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The Visible Invisibility of Black Educators in ELT

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Introduction

Research on the identities of teachers of color in TESOL, EAP, and international language education remains understudied (Han et al., 2018; Kubota, 2019; Motha, 2014; Niemann, 2016; Settles et al., 2019). Even more, limited attention has been given to how race and linguistic identities shape the professional lives of Black English language educators (Bryan et al., 2022; Charles, 2019; Griffin, 2016). This historical reluctance within the field of TESOL (Teaching English to Speakers of Other Languages) and EAP (English for Academic Purposes) to discuss race contributes to this gap, as well as the stigmatization attached to the term, often associated with overt bigotry rather than systemic inequalities (Kubota, 2018; Mirza, 2006; Penn, 2017). Therefore, despite attempts to broaden discourse, racialization persists in teaching materials and the professional experiences of teachers of color all over the globe (Bhopal, 2022; Jenkins, 2018; Kayi-Aydar, 2015; Kim 2017). The native speaker ideology has undoubtedly exacerbated this issue, as it perpetuates a hierarchy favoring white speakers and fostering accent discrimination against non-native English-speaking teachers, and those from visible ethnic backgrounds (Baratta, 2018; Holliday, 2015; Ramjattan, 2014). Historically marginalized, Black educators face global challenges due to racial perceptions (Cooper & Bryan, 2020; Jenkins, 2018; Motha, 2014). Nonetheless, in TESOL and EAP scholarship, little attention has been accorded to understanding Black teacher identities (Charles, 2019; Settles et al., 2019).

My 2020 doctoral thesis explored how racial and linguistic positioning affects Black ESL educators in the United States. Drawing on positioning theory (Davies

& Harré, 1990) and Sellers et al. (1998) model of African American racial identity, the study showed that although racial identity matters, teachers' practices are largely shaped by multiple identities. Participants positioned themselves as positive Black representations, despite facing microaggressions. This book chapter builds on those findings but adopts a different perspective by focusing on the invisibility paradox explored in studies by Settles et al. (2019) and Mirza (2006). The researchers argue that the limited faculty of color in institutions of higher education in the United States and United Kingdom are tokenized but without the necessary agency to create any meaningful impact within their work environments. This renders them effectively invisible. Thus, this chapter investigates visibility, hypervisibility, and invisibility in ESL/EAP workplaces, in particular, through the narratives of seven Black educators, examining how the (in)visibility dynamics either reinforce or restrict Black teacher agency.

Theoretical Framework

To understand the nuanced experiences of Black educators within academia, various theoretical perspectives were employed. Critical race theory (CRT) serves as the foundational framework, as it posits that racism extends beyond overt acts of hostility to encompass more subtle forms of exclusion (Crenshaw, 2011; Ladson-Billings, 2013). Research within ELT indicates that Black teachers often experience microaggressions, both verbal and non-verbal, where they are singled out based on perceived otherness (Charles, 2019; Kim, 2017; Penn, 2017). The (in)visibility framework further contextualizes this discourse for the purposes of this chapter. Visibility is defined as the recognition individuals receive within any organizational context and the empowerment derived from having a voice and controlling one's perceptions (Buchanan & Settles, 2019). However excessive visibility can also lead to constraints and disempowerment, as people of color working in predominantly white institutions also face heightened scrutiny and are unable to control how they are perceived. Visibility can also be framed as a form of mistreatment often perpetuated by those in the dominant group. Settles et al. (2019) revealed that teachers experience hypervisibility as tokens of diversity but remain invisible in terms of professional recognition. Mirza's (2006) study on Black women faculty in British higher education also highlighted the paradoxical relationship between presence and absence, noting the scarcity of Black women in senior academic positions. Positioning theory, a social

constructionist approach (Davies & Harré, 1990), also underpins the theoretical knowledge of the issues presented in this chapter. This framework allowed for an examination of how individuals perceived themselves (reflective positioning) and how they interpreted their positioning in relation to others (interactive positioning). Finally, narrative inquiry was primarily used as the methodological tool to analyze participants' language within the social milieu in which workplace interactions take place (Bell, 2011; Clandinin & Connelly, 2004).

