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A New Form of Double Consciousness: Narratives on the Duality of being a Black Father and Counselor Educator During #BlackLivesMatter

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Abstract

The United States has developed a notorious reputation for police brutality cases, having reported far more killings by police officers than the rest of the Western world. A Federal Bureau of Investigation homicide report from 2012 observed that while Blacks represent 13% of the U.S. population, they amounted to 31% of those killed by police. This study expresses the feelings and thoughts of Black fathers who are also counselor educators. The distrust of law enforcement and the duties of being an academician creates an incredible duality for them. Black Counselor Educators are frequently consulted during times of racial unreadiness. However, when these two identities (parent and counselor educator) exist in conflict within the same person, the stress, pressure, and worry can be uncontrollable. Included in the article are recommendations for the improved condition of Black fathers in counselor education.

Keywords: *higher education, counselor education, black males, #blacklivesmatter*

Racial violence and discrimination are in the fabric of the United States. The ethnic violations manifested in the implementation of policies and laws, the weaponization of Whiteness and privilege, the disparities in education and health care, the horrible and senseless

killings of Black people throughout our nation's history and into the present day. As a result, it's understandable how Black Americans are more likely to report severe psychological distress than White Americans and twice as likely to be diagnosed with schizophrenia (American Psychiatric Association, 2017). In response to the recent 2020 acts of violence against Black people, the American Counseling Association Governing Council declared:

We [The Counseling Profession] have a moral and professional obligation to deconstruct institutions that have historically benefitted White America. These systems must be dismantled to level the playing field for Black communities. Allyship is not enough. We strive to create accessible spaces in the fight against White supremacy and the dehumanization of Black people. The burden of transgenerational trauma should not be shouldered by solely Black Americans even though they have remained resilient (*The Latest News from ACA*, 2020).

While this statement clearly states a commitment to change, there is still a weariness and anguish felt by Black people (Bailey et al., 2020), and the emotional exhaustion felt by Black counselor educators. Today, more than before, Black counselor educators find it necessary to "code-switch" - the act of purposefully modifying one's behavior in an interaction in a foreign setting to accommodate different cultural norms for appropriate action.

Counseling Today published an article on Black Mental Health Matters (2020) to discuss the current state of affairs of Black people's perception of counseling given the recent police violence. The article shed some light on female Black counselor educators' struggles and the hidden struggles of a misunderstood historically marginalized minority and culturally competent helping professional. The deep dive of the manifesting paradox is where the *Counseling Today* article ended and where this inquiry begins.

This study's researchers believed that Black counselor educators' narratives have gone untold yet remain necessary to understand and cope with the layers of racial stress and ensuing possible trauma. To further illustrate and emphasize the extent of the paradox, the researchers have chosen to study Black fathers who are counselor educators. Regardless of parental status or relationship to counseling, Black men are nine times more likely to be police brutality victims than any other race in America (Swaine et al., 2016; Ross, 2015). However, related to parenting, Black fathers are having conversations with their children on how to survive law enforcement encounters - while actively dealing with police violence (Moore et al., 2017). Professionally, the Black father, a counselor educator, is viewed as an asset and resource to his department/college/university. Outside of the campus, he deals heavily with the possibility of being mistreated while being policed (Brooks et al., 2016).

The dilemma of Black fathers who are counselor educators is essential due to low representation (Jones, 2000). The U.S. Department of Education (2019) documented how Black male faculty underrepresentation persists in higher education, comprising only 2% of full-time, tenure-track faculty at degree-granting institutions. Counselor education programs are a microcosm of this phenomenon, wherein less than 4% of nearly 2,500 full-time faculty are identified as Black men (Council for Accreditation of Counseling and Related Educational Programs [CACREP], (2016). Because Black fathers who are counselor educators are a subgroup of the two aforementioned, we believe it is safe to say that the number of men in this category is even less.

Fathers have been defined as a male parent or a man who has begotten a child (Dictionary by Merriam-Webster: America's most-trusted online dictionary, n.d.). In addition to the parental

bonds of a father to his child or children, the father may have a parental, legal and social relationship with the child that carries certain rights and obligations. For purposes of this study, the authors define a father as a male parent of a child or children that have a parental and legal responsibility to that child or children biologically, through adoption and or by marriage as a stepfather.

