

Eastern Michigan University

DigitalCommons@EMU

Master's Theses and Doctoral Dissertations

Master's Theses, and Doctoral Dissertations,
and Graduate Capstone Projects

2020

Culturally responsive school leadership: Examining White male principals' practices

Alex Schukow

Follow this and additional works at: <https://commons.emich.edu/theses>



Part of the [Educational Administration and Supervision Commons](#), and the [Educational Leadership Commons](#)

Recommended Citation

Schukow, Alex, "Culturally responsive school leadership: Examining White male principals' practices" (2020). *Master's Theses and Doctoral Dissertations*. 1014.
<https://commons.emich.edu/theses/1014>

This Open Access Dissertation is brought to you for free and open access by the Master's Theses, and Doctoral Dissertations, and Graduate Capstone Projects at DigitalCommons@EMU. It has been accepted for inclusion in Master's Theses and Doctoral Dissertations by an authorized administrator of DigitalCommons@EMU. For more information, please contact lib-ir@emich.edu.

Culturally Responsive School Leadership: Examining White Male Principals' Practices

by

Alex Schukow

Dissertation

Submitted to the College of Education

Eastern Michigan University

in partial fulfillment of the requirements for the degree of

DOCTOR OF PHILOSOPHY

in

Educational Leadership

Dissertation Committee:

Rema Reynolds, PhD, Chair

Theresa Saunders, PhD

David Anderson, PhD

Muhammad Khalifa, PhD

March 8, 2020

Ypsilanti, MI

Dedication

This study is dedicated to my family members, who are a source of love, strength, and support. Their patience, understanding, and accommodation allowed me to complete this research. I am eternally grateful to Diane Schukow, Paul Schukow, Marie Schukow, and Casey Schukow.

Being a White male school administrator, the study humbled me, caused me to think more critically about the students I serve, and challenged me to put into action the theories underpinning the research. My dissertation is a small contribution to the scholarship of education leadership. Hopefully, the dissertation causes education leaders to be more culturally responsive in their actions. Education leaders enacting culturally responsive school leadership should spread their practices to colleagues. Education leaders seeking courage to be culturally responsive must start now.

Acknowledgments

Thank you to Dr. Rema Reynolds, my dissertation chair, mentor, and friend. The conceptualization of the study, the quality of the writing, and the timeliness of completion are due to Dr. Rema Reynolds. Dr. Rema Reynolds guided me through the dissertation process, challenged me to develop a critical lens, and instilled the desire to actively dismantle institutional oppression. Because of Dr. Rema Reynolds I now view the world through a raced, classed, and gendered lens.

Thank you to Dr. Muhammed Khalifa for providing education leaders the culturally responsive school leadership framework to implement and investigate. My leadership is more culturally responsive because of reading, studying, investigating, and writing on culturally responsive school leadership theory. Culturally responsive school leadership theory is the most important education leadership theory for education leaders to internalize, enact, and spread.

Thank you to Dr. Theresa Saunders and Dr. David Anderson for their instruction while I completed graduate coursework through the Eastern Michigan University Education Leadership Department and participation on my dissertation committee. Their feedback during the dissertation process was constructive, affirming, and caused revisions strengthening the study.

Thank you to Dr. Shayla Griffin for providing the definition of exurban schools used in the study and her contributions to socially just educational practices. Also, it was an honor to participate in a four-day social justice training led by Dr. Shayla Griffin and colleagues.

Thank you to Ken, Dave, Peter, and Ryan (pseudonyms), the four participants of the study for their courage to participate. There would be no study without them.

Thank you Dr. Matthew Stiffler, my dear friend, and source of inspiration. Dr. Matthew Stiffler read a draft of the dissertation and provided comments, suggestions, and ideas for revision to ensure it would resonate with a broader audience.

Thank you Dr. Sarah Ginsberg for being the first college professor at Eastern Michigan University to encourage my pursuit of a doctorate degree. She was a consistent source of motivation to complete the dissertation.

Thank you to Saline Area Schools Superintendent Scot Graden who supported my completion of a doctorate degree and Saline Area Schools district administration colleagues for discussions on culturally responsive school leadership practices.

Thank you to Dr. Steve Laatsch, David Raft, Brad Bezeau, Kirk Evenson, and Kevin Musson, my colleagues at Saline Area Schools who provided feedback on a draft of the interview protocol. Their feedback resulted in revisions strengthening data collection.

Thank you to my Eastern Michigan University doctorate cohort colleagues from the Ypsilanti, Michigan, and Grand Rapids, Michigan, campuses. I am especially grateful to Clyde Barnett III, Tamela Brown, Angelia Coleman, Johnathan Harper, Shantaye Witcher, Rhonda Provoast, and LaMarcus D. Howard for sharing their research interests, providing feedback on my writing, and engaging in courageous conversations on educational institutional oppression.

Thank you to Dr. Dai Ping for his transformative friendship, mentorship, and love. His experiences and stories inspire me to actively fight against racism.

Thank you to Dr. Janet Helms for her contributions in understanding White identity development and calling out the absence of White men during the 2019 Diversity Challenge conference at Boston College University. I saw her, heard her, and accepted her challenge.

Abstract

K-12 principals must enact culturally responsive school leadership to close the opportunity gaps Black students and economically disadvantaged students experience. Critical race theory, the key model, and culturally responsive school leadership theory form the conceptual framework for this phenomenological study. The overarching research question for the study is as follows: How do Whiteness and masculinity influence the enactment of culturally responsive school leadership by White male K-12 principals in exurban school settings? Interviews, school handbook policy analysis, and examinations of participants' professional social media posts provide data to critique the actions of four White male principals in Midwestern, exurban public schools. Four cross-cutting themes emerged as study results: personal to instructional critical reflection, social justice professional development, challenging an exclusionary school practice, using school based communication, and viewing White masculinity as privilege and a responsibility to support Black students and economically disadvantaged students. Conclusions suggest that participants acknowledge White heterosexual male privilege without deliberately using it to create humanizing school environments, unintentionally engage minoritized students and families, and implement superficial inclusive practices. Implications can inform pedagogical choices of university education leadership preparation programs and educational leaders' and White male principals' actions.

Keywords: culturally responsive school leadership, Whiteness, masculinity, school principals, exurban schools, Black students, economically disadvantaged students

Table of Contents

Dedication..... ii

Acknowledgments..... iii

Abstract..... v

Chapter One: Significance of the Study..... 1

 Research Questions..... 2

 White Male Principals..... 3

 Contribution 4

 Significance..... 5

 White Heterosexual Male Privilege..... 6

 Student Preparation..... 7

 White Capitalistic Interest..... 8

 Economically Disadvantaged Students..... 9

 Black Students..... 10

 Homeschooling..... 14

 Emergence of Culturally Responsive School Leadership 16

 LGBTQIA+ Community..... 17

 Contesting Culturally Responsive School Leadership..... 19

 Methods..... 19

 Chapter One Summary..... 20

Chapter Two: Literature Review..... 21

 Opportunity and Achievement Gaps..... 21

WHITE MALE PRINCIPALS' PRACTICES	vii
Negative Effects of Low Socioeconomic Status.....	22
Capital.....	23
Intersectionality.....	24
The Disease.....	25
The Key Model.....	29
Blackness and Racism.....	31
Critical Race Theory.....	33
Social Justice and Transformative Leadership.....	36
Transactional and Transformational Leadership.....	37
Culturally Responsive School Leadership.....	38
Conceptual Framework Alignments.....	40
Conceptual Framework Misalignments.....	43
Exurban Communities.....	44
Culturally Relevant Teaching.....	47
Chapter Two Summary.....	48
Chapter Three: Methods.....	50
Questions and Conceptual Framework.....	51
Phenomenological Study.....	51
Participant and Setting Criteria.....	52
Self-Examination.....	53
Positionality.....	57
Data Collection.....	59
Participant Saturation.....	60

Data Analysis.....61

Limitations and Delimitations.....62

Chapter Three Summary.....62

Chapter Four: Participant Data.....63

 Peter.....64

 Interview.....64

 Social Media.....69

 Handbook.....70

 Ryan.....71

 Interview.....71

 Social Media.....77

 Handbook.....78

 Ken.....80

 Interview.....80

 Social Media.....86

 Handbook.....87

 Dave.....88

 Interview.....88

 Social Media.....98

 Handbook.....99

 Chapter Four Summary.....100

Chapter Five: Theme Identification.....101

WHITE MALE PRINCIPALS' PRACTICES

Critical Self-Reflection.....101

 Peter: Personal to Instructional.....101

 Ryan: Using Student Voice.....102

 Ken: Personal to Instructional.....102

 Dave: Personal to Instructional.....103

Developing Culturally Responsive Teachers.....104

 Peter: Social Justice.....104

 Ryan: Portrait of a Graduate.....104

 Ken: Social Justice.....105

 Dave: Social Justice.....105

Culturally Responsive School Environment.....106

 Peter: Challenging Exclusionary Practice.....106

 Ryan: Challenging Exclusionary Practice.....106

 Ken: Modeling Inclusiveness.....107

 Dave: Challenging Exclusionary Practice.....107

Engaging Students, Parents, and Indigenous Contexts.....108

 Peter: School-Based Communication.....108

 Ryan: Using Student Voice.....108

 Ken: Providing Accommodations.....109

 Dave: School-Based Communication.....109

Whiteness and Masculinity.....110

 Peter: Unearned Credibility.....111

 Ryan: Self-Awareness.....111

Ken: Using Power.....112

Dave: Obligation.....112

Cross-Cutting Themes.....112

 Personal to Instructional.....113

 Social Justice.....114

 Challenging Exclusionary Practice.....114

 School-Based Communication.....115

 Privilege and Responsibility.....116

Chapter Five Summary.....116

Chapter Six: Discussion and Implications.....117

 Key Model.....117

 Critical Race Theory.....123

 Culturally Responsive School Leadership.....132

 Participant History and Epistemological Bias.....132

 Humanizing Minoritized Students.....134

 Student Behaviors from Identity.....137

 Funds of Knowledge.....138

 Personal Growth.....139

 Implications.....142

 School Leadership Practice.....142

 School Leadership Preparation.....147

 School Leadership Research.....150

WHITE MALE PRINCIPALS' PRACTICES	xi
Future Research.....	151
References.....	155
Appendices.....	188
Appendix A: Interview Protocol.....	189
Appendix B: Human Subjects Approval.....	191
Appendix C: Informed Consent Form.....	192
Appendix D: CRSL Policy Analysis and Social Media Protocol.....	197
Appendix E: Key Model Protocol.....	204

Chapter One: Significance of the Study

Creating equitable learning experiences for all students should be a top priority for K-12 public school principals. Equitable learning occurs when principals enact *culturally responsive school leadership*, a leadership framework of school principal behaviors and actions providing students with promise by affirming cultural identities (Khalifa et al., 2016; Khalifa, 2018). This study critiques the enactment of culturally responsive school leadership by White male principals in exurban K-12 public school settings. Griffin (2015) describes exurban schools as follows:

Such communities are places where tractors and farms—the latter quickly being bought up by developers—mingle with shiny new cars, big new houses, and diverse families in search of the American Dream of economic prosperity. They are places where Black and White families have surprisingly similar income levels. Nonetheless, the schools in these communities still have significant racial gaps in achievement and discipline, not unlike the majority of schools in the country. (pp. 1-2)

Once exclusively rural, exurban communities have characteristics of suburbs. Studying culturally responsive school leadership in exurban school settings matters because racism and social exclusion occur there. Mette et al. (2016) say,

Although rural areas are often idealized in the media and popular imagination as tight-knit, racially and socioeconomically homogeneous communities, such depictions often mask patterns of social exclusion within small communities, particularly with regard to poor individuals and families. (p. 71)

School principals have a moral imperative for cultural responsiveness in homogeneous exurban districts. Khalifa et al. (2016) say, “Culturally responsive school leadership is needed in all settings including those not dominated by minoritized students, and that not all students of color

are minoritized” (p. 1275). The purpose of the study is twofold: identify specific culturally responsive school leadership actions by White male public school principals for Black students and economically disadvantaged students in exurban schools, and examine the influence of Whiteness and masculinity on the principal’s enactment of culturally responsive school leadership.

Racial categories are capitalized in the study because *race* denotes a socially constructed boundary between groups of people, one that is connected to both ethnicity and racism (Anthias, 1992, p. 421). Socioeconomic status is the marker used to indicate being economically disadvantaged. The American Psychological Association (2020) posits, “Socioeconomic status encompasses not just income but also educational attainment, financial security, and subjective perceptions of social status and social class” (para. 1). I use that definition and discuss *intersectionality* here because race and socioeconomic status are unique social identities that mediate place and space, power, and subjugation for individuals (Crenshaw, 1989; McCall, 2005). Separate from the enactment of culturally responsive school leadership for Black students, I investigate the ifs and hows of White male principals’ enactment of culturally responsive school leadership for economically disadvantaged students.

Research Questions

The research questions for the study investigate the relationship between Whiteness, masculinity, and culturally responsive school leadership actions. The overarching research question for the study is as follows: How do Whiteness and masculinity influence the enactment of culturally responsive school leadership by White male K-12 public school principals in exurban school settings? The overarching question motivates five sub-questions, with the first four aligned to each culturally responsive leadership behavior from Khalifa et al. (2016):

1. How do White male school principals critically self-reflect on the actions they take to create equitable learning experiences for Black students and students of low socioeconomic status?
2. What actions do White male school principals take to develop teachers who implement culturally responsive instruction for Black students and students of low socioeconomic status?
3. What actions do White male school principals take to create a culturally responsive and inclusive school environment for Black students and students of low socioeconomic status?
4. What actions do White male school principals take to engage the families and communities of Black students and students of low socioeconomic status?
5. How do the White and masculine self-identities of a White male school principal aid or hinder him in enacting culturally responsive school leadership for Black students and students of low socioeconomic status?

Data was collected for each sub-question by completing a qualitative phenomenological study.

White Male Principals

During the 2019 Diversity Challenge at Boston College University on White heterosexual male privilege, Dr. Janet Helms asked the following question in a conference session: Where are all the White males? (personal communication, October 25, 2019). The absence of White males in attendance at a conference on White heterosexual male privilege affirms my motivation to study them. During the 2015-16 school year, 33,510 of 90,410 (37.1%) school principals in the United States were White, non-Hispanic males (United States Department of Education, 2020). It is important to critique the leadership actions of White male principals, share their narratives,

and discuss how Whiteness and masculinity influence their actions. Stevenson (2014) says, "Schools are centers of racial socialization and represent the one place where social ethics, economic warfare, national politics, and racial conflict emerge, collide, erupt, or lay hidden daily" (p. 60). The current pool of superintendent candidates includes White male principals as K-12 principal-to-central administrator is a natural progression in the United States public education system. Enacting culturally responsive school leadership at a building level increases the likelihood of being culturally responsive in a superintendent role, where power resides to make district-level policy changes to end educational institutional oppression.

Contribution

Studying the enactment of culturally responsive school leadership by White male school principals contributes to the literature on educational leadership. In an initial literature search on culturally responsive school leadership, Khalifa et al. (2016) found 37 journal articles and eight books, with the need to conduct additional searches for texts discussing culturally responsive school leadership with alternative titles (p. 1275). Lopez (2015) studied the culturally responsive leadership of 14 education leaders (teachers and school principals), 12 women and two men, in Toronto, Canada (p. 5). The documented expressions of culturally responsive school leadership are not all-inclusive of culturally responsive school leadership action (Khalifa et al., 2016, p. 1296). Culturally responsive school leadership is an emerging leadership theory and underrepresented in literature on school leadership. Griffin's (2015) case study of racism in an exurban school setting and recommendations for school reform align with culturally responsive school leadership (p. 237). This qualitative study extends Griffin's research by examining the influence of Whiteness and masculinity on culturally responsive school leadership.

Significance

Educational racism and classism create educational inequity for minoritized students. Inequitable educational experiences cause opportunity and achievement gaps (Welner & Carter, 2013). Ladson-Billings (2006a) frames the achievement gap as an education debt (pp. 5-9). Opportunity and achievement gaps for minoritized students are reflected in national and state assessment performance. White students outperform Black students on both national and state standardized assessments. In Michigan, 54% of White 11th graders and 26% of Black 11th graders were proficient on the 2015 English Language Arts Michigan State Test of Educational Progress (Michigan Department of Education, 2015). The National Center for Education Statistics, in a comparison of 12th graders' performance on the National Assessment of Educational Progress (NAEP) between 1992 and 2015, found the Black-White reading achievement gap increased from 24 points to 30 points while the Black-White math student achievement gap decreased from 30 points to 24 points (Musu-Gillette et al., 2017, p. iii). Anderson (2010) says both family and school-based characteristics (e.g., curriculum, parent involvement, school-community relations) have a significant impact on American College Testing (ACT) or Scholastic Aptitude Test (SAT) achievement (p. 5). Economically disadvantaged students experience educational attainment gaps. Using data from the Education Longitudinal Study of 2002, where students were surveyed as high school sophomores and 10 years later, the National Center for Education Statistics found 60% of students with high socioeconomic status earned a bachelor's degree or higher compared to 14% of students with low socioeconomic status (Musu-Gillette, 2015, para 2.). The achievement and opportunity gaps experienced by Black students and economically disadvantaged students are in large part due to school practices.

