counseling programs.

During the literature review, limited research was found that focused on African American men in counseling education, and no research could be identified that specifically investigated male counselor educators of other ethnic minorities. Lerma et al. (2014) said that at the time of their research, there was no literature that explored the doctoral experiences of Hispanic counselor educators. The research team explored the doctoral experiences of Hispanic counselor educators and what factors contributed to their success. A phenomenological

methodology was selected in order to gain a deeper understanding of the lived experiences of the participants. Participants were recruited using the Counselor Education and Supervision Network, e-mail requests to counselor educators with Spanish last names listed on CACREP websites or listed as leaders on websites of the American Counseling Association and Texas Counseling Association, and snowball sampling. Of the 23 counselor educators who responded to the open-ended questionnaire regarding their experiences of completing a doctorate degree, four were males. Eight participants, including two males, out of the 23 participated in individual interviews. The semistructured interview lasted between 40 minutes and one hour (Lerma et al., 2014).

After the researchers (Lerma et al., 2014) established data trustworthiness, six themes emerged from the data. All participants had strong family role models. Participants discussed parental expectations to attend college as a motivator to pursue higher education. Some participants found ethnic identity to be part of their journey; others felt their identity did not influence their journey. Some of the participants had a negative perspective about their ethnic identity. Participants described their experiences with acculturation and how it impacted their educational journey as well as that intrinsic motivation was an important factor in their ability to complete their doctorate degree. Lerma et al. (2014) concluded that a collectivistic value is important for Hispanic students, and implementing a more collectivist program for ethnic minority students will facilitate student success. Counselor educators should be more responsive to their students' personal and professional development, as mentorship and role models are crucial for student success. The researchers acknowledged that one of the limitations of the study was the number of men compared to women in the study. Another limitation was that only eight

participants completed the interview, and all participants self-selected to be in the study, which can affect transferability.

Based on the above research, ethnic minoritized men counselor educators continue to experience lack of connection and respect in their professional careers. Research also shows how having mentors enhances professional experiences, and having connection with community promotes mentorship and social justice efforts. To increase diversity in the field, recruitment efforts should begin with increasing ethnic minoritized men in master's and PhD programs.

Section Summary

Based on the brief research overview, it was obvious that ethnic minoritized men in the counseling field in general, and in counselor education specifically, are lacking in representation in number and development due to a variety of reasons. The research described some of the vital constructs that will help promote ethnic minoritized counselor educators into tenure and leadership roles that in turn will provide other ethnic minorities the opportunity to grow and develop as professionals in counselor educators. The following section defines leadership, examines leadership theories, the discusses the practice of servant leadership in counselor education. Finally, leadership development is considered in ethnic minorities and ethnic minoritized men in counseling and counselor education.

Leadership

Leadership practice is flooded with popular literature that offers an endless list of books and articles that offer wisdom and principles, but many of these are not based on scientifically grounded and tested principles (Zaccaro & Horn, 2003). Leadership is a complex principle that lacks integration despite the various leadership theories that have been proposed over the last decade (Eberly et al., 2013; Meuser et al., 2016); 66 separate theories have been published since

2000 (Dinh et al., 2014). Sweeney (2012) described leadership in the counseling profession as the actions that counselors take that improve their capacity to serve others in a competent, ethical, and just way. The following sections describe some of the leading leadership theories and the development of leadership in counselors and counselor educators.

Leadership Theories

Situational Leadership

Situational leadership theory describes effective leaders as needing a rational understanding of the situation and making an appropriate response (Grint, 2011; McCleskey, 2014). Hershey and Blanchard (1979) developed the theory of situational leadership with the idea that leaders provide direct supervision of responsibilities and tasks to subordinates and emphasized the need for leaders to adjust their leadership style to the maturity level of the followers. Situational leadership theory developed from a task-oriented instead of a people-oriented leadership continuum (Bass, 2008; Conger, 2011; McCleskey, 2014). The continuum is representative of the level at which a leader focuses on the tasks or the relationship with followers. According to Bass (2008), task-oriented leaders define roles, provide instructions, create organizational norms, and establish formal communication methods with followers. At the opposite end of the continuum, relationship-oriented leaders are focused on reducing emotional conflict, seeking harmony, practicing concern, and balancing equal participation from followers. Situational leadership theory focused on leadership behavior as task or people oriented (McCleskey, 2014). Cubero (2007) explained that the effective leader uses both task and relation behaviors.

Transactional Leadership

Transactional leadership was founded on a reward structure (Barnett & McCormick, 2004) and focuses on the exchanges between leaders and followers (Bass, 2008). McCleskey (2014) explained that the use of exchanges provides leaders the ability to complete performance goals and objectives, accomplish tasks, maintain the organizational structure, direct behavior of followers, focus on external rewards, prevent unneeded risks, and target organizational efficiency. In exchange, transactional leaders permit followers to accomplish their self-interests, focus on clear objectives and goals, and create a workplace with minimal stress and anxiety (Sadeghi & Pihie, 2012). The evolution of transactional leadership occurred in the marketplace where fast and simple transactions between leaders and followers occur as they move from one transaction to the next in search of fulfillment (McCleskey, 2014). The use of transactional leadership has been empirically supported in some settings (Bass, 2008; McCleskey, 2014; Zhu et al., 2012).

Transformational Leadership

Transforming leadership happens when individuals interact with each other in a way that elevates all individuals to higher levels of motivation and morality (Barnett & McCormick, 2004; Burns, 1978). Transformational leadership theory places emphasis on emotions and values, the importance of symbolic behavior, and the role of the leader as a helper in making events meaningful for followers (Yukl, 1998). Bass (2003) described transformational leaders as individuals who can inspire admiration, trust, and respect in their followers. Bass and Avolio (1997) proposed that transformational leadership is identified by the following behaviors: idealized influence, individual consideration, motivation, and dynamic stimulation. In transformational leadership, the responsibility falls on the leader to create an environment and

vision where members are inspired and motivated (Barnett & McCormick, 2004; Harrichand, 2018; Lewis, 2012; McDougle, 2009).

Shamir et al. (1993) suggested a self-concept theoretical model to explain how the charismatic/transformational leaders influence followers: they help increase self-efficacy, they help influence followers' internalized values, and they help followers identify with the other members of the group. Servant leadership (Greenleaf, 1977) has been compared to transformational leadership, and the concepts are similar (Stone et al., 2004). Like transformational leadership, servant leadership has the following attributes: charisma/idealized influence, inspirational motivation, intellectual stimulation, and individual consideration (Russell & Stone, 2002). Additionally, both theories emphasize the importance of valuing people, listening to followers, mentoring/teaching, and empowering (Stone et al., 2004).

Servant Leadership

As indicated above, servant leadership and transformational leadership have many similar attributes, but some differences do exist between them. Servant leadership focuses on the role of the servant leader to the followers, and transformational leaders are viewed as the primary figure by the followers (Harrichand, 2018; Smith et al., 2004). Robert Greenleaf (1977) is credited with the development of the servant leadership concept. According to Greenleaf, a leader's primary responsibility is to meet the needs of others and to understand the role of leader as a servant. Greenleaf pointed out that motivation should not be based on self-interest, but it should be to serve and meet the needs of others. According to McMinn (2001), servant leaders help people flourish, achieve, and develop. Stone et al. (2004) indicated that servant leaders are more focused on service, and they gain influence through their servanthood. This allows followers flexibility

and freedom to develop their abilities. Servant leaders place emphasis on trust in their followers (Smith et al., 2004).

According to Spears (2010), servant leadership gained popularity over the last three decades, and it is now viewed as the ideal leadership method by many people and organizations. Spears added that there has been a shift from the traditional authoritarian and hierarchical leadership models toward a model of leadership that emphasizes relationship with others. The following section outlines the characteristics of a servant leader from Spears (2010, pp. 27–29).

1. *Listening* – The servant leader listens receptively and intently to what is being said and not said. Listening to one’s inner voice and having periods of reflection are important for the servant leader.
2. *Empathy* – A servant leader works to empathize with and understand people. A leader assumes people have good intentions and does not reject individuals. Even when certain behaviors or performance is not accepted, a servant leader separates behavior from individual.
3. *Healing* – Servant leaders facilitate the healing of relationships. Servant leaders have contact with many individuals who have injured spirits and have experienced many hurts, which provides them an opportunity to help facilitate healing.
4. *Awareness* – Servant leaders are strengthened by awareness and specifically self-awareness. This awareness helps to the leader understand issues of ethics, power, and values. It also facilitates the ability to see problems/situations from a holistic perspective.

5. *Persuasion* – Servant leaders rely on persuasion instead of positional authority. The goal is to convince rather than coerce others to cooperate. It is important for the leader to build consensus within the team.
6. *Conceptualization* – Servant leaders have the ability to see problems from a broader perspective and look beyond the day-to-day realities. This characteristic requires the servant leader to have discipline and seek a balance between conceptual thinking and a day-to-day operational method.
7. *Foresight* – A servant leader should demonstrate foresight and understand the lessons from the past, the realities of the present, and the most likely outcome of a decision in the future. A servant leader has an intuitive mind.
8. *Stewardship* – A servant leader practices commitment to serving the needs of others and plays an important role in being trustworthy for the greater good of all.
9. *Commitment to the growth of others* – Servant leaders operate on the belief that people have value beyond their contributions as workers. Because of this, servant leaders are committed to the individual growth of everyone within their organization. One example of this is when leaders take steps to provide funds for personal and professional growth and take personal interest in the ideas and suggestions of followers.
10. *Building community* – A servant leader works to build community within a given agency. A servant leader is aware that much has been lost with the shift from local communities to massive impersonal institutions and seeks to create a community within their institution and other agencies.

Spears (2010) concluded by saying that his list is not exhaustive, but these 10 characteristics demonstrate the power and promise of individuals who are open to the challenge of becoming servant leaders.

Research on servant leadership is still lacking, and most of the research has focused on the comparison between servant leadership to other leadership methods (Johns & Moser, 2001; Lewis, 2012; Smith et al., 2004; Stone et al., 2004). Valente (2015) indicated that a weakness of the servant leadership theory is that it lacks a strong conceptual framework that can be tested. However, academic work on the theory of servant leadership is growing, and as the concept continues to gain momentum in practice, it is expected that additional research will continue to emerge (Stone et al., 2004).

Leadership in Counseling and Counselor Education

Leadership development is indispensable in today's technology and information-based society (Dziczkowski, 2013). Leadership within professional counseling is vital to the survival and successful progress of the counseling and counselor education profession (Chang et al., 2014; Cox, 2003; Gibson et al., 2010; Paradise et al., 2010). Leadership theories have many perspectives on the elements that make an effective leader, but a consistent theme throughout theories is the idea that concern, caring for others, and developing good relationships promotes improved productivity, satisfaction, and performance (Lewis, 2012). Lewis's (2012) exploration of leadership theories exposed the missing component of these theories: emphasis on *service*.

Chi Sigma Iota (CSI, 2018) is an international honor society created in 1985 to promote excellence in academic and professional counseling (Wahesh & Myers, 2012). CSI's Strategic Plan addresses the need to develop exceptional leaders in the counseling profession (CSI, 2018), and this goal has been emphasized in CSI's Chapter Leadership Manual (Harrichand, 2018).

Herr (2010) discussed leadership as an essential element for the continued success of the counseling field. Herr described the leadership style inherent in CSI as that of a servant leader.

The 10 Principles and Practices of Leadership Excellence (Wahesh & Myers, 2012) are as follows:

1. *Philosophy of leadership* – Leaders perform service to others, the profession, and associations.
2. *Commitment to the mission* – Leaders demonstrate awareness of commitment to furthering the mission.
3. *Preservation of history* – Leaders respect history and build upon it.
4. *Vision of the future* – Leaders use organizational knowledge to promote change to meet future organizational needs.
5. *Long-range perspective* – Leaders recognize the need for short-and long-range perspectives.
6. *Preservation of resources* – Leaders work to maintain human and material resources.
7. *Respect for membership* – Leaders consider the needs, resources, and goals of the members in their decisions.
8. *Mentorship, encouragement, and empowerment* – Leaders place a priority on mentoring, empowering, and encouraging others.
9. *Recognition of others* – Leaders recognize the contributions of others to the mission.
10. *Feedback and self-reflection* – Leaders engage in self-reflection and receive feedback from others on their leadership role and necessary steps to better serve the organization.

Wahesh and Myers (2012) concluded in their study of the Principles and Practices of Leadership Excellence that CSI is able to identify training opportunities at the international level through web-based materials, conferences, and the Leadership Fellow intern program, but to what extent these opportunities are being implemented at the chapter level is not known.

As indicated above, the first principle of CSI's 10 Principles and Practices of Leadership Excellence is "service to others." Herr (2010) described the principles of servant leadership as inherent in CSI's model of leadership.

Magnuson et al. (2003) studied the career path of 10 professional counseling leaders and the circumstances and events that were instrumental in their achievements. The researchers used purposeful sampling to identify potential participants, who met the following criteria: (a) received national awards/recognition and (b) served on regulatory boards/and or wrote a minimum of 10 professional articles or books. All participants had a minimum of 15 years of professional experience. The participants included six women and four men from different states. Eight participants were Caucasian, and two were African American. The participants were counselor educators, practitioners, school counselors, directors of counseling agencies, and school counseling program coordinators. The data collection consisted of individual recorded and transcribed interviews. Data were analyzed using a comparative method. The results of the Magnuson et al. (2003) study found the following themes. The first theme was personal values and attributes that consisted of individual internal personhood, personal values, and commitment. A second theme was the importance of family influence and support. The third theme identified was the influence of professional models. Several of the participants discussed the influence/encouragement of professional models (mentors). The fourth theme was fortuitous events that led to their achievements as leaders. The fifth theme was opportunities that the

leaders embraced. The last three themes included professional passion, identity, and affiliation. Magnuson et al. (2003) concluded that the 10 participants had personal resources and agency that enabled them to take advantage of change opportunities for professional development and involvement in leadership.

In a follow-up study, Meany-Walen et al. (2013) explored the leadership development of professional counselors. The researchers explained that few articles and texts have been published on the development of leaders and how to help foster these characteristics in new professional counselors. The purpose of the study was to expand the leadership literature through exploration of experiences and opportunities available by appointed and elected leaders of CSI International and American Counseling Association divisions and branches. Meany-Walen et al. (2013) used a mixed methods research approach. The data were collected using a written instrument. The questions consisted of two parts; the first part was a series of descriptive personal information items, and the second consisted of open-ended questions and a 14-item rating scale. The participants included 37 females and 21 males, and 91.38% identified as White or European American. Only two participants identified as Asian/American, and one participant identified as African American, Latino, or other. Meany-Walen et al. (2013) found the top three factors that contribute to professional leadership development were a desire to contribute, internal motivation, and enjoyment of learning and challenge. Three factors rated as having moderate influence and were linked to the importance of mentors. Participants described their mentorship relationships as beneficial both as a student and as a professional. Positive community support from family and friends facilitated the goals of attaining leadership roles and responsibilities. The authors concluded that further research could investigate the question of

difference between men and women professional counselors and between individuals of different ethnic groups.