The researchers believed the dynamic created by the collision of being a Black father and counselor educator had created a conflictual situation. Furthermore, the researchers believe the ongoing police violence has created a new form of Double-Consciousness for Black fathers who are counselor educators. In the upcoming sections, relevant background premises on Double Consciousness Theory, literature on Black males and law enforcement, and documentation on challenges of being culturally competent Black fathers who are counselor educators will be presented.

Literature Review Double Consciousness Theory

Double Consciousness, the internal conflict experienced by colonized groups living in an oppressive society, was introduced by DuBois' in the *Souls of Black Folk* (1903) and reintroduced in *Dusk of Dawn* (1940). In his essay, "Of our Spiritual Strivings," he describes racialization for Blacks living in America:

[A] sort of seventh son, born with a veil, and gifted with second-sight in this American world—a world which yields him no true self-consciousness but only lets him see himself through the revelation of the other world. It is a peculiar sensation, this Double Consciousness, this sense of always looking at oneself through the eyes of others, of measuring one's soul by the tape of a world that looks on in amused contempt and pity. One never feels his Twoness—an American, a Negro; two souls, two thoughts, two unreconciled strivings; two warring ideals in one dark body (DuBois 1903, p. 2). From the quote above, DuBois illustrates the three tenets of Double Consciousness theory: the veil, Twoness, and second sight.

The veil is a metaphor for the color line, an aspect that separates races. It is a foundational element of modern racialization. It also structures how subjects situated on different sides of the veil see and experience their social world. The "veil" is the most frequently mentioned symbol in the book and DuBois's most important ideas. In some ways, it is possible to think of the veil as a psychological manifestation of the color line (an inherent and hierarchical barrier designed to ensure white people receive better treatment, services, and opportunities, while Black people receive the inferior version—or nothing at all). DuBois argued that the veil prevents White people from seeing black people like Americans and treating them fully human. Simultaneously, the cover prevents black people from seeing themselves as they are, outside of the pessimistic vision of blackness created by racism.

The second principle of Dubois' Double Consciousness Theory is "twoness" - or duality/paradox. As mentioned earlier, "One ever feels his twoness, an American, a Negro; two souls, two thoughts, two unreconciled strivings; two warring ideals in one dark body, whose strength alone keeps it from being torn asunder." (p. 2). Twoness draws attention to the pretense of living Black in a racially hostile environment while it expresses the desire to see black and White cohabitating peacefully.

The final canon of Dubois' Double Consciousness is second sight. DuBois's second sight refers to African Americans' ability, even need, to see themselves as they are and like the

rest of (White) America sees them. The concept of second sight originated in the Scottish Highlands as an ability to see future occurrences.

DuBois's process of redefining second sight as a particularly racialized worldview and wielding it as a political strategy is apparent in his work. He names second-sight a "gift," a technique that reveals his attempt to use literature to create a new method of seeing the Negro as a "race man, DuBois" i.e., someone who wished to highlight race (as opposed to downplaying difference to assimilate) and the benefits of racial disparity, uses the second sight metaphor to put forth a way in which the Negro is blessed. DuBois's plan then was to change how African Americans were perceived, not only by Whites but also by Blacks. Hence, his essay speaks of a "gift," of second sight, terminology that has positive connotations—there's no such thing as a "gift" being an unfortunate or negative circumstance (DuBois 3). By placing "second sight" in a positive light, he sets the stage for a repeated message—that there is a benefit to being different. He then racializes this gift as knowledge, which is the exclusive benefit of the African American, creating a message radical even to Blacks of the time.

Black Males and Counselor Education

The U.S. Department of Education (2019) has documented how Black male faculty underrepresentation persists in higher education, comprising only 2% of full-time, tenure-track faculty at degree-granting institutions. Counselor education programs are a microcosm of this phenomenon. Less than 4% of nearly 2,500 full-time faculty identify as Black men (Council for Accreditation of Counseling and Related Educational Programs [CACREP], 2015). The underrepresentation of Black male faculty undermines the vision, mission, and aspirations of counseling programs to recruit and retain diverse students and faculty. CACREP's (2015) vision for counseling programs aligns with the *ACA Code of Ethics* (American Counseling Association, 2014), challenging program faculty and administrators to engage in “continuous and systematic efforts to recruit, employ, and retain a diverse faculty to create and support an inclusive learning community” (CACREP, 2015).