Participants

Seven Black educators, comprising two males and five females, were chosen for the original study. They form the focus of this chapter. Participants were required to: (a) have English language teaching experience in the United States and (b) self-identify as Black. The small sample size ensured a depth of analysis and aligns with qualitative studies focusing on Black teacher perspectives (Charles, 2019; Daniel, 2018; Kim, 2017). To protect confidentiality, pseudonyms were used in place of actual participant names, especially because most were affiliated with prominent institutions in the States. The rest of the participant details presented below are authentic.

1. Sabrina, thirty, Black American, female, speaks Spanish, with BA, MA, EdD qualifications, one year teaching in an IEP (Intensive English Program) at a university in Texas.
2. Francine, thirty-four, Black American, female, speaks Spanish, with BA, MA, EdD qualifications, four years teaching in IEP/EAP at universities in New York and California.
3. Talia, thirty-six, Black American (Afro-Hispanic), female, speaks French, Spanish, Arabic, with BA, MA qualifications, ten years teaching in adult education in New York, IEP in Washington, DC, and EFL (English as a foreign language) in Senegal.
4. Akunna, thirty-six, Black African (Nigerian), male, speaks Spanish and Igbo, with BA and MA qualifications, fifteen years of teaching in IEP/EAP at a university in California.
5. Khadijah, forty, Black American, female, speaks Arabic and French, with BA, MA, and PhD qualifications, sixteen years of teaching in adult education in New York, EAP at a university in Virginia, and EFL in Turkey.

6. Craig, sixty-three, Black American, male, speaks Spanish, with BA, MA, EdD qualifications, thirty years of teaching EFL in the US Navy and two years in IEP at a university in California.
7. Sherry, sixty-four, Black American, female, speaks French, Spanish, German, and Farsi, with BA, MA, MA, MA, and PhD qualifications, forty years of teaching in IEP/EAP and adult education at universities in California, Florida, Texas, and Spain.

Methods and Analysis

Participants were recruited via professional networks such as LinkedIn and online communities on TESOL international.org. An online questionnaire collected biographical data and assessed participant's prior knowledge. A pilot interview was conducted before the study commenced to refine questions. Then, ninety-minute semi-structured interviews were conducted via Zoom and Skype. An interview guide with open-ended questions explored race, ethnic background, language proficiency, and language teaching. Discussions began with participants' language teaching backgrounds, followed by an exploration of how their racial, ethnic, and linguistic identities influenced perceptions in work environments. All interviews were audio-recorded and transcribed using online transcription software. Thematic narrative analysis was conducted to extract prominent themes from participants' narratives to capture both individual experiences and collective insights. The initial analysis involved multiple readings of individual transcripts, followed by paragraph-level coding to identify connecting threads and emerging categories. Interpretation was informed by the theoretical frames previously discussed as well as my own positioning as a researcher.

Researcher Positionality

As a Black African immigrant to the United States, I recognize my outsider perspective on the Black American experience. Unlike in my home country, where race was not central to my identity, US history and treatment of Black individuals meant that I have had to confront and identify with a Blackness that was previously unfamiliar to me, as well as the implicit hegemonic discourses surrounding Blackness regardless of one's origin. Chimamanda Ngozi Adichie's reflection, "I only became Black when I came to America," resonated with

my personal and professional experiences (Adichie, 2013, p. 359). Therefore, although we might share similar experiences based on the perceptions of skin color, individual interpretations differ as they are informed by one's cultural background and upbringing. Acknowledging this fact, I approached participants with an open mind, valuing their perspectives over my own interpretations.

Findings and Discussion

Visibility: A Pseudo-Diversity

> *"Diversity is skin deep." Black people are celebrated in colorful brochures with smiling "brown" faces—like a box of chocolates, there is one from every continent and one of every color.*
>
> (Mirza, 2006; pp. 150–1)

In the United States, "a diverse faculty is rare … And a faculty that includes Black English language teachers is even more unusual, especially in higher education" (Bryan et al., 2022, p. 5). And in this study, all seven participants reported being the only Black teacher in their institutions. Sherry noted a stark imbalance: an 80 percent Hispanic student population contrasted with only 1 percent faculty of color. Sabrina, Khadijah, Akunna, and Craig, the sole Black faculty, also shared similar experiences. Talia and Francine recounted incidents when they were informed that they were diversity hires, illustrating systemic issues of representation and perception. This underscores the prevailing perspective that diversity is about numerical representation while overlooking the nuanced contributions of Black educators beyond their racial or cultural backgrounds as was highlighted in Mirza's (2006) quote above. Hiring practices often prioritize surface-level diversity, emphasizing ethnic and racial representation without addressing underlying systemic issues that may deter Black applicants from applying for these positions or remaining in these institutions in the first place (Blell et al., 2022; Han et al., 2018). Consequently, teachers are collected like tokens, fostering an illusion of inclusivity that amplifies racial differences and perpetuates stereotypical representations of Blackness (Bryan et al., 2022). Essentially, Black teachers are reduced to symbols of their racial identity rather than recognized for their individual capabilities (Niemann, 2016).