McKibben et al. (2017) investigated the counselor leadership content and processes in the literature. They wanted to identify the elements of leadership in counseling using content analysis. The researchers located 11 empirical articles published between 1974 and 2013, nine conceptual articles, and 13 leadership profiles. The total number of participants in these studies was 703, of which 115 were men, 424 were women, and 164 were unreported. More than half of the participants classified themselves as White (373), 89 were African American, four were Latino, three were Asian American, two were biracial, and 12 were described as other. The conceptual articles were published between 1982 and 2014. The leadership profiles were published between 1998 and 2014 and described of 18 men and 12 women. Ten were White, two were African American, one was Asian American, and 17 did not identify their race/ethnicity.

McKibben et al. (2017) identified three broad categories with 24 themes. The first broad category was identified as leadership values and qualities, which held the following themes:

- professional identity
- advocacy (including subthemes of professional advocacy and social justice)
- vision, meaning the leader is a facilitator of the vision rather than the sole creator
- modeling active involvement in the counseling profession
- mentorship in which leaders promote relationships with mentees, empower them, and help them develop as leaders
- active service for the profession in the local, national, and international arena.

- ability deal with difficulty and setbacks experienced during the leadership efforts (including adversity from other faculty, especially related to race/ethnicity, sex, and religion).
- leadership-specific cognitive complexity, which refers to how leaders identify and integrate information to navigate the leadership process
- high standards for self and others
- passion
- sense of humor used appropriately and intentionally
- creativity/innovation to bring fresh approaches to the leadership process.
- wellness, including work-life balance, social support, spirituality, and self-care.

The second broad category identified by McKibben et al. (2017) was personal and interpersonal qualities, which encompassed following themes: intrinsic motivation, authenticity, humility, intentionality, dependability, leadership development catalysts (circumstantial forces affected leadership development), openness, and principles (thinking and acting ethically).

The last category in the literature that McKibben et al. (2017) noted was interpersonal skills, which involved the following themes: interpersonal influence (utilizing power with others versus power over others), assertiveness, and role competence (cognitive and behavioral skills that identify the leader as capable).

McKibben et al. (2017) concluded that the emergent themes from their research were similar those from leadership theories from other disciplines to include servant leadership, transformational leadership, and authentic leadership. Other themes unique to the counseling profession were the importance of wellness, professional identity, and advocacy. The limitations of the study included that the focus was on the leader, leaving out dyads and groups. Another

limitation was the lack of cultural diversity in the sample, specifically in the leadership profiles, which highlighted counselor educators and positional leaders.

Leadership in Ethnic Minoritized Men Counselors and Counselor Educators

As noted in above, most of the participants in the existing research identified as White. Ethnic minoritized communities have been underrepresented and underserved as clients, counselors, and counselor educators (Cabral & Smith, 2011). Research on the leadership development of ethnic minority counselor educators is lacking (Henfield et al., 2017) even though there has been an emphasis on leadership development for those seeking to become counselor educators. The research articles did include some participants who were of ethnic minority status, but there is dire lack of research on leadership development for ethnic minoritized male counselors and counselor educators.

Smith and Roysircar (2010) interviewed five African American male past presidents of the Association for Multicultural Counseling and Development. The authors noted that African American leaders within the counseling field promote the voice of minorities to decrease stigma about mental health, are involved in mental health research with ethnic minoritized populations, and promote the trust of minoritized clients. Smith and Roysircar found the following minoritized leadership influences in the interviews: (a) sociohistorical influences, (b) role models (mentors, family, and others), (c) discrimination experiences, (d) awareness of identity formation (culture, minority status, appreciation of diversity, and integrated self), (e) flexibility to navigate own culture and the majority culture, (f) collectivism, consisting of chance/fate, pride in accomplishments, resilience, purpose, legacy, and humility, (g) advocacy, (h) leadership development, (i) leadership styles and strengths, and (j) organization of what is important about

the past, present and future. The authors noted that not all overarching topics were found in all the interviews.

Eight coded themes were found in all five interviews conducted by Smith and Roysircar (2010): (a) historical influences, (b) important others, (c) education, (d) leadership style, (e) membership, (f) outreach, (g) students as leaders, and (h) organization definition. Based on the five interviews, Smith and Roysircar (2010) made the following conclusions based on the themes found in all five interviews.

- *Communalism and collectivism* – worldview is important as opposed to an individualism worldview. Leaders value individuals as a resource, continuous communication with followers, and empowerment.
- *Historical influences* – referred to the influence of history and a sense of responsibility.
- *Resilience* – was noted and the importance of mentors, communal/collectivistic values, protective factors (e.g., involved parents, adult support, social support), and response to negative events.
- *Being Black/African American* – refers to leaders' awareness of their minority status, culture, biculturalism, and advocacy.
- *Leadership styles* – a variety of leadership styles and strengths and typical paths to leadership (positive feedback, success in counseling, mentors, good educational experiences, involvement in professional organizations).

Smith and Roysircar (2010) concluded that resilience in the African American leaders was prompted by mentors, support of important others, and successful experiences throughout their educational and professional careers.

In a qualitative study of five African American male leaders, Roysircar et al. (2017) focused on the leaders' professional experiences that influenced their rise to the presidency in their associations as well as their leadership accomplishments and strengths. The participants were interviewed, and the questions were open-ended and broad. The participants were five African American past presidents of racial and ethnic minoritized counseling associations. After the data were coded, the results showed six domains that emerged from the data. The first domain to emerge was autogeny. This referred to the spirit foundation of humanity and following the individual's destiny. The second domain was the primacy of the individual within the context of community. This included experiencing racism, embracing community, and valuing mentors and role models. The third domain was the common humanity of all people and connectedness of everything (consubstantiality of primordial substance). This domain included the leaders' holistic viewpoints, reliant outlook, and a global stance. The fourth domain of perpetual evolution consisted of the leaders' continual professional and personal growth to include the impact of minority status, having a questioning attitude and embracing inclusion, exploring individual identity and culture, and using freedom of self-expression to connect with others inside their communities. The fifth domain was living forever, expressed by having pride in accomplishments, empowering others (mentorship), and leaving a legacy. The sixth domain was involvement in social justice efforts. The last domain to emerge from the data was cultural empathy. Cultural empathy was evident when the leaders spoke about being open and flexible in connecting with other ethnic, racial, and cultural minoritized groups.

A study of two African American counselor educators' experiences in leading school counseling programs by Henfield et al. (2017) explored and critiqued standard leadership approaches with African American male leaders. The researchers provided a brief description of

transformational, transactional, and transactional-transformational leadership approaches and contextual information about their history in teaching and leadership experiences. The authors indicated that implementation of the traditional leadership styles is challenging for the African American counselor educator leading a program. Henfield et al. (2017) explained that many leadership models emphasize individual achievement, which is opposed to the collectivist or cooperative approach common in ethnic minority groups. The researchers concluded that African American male counselor educators must navigate some difficult territory as they learn to become leaders, manage course demands, and adjust to White spaces in the process.

Research Aim and Theoretical Model

The aim of this study is to address the gap in literature on the development of leadership of ethnic minoritized men in the counselor education field by looking at the lived experiences of minoritized male leaders in counseling and CES. A second goal of this study was to further understand what factors prompted the participants' leadership development and what characteristics can foster an increase in the number of minoritized men in CES. The most logical theoretical method with which to examine the constructs and realities of daily practices of ethnic minority leaders' experiences is a qualitative methodology with phenomenological theory.

Chapter Summary

The brief review of the literature has demonstrated that ethnic minoritized men are not well represented in the counseling and counselor education career fields in both number and leadership positions. The literature demonstrated the benefits of having ethnic minoritized counselors and counselor educators to work with and mentor minoritized students. The main leadership theories were defined and addressed, and how servant leadership has been promoted in counselor education was discussed. Research shows a lack of literature on the development of

leadership and what constructs might be helpful in the development of leadership for ethnic minoritized men. The next chapter will focus on the methodology of the current study.

CHAPTER THREE: RESEARCH METHODS

Chapter Two of this work presented a review of the literature on ethnic minoritized men leaders in CES and the characteristics that helped them on their leadership journey. Overall, scholarship supports the need to empirically examine the experiences that foster leadership development in minorities in general, and in minoritized men specifically. In order to address the gap in the current literature, this qualitative research project sought to understand the lived experiences of minoritized men counselor educators who currently are in leadership roles or have been in leadership positions in the past, what prompted their leadership development, and how these qualities can be fostered in minority CES males to increase diversity within the field. In this chapter, a description of and rationale for the selection of phenomenological qualitative research method is provided. Next, the research problem is briefly described, and the research questions are presented. Then, the role of the researcher is explained, and finally, the research data collection methods are described.

Overview of the Study

CACREP (2015) standards address the importance of diversity and leadership in the CES career field, but as indicated previously, the presence of ethnic minoritized counselor educators is not reflective of the diverse population in the United States (National Center for Educational Statistics, 2018). CACREP statistics show that minoritized men working in universities average between less than 1% and 4% of full-time faculty. With the decrease of men in general and ethnic minoritized men in particular entering the CES field (Ray et al., 2016), it is important to understand the experiences of ethnic minoritized men in leadership roles in CES and what they see as helping them to attain leadership roles in their career.

Even though there is a major focus on multiculturalism in CES, there is still great racial disparity in the field, which is evident in attainment of leadership roles for ethnic minorities. Research on African American men in CES indicated that there are several reasons there are low numbers of ethnic minoritized faculty in the field (Brooks & Steen, 2010; Hannon et al., 2019), and leaders in the CES field (Henfield et al., 2017; Roysircar et al., 2017; Smith & Roysircar, 2010). Research is lacking on ethnic minoritized men of diverse backgrounds to include Hispanics, Native Americans, and Asians, and this lack of knowledge about individuals' experiences creates a gap in the research. Thus, for that purpose, this project looked at the lived experiences of ethnic minoritized men in leadership roles to attempt to determine what factors influence their development and what factors can foster increase of minoritized men in CES.

Rational for Qualitative Research Design

There are several definitions for qualitative research. McLeod (2011) provided the following concise definition of qualitative research: "The primary aim of qualitative research is to develop an understanding of how the social world is constructed" (p. 3). He also elaborated that the goal of good qualitative research is to map and explore meaning in an area of human existence. Qualitative research helps the researcher understand a phenomenon of interest, and it places emphasis on the way individuals create and give meaning to their lived experiences (Wang, 2008). Qualitative research uses a variety of research tools to understand the phenomena in question and attempt to represent the subjects' lived experiences through writing and interpretations (Wang, 2008). Qualitative research uses in-depth narratives of lived experiences, as opposed to quantitative research, which uses statistics for research outcomes (Bogdan & Biklen, 2007). The discovery process of qualitative research helps to keep the focus on the conditions where the phenomenon is occurring, and the results are applicable to everyday life

situations (Wang, 2008). The researcher selected qualitative research for the current study because it starts with conversations and stories and can include the interpretations of images, customs, and articles (McLeod, 2011). Through the conversations and stories of lived experiences, the researcher discovered the themes in participants' experiences as ethnic minoritized men in leadership in the CES career field.

The founder of phenomenological philosophy was German mathematician Edmund Husserl, who believed that rich description of a phenomenon was a better way to understand fundamental human experience (McLeod, 2011). Husserl (2001) described phenomenology as the researcher giving meaning to the lived experience; it is the study of the lifeworld as it is being experienced versus conceptualization or reflection on it. McLeod (2001) indicated that the purpose of phenomenology research is "to produce an exhaustive description of the phenomena of everyday experience, thus arriving at an understanding of the essential structures of the 'thing itself,' the phenomenon" (p. 38). Phenomenological philosophy was expanded by individuals such as Giorgi, Moustakas, and Polkinghorne to be used in psychological and sociological research (Wang, 2008). Phenomenological research has multiple approaches, but there are some general guidelines, which include: (a) epoche and philosophical perspectives, (b) lived experiences and the research questions, (c) sampling is criteria-based, (d) phenomenological data analysis, and (e) essence of the lived experience (Creswell, 2007). The phenomenological approach to research involves questioning the way individuals experience the world to learn about the world in which people live as human beings (Manen, 2016).

Hermeneutic phenomenology is the study of persons (Manen, 2016), and "persons" are unique, irreplaceable, and unclassifiable (Auden, 1967). It is the philosophy of the individual, and the personal, and it is fundamentally a writing activity. Heidegger (1962) posited that

hermeneutics and phenomenology are both essential and complementary features of learning and knowing about the human experience and existence. The hermeneutic method of phenomenology presumes that the individual participants have experienced the phenomenon of study (Manen, 2016), and they are not analysis or explanations (Moustakas, 1994). For the reasons mentioned above, this researcher selected the hermeneutic phenomenological approach to study and analyze the lived experiences of ethnic minoritized male leaders in CES. The data collection for this qualitative, hermeneutic phenomenological research project was focused on the actual experiences of and actions taken by ethnic minoritized men in CES to attain leadership roles. The data collection methods used were individual semistructured interviews, a focus group, and a participant questionnaire with demographic information. The information collected was descriptive in nature; for that reason, statistical analysis did not have a role in this study.

Other research choices would not be as effective for this study because the goal was to learn about the personal experiences of the participants and uncover deeper themes that would not be obvious by using surveys or Likert scales; thus, the goal is to produce a comprehensive analysis of the phenomenon as experienced by the participants (Wang, 2008). The goal of phenomenological studies is to “fill in the gap” between what is “knowledge and reality that requires qualitative knowledge, that is, an understanding of what occurs” (Wertz, 2005, p. 171). Phenomenological study provides a means of learning from the lived experiences of individuals and what the experiences mean to the individuals who had them (Creswell, 2007). This research method allowed the researcher to capture the participants’ perspective, collect dependent data of their experiences, and offer rich descriptions of the lived experiences (Denzin & Lincoln, 1994).

Research Problem and Justification

The research problem for this study was identified through the review of the literature and the researcher's personal interest as an ethnic minoritized counselor and CES PhD student who questioned the lack of ethnic minoritized men leaders in the CES field. The gap of research in the current literature prompted qualitative research exploration to address the unique challenges of minoritized counselor educators (Perez & Carney, 2018) who are seeking tenure (Hannon et al., 2019) and leadership opportunities (Smith & Roysircar, 2010). There is a need to understand why there is a discrepancy in the leadership development of ethnic minorities overall and ethnic minoritized men specifically the counseling and CES fields.

The evidence shows there is a lack of leadership development for ethnic minoritized men (Brooks & Steen, 2010; Henfield et al., 2017; Roysircar et al., 2017), and it is vital to create an environment where minoritized men can thrive and achieve leadership positions in counseling, CES, and professional counseling organizations. The justification for this study came from the fact that there is a lack of multicultural diversity in universities across the country (Bradley & Holcomb-McCoy, 2002; Webb, 2015). The CES career field has an extensive history of underrepresentation of ethnic minorities in both students and faculty (Bradley & Holcomb-McCoy, 2004; Foxx et al., 2018). The number of ethnic minoritized men in the field is minimal, with the African American men having the highest rates of representation at 4% of CES staff (U.S. Department of Education, 2019). With ethnic minoritized men grossly underrepresented as faculty, leadership opportunities have also been scant for ethnic minoritized men, and there is also a lack of research on leadership development for this group (Gasman et al., 2015; Henfield et al., 2017).