The anti-Black culture in academia is systemic and began long before Black men sought to join the professoriate (Hannon & Vereen, 2016; Henfield, Owens, & Witherspoon, 2011; Vereen et al., 2017). Black faculty (both men and women) have reported experiencing systemic barriers such as racism, discrimination, and tokenization (see Haskins et al., 2013; Wells & Olson, 1998; Whitfield-Harris & Lockhart, 2016; Wingfield & Wingfield, 2014). This experience is congruent with research about Black existence in contexts outside of academia (Vereen & Hill, 2008; Vereen et al., 2017), particularly for Black males (Hannon & Vereen, 2016). Not only are there challenges to recruit and retain Black faculty (Pabon, 2016; Pabon, Anderson, & Kha-rem, 2011), but it is equally difficult for Black men to temper these apparent systemic and marginalized issues. Researchers have associated these difficulties with racerelevant issues, particularly at predominantly White institutions (PWIs; Allison, 2008; Griffin, Pifer, Humphrey, & Hazelwood, 2011; Griffin, Ward, & Phillips, 2014; Jackson & Crawley, 2003; Johnson & Bryan, 2017). Researchers have documented that Black male faculty face difficulties in occupying spaces that can be disaffirming and psychologically unsafe and that these difficulties may negatively affect their success (Bradley & Holcomb-McCoy, 2004; Brooks & Steen, 2010). This experience causes Black male faculty members to challenge unbiased professionalism in the workplace. Their view of detached professionalism is a hostel, at best.

Black faculty members conduct an abundance of unappreciated service (Clayton, 2020). Race relationship and diversity work are often disproportionately assigned to Black faculty. Likewise, because other faculty aspects are not being heavily emphasized, Black faculty may have trouble excelling in teaching and research areas. Universities often seek to promote a shared governance approach, where groups and committees engage in discussions. Strategic planning - public affirming that neither Black faculty members nor chief diversity officers are the “panacea for all anti-Black ills on campus” is far from frequent. Unfortunately, race situations are often met with the academe's propensity to call on people of color to fix (Trejo J. (2020).

Police Brutality on Black Fatherhood

Subsequently, police brutality and the Black Lives Matter movement changed the country and shifted conversations about law enforcement, social justice, and structural racism. Nowhere else is the impact as significant as it is for Black families, especially those with children. Childhood is such a critical period of psychosocial development. According to Erikson (1968), if childhood ego strengths are not gained, Black children will experience healthy psychosocial development difficulties. Therefore, to understand Black males and their sense of identity, it is imperative to emphasize Erikson's stages from birth to adolescence. Specifically, the locations of trust versus mistrust, initiative versus guilt (childhood), and identity versus identity diffusion (adolescence) are essential to understand because Black males are prevented from mastering these crucial universal and race-specific developmental tasks in childhood and adolescence. Racial identity is one's sense of belonging to a particular racial group and the impact a sense of belonging has on one's thinking, perceptions, feelings, and behavior (Phinney, 1990).

Black males' police shootings, keys to successful outcomes in Black male development and racial identity require examination related to the experiences with and messages from parents, family, and society. Parents and other family members play an integral role in their children's social, emotional, physical, and intellectual development regarding who they are and will become (Bettelheim, 1987). For example, Black fathers profoundly influence the family and the social and educational development of Black males (Greif, Hrabowski, & Maton, 2000). Even when Black fathers take outstanding care of their son(s) and provide him with all of the necessary tools for survival, he still worries and prays about those things he cannot control. When that baby is born and holds them in his arms for the first time, he begins to think and worry about his fate in a society that already perceives him as a threat, regardless of socioeconomic status and geographic location (Phelps et al., 2006).

A first-hand encounter that a Black male has with the police may negatively affect perception or experience, but direct contact is not necessary to negatively evaluate the authority (Weitzer & Tuch, 2006). Due to these factors, Black parents, fathers, particularly, have the "talk" with their children about police interaction. Unfortunately, they do not get to enjoy childhood the way other children do; additionally, society accepts that Black children will not receive fair treatment. The "talk" includes discussing with children what precisely to do if they encounter the police. The tenants of the “talk” include keeping your hands up for the police to see, avoid sudden movements, and be respectful (e.g., "Yes sir" or "ma'am") towards officers to prevent abuse or, worse, being shot (Brunson & Weitzer, 2011). Parents hope such measures help their children avoid dangerous and potentially deadly encounters (Weitzer & Tuch, 2006).