White Heterosexual Male Privilege

School principals are responsible for closing both the achievement and opportunity gaps. Foster (1986) says, "If administration is to be truly *educational*, then it must be concerned with educational issues, in particular, who succeeds in school and who does not" (p. 93). White male school principals hold power to close both gaps. Helms (2016) says, "Heterosexual manhood is a privileged status that men enjoy because they are born male rather than female" (p. 6). Whiteness includes property value, privilege, and social capital (Harris, 1993, pp. 1718-1724; Sullivan, 2006; Helms, 2016; Bourdieu, 1986, pp. 51-53), which can be used to provide equitable learning experiences for Black students and economically disadvantaged students. In reality, Whiteness prevents White principals from seeing institutional racism and inequity. Ryan (2003) says, "While there are exceptions, many administrators are reluctant to acknowledge the presence of racism in their schools, and if they do, prefer to minimise it" (pp. 158-159). Confronting racism requires White male school principals resist White fragility (Diangelo, 2018, p. 2).

Masculinity adds an additional layer of privilege for White male school principals to challenge. Connell (2005) says, "Men gain a dividend from patriarchy in terms of honour, prestige and the right to command. They also gain material dividend" (p. 82). Patriarchy and masculinity provide men with power. White men benefit most from the societal structures creating institutional racism because they hold the highest level of social capital (Bourdieu, 1986, pp. 51-53). White male school principals can either use their social capital to stop or perpetuate educational institutional racism.

Masculinity includes gender-specific identity and leadership role expectations. Fletcher (2004) says, "Again, men or women can display them, but the traits themselves—such as empathy, community, vulnerability, and skills of inquiry and collaboration—are socially

ascribed to women in our culture and generally understood as feminine” (p. 650). Culturally responsive school leadership requires school principals show vulnerability by challenging exclusionary acts with courageous conversations (Brown, 2012, p. 45; Singleton & Linton, 2006; Singleton & Hays, 2008; Khalifa et al., 2016, p. 1296). The act of vulnerability is a barrier for men to be culturally responsive.

Student Preparation

Building principal actions have an indirect effect on student learning. Drago-Stevenson (2012) studied the link between school principal actions for teacher development and school climate. School principals change the learning environment when they enact culturally responsive school leadership. In an ethnographic study, Khalifa (2011) connects the principal’s behavior to student learning:

At UAHS [Urban Alternative High School], the principal resisted any exclusionary practices exhibited by teachers. This principal behavior—described here as social justice leadership—counteracted some of the acquiescence and deal-making that proved to be exclusionary and detrimental to the students academic and social development. (p. 717)

An equitable learning environment occurs when the teacher incorporates a student’s culture and expertise into the classroom. *Reality pedagogy*, a form of culturally relevant teaching, is an example of *developing culturally responsive curricula and teacher preparation*, a culturally responsive school leadership behavior (Emdin, 2016; Ladson-Billings, 1994; Ladson-Billings, 1995; Khalifa et al., 2016, p. 1281). Principal impact on student learning is measured by student growth. Branch et al. (2013) found the top 16% quality principals had “student gains 0.05 standard deviations higher than an average principal for all students in their school” (p. 69). Cultural responsiveness increases principal effectiveness on improving student outcomes.

K-12 public education in the United States should support students' development of positive cultural self-identity. Noguera (2003) says United States schools carry out three primary functions: sorting students, socializing students with societal norms, and establishing social control (p. 344). The American education system reinforces dominant White social norms and oppresses minoritized students. Education can also provide students opportunities for social and economic mobility. Carnevale et al. (2013) say, "By 2020, 65 percent of all jobs in the economy will require postsecondary education and training beyond high school" (p. 1). Filling job positions in 2020 requires United States school systems prepare all students, including Black students and economically disadvantaged students, with the content, tools, and skills required to pursue a post-secondary education.

White Capitalistic Interest

Recent events in Detroit, Michigan, illustrate the capitalistic importance of providing Black students and economically disadvantaged students with equitable learning experiences. In January 2018, Amazon announced Detroit was not one of the 20 finalists for Amazon's second headquarters; a lack of mass transit and inability to attract 25-to-30-year-old talent were cited as reasons for missing the cut (Williams et al., 2018). If Detroit landed the headquarters, Amazon would have invested \$5 billion into the city and brought 50,000 jobs, averaging \$100,000 per year (Williams et al., 2018). Questions about the talent pool of Detroit (and state of Michigan) reflect decades of structural oppression against Black students and economically disadvantaged students. According to the United States Census Bureau (2017), 79.7% of Detroit residents are Black, 13.8% of persons in Detroit 25 or older have a bachelor's degree or higher, the median income in Detroit is \$26,249, and 25.2% of Detroit residents are under 18 years old. The Census

Bureau statistics suggest the education of Black students and economically disadvantaged students is critical for the city's economic development.

The capitalistic benefits of a more highly educated Black and economically disadvantaged workforce represent interest convergence for White people (Bell, 1980, p. 95). Dan Gilbert, a White male and owner of Quicken Loans Mortgage Company, led Detroit's proposal team for the Amazon headquarter (Williams et al., 2018). Detroit is a microcosm of the economic importance entailed in closing the achievement and opportunity gaps. Belfield and Levin (2013) say, "If we assume one-third of the opportunity gap might be closed, the economic consequences would be \$50 billion in fiscal savings and \$200 billion in savings from society's perspective" (p. 205). Culturally responsive school leadership promotes economic interests for Detroit, Michigan, and the entire United States.

Economically Disadvantaged Students

Low socioeconomic status has a negative impact on student achievement. Studying the effects of risk factors, including socioeconomic status, on children at two years old, Morgan et al. (2009) "found males and children from households in the two lowest mother's education quintiles were about twice as likely to display learning-related behavior problems at 24 months" (p. 411). Parent educational attainment level is one marker used to determine socioeconomic status, poverty is another (American Psychological Association, 2020). Poverty alone has a significant negative impact on student achievement and causes inequitable learning opportunities from a system of inequalities (Battistich et al., 1995, p. 646; Hoschild, 2003, p. 827). Instructional disparities partially reflect the miseducation of teachers instructing students in poverty.

Ruby Payne's (2003) framework for understanding poverty has been presented to "more than a thousand workshop settings through North America, Canada, and Australia" (p. 5).

Payne's deficit-based framework incorrectly links socioeconomic status to race and pins the burden of poverty on the individual rather than dismantling the system of oppression. Gorski (2008) says, "We must never stop raising questions about 'scholarship,' from Payne or anyone else, that peddles classism and racism under the guise of authentic change" (p. 146). Classroom outcomes from Ruby Payne's framework emerge when investigating pre-service teachers.

Smiley and Helfenbein (2011) found five themes in a study of two European American, female preservice special education teachers interested in teaching in an urban setting, who expressed Ruby Payne's framework was most influential in preparing them for practicum: encouraging separation between teacher and students, operating from a deficit mode, developing a mentality of saving students in poverty, norming their home community while othering the urban setting, and experiencing contradictions between preconceptions and lived experience teaching in the urban setting (pp. 9-14). Teachers operating from Ruby Payne's framework know economically disadvantaged students are failing but accept no fault in their failure (Boucher & Helfenbein, 2015, p. 757). Culturally responsive school leadership resists oppressive paradigms like Ruby Payne's framework.

Black Students

Educational segregation, a representation of institutional racism, is woven throughout United States history. Judge Waites Waring (1951), in *Harry Briggs, Jr., et al. v. R. W. Elliott*, declared that education segregation will never lead to equality (p. 19). In 1954, U.S. Supreme Court Justice Earl Warren ruled in favor of desegregating public schools in *Brown v. Board of Education of Topeka, Kansas* (Warren, 1954). The ruling of *Brown v. Board of Education* was

met with backlash from White southerners who perpetuated inequitable learning opportunities for Black students (Rooks, 2017, p. 80). Segregation of school systems continued. The Civil Rights Act of 1964 included the protection of Constitutional rights for public education (Eighty-Eighth Congress of the United States of America, 1964). Although the Civil Rights Act of 1964 provided the United States Federal Government leverage to desegregate school systems, racism still exists 56 years later at individual, cultural, and institutional levels (Helms, 2020, p. 20).

Rooks (2017) uses the term *segrenomics*, or economics of segregation, to explain the profit of privatization practices (e.g., charter and virtual schools) which disproportionately harm the education of Black, Latinx, and Native American students by community racial and economic segregation (pp. 2-4). Segrenomics is a form of neoliberalism, benefitting the economic interests of White people (Bourdieu, 1998). For example, under superintendent Jeanice Kerr Swift, Ph.D, a White female, Ann Arbor Public Schools has three International Baccalaureate (IB) schools: Mitchell Elementary, Scarlett Middle School, and Huron High School (Ann Arbor Public Schools, 2020). All three schools are located in the most racially and economically diverse areas of Ann Arbor, Michigan. According to the Michigan Department of Education (2020), during the 2016-17 school year, 52.8% of students were White and 21.89% were economically disadvantaged across all grade levels in Ann Arbor Public Schools. By comparison, during 2016-17, Huron High School had 42.23% White students and 21.93% economically disadvantaged students; Mitchell Elementary had 28.93% White students and 59.5% economically disadvantaged students; and Scarlett Middle School had 33.1% White students and 51.99% economically disadvantaged students (Michigan Department of Education, 2012). The International Baccalaureate program promotes the economic interest of the school

district by attracting new families and establishing a mechanism to stabilize student enrollment in all three buildings.

Institutional racism includes policies and practices directly causing educational inequity for Black, Latinx, and Native American students. Anthias (1992) says, “Racism occurs when race or ethnic categorisation is accompanied by discourses and practices of inferiorisation and subordination” (p. 433). The policies and practices become normalized, creating a system of racism that subordinates specific racial groups. Ture and Hamilton (1992) say, “Racism is both overt and covert. It takes two, closely related forms: individual Whites acting against individual Blacks, and the acts by the total White community against the total Black community. We call these individual racism and institutional racism” (p. 4). Individual acts of overt racism occur in the United States.

Shootings of unarmed Black people by White police officers, a form of *anti-Blackness*, have spurred nationwide discussion on racism in the United States’ police force (Baldwin, 1985). Michael Brown’s state-sanctioned murder by police officer Darren Wilson on August 9, 2014, prompted protests in Ferguson, Missouri, and the start of the Black Lives Matter movement (Buchanan et al., 2015, para. 1). The Editorial Board (2015) says, “The ‘Black Lives Matter’ movement focuses on the fact that Black citizens have long been far more likely than Whites to die at the hands of the police, and is of a piece with this history” (para. 7). Larson (2016) extends the Black Lives Matter movement to other institutions, including school systems (p. 54). The presence of institutional racism—colorblindness, deficit thinking, achievement gap, opportunity gap, and the school-to-prison pipeline—in the United States’ education system suggests Black lives do not matter in many United States schools.

Individual acts of racism in American schools are ubiquitous and can go unseen. Bonilla-Silva (1997) says, "Racism is ultimately viewed as a psychological phenomenon to be examined at the individual level" (p. 467). White people show implicit bias on the invisibility of Black people by ignoring the color of their skin when they express colorblindness (Bush, 2011, p. 151). Bonilla-Silva (2018) says, "The four frames [of colorblindness] are *abstract liberalism*, *naturalization*, *cultural racism*, and *minimization of racism*" (p. 54). Colorblindness is one form of implicit bias. Valenzuela's (1999) study of subtractive schooling in Houston, Texas, is another form of implicit bias and example of deficit thinking (Banaji & Greenwald, 2013; Valencia, 1997). Implicit bias results in microaggressions (Ong & Burrow, 2017, p. 173). Sue et al. (2007) say, "Racial microaggressions are brief and commonplace daily verbal, behavioral, or environmental indignities, whether intentional or unintentional, that communicate hostile, derogatory, or negative racial slights and insults toward people of color" (p. 271). Microaggressions occur in schools by microassaults, microinsults, and microinvalidations (Hammond, 2015, p. 113). Both individual and institutional acts of racism cause educational harm for Black students and their families (Marchand et al., 2019). Racism causes sociopsychological, cognitive, and physical harm for Black people (Verschelden, 2017, pp. 5-6).

Multiple studies cite the overrepresentation of Black students receiving school punishment (Skiba et al., 2011; Skiba et al., 2002; Gregory et al., 2010). Suspension and expulsion cause missed instruction by removing students from the educational setting. Gonsoulin et al. (2012) say, "High rates of suspension and expulsion of students are associated with negative outcomes and school dropout" (p. 310). The overrepresentation of suspended Black students creates the school-to-prison pipeline because Black students are forced out of school (Mallett, 2017, p. 572; Noguera, 2008, p. 129). Noguera (2003) parallels exclusionary

school disciplinary practices to the punishment of adults (p. 342). Alexander (2012) compares the mass incarceration of African Americans from the War on Drugs to the New Jim Crow (pp. 178-187).

States have changed zero-tolerance school discipline policies in favor of more equitable disciplinary approaches to disrupt the school-to-prison pipeline. Michigan's statewide school discipline policy currently includes the use of restorative practices (Michigan Legislature, 2017). Michigan school principals must consider the use of restorative practices prior to suspending a student. Wachtel (2018) says, "Restorative practices is a social science that studies how to build social capital and achieve social discipline through participatory learning and decision making" (para. 5). Unlike suspension and expulsion, restorative practices aim to build students' social capital. State education policies should be enacted by principals in the school setting. In this case, the state's policy on punishment, the push for restoration in lieu of exclusion, aligns with culturally responsive leadership practices.

Homeschooling

The homeschooling of Black students over the last 20 years suggests institutional racism occurs in United States public schools. Homeschooling among non-White and non-Hispanic populations is on the rise, now accounting for 15% of the total number of homeschooled students (Ray, 2018, para. 6). The number of Black students being homeschooled in Grades K-12 increased from 84,000 in 1999 to 132,000 in 2016 (National Center for Education Statistics, 2017). Huseman (2015) wrote a story on Marvell Robinson, an African American kindergartner who's mother decided to homeschool him after he was racially bullied at school (para. 1). Marvell's experience is typical of the reason cited by Black families for homeschooling. In a study of Black parent interactions with school officials regarding their Black sons, Reynolds

(2010) found Black parents cited “racism as the root causes of the unpleasant experiences they had within schools” (p. 152).

Unlike White families, who may cite religious beliefs, Black families choose to homeschool their children for *racial protectionism* against racism at school (Mazama & Lundy, 2012, p. 724). Institutional racism at school occurs through a Eurocentric or White-centric curriculum, individual interactions, discipline policies, and the disproportionate qualification of Black students for special education services (Mazama & Lundy, 2012, pp. 726-729). Homeschooling provides Black families agency in providing Afrocentric educational experiences for their children (Asante, 1988). Afrocentricity is seen in the culture of the school or homeschool experience, curriculum, and teaching pedagogy. Mazama (2015) says,

The two main strategies to ‘crack the wall of Whiteness’ are the elaboration and implementation of a curriculum that builds racial self-confidence (e.g., with children learning about great African civilizations and African historical figures) and positive racial consciousness and identification (through positive racial socialization). (p. 37)

The wall of Whiteness refers to the curricular and pedagogical practices centering Whiteness and normalizing White middle-class values in the United States’ public education system.

Leithwood and Jantzi (1990) say, “A school’s culture consists of meanings shared by those inhabiting the school” (p. 3). Without culturally responsive school leadership, White practices dominate school culture in schools with majority-White student populations. Whiteness leads teachers to label Black students with sociocultural deficits, an act of anti-Blackness, Afro-pessimism, and cultural racism (Kincheloe & Steinberg, 1995, p. 167; Baldwin, 1985; Dumas & Ross, 2016, p. 429; Helms, 2020, p. 20). White teachers enact Afro-pessimism by perceiving sociocultural deficits in Black students in-part because they lack self racial identity

consciousness. Matias (2013) says, “Until White teachers assume the onus of dismantling the White supremacist structures by learning, talking, seeing, and feeling what race, White supremacy, and Whiteness entail, they remain complicit in its maintenance” (p. 76). Matias frames White supremacy in normative White cultural practices (Diangelo, 2018, p. 33). Without acknowledgment and intentional dismantling, White practices persist and harm Black students by denying their sociocultural strengths. When Black students resist White norms, deficit thinking ensues as teachers blame students and their families for missing White sociocultural knowledge or perceiving they devalue education (Yosso, 2005, p. 75). Homeschooling Black students for racial protectionism shows the need for culturally responsive school leadership in United States public schools.

Emergence of Culturally Responsive School Leadership

Cazden and Leggett (1976) say, “The goal is education that will be more responsive to cultural differences among children” (p. 3). Culturally responsive school leadership emerged from culturally relevant teaching (Ladson-Billings, 1994; Ladson-Billings, 1995). Culturally relevant teaching includes academic achievement, cultural competence, and sociopolitical consciousness tenets (Ladson-Billings, 2006b, p. 35). It laid the foundation for culturally sustaining pedagogy, culturally sustaining/revitalizing pedagogy, and reality pedagogy (Paris, 2012; McCarty & Lee, 2014, p. 103; Emdin, 2016, p. 483). These pedagogies affirm the sociocultural strengths of Black students and economically disadvantaged students.

Critical race theory addresses the *educational components* necessary for the effective education of Black students (Bell, 1980, p. 99). Ladson-Billings (1998) applies critical race theory to school curriculum, instructional strategies, and inequity in school funding (pp. 18-20). Teachers operate from the ethic of critique by enacting culturally relevant teaching and using a

critical race theory lens to examine their practice and organizational policies (Shapiro & Stefkovich, 2001, p. 14). The ethic of critique aligns with the sociopolitical consciousness tenet of culturally relevant teaching (Ladson-Billings, 2006b, p. 35). Critique occurs when teachers and principals resolve inequities in sociopolitical contexts, acknowledge differences in racial cultural context, and understand the lived experiences of students (Milner, 2003, p. 179).