Research Questions

In qualitative research, the questioning process is a vital part of understanding and uncovering the lives and points of view of others (Agee, 2009). Agee (2009) explained that the reflective and interrogative process of developing research questions provides the foundation and direction that are oftentimes underestimated. The process of questioning in qualitative research needs to be clearly communicated so that the researcher can learn the intentions and perspectives of individuals involved in social interactions (Creswell, 2007). Qualitative research questions are open ended, changing, and nondirectional, and Creswell and Poth (2018) recommended that researchers have one single overarching central question and several subquestions. The preset number of subquestions might yield new questions as the research advances (Creswell & Poth, 2018).

Based on the literature review, it was understood that ethnic minoritized men are not represented proportionally in academia in general or in leadership roles in academia. The research has been limited regarding men in CES and their attainment of leadership positions both as counselor educators in their university department and at outside agencies. The research that was located mainly focused on African American men, and that research was minimal, and there is a dire lack of research on the experiences of other ethnic minoritized men. The research did not provide sufficient evidence to determine what factors were similar or diverse in the variety of experiences of leadership attainment.

With these guidelines, the overarching research question for this study was: What is the lived experience of ethnic minoritized men who have attained leadership positions in CES?

The two subresearch questions were:

1. What factors prompted the leadership development of ethnic minoritized men who have attained leadership positions in CES?
2. What characteristics can foster an increase in representation of ethnic minoritized men in CES?

The goal of this research project was to explore the lived experiences of ethnic minoritized men in the CES field and what prompted them to seek leadership roles and, further, what factors or themes can help foster leadership in ethnic minoritized CES faculty. This research project adds to the limited research that already exists on ethnic minoritized men leaders in CES academia.

Role of the Researcher

Bloomberg (2019) explained that the goal of the qualitative research is to accurately describe, understand, explain, and communicate findings, and that the researcher is the main means for data collection and analysis. Bloomberg further elaborated that the role of the researcher is to be as objective as possible, remaining detached with the knowledge that the researcher brings their own experience and perspective to the research project. Objectivity is not the focus of qualitative research, but the researcher should endeavor to be clear and openly document and communicate all decisions made through the research process. The main concern is transferability, not generalizability (Bloomberg, 2019).

With this information in mind, the initial interest in this study came about through observation of the limited number of ethnic minorities in leadership positions both in universities and in counseling associations and organizations. A second reason for the personal interest in this research topic was that the researcher is of ethnic minoritized status in a PhD CES program and has personal experiences as a minoritized individual in a primarily White university. This

experience had the potential to bring some biases and assumedly compromise objectivity. In an attempt for transparency, it is noted that some of the researcher's biases have emerged due to personal experiences of being an ethnic minoritized student with mainly White professors, faculty, and leadership. Throughout the researcher's academic career, ethnic minoritized men were minimally represented in faculty and in leadership positions. The researcher acknowledged these biases and bracketed assumptions through the course of the research project. The researcher further used self-reflection and memoing and was mindful of how and in what ways personal experiences and understandings could be successfully introduced and incorporated into the study (Bloomberg, 2019).

Research Procedures

Approval from the Human Subjects Committee of the Institutional Review Board at Liberty University was obtained (Appendix F) after the research proposal was presented and approved. The approval was required to ensure the safety of participants and that participant confidentiality and privacy would be protected throughout the research process. The following sections review the participant sample, data collection procedures, and methodology. This research study utilized semistructured individual interviews, a focus group, and a member check to review the accuracy of the researcher's descriptions and interpretations (Bloomberg, 2019). A participant questionnaire was also administered to obtain demographic information and information regarding participant leadership experiences.

Participant Sample

In qualitative research, the selection of the research participants is purposeful (Patton, 2015) and it is referred to as purposive sampling (Bloomberg, 2019; Merriam, 2009). Purposeful sampling is used to collect appropriate data that fit the objective of the study, and the participant

choices frame what matters as data (Bloomberg, 2019). Patton (2015) described the ideal number of participants in qualitative research as between seven and 15 participants. This study utilized the following purposive strategies: (a) criterion-based sampling, because the participants all had experienced the phenomenon of being an ethnic minoritized man in a leadership role, and (b) snowball sampling, in that individuals who possessed the necessary characteristics were identified and referred by other individuals who shared the similar characteristics and were a good candidate for the research study (Bloomberg, 2019).

The main criteria for participation in the study were that the individuals were men of ethnic minoritized status and were counselor educators who hold or have held positions of authority in a university or professional counseling organization. The sample consisted of participants who currently work in universities as counselor educators. The sample of participants was also homogenous in nature because they all shared similar characteristics for selection in the study. All participants completed the participant questionnaire, which was provided in a digital form via a link (Appendix A).

Participants were identified from university faculty and received an invitation to participate in the interview via e-mail. The research was also posted on ACA connect (an online community for networking with other professionals), and those who responded received an invitation to participate. All potential participants received an e-mail which contained the recruitment letter (Appendix B), an invitation to participate in the research study, researcher information, and the purpose of the current study. Those individuals who volunteered to participate in the study received a second e-mail thanking them for their willingness to participate in the study, instructions on the process of the study, an informed consent form to be completed and returned to the researcher, and the participant questionnaire. Participation in this

research study was voluntary. Confidentiality was maintained throughout the research process and will be preserved into the future. The individual interviews were conducted by the researcher, and any personal identifying information was removed or changed for the protection of the participants. The interview transcripts were coded with numerical identifiers that were maintained by the researcher for member checking. Interview information was stored in the researcher's password-protected computer.

Data Collection Methodology

The data collection methodology consisted of three parts: individual semistructured interviews, focus group and participant questionnaire. For triangulation of data, the semistructured interviews were audio taped, and the recordings were transcribed and returned to the individuals interviewed for review and approval. Vogt and Johnson (2016) described this process as a way to validate the information is accurate and correctly represented.

Individual Interviews

The main means of data collection for qualitative research is the individual interview (Bloomberg & Volpe, 2019). The individual interview was semi-structured, which assisted the researcher in maintaining uniformity throughout the interviewing process by using an interview guide (Bloomberg & Volpe, 2019). The same interview questions were used for all participants (Appendixes D and E). A total of 13 interview questions were prepared, not including the main probing questions (Creswell & Poth, 2018; Hays & Singh, 2012). The interviews were conducted via video conferencing (Zoom). If the video was not an option for the participant, a phone interview was provided as a secondary option. All participants were interviewed using Zoom video conferencing. The interviews began with a brief introduction of the researcher and purpose of the research, followed by an outline of the interview procedure. The interview durations were

between 45 and 60 minutes. The participants were informed that the interviews were being recorded and transcribed. The interviews were recorded using the Otter app to record so they could be transcribed.

Participant Questionnaire

The participants were asked to complete a demographic questionnaire (Appendix A). The questionnaire consisted of demographic information such as age, gender, ethnicity, current and past positions in CES, and leadership roles. The demographic questionnaire was e-mailed to each participant and returned prior to interview.

Focus Group

Focus groups are basically a group discussion and are facilitated by the researcher (Bloomberg & Volpe, 2019). Focus groups include components of participant observation and individual interviews, while maintaining a unique, separate research approach (Barbour, 2018). Simply stated, a focus group is a group discussion focused on a single topic or theme (Stewart & Shamdasani, 2015). A strength of focus groups is that they occur in a more natural and relaxed environment, and the goal is to create frank conversations that tackle the research topic in depth. The assumption is that with a variety of opinions, a more revealing and complete understanding of the topic will surface (Bloomberg & Volpe, 2019). Hays and Singh (2018) described the ideal focus group as consisting of homogenous participants. The researcher invited four participants since this fell under the total number of the study participants. The protocol questions for the focus group are included in Appendix E. The questions were derived from the research questions, the individual interviews, and the literature review.

Data Analysis

Memos

Memos are a means by which the researcher writes their thoughts and reflections, records on processes, emerging patterns, themes, and concepts (Saldaña, 2016). Memos should be written in common language, and Charmaz (2014) challenged researchers to write what they are thinking, what comes to mind. Memos should have a date and a descriptive title that will help in data analysis (Rogers, 2012). The researcher used memos throughout the research process.

Verification Process

For a qualitative study to be believable, accurate, and plausible, it must achieve trustworthiness (McLeod, 2011). The criteria for evaluating qualitative research are based on how well the researcher's data and analysis are reflective of the reality of the situations and individuals being studied (Bloomberg & Volpe, 2019). The first scholars to address the importance of trustworthiness in qualitative research were Guba and Lincoln (1989). The criteria for establishing trustworthiness in qualitative research include transferability, dependability, credibility, and conformability.

Transferability

In quantitative research, generalization is based on "statistical representatives," which means that the result of a study can be linked to the larger population (Bloomberg & Volpe, 2019). The idea behind transferability is that knowledge is built and subjective, and it occurs wherever a person or group of people in a setting consider utilizing something from others that has been identified (Smith, 2018). Transferability is created through participant direct testimony, in-depth descriptions, and writing that is easy to understand (Tracy, 2010). To establish

transferability, the researcher provided detailed information about the participant sample, setting, and methods of gathering the information.

Dependability

Dependability is the stability and reliability of the data. To accomplish dependability, the researcher needs to ensure that the research process is clearly documented, traceable, and logical (Bloomberg & Volpe, 2019). One method of establishing dependability is having colleagues code some of the interviews (McLeod, 2011). Bloomberg and Volpe (2019) add that data are also dependable if they answer the research questions. To ensure dependability for this research project, the researcher provided detailed information about data collection procedures, which were traceable throughout the process.

Credibility

Research is credible when the researcher's portrayal of the participants matches with the participants' perceptions (Bloomberg & Volpe, 2019), meaning that the data collected and documented are accurately representing the participants' actions, feelings, and experiences. According to Bloomberg and Volpe (2019), credibility is established when the researcher can explain the complexities of the participants and discuss the themes, patterns, and issues that might not be easily comprehended. Member checking is a means of ensuring that the information presented accurately represents the participants (Bloomberg & Volpe, 2019; McLeod, 2011). To ensure the current research project is credible, the researcher conducted member checking to ensure the information accurately represented the participant account. Additionally, sampling procedures were documented, coding, and the major themes were detailed.

Conformability

Conformability involves establishing that the researcher's findings and conclusions are clearly derived from the data collected and documenting how the researcher reached those conclusions (Bloomberg & Volpe, 2019). Bloomberg and Volpe (2019) stated that qualitative researchers do not claim objectivity, but they strive for findings that are a result of the research and not of the biases or subjectivity of the researcher. To ensure conformability, the researcher kept detailed documentation of the emerging themes and prevented the inclusion of personal biases by working directly from the data.

Summary

This chapter began with a brief description of the study, followed by the rationale for the use of a qualitative design for exploration of the lived experiences of ethnic minoritized men leaders in CES. The research questions were presented, followed by the role of researcher. The data collection methods were described, which included participant interviews and participant questionnaires. Data analysis, memoing, and the verification process were defined, after which an explanation of how the researcher intends to accomplish these processes was presented.

CHAPTER FOUR: RESEARCH FINDINGS

The purpose of this study was to investigate the lived experiences of ethnic minoritized men leaders in CES. The primary research question was: What is the lived experience of ethnic minoritized men who have attained leadership positions in CES?

The two research subquestions were:

1. What factors prompted the leadership development of ethnic minoritized men who have attained leadership positions in CES?
2. What characteristics can foster an increase in representation of ethnic minoritized men in CES?

The goal of this dissertation research project was to understand the personal leadership development experiences of ethnic minoritized men in the CES profession and how these individuals have overcome obstacles on their journeys, as well as to determine how the participants' experiences can provide a blueprint to increase the number of ethnic minoritized men in the CES profession.

Chapter One of this project introduced a theoretical framework suggesting that community support, mentorship and resilience were some of the elements that helped ethnic minoritized men in CES attain leadership positions despite facing a variety of barriers. Chapter Two provided a review of the literature and explored the realities of attaining leadership positions for ethnic minoritized men in CES as faculty and in professional organizations. Chapter Three provided the rationale for the use of a phenomenological qualitative research methodology for this project in order to investigate the lived experiences of this population. The current chapter presents the findings collected from the semistructured qualitative interviews of the

participants. The data collected were gathered from a total of six ethnic minoritized men leaders in CES.

The following primary themes emerged from the data analysis: (a) how community and family support assisted in the participants leadership journey; (b) barriers to leadership (internal and external); (c) the importance of mentors; (d) personal persistence to overcome a plethora of obstacles; (e) how their religious development provided a blueprint for their own leadership development; and (f) servant leadership. The participants' demographic profiles are presented followed by the themes that emerged in this research project.

Participant Profiles

The participant interviews for this study were all conducted via Zoom video between August 2020 and October 2020. The participants were recruited through the researcher's colleagues and a research participant announcement on ACA Connect. Initially, all participants completed the demographic survey (Appendix A), and once initial contact was made, the researcher sent the recruitment letter (Appendix B), and the informed consent form (Appendix C) to the e-mail addresses provided. Once the forms were returned to the researcher, a Zoom meeting was scheduled with participant approval. There were four individual interviews and one focus group with two participants for a total of six participants. Each interview was recorded and transcribed for detail analysis (with participant approval). All participant information was stored in a password-protected Dropbox folder and any paper copies were kept locked in a safe. All participants were assigned a pseudonym, and no specific university or agency was named to maintain anonymity. Participants received a sample analysis of their interview for the member checking process. The six interviews were sufficient to accomplish data saturation. The participants shared their lived experiences of attaining leadership positions within CES and in

professional organizations. The participants expressed the need for continued research on the challenges faced by ethnic minoritized people in general and men in CES in particular. The pseudonyms given to the participants are Adam, Robert, Charles, Daniel, Erick, and Nelson. The demographic survey allowed the participants to select their age from a (e.g., 30–39) to further protect their identities. A brief description of each participant follows. Table 2 presents participants' age range, ethnicities, and current leadership positions.

Table 2

Participant Demographics

Participant	Age range	Ethnicity	Past/current leadership positions
Adam	30–39	Asian	President-elect, state counseling association Chair, CSI division
Robert	40–49	Latino/Hispanic	Department chair Cultural mentor
Charles	40–49	African American	National Awards Committee co-chair Associate editor, peer-reviewed journal
Daniel	50–59	African American	Program chair Director of graduate studies
Erick	40–49	African American	Faculty lead in program
Nelson	40–49	African American	Co-chair, Leadership Academy President, state counseling association

Adam identifies as Asian, and his age is between 30 and 39. He is a professor at a university on the East Coast. He has held a variety of leadership positions in professional organizations. He holds a PhD in CES.

Robert identifies as Hispanic/Latino, and his age is between 40 and 49. He is a professor at a university in the southeastern United States. He has a wide range of teaching and leadership experience. He has leadership experience in the university setting. He holds a PhD in CES.

Charles identifies as African American and is in the 40–49 age range. He is a professor at a university on the East Coast. Charles has held a variety of leadership roles throughout his

career, and currently he is in leadership in several professional counseling organizations. He holds a PhD in CES.

Daniel is in the 50–59 age range and identifies as African American. He has been in higher education for over 35 years. He has a wide range of experiences in leadership at the university level. He is in a leadership role at a university on the West Coast. He holds a PhD in CES.