Throughout the late spring and summer of 2020 — amid a global pandemic and a historic national uprising against police brutality and systemic racism — Black fathers engaged with

children to talk about the protesters marching in the streets. Black fathers were worried about their children's safety as they watched the national demonstrations unfold, fearful of the coronavirus potentially moving among the crowds. Some fathers encouraged protesting by making signs and joining demonstrators demanding justice. Black fathers throughout this country's struggle continue to raise sons in a world where they seemingly have bull's-eyes on their backs.

We (the authors) wondered if the recent police brutality instances created a paradox for Black fathers who are counselor educators. If one acknowledges and accepts that they live within a state of Double Consciousness, they are also admitting to their existing dualities. Double Consciousness means explicitly having one foot in the professional realm of being a counselor educator and another foot in the person of being a father dealing with police violence. DuBois asserted that having feet in multiple places can cause a Black person to have difficulty in a united identity or positive self-image (DuBois, 1903). The purpose of this study was to explore the invisible force of a double consciousness which tugs and pulls at the very foundation of counselor educators who are Black fathers' existence.

Method

We utilized the narrative design as the research method because of the exploratory nature of the study. This qualitative research approach allowed us to understand how participants dealt with living with police brutality within the two identities; (1) the Black father and (2) the counselor educators (Moustakas, 1994; Smith, Flowers, & Larkin, 2014). We analyzed the data using thematic analysis, defined as the identification and interpretative patterns of meaning within qualitative data/text (Riessman, 2005). The participants responded to some questions in writing. Their response became our raw data, which was later analyzed. Using the narrative design implied a specific hermeneutic position. Our collective hermeneutical stance acknowledges the reality of any dynamic being relative. We constructed knowledge by interpreting one's meanings of texts, art, culture, social phenomena, and thinking (Dezin and Lincoln, 2005). Thus, the strategy opposes those research strategies that stress objectivity and independence from interpretations in knowledge formation.

Recruitment and Data Collection Procedure

The intended participant population group was *Black fathers who are counselor educators*. Consistently throughout the past ten years, the census of Black male counselor educators has hovered around 50 (Brooks & Steen, 2010; Hannon, M. D., Nadrach, T., Ferguson, A. L., Bonner, M. W., Ford, D. J., & Vereen, L. G. (2019). Black male counselor educator listservs, social media groups, and mentoring group meetings exist to establish and maintain thriving professional pipelines. Because of this proximity to the target group, convenience sampling, by definition, was an appropriate option (Denzin & Lincoln, 2005). However, because the researchers targeted a subset of Black male counselor educators, the purposive/selective method was also a viable option (Creswell & Poth, 2018). Therefore, the researchers used a combination of purposive and convenience sampling with snowballing techniques to maximize all efforts to reach potential participants (Noy, 2008).

In qualitative research, credibility and dependability are used in place of validity and reliability. The researchers established credibility and trustworthiness by practicing bracketing, consensus, and member checking techniques. Once approved by the institution's research review

board, participants were contacted and solicited. Once the participants consented to the study, they received questions regarding their status as a father, their ethnic identity, and counselor education professional identity. Participants also responded to statements regarding the state of police brutality and their on-campus service duties as black men due to police violence. The participants were directly asked if they experienced internal unreadiness (conflict) due to their campus jobs as a counselor educator and being a father. All of the consent information and question responses were made using an online survey tool designed to build, distribute, and analyze survey responses (Qualtrics).

Internal Validity - Reflexivity

Qualitative research requires investigators to document their research roles and their relationship(s) to the study phenomenon to minimize researcher bias (Kline, 2008). We all identified as Black men who are fathers and counselor educators in tenure-earning positions. Our team discussed our ideas and assumptions about Black male counselor educator faculty roles and police brutality. We also discussed our expectations of the research outcomes. We realized that our collective beliefs about Black male counselor educator fathers live with the duality of teaching children about police brutality and future counselors' inclusion and unconditional positive regard. Additionally, we all responded to the questions and processed responses as a group. Lastly, we monitored one another's behaviors/mannerisms to all topics for any apparent bias.

The first author is a tenured counselor educator who researches Black male success, counselor education pedagogy, and Black/Latino ex-offender men with disabilities. The second author is an assistant professor whose interests include hip/hop therapy, Black mental health, retention, and Black male/female mentorship in counselor education. The third author is an assistant professor whose interests include multicultural/ social justice competencies. The fourth author is a 2nd year Ph.D. student whose interests include intergenerational trauma experienced in the Black community.