School principals enact the ethic of critique and embrace cultural context by social justice. Social justice demands principals promote equity by dismantling systemic racism. School systems typically reflect and reproduce the institutions of racism embedded in United State's society (Oakes et al., 2006, pp. 15-16). Theoharis (2007) defines social justice leadership "to mean that these principals make issues of race, class, gender, disability, sexual orientation, and other historically and currently marginalizing conditions in the United States central to their advocacy, leadership practice, and vision" (p. 223). Social justice leadership centers minoritized populations in decision-making. In Michigan social justice permeated to the state level with a social justice framework to close the achievement gap for Black males (Saunders, 2013).

Marshall and Oliva (2010) link social justice leadership to transformative leadership (p. 31). Shields (2010) posits, "Transformative leadership begins with questions of justice and democracy; it critiques inequitable practices and offers the promise not only of greater individual achievement but of a better life lived in common with others" (p. 559). Culturally responsive school leadership extends transformative leadership and social justice leadership practices to celebrate students' cultural identities (Khalifa et al., 2016, p. 1278).

LGBTQIA+ Community

Culturally responsive school leadership creates equitable learning experiences for students minoritized because of their sexual orientation or gender identity too. Allen et al. (2009)

say, “Students who are (or perceived to be) lesbian, gay, bisexual, transgender, intersex, or queer (LGBTIQ) face hostile school environments where they are verbally and physically harassed at startling rates because of their sexual orientation” (p. 75). Although beyond the scope of this study, culturally responsive leadership behaviors can be applied to develop humanizing school environments for the LGBTQIA+ (lesbian, gay, bisexual, transgender, queer or questioning, intersex, asexual) Community.

Shields (2010) describes how Catherine and Amy, two female principals in conservative communities, show courage to hire or retain a gay teacher (p. 581). The moral and ethical stand taken by Catherine and Amy to either hire or retain a gay teacher in the face of community resistance is transformative leadership. Having a gay teacher allows students in the LGBTQIA+ Community to see someone like themselves in a position of power at school. When students see people like themselves—staff, peers, and in the school curriculum—they are more likely to feel welcomed and included in the school community. Students with dominant social identities benefit from having LGBTQIA+ or otherwise minoritized teachers (e.g., Black teachers) by developing empathy, de-centering their social identities, experiencing non-dominant perspectives, and developing relationships with non-dominant social identities in positions of power. Diverse curricular texts provide students similar opportunities to experience non-dominant perspectives. Books can serve as both *windows* and *mirrors* for students—windows for students to learn about social identities, narratives, and cultures different from theirs, and mirrors to see their social identities reflected in text (Bishop, 1990, pp. 3-10; Everett, 2018, para. 2). Incorporating diverse texts for minoritized students is an example of developing culturally responsive teachers, a culturally responsive school leadership behavior (Khalifa et al., 2016, pp. 1283-1284).

Contesting Culturally Responsive School Leadership

System impact is an argument against culturally responsive school leadership. Wilson (2016) says transformative leadership is enacted by individuals but needs system-level support in the critical care and transformative leadership of Alana Simms, Horizons Elementary School Principal (p. 574). Culturally responsive school leadership, like transformative leadership, applies to individual school principal actions. Khalifa et al. (2016) say,

So for instance, culturally responsive leaders—like antioppressive, transformative, social justice leaders—will challenge teaching and environments that marginalize students of color, and they will also identify, protect, institutionalize, and celebrate all cultural practices from these students. (p. 1278)

Ending educational inequity requires more than individual school principals enacting culturally responsive school leadership. However, school principals can mitigate educational inequity in their schools by implementing culturally responsive instruction. Systemic change is possible by increasing the number of principals practicing culturally responsive school leadership.

Methods

The phenomenological study includes four participants: Ken, Dave, Peter, and Ryan. Pseudonyms are used for participant names, site locations, and identifiable information (e.g., classes, programs, or initiatives unique to a school) to protect anonymity. All four participants identify as a White male principal of an exurban school located approximately 45 minutes from a metropolitan city and 20 minutes from a college university. Three types of data were collected for each participant: interview, policy analysis by review of school handbook, and examination of participant professional social media posts on Twitter, Facebook, or Instagram (Creswell & Creswell, 2018, pp. 187-189). Self-reported culturally responsive school leadership actions, and

the influence of Whiteness and masculinity on those actions, are the units of analysis of the study examined using the study's conceptual framework: culturally responsive school leadership, critical race theory, and the key model (Khalifa et al., 2016; Khalifa, 2018; Ladson-Billings & Tate, 1995; Scott & Robinson, 2001; Scott, 2009).

Self-reported culturally responsive school leadership actions were themed against Khalifa et al.'s (2016) list of culturally responsive school leadership behaviors: critical self-awareness, culturally responsive curricula and teacher preparation, culturally responsive and inclusive school environments, and engagement with students and parents in community contexts (pp. 1283-1284). Using the key model by Scott (2009), each principal's White racial consciousness type was identified to discuss how the type influences the enactment of culturally responsive school leadership. Critical race theory (Ladson-Billings & Tate, 1995) was applied to the handbook and social media examination to determine how White male school principals serve or underserve Black students with their school leadership actions.

Chapter One Summary

Chapter One explains the purpose of the study: an examination of the enactment of culturally responsive school leadership by White male school principals in exurban school settings. Results of the study are significant to create equitable learning experiences for Black students and economically disadvantaged students. With a greater understanding of how masculinity and Whiteness influence culturally responsive school leadership actions, White male school principals, including myself, can more fully enact culturally responsive school leadership. Chapter Two is a literature review on the phenomena and conceptual underpinnings of the study.

Chapter Two: Literature Review

The enactment of culturally responsive school leadership by White male K-12 public school principals in exurban settings requires knowledge of the barriers to equitable education for Black students and economically disadvantaged students, White heterosexual male privilege, the conceptual framework, and the context of the study amidst relevant leadership theories.

Opportunity and Achievement Gaps

Opportunity and achievement gaps for Black students and economically disadvantaged students are well documented and justify the need for culturally responsive school leadership. Welner and Carter (2013) say, “The ‘opportunity gap’ that exists across racial and associated class lines [in the United States] is expansive, and it widens as income and wealth inequality continue to rise” (p. 2). The achievement gap is a symptom of *structural racialization*, reflecting the institutional structures both in and outside of schools which harm minoritized populations (Hammond, 2015, pp. 29-30). Milner’s (2010) five-part framework to explain the opportunity gap includes colorblindness, cultural conflict, myth of meritocracy, deficit thinking, and context-mutual mindsets (pp. 42-44). Instead of comparing Black student performance to White student performance, Delpit (2012) frames the achievement gap for Black students as a gap between their current performance and their potential (p. 5). Many Black students and economically disadvantaged students do not achieve their full academic or social potential in United States public schools (reflected by state and national assessments) because of institutional oppression.

Inequitable learning opportunities for Black students and economically disadvantaged students cause achievement gaps. Studying math achievement and opportunity gaps, Flores (2007) says, “Specifically, data show that African American, Latino, and low-income students are less likely to have access to experienced and qualified teachers, more likely to face low

expectations, and less likely to receive equitable per student funding” (p. 29). Supporting Flores’s findings, Taliaferro and DeCuir-Gunby (2007) discovered opportunity gaps for African American students in advanced placement (AP) courses and concern for the post-secondary achievement of African American students when they interviewed 11 female, African American American Excellence Association advisors from 10 urban high schools in North Carolina regarding their perceptions of African American enrollment in advanced placement courses (pp. 179-182). The school practice of enrolling students in advanced placement classes shows the relationship between the opportunity gap, the achievement gap, educational institutional racism, and school principal actions. School principal actions either widen or close both gaps.

Negative Effects of Low Socioeconomic Status

Economically disadvantaged students, defined by low socioeconomic status, are a population of interest for the enactment of culturally responsive school leadership because low socioeconomic status has a negative impact on student educational outcomes. Using structural equation modeling to examine data from the New York City Department of Education, Chen and Weikart (2008) found lower socioeconomic status is directly related to lower student achievement (p. 4). Socioeconomic status has also been studied at the building level. Anyon (1980) studied five schools of differing social class—working class to capitalist—in New Jersey, finding that students had little freedom in the working class school and significant freedom in the capitalist one (pp. 67-92). Anyon (1980) summarizes her findings:

Differing curricular, pedagogical, and pupil evaluation practices emphasize different cognitive and behavioral skills in each social setting and thus contribute to the development in the children of certain potential relationships to physical and symbolic capital, to authority, and to the process of work. (p. 90)

The miseducation of economically disadvantaged students results in lower standardized assessment scores, and harms their conceptualizations of capital, relationship to authority figures, and cognitive abilities.

Capital

White heterosexual male privilege, Blackness, and socioeconomic status entail capital. Race and socioeconomic status include social and cultural capital, resulting in economic capital (Bourdieu, 1986, p. 47). Economic capital is money or property; social capital represents resources based on relationships and group status; and cultural capital includes dispositions, artifacts, and properties leading to an economic value (Bourdieu, 1986, pp. 47-51). Cultural capital manifests in school settings by policies, curriculum materials, educational decisions, and school discipline. White culture permeates many United States public schools and includes societal dimensions (e.g., individualism) with accompanying expressions (Helms, 2020, p.16). Whiteness is transmitted in the school setting creating a cultural inequity perpetuating the opportunity gap and miseducation of Black students (Carter, 2013, p. 147; Asante, 1991, p. 174). Black students have cultural capital, but it may not be valued or transmitted in the school setting through peer interactions and institutional discourse (Yosso, 2005, p. 82; Collins, 2009; Aronowitz & Giroux, 1985; Stanton-Salazar, 1997). When Black students and economically disadvantaged students resist White middle-class norms, they are labeled with sociocultural and motivational deficits (Carter, 2013, p. 144); Helms (2020) calls this cultural racism (p. 20).

There are limited examples of school principals valuing the cultural capital of Black students. Khalifa (2010) found that unlike other school leaders in the district using a traditional leadership model, the school principal of Urban Alternative High School (pseudonym) was able to validate the social and cultural capital of Black at-risk students (p. 632). Valuing Black

students' capital *humanized* and *normalized* their identities (Khalifa, 2018, p. 112). *Traditional* describes school leaders who only validated White students' cultural capital (Khalifa, 2010, p. 632). Culturally responsive school leadership, a non-traditional form of school leadership, affirms the cultural capital of Black students and economically disadvantaged students.

Sociocultural context explains why meritocracy and curriculum selections lead to educational inequity for minoritized students. Meritocracy, a term first discussed by Michael Young in 1958, describes opportunity earned by merit (Young, 1994). McIntosh (1988) posits, "Obliviousness about White advantage, like obliviousness about male advantage, is kept strongly inculcated in the United States so as to maintain the myth of meritocracy, the myth that democratic choice is equally available to all" (pp. 6-7). The myth of meritocracy perpetuates racism and classism. Liu (2011) says we cannot allow the myth of meritocracy to stop our pursuit of social justice for marginalized students (p. 394). Frank (2016) reveals the economic capital embedded in meritocracy by asking the following rhetorical question: "But what about the many talented and hardworking people who never achieve material success?" (p. 7). Oppressive institutional policies and practices create additional barriers for minoritized populations to overcome to achieve economic success. Opportunity gaps occur for minoritized students when meritocratic educational decisions (e.g., entrance into programs) reflect White norms. Whiteness influences curriculum decisions too. Principals making curriculum choices are caught between selecting curriculum that reproduces inequality and curriculum for social justice (English & Bolton, 2016, p. 72).

Intersectionality

This study is an investigation of intersecting social identities. Participants of the study are asked to discuss the influence of masculinity and Whiteness, two distinct social identities, on

their enactment of culturally responsive school leadership for Black students and students of low socioeconomic status. While students are not participants in the study, Black students and students of low socioeconomic status are distinct groups. A student can be Black and higher socioeconomic status, low socioeconomic status and not Black, or both Black and low socioeconomic status. Intersectionality applies to examinations of race, class, and gender (Crenshaw, 1989; McCall, 2005). Intersectionality originated from Black feminist theory. Critical of the marginalization of Black women in feminist theory, Crenshaw (1989) says, "Because the intersectional experience is greater than the sum of racism and sexism, any analysis that does not take intersectionality into account cannot sufficiently address the particular manner in which Black women are subordinated" (p. 139). Through sociological discourse (Yuval-Davis, 2006, p. 206), intersectionality extends beyond feminism, to the school setting. Intersectionality has explanatory power in examining the influence of Whiteness and masculinity on culturally responsive school leadership actions.

The Disease

Helms (2016) says, "Racism is a set of symptoms, but White heterosexual male privilege is a disease" (p. 17). The disease of White heterosexual male privilege impacts male leadership, yet the literature on leadership is predominantly focused on women (Beatty & Tillapaugh, 2017, p. 49). Hegemony, a term originated by Gramsci, defines masculinity by the dominance of men over women (Rosengarten, 2019, para.15; Connell, 2005, p. 77). Regardless of his actions, a male principal benefits from hegemony by the dividends of patriarchy (Connell, 2005, p. 82). Patriarchy includes high levels of social capital (Bourdieu, 1986, pp. 51-53). Greater social capital is associated with higher social class power, resulting in men being disproportionately represented in leadership positions (Morgan, 2005, p. 168). White male principals, by virtue of

position and masculinity, hold a high degree of social capital. The role of principal is typically characterized by stereotypical masculine traits (Chard, 2013, p. 171).

Resisting hegemonic masculinity is the first step in dismantling patriarchy. It requires White male principals to critique how Whiteness, masculinity, and social class entail power and privilege. Self-critiquing privilege is a struggle for White men because it challenges *manhood ideologies* (Gilmore, 1990, p. 221). Helms (2016) says, "For especially White men who rigidly adhere to the principles of entitled male privilege, threats to their abilities to protect their status may result in feelings of distress, such as depression, anxiety, and poor self-esteem, feelings which make men feel unsafe" (p. 6). After men critique their privileges, they can act in a counter-hegemonic manner. Counter-hegemonic masculinity occurs when males challenge racism, oppression, and exclusionary practices in pursuit of socially just society. In a school setting, social justice demands White male principals have courageous conversations (Singleton & Linton, 2006; Singleton & Hays, 2008). Courageous conversations require White males break their silence on race issues and be vulnerable, a trait typically associated with femininity (Brooks, 2012, p. 123; Fletcher, 2004, p. 650).

White males must challenge the unearned privileges from masculinity and Whiteness to act in a counter-hegemonic manner. Lipsitz (2006) says Whiteness has a *cash value* by providing White people economic advantages (p. vii). The property value of Whiteness began in the 1660s with property law permitting the slavery of Black people and capturing land from Native Americans (Harris, 1993, pp. 1718-1724). Harris (1993) first describes Whiteness as property by saying, "The construction of White identity and the ideology of racial hierarchy also were intimately tied to the evolution and expansion of the system of chattel slavery" (p. 1717). Whiteness reinforces institutional racism and inequality by providing White people with

“institutional and social arrangements that often appear (to Whites) to have nothing to do with race” (Bush, 2011, p. 17). The myth of meritocracy is an educational practice cloaked in Whiteness.

Pearce (2003) says, “Whites are simply the norm: it is for others to label themselves as other than that norm. This is the great power of claiming no ‘race’: you can claim to be neutral, to speak for the whole of humanity” (p. 274). White people typically define Whiteness by the *generalized other*, seen when White people reference a person’s skin color in a story if the person identifies as a race other than White (Mead, 2007; Frankenberg, 2001, p. 75). President Trump’s election in 2016 prompted investigation, discussion, and rhetoric on Whiteness (Bazon, 2018, para. 3; Dow, 2016, para. 2; Helms, 2016, pp. 6-7). Defining Whiteness as a racial identity with its own characteristics is a departure from typical White people racial conceptualizations (Wildman & Grillo, 1991, p. 398; Helms, 2020). Colorblindness occurs when White people are unaware of their racial identities.

White people learn colorblindness at a young age (Sullivan, 2014, p. 85). The types of colorblindness are invisibility to race, color-evasion, power-evasion, and race as taboo (Neville et al., 2000, p. 60). Gordon (2005) says, “My ‘blindness’ was manifested through a variety of strategies: I dismissed the concerns of people of color, I *danced* around race instead of bring race up directly, and I resorted to *coding*, which is the practice of negatively portraying people of color without explicitly naming race” (p. 282). Colorblindness ruins attempts to use multicultural pedagogy in school settings. Castagno (2013) says teachers’ classroom discourse on being alike resulted in a view of multicultural education devoid of race and focused on socioeconomic status and language (p. 114). Multicultural education and *equity pedagogy* demand recognition of students’ race and ethnicity (McGee Banks & Banks, 1995).

Multicultural education is contested in United States public schools because it often fails to center race and challenge Whiteness (Ladson-Billings & Tate, 1995, pp. 60-62; Castagno, 2013, p. 107). Challenging Whiteness is an action within the critical, self-reflective culturally responsive school leadership behavior (Khalifa et al., 2016, p. 1284). Dismantling the impact of Whiteness on educational inequity extends beyond building-level instructional decisions. Vought (2009) says the weighted school formula, a school funding practice, is portrayed as positioning school principals and teachers against a system preventing equitable decision-making (p. 553). The portrayal removes blame from White principals for perpetuating institutional racism.

Taking responsibility for perpetuating institutional racism starts with acknowledging White privilege. McIntosh (1988) lists daily privileges of being White. White educators have privilege in education through White privilege pedagogy (Margolin, 2015, p. 4). White privilege also occurs in research conducted by White researchers (Gordon, 2005, p. 284). Modern day privileges of Whiteness trace back to the historical investment in Whiteness as freedom and Blackness as slavery (Lipstiz, 2006, p. 3). Whiteness creates structural educational inequity (Allen, 2004, p. 130). School principals can either perpetuate educational inequity or actively dismantle it. Griffin (2015) describes issues of race and institutional racism in a 3 year ethnographic case study of Jefferson High School, a racially integrated exurban school. Griffin (2015) says, "In Jefferson, White privilege meant administrators could put forth no effort to diversify the staff. It meant that insiders could be promoted to principal or superintendent with few qualifications and through processes that were not transparent or democratic" (p. 177). Jefferson High School exemplifies White school administrators perpetuating educational inequity. White male school principals must examine their White heterosexual male privilege to enact culturally responsive school leadership.