This study highlighted instances of tokenism experienced by Black educators, such as Craig's experience organizing a university event for Black History month. As the only Black faculty, other staff members suggested that only Black speakers

should speak at the end since it was a Black event. His subsequent appointment as the diversity representative at the university during the accreditation process further solidified Craig's tokenization. This practice places undue burdens on Black faculty, expecting them to represent the entire minority community. It is worth noting that a non-Black person might presume a Black colleague possesses a deeper understanding of Blackness or Black history. However, the assumption that a white teacher would be more knowledgeable about whiteness or white culture is less common and almost unlikely. This homogeneity misconception is further illustrated in Talia's account. In a job interview, while she explained her bi-cultural background to the hiring manager, he interrupted her by stating, *"Well, all of my other first-generation American friends have told me this."* The assumption overlooks the diversity within cultural backgrounds and reinforces stereotypes. In other words, if one has heard from one Black, you've heard from them all. The question then arises; if Black people enter work environments where preconceived notions about their identity have already been established, then to what extent do they have genuine agency, and the ability to control how they are perceived in and outside of the classroom? This predicament highlights the delicate balance between diversity and tokenism, wherein Black identity is erased while simultaneously leading to a heightened visibility (Cooper and Bryan 2020; Daniel, 2018; Mirza, 2006; Settles et al., 2019).

Hypervisibility: The Price for Inclusion

> *Tokens capture a larger share of awareness due to numerical proportions. The smaller the proportions, the greater the awareness.*
>
> (Niemann, 2016, p. 452)

The price of inclusion for the few Black educators in TESOL workplaces is in their hypervisibility, as illustrated in Niemann's (2016) quote above. However, being a racial or ethnic minority in TESOL extends beyond being visible to focus on differences, which leads to increased scrutiny in the workplace (Bryan et al., 2022). In this study, excessive scrutiny took different forms of Othering, such as linguistic profiling and racial pigeonholing.

Profiling

A form of racial discrimination, linguistic profiling is linked to accent or speech mannerisms (Baratta, 2018; Javier, 2014). Participants recounted instances where

they were perceived differently in terms of their own proficiency in English. Most experienced profiling, with remarks such as *"You speak well for someone Black"* to Sabrina or questioning why Sherry does not have *"a Black accent,"* or Craig being told he *"sounds white."* These findings align with prior research on Black teachers being labeled articulate or well-spoken by peers, supervisors, or employers (Cooper & Bryan, 2020; Javier, 2014; Ramjattan, 2014). These comments are generally inappropriate but when directed toward an English language professional are downright deeming. They imply that these teachers' accents are incongruent with stereotypical notions of Black speech, reinforcing the expectation for conformity. Also, *sounding white* suggests a perceived necessity of assimilating to white cultural norms and acceptance within the English-speaking community.

Even those participants like Talia and Francine, who claimed to have not received any comments about their speech at work, attributed it to their ability to codeswitch. As Francine stated, *"that's my way of keeping a professional persona because I really don't want them to see me."* The deliberate choice to switch accents at work is a form of performative behavior that straddles between professionalism and one's authenticity, the ability to be one's true self at work. It could be argued that in any working environment, individuals are expected to conform to certain norms, including speech. However the counter here is that the expectations placed on Black individuals in such settings often extend beyond mere adherence to professional standards and may carry racial undertones. Thus, the teachers in this study are aware of how they will be perceived and as such choose to modify their speech to avoid reinforcing stereotypical representations. Emphasis on a Black teacher's accent or manner of speech, whether intentional or not, draws attention to embodied otherness rather than their individuality, which perpetuates the notion that they do not belong in these professional spaces.