Data Analysis

We used the Saldana thematic analysis method to gather information and understand experiences in considering participants' sociocultural context (McConnell-Henry, Chapman, & Francis, 2009). Data was (familiarized) read (approximately 3xs) for desensitization purposes. Next, the researchers reviewed transcripts and highlighted words/phrases which appeared attractive (Pre-coding). Additional sentences matching these codes were also noted. After going through the text, all data was collated into groups and identified by a code. These codes allowed us to condense the main points and common meanings occurring throughout the data. We then looked over the codes created and identified patterns - which led to the generation of themes. An additional coding round was conducted, collapsing the first cycle in more salient themes (2nd cycle). We reviewed the final set of themes to ensure there were valuable and accurate representations of the data. The final list of themes was defined and named.

Trustworthiness was established through investigator triangulation (Denzin & Lincoln, 2000), which involved multiple researchers investigating to assist with accuracy and confirmability of analysis. The first two authors' consensus building was a form of investigator triangulation. Additionally, the third author's role as an external auditor allowed for cross-checks

for accuracy and helped increase the likelihood of confirmability (Creswell & Poth, 2018). Each participant also received an executive summary of the study's findings for their review, feedback, and eventual confirmation. Third, the first three authors' reflexive exercises (e.g., making journal entries during data collection and analysis) documented how the research process affected them and their inclinations about potential findings. Lastly, using representative quotes from participants provided us with thick descriptions (Creswell & Poth, 2018), allowing readers to make their own decisions about our findings' transferability.

Results

The purpose of the investigation was to examine the experiences and perceptions of Black male fathers who are counselor educators. Research participants to the inquiry were purposefully sampled and enhanced using the snowball method. The investigation included 10 Black fathers who were working as counselor educators. Black male counselor educators make up less than 2% of the total counselor education profession (Department of Education, 2016). We can surmise that percentage would be even lower when considering counselor educators who are also fathers. For this study, our participant sample included: (4) Tenured Associate Professors, (3) Full Professors, (2) Tenured Clinical Assistant Professors, and (1) Non-Tenured Clinical Assistant Professor. Three factors were consistent with all of the participants: all counselor educators, Black males, and fathers. The researchers were interested in analyzing the responses for salient concepts and messages with this diverse participant pool.

In counseling sessions, clients explain to the counselor their lived experience and story to illicit healing. The researchers found it imperative to allow Black male counselor educator fathers' voices to tell their stories for this study's purpose. The researchers concluded that narrative theory would develop a deeper understanding of the participants' worldview.

Narrative theory in counseling settings was made famous by Michael White and David Epston (1992; 1990) as a postmodern constructivist model. The narrative approach allows the client - in this case, Black males - to be the experts of their lived experiences and frame their experiences as a story (White & Epston, 1992). Likewise, these stories are allowed to be told in the voice of the "hero" and bring to light the problem ("villain") that is present or oppressing them in life (Combs & Freedman, 2012).

The participants framed a narrative from oppressive experiences currently dominating their lives while simultaneously bringing to light how their lives may contradict society's dominant discourses (White & Epston, 1992; Combs & Freedman, 2012). The lesson takes on an essential role in narrative theory by shedding light on historical and social contexts that have shaped the client's life. This shaping can allow problems to arise over time in the client's lived experiences, causing trauma or symptomatology of mental disorder (Freedman & Combs, 1996).

What becomes clear for the clients using narrative theory techniques is the ability to externalize the problem, link past experiences to extend future positive outcomes (excavate forgotten positives), and be heard as a more significant part of society than a marginalized person. In externalizing the problem, the client can separate the situation as an issue not part of who they are (White & Epston, 1992). Furthermore, the client can look at past experiences that seemed problematic while locating the positives from those negative experiences. Examples of learned positives can include the client becoming self-resilient, gaining a deeper understanding of themselves, or the ability to see the good in negative situations (White & Epston, 1992). Finally, through narrative storytelling the client whose voice alone may go unheard knows, to link their

stories with other clients who have experienced similar oppressions (Combs & Freedman, 2012). This linking aligns the client with broader society and allows them to escape the marginalized mindset.