The Key Model

The key model, part one of the conceptual framework, emerged from prior models of White racial identity (Scott & Robinson, 2001; Scott, 2009). Helms (1984) proposed an initial model of White and Black racial consciousness for cross-racial and intra-racial counseling (pp. 153-165). Helms's (1984) original model includes the following stages: contact, disintegration, reintegration, pseudo-independent, and autonomy (pp. 158-159). Carney and Kahn (1984) proposed a five-stage model for counseling trainees (p. 113). Helms and Cook (1990) revised White racial identity model includes the following stages: contact, disintegration, reintegration, pseudo-independence, immersion, emersion, and autonomy (pp. 90-93). Helms and Cook frame racial identity development as a linear process. Rowe et al. (1994) cite the following issues with Helms's model of White racial identity: paralleling White racial identity development to the identity development of minoritized people, describing White identity based on otherness, using a linear stage process, and limiting the model to White and Black people (pp. 131-133).

Rowe et al. (1994) identify two categories of White racial consciousness, unachieved and achieved, each containing types (e.g., avoidant, dependent, dissonant, dominative; p. 135). The use of types indicates White people move between different orientations to their Whiteness in a fluid manner. White racial consciousness is partially determined by the *generalized other* (Mead, 2007). Leach et al. (2002) say, "Instead, White identity seems largely determined on the basis of the valence of White reactions to the racial out-group" (p. 68). Out-group implies a generalized other (Mead, 2007; Frankenberg, 2001, p. 75).

A comparison of White racial identity to White racial consciousness reveals similarities. Block and Carter (1996) say, "Not only is the overall framework for organizing White racial attitudes highly similar, but the specific 'types' proposed by WRC [White racial consciousness]

are almost identical in meaning to the statuses defined in WRIAT [White racial identity attitude theory]" (p. 328). Although the use of categories is similar, the linearity and restriction to White and Black people separate Helms and Cook (1990) from Rowe et al. (1994). The use of statuses and types is a key difference between the two theories. In the revised White racial consciousness identity theory, LaFleur et al. (2002) describe *types* as "the White racial consciousness model labels empirically identified constellations of attitudes and allows the determination of which, if any, best characterize the racial attitudes held by White individuals" (p. 149). The racial attitudes are grouped into racial types. Helms (2020) uses a cylinder analogy of different liquids to describe her White racial identity model: contact, disintegration, reintegration, pseudo-independence, immersion/emersion, and autonomy (Helms, 2020, pp. 34, 62-72). Both racial identity and racial consciousness models are useful in understanding Whiteness, but are not specific to White men.

Whiteness and masculinity are an intersection in understanding White racial identity. Scott and Robinson (2001) describe the key model for White male identity development with the following phases: noncontact type, claustrophobic type, conscious identity type, empirical type, and optimal type (pp. 418-420). Noncontact type White males have no or minimal knowledge of self or other races; claustrophobic type White males begin to blame other minoritized people for the myth of the American dream; conscious identity type White males experience an event that creates cognitive dissonance for their beliefs on women and people of color; empirical type White males know racism and sexism exist; and optimal type males enact social justice to end oppression (Scott & Robinson, 2001, pp. 418-420).

The key model reflects a White male's growth toward being more self-aware and counter-hegemonic through critical self-reflection, a behavior in the culturally responsive school

leadership framework (Scott, 2009, p. 23; Khalifa et al., 2016, pp. 1283-1284). White males must overcome White fragility, endure stress-inducing *racial encounters* requiring racial literacy, and actively dismantle institutional oppression to achieve optimal type status (Diangelo, 2018; Stevenson, 2014, pp. 28-29). The key model has explanatory power on how Whiteness and masculinity influence White male leadership actions.

Blackness and Racism

Black (like White) is capitalized throughout the study to recognize and honor a group of individuals. Dumas (2016) says, “Here, *Black* is understood as a self-determined name of a racialized social group that shares a specific set of histories, cultural processes, and imagined and performed kinships” (pp. 12-13). Du Bois and Eaton (1899) were the first to study a Black community (Philadelphia). Black, which describes race, and African American, which describes ethnicity, are interrelated. Afrocentricity honors the cultures of African Americans and resists White European oppression (Mazama, 2002, p. 219). Afrocentric awareness, the highest stage in Asante’s (1998) model for Afrocentric transformation, results in liberation (p. 50). In public school settings, Afrocentricity is a movement to resist oppressive instructional practices and educational institutional racism.

There are examples of Afrocentricity being enacted in school settings. Chris Emdin, leader of the #HipHopEd Movement (2016), describes reality pedagogy to meet Indigenous (Black urban youth) students’ social, emotional, and cultural needs (p. 483). Beyond its pedagogical integration in school settings, hip hop is a space where Blackness holds high levels of social capital when expressed with hegemonic masculinity (Alim, 2011, p. 127). Blackness and Afrocentricity undergird Black critical theory or BlackCrit, which examines White supremacy and anti-Blackness in policy and education (Dumas & Ross, 2016, pp. 431-432).

Black critical theory, Afrocentric awareness, and culturally responsive school leadership refute anti-Blackness, a concept introduced by James Baldwin (1985). Dumas (2016) explains anti-Blackness by listing the deaths (killings) of unarmed Black people (e.g., Oscar Grant, Trayvon Martin, Eric Garner; p. 12). Anti-Blackness permeates school settings too. Munzenrieder (2013) reported the story of Vanessa Van Dyke, a 12 year-old Black student who was required to cut her hair or allegedly risk expulsion by her Christian school administrators after she brought forth concerns of being bullied. The alleged response by her school administrators is anti-Blackness.

Anti-Blackness acts include policies and movements representing Afro-pessimism (Dumas & Ross, 2016, p. 429). Hudson (2014) interviewed Katherine McKittrick, professor of gender studies at Queen's University, on her experiences with Blackness and anti-Blackness in Canada. Katherine says, "This kind of 'safe space' thinking [in education] sometimes includes statements on course outlines about respect for diversity and how the class (faculty? students?) will not tolerate inappropriate behavior: racism, homophobia, sexism, ableism. This kind of hate-prevention is a fantasy to me" (p. 237). Katherine's comments illustrate White supremacy in creating safe classroom spaces where students can say what they want, even if their speech is hateful.

Anti-Blackness and racism are prevalent in the United States. Lipsitz (2006) says, "The persistence of residential segregation, educational inequality, environmental racism, and employment discrimination makes a mockery of the promises of fairness and equality inscribed within civil rights laws" (p. 107). Anderson (2016) uses the term *White rage* to describe the historical court and legislative decisions maintaining institutional racism in the United States (p. 3). White rage is driven by a fear of Black people's advancement (Anderson, 2016, p. 3). Tatum

(2017) reserves the term *racist* for White people only to show “the ever-present power differential afforded Whites by the culture and institutions that make up the system of advantage and continue to reinforce notions of White superiority” (p. 90). Institutional racism benefits all White people, both overtly racist and those complicit in its perpetuation (Tatum, 2017, p. 91).

Racism includes *implicit bias*, the involuntary unconscious attitudes and stereotypes that shape a person’s response to others (Hammond, 2015, p. 29). Banaji and Greenwald (2013) say, “We know that automatic White preference is pervasive in American society—almost 75% of those who take the Race IAT [Implicit Association Test] on the Internet or in laboratory studies reveal automatic White preference” (p. 47). Implicit racial bias reinforces stereotype threats for minoritized student identities (Steele, 2010, p. 5). Students become aware of the negative stereotypes that could be tied to their identity in given situations. Racism occurs through overt, covert, individual, and institutional forms (Ture & Hamilton, 1992, p. 4). Forms of racism in American schools include colorblindness, deficit thinking, microaggressions, and school punishment policies (Bonilla-Silva, 2018; Bush, 2011; Valenzuela, 1999; Sue et al., 2007; Hammond, 2015; Ong & Burrow, 2017; Skiba et al., 2011; Skiba et al., 2002; Gregory et al., 2010). The forms of education institutional racism reflect White supremacy—positioning the expected behaviors for White people as perfection (Diangelo, 2018, p. 33).

Critical Race Theory

Critical race theory, the second part of the conceptual framework, positions race as a social construction for racial categorization (Hanley Lopez, 1995, p. 196). Critical race theory emerged from critical legal studies, a movement started by Derrick Bell (Crenshaw et al., 1995, p. xix) and Alan Freeman in the mid-1970s (Delgado, 1995a, p. xiii). Critical legal studies

scholars challenged the social reform promised by civil rights (Crenshaw, 1995, p. 103) and perpetuation of racism in United States laws.

Freeman (1995) discusses how antidiscrimination law itself perpetuates discrimination by deeming racial discrimination as the misconduct of individuals (p. 30). The anti-discrimination law shifted focus from a system of discrimination to individual acts of discrimination. Whiteness permeates United State's laws through "the legal legitimation of expectations of power and control that enshrine the status quo as a neutral baseline, while masking the maintenance of White privilege and domination" (Harris, 1993, p. 1715). The property value of Whiteness is independent of social class in American courtrooms (Bell, 1995a, pp. 75-76).

Critical legal studies discourse began with *Brown v. Board of Education*. Bell (1995b) says, "In our era, the premier precedent of *Brown v. Board of Education* promised to be the twentieth century's Emancipation Proclamation. Both policies served to advance the nation's [United States] foreign policy interests more than they provided actual aid to Blacks" (p. 2). Bell (1995b) discusses the importance of White interest convergence in supporting Black people with a fictional story called "The Chronicle of the Space Traders," where Americans agree to trade all African American people to aliens in return for needed goods (pp. 3-5). African American people are White people's property in the fictional story.

Critical legal studies transitioned into critical race theory when scholars from multiple disciplines began discussing social justice. Yosso (2005) says, "CRT [critical race theory] draws from and extends a broad literature base of critical theory in law, sociology, history, ethnic studies and women's studies" (p. 71). Discussions of social justice broadened from the White-Black narrative, to include other oppressed populations (e.g., based on gender, sexual orientation,

class, immigrant status, language; Yosso, 2005, p. 72). Critical race theory writings critique and tell stories through narrative.

The use of narrative in critical race theory writings started with examination of court rulings. Discussing *City of Richmond v. J. A. Croson Co.*, Ross (1995) questions the power of the judge to command rulings in a peaceful courtroom where injustice occurs (pp. 38-39). Ross says the wording of court rulings reflect dominant White culture. Delgado (1995b) says stories by members of the outgroup (counter narrative legal telling) aim to change the reality constructed by the dominant White people group (p. 64). Use of counter narrative applies to all minoritized populations, including Latinx people (Espino, 2012, p. 33; Alemán, 2009, p. 290).

Critical race theory applies to the school setting too (Ladson-Billings & Tate, 1995). Solorzano (1997) says there are five major themes of critical race theory for education: the centrality and intersectionality of race and racism, the challenge to dominant ideology, the commitment to social justice, and the interdisciplinary perspective (pp. 6-7). Classroom teachers apply the five themes of critical race theory in their classrooms by discussing examples of race and racism, identifying racial stereotypes in the media, examining professional stereotypes in text which illustrate inequity, and finding counterexamples to racial stereotypes (Solorzano, 1997, pp. 14-15). Ladson-Billings (1998) extends critical race theory to school curriculum, instructional strategies, and inequity in school funding (pp. 18-20). Educators use critical race theory when they identify instructional racism and operate from the ethic of critique (Solorzano, 1997, p. 8; Shapiro & Stefkovich, 2001, p. 14). Critique requires critical self-reflection and cultural context (Milner, 2003, p. 179). Teachers use critical race theory by enacting culturally relevant teaching (Ladson-Billings, 1994; Ladson-Billings, 1995).

Principals use critical race theory by enacting social justice leadership models like applied critical leadership (Santamaría & Santamaría, 2011, p. 9). Transformational leadership, critical pedagogy, and critical race theory form the conceptual framework for applied critical leadership (Santamaría & Santamaría, 2011, p. 5). Applied critical leadership requires school principals understand the positive attributes of their identities to enact social justice (Santamaría & Santamaría, 2011, p. 5). Social justice is part of both culturally responsive school leadership and applied critical leadership theories. Critical race theory provides a racial equity lens to examine principal actions and school handbook policies.

Social Justice and Transformative Leadership

Social justice school leadership came from *anti-oppressive* and anti-racist leadership models (Kumashiro, 2000, p. 25). Anti-oppressive leadership challenges all forms of oppression. Kumashiro (2000) outlines four approaches for anti-oppressive education: education for the other, education about the other, education that is critical of privileging and othering, and education that changes students and society (p. 25). *Social justice leadership* requires school principals actively dismantle institutional racism (Theoharis, 2007, p. 223). Social justice does not occur by policy alone because school policies typically reflect local and national sociopolitical contexts (Oakes et al., 2006, pp. 15-16; Hammond, 2015, p. 28). Marshall and Oliva (2010) state five characteristics of social justice leadership: understanding the sociopolitical context of schools, critiquing marginalization in schools, committing to democratic principles in schools, developing a counter-hegemonic vision, and enacting civil rights (p. 23). Multiple studies of school principals enacting social justice leadership exist (Theoharis, 2007; Theoharis, 2009; Theoharis & Haddix, 2011). Marshall and Oliva (2010) connect social justice to transformative leadership (p. 31).

Transformative leadership emerged from transformational adult learning. Palmer (2007) says transformational learning occurs when otherness is experienced (p. 39). A person exits the transformational learning process with a new perspective through self-examination. Aronowitz and Giroux (1985) discuss "Radical Pedagogy and the Language of Critique," referencing Michael Young's (and colleagues) 1970s critique of educational theory (p. 144). Radical Pedagogy and the Language of Critique link transformational learning with transformative leadership. Quantz et al. (1991) say, "The transformative leader attempts not just to meet the articulated goals of followers, but rather to transform them, to raise them to a higher level" (p. 97). Transformative leadership includes a moral imperative. Dantley and Tillman (2010) use the term *moral transformative leadership* to describe social activist leaders (p. 19).

Transformative leadership theory developed in parallel to social justice leadership. Bennis (1986) divided transformative power into three components: the leader, the intention, and the organization (pp. 64-70). Aligned to Freire's (2000) pedagogy of the oppressed, Shields (2010) says, "Transformative leadership begins with questions of justice and democracy; it critiques inequitable practices and offers the promise not only of greater individual achievement but of a better life lived in common with others" (p. 559). There are different frameworks for transformative leadership and multiple studies on the enactment of transformative leadership (Brown, 2004; Caldwell et al. 2012; Cooper, 2009; Meakin, 2014; Shields 2010; Watson & Rivera-McCutchen, 2016; Wilson, 2016). Transformative leadership preceded culturally responsive school leadership.

Transactional and Transformational Leadership

Transactional and transformational leadership are two additional leadership models developed prior to culturally responsive school leadership. Both emerged from moral leadership,

with a question posed by Plato on the existence of common wants and needs (Burns, 1978, p. 29). Transactional leadership involves exchanges between the leader and followers in a bureaucratic marketplace where both the leader and followers aim to benefit (Burns, 1978, p. 258). Shields (2010) describes transformational leadership as meeting the needs of a system, with the following key values: liberty, justice, and equality. Effective leaders use both transactional and transformational leadership (Yukl, 2002, pp. 253-254). Critique and promise of liberation separate transformative leadership from transactional and transformational leadership (Shields, 2010, p. 563).

Culturally Responsive School Leadership

Culturally responsive school leadership, part three of the conceptual framework, extends transformative leadership and social justice leadership practices to celebrate students' cultural identities by praxis and critical consciousness (Khalifa et al., 2016, p. 1278; Khalifa, 2018, p. 24). Multiple models or frameworks of culturally responsive school leadership exist. Beachum's (2011) framework for culturally relevant leadership includes emancipatory consciousness, equitable insight, and reflective practice (pp. 32-34). Lopez's (2016) model for culturally responsive and socially just leadership includes the following tenets: critical self-reflection, deconstruct and reconstruct, agency and action, and support and sustenance (pp. 23-28). Critical self-awareness is at the core of each culturally responsive school leadership model.

Culturally responsive school principals intentionally act to dismantle institutional racism and promote students' cultural identities. Khalifa (2018) says,

Culturally Responsive School Leadership presents three basic premises throughout: (1) that cultural responsiveness is a necessary component of effective school leadership; (2) that if cultural responsiveness is to be present and sustainable in school, it must foremost

and consistently be promoted by school leaders; and (3) that culturally responsive school leadership (CRSL) is characterized by a core set of unique leadership behaviors, namely: (a) being critically self-reflective; (b) developing and sustaining culturally responsive teachers and curricula; (c) promoting inclusive, anti-oppressive school contexts; and (d) engaging students' Indigenous (or local neighborhood) community contexts. (p. 13)

Indigenous describes the cultural artifacts and behaviors students bring from their community into the school setting (Emdin, 2016, p. 10). The last culturally responsive school leadership behavior—engaging students' Indigenous community contexts—separates culturally responsive school leadership from social justice leadership and transformative leadership (Khalifa, 2018, p. 13). Davis (2002) “defines culturally responsive leadership as ‘essentially a process’ by which communities create systems that support democratic education” (p. 5). Engaging and celebrating students' Indigenous community context is not common in United States schools (Khalifa, 2018, p. 40). School principals typically accommodate, but do not celebrate minoritized students' community contexts. Khalifa et al. (2016) say, “Culturally responsive leaders—like antioppressive, transformative, social justice leaders—will challenge teaching and environments that marginalize students of color, and they will also identify, protect, institutionalize, and celebrate all cultural practices from these students” (p. 1278). Culturally responsive school principals are both socially just and culturally affirming.