Erick identifies as African American and is in the 40–49 age range. He has experience in university leadership roles. He is currently in a leadership position at a university on the East Coast.

Nelson identifies as African American and is in the 40–49 age range. He is a professor at a university on the East Coast. He has experience in leadership positions in various professional counseling organizations.

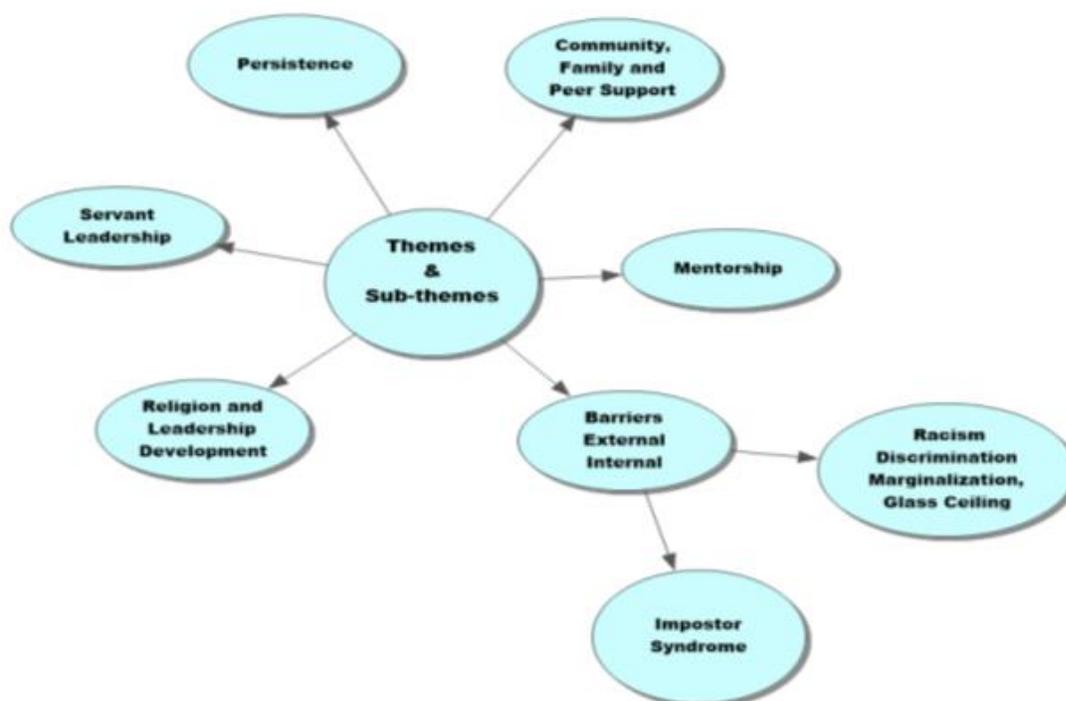
Themes and Subthemes

The participants were asked a series of 12 questions and a final question of whether they wanted to add anything concerning the research topic. The participants were informed that they could provide as much or as little information as felt comfortable and were not obligated to answer. As indicated earlier, this research project looked at the lived experiences of CES ethnic minoritized men in leadership positions with the goal of uncovering the factors that promoted their leadership development and what characteristics can be fostered in other CES minoritized men to facilitate leadership opportunities. The main research question was “What is the lived experience of ethnic minoritized men who have attained leadership positions in CES?” and the two research subquestions were “What factors prompted the leadership development of ethnic minoritized men who have attained leadership positions in CES?” and “What characteristics can

foster an increase in representation of ethnic minoritized men in CES?” These questions provided the basis for the interview questions, and themes and subthemes developed from the common experiences of the participants. Figure 1 presents the themes and subthemes.

Figure 1

Themes and Subthemes



To uncover the themes, recurrent ideas, or concepts that were pervasive throughout the interviews, experiences that were discussed by most of the participants and in some cases all of the participants were identified. The following sections consist of definitions of each theme and descriptions of how frequently the theme arose among the six research participants. Verbatim samples from the participant interviews are presented, the information is synthesized to connect the themes in order to describe the participants’ stories.

Community and Family Support

The first theme, community and family support, describes the participants' lived experiences regarding community support in their leadership journey from leaders, peers, and family. This theme was present in every interview and focus group. This theme was an expected finding because the previous literature identified this theme as impactful for ethnic minoritized men in CES (Dollarhide et al., 2018; Hannon et al., 2019; Smith & Roysircar, 2010). Participants reported the impact of family, leadership, and/or peer support on their decisions and persistence in pursuing leadership positions despite the obstacles they faced. Having a strong social support network facilitated these participants' ability to reach their leadership goals and overcome internal and external barriers. All six participants shared their experienced of some form of support from family, leaders in their lives, or peers. Family support appears to have been evident throughout their lives and facilitated their own leadership trajectory and leadership style.

Family Support

Five of the six respondents discussed the importance of family support. The participants talked about the support they experienced from different family members in their lives. Adam recollected how throughout his life his family had been there for him. He said,

My family has been very supportive. . . . I'll call my mom or my brother . . . and say, hey I need you to pray for X, Y, or Z or something like that, or even if I have something on my mind in terms of a leadership decision of stuff to do, I'll reach out. . . . I really do bounce those ideas off them and listen to their perspective.

Charles also described his primary encouragers as his parents and his spouse. He described the important role his wife has played in his life for the past 25 or more years and how she has been inspirational. Charles stated that his wife is his primary encourager.

So, thinking about my own upbringing, my partner is an educational leader, and so we've been fortunate in some ways with high levels of educational attainment, and having some visibility in our community, and the currency that our parents have had in our local communities. So, those things are encouraged . . . and seizing or taking those kinds of opportunities is a bit of a norm, I think, in my family structure.

He added,

Foundationally my parents, and my community, I have had opportunities in the profession, they are mentors who remind me that I've got something to offer. But as an adult, even in my younger adult years, and even in my early adolescent years, quite frankly, it's been my partner, my wife, whose leadership capacity actually, in many ways, I envy. . . . My person happens to be the person to whom I'm committed and love. . . . Most fundamentally, it's my partner, and because she, among all the ways that she supports me, she serves as checks and balance, because she knows me most intimately.

Like Charles, Daniel has been supported by the many members of his family. His primary family influenced him through their encouragement to seek education, and role modeling throughout his life. Daniel stated,

I'm the oldest of five kids. My dad was a high school science, math, and arts teacher. My mom was a social worker. And they stress education in my family. And so, all of my brothers and sisters have postsecondary degrees. Most of us have at least a master's degree. Out of the five kids and their kids, I got nieces and nephews, and I think almost all of them have attended postsecondary institutions, probably got like 12 or 13 from my brothers and sisters and all of them attended, most graduated actually, with at least a bachelor's degree and a couple with master's degrees. And, you know, leadership in my

family was mirrored by both my mom and my dad. . . . I think that both my dad and my mom were definitely there.

Erick also comes from a family of educated parents, as well as church leaders. He discussed that his desire to obtain his PhD came from the role modeling of his mom. His current support comes from his spouse and children. He explained,

My primary encouragers would be my mother and father. They showed me the example of being good upstanding citizens, of being religious, of loving me and my brother. They were examples of excellence. Especially when I think about my mother, the reason why I wanted to get a PhD is because of my mother. Because when I was a child, she was writing her dissertation. And I was like, “what are you doing?” . . . I was like, “Yeah, I’m gonna write a dissertation one day.” I would say that she was probably the example of why I said, “I’m going to write a dissertation.” I did not know how it was going to happen. But I would definitely say that my mother and father were probably primary encouragers for me. They were my first examples. . . . I will say, my parents, my grandparents have been my primary encouragers in early life. Of course, in recent years, my wife has been, I could not have gotten this degree without her. My kids have motivated me too. So, my folks, my family, and my immediate family right now. My wife is like, “You can do it, man, you can do it.” So, she’s definitely been a jewel and a primary encourager.

Robert’s family support system looks different than the other participants’, as his parents were not highly educated, and he was raised very poor and in very difficult part of town. Despite the challenges he encountered early in his life, he spoke of the encouragement he received from his parents:

My parents did not reach very high in school, but I did have a lot of opportunities and leadership was emphasized in my family of origin, because although my parents didn't have a lot of background, educational background, they really reinforced and encouraged me to get involved in school. And I would say that was some form of leadership, maybe not education, maybe not the leadership that we think of, but they were very encouraging. . . . My parents were not in any leadership-type positions, but they did emphasize, it was like something that was missing for them, and they wanted to encourage me to pursue it. . . . I had a lot of encouragement. As I think I mentioned, my parents were—my father and my mother were very encouraging, in the sense that I felt like they felt, because of their limitations. they wanted me to, they wanted all of us, to be self-sufficient . . . very encouraging. But I would say my father is one of the strongest, I would say, encouragement, inspirational type persons in my life. . . . He had a gift with people, and he inspired me in so many different ways too. He has since passed, and went on to be with the Lord, but his life impacted me significantly in terms of being an encourager.

The research participants not only received support from their families, but they also felt support from peers and leaders in their lives.

Community Support

Community support is identified as other sources outside the family network that facilitated, supported, encouraged, and maybe even provided leadership opportunities for the participants. Community supporters included peers and leaders in the field. Nelson's story shows how leadership support can be nurtured from youth. Nelson talked fondly about the leadership demonstrated by his pastor from his youth and the encouragement his pastor provided both by his own leadership style and through his community and political involvement. Nelson said, "He

was my example of leadership. . . . I appreciated his leadership.” Nelson also talked about another leader from more recent years who has been supportive of him despite the fact that the two have different leadership styles.

He and I have two totally different ideologies about stuff, and we bump heads. . . . He thinks that I’m too radical, and he doesn’t have that style, that’s fine, but I do admire his leadership and the fact that he was persistent. . . . I really do appreciate him.

Erick described his approach to seeking and finding support by doing things in a “logical” way and asking himself, “Who’s done this position before?” He talked about calling other departments at his university and asking, “What is your department doing here?” He explained,

Sometimes that helps me as models and leadership. . . . I call on many folks, but it is usually folks who’ve done the job before who[m] I respect, who[m] [I] already have a relationship with them, and I’ve already seen their success and I can try and apply that success to my context.

Daniel recollected receiving encouragement and support throughout his college years. During a time when he did not think about his own leadership trajectory, others saw it in him and encouraged him. He was excited when he recounted an experience in college:

I had several teachers, most of them were people of people of color. . . . I was getting ready to graduate, I think another two semesters. And she stopped me in the hall, and she said she was the director of the Rehabilitation Services Program at [redacted]. . . . She [asked], “Have you ever thought about going to graduate school?” I pause. And that pause for me was, I’ve never thought about it. I’ve heard all those bad stories in my graduate school. Can I do the work? So that pause seemed like an eternity, but maybe about five seconds. And then she immediately said this to me because it was her wisdom.

She said, “You can do the work.”

Peer support is defined by Riessman (1989) as the way in which people who have common experiences or similar challenges connect to equals to receive and help based on knowledge that occurs through shared experience. Five of the participants talked about their experiences with peer support and how this support has helped to develop their leadership skills. Adam describes it like this:

The other thing is just getting the support of the people who you trust, who might not be the same in terms of serving in those roles or having in those spaces. But that doesn't mean that they're not necessarily equally passionate or hold value. . . . Being able to know who those people are, being able to have access to those individuals and knowing where my own limitations are, so I am mindful of the fact that I have these resources at my disposal to reach out to them, and processing things with them. . . . I call them like my tribe, learning. Your tribe is very important in leadership.

And Erick said,

Presently, I would say my encouragers are the folks that are around me. . . . All of those guys, we have a network of us. . . . They're all encouragers. For me, present day, I would say there's certainly like the wind beneath my wings, here being around a group of these fellows. They actually pushed me to do better. And it is certainly true that birds of a feather flock together. As high as your friends are going, as your colleagues are going, that's as high as you're going, and those guys got me to fly high, I would say so.

All six participants, Adam, Robert, Charles, Daniel, Erick, and Nelson, discussed community support from family, peers, or leaders that was foundational to their own leadership development. The importance of family support and encouragement was emphasized by five

participants, both through verbal discourse and by role modeling. Leadership support came early for some participants, as they were encouraged to explore further educational opportunities. For others, leaders in their lives encouraged them to take on leadership roles. Like-minded peers are an instrumental support system for the participants and a way to stay connected and be challenged to continue to grow as a leader. The participants' lived experiences demonstrated the importance of community support, and equally important has been the "pouring in" from leaders in the form of mentorship.

Mentorship

A prevailing theme vocalized by all participants was the impact and influence of mentorship on their own leadership development. This finding is not surprising because previous literature explores the benefits of mentorship, which was also consistent with the experiences of the participants in this research project. This theme has also been obvious in previous literature on ethnic minoritized leaders in CES (Roysircar et al., 2017; Salazar et al., 2004; Smith & Roysircar, 2010). Mentorship is defined in literature as "the process whereby an experienced, highly regarded, empathetic person (the mentor) guides another (usually younger or more junior) individual (the mentee) in the development and re-examination of their own idea, learning, and personal and professional development" (Foxcroft et al., 2018, p.124). All six participants talked about having people in their lives who mentored them both in earlier parts of their lives and throughout their college years and professional development. Some participants shared experiences of having mentors early in their academic journey, and all six participants discussed mentorship experiences that facilitated their leadership trajectory and provided support as they faced challenges. Adam shared a few experiences of mentorship as he began his professional career, and his dedication was noticed by the leaders around him. He said, "People really took

notice and said, . . . ‘This doesn’t seem like a one-time thing. I’m going to start pouring into you . . . to get you to continue in this trajectory.’” He also shared some words of wisdom from a mentor:

I had just applied to be a thesis emerging leader. And it happened in . . . the conference, and they paired me up with, so they will pair you up with the mentor for their fellowship. My mentor, . . . who is a professor . . . at the same time, he said something that, “I think would be helpful for you is to always remember when leadership possibilities show up, part of the process is that you need to also show up. You may not be the person in that space initially that will take that relationship on. But the fact that you show up shows the other the current leaders that you have stake in that you value something in there.” And that was very important to me.

Robert spoke of his mentoring experience in college and how that experience changed his trajectory:

He was my advisor . . . when I was doing my degree, my master’s degree. And he was a very interesting individual. He was a tough love kind of guy. And I don’t know if you’ve ever had one of those persons in your life, but he was just so straightforward. And it’s not like I was a lazy person or anything, but he was a person that pushed me; he kicked me out of my comfort zone. . . . He was not a person that was going to coddle me. He was a person that was tough. He was straightforward, simple. . . . He was not an emotional person. But he, wow, changed my life, you know, he put me on the right track.

Nelson recollected the mentorship lessons he received in both his master’s and doctoral program and the people that were instrumental in his development:

Having mentors like [redacted] and [redacted], who were/are leaders in the profession,

and their example of leadership [redacted] was the department chair, and the department chair before her, looking at them and how they lead, and they have two different leadership styles. So, I really appreciated, having that, that fresh perspective of leadership from my masters and doc program that have carry lessons with me today. And then having the access to Student Affairs leaders when I was doing my practicum was very eye opening for me.

These are a few of the samples of the statements made regarding the impact mentorship had on the participants as people and as leaders. All participants communicated mentorship experiences that helped guide them as they navigated their leadership journey as an ethnic minoritized man in CES. The impact of someone taking the time to lead and guide is even more impactful because of the many barriers these participants encountered on their journeys.