The researchers read the final responses to the point of familiarity, documenting codes, and making summary notes to discuss with other researchers (Merriam & Tisdell, 2016). The initial cycle generated 34 total codes. The initial codes indicated a few significant themes; therefore, the researchers collapsed the codes into more salient themes (2nd cycle coding) (Saldana, 2016). Second cycle coding is reorganizing and condensing initial codes with a focus on finding deeper themes. To reach a consensus, the researchers meet to discuss individual themes/codes. The data analysis process was triangulated and objectified through frequent interactions, as the researchers bracted their thoughts and impressions. The significant themes developed from the principles were (a) intensified state of mind, (b) burning the candle at both ends, and (c) opportunities found in times of most incredible difficulty. The minor themes included thoughts around frustrations, fear, optimism, social justice, and intentionality. Below you will find the themes and corresponding supporting quotes from the participants.

Intensified State of Mind. Intensified is defined as growing stronger or more acute in your behavior and actions. This heightened behavior can have positive and negative ramifications, depending on the direction of behavioral energy. When it comes to Black male counselor educators, they often experience alternative perspectives to fathering and police brutality different from their majority counterparts. An example of this duality would be how to engage in conversation with their family and loved ones while also trying to understand the trauma associated with Black individuals' police brutality from both a father and a professional perspective.

When analyzing the participants' responses, the researcher found that some of the thoughts and feelings expressed spoke directly to an intense mindset needed to navigate fathering and police brutality. These expressed feelings were: (a) smothering, (b) vigilance, (c) awareness, (d) protection, (e) fear, and (f) threat. The message sent from the participants is the notion of how intense their state of mind is. Below are participants experiences of how police violence has changed/alterd their fatherhood practices:

One participant stated,

"much more protective; smothering..... I am an uncle to many that have me "fathering" many outside my home."

Followed by another participant who stated,

"police violence has altered my fathering practice with more vigilance and protective measures, my partner and I have enacted measures like more frequent checkins when not in our company."

Another participant spoke to this awareness by stating,

"I now have to be very aware of how I possibly project my feelings to my children; additionally, I am aware (more so now than before) of how my children perceive law enforcement."

This theme's results highlighted how the responsibility of being a father of Black children with police violence had altered the way they experience being a father. Comments such as *much more protective, I am aware (more so now than before). More vigilance and protective measures* highlight the intensity of mind these Black Male counselor educator fathers are experiencing.

Based on the participants' responses, we get a sense of the level of trauma and stress experienced by Black fathers who are counselor educators who deal with the reality of police violence in their homes. Utilizing the messages within the participant responses can help develop an awareness of skills necessary possessed by Black fathers who are counselor educators who must be passed on to the Black/African American community to deal with police violence while fathering effectively.

They are burning the candle at both ends. A common idiom often referenced when someone is working non-stop or trying to complete a task but ineffectively completing that task. This approach to achieving a job is an inefficient way to do it, sometimes causing the person not to finish anything. Multiple participants from this study spoke to consistently working with racial trauma, educating students on racial injustice, impacting mental health, and developing a social justice initiative.

To explore the codes and themes, the participants responded to how your counselor education role has been affected due to police violence. Many participants spoke about frustrations, guardedness, optimism, trauma, apathy, and perceptions of racial understanding. Some of the participants' quotes are listed below.

One of the participants stated,

“I have been consistently busy dealing with racial trauma; I have presented virtually more times than I can count..... I am becoming both and experiencing and feeling, watching and participating.”

Another participant stated,

“I have decided to limit how often I discuss the issues with my White students and coworkers; sometimes I just avoid the topic as they are talking about their weekend plans.”

Participants also spoke to the intentionality of developing a social justice initiative by stating,

“The discussions in the classroom can take on a different tone – one more reflective of the current police violence/law enforcement challenges..... I am more intentional about my students developing (if not already having) a counselor education position when it comes to this particular social justice issue.”

For Black male counselor educator fathers, this feeling of non-stop action can be complicated and also traumatic. The impact of police violence and fathering can take on the tone of being a father at home and also being a father in the classroom. The ability to differentiate between those two spaces speaks to those who are successful at not burning the candle at both ends. When examining Black male counselor educators fighting against professional oppression and personal oppression, you can see frustration and feelings always being on guard.