Culturally responsive school leadership is context specific. School principals enacting culturally responsive school leadership take actions based on the sociocultural context of their community. Scanlon and Lopez (2015) say, “*Sociocultural* is a term that bridges social and cultural influences” (p. 29). Culturally responsive school leadership actions are specific to Indigenous students' sociocultural strengths and needs. There is no prescribed universal set of

culturally responsive steps for school principals because culturally responsive school leadership actions are community dependent (Khalifa et al., 2016, p. 1294).

Culturally responsive school leadership affirms a multicultural school environment. Miller (2006) says, "Finally, a *multicultural organization* moves beyond the concept of support for minority members to the institution of policies that deliberately capitalize on gender and diversity" (p. 269). Miller suggests that school principals enacting culturally responsive school leadership value the social and cultural capital of their students and staff. The tenets of developing a multicultural institution date back to Sergiovanni (1986). School principals enacting culturally responsive school leadership recognize their building as a multicultural society, and through culturally responsive school leadership, develop an environment where students and staff function in *spirited concert* (Sergiovanni, 1986, p. 107). School principals enacting culturally responsive school leadership make deliberate actions to meet student needs by curriculum adoption, professional development, and embedded instructional practices (Brown, 2007, p. 61; Johnson, 2003, p. 24). Culturally responsive school leadership provides a framework to critique principal actions against the development of humanizing schools.

Conceptual Framework Alignments

Critical race theory, the key model, and culturally responsive school leadership form the conceptual framework for this study because they align through the ethic of critique; center race and racism; promote counter-storytelling; and cause decolonization. Shapiro and Stefkovich (2001) say, "In summary, the ethic of critique, inherent in critical theory, is aimed at awakening educators to the inequities in society and, in particular, in schools" (p. 14). The ethic of critique underpins critical race theory. When school principals approach their role with a critical race theory lens, they "develop schools that acknowledge the multiple strengths of Communities of

Color in order to serve a larger purpose of struggle toward social and racial justice” (Yosso, 2005, p. 69). In this study, critical race theory addresses if and how White male school principals show Black students they are valued. Valuing the social and cultural capital of students aligns with culturally responsive school leadership (Khalifa et al., 2016, p. 1291). Critical self-reflection, a culturally responsive school leadership behavior, is imbedded in the key model (Khalifa et al., 2016, pp. 1283-84). Scott and Robinson (2001) say, “Although not a linear model, the Key model reflects the assumption that earlier phases of development involve minor self-interrogation, whereas the higher levels of development reflect a personal crisis and its subsequent resolution, which leads to greater self-knowledge” (p. 79). Self-interrogation includes examination of White heterosexual male privilege (Helms, 2016, p. 6).

Race and racism underpin critical race theory, culturally responsive school leadership, and the key model. Solorzano and Yosso (2002) say, “A critical race theory challenges the traditional claims that educational institutions make toward objectivity, meritocracy, colorblindness, race neutrality, and equal opportunity” (p. 26). Solorzano (1997) and Solorzano and Yosso (2002) state five tenets of critical race theory in education: understanding the intercentricity of race and racism with other forms of oppression, challenging the dominant ideology, committing to social justice, centering experiential knowledge, and using a transdisciplinary perspective. Principals can reveal the tenets of critical race theory by school policies and practices. The key model helps school policy examinations by framing White male principals’ disposition toward social justice. Khalifa (2018) explains typical *administrative privilege* in schools as neutral and post-racial (p. 45). School principals enacting culturally responsive leadership have school policies and practices reflecting a *community-based*

epistemology, one where power is shared between the school, students, and families (Khalifa, 2018, p. 55). Community-based epistemology centers race and racism.

Solorzano and Yosso (2002) say, “A majorian story is one that privileges Whites, men, the middle and/or upper class, and heterosexuals by naming these social locations as natural or normative points of reference” (p. 28). According to Solorzano and Yosso, this study is a majorian story, one written by a White male about White males. A deeper look at the study suggests it is a counternarrative. Counternarratives challenge majorian discourses by providing voice to minoritized people (DeCuir & Dixson, 2004, p. 27). Providing voice to minoritized people is a key aspect of culturally responsive school leadership and critical race theory. Also, Beatty and Tillapaugh (2017) argue most leadership literature describes women leadership practices (p. 49). Examining the influence of Whiteness and masculinity on culturally responsive leadership rebukes White heterosexual male privilege. Scant literature on male leadership practices and challenging White heterosexual male privilege positions the study as a counternarrative.

Critical race theory and culturally responsive school leadership decenter Whiteness and promote decolonization. Describing Indigenous, decolonizing school leadership (IDSL), Khalifa et al. (2018) say, “Decolonization confronts the act of invisibilization, which normalizes Eurocentric Westernness and Whiteness, and simultaneously subsumes Indigenous knowledges, inhibiting it from development and standing on its own” (p. 8). Browne II (2012) refers to colonizing practices as cultural hegemony (p. 2). The critical self-reflection and engaging Indigenous community culturally responsive school leadership behaviors align with the Indigenous decolonizing school leadership framework (Khalifa et al., 2019, pp. 589-590). Critical race theory aligns with the Indigenous decolonizing school leadership framework by

challenging dominant ideology and centering the experiential knowledge of racially minoritized people (Yosso, 2005, p. 74). The key model has explanatory power in describing the influence of White male identity development on a White male principal's ability to perpetuate, resist, or disrupt the colonizing school leadership practices typical of White males (Khalifa et al., 2019, p. 572).

Conceptual Framework Misalignments

Critical race theory disrupts racist educational structures and practices. Zamudio et al. (2011) describe the myth of meritocracy, one tenet of critical race theory as “the thousands of decisions schools make that help some students proceed and push others toward failure” (p. 12). DeCuir and Dixson (2004) show White interest convergence, another tenet of critical race theory, with a vignette of a Black student athlete recruited to play football by White coaches (p. 29). The myth of meritocracy and interest convergence are liberalism. Zamudio et al. (2011) say, “The CRT [critical race theory] critique of liberalism demystifies the embedded institutional nature of racial inequality” (p. 19). Critical race theory contests school policies and education laws perpetuating racial inequities.

Culturally responsive school leadership provides education leaders a framework to create humanizing educational experiences for all students. Khalifa (2018) says, “Humanizing students is connected to *identity confluence* in that they both accept the Indigenous identity of students, but identity confluence is concerned with adding positive academic behaviors to the ways students already view themselves, or self-identity” (p. 132). Critical race theory centers minoritized identities to challenge dominant ideology rather than identity confluence. Khalifa (2018) identifies five steps for school leaders to create student identity confluence: (a) understand your own history and epistemological bias, (b) center children above yourself; (c)

distinguish behaviors from identity, (d) humanize minoritized identities, and (e) learn the *funds of knowledge* from minoritized identities (pp. 131-132). Culturally responsive school leadership extends equity to celebrate the multitude of student identities in a school community.

Exurban Communities

Exurban communities are located on the outer edge of metropolitan cities “but have weaker economic and social ties to the urban core than suburbs, consistent with remote locations” (Berube et al., 2006, p. 2). Midwest states are likely sites for exurban communities. The top four states for total exurban population in 2000 in descending order were: Texas, California, Ohio, and Michigan (Berube et al., 2006, p. 10). Brown et al. (2008) study of southeastern Michigan revealed many townships undergoing a transition from agricultural to residential (p. 816). Townships are akin to small towns. Davis et al. (1994) found exurban small towns to be desirable home locations (p. 54).

Demographics fluctuate in exurban communities because they are on the outer edge of metropolitan areas (American Communities Project, 2020). Wiltz (2015) says, “Despite the designer outlets, the vibe is decidedly rural Americana. Tractors chug the roads. Masonic symbols emblazon the county government building” (para. 2). Domestic migration increases exurban community populations quickly (Frey, 2015, para 2). The migration of people from predominantly immigrant groups to exurbs from urban centers increases racial and socioeconomic diversity (Lee & Sharp, 2017, p. 27). Exurban communities are still “disproportionately White, middle-income, homeowner-dominated, and commuter-oriented” (Berube et al., 2006, p. 21). Historically White sociocultural context and increasing diversity are two opposing forces in exurban communities.

Creating a psychologically safe environment for Black students in exurban schools is difficult. Stevenson (2014) claims predominantly White schools cannot address the challenges of racial stress for students of color (p. 81). Rude et al. (2005) say, "The challenges of implementing a transformational leadership approach that promotes and sustains the values of diversity and human rights can be a daunting task in rural communities that reflect stable and largely homogenous traditions" (p. 29). Examining school leadership in rural communities justifies the need for culturally responsive school leadership in exurban school setting.

Cuervo (2016) says the *distributive*, *recognitional*, and *associational* dimensions of social justice are required to achieve socially just student outcomes in rural schools (p. 194). Aligned to the recognitional and associational dimensions, establishing a school-community partnership is fundamental to enacting social justice in rural communities (Bausch, 2001, p. 205). Rural communities have high levels of social capital (Bausch, 2001, p. 212) to support schools, but "rural inhabitants face the challenge of being conscious of their uncritical acceptance of the status quo" (Hlalele, 2012, p. 116). White middle-class dominant values, norms, and practices of the community are status quo.

Social exclusion occurs in rural schools. Studying culturally responsive school leadership, Lopez (2016) found that "the tensions expressed by participants were twofold: (1) the need to connect with new and emerging communities; and (2) educating parents who expressed stereotypical and prejudicial views in response to demographic shifts" (p. 52). Lopez's findings identify challenges for principals in creating welcoming school environments for minoritized families in rural communities. Bradley et al. (2011) say, "A strong sense of self-reliance among rural individuals may be a barrier that prevents outsiders from gaining the trust of community

members” (p. 365). Othering minoritized and nonnative families in rural communities impedes their voice in educational decision-making.

Culturally responsive instruction is another challenge in rural settings. Bausch (2001) says, “Rural youth often are not given the information and skills they need to make an informed choice about where they wish to live and work. Frequently, schools are not responsive to local concerns” (p. 207). Responsiveness to local concerns requires viewing the community as a resource for students. Bausch (2001) says, “Little or no research has been done to examine how many rural communities are using the local community as a curricular resource” (p. 216). Student identities are validated in daily instruction when the community is a curricular resource. Lopez (2015) says,

Culturally responsive leaders focus on issues of equity, diversity and social justice, not sporadically during celebrations and holidays but as part of their ongoing practice and their leadership. This is more than embracing and celebrating diversity, it is ensuring that diverse students can see themselves in the curriculum and feel fully part of the life of the school, not only during Black History Month and Asian History Month. (p. 7)

When culturally responsive school leadership in rural settings leads to culturally responsive instruction, minoritized students “(a) have the opportunity to achieve academic excellence; (b) engage in learning that raises their awareness of injustices in society; (c) experiences and ways of knowing are included in the teaching and learning process; and (d) engage in curricula that disrupt dominant privilege and power” (Lopez, 2015, p. 2). Disrupting White normative educational practices in rural (and exurban) settings affirms minoritized students.

Culturally Relevant Teaching

Culturally responsive school leadership includes the development of culturally responsive teachers (Khalifa et al., 2016, pp. 1283-84). Ladson-Billings (1994; 1995) first described culturally relevant teaching. Ladson-Billings (1994) says, "Culturally relevant teaching is about questioning (and preparing students to question) the structural inequality, the racism, and the injustice that exists in society" (p. 128). Culturally relevant pedagogy includes academic achievement, cultural competence, and sociopolitical consciousness tenets (Ladson-Billings, 2006b, p. 35). Gay (2010) prefers the term *culturally responsive pedagogy* (p. 31).

Ladson-Billings' culturally relevant teaching theory is a gateway to more explicit frameworks. Paris (2012) says, "Culturally sustaining pedagogy, then, has as its explicit goal supporting multilingualism and multiculturalism in practice and perspective for students and teachers" (p. 95). McCarty and Lee (2014) expand culturally relevant teaching to critical culturally sustaining/revitalizing pedagogy (p. 103). Scanlon and Lopez (2015) embed the instruction of culturally and linguistically diverse students within the framework for culturally relevant pedagogy (p. 33). Hammond's (2015) culturally responsive teaching "Ready for Rigor Framework" has four parts: awareness, learning partnerships, information processing, and community of learners and learning environment (p. 17). Culturally relevant teaching, culturally responsive teaching, and culturally sustaining pedagogy occur with the enactment of culturally responsive school leadership.

There are criticisms of culturally relevant teaching. Ladson-Billings (2014) says, "Despite the apparent popularity of culturally relevant pedagogy, I have grown increasingly dissatisfied with what seems to be a static conception of what it means to be culturally relevant" (p. 77). Paris and Alim (2014) praise Ladson-Billings's groundwork for culturally relevant

teaching, but say, “Much of the work being done under the umbrella of culturally relevant pedagogy has come up short of these goals” (p. 88). Enacting culturally relevant teaching requires courage, time, training, and practice. Morrison et al. (2008) say culturally relevant teaching seems daunting because it conflicts with traditional teaching practices (p. 444).

Teachers need support and accountability from their school principal to enact culturally relevant teaching. Carter (2013) says, “Teachers complain that they lack the time and resources to do CRT [culturally responsive teaching], and they may argue that they need more time and collaboration with staff and smaller student loads” (p. 153). School principals can provide resources, problem-solve time constraints, and create collaborative practices.

Causal relationships between culturally relevant teaching and increased student achievement are contested. Carter (2013) says, “The vast majority of studies carried out thus far have been relatively small scale, nonexperimental, and carried out in near homogeneous classrooms (e.g., majority African American or Latino classes), all of which limit the generalizability of the findings” (p. 153). Limited empirical research challenges the benefits of culturally relevant teaching. However, Hammond (2015) says culturally responsive teaching closes the achievement gap because it increases brain neuroplasticity, leading students to be independent learners by increasing their intellect (pp. 14-16). Students’ intellect increases when cultural identities are affirmed in the classroom and school settings.

Chapter Two Summary

Chapter Two explains the White sociocultural norms pervasive in United States public schools, situating the study in a broader context of institutional racism and educational inequity. White heterosexual male privilege creates internal barriers yet provides White male principals

WHITE MALE PRINCIPALS' PRACTICES

49

the power to dismantle institutional oppression by disrupting colonizing school practices.

Research methods are explained in Chapter Three.

Chapter Three: Methods

How do Whiteness and masculinity influence the enactment of culturally responsive school leadership by White male K-12 public school principals in exurban school settings? The *grand tour* research question motivates a qualitative research approach with five sub-questions for investigation (Bryant, 2004, p. 52):

1. How do White male school principals critically self-reflect on the actions they take to create equitable learning experiences for Black students and students of low socioeconomic status?
2. What actions do White male school principals take to develop teachers who implement culturally responsive instruction for Black students and students of low socioeconomic status?
3. What actions do White male school principals take to create a culturally responsive and inclusive school environment for Black students and students of low socioeconomic status?
4. What actions do White male school principals take to engage the families and communities of Black students and students of low socioeconomic status?
5. How do the White and masculine self-identities of a White male school principal aid or hinder him in enacting culturally responsive school leadership for Black students and students of low socioeconomic status?

Sub-Questions 1-4 align to each culturally responsive school leadership behavior in the framework by Khalifa et al. (2016). Sub-Question five aligns with the key model (Scott & Robinson, 2001; Scott, 2009).

Questions and Conceptual Framework

The conceptual framework addresses the study's two units of analysis: White male school principal, self-reported, culturally responsive school leadership actions, and the influence of Whiteness and masculinity on those actions. Scott (2009) describes, "The Key model as a circular model. The 'Self' can rotate between types and exhibit different attitudes toward different populations (race, religion, physical, socioeconomic)" (p. 24). This study adapts the key model from its typical use in counseling settings (Scott & Robinson, 2001, p. 420). Critical race theory applies to Sub-Questions 2-4 because each of those questions investigates the culturally responsive school leadership actions for Black students (Ladson-Billings & Tate, 1995). Similar to an *equity audit*, critical race theory addresses how the policies of each principal's school reflect, or do not reflect, culturally responsive school leadership for Black students (Khalifa, 2018, p. 149; Skrla et al., 2004). Culturally responsive school leadership applies to participant responses and data collection for all research sub-questions (Khalifa et al., 2016; Khalifa, 2018).

Phenomenological Study

Investigating the lived experience of White male school principals justifies a phenomenological study (Schram, 2006, p. 98). Exurban schools, Whiteness, and masculinity provide the study's context. Theme identification associated with the enactment of culturally responsive school leadership occurs through an inductive process (Creswell & Creswell, 2018, p. 181), but the study is not grounded theory because of the conceptual framework. Evers and Wu (2006) say,

But in construing grounded theory as a methodology in opposition to hypothesis testing, they end up with a fundamental tension in their view of the role of theory in research,

namely: How is it possible to approach data in a theoretically sensitive way so that patterns are able to emerge unforced without the antecedent theory functioning either as a preconception that imposes an interpretation on the data or as a set of hypotheses that the data may confirm or disconfirm? (p. 517)

I attended to *confirmation bias* during data collection and examination, allowing naturally emerging themes (Evers & Wu, 2006, p. 522). The study is an *exploratory qualitative study* by identifying relationships between Whiteness, masculinity, and culturally responsive school leadership (Creswell & Creswell, 2018, p. 104).