Barriers

Barriers are broadly defined as anything that blocks, prevents, or hinders individuals from accomplishing a goal, completing a task, or attaining a position. In context of this research project and previous studies on ethnic minoritized men, barriers can be those of intentional or unintentional systemic or individual racism (Salazar, 2009), marginalization, or discrimination (Constantine et al., 2008). Internal barriers are self-imposed by the individual, and external barriers are those that come from an outside source. Participants faced both internal (self-imposed) and external (outside of self) barriers that challenged, and in some cases continue to challenge, the research participants. A specific question on barriers was asked of the participants in the individual interviews and the focus group: “What were the factors you had to overcome and how did you overcome them?” (internal and/or external barriers). All research participants reported experiencing external barriers.

External barriers are those factors that occur outside of self and come from the environment, and their purpose is to hinder, stop, or prevent an individual from accomplishing a goal or achievement. All six participants have experienced external barriers that they had to conquer in order become leaders in their field. As the participants discussed their lived experiences of external barriers, the striking similarities in their experiences were revealed despite that fact that these individuals have high levels of achievement and education. The external barriers addressed by the participants included incidents of implicit or explicit racism manifested by discrimination and or marginalization.

Racism, Discrimination, Marginalization, and the Glass Ceiling

A second external barrier experienced by the participants is the glass ceiling. The term was initially coined by the *Wall Street Journal*, which described it as a metaphor that represents the unseen barrier that prevents certain demographics from rising above a predetermined level in an organization (U.S. Department of Labor, 1996). This invisible barrier may be called one of several distinct names depending on the demographic experiencing the phenomenon (e.g., bamboo ceiling, Black ceiling). All research participants described barriers that presented as some form of racism. Adam, Robert, Charles, Daniel, Erick, and Nelson discussed experiences of racism by faculty, by students as professors in the classroom, and by organizations. Nelson talked about the implicit and sometimes explicit racism experienced in professional counselor and CES organizations. With his heavy involvement in professional organizations, Nelson has personally seen and experienced the barriers faced by ethnic minoritized individuals:

[The organization] has to come on board too and not create barriers for Black men and Black men to become leaders; they have set up those barriers and keep moving the goalposts. It wasn't working. We meet those requirements, and they keep moving the

goalposts forward. And so, I guess they have an endless football field to do that. But they got to stop moving the goalposts and then allow us the opportunity.

He also added about the organization where he is a member,

[Organization] is a White organization. And a lot of times, Black people, Black and brown folks, have difficulties getting to leadership in an organization like [redacted]. So, it still happens. We're still pushed out of leadership, or somebody does some shady [expletive] to keep us out of leadership. So that happens, it still happens today.

He concluded with a parable on barriers:

I love the image of the of the of the track, we have the Black man and the White man, you know, the finish line is the same. . . . But the White man, his track has no obstacles, but the Black man's track has rocks, thorns, the road is [expletive] up, you know it, and you have to go through all those obstacles to get to the same goal. And then when the White man is there, well, we all had we started at the same spot.

Daniel described his challenges of working on being his true self within the world of academia where the majority representation is White. He stated,

My challenges have been, like many folks who are part of underrepresented groups, or minorities, is how do I navigate being my true self, without losing myself in this world, and in academia, and that's really a big challenge for me.

He also said,

For me as a Black male, [I'm] trying to make sure that people listen to what I have to say. And many times, quite frankly, I get very stoic. When I spoke when I was dean, I was so stoic. But that wasn't my true self, though.

Charles discussed the effects of lack of representation in CES and the racist history of some of

the organizations representing the profession, as well as the negative effects these realities continue to have on people of color pursuing positions of leadership. Charles said it like this:

Let's be honest. If your study is about racial and ethnic minoritized men in the counseling profession assuming leadership roles, we have to acknowledge the systemic barriers that the profession puts in the way for Black and brown and other minority men to pursue and attain leadership positions. And so, as somebody who's a longtime member of [organization] and [organization] divisions and all that, like [organization] has a racist history. I mean, [organization] prevented people of color from voting on their governing board until [division] fought them, and so there still residue from that.

He also talked about experiencing implicit barriers when he was provided reasons he was not promoted into a leadership position:

I think those are some of the external barriers, whether they be like, totally explicit, or even if it comes by way of implicit bias. Yeah, maybe in the form of, "It's not the right time for you to pursue that role." Maybe, "That message is a little too radical or revolutionary." . . . [These are the] external barriers or challenges [we are] trying to get over to pursue leadership opportunities.

Robert remembered a heartbreaking experience as a professor at a university. The experience he so poignantly recalled was not an encounter with faculty or other leaders but with the students he was going to teach.

It was a White environment. And it was my first day, and I remember going through the syllabus, and I went through everything. And after I went through the syllabus, the entire class got up and walked out. And that was a tough experience. A lot of microaggressions. . . . But there's a lot of research on microaggressions and discrimination and racism and

all this, and that told me in that moment, I felt empty. I felt, I feel all kinds of things, but I lifted my head up, and I thought of my father, and I thought a little bit and I said, “Yeah, I’ll be back tomorrow, and I’ll be here. Maybe a few students will come back, but I’m going to continue because I belong here, and I have something to say and something to contribute.”

Robert also discussed the glass ceiling he experienced as a minoritized individual:

It’s disheartening sometimes it is discouraging, because the doors are closed, right? And there not open for those type of individuals who many times, you know, outwork, outperform. They do 20 times more than the person that’s there, but the person is a minority, and you’re not going to put them in that spot because they’re a minority, even though they’re working as hard, you know. So that’s disheartening, but it’s the reality that we have to work within. And I understand that reality.

Adam also discussed the glass ceiling as a barrier that ethnic minoritized individuals face as they are trying to “prove” that they are qualified to do the work.

The invisible bar, right? It’s something the profession has set up, or maybe let’s just say or call it, we refer to something as colonial mentality that we have been, there’s this invisible bar that we sometimes are trying to reach that a White individual might not necessarily see. . . . It’s about proving; we have to prove ourselves and the work.

Not only had the research participants experienced, and in many cases continue to experience, racism in its various forms, they also must work through their own internal barriers. Five of the research participants discussed the concept of “impostor syndrome” as an internal barrier.

Impostor Syndrome

Five of the participants discussed the phenomenon of impostor syndrome during their

interviews. Impostor syndrome broadly describes high-achieving people who, in spite of their successes, fail to internalize their accomplishments and have continual self-doubt and fear of being exposed as a fraud (Kolligian & Sternberg, 1991). It is often believed to be widespread in disadvantaged social groups (Hawley, 2019). It would make sense that individuals who face external barriers due to their ethnic minoritized status would likely also experience this phenomenon as they work to establish themselves as leaders in CES.

Robert described impostor syndrome this way:

That's also my mentality. And I think this is also the leadership mentality of a minority leader saying, "They're not good enough," you know, impostor syndrome is probably really strong. It's probably still strong for me, so almost actively fighting against that "you're not good enough."

Charles said it like this:

Self-doubt at times, I think that's probably the biggest factor. I can spend a fair amount of time thinking about others' perceptions of me, I've gotten better about it over the years. But there are times when I can, I wouldn't say immobilize, but I can certainly, it'll give me a pause, like "Do I have the capacity?"

Daniel said, "I think that I'm an impostor, sometimes. And so. I don't think I'm sometimes as good as people may say." However, he added, "So, on the impostor syndrome, I think, keeps me pushing for what I love, and I enjoy what I do very much."

Erick said,

Like my friend talked about here, impostor syndrome: "Should I be in this space?"

Because many times, I'm the only person that looks like me in that space; there's hardly anybody in many circles where I go. I'm the only person in that space that looks like me.

That is marginalized, that can be pushed to just push to the side and not being valued. So those are some of the, I suppose, those internal factors of saying to myself responding to the external factors, and saying to myself, “Should I be in this space? Do I deserve this position? Have I had enough experience? Am I competent?” And certainly, I am, you know, with all the background experience, people tell me, you’ve got so much experience you’ve done so much. And it’s not like I feel that way, there are times when I don’t feel as confident. “Am I smart enough to do this? Can I figure this out?” And then I got people in this space that really don’t seem to value my opinion. And what I say, I can say something, and then you hear from me, it’s like, I didn’t even say it, but you hear from somebody else, it’s like they’ve made the great discovery. . . . So, I definitely say having those questioning aspects about myself will be some of those internal factors. . . . I’m still overcoming it.

And finally, Nelson explained how his impostor syndrome affects his motivation:

I get in my own way, and sometimes have had to fight myself, had to fight my own imposter syndrome . . . because my imposter syndrome leads to my procrastination, and so, I have to say, look, you can do this, I get off you’re a [expletive] and do it, sit down, turn your TV off, and do it. And so, when I get to that is when everything gets done, and the times when I don’t think I can do it, I always ask for help. I don’t mind asking for help.

The barriers of implicit and explicit racism that include discrimination, marginalization, and the glass ceiling have been part of the history of each participant’s life. In addition to the external barriers, the participants also struggle with the internal barrier of “impostor syndrome,” which can challenge their motivation. However, they persisted as leaders to overcome the

plethora of obstacles they face as an ethnic minoritized leader.

Persistence

Persistence has been a major theme in the research literature on ethnic minoritized individuals as counselor educators (Dollarhide et al., 2018; Hannon et al., 2019; Salazar, 2009; Salazar et al., 2004) and as leaders in CES (Roysircar et al., 2017; Smith & Roysircar, 2010). Persistence is defined as a firm continuation in a course of action despite opposition, challenges, or difficulties. Adam, Robert, Charles, Daniel, Erick, and Nelson all demonstrated persistence despite the challenges they have faced in life, as CES faculty, in leadership positions, and in professional organizations. Persistence is a personality trait that has been evident in the lives of the research participants.

Adam demonstrated persistence as he discussed how he challenged himself to change how others perceive him because of his ethnicity. He said,

They might have expected failure, . . . or they might have said, “Oh, you shouldn’t be serving here,” or whatever. But for them to look in and see, I’m going against that process now. And I think that for me, I think it can be very empowering for me to hold that view of saying that potentially changing a mindset of someone out there and then for them to then say, “Okay, I have seen, . . . I’ve been hesitant, but I’m willing to now collaborate or, you know, better.”

His persistence was also evident when he talked with passion about eliminating barriers and creating connections with those who might initially be against him.

How can I dismantle the barriers that are out there, create meaningful bridges of connection? Because again, at the end of the day . . . for someone who might have been really against me being a leader or whatever, or have not actively encouraged me to step

into that leadership role, I need to reach out to that person and say, what population are you serving? How could I support you in that space? But also, now that I've reached out and I know, I have a contact and a connection.

Robert recounted part of his early history and challenging himself to overcome poverty and his own "shyness":

I was very quiet, very introvert type of a person, but I was very attracted to helping others. . . . I saw my environment where I was living at and I felt like this, "I want to do something to help others." So I've kind of found that early in my life, that feeling. Which kind of led me to counseling, and [I] wanted to pursue education, because education, when I was a kid, was the way out, it was kind of the way up, up out of the . . . rough neighborhood. So that was the ticket, that was the way, and early on I got involved in college prep programs.

Despite continuing to struggle with his shyness, Robert's persistence paid off.

That was difficult [taking on a leadership role] for me because I'm very shy, but you know, after a few years I got the hang of it. And being a leader in the classroom, [I] really branched out to working on different research projects, and then becoming department chair, but that journey was a long time. . . . I worked at another university. And I started in 2005, as an assistant professor, and in 2015/2014 is when I became department chair.

Daniel's persistence is demonstrated in his ability to accept failure and learn from it. He said,

I was okay with failing but learning from the failure. Learning from a failure is hard sometimes, you know, but [I] learn from that failure, but [I] always had a very positive outlook. I still do, actually. very optimistic, very optimistic person. I'm telling you, I am.

I don't have the rose-colored glasses on. I'm a realist too, actually, but optimistic. You know, that's really good for my mental health.

He also said,

I'm very direct. I'm also willing to shut up and hear what they have to say. And I mean, [I] do shut up and see their point of view on things . . . because I understand that if something is getting to me, to that level, I have to let it out. And I rather let it out with the person that actually caused that and [not] to come home and take that out on my family, or my friends. So seriously, understand that I have to do it. And I do.

For Erick, persistence is fueled and manifested by his faith,

I overcome a lot of those internal factors just remembering my faith, remembering that God is with me that God put me in those spaces. And I also take upon me, the role of a servant, similar to what Jesus took upon him, that role of a servant and when I learned to serve, and when I'm able to focus on what I'm supposed to be doing, because we don't do this work for ourselves, right, to lift ourselves up. We're doing this work so that we can help other people. We're doing this work so that when somebody is on the brink of suicide, that there is somebody there, that I'm equipping people so that when they go out there, that they can help somebody; they can save somebody's life.

Persistence for Nelson is manifested in his ability to be assertive but also to listen and compromise.

And so, my strong advocacy, prayer, the ability to stand my ground. And, you know, we, said that we Virgos are stubborn. Yeah. I wear that badge, but also my ability to listen and to enter compromise . . . that good mix of being stubborn and the ability having to compromise, and my love for mentorship is part of that too.

All the participants demonstrated persistence in their pursuit of leadership opportunities and for representation of people of color. Not only was persistence an valuable characteristic to the road to leadership, but spirituality has also been influential in their leadership formation.

Religion and Leadership Development

All previous themes in this research project have been reported in existing research exploring leadership development in CES academia and counseling organizations. During this interview process, the theme of the impact of religion as a model and platform for leadership development emerged. In the review of research on the research topic, no theme was located that linked religion and leadership development for ethnic minoritized men in leadership. Four participants described their lived experiences of leadership being modeled by religious leaders in their communities or churches. The participants also discussed the influence of their belief system on their leadership development and their work with people. Erick talked fondly about his leadership background and how growing up in a religious family impacted him and his desire to help others.

I come from a family that's very religious. And many people in my family are pastors, religious leaders. And so I followed in their footsteps of being a religious leader, like I was talking about before, that I got into counseling through being in the church through being a pastor in the church and seeing the mental health issues that people had in the church. And that's how I ended up in counselor education. My mother also was an education leader, and she received her PhD in education and teacher education. So I've had a mixture of both religious leadership as well as educational leadership. I'm a mixture of the two of those because I'm a religious leader as well as an education leader, and my background has been in administration, even with counselor education. Like I

was talking about, before that, I founded a counseling program on a seminary campus.

I've been a clinical director, and now I am a faculty lead.

Erick also emphasized that for African Americans, when there were no leadership opportunities in the community for ethnic minoritized individuals, the church was a place where they could become leaders and take on leadership responsibilities.

For African Americans, there haven't been a lot of spaces where we could be in charge and in control. And so, the church was one of those spaces. And also, the school was one of those spaces. . . . A lot of the places where African Americans were actually able to exercise control, it was in the school and in the church. So, that's where you're going to find a lot of leadership coming out of those spaces historically, for African Americans, because we didn't get a lot of control in other places. So, for example, somebody might be a domestic worker during the week, but when they came into church, they were a deacon, or they were a deaconess. Yeah, that that's where African Americans were able to exercise some control, in the school and in the church.