Pigeonholing

In this study, teachers reported racial pigeonholing as another aspect of hypervisibility. This occurs when a Black person's racial identity is stereotyped, limiting opportunities (Mirza, 2006; Motha, 2014; Niemann, 2016). Pigeonholing can misidentify or mislabel one's racial identity (Manara, 2018) and although all participants self-identified as Black American or Black African, they were often thought to belong to other cultural or ethnic identities. For instance, Talia considered changing her last name, Rodriguez, due to perceived discrimination,

and Khadijah felt the need to explain her Arab-sounding name. On the other hand, Craig and Sabrina's lighter skin complexion prompted presumptions of non-Black racial heritage. The perception is that Black people look alike. The tension between individual racial self-identification and an external assignment of race to those that do not conform to a predetermined idea of Blackness is exemplified in Talia, the only participant who identified as Afro-Latino, due to her Ugandan mother and Cuban father. In Senegal, as an African American, she was not accepted as a true African, but while teaching Cuban migrants in the States, she felt welcomed. Her identity and cultural loyalties were also frequently questioned in DC's Latino community. Describing her interactions in an ESL class primarily comprised of Hispanic-speaking students, she recalled times when they asked "*Are you one of them, or are you one of us*" about her interactions with her Black students in the other courses she taught on campus. Being perceived as either not Black enough or too Black reflects a broader societal problem, as discussed by scholars across various ELT contexts (Charles, 2019; Daniel, 2018; Kim, 2017).

Another form of racial pigeonholing is infantilization (Mirza, 2006; Niemann, 2016) which involves questioning Black teachers' skills to align with societal stereotypes of Blackness. It is not just assumed diversity hiring; it is a deliberate attempt to undermine qualifications and contributions and may include disparate treatment, challenged authority, and undermined leadership in the workplace (Settles et al., 2019). Consequently, teachers may feel undervalued, overlooked in favor of less-qualified colleagues or face a presumption of incompetence (Bryan et al., 2022; Cooper & Bryan, 2020). Sherry's forty-year career in the field of English language teaching included this form of hypervisibility. Being the only Black faculty member in a senior teaching position, she was questioned about her academic credentials via an anonymous email. Also, despite her extensive qualifications and achievements, decisions to cancel the ESL program she had started were made without her input, noting that "*it was strange that everywhere else people would listen to me but not the people in my own campus who did not have enough respect to think about what I thought was right or wrong*." The lack of respect exemplifies some systemic challenges that people of color in leadership positions may encounter. When asked about the motivations behind her colleagues' actions, Sherry was uncertain whether the actions were racially motivated or simply unfair treatment. This ambiguity reflects the complexity of the challenges faced by Black professionals, where racial bias and discrimination may be intertwined with broader issues of professional respect and recognition (Blell, 2022; Bryan et al., 2022; Griffin, 2016; Ramjattan, 2014). These instances,

often unnoticed by non-Black individuals, expose the marginalization and dismissive treatment Black professionals encounter in the workplace.

Khadijah faced similar challenges in her administrative role. As the youngest on the team, but also the Assistant Dean of the ESL program, she felt undermined by her colleagues and encountered resistance when attempting to revise curriculum and institutional practices. The overt resistance she encountered left her unsure about the potential factors, including her race, age, or gender that may have contributed to her challenging experience and minimal collaboration with colleagues. Additionally, during the Covid-19 pandemic, disagreements with colleagues about grading and juggling work with her responsibilities as a mother of two led to perceptions of incompetence. She concluded, "*I think race does play a part in where they feel like, oh, she's kind of a lenient instructor. She's not vigorous. She's gonna keep on passing the whole class.*" While the role of race in her colleagues' assumption of incompetence remains unclear, Khadijah's acknowledgment of this possibility alludes to pervasive presumptions about Black people as unprofessional or lazy. These perceptions align with documented biases against African Americans in the workplace and Black educators in the United States (Milner, 2012; Ritter, 2016). The central point in both narratives is that infantilization breeds a sense of unbelonging, inevitably creating feelings of invisibility.