Participant and Setting Criteria

White male K-12 public school principals in the Midwest United States are the population of interest. Principals selected for participation meet the following criteria: (a) lead a public school which has Black students and students of low socioeconomic status in a self-identified exurban community setting, (b) have held their current principal position for at least a year, (c) identify as a White heterosexual male, and (d) express an interest in culturally responsive school leadership. Both elementary and secondary school levels and more than one of the male identity types in the key model are represented in the participant sample (Scott, 2009, pp. 24-27). The study is limited to heterosexual males to investigate White heterosexual male privilege (Helms, 2016, p. 6). The study has four participants, aligned with Creswell and Creswell's (2018) recommendation of 3-10 participants for a phenomenological study (p. 186). Participants were identified by *snowball sampling* using recommendations from four methods of contact: a region representative from a state level principal association, colleagues at my school district, the participants of the study, and a local superintendent (Theoharis & Haddix, 2011, p. 1337).

White male K-12 school principals are studied in exurban school settings in the Midwest United States for three reasons: exurban settings are becoming increasingly diverse, exurban school settings are under-researched in education, and exurban settings are growing in size. I use the following description of exurban schools by Griffin (2015):

Such communities are places where tractors and farms—the latter quickly being bought up by developers—mingle with shiny new cars, big new houses, and diverse families in search of the American Dream of economic prosperity. They are places where Black and White families have surprisingly similar income levels. Nonetheless, the schools in these communities still have significant racial gaps in achievement and discipline, not unlike the majority of schools in the country. (pp. 1-2)

The study examines White male principals in historically agricultural communities which are currently more suburban. Participants were provided the definition from Griffin (2015) prior to study participation and asked how their community exemplifies the definition during the interview.

Self-Examination

Minthorn and Chavez (2015) say, “Understanding our own identities and drawing on who we are an important part of life and leadership” (p. 15). Critical self-reflection is a culturally responsive school leadership behavior (Khalifa et al., 2016, pp. 1283-1284; Lopez, 2015, p. 6). This study is in part a self-examination of my identity, leadership, and contribution to institutional oppression. Khalifa et al. (2018) “encourage educational leaders to reflect on their leadership identity and consider the ways in which their behaviors are informed by Eurocentric worldviews, values, and goals” (p. 32). My examination has two motivations: further develop as

a culturally responsive school leader and establish legitimacy as a researcher of White male principals.

Khalifa (2018) cites the following three skills for critical self-reflection: (a) understand the oppressive structures facing students and communities, (b) discuss one's privilege and contribution to oppression, and (c) challenge colleagues to critically self-reflect (p. 61).

Institutional racism is prevalent in modern day United States public school systems. The American education system is raced, classed, and gendered (R. Reynolds, personal communication, 2019). I view educational policies, practices, and decision-making with a critical race theory lens. Using a critical race theory lens has created personal *cognitive dissonance*, leading to a greater understanding of my privileges, biases, and blindspots (Scott & Robinson, 2001, p. 419).

I am a White, male, heterosexual, and middle-class K-12 public school administrator. White heterosexual male privilege has increased my career opportunities, participation in school system decision-making processes, and professional learning. My social identities are expected for a school administrator in my community. I assume many families view me as a credible administrator and typically accept my professional judgment without contestation. Until completing this study, I did not reflect on the opportunities afforded to me or my biases from White heterosexual male privilege.

During the study I journaled after formative experiences which revealed unearned privileges or where race or socioeconomic status played a role in a situation. These experiences required me to act with courage or caused me to investigate my own feelings. Describing *blindspots*, Banaji and Greenwald (2016) say, "Once lodged in our minds, hidden biases can influence our behavior toward members of particular social groups, but we remain oblivious to

their influence” (p. xii). Rather than go into detail about each journaling experience—this is not an *autoethnography*—I describe my epistemology pre-and-post study using anchoring experiences (Lichtman, 2013, pp. 107-109). Khalifa (2018) says, “Epistemology is concerned with anything that informs or influences us in how we learn and understand what we believe is real” (p. 11). My primary funds of knowledge reveal biases and blindspots.

Before the study I operated from a schoolcentric epistemology. Khalifa (2018) says, “School leaders have always had the power to normalize schoolcentric and educator epistemologies in schools, and to devalue and ignore community-based and Indigenous epistemologies” (pp. 11-12). My first year teaching occurred in a metropolitan city. Instead of creating a co-constructed classroom space using the knowledge of my students and community members, lessons were from the textbook. Classroom procedures, lessons, and assessments reflected my educational experiences. Student identities were invisible in the curriculum and pedagogy. I was teaching from a White and schoolcentric epistemology.

My first year in K-12 administration occurred in a racially and socioeconomically heterogeneous rural school district. Outside of school-sponsored activities I was not involved in the community. My resistance to being an active community member shows that I operated from a schoolcentric epistemology. Instead of investing time seeking the input of students, families, and community members, I used knowledge from colleagues and previous educational experiences to guide my school leadership actions.

Currently, I am a building administrator for the school system I attended for K-12 education. Khalifa (2018) says, “Even principals who come from communities in which they work may have schoolcentric epistemologies that do not represent those of the parents and community members (p. 12). I now realize “minoritized community members who have been

historically oppressed see schools differently than teachers, administrators, and other staff”

(Khalifa, 2018, p. 42). I am more aware of minoritized student experiences, identify ways to create equitable opportunities for minoritized students, and seek opportunities to engage minoritized families. Culturally responsive school leadership occurs through acts of courage.

I started acknowledging my biases and identifying how those impact the study. I completed the Skin Tone, Race, and Gender-Career Implicit Association Tests (Project Implicit Association, 2011). I have no automatic preference between White and Black people, a strong association between male and career and female and family, and a moderate automatic preference for light-skinned people over dark-skinned people. The results of the implicit association tests show a bias for traditional gender roles for career and family, a reflection of how my notions of masculinity manifest my understanding of gender roles. I guarded against the impact of my masculinity while completing data analysis by attending to statements reinforcing White heterosexual male privilege. My masculinity manifested during interviews by shaping probing questions when participants shared reflections on their privileges.

Good old boys club commonly refers to a contingent of White men in positions of power. As the researcher I represented participants accurately while critiquing their actions against the culturally responsive school leadership framework (Khalifa et al., 2016, pp. 1283-84). I did not approach the data collection and analysis with a good old boys mentality. Completing the VIA Institute on Character (2019) strengths assessment revealed prudence and judgment as my greatest character strengths. VIA Institute on Character (2019) says, “Prudence is being careful about one’s choices, not taking unnecessary risks, and not saying or doing things that might later be regretted” (p. 7). I was prudent during data analysis by challenging my fear of disappointing participants when critiquing their data.

I have navigated the United States' K-12 and university public education system with few barriers to achieve high grades and test scores. I view schooling positively through a White majorian lens; however, I continue to learn about and value community-based epistemologies (Khalifa, 2018, p. 40). I attended to schoolcentric epistemology by repeatedly reading, reflecting, and writing about community-based epistemology during data analysis. Since the study excludes student, teacher, and community data, I cautiously deem participants' actions as culturally responsive for their communities. Identifying my biases and blindspots was challenging. I expect there are neglected blindspots in my examination.

Positionality

Given the data collection methods—interviews, policy analysis, and examinations of participant social media posts—I am the research instrument (Creswell & Creswell, 2018, p. 181). It is necessary to discuss my positionality (Schram, 2006, p. 127-128). Positionality allows for data analysis while acknowledging my subjectivity (Kvale, 1992, pp. 5-8; Kirk & Miller, 1986, p. 10). Inner existential choices are instrumental in both the purpose of the study and the research method. Peshkin (1988) says, “Whatever the substance of one’s persuasions at a given point, one’s subjectivity is like a garment that cannot be removed” (p. 17). Subjectivity shapes research decisions.

I acknowledge my White heterosexual male privilege brings blind spots and biases as discussed in the self-examination. Diangelo (2018) says individualism and objectivity make it difficult to study White fragility and racism (p. 9). At the beginning of the study, I self-identified as an optimal type male. Throughout the study I realized I am an empirical type male (Scott & Robinson, 2001, p. 420). Typical of White culture, I initially viewed optimal status as a form of achievement (Helms, 2020, p. 16). I now view optimal status as a desire to be a lifelong

abolitionist (P. Copeland, personal communication, October, 26, 2019). Reflecting on my initial self-identification shows White heterosexual male privilege—I have not dismantled systems of oppression yet. I am still learning about my privileges and role in institutional racism, challenging the comfort of individualism and objectivity. Scott and Robinson (2001) describe an optimal type White male as a person who has “an increased knowledge of race and gender relations and the roles they play. In this phase the individual values all people for their intrinsic worth as human beings” (p. 420). I value all people and continue studying the implications of race and gender in education, leadership, and society.

I sought participants with an interest for culturally responsive school leadership, but assumed they would not self-identify as optimal type males. Scott and Robinson (2001) posit, Men (this word should be understood as applying to heterosexual men because in society’s eyes “real manhood” requires heterosexuality or the appearance of heterosexuality) have unearned yet normative advantage given to them by religious, educational, corporate, and family institutions. (p. 79)

Heterosexual male principals have normative societal advantages. Scott and Robinson (2001) say, “Many White men may never exhibit attitudes other than the Type 1 [noncontact] and Type 2 [claustrophobic] attitudes” (pp. 418-419). I did not expect participants’ identification as noncontact or claustrophobic types because of their professional role. Rather, I expected participants to identify as a conscious identity type, characterized by an event creating dissonance for their beliefs, or empirical type, where they realize that racism and sexism occur (pp. 419-420).

I expected participants would not acknowledge their blindspots, operate from a schoolcentric epistemology, reinforce colonizing policies and practices, and unintentionally seek

the input of minoritized students and families. I assumed participants would provide examples suggesting performative culturally responsive school leadership. Attending a social justice training is suggestive of culturally responsive school leadership, but does not show how the principal creates a humanizing school environment for all students.

Data Collection

Data collection included semi-structured interviews, policy analysis by school handbook review, and examinations of participants' professional social media posts on Facebook, Twitter, and/or Instagram. See Appendix A for the interview protocol (Creswell & Creswell, 2018, p. 190). Follow-up questions and collaborative discussion during the interviews gathered additional data to develop a thick description (Geertz, 1973, pp. 213-229). Ryba (2007) says, "The phenomenological interview is perhaps the most powerful technique for attaining a rigorous and thick description of another person's being-in-the-world and is often viewed as the form of a dialogue" (p. 60). Prior to the interview, human subjects approval was granted (Appendix B) and participants received an informed consent form to review and sign (Appendix C). Each participant was interviewed one time (face-to-face or virtually).

Similar to Sleeter (2017), I critiqued participants' school policies using the tenets of critical race theory: interest convergence, colorblindness, neutrality, and myth of meritocracy (p. 157). School handbook review was limited to code of conduct, merit-based programs, instruction, the school environment, and communicating with families. Taylor (1997) says, "Policy texts need to be analysed within their context and also in relation to their impact on policy arenas in the broadest sense" (p. 33). I examined handbook data using the culturally responsive school leadership policy analysis and social media review protocol (Appendix D). Examination of participants' professional social media accounts occurred in August 2019 and

included review of posts dating back to April 2019 to identify examples or non-examples of culturally responsive school leadership behaviors (Khalifa et al., 2016, pp. 1283-1284). Social media examination is *digital anthropology* because Twitter, Facebook, and Instagram are spaces where some school principals communicate with their communities (Marti, 2017, p. 101). Using three valid research procedures allowed for corroborating evidence (Kirk & Miller, 1986, p. 22).

Five methods were used to reduce subjectivity and increase findings' validity: triangulating data, member checking, peer debriefing, pilot testing, and bracketing (Creswell & Creswell, 2018, pp. 200-201; Turner, 2010, p. 757; Kvale, 2007; Pollio et al., 1997, pp. 47-49). The interview protocol was piloted with five school administrators for refinement prior to participant interviews (Turner, 2010, p. 757). Preliminary findings were shared with each participant and a member check interview offered for feedback on accuracy. Three out of the four participants elected for a member check interview. No participant contested his findings.

Ryba (2007) uses bracketing and a method equal to member checking to establish validity in a phenomenological study of children's figure skating (p. 63). I used bracketing by first identifying a theme aligned to each of the five research questions for each participant. Cross-cutting themes for each research question were identified by distilling the individual themes. A scholar with no prior knowledge of culturally responsive school leadership read the study and provided feedback with a debrief. Debriefing adds validity to the study by ensuring the study resonates with a broader audience (Creswell & Creswell, 2018, p. 201).

Participant Saturation

Sixteen White male principals were contacted for study participation. Six additional principals were recommended but not contacted because they did not meet participant selection criteria. Ken, Dave, Peter, and Ryan (pseudonyms) agreed to participate. Saturation occurred

after participants' data collection and memo writing (Charmaz, 2006, p. 82). Charmaz (2006)

says, "Categories are 'saturated' when gathering fresh data no longer sparks new theoretical insights, nor reveals new properties of these core categories" (p. 113). I elected to write a detailed narrative of each participant's data rather than summarize a large participant sample.

The four participants' data comprehensively addressed the study's questions, removing the need to seek additional participants.

Data Analysis

Data analysis included identifying participants' White male identity type, developing themes from the qualitative data, and discussing themes within the context of research sub-questions and the conceptual framework. Each participant self-identified his White racial identity type by receiving a modified version of the key model (Appendix E) during the interview. Recorded interviews were transcribed verbatim. Tesch's coding process guided theme identification from interview transcription (Creswell & Creswell, 2018, p. 196). Handbook review and social media examination data were integrated with interview data as corroborating or contesting evidence to justify themes. Themes were aligned to Khalifa et al.'s (2016) list of culturally responsive school leadership behaviors: critical self-reflection on leadership behaviors; developing culturally responsive teachers; developing a culturally responsive school environment; and engaging students, parents, and Indigenous community (pp. 1283-1284). The conceptual framework and research sub-questions organized discussion of findings. Culturally responsive school leadership applied to the themes identified for all five sub-questions, critical race theory to themes for Sub-Questions 2-4, and the key model to themes for Sub-Question five. Interviews and social media examination provided data for every sub-question, while handbook review provided data for research Sub-Questions 2-4.

Limitations and Delimitations

Culturally responsive school leadership, White male principals, and exurban settings are underrepresented in education leadership literature. Being a White male researcher increased the likelihood of developing participant rapport and candid interview responses. Ryan (2003) cautions me to assume participants' honesty when discussing racism in their schools. Participants self-identified their White identity type constrained by the language of key model (Scott, 2009, pp. 24-27), self-identified their school as exurban by Griffin (2015), and self-reported culturally responsive school leadership actions. The identification, categorization, and discussion of social media examples is limited by my understanding of culturally responsive school leadership for participants' communities, acknowledging my biases, and making a judgment based on an image and/or text. Without qualitative or quantitative data on instruction, student outcomes, or family perceptions, study implications exclude culturally relevant teaching and causal relationships between culturally responsive school leadership and student achievement. Study results are limited to White male public K-12 principal practices in exurban school settings.

Chapter Three Summary

Chapter Three explains the research methods of this exploratory phenomenological study. Interviews, school handbook, and social media examinations provide qualitative data for thematic coding using the conceptual framework and research sub-questions to organize the discussion of findings. Results are generalizable to White male public school principals in exurban school settings. Chapter Four is a narrative of participants' qualitative data.

Chapter Four: Participant Data

Peter, Ryan, Ken, and Dave were interviewed between June and July 2019 with the member check occurring in October 2019. Each participant is a White male principal of a public school building located in a Midwestern, exurban city in the United States. Each participant's city resides in a county with an intermediate school district offering social justice professional development for educators. Each participant's school is located 45 minutes from a metropolitan city and 20 minutes from a college university.

Three additional explanations are required prior to sharing each participant's data. First, the interview reveals participants' self-reported actions and interpretation of actions. Evidence of classroom instruction or building-wide initiatives is limited to the interview, school handbook, and social media data. Second, when I refer to a participant's *protection* of Black students' and economically disadvantaged students' identities, I define protection using the description by Khalifa (2018):

I further argue that students need academic identities (that is, identities in which they feel smart and capable, and that provide a sense of academic belonging) and encouragement towards improving behaviors, but this attempt to improve their behavior should never be done at the expense of their community-based identities. In other words, their access to power should never be accessible only if they are asked to give up something that White students are allowed to keep. (p. 111)

Khalifa's description provides the lens I used to interpret and discuss each participant's interview data. In this study, a principal is culturally responsive when he takes actions that could affirm the cultural and academic identities of Black students and economically disadvantaged students and when his actions to improve the behavior of Black students and economically disadvantaged

students would not sacrifice their cultural identities. However, each participant used his understanding of protection during his interview response. Each participant using his interpretation of *protect* is problematic for discussion and implications. Third, key words, phrases, and paraphrasing represent participants' school handbook policies and social media examinations (for posts between April and August 2019) to maintain participant anonymity. Retweeting on Twitter shows the promotion of an image, idea, or statement.

Peter

Peter completed his eighth year as principal at a middle school during the 2018-19 school year. He identifies as a Caucasian male with above average income. His school serves approximately 550 students in Grades 6-8. Peter says 90% of the students at his school are Caucasian, 10% are a mix of ethnicities, with 5% identifying as African American, and 13% receiving free and reduced lunch. Fifty-two of 56 staff members at his school are White, two are African American, one is Middle Eastern, and one identifies as another ethnicity. Peter describes his community as a rural community attached to a college town. Community demographics shifted over the last 30 years with the migration of professionals and college educated people to the community because of the college town.