Opportunities come in times of greatest struggle. The great Jon Lewis stated, *“When you see something that is not right, not fair, not just, you have to speak up. You have to say something; you have to do something. Get in good trouble, necessary trouble, and help redeem the soul of America.”* This quote perfectly sums up this theme because who better talks about remarkable opportunities in struggle times than John Lewis. During his time in the civil rights struggle, he had his skull fractured on the Edmund Pettis Bridge on "Bloody Sunday," was arrested repeatedly, and beaten at the police's hands. However, his dream for equality for

Black/African Americans to have a right to vote came to fruition from that life of struggle. Breaking down the codes from the researcher's question fits this theme and the great John Lewis's overarching view. Codes included terms like intentional, reflective, social justice, and engaging. The participants gave the following suggestions and supporting quotes about the counseling profession and their perspectives.

One participant responded,

"To be honest, brutally honest.... I am disappointed in counselors. For YEARS I have heard them talk about how much they are social justice warriors, and I observed their advocacy for other cultural groups..... besides Black folks."

When speaking of opportunities amidst the struggle, another participant stated,

"Counseling and the counseling profession needs to be ready to acknowledge its role in perpetuating anti-Black racism since the founding of our primary association, ACA...and be prepared to contend with anger – and resulting decisions from that anger – from Black and Brown counselors who decide is it worth their health to retreat a bit from leadership and service."

Participants also spoke about the creativity needed to assert change. One participant stated,

"know that crisis and this pandemic are unique opportunities to teach, be taught, learn, and grow.... there are opportunities to help our community embrace technology, becoming creative and engaging, and most importantly utilize our strength of our community and brotherhood and sisterhood."

Importance of intentionality of creating change from a participant who stated,

"Be intentional about discussing police violence, also develop an aspect of accreditation to infuse relevant/current issues into the counselor education curriculum."

Based on the participant responses analysis, Black fathers who are counselor educators do their best to cope with the trauma associated with fathering around police brutality, teaching future counselors about respecting equity and producing social justice initiatives. Suggestions for the counseling profession to understand their experience. The constant images of another Black person losing their life to police violence can be trauma-inducing for anyone, specifically Black fathers who are counselor educators. Perhaps the above results will further discuss police violence's impact on fathering and teaching skills and the need to restructure curriculum and advocacy from the counseling profession.

Discussion

Several studies evaluate black male success in academia, specifically counselor education (Hannon et al., 2019; Smith Lee & Robinson, 2019; Branco & Davis, 2020; Maiden, 2021). There are also studies exploring the trials and tribulations of living as a Black male in America (Dukes & Gaither, 2017; Johnson & Bryan, 2017; Abdill, 2018; Moore et al., 2018; Washington, 2018; Edwards, Lee, & Esposito, 2019) and Black fathers. However, these collective studies fall short due to the void created by those Black males that fit into each of these categories (specifically being a Black father who is also a counselor educator). The current study found that Black fathers who are counselor educators live in a paradox between work and "real life." However, the feelings associated with this life dynamic create heightened stress and strange feelings of being misunderstood (Allred, 2019; Cooper et al., 2020a; Cooper et al., 2020b).

The first theme, *Intensified State of Mind*, could be considered a modern-day representation of the Second (2nd) Sight. Just as Dubois spoke of Black people having a unique awareness of how White America perceives them, they also spoke of measuring certain groups' words. The participants felt that they could not be authentic and had to hide or cover emotions. Nor Dubois or the participants mentioned how to resolve suppressed emotions. Not attending to such intense feelings only adds to the volatility (Jackson, 2018; Williams, Bryant, & Carvell, 2019).

The theme, *Burning the Candle from Both Ends*, reaffirmed the effects of Twoness, the second major tenant of Dubois' Double Consciousness Theory. Black fathers who are counselor educators exist in a space that does produce two souls, two thoughts, two unreconciled strivings, two warring ideals in one dark body (DuBois 1903, p. 2). However, one individual's two experiences cannot be separated when dealing with police violence's after-effects. Between raising children and training future counselors, there is no space for the Black counselor educator father to develop an identity to keep separate personal and professional experiences. The participants spoke of their frustrations and the emotional stress associated with being a father and a Black male counselor educator.