Nelson discussed the influence of the role modeling of church leaders on his desire to lead. He said,

My family has been church leaders. I've had uncles who were deacons, others who were trustees of the church, aunts who were presidents of the missionary circle, and what have you. So, I learned about leadership growing up from watching my aunts, my uncles be leaders at churches, and in our Baptist associations, and so I follow in the footsteps, being the president, a missionary, being a youth state officer. . . . And a lot of my leadership also comes from the church.

Nelson discussed his pastor growing up and how involved he was as a leader in community and

politics.

He was in the state legislature for a number of years. . . . And then he became the first Black mayor of our town. . . . I was a young church musician at age 12. And he knew my family; he baptized all my aunts and uncles, and all that stuff. So, he knew me well, but he was my example of leadership.

Adam and Charles both grew up in families where their fathers were in ministry. Adam said that both his parents were teachers, and his father transitioned into full time ministry and continued in ministry until his death. Charles said that he grew up feeling privileged in regard to his family of origin's leadership background. He commented, "My dad was a human resources executive for several years, probably over 20 years, and then transitioned into full-time vocational Christian ministry." He also added, "My partner's father is an entrepreneur, also [a] Christian ministry leader . . . just really visible in the community by way of his community service. So, I'm really fortunate in that way."

Religion and religious role models facilitated leadership development for the research participants and influenced their leadership styles. The final theme to develop in this project was servant leadership. All six participants described their leadership style as servant leadership.

Servant Leadership

Greenleaf (1977) described the role of the leader as a servant with the primary responsibility to meet the needs of others. All participants saw themselves as leaders who served others and worked to create more equity within CES. Adam expressed his belief that he is perceived as a leader .

They perceive me as being committed . . . someone who is caring, passionate. I mean, those are words that I might have for everyone, but I think that's hard question for me to

say. I've recently had a conversation, Dr.[redacted] , and she said . . . something about being a servant leader, and I really do strive to do that in my mind. I do. I don't know how well it translates into behavior but having people . . . like her that I really trust, and I really look up to, and I value relationship. So, having that kind of feedback from people has been really helpful.

Robert explained his leadership style and his enjoyment of helping others. He said,

My leadership is servant leadership and teamwork. You know, I really enjoy others. And I like to celebrate the unity between what we can do together, even if we have a different opinion, even if you think that and I think this, I think we still come together.

And talked about influencing others as a leader.

I want to move . . . [and] see how I can begin to influence because I felt like I had a stronger leadership influence to teaching because I had the experience. And I could impact a lot more counselors who are then going to be working with kids. So, I felt that my leadership with training counselors was going to even be more impactful. If that makes sense in some way. Right? So, it was just going to be me now. I was going to be able to have my hand in the recipe of helping people that want to be counselors work with children.

For Charles leadership is not only serving others but transformational.

I think across all, whether it's as a counselor educator or a faculty member, whether it's something that happened in the community, it's really like, "Hey, there's an issue. I think I might be able to help in some way." I'm trying to determine is my help welcome, or is my help appropriate? And if so, who do I think that I can contribute in, and is it okay? And get getting permission to help. And I think those are the kinds of things, when I

think of leadership, in many ways, it might be categorized as servant leadership, but in the most ideal circumstances, it becomes transformational, like something has changed as a result. It could be a minor change, it could be a huge sweeping change, but hopefully all of it is transformational.

Erick described his leadership style as one that builds relationships:

Another part of leadership is building relationships, learning about people, checking on people. So, if you have somebody in your department who might be going through a tough time, saying, “How are you doing today?” Just check in on them to see how’s everything going and just build the relationships, if they’re having issues with their family, if they’ve got sickness in their families, if they’re going through, you know, just going through a difficult period in their lives. I think . . . being a pastor has helped me in my leadership, with my students, with faculty with administration. So building relationships, I think is really the biggest key to success for me. . . . It’s similar to the counseling relationship where we developed a working alliance.

All participants described their leadership style as one that is focused on helping others, leading others to their potential, and building relationships.

Summary

This chapter discussed the findings from qualitative semistructured individual interviews of four participants and a focus group consisting of two participants. Participant demographics was discussed. All six participants disclosed their leadership journey as ethnic minoritized men in CES. The interviews resulted in the following themes: (a) community support that consists of family, other leaders, and peers; (b) mentorship; (c) barriers encountered both external (racism, discrimination, marginalization, glass ceiling), and internal (impostor syndrome); (d) persistence

to endure, overcome, and continue; (e) religion and leadership development; and (f) servant leadership. This chapter presented the findings, and Chapter Five will present a discussion of the findings, the implications for CES, and recommendations for future research.

CHAPTER FIVE: DISCUSSION

Overview

This research study examined the lived experiences of leadership development of ethnic minoritized men in CES. The six participants (pseudonyms: Adam, Robert, Charles, Daniel, Erick, and Nelson) were all counselor educators who held leadership positions in either a university department, a professional counseling organization, or both. The purpose of this study was to investigate the factors that facilitated their leadership development and to uncover the characteristics of leadership that can be fostered in ethnic minoritized men in CES to create a more diverse profession. A qualitative phenomenological approach was selected because it fit the goal of learning the participants' lived experiences as leaders in the field. Four participants took part in semistructured interviews, and two participants took part in the focus group.

Chapter One introduced the problem of unequal representation in leadership positions for ethnic minoritized men in CES in both academia and professional counseling organizations. Statistics indicate that ethnic minoritized groups continue to be underrepresented as faculty (Bradley & Holcomb-McCoy, 2002; Rosser, 1990; Webb, 2015) and in leadership positions (Roysircar et al., 2017) despite the fact the general population continues to grow in diversity (U.S. Census Bureau, 2008) and it is estimated that by 2050, ethnic minorities will be the majority, comprising 54% of the population in the United States. Chapter One also introduced the main research question, "What is the lived experienced of ethnic minoritized men who have attained leadership positions in CES?"

Chapter Two was an exhaustive review of research literature addressing ethnic minoritized men in leadership positions in CES and professional counseling organizations (e.g., the American Counseling Association). The research has been limited on this specific

population, but some of the leading themes disclosed in the literature included the importance of family and support, the influence of models/mentors, racism (in its many forms), persistence/resilience, and leadership development/styles. A description of the main leadership models was discussed with focus on the principles of servant leadership as endorsed by CSI (2018).

Chapter Three provided a description of the research design, which included an overview of the study and the rationale for the use of qualitative methodology for the study of leadership development of ethnic minoritized men in CES. Chapter Three also described the research procedures, how participants were recruited, and the data collection methodology. The chapter concluded with a summary of the data analysis and verification process to ensure the qualitative study was trustworthy (McLeod, 2011).

Chapter Four presented the findings of the thematic data analysis collected from the semi-structured interviews of current/past ethnic minoritized men leaders in the field of CES. There were a total of six main themes with two subthemes. The themes were: (a) community support that consists of family, other leaders, and peers; (b) mentorship; (c) barriers encountered both external (racism, discrimination, marginalization, glass ceiling), and internal (impostor syndrome); (d) persistence to endure, overcome, and continue; (e) religion and leadership development; and (f) servant leadership.

Chapter Five presents a detailed interpretation and discussion of findings from the data collected and the themes that emerged from the data. The focus of the discussion is on synthesizing the literature from Chapter Two and the conceptual and theoretical frameworks with the findings from the present study. This chapter also addresses the significance of the findings, implications for change in the CES field, and further research recommendations.

Interpretation of Findings

The findings from Chapter Four are further explained in the following sections. Again, the identified themes were: (a) the importance of community support to include family, leaders, and peers; (b) mentorship; (c) barriers (external and internal); (d) persistence; (e) religion and leadership development; and (f) servant leadership. Each theme will be discussed in detail with consideration as to how they facilitated or hindered leadership development and opportunities for ethnic minoritized men in CES. All themes are linked to the identified problem, the theoretical framework (Chapter One), the conceptual framework, the literature review (Chapter Two), and the research design (Chapter Three).

Themes

Many concepts were addressed by the individual participants, but the concepts that were mentioned by most or all the participants were identified as primary themes. The importance of each theme is evident in its connection to the main research question and subquestions. The first theme that appeared in all individual interviews and the focus group was some form of community support that facilitated the participants' leadership development and journey.

Community and Family Support

For this research project, the theme of community support developed as a two-part system. The two parts were classified as family support and community support consisting of leadership support and peer support. It is important to note that these distinct support systems are interconnected for the research participants, meaning that most of participants received support at all these levels during different times in their lives and leadership journeys. This primary theme of community support discussed by all participants reflects what has been found in the research literature, as noted in Chapter Two. Community support can help faculty survive and

thrive in academia (Salazar, 2009), enhances resilience (Dollarhide et al., 2018; Smith & Roysircar, 2010), is important and influential (Magnuson et al., 2003), enhances wellness in leadership (McKibben et al., 2017).

Family support is the first part in the community support theme. All six participants discussed the influence of support and modeling from family members. Lerma et al. (2014) discussed the importance of the family as a role model. This was also evident in the interviews of the participants. Five of the six participants come from families with postsecondary education and leadership roles in their respective careers. Charles said his parents and his spouse have been there as supporters and role models. Family support is a catalyst for leadership development and the ability to take advantage of change opportunities (Magnuson et al., 2003). Daniel stated, “My dad was a high school science, math, and arts teacher. My mom was a social worker, and they stress education. . . . Leadership in my family was mirrored by both my mom and dad.” Positive support from family facilitates goals of attaining leadership roles and responsibilities (Meany-Walen et al., 2013). Based on the lived experiences of these participants and research literature, family role modeling and encouragement can facilitate leadership development.

Leadership support is the second part of the community support theme. Support from leaders can take on various forms for different people. For this research project, leadership support is any encouragement, role modeling, or assistance provided by individuals who, by their position, were seen as leaders by the participants at different stages in of their journeys. Leaders as role models (Roysircar et al., 2017; Smith & Roysircar, 2010) provide a road map for others to follow. Erick said that he asks himself, “Who has done this position before?” He explained that asking this question helps him identify models of leadership. Leadership support can take many forms; for Daniel, it took the form of a college professor. He said, “I was getting ready to

graduate and she stopped me in the hall, and she said, . . . ‘Have you thought about going to graduate school?’” Leaders can be role models even when they hold different leadership styles. Nelson said that a leader he knows is “an example of leadership,” and this leader has been supportive of him even though they their leadership styles are different.

Peer support is the third part of community support. Peer support occurs when individuals who have a common experiences or challenges connect and receive and provide knowledge and assistance through shared experience (Riessman, 1989). The experiences of five of the participants coincide with the research literature on community support found in peers. These participants discussed their lived experiences with peers in professional organizations or in informal group settings. Nelson discussed the impact of being part of a fraternity and taking on leadership responsibilities. Erick talked about peers who have been his support system and said, “Birds of a feather flock together” and, “These peers are the wind beneath my wings.” Adam said that his PhD cohort continues to be “supportive” of him, and emphasized the importance of learning from and leaning on “your tribe,” the people he can rely on and will show up for him when he calls.

Community support has been a theme in the research literature, but one main point from the interviews is that for these ethnic minoritized individuals, community is more than a resource; it is part of who they are and how they themselves serve as leaders. Community is staying connected with original culture (Salazar, 2009); it is cooperation/collectivism (Henfield et al., 2017; Lerma et al., 2014; Smith & Roysircar, 2010) to achieve together. For these participants, their individual success in leadership is also success for their “tribe.”

Mentorship

Mentorship is a concept with plenty of academic research literature. It is also an idea that many people have written about (e.g., *The Modern Mentor*, *The Art of Mentoring*). All six participants shared experiences of mentorship on their own leadership journeys. Mentorship is conceptualized as the “pouring” of a more experienced, respected, and empathetic person “into” another less experienced individual to help with their development and training (Foxcroft et al., 2018; Straus & Sackett, 2014). For the participants, mentorship has been an integral part of their leadership development as ethnic minoritized men in CES.

Mentorship facilitates personal support and foster resilience (Dollarhide et al., 2018), and for Adam, leaders who noticed him “showing up” and being present were inspired to support and mentor him. Mentorship is also a two-way process, meaning that one individual is willing to provide their knowledge and experience, and the other is willing to receive it (Hannon et al., 2019; Magnuson et al., 2003) in order to attain their goals. Robert talked about his mentor and how challenging he was to work with, as he “kicked” him out of his comfort zone and in the process “changed” his life. Mentors are beneficial for professional development (Meany-Walen et al., 2013). Nelson spoke of the professional mentors who are leaders in the profession and provide an example for him to follow. For these ethnic minoritized men in leadership roles, mentorship from individuals that look like them has been imperative because as Daniel put it, many people were in his “corner” but did not know how to mentor him as a Black male because “they can’t give you what they don’t have.” For ethnic minoritized men in CES, it makes sense that mentors are also ethnic minoritized men because they have experience in overcoming barriers and thriving in their environments.

Barriers

Barriers mentioned by participants in this study were both external (racism, discrimination, marginalization, and glass ceiling) and internal barrier (impostor syndrome). Barriers are defined as those things that block, prevent, or hinder people from accomplishing a goal or task or attaining a position. External barriers are intended to hinder or stop the upward movement (leadership) of ethnic minoritized men in CES through various forms of racism both implicit and explicit. Internal barriers for this research study appeared in the form of “impostor syndrome.” Even though every research participant did not experience all forms of external barriers listed, they all described experiencing some type of barrier to their leadership development.

Racism, Discrimination, Marginalization, and Glass Ceiling

Racism presents as discrimination, prejudice, and marginalization, and it is directed against a person or group of people due to their membership in a particular race or ethnic group (Constantine et al., 2008, Holcomb-McCoy & Bradley, 2003; Salazar et al., 2004). All six research participants encountered some form of racial discrimination due to their ethnic identity, whether the racism was intentional or unintentional (Salazar et al., 2004) or in the form of microaggressions (Constantine et al., 2008) that affected their experiences. Racism is also experienced in the classroom by faculty from students (Bradley, 2005; Bradley & Holcomb-McCoy, 2004; 2004; Salazar et al., 2004). Robert described an incident as a professor in a primary White university in which the entire classroom walked out after he reviewed the syllabus and said, “It was a really tough experience.” Barriers in the form of discrimination and marginalization are still evident in academia, as stated by Charles when he said there are systemic barriers that are put in place for “Black and brown and other minorities.” The glass

ceiling is the image that represents the invisible barrier that prevents certain populations from moving beyond some predetermined level (U.S. Department of Labor, 1991). All the participants in this research study have been affected in some form by one or more forms of racism that can create internal barriers.

Impostor Syndrome

The presence of internal barriers was discussed by five of the research participants. Impostor syndrome was not a present theme in the literature review of this project, but it surfaced for these participants as they try to navigate their leadership roles in a mainly White-led academic environment. Upon further evaluation of the current research on impostor syndrome, this internal barrier's causes can be linked to external systemic issues (Feenstra et al., 2020; Jagsi, 2020; McGregor et al., 2008). The participants in this research project expressed thoughts of being an "impostor" despite the high level of achievement and leadership positions they have already attained. Both Charles and Erick questioned their capacity as leaders, and Nelson said that impostor syndrome gets in his way and because of it he "procrastinates." It is important to note that impostor syndrome might be the effect of lifelong encounters with external, systemic racism due to the participants' ethnic identity that at some point became internalized. Despite the many barriers encountered by the participants, they have persisted in their pursuit of leadership in academia and in counseling professional organizations.