Interview

Peter says he has integrated cultural competency mini-lessons in staff meetings on educating LGBTQ (lesbian, gay, bisexual, transgender, and queer or questioning), English learner, African American, and Hispanic students the last three school years. All staff members on his response to intervention team and seven of his teachers have attended the first of two social justice program courses at the intermediate school district. He provides staff professional development aligned to his school district's portrait of a graduate (i.e., student learner profile),

classroom management, instructional design, and response to intervention. Peter wants, “All children to feel safe and comfortable in their classroom experience.” He looks for depth of knowledge in student tasks; communication, creativity, critical thinking, and collaboration (4Cs); classroom management; and instructional design aligned with 21st century learning spaces during teacher observations. Professional development is not specific to educating students of low socioeconomic status aside from a staff book study. Peter says, “I would not say we have individualized professional development for [low] SES [socioeconomic status] students although probably a really good idea because that is where there are some of our gap scores.” Instead, Peter focuses on supporting at-risk students, defined by the following: single-parent family homes, children of divorce, children with changing families, incarcerated parents, deployed parents, and student absenteeism. He correlates low socioeconomic status to at-risk status.

Peter says the increasing presence of LGBTQ, English learner, African American, and Hispanic students in his school over the last 5 to 10 years prompted school policy changes. Three years ago, Peter began incorporating restorative practices in the school’s progressive disciplinary policy. He, his assistant principal, and 12-15 of his staff members participated in formal training on restorative practices. He sees no discipline gap between Black students and White students at his school. The cell phone policy, tardy policy, and dress code policy have changed during his tenure. Peter challenged an exclusionary practice at his school by revising the school dress code. He says, “I found our [dress code] practices to be wildly exclusionary. I found it to be probably offensive to some extent, and I found it to be incredibly outdated so we have gone through and revisited every year over the last three years and actually our students helped us develop the modern day dress code that was just approved by our school board.” Peter no longer suspends students for wearing leggings.

Peter said he used a diversity, equity, and inclusion lens during the Grades 6-12 English language arts (ELA) curriculum adoption process in his school district. Peter says curriculum adoption is a more meaningful way to show minoritized students they are included in the school than placing hallway posters to celebrate individual months (e.g., Black History Month).

According to Peter, students are exposed to literature which allows them “opportunities to learn from people who look like them, may sound like them, may act like them, or may not altogether so it is that cultural footprint where it is good for all.” However, Peter does not intentionally seek Black students’ or Black families’ input to improve his school. The same communication methods are used for all families. Peter does not seek student input for school improvement based on race because there are few Black students in his school. There are no Black teachers in Peter’s school. Black students experience a gap between their racial identity and their teachers’ racial identities. He problematizes the lack of Black teachers at local and national levels. Peter is working on a doctoral dissertation which “focuses on factors that really help identify, support, and change with some recommendations on teacher recruitment locally here in the state, specifically focusing on a diverse candidate pool.”

Peter uses universal design, instructional practices, training for non-instructional staff, fundraising for scholarships, an afterschool enrichment program, and a summer program to show students of low socioeconomic status that he values them. Peter removes financial barriers preventing students of low socioeconomic status’ participation in school activities (e.g., field trips). Students of low socioeconomic status are targeted for inclusion in at-risk groups run by certified non-instructional staff, but Peter does not intentionally seek their input for school improvement.

Peter reflects on creating an inclusive school environment where students grow socially, academically, and emotionally. Peter says of his school,

We are a family, community, that we love and support all kids, that we place equal emphasis on their social, academic, and emotional growth. That we allow children room to make mistakes. That we allow in our building, students in their leadership and their self-efficacy.

He reflects on building culture and his professional growth by participation in graduate studies, district leadership opportunities, leadership academies, local organizations, principal organizations, and superintendent preparation.

Peter identified as a type four, empirical type, on the key model (Scott, 2009, p. 27). He says, "So if the hierarchy is five, and that is the ideal, I would not say I am optimal yet, but we are getting pretty darn close so I would tell you at this stage that I resonate with four and I am getting closer to five and it is absolutely a goal of mine." Peter's White racial identity growth over the last 5 to 10 years occurred by studying bias and self-reflection. Peter recognizes he has unearned privileges from being a White male. He says,

I am able to identify now at this point some of the natural privilege that has been given to me based upon who I am as a male, as a large figure, as someone who came from a strong SES [socioeconomic] status, as a Caucasian, as someone who came from well-educated parents, I am also able to see how I provide that for my children as well.

Through being vulnerable with friends and colleagues of different nationalities and admitting ignorance, he developed a better understanding of his blindspots and privileges. When I (the researcher) asked Peter how being a White male helps or hinders his ability to protect the identities of Black students at his school, he said,

I think being a Caucasian male is what folks expected when they walked into the principal's office, whether they knew me or not, there was instant credibility based on my skin color and my gender, fair or not that is privilege, that is the reality of this role. I work with 75% females so there has been something about having males supervising or leading females in our society so I would say those are all privileges that come into play. With African Americans specifically, it is the face they expected to see and sometimes I need to work harder because of that there are natural perceptions typical of White male principals.

Peter did not elaborate on what it means to work harder with Black families nor discuss how his positional power as a White male principal helps him protect Black students. When asked how being a White male principal helps Peter protect the identities of students of low socioeconomic status, he said,

I would say that I don't know that specifically being a White male principal helps. I think what helps sometimes with [low] SES [socioeconomic] students or non-traditional students from non-homogenous families is that I am very much a non-traditional principal. I have tattoos, I don't look the same, I may dress different. I am from the east coast so I have, I don't present myself traditionally the way folks from the midwest do so that may resonate. I am a fast talker. I listen to a lot of the same music that fourteen-year-old children do. I have been able to stay young at heart and that has helped counteract the view of the traditional White male principal.

Peter's response suggests that he views aspects of his physical appearance as beneficial to forming relationships with economically disadvantaged students.

Social Media

Peter makes professional school posts on Instagram, Facebook, and Twitter school-based accounts. Peter made a Twitter post on a leadership book he read over the summer. On Facebook he posted about presenting at a 21st century skills conference. Both examples show leadership self-reflection and praxis without centering race (Gooden & Dantley, 2012, p. 241). Peter retweeted a post of his school's international sister city students, showing awareness of different cultural contexts. There were no examples or non-examples of critical self-reflection on his Instagram account.

Peter showed evidence of promoting culturally responsive instruction by making posts of project-based learning, an education research article on collective efficacy, and design thinking on Twitter. The pedagogical approaches represented in the posts allow students to demonstrate learning using diverse learning styles (Voltz et al., 2003, p. 72). Peter posted a mental health presentation, social emotional learning advisory group, and project based learning training on Instagram. There were no examples or non-examples of developing culturally responsive teachers on Facebook.

Peter tweeted the installation of playground equipment at his school and a student-made hallway mural on Twitter. A student proposed the idea of installing the playground equipment. He shared videos and images of students in action (e.g., students presenting to the board of education) on Instagram. Peter shared the school's theme for the 2019-20 school year on Facebook: encouraging people to write their stories. Posts on all three social media platforms showed Peter's promotion of student voice and student knowledge (Madhlangobe & Gordon, 2012, p. 189).

Peter promoted relationships with the community by tweeting open house, career day, and cyber safety presentations. He retweeted posts from his school district's education foundation and a community mental health forum. The tweets indicate community partnerships and parent involvement at his school (Gardiner & Enomoto, 2006, p. 576). Peter made multiple tweets promoting student accomplishments (e.g., student receiving a school award). He promoted students by posting academic honors night and showing some of the school's athletic teams on Instagram. He made posts on Facebook showing student council students, the student body, and curriculum projects. He also posted pictures of himself on a field trip and at a school dance with students.

Handbook

The handbook Peter provided for examination included revisions for 2019-20 publication. Policies addressing student behavior from tardiness to field trips. Students are assigned a detention after the third tardy in a class and could be assigned in-school suspension after the sixth tardy. Peter highlighted exclusionary parts of the dress code policy pertaining to the width of the straps on tops and length of shorts or skirts for removal in the 2019-20 publication. Students suspended for a major handbook violation (e.g., fighting, drugs, weapons) are not eligible to attend a grade-level field trip. The cell phone policy states that third and fourth offense violations result in a student's cell phone being stored in the school's safe for 10 or more days. The code of conduct section includes a separate section on the use of restorative practices and restorative justice. The statement includes an explanation of restorative justice, separating it from punishment. Social justice is described as a healing process and the opportunity for the offender to restore harm. The code of conduct includes definitions of bullying and harassment.

Both policies site protected classes and the range of identity characteristics, race included. There are procedures for detention, in school suspension, out of school suspension, and expulsion.

The handbook for Peter's school includes at least one policy on merit-based programs, instruction, school environment, and communicating with families. There is a section on recognizing student accomplishments. Students receive recognition by teacher nomination for student of the month, staff member nomination for demonstrating the school's behavioral expectations, and invitation to an honors night for academic achievement. The handbook includes a section on Section 504 of the Rehabilitation Act of 1973 and special education services. The school's guiding principles are respect, integrity, responsibility, learning, and teamwork. Family communication is mentioned in sections on lunch accounts, parent-teacher conferences, being a visitor at the school, and directory information. The visitor sections include a statement welcoming parent visitors to the school.

Ryan

Ryan completed his eighth year as principal at a high school during the 2018-19 school year. He identifies as an upper-middle-class Caucasian male. His school serves approximately 850 students in Grades 9-12. Ryan says 96% of the students at his school are Caucasian, with 30% at or below the poverty line. All of his staff members are White. Ryan's community was predominantly agricultural, but has changed over the last 30 years with business development in the city's downtown. Now it is difficult to find affordable housing in his community.

Interview

The last three years Ryan focused staff professional development on implementing his school system's portrait of a graduate into classroom instruction. Ryan's staff participated in an internal diversity, equity, and inclusion training two years ago. The diversity, equity, and

inclusion day of training was led by staff members at his building using a train-the-trainer model.

Ryan says his staff members wanted to implement a diversity, equity, and inclusion training after attending a conference on 21st century skills. Students at Ryan's building have attended an annual diversity day training the last 10 years through a county-level program. The diversity training allows students to hear the perspectives of students from other schools. Ryan calls the training a "flash in the pan" because it only lasts one day. After attending a diversity day training, students at Ryan's school created a student diversity group to have a voice in school decision-making. Ryan said his staff is revisiting diversity, equity, and inclusion professional development again during the 2019-20 school year.

Ryan includes African American students in his school's student diversity group and school focus group discussions after African American students told him they do not feel connected at his school. Ryan's student diversity group proposed a policy change for the 2019-20 student handbook. Ryan says, "Last year when the students came back they wanted to tackle some of the language that was in our handbook, specifically there was no language in the handbook that talked about discriminatory language based on sexual orientation, race, and gender. So we added that." Students of low socioeconomic status are selected to participate in the school's student advisory council. Ryan says,

We have targeted at least 4-5 students that are marginalized. A lot of those students are the non-athletes, they are not in Band, they don't get good grades, they are the students who traditionally fall into the pocket of low socioeconomic status and lower academic performance.

Ryan solicits feedback from the student advisory group on policies affecting students, like school dance rules. Black students and students of low socioeconomic status also provide feedback to

improve the school by completing a senior exit survey when they graduate. Survey results are disaggregated by race and socioeconomic status. Ryan publicly recognizes students of low socioeconomic status in their classrooms for achievements aligned to the school's portrait of a graduate.

Ryan began implementing restorative practices in the school's code of conduct 5 years ago. His administrative team and two counselors are trained in restorative practices. Ryan thought the use of restorative practices for student discipline would be a major shift for his teachers, but it has not been. Ryan says, "Teachers are able to do disciplinary referrals, but they are pretty few and far between quite frankly." He wants to start a student-led restorative team.

Ryan has a student services group which includes school administration, social workers, and teachers. The group meets weekly to review student academic performance. Ryan sees students of low socioeconomic status experiencing low academic achievement. Academically underperforming students are assigned a staff member who checks-in with them and serves as a point of contact with the family. By contacting the family, the staff member learns about home barriers which may impact a student's academic performance.

Three years ago Ryan shifted building staff meetings from a checklist of administrative items to professional development. During the 2018-19 school year, his staff used a staff meeting to learn about an electronic student data storage system. Ryan learned that his students and staff are experiencing high levels of stress during a school accreditation review. His staff will broadly focus on building culture and climate; the school system's portrait of a graduate; and supporting teachers' integration of creativity, communication, critical thinking, or collaboration (4Cs) in the classroom during the 2019-20 school year. The portrait of a graduate was developed with community input. Ryan says, "We had community members, students, staff, stakeholders,

community members, parents, identify different skills we want students to possess when they graduate.” Ryan wants teachers to differentiate instruction for all students. He says,

I have noticed that a lot of our teachers have a specific methodology, and I would say it is the stand and deliver model of instruction, as opposed to having student voice and ownership in the process, the shift of that paradigm, of having students take over ownership of their learning and the teacher take a step back.

Ryan says he is changing his teachers' instructional approach by deliberately hiring teachers with professional experience in schools with different racial demographics than his building.

Ryan paused when asked about disparities for Black students in his school, saying, “At first blush I would say ‘no,’ but that is naive because I know that there is.” He provided two anecdotes of Black families to answer the question. In the first story, he shared details of a conversation with a Black family who enrolled their child at Ryan's school in 10th grade. The family previously sent their child to a different school through school of choice because they were afraid Ryan's school would not be a *good fit* (Ryan's words). Ryan says the family had a positive school experience in that example. In contrast, Ryan shared another Black family unenrolled their child from his school because of an “underlying level of racial prejudice that occurred, not necessarily from staff, but from students.” In a separate interview question, Ryan said he challenged an act of racism at his school by holding a restorative session when a student made a racist comment to an African American student. Ryan says,

It was a student in a civics class. I was kind of alluding to that before, that made some pretty outlandish and we felt, racist, comments in class, specific to the group discussion they were having. It started with an African American student, actually their parent contacted us, then we brought the parent and the student in, talked through the

experience. What did it feel like? What were the comments that were made? Then, we interviewed the teacher, interviewed the other student and their family. We were able to setup a restorative session with both parents, two administrators, and the teacher to talk through that. Here it is from this perspective. We went through the restorative process in that.

Ryan did not share if the student who made the racist comment received a school punishment separate from the restorative session.

Ryan does not intentionally engage Black families. He says, “The reason I hesitate a little bit is because we have so few Black families and having this discussion makes me more mindful of, okay, is there something more we can do?” Ryan is thinking about starting a minority parent focus group and disclosed his intent to share the idea at his school district’s summer 2019 administration retreat for discussion with building and central administrators. He says, “I know you asked about Black parents, but having a minority-based focus group of parents to talk through their experiences, things they think we can be more targeted on and we need to do a better job of and put it into practice.” His school holds a fall kick-off picnic for thirty families of low socioeconomic status to engage them.

Ryan reflects on supporting his staff with facilitating crucial classroom conversations with students. He says,

The ever changing landscape we are faced with, not just instructionally, but I find cultural landscape, the rhetoric around us, is getting more and more difficult to have crucial conversations with kids because they are bringing either preconceived notions or what they have been taught at home.

He wants to create a school environment where teachers can hold challenging classroom conversations with students. He also says he develops teacher leaders and holds discussions with individual teachers to gauge their interest in transitioning to administration. Ryan has attended a superintendency preparation program. His personal training on diversity, equity, and inclusion is limited to individual sessions at education conferences.

Ryan identified as a type five, optimal type, on the key model (Scott, 2009, p. 27). Ryan says, "Just the last sentence [of the optimal type description], acknowledging that working with all people is truly advantageous to success. Some of the other ones I felt were, like the claustrophobic type, I was like 'no' they just kind of jumped out really quick as 'nos, nos, nos' so type five resonated." He thinks his blindspots come from minimal daily racial encounters. Ryan says, "I feel like being out of practice the last thirteen years [working in his current district] just not having daily experiences with students of color and their families puts me at a disadvantage and I am cognizant of that." Prior to his current district he had professional experience in a racially heterogeneous school setting.

Ryan's self-awareness of being a White male principal in a school with minimal racial diversity helps him speak to new Black families touring his building in the process of making a school selection for their child. Ryan says,

The long-winded answer is that being a White male principal and being able to speak directly to the deficiencies that we have is hopefully beneficial for a parent making a decision of a district and choice for their child and if at the end of the day they feel comfortable through that experience and we have a relationship built off of it, that's great. If not, then I totally understand the reason why.

He sees no difference in supporting students of low socioeconomic status and discussed a formative professional experience working at a youth correctional facility with at-risk students.

Ryan says he is passionate about working with at-risk students.

Social Media

Ryan makes professional school posts on Twitter and Instagram school-based accounts. He tweeted about his administrative team attending a mental health summit, attending a conference with peer districts, a reflection on the accreditation review of his school, and presenting at a 21st century skills conference. The examples show a commitment to self-reflection and praxis without evidence of centering race (Gooden & Dantley, 2012, p. 241). There were no examples or non-examples of critical self-reflection on his Instagram account. Ryan tweeted one his teachers leading staff professional development on implementing critical thinking skills in instruction. Critical thinking aligns with integrating multiple intelligences into instruction (Voltz et al., 2003, p. 71). Ryan made a post on Instagram showing staff members discussing student learning and the need to balance student academics with extracurricular activities.

Ryan promoted his school's environment on Instagram by posting an image of students singing the school fight song after a football win, a video of the band playing, an image of the student representative on the board of education, a school play, and choir concert. The posts on Instagram show Ryan's public promotion of student voice and student knowledge (Madhlangobe & Gordon, 2012, p. 189). There were no example or non-example posts of creating a culturally responsive school environment on Twitter.

Ryan promoted school-community relationships by tweeting about the school system's educational foundation, community fair, a blood drive, community recreation, supporting

military personnel, and a community peer-to-peer group. He added posts on open house, a community mental health forum, and a musical performance with school alumni on Instagram. He posted a variety of student achievements and school events on Twitter or Instagram (e.g., graduation practice, a student orientation, the school's state ranking, clubs, athletics, an international student trip, and a school dance). One of the posts stood out. Students had their picture taken and printed on a form for a school campaign. The campaign was started to show each student they are valued. Before senior graduation a small group of students wrote a personal note on every senior student's form and placed the form on their locker.