Invisibility: The Insider-Outsider

> *The world I inhabit as an academic is a white world. I am a freshwater fish that swims in sea water. I feel the weight of the water on my body.*
>
> (Simmonds, 1997, cited in Mirza, 2006, p. 136)

In academia and other professional settings, Black instructors may face invisibility, leading to feelings of isolation and voicelessness in academia (Bhopal, 2022; Cooper & Bryan, 2020; Daniel, 2018; Han et al., 2018). Participants recounted examples of exclusion mostly in their relationships and interactions with non-Black peers, co-workers, and supervisors. Sabrina mentioned instances when her supervisor questioned her racial identity, as well as feeling excluded. She said: "*Other teachers in terms of like leaving me out of conversations or emails. No one texts me now. They don't include me in things.*" Likewise, Talia articulated experiences of marginalization at work, such as being "*left out of team bonding activities*" while working in Senegal. In her current role in the United States, she felt intentionally ignored and unacknowledged by colleagues in a staff meeting on

her first day of work. While not deliberate, this behavior intensified her sense of isolation, particularly considering her minority status as one of only three Black individuals in that organization. This feeling of marginalization is reinforced by systemic assumptions of belonging that designate certain bodies as rightful occupants of specific spaces. Although Akunna did not report experiencing racial discrimination from colleagues, he mentioned feeling occasionally awkward when he is asked to pronounce his Nigerian name or is expected to discuss African or Black issues in the workplace. He also expressed the complexities of working in a predominantly white environment below, which adequately encapsulates Simmonds (1997) metaphor of being *a freshwater fish in sea water*, when he said:

> I have great coworkers. I get along with them, we connect, but still sometimes I feel like I'm on an island. Like I always imagine if I worked around all Black people how that would feel. Like how much we have to change. And I know that there are people say you don't have to change, be yourself. That's good in theory but there's certain ways I could talk to somebody, and they will not understand me. But I feel like I could talk to a Black person and there will be no need to explain myself.

Invisibility extends to teaching materials where the perspectives and experiences of marginalized groups are often overlooked, contributing to a distorted image of the demographics of English language users (Cooper & Bryan, 2020; Penn, 2017). The underrepresentation of Black English language teachers perpetuates narrow perceptions of English language norms and limits students' exposure to diverse linguistic models (Charles, 2019; Ritter, 2016). In this study, participants shared insights on how their racial identity influenced their pedagogical decisions as a way of affirming their agency. For more on the contributions of Black ESL teachers, refer to my article published in the special issue of the CATESOL Journal's Anti-racist Perspectives, Practices, and Policies in TESOL (Nabukeera, 2022).

Agency within Marginality

Identities are shaped by the social structures of teachers' work environments and the level of autonomy granted within these spaces (Harré & Moghaddam, 2003). In other words, a Black educator or academic is only able to exert varying degrees of agency depending on perceived positioning. Harré and Slocum (2003) state that the three actions that demonstrate agency are: what "someone has done … is permitted to do; and is capable of doing" (as cited in Kayi-Aydar,

2015, p. 278). Therefore, considering the visible invisibility dynamic that has been highlighted in participants' experiences so far, the following section highlights the complex interplay between perceived and actual agency.

Strategic Visibility

In response to the challenges posed by invisibility and exclusion, some participants in this study resorted to intensified efforts to generate positive visibility and counter marginalization within their professional spheres. They utilized their leadership positions to advocate for inclusivity and acceptance of diverse racialized identities in their institutions. Sherry exemplified personal advocacy by addressing workplace grievances proactively. Initially, when she found herself excluded from decisions regarding the ESL program she'd established, she did not immediately assume racial bias. Rather, she confronted the issue with the president and vice president at the university where she worked. It was only after her concerns were dismissed that she proceeded to file a formal grievance. Despite potential damage to her reputation or even job loss, Sherry even went ahead and wrote about her experiences in an academic article that was published in a reputable journal, where she outlined the challenges of a program coordinator. In this way, she empowered other professionals of color facing similar obstacles. As the only Black faculty member involved in hiring new staff, she also voiced concerns regarding the lack of racial diversity within her department. Having participated in the last three hiring committees where white women were consistently selected, she emphasizes the need for more Black professionals to apply. She said, "*So, I have recently been bringing that up to people's attention … because race is never really discussed. But all of a sudden, I'm putting my voice in there and now it's a big concern.*"