Impostor syndrome can be further explained as a concept in social philosophy called "double-consciousness" (Du Bois, 1903). This term was coined by Du Bois to explain how African American individuals' identity is divided into several dimensions. Du Bois described double-consciousness as a way of always looking at the self through the eyes of others, measuring the self (soul) through the measure of a world that is different from the self. The

source of “twoness” experienced by African Americans is their oppression and devaluation in a White-dominated culture. The “twoness” comes from being an American on the one side and an African American on the other and the strife this causes, as well as the longing to attain self-consciousness to achieve “oneness” into a better and authentic self (Pittman, 2016).

Persistence

Both external and internal barriers can be conquered, as evidenced by the participants’ persistence to stay the course. Persistence for this study is conceptualized as a firm determination to continue the course of action despite opposition, challenges, and difficulties. Ethnic minoritized men in academia continue to experience challenges as educators (Dollarhide et al., 2018; Salazar, 2009; Salazar et al., 2004) and as leaders in CES (Roysircar et al., 2017; Smith & Roysircar, 2010), but these leaders have found that persistence has helped them to stay on track. This personality trait was evident in the narrative of all participants. Adam showed his persistence as he described how he goes about “dismantling the barriers that are out there” and he “creat[ing] meaningful connections.” For Robert, persistence was evidenced by his drive to pursue his education and to help others despite his lack of resources as a youth. For Daniel, it came in the form of acceptance of failure and ability to learn and move on from it. This is just a small sample of the rich lived experiences these participants shared of their ability to persist despite all the barriers they encountered. As Nelson so eloquently discussed, the participants’ experiences can be described by the metaphor of two runners with two tracks with similar finishing lines. However, one is a smooth track, and the other is riddled with obstacles and pitfalls that the runner must overcome in order to reach the finish line. These leaders described some of the support systems that facilitated their persistence to overcome barriers, such as

community support and mentors. Another source of support and modeling of leadership has come in the form of religion.

Religion and Leadership Development

Religion as a catalyst for leadership development emerged as a theme for the majority of the participants (four), and spirituality was mentioned by five participants. McKibben et al. (2017) investigated the leadership process and found spirituality to be important for maintaining wellness. Erick and Nelson both described how their involvement from youth in their church provided a model of leadership for African Americans. Erick pointed out that when people of color were not allowed to have positions of authority in the general community, they could be leaders in their local churches. Nelson talked about his pastor and his involvement inside and outside the church walls. Charles and Adam both have fathers who were pastors and were role models for them. It appears that involvement in a religious organization assisted the participants through role modeling of leaders, increased their ability to persist through difficult times, and continued to be an important part of their identity as leaders. Erick described himself as “a servant,” stating that his journey is not about him but about serving others like “Christ.”

Servant Leadership

Servant leadership can be defined as the philosophy and practices that enrich the lives of individuals and the focus in the leader being a servant to the followers (Harrichand, 2018; Smith et al., 2004). The motivation behind the servant leader is not self-interest but the interests and needs of others. The research participants exemplify servant leadership. All the research participants see themselves as servant leaders who work in their respective roles to create more equity in CES and in professional counseling organizations. The concept of servant leadership has been promoted by CSI as the leadership model of the counseling field (Herr, 2010) and one

found in the research literature (Magnuson et al., 2003; Meany-Walen et al., 2013; McKibben et al., 2017). A study by Henfield et al. (2017) explored and critiqued the use of standard leadership models with African Americans leaders because most of those approaches emphasize individual achievement, which is contrary to the collectivistic/cooperative approach common in ethnic minoritized groups. Adam stated that others described his leadership style as servant leadership. For Robert, leadership is about helping others; he said, “My leadership is servant leadership and teamwork” and added that his enjoyment comes from “helping others.” Charles sees himself as a “transformational servant leader” making meaningful change in the community. Again, these are brief examples of some of experiences discussed by participants. All participants have a drive to help and lead people to achieve their full potential. The servant leadership model makes sense for these participants because of their own personal struggles, barriers, and persistence, as well as role modeling by others who served as servant leaders in their families, communities, and churches. The participants’ desire to be in leadership position comes from a desire to help others achieve and create a road with fewer obstacles for the up-and-coming ethnic minoritized leaders.

Significance of Research Findings

This research project explored the lived experiences of leadership development of six ethnic minoritized men in the CES profession. The six themes identified were community support (family, leaders, peers), mentorship, barriers (external and internal), persistence, religion and leadership development, and servant leadership. The external barriers consisted of racism, discrimination, marginalization, and the glass ceiling. The internal barrier subtheme was the concept of impostor syndrome.

The significance of the research is that it successfully addresses the main research question, “What is the lived experience of ethnic minoritized men who have attained leadership

positions in CES?” The subquestions ask about the factors that promoted the participants’ leadership development and how can these characteristics be fostered in others to increase diversity in CES. The research participants provided a rich source of information and experience on their own characteristics and how those characteristics can foster leadership opportunities for other ethnic minoritized men in CES. The findings of his research project parallel the findings in other research literature on the experiences of ethnic minoritized counselor educators and leaders in CES. These research findings can be utilized by university faculty and administration and individuals to provide a more enriched and equitable environment for students of color and CES staff. The emergent theme of religion and leadership development merits further exploration because for this group of participants, it played a major role in their leadership development and continues to be part of their life and development as leaders.

Implications

This research project explored the lived experiences of ethnic minoritized men leaders in CES, what factors promoted their leadership development, and how can these factors be fostered in other ethnic minoritized men to increase diversity in CES. The participants’ narratives brought to light the link between their own lived experiences and the research literature. The research project uncovered themes of community support, mentorship, barriers, persistence, religion and leadership development, and servant leadership. Five of the themes are convergent with the research literature and have implications for CES, academia, and professional counseling organizations.

The underrepresentation of ethnic minoritized men in leadership in CES not only affects the profession but has a wider impact on society. Though the population of ethnic minority groups has increased in the United States (U.S. Census Bureau, 2015) and in students entering

colleges and universities, faculty demographics are not reflective of the student population and continue to be a major challenge (Bradley & Holcomb-McCoy, 2002; Collins & Johnson, 1988; Luzzo & McWhirter, 2001; Rosser, 1990; Webb, 2015). To promote ethnic minoritized men into leadership positions, ethnic minoritized men must first be in the classrooms. To provide competent, pertinent, and ethical multicultural education, the presence of faculty of color is needed (Salazar et al., 2004; Torres et al., 1997).

Because ethnic minoritized groups tend to thrive within community (Dollarhide et al., 2018; Hannon et al., 2019; Smith & Roysircar, 2010) and hold the value of the group above the individual, it is imperative for schools and training programs to develop systems that integrate family and community into their programs. The leadership development of the ethnic minoritized men in this study has been deeply influenced by their community supports. These support systems have been the place where people of color learn about leadership, where they have seen role models of leadership, and where they can return for help and support. It is important to understand the dynamics of ethnic minoritized populations and to create opportunities for leadership and leadership development within the context of that setting. It is important for future studies to explore more about how to create these opportunities for minoritized individuals.

Mentors are an invaluable source of information, connection, and learning. Mentors have the potential to make a great impact on the leadership style and development of current and future leaders (Dollarhide et al., 2018; Meany-Walen et al., 2013). The benefits of mentoring are obvious by the narratives of the participants, their stories of someone taking interest and time to check on them and help them navigate their leadership roles. In turn, the mentees have also become the mentors for the next generation of leaders. The benefits of mentoring are well

documented, but how should it look for minoritized men? One important element is to have mentors that look like them, that have survived and thrived in White spaces and can empathize and help guide them through the barriers they encounter.

Despite the current movements of social justice, demonstrations in the streets that highlight discriminatory practices, and challenges to the current system, ethnic minoritized men continue to struggle with racism (Constantine et al., 2008, Holcomb-McCoy & Bradley, 2003; Salazar et al., 2004). These barriers of racism, discrimination, and marginalization are also present for minoritized men seeking leadership positions in CES. It is important for those in power in universities and professional counseling organizations to understand that systemic racism hinders minoritized faculty and to be intentional about making meaningful changes to create a more equitable environment. One way to begin to make change at the university level is to be intentional about recruiting and retaining faculty of color, support them as they are challenged by students and staff, and provide mentoring and leadership opportunities.

Successful minoritized leaders have demonstrated persistence to withstand adversity, barriers, and their own impostor syndrome. These leaders are mindful of the things that work and help them on their journey, such as support from family, peers, and leaders. Persistence can be facilitated through the individual's own spiritual journey and can foster well-being (McKibben et al., 2017). Persistence is also affected by the "pouring in" of mentors. One way to foster persistence in minoritized men is to create an environment that facilitates the elements that work: connection with community, opportunities for spiritual development and connection to services, people that resemble the population of color, and a rich pool of mentors of color.

Limitations and Recommendations

There are several limitations for this research study. The limitations of this research study are similar to those of other qualitative studies (Brooks & Steen, 2010; Creswell & Poth, 2018). With that being the case, it does not mean that this study was hindered or untrustworthy in any way. The limitations of this study included the limited experience with performing qualitative research for the researcher and the limited amount of research on this topic and demographic. This section will also discuss recommendations for action and further research.

Limitations

This phenomenological qualitative research study was this researcher's second qualitative research project. This is a potential limitation due to the lack of experience in qualitative research and the possibility of the researcher missing some of the nuances during the interview and coding process that more experienced researchers observe and note. This lack of experience can also impact researcher bias, in particular due to the researcher's own ethnic minoritized status.

Literature was also limited on the topic of ethnic minoritized men in leadership in CES. No articles were located on several types of minoritized individuals. Most of the articles on this specific topic were on African American men. It is important to have qualified research literature on the topic of study because it guides the current research and provides means of comparing the findings. Unfortunately, due to the limited research available, the researcher was limited in her ability to compare the current research with prior research studies.

Recommendations for Action

The recommendations from this research project are similar to those from the few research articles located on this topic. Even though the recommendations from previous literature seem easy to implement, there are still barriers in place. The recommendations include

increasing the number of ethnic minoritized men as faculty in CES programs, developing a mentoring program that makes sense to minoritized people, creating leadership programs at different levels for university students and CES staff, and providing an incentive to increase the literature on this population.

Increasing minoritized CES staff has been an ongoing need, but it is imperative that university leadership take action to recruit and retain minoritized faculty. One way to increase the hiring of diverse faculty is to create a hiring board with diverse representation to include faculty of color, administrators, and stakeholders. Recruiters should think outside the box when scheduling recruitment events and asking questions such as “Is this a place conducive for a large diverse group of people to show up?” and “Are we advertising in a way that attracts minoritized individuals?” Recruiters should provide seminars on what the hiring process looks like at the local university level.

Once someone is hired, it is of the utmost importance to provide mentorship and learning opportunities for leadership development. A mentorship program should include elements of what helps minoritized individuals to feel connected and willing to be mentored. Having mentors that look like the people they are mentoring is vital. The mentorship program should be concrete but flexible to the learning style of the mentee.

Leadership development should always be a priority for a program. It should be sprinkled throughout the master’s and PhD programs so that many opportunities for learning and practicing leadership are created. CES minoritized faculty should also have proper training on leadership, especially before they are given a task or role. Training programs with a focus on learning as a community rather than as an individual may also be beneficial to ethnic minoritized faculty.

To increase the literature on ethnic minoritized men and other minoritized/marginalized people, one recommendation is to put emphasis on this population. One way to do that is to provide incentives for those individuals who are interested in writing about these populations. Another recommendation is to support the faculty that are already doing the research (e.g., financial support, release time allotted for research).

Recommendations for Future Research

Based on previous research and the current research project, future research is warranted. Future researchers may wish to repeat the research project with another minoritized group to compare the results to this research project and have several people code the data and agree on themes. Additionally, it may be beneficial to increase the number of research participants to get more robust data. Another consideration for future research is to use a quantitative methodology to determine whether relationships exist between the current themes (e.g., persistence and community support, mentorship, and leadership development).

Researcher Bias

As the one and only researcher for this project, the author's the focus was on maintaining trustworthiness (dependability, credibility, transferability, and conformability) throughout the research process. Member checking was used to ensure that the information presented accurately represented the participants. The process was clearly documented, and the results answer the main research question: What is the lived experience of ethnic minoritized men who have attained leadership positions in CES? as well as the two subquestions: (1) What factors prompted the leadership development of ethnic minoritized men who have attained leadership positions in CES? and (2) What characteristics can foster an increase in representation of ethnic minoritized men in CES? The factors that promoted the participant leadership development included

mentorship and community support. The ability to persist is a characteristic that can help to increase minoritized men in CES. The researcher provided detailed information about the participant sample, the setting, and how the data were collected. The researcher also used epoche to suspend their own bias and allow the data to guide the research.

As an ethnic minoritized woman, I had a mixture of emotions when the participants discussed their own lived experiences. There were times when I wanted to say, “What, that happened to you too?” but I remained mindful of my task as the researcher and focused on the participants and their answers. There were other times when I said to myself, “I’m not the only one feeling/thinking that,” and that was encouraging to hear. This research project has opened my eyes even wider to the changes that still need to happen to create equity within universities, professional organizations, and the United States. I am very grateful that these ethnic minoritized leaders have stepped up to the plate and taken the lead for others to follow, and they are great role models for me. I am changed forever because of this project.

Summary

Chapter Five reviewed the initial research findings from the previous chapter. The chapter started with a review of Chapter Four, followed by the interpretation of the research findings, which were synthesized with the current literature. The significance of the research findings was explained, followed by the implications of the themes (community support, mentorship, barriers, persistence, religion and leadership development, and servant leadership). The chapter continued with a discussion of limitations and recommendations for action and further research. The chapter concluded with an explanation of researcher bias.

Conclusion

This research study investigated the lived experiences of ethnic minoritized men who have attained leadership positions in CES. The purpose was to understand what factors promoted their leadership development and what characteristics can increase the presence of minoritized men in CES. The problem that prompted the study was the underrepresentation of minoritized faculty in leadership positions in both academia and in professional counseling organizations despite the increased ethnic diversity in the United States. The research question and subquestions provided the foundation for the nature of the study.

A phenomenological qualitative research design was selected because it was the most appropriate to answer the research questions. The qualitative research focus is on the process, the experience, and how participants make meaning of their experiences. The study highlighted literature on the research topic, and the grounding theories were CRT and servant leadership theory. Participants were recruited and selected using purposeful sampling. A total of six participants agreed to participate. The semistructured interviews yielded the themes of community support (family, leaders, and peers), mentorship, barriers (internal and external), persistence, religion and leadership development, and servant leadership. The findings were presented and compared with the literature. A discussion of the research findings and their significance, as well as implications for universities, professional organizations, and individual was presented, followed by limitations and recommendations for future research.

This study can inspire others to continue to investigate and refine this research project. But the biggest impact of this study has been to the researcher herself. It has ignited a flame that will propel this researcher to continue to research ethnic minoritized populations in CES. What would it look like to have a university of diverse faculty and leaders where people feel

welcomed, are mentored and valued for their talents and contributions, and are not devalued for the color of their skin or their accent? This researcher is inspired by the participants who have paved the way and made it a little clearer for me to walk.