The third time, *Opportunities come in Greatest Struggle*, interestingly does not validate any of the Double Consciousness principles. Dubois spoke of the internal conflicts experienced by Black folks as we look at ourselves through the eyes of a racist society. The third theme seems more aligned with Douglass' philosophy of reform. In his 1857 Canandaigua, New York address, Fredrick Douglass explained that human liberty is born out of legitimate and earnest struggle. He goes on to emphasize that the battle cannot be avoided, for "If there is no struggle, there is no progress (Douglas, 1857)." The struggle may be more physical or both, but it must *be*. For "power concedes nothing without a demand; it never has, and it never will." Perhaps the participants were able to channel an inner strength, or maybe they had collective anger with the status quo.

Limitations

Although this study was exploratory, there were two main limitations: sample size and sampling procedures. The first limitation was the small sample size; there were only 10 participants due to the target participant group having low representation within the counseling profession (Brooks & Steen, 2010). Moreover, if the total number of Black males within the work is low, then the number of Black male counselor educators who are also fathers will be lower. It is worth mentioning that not having more participants indirectly stresses the importance of our study. Perhaps a more reasonable sample size is impossible to obtain due to the Black father counselor educator's dynamic stress.

Another limitation is the method of data collection. We used electronic open-ended questioning to collect our data. This method was convenient but lacked the depth of relationships that potentially form when researchers and participants meet in person. When conducting in person interviews, researchers have the opportunity to note more subtle information, such as body language, that may confirm or raise skepticism about topics being discussed. Live interviewing allows researchers to assess, react, and adjust more quickly to the interactions occurring.

The inherent researcher bias present in this study represents another limitation. We are aware of the near impossibility of objectively viewing the information we gathered. This bias is

extreme in our research because the participants and we share the same gender and parental status. In other words, the data resonated with us because of our status as parents. We acknowledged this bias so that the reader may interpret the results with caution.

Recommendations

Future researchers looking to add to this study's findings are encouraged to consider a case study or longitudinal design. The current study was a brief glimpse into the day and life of the participants. A case study would offer opportunities to get deep and detailed research considerations. Similarly, the longitudinal design option is suggested because it organically involves repeated observations of the same variables (people) over long periods—the cohort design, a specific type of longitudinal study, may be an even better option. The cohort study requires a cohort of people who share a defining characteristic, who typically are also experiencing everyday events in a selected period. The experimental design change will not solve the low number of participants, and it should address the data collection limitation.

The counseling profession is also encouraged to seek additional insight into Black male counselor educators, especially fathers. Despite the documented history of mistreatment of Black men (Douglas, 1852; DuBois, 1903; Lundman (1980); Hutchinson, 1996; Brunson, 2007; & Swaine et al., 2016), published research about Black men is almost non-existence. Other marginalized groups have training specialty areas and certifications (Women's Studies, Feminist/Womanism, and Holocaust Studies). Such certificate programs offer opportunities for interdisciplinary concentration on human rights and marginalized historical topics. Moreover, the action displays the academy's commitment to bring attention to overlooked human history subjects. At the very least, we recommend that future inquires investigate the double consciousness phenomenon and how paradoxes alter or validate Black fathers who are counselor educators' perspectives. Studies designed around Black counselor educators who are students and fathers could add further depth to double Consciousness from an alternative viewpoint and experiences.

Regarding teaching and training future counselor educators, the participants' responses ignited a discussion around the difficulty of engaging students in topics centered around police violence and the Black community. Addressing this difficulty can improve the condition of African American male students in addition to faculty, while at the same time exemplifying social justice. Albeit, participants, were guarded, frustrated when discussing collegial viewpoints regarding cultural competence. Black fathers who are counselor educators need a professional space for their voices to be heard and amplified in the classroom while also addressing the fears associated with feeling like their identity is validated. It would seem like the professional association could easily accommodate this need at the annual conference. Therefore, it is recommended the American Counseling Association (ACA) support Black father colleagues by offering professional development presentation sessions around the Black fathers' Counselor Educators paradox. The sessions can range from open town halls, panel discussions, and even research dissemination based on data analytics. Failure to make this shift could lead to possible increased feelings of irrelevance and oppression, possibly distancing a within-group of counselors from a profession where attending behavior is organic.

In sum, we are living in a time where deaths by police shootings have become issues of social justice and human rights violations. We must acknowledge Black fathers' duality educators and distrust of law enforcement and the criminal justice system. The paradoxes are a

cloverleaf of many identities: Black, a Black father, and a Black Male father who is also a (counselor) educator. Having just one of these identities is challenging - however, when crossed with one another, the amplitude and challenges of thriving are raised.

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