Khadijah's experiences as Assistant Dean of the ESL department underscore the challenges she faced in navigating her professional relationships, as previously discussed. Feeling consistently undermined, Khadijah said: "*It was never really clear, but there was always sort of a challenge, and the underlying assumption was she doesn't know what she is doing, or she doesn't know what she's talking about. I don't know if it was age or race, but there is less definitely this feeling of oh, she's less competent.*" Despite these obstacles, she persisted in her efforts to enact change with minimal support from staff members. In both narratives, despite encountering significant obstacles in their leadership roles, being in positions of authority enabled Sherry and Khadijah to advocate for themselves. And despite having no support, their temperaments empowered them to speak

out. This aligns with Harré and Moghaddam (2003) argument regarding agency positioning, which posits that genuine agency can be achieved in the relationship between an individual's perceived entitlements or constraints in performing certain actions vis-à-vis the subsequent actions they undertake considering those perceptions. Craig, as the only Black faculty member, also advocated for a televised Black History event at the university, which ultimately elevated his profile as a valued member of the institution. Despite having worked there for a year, he was nominated as the person who was best suited to organizing the event. But instead of feeling tokenized, he asserted his identity in pursuit of greater inclusivity: "*As an African American. for me personally, that was an asset, that was an opportunity for me. It propelled me to position that I wouldn't have had because as an African American it's about my heritage about my race, about my culture*." By embracing the margins, a radical strategy for redefining one's identity and asserting agency emerged.

Selective Invisibility

This involves concealment, where marginalized individuals deliberately minimize their presence or visibility within the workplace (Ramjattan, 2014; Settles et al., 2019). This detachment serves as a means of maintaining a safe distance from potential microaggressions that have been reported by Black teachers in work environments all over the world (Blell et al., 2022; Charles, 2019; Javier, 2014). In this study, most participants chose silence. Despite recognizing the importance of addressing instances of identity devaluation at work, most refrained from speaking out. Sabrina endured racial comments from her supervisor but chose not to voice her concerns. In reflecting on the cost of that silence she said, "*Because I didn't say anything I feel like his treatment of me continues to decline*." Similarly, Talia did not report discrimination, while Craig avoided discussing race-related issues except with his students. Some, like Francine, feared being seen as overly sensitive or confrontational, while Talia prioritized avoiding conflict stating: "*I do believe in picking your battles. My job is a means to an end, it is not my all*." Akunna, seemed resigned, and pondered the energy to confront such challenges when he stated: "*Sometimes I just listen and smile and [wonder] how much brain power and energy do I have to deal with this. Is it bad enough that I can contain it, or it all depends?*" This reluctance to speak out against bias or microaggressions experienced in the workplace aligns with broader research findings (Javier, 2014; Lin et al., 2004; Ramjattan, 2014) which noted that Black professionals often felt muzzled in discussing

experiences of discrimination in the workplace which can exacerbate feelings of isolation, potentially contributing to high turnover rates in ELT (Cooper & Bryan, 2020; Jenkins, 2018). In this study, leadership positions seemed to afford greater agency for educators to assert their identities. Otherwise, the ability to advocate for oneself within ELT environments is contingent upon one's level of investment, and non-engagement is often perceived as the safer choice.

In response to the limited options that Black educators seem to have in asserting their identities, the need to find or create spaces where alternative discourses can flourish is paramount. Drawing from the insights gleaned from participant experiences, it is evident that teachers often may encounter isolation not only because of their underrepresentation in educational settings but also due to the limited opportunities to interact with fellow Black educators within educational settings. Four participants expressed their willingness to participate in this study as an opportunity to share experiences, mainly for the benefit of other Black educators. And as Talia articulated here: "*There's a lot of things that I have seen, and because I don't have other Black ESL professionals to reach out to who are actually in the field*." As Cooper and Bryan (2020) put it, "people tend to notice when they are not represented, perhaps subconsciously questioning the absence of people who look like them and how it affects their sense of belonging" (p. 135). Creating supportive spaces where Black educators can voice oppositional narratives, without the fear of repercussion, is crucial for reclaiming their agency within the field.

Conclusion

The chapter explored the visibility paradox for Black English language educators, where numerical representation masks exclusionary dynamics in predominantly white institutions. I believe that addressing hypervisibility may require non-Black colleagues to acknowledge their contribution to the invisibility that Black educators deal with, and then actively work together to foster genuine inclusion in the field of English language teaching. Institutions also play a critical role, because discussions of racial issues in EDI scholarship and discourse often lag behind other diversity topics. Thus, providing meaningful opportunities for Black faculty to share their experiences and engage in scholarship on race can be a practical first step. In the meantime, Black educators continue to exemplify excellence, resilience, and fortitude, even as we navigate the walls of invisibility in academia. Our visible presence is a reminder … that we are here!

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