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APPENDIX A: Participant Questionnaire

INSTRUCTIONS: Please complete the following demographic information. Note that all personal information will be kept completely confidential and none of the responses you provide will be connected to your name, email address, or other identifying information. Thank you for your time.

Name: _____

Gender: _____

Age : _____

Ethnicity:

A. African American/Black B. Hispanic/Latino C. Caucasian

D. First Nations/Inuit/Alaskan Native/American Indian E. Asian F. Other

Degree: _____

Leadership Positions

Current: _____

Past: _____

Best way to be contacted:

Phone:

Email:

Other (Please Specify):

Please provide any additional information you would like the researcher to know about you.

APPENDIX B: Recruitment Letter

Date of Recruitment Letter

[*Recipient's Name*]

[*Recipient's Title*]

[*Recipient's Address 1*]

[*Recipient's Address 2*]

Dear Recipient:

I am a doctoral candidate at Liberty University in Lynchburg, Virginia, in the Department of Counselor Education and Family Studies. I am writing to invite you to participate in my research study about the lived experiences of ethnic minority male leaders in CES. You are eligible to participate in this study because you hold a PhD in counselor education and supervision; you are male of ethnic minority status; you hold or have held a leadership position as university faculty in a CES department, a counseling related organization, a counseling organization subdivision, a region, or a branch; and you are 18 years of age or older. I obtained your contact information from [*describe source*].

The purpose of this research study is to understand the lived experiences of ethnic minority males in current or past leadership positions, what factors influenced their career trajectory, and what characteristics can foster minority male leadership development and growth in the field.

If you are willing to participate in this research project, you will be asked to complete the attached demographics form and meet with me for an individual interview that will take approximately 45–60 minutes or a focus group that will last between 1 to 1 ½ hours. You will also complete a member checking of the transcript that will take 10–15 minutes. To participate, please contact me at [REDACTED] or by phone at [REDACTED].

If you choose to participate, you will need to sign the attached consent document, complete the demographics form, and return both by email. At the conclusion of the study, you will receive a \$25.00 Visa Card as compensation for your participation in this research study.

I look forward to hearing from you and would appreciate the opportunity to meet and discuss the research topic with you via Skype or WebEx.

Sincerely,

Maria E Moore, LMHC, LMFT

Doctoral Candidate

Department of Counselor Education and Family Studies



APPENDIX C: Informed Consent

Leadership Development of Ethnic Minority Males in Counselor Education and Supervision: A
Phenomenological Theory Study
Maria Moore, MA LMHC, LMFT
Ph.D. Student in the Counselor Education and Supervision
Liberty University
Department of Counselor Education & Family Studies

You are invited to participate in a qualitative research study designed to understand the experiences of ethnic minority male leaders in the counselor education field. You were selected as a possible participant because you hold a PhD in counselor education and supervision, you are male of ethnic minority status, hold or have held a leadership position as university faculty in a CES department, a counseling related organization, a counseling organization subdivision, a region, or a branch, and you are 18 years of age or older. Taking part in this research project is voluntary. I request that you read this form and ask any questions you may have prior to agreeing to be in the study.

Maria Moore, MA, LMHC, LMFT is the principal researcher. She is a doctoral student in the Department of Counselor Education & Family Studies at Liberty University (LU). The study is part of the dissertation and final requirement to complete the degree of Doctor of Philosophy in Counselor Education and Supervision. This research study is being supervised by Dr. Joy Mwendwa who is the Chair of the dissertation committee for the study and a faculty member in the Department of Community Care and Counseling at Liberty University.

Study Background Information: CACREP (2015) standards address the importance of diversity and leadership in the CES career field, but ethnic minority counselor educators are not reflective of the diverse population in the United States (U.S. Department of Education, National Center for Educational Statistics, 2018). CACREP statistics show that minority males working in universities average between less than 1 percent to 4 percent. With the decrease of males entering the CES field in general (Ray et al., 2016) and ethnic minority males in particular, it is important to understand the experiences of ethnic minority males in leadership roles in CES, and what they see as helping them to attain leadership roles in their career

The purpose of this study is to look at the lived experiences of ethnic minority male leaders in the Counselor Education and Supervision (CES) field. A second aim is to further understand what factors prompted your leadership development. A third goal of this study is to understand what characteristics can foster increased leadership in ethnic minority males in CES.

Procedures: If you agree to be in this research study, **ALL** participants will be asked to respond to an initial demographic questionnaire that can be completed in approximately 5–10 minutes. You will then be asked to participate in **ONE** of the following procedures:

- Agree to a 45- to 60-minute interview via WebEx or phone to discuss your lived experiences of leadership as an ethnic minority male. Note that the interview will be audio taped, videotaped, and transcribed.

Focus Group Participants:

- Agree to a 60- to 90-minute WebEx interview in a group format to discuss the lived experiences of leadership as an ethnic minority male. Note that the group interview will be audio taped, videotaped, and transcribed.

You will complete a member checking of your transcript that will take 10–15 minutes.

Risk and Benefits of Participating in the Study: The risks involved in this study are minimal, no more than you encounter in everyday life. The potential risk is a breach in confidentiality if the data is lost or stolen. Please only disclose information that you feel comfortable sharing.

Participants should not expect to receive a direct benefit from participating in this research study. The goal of this research study is to further enhance the field of CES by understanding the experiences of ethnic minority male leaders, how their experiences influenced their leadership development, and what characteristic can increase leadership development in ethnic minority males in CES.

Compensation: Participants will be compensated for participating in this study. Participants will receive a \$25 Visa gift card upon completion of the study procedures.

Confidentiality: The records of this study will be kept private. In any sort of narrative I might publish, I will not include any information that will make it possible to identify a subject. Research records will be stored securely, and only the researcher will have access to the records. I may share the data I collect from you for use in future research studies or with other researchers; if I share the data gathered about you, I will remove any identifying information prior to sharing it.

- The information will be protected by assigning a pseudonym to all participants to prevent any identification. No specific university or agency will be named. All the interviews will be conducted in my home office via WebEx or phone, and headphones will be used to keep conversations private.
- Data will be secured in a password protected Dropbox folder. Any paper copies will be stored in a locked cabinet drawer in my home office. I will have a codebook to store all data electronically with names and pseudonyms. The codebook will be stored electronically in a password protected Dropbox. I will be the only person to have access to the codebook. The list will not be stored with the data.
- I will personally record and transcribe all the interviews. All recordings will be maintained in my personal computer in the password secure Dropbox to which no one else has access. Recording will not be used for educational purposes. Recordings will be stored on a password protected Dropbox. Only the researcher will have access to the video and audio recordings.
- Limits of confidentiality: I cannot assure participants that other members of the focus group will not share what was discussed with individuals outside the group. However, confidentiality will be addressed, and at the beginning and end of the focus group interview, participants will be reminded of the need to maintain confidentiality.

Voluntary Nature of the Study: Participation in this study is voluntary. Your decision to participate or to not participate will not affect your current or future relations with Liberty University. If you decide to participate, you are free to not answer any questions or withdraw at any time without affecting those relationships.

How to Withdraw from the Study: If you choose to withdraw from the study, please contact the researcher at the email address/phone number included in the next paragraph. Should you choose to withdraw, data collected from you, apart from the focus group data, will be destroyed immediately and will not be included in this study. Focus group data will not be destroyed, but your contributions to the focus group will not be included in this study.

Contact and Questions: The researcher conducting the study is Maria Moore, LMHC, LMFT. You may ask any question[s] you have at any time. If you have questions at a later time, you are encouraged to contact the researcher at [REDACTED]. You may also contact the researcher's dissertation chair, Dr. Joy Mwendwa, at [REDACTED].

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, you are encouraged to contact the Institutional Review Board, 1971 University Blvd, Green Hall 2845, Lynchburg, VA 24515 or email at irb@liberty.edu.

Statement of Consent: I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.

The researcher has my permission to audio record/video record me as part of my participation in this study.

Signature of Participant Date

Signature of Researcher Date

APPENDIX D: Interview Protocol

1. Please tell me about your family of origin's leadership background as much as you can or would like?
2. Please tell me about your own personal leadership journey.
3. Who would you say were your primary encouragers or discouragers? Were any among those you've mentioned minorities? How old were they and what were their genders?
4. How and why did you make the decision to take a leadership role? (Was someone in particular responsible for you choosing to enter the professorate? Was this an aha experience or "I knew all along" experience?)
5. What was the process of getting to your current and/or past leadership position?
6. What would you attribute to your success in attaining and serving in your leadership position?
7. Who, if anyone, helped you understand more about your leadership position and/or answered questions for you about our position?
8. What were the factors you had to overcome and how did you overcome them? (internal and/or external barriers)
9. Were there any academic factors in your master's or doctoral programs that helped or hindered your leadership journey?
10. Are you aware of specific efforts to recruit or retain minority male leaders in the counseling sector or in higher education? If so, what are they? If not, how does that affect you? (Recruitment/retention)
11. As a minoritized individual, how do you perceive yourself in your role as a minority male leader, and how do you believe others perceive you as you "show up"?
12. As we close, what would you consider your biggest successes and challenges in your role as a minority male leader?
13. Thank you for your time. Is there anything you would like to add concerning this topic/interview?

APPENDIX E: Focus Group Interview Protocol

Script: Thank you for joining in this important research in exploring the experiences of minority male leaders in CES. This interview will take approximately 1 ½ hours and will be recorded as we discussed.

Your perspectives are valued and respected, and I welcome each of you to respond to the questions I will ask. If you would like to 'pass' on a specific question, you are welcome to do so. We will take turns in responding to the same questions though you are welcome to add your perspective to another individual's response.

Please feel free to ask me to repeat or clarify a question, and I will do the same with your answers if needed. May I start the recording?

1. Please tell me about your family of origin's leadership background as much as you can or would like.
2. Please tell me about your own personal leadership journey.
3. Who would you say were your primary encouragers or discouragers? Were any among those you've mentioned minorities? How old were they and what were their genders?
4. How and why did you make the decision to take a leadership role? (Was someone in particular responsible for you choosing to enter the professorate? Was this an aha experience or "I knew all along" experience?)
5. What was the process of getting to your current and/or past leadership position?
6. What would you attribute to your success in attaining and serving in your leadership position?
7. Who, if anyone, helped you understand more about your leadership position and/or answered questions for you about our position?
8. What were the factors you had to overcome and how did you overcome them? (internal and/or external barriers)
9. Were there any academic factors in your masters or doctoral programs that helped or hindered your leadership journey?
10. Are you aware of specific efforts to recruit or retain minority male leaders in the counseling sector or in higher education? If so, what are they? If not, how does that affect you? (Recruitment/retention)

11. As a minoritized individual, how do you perceive yourself in your role as a minority male leader, and how do you believe others perceive you as you “show up”?
12. As we close, what would you consider your biggest successes and challenges in your role as a minority male leader
13. Thank you for your time. Is there anything you would like to add concerning this topic/interview?

Closing script: Thank you, (NAMES of PARTICIPANT), for your time to participate in this interview and for sharing your experiences. After the interview is transcribed, I will contact you separately via email for a “member check” as we discussed. Please feel free to contact me if you have any questions or concerns that arise as a result of this interview. May I contact you for needed clarifications? Thank you again.

Stop recording.

APPENDIX F: IRB Approval

August 14, 2020

Maria Moore

Joy Mwendwa

Re: IRB Approval - IRB-FY19–20–458 Leadership Development of Ethnic Minority Males in CES: A Phenomenological Theory Study

Dear Maria Moore, Joy Mwendwa:

We are pleased to inform you that your study has been approved by the Liberty University Institutional Review Board (IRB). This approval is extended to you for one year from the date of the IRB meeting at which the protocol was approved: August 14, 2020. If data collection proceeds past one year, or if you make modifications in the methodology as it pertains to human subjects, you must submit an appropriate update submission to the IRB.

These submissions can be completed through your Cayuse IRB account.

Your study falls under the expedited review category (45 CFR 46.110), which is applicable to specific, minimal risk studies and minor changes to approved studies for the following reason(s):

7. Research on individual or group characteristics or behavior (including, but not limited to, research on perception, cognition, motivation, identity, language, communication, cultural

beliefs or practices, and social behavior) or research employing survey, interview, oral history, focus group, program evaluation, human factors evaluation, or quality assurance methodologies.

Your stamped consent form can be found under the Attachments tab within the Submission Details section of your study on Cayuse IRB. This form should be copied and used to gain the consent of your research participants. If you plan to provide your consent information electronically, the contents of the attached consent document should be made available without alteration.

Thank you for your cooperation with the IRB, and we wish you well with your research project.

Sincerely,

XXXXXXXXXXXXXXXXXXXXXXXXXX

Administrative Chair of Institutional Research

Research Ethics Office

APPENDIX G: Leadership Development of Ethnic Minoritized Men in CES

Name	Description
Barriers	Barriers participants have encountered on their journey to leadership roles. Barriers are both internal and external.
Impostor Syndrome	is a psychological pattern in which an individual doubts their skills, talents or accomplishments and has a persistent internalized fear of being exposed as a “fraud.”
Racism (discrimination, marginalization, and glass ceiling)	External Barriers: Barriers that continue to interfere with ethnic minoritized leaders in CES.
Community and Family Support	Community support is tripartite: Family, Leaders, and peers.
Mentorship	Mentorship is a relationship in which a more experienced or more knowledgeable person helps to guide a less experienced or less knowledgeable person.
Persistence	The ability to overcome and stick to it despite obstacles and or barriers.
Religion and Leadership Development	Participants discussed the modelling of leadership from church leaders in their communities and the impact it had on their own leadership development.
Servant Leadership	Participant description of their leadership style.

APPENDIX H: Audit Trail Chart

Date	Procedures
May 2019	Identification of research problem
June 1–September 1, 2019	Review of the literature
October 1, 2019–May 15, 2020	Revisions and edits to literature review and research proposal
June 17, 2020	Dissertation proposal defense
June 20, 2020	IRB application submitted with research proposal
August 14, 2020	IRB approval received
August 15, 2020	Sent out Invitation to Participate and Demographic Survey
August 24, 2020	Semi structured interview with participant 001 with pseudonym Adam
August 25, 2020	Transcription completed for participant 001 Daniel
September 22, 2020	Posted call for research participants in ACA Connect
September 28, 2020	Semi structured interview with participant 002 with pseudonym Robert
September 29, 2020	Transcription completed for participant 002 Robert
October 6, 2020	Semi structure interview research participant 003 with pseudonym Charles
October 7, 2020	Transcription completed for participant 003 Charles
October 8, 2020	Semi structured interview with participant 004 with pseudonym Daniel
October 9, 2020	Transcription completed for participant 004 Daniel
October 30, 2020	Focus group semi structured interview with participants 005 with pseudonyms Erick, and 006 Nelson
November 1, 2020	Transcription completed for focus group: participants 005 Erick and 006 Nelson
November 2–30, 2020	Edit and review manuscripts, coded.
December 9–12, 2020	Member checking letter sent/received
December 12, 2020	Finalized writing and submit to Chair
December 17, 2020	Dissertation defense and approval