Handbook

Ryan initially provided a 2017-18 school year handbook for examination. He mentioned handbook revisions for the 2019-20 school year pending board of education approval during his interview. Post interview he provided a copy of the 2019-20 handbook after the school year began. Policies addressing student behavior range from commencement participation to the code of conduct. The handbook includes a statement from the school system's board of education saying discipline leads to best school setting for learning, citing the importance of instituting *limits* and *controls* on students. Students may be excluded from participation in commencement if they have disciplinary infractions at the end of their senior year or unpaid fines. A student who exceeds eight absences in a trimester receives an "F" in a class if they are passing the class and do not submit an attendance appeal. If a student does not attend an entire school day but elects to participate in an after school club or organization activity, the student is held out of the next group activity. A student may receive an in-school or out-of-school suspension after accumulating seven tardies. The handbook explicitly states the principal has the power to suspend, limit privileges, request parents remove their child from school during investigations,

contact the police, and recommend a student for expulsion. An out-of-school suspension may be assigned instead of an in-school suspension or in-school suspension assigned at a later date than the infraction if there is no staff member available for the in-school suspension room on the day of the infraction. There was no noticeable difference in the student disrespect, bullying, harassment, and non-discrimination policies between the 17-18 and 19-20 handbooks. All four policies for both years of the handbook include protections based on race. The dress code section includes a statement providing school administrators authority to determine the appropriateness of a student's dress attire. A student is assigned an in-school or out-of-school suspension for the fourth dress code violation.

The handbook includes at least one policy on merit-based programs, instruction, school environment, and communicating with families. Student cabinet leaders are listed in the student leadership section. Other merit-based awards include National Honor Society, academic letters, honor roll, and cum laude recognition. Teachers can recognize one student each month for demonstrating expected behavior. At the end of the school, year teachers nominate one student for recognition at a luncheon for demonstrating positive behavior throughout the school year. Instructional programming information is restricted to graduation credit requirements, special education services, and Section 504 of the Rehabilitation Act of 1973 plans. A student failing a class with a 50% or greater can pass with a D- by getting a C- on the final exam. A student failing a class with less than 50% must get a B- on the final exam to receive a D- in the class. The handbook contains limited information on communicating with or engaging families in the educational process.

Ken

Ken completed his 13th year as principal at an early elementary school during the 2018-19 school year. Ken identifies as a middle-class to upper-middle-class White male. His school serves approximately 450 students in grades young-fives through second grade. Ken says 93-95% of the students at his school are White, with 8% receiving free and reduced lunch. All of Ken's teachers are White while all but one of his paraprofessional staff members are White. One of the paraprofessional staff members at Ken's school identifies as African American. Ken's historically agricultural community has undergone changes from urban sprawl. The agricultural areas of his community are being replaced with housing developments, leading to an increase in student enrollment.

Interview

Ken says he intentionally places all students of color in the same homeroom class so they see people like themselves. Classroom texts and library books show people with different ethnicities, including books with a lead Black character. Ken looks for teachers' selection of text and questioning during classroom observations. He asks teachers the following post-observation questions:

What was the audience? Who was the book intended for? Was anybody left out? Whose story did you hear? Whose story did you not hear? How do they just be really intentional with looking at the characters in the book? What is the bias? Was there a bias in the book? Was there not a bias in the book?

Ken uses a social justice lens when asking his teachers instructional reflection questions. Over half of Ken's teachers have participated in the first of two social justice program courses at the intermediate school district. He wants all of his teachers to participate in the social justice

training program within the next two years. Ken says the social justice training “helps our staff look at things in a different lens, looks differently at what we do, whether that is supporting families, our LGBTQIA, our students of color.” Ken holds conversations with his staff members on being inclusive for all students. He wants teachers to hold classroom conversations recognizing students’ differences. Ken models whole-group student conversations by reading books with diverse characters during school assemblies.

Ken’s school has a hallway display featuring minoritized populations, a visual marker he started 3 years ago after a colleague shared the idea with him. Ken says,

We do it [show Black students they are valued] with our hallway display (pseudonym) which is something we do on a monthly basis, we rotate that through. There’s always students of color, African American people in there as well. We look at how do you do Native or First Nation people, people Hispanic, just a wide variety of people we put in there.

Ken honors the following months on the hallway display: ability-awareness month, Black History Month, Hispanic Heritage Month, Native American, and a local community month. Staff members find current and historical people to feature on the wall. Each person featured on the wall is represented with a photo and written description.

Ken says Black students see few people who look like themselves at school. Ken addresses the disparity by grouping Black students in the same classroom, reading diverse texts at assemblies, and having diverse texts in both classroom and school libraries. Ken says,

You know our families are, our students of color number is so low and there is a percentage of our [Black] students who are adopted students and their families are White as well. So, even that, how do you have those [classroom placement] conversations and

make sure they are being honored? You know I think our families know now and so they like the fact we are putting our students of color together because I have had [Black] students and families go, "I love the fact that somebody looks like me. Somebody looks like me in my classroom."

Ken's response suggests that some families of Black children request for their child to be placed in a classroom with another Black child. He has invited Black authors to his school for March is reading month. He does not intentionally engage Black families in his school. Ken says, "But, we have lunch readers that come in. Most of the families that come in of course are White adults. So, we really look for a way to make our presentations and stuff diverse." His parent-teacher organization is interested in implementing a multicultural night during the 2019-20 school year. Ken says it is ticky to engage Black families because there are so few Black families in the school. He posits, "Where it's like, a Black family doesn't represent the whole culture so how do you bridge that and give them support?" Ken says there are nine or 10 Black students in his school and he does not ask them what they think he should do to improve building.

Ken addressed student acts of racism in his school. He says, "I have seen students ask about students of color' hair. Because the hair updo. We don't get to do other people's hair just because it looks different than yours." In a second example, one of Ken's White students made a racist comment to a Black student from another school who was visiting to read a book to the elementary students. Ken says he uses a non-accusatory approach during crucial conversations with students and families when a student makes a racist comment. Ken starts the conversation with a parent by saying, "Here is what your child said and what are we going to do to move forward, right." Ken says he is comfortable having crucial conversations with families.

Ken provides students of low socioeconomic status accessibility to field trips by removing financial barriers. Families can contact him or the school social worker privately if they need financial assistance. When the United State's government enacted furlough days between December 2018 and January 2019, Ken offered financial assistance to government workers' families. He encourages teachers to recognize families instead of mothers or fathers on mother's and father's days to honor non-traditional family structures. Ken discourages teachers from having students write about holidays and gifts. Ken says, "A lot of kids have access to a lot of stuff and a lot of kids don't. You know, and I think it is remembering that, you know, sometimes the best spring breaks are the ones we spend at home." Ken does not ask students of low socioeconomic status what they think he should do to improve the school. He does support students who approach him with building-level ideas if they present him with a proposal. Ken gave an example of supporting students who wanted to do a building fundraiser. Ken says, "So, what I do is kind of first start by putting it back on them [the students] to do a proposal then I know if they are serious. They did [make a proposal], so I set up a time to meet with them. It was thought out so we moved forward with the building fundraiser." Ken's support of the building fundraiser promoted student leadership, but not deliberately for school improvement.

Ken accommodates families of low socioeconomic status by offering flexible meeting times and holding school events after school so parents working during the school day can attend them. When Ken schedules meetings he asks families,

What works best for you? IEP [individual education plan] meetings, what works best for you? Is it before school? After school? Will after school work best? Do we need child care? We provide child care for our parent meetings so that way families don't feel like it's an additional cost burden to get them to come.

Ken attempts to engage families of low socioeconomic status by offering opportunities at different times of the day.

Ken says most disciplinary issues are addressed by teachers in the classroom setting with student visual schedules and providing students with choices. When students are sent to Ken he has a conversation with them. Ken says, "You [the student] made this choice, now what? Kind of like love and logic a little bit. Yes, you hit the person. What would have been a better choice? We give the tools and strategies and how to use it." Ken does not typically call families on a first disciplinary offense to build trust with students and build their confidence. He helps students fix the problem and move on. His school-wide expectations are to be respectful, responsible, and safe. When Ken holds a restorative session between students, they practice the conversation with him first, apologize to each other, and use *I-messages* (Ken's word) to express their feelings.

Ken personally reflects on being inclusive. He says, "Do people feel warm, welcome, and safe here? ...My belief is that all kids should be valued, taken care of, and feel safe." Ken participates in professional development to be "more socially just and inclusive for everybody." He wants to take the second (advanced) social justice program course at the intermediate school district again because he last took the course three years ago. He has also participated in professional learning on supporting LGBTQIA students. Ken plans to present at a national conference on supporting human rights.

Ken identified as a type five, optimal type, on the key model (Scott, 2009, p. 27). Ken grew up in a town and went to college with few Black people. In college he befriended a Black athlete. Ken shared a story of going into a restaurant with his Black friend. Ken asked his friend why people stopped talking when they entered the restaurant together. Ken learned people were reacting to his friend's presence. Ken started viewing conversations and issues through the lens

of privilege. College provided him an opportunity to reflect on his privileges. Taking the social justice program courses at the intermediate school district allowed him to “learn about SES [socioeconomic status], people of color, and the trainings around LGBTQIA.”

Ken acknowledges his unearned privileges. He says, “I know I think right off the bat, when the principal walks in the room, people treat you different, right? Families don’t. You hear of families that are rude, disrespectful, and unkind. They never are when I am in the room.” Being a White male has helped him secure professional positions. Ken says, “You know I think of looking back at the roles of getting of my positions of my jobs and I can see how it benefited me to be a White male in my role where it is.” Ken recognizes his economic capital and shows awareness of staff members who are lower socioeconomic status. Ken does not ask his staff members to submit pictures of their summer vacations for a back-to-school slideshow because some staff members do not go on summer vacation. He cautiously asks staff members with young children or another job to stay for after school activities.

Ken feels responsible to protect Black students and students of low socioeconomic status identities’ because he is a White male principal. He says,

In the role I am as a White male, to say this is what we need. We need to protect our families of color, not protect, but make them feel included because most people right now are like, ‘Oh, you are saying that.’ Right now I have been in my district long enough and have political collateral. I have been in the district long enough and people know me well enough they kind of know what I am about. You are right, we have to do the work to educate our students. Have those intentional conversations.

He uses political power to advocate for minoritized students with farming families in the community, noting that he grew up in a farming family. He takes a similar approach when advocating for students of low socioeconomic status. Ken says,

Us [school staff] reaching out to make sure all kids are taken care of. Advocating for our parent group. Make sure they have a fund where if families need it we can cover the cost of stuff for people. I think for me stepping up and saying when there are areas of need. I have done it, I am not very good at this or I need help with this. To be vulnerable as well with people.

He communicates school support is available for families who need financial assistance.

Social Media

Ken makes professional school posts on a school-based Twitter account. He tweeted about a literacy conference, a student wearing a shirt celebrating feminism, and retweeted a post stating that every student and staff member has a story. The tweets show praxis for literacy instruction and self-reflection on hegemonic masculinity. He tweeted the following staff professional development: a literacy conference, the state-developed literacy essentials, a STEM (science, technology, engineering, and mathematics) Night, early education training for equity, and a school collaborative walkthrough (Madhlangobe & Gordon, 2012, p. 191). Ken showed the school's environment by posting tweets of students from another school reading to his students, himself reading a children's book, his school's disability awareness assembly, celebrating student-developed stories, and students spreading kindness. Ken's Twitter posts promote an inclusive school environment (Gardiner, & Enomoto, 2006, pp. 573-575). He promoted school-community relationships by making tweets of his community's library, students at the community fair, and retweeted a tweet from his school system's education foundation. Ken

promoted student accomplishments by posting his school's expectations, a school presentation, students completing a project, and classroom instruction, and he retweeted affirming posts of his school system and student athlete accomplishments.

Handbook

Policies addressing student behavior are part of the school-wide behavior expectations. The school's three positive behavior supports and intervention (PBIS) expectations are: be respectful, responsible, and safe. The handbook includes a chart explaining what it means to meet each expectation in the classroom; restroom; office; cafeteria; at arrival and dismissal; in the hallways; and on the playground. There are two student actions listed in four of the seven areas of the building on being respectful: using appropriate and positive language and behavior and being quiet or using a quiet voice. There are other area-specific student actions listed in the table for being respectful too. Responsible and safe actions are specific to the area of the building.

The handbook contains policies related to instruction, school environment, and communicating with families. Special education services, Section 504 of the Rehabilitation Act of 1973, and parents' rights to review instructional materials are listed for instructional programming. There are sections explaining parents' right to share student concerns with the principal, scholarship availability for student fees, and student fundraising guidelines. The parent involvement section stresses the partnership between the school and parents, including guidelines for parents to academically support their child at home. The section includes a volunteer form for parents and guardians who want to volunteer. Parent involvement also applies to the parent-teacher conference, visitor, and communication education programming handbook sections.

Dave

Dave completed his 13th year as principal at a high school during the 2018-19 school year. Dave identifies as a middle class White male. His school serves approximately 1,200 students in Grades 9-12. The student body is predominantly White, with a few students of color. Most students of color are Black, including a population of adopted Black students. The student body also includes Asian and Hispanic families. The school has one of the lowest free and reduced lunch percentages in the county, although Dave has seen an increase in the number of students receiving free and reduced lunch during his tenure. It is challenging to meet the needs of students of low socioeconomic status because there are few of them at the school. All of the staff members at Dave's school are White. Dave's community has transitioned from rural to exurban "because we build subdivisions here in a very nice rural area, a suburban culture so we have the half million dollar homes, we even have some that are above that, real affluent communities. Big lots, big houses, nice cars." Community members who have lived in the community for a long time are generally farmers.

Interview

Dave wants his teachers to be self-aware. He says, "I think some of this [being welcoming] probably starts with getting our teachers to be aware that not everybody in front of them looks like them. That's an uphill battle because we all look in the mirror and see the person and think that is who you are teaching." Dave includes intersections of race and class in his explanation of teacher self-awareness. He says,

The other thing that is a challenge for our teachers that we have to remind them about is that it is so complicated, they may see a dark face in front of them, a face of color, but the face might belong to a kid who is socioeconomically okay, they are from an affluent

family. So, do I treat that kid like a White kid even though he is a Black kid, even though his parents drive nice cars? So then, still being aware that is a student of color and they are not going to have the same reference point across the aisle as who is not a student of color.

Dave did not elaborate on what it means to treat a student like they are White. The response suggests that Dave is grappling with the intersectionality of race and socioeconomic status (Crenshaw, 1989; McCall, 2005). There are staff members at Dave's school who have attended a social justice program at the intermediate school district.

Ninth grade students at Dave's school are required to take a course on studying the United States. The course combines ninth grade English and History. All three of the teachers who teach the course are White males who use a social justice lens. Dave says,

But, all of the teachers that teach those programs [studying the United States] I would say are, to put parentheses around it, "advocates," they have been, some in the social justice program through the ISD [intermediate school district]. But they all have a mindset that says, "all means all." The teachers pair a specific novel with a part of United States History to teach the course.

The teachers of the course stop freshmen bullying behavior and alert administration when necessary. When the teachers alert Dave to a student issue, he says it is "not that we want to get the kid in trouble. But we want a school culture that says all kids are welcome."

It is challenging to balance competing district demands to provide teachers with social justice professional development. An increase in students qualifying for Section 504 of the Rehabilitation Act of 1973 accommodation plans and individual education programs (IEP) with Autism as the qualifying criteria currently consume Dave's focus. Given the student needs he

sees, Dave says, "We are spending a lot of time trying to get teachers aware of the way the habits of mind, how kids think." It is a big ask of teachers to require differentiated instruction for all students. Professional development is reactionary. A couple years prior, a parent of two African American students was displeased with a situation at Dave's school. As a result, Dave facetiously says, "We [the school district] bring in 8,000 experts. We spend a lot of time over a thing that probably was not a big deal at the time. We compensated, and then probably over-compensated." Dave acknowledges the need to address a crisis, but ideally in the "school-community we should always be thinking about transgender kids, we should always be thinking about African American kids, we should always be thinking about poor kids." He adds that social justice professional development must include practical instructional practices for his teachers to implement, or they will not commit to enacting socially just instruction.

Dave provides students of low socioeconomic status accessibility to activities by removing financial barriers. Dave says, "We have kids that if you are running a club, or you are running a sport, or going on a field trip where you have to collect 15 or 20 dollars from a kid, what we always see is, we would not disallow a kid an opportunity because they did not have the money." Dave shows the free and reduced lunch list to individual teachers if they need to check a student's need for financial need.

Restorative practices have positively influenced the school environment. Dave says, "In the high school that [the state-mandated use of restorative practices] has had a significant impact on the good side, particularly with low socioeconomic kids and students of color." Dave asks if suspended students have computer access at home to complete online work. If not, they are provided a computer to take home during suspension. Dave resists suspending students. He says,

Frankly, if we can keep him at school because frankly so if we go to a low socioeconomic

household and you suspend the kid at home. Okay, let's rethink that then. Can we do something else? Can we do some kind of community service? Keep him in the building. Keep him credit worthy. It would have been easy to kick him out of school, but that is not the right thing to do.

Dave has endured staff members' criticism of his student discipline, sharing a story of a former teacher who thought he gave minimal school penalties by not suspending students.

When a student accrues repeated offenses Dave often asks, "Why are they in our office?" He encourages teachers who notice repeated unexpected student behavior to contact the school social worker or school counselor to see if events in the student's home life are affecting school behavior. Dave adjusts teacher expectations to celebrate student accomplishments. He says,

Okay, he doesn't do his homework, but he is coming to school, let's celebrate that because he is going home to. I remind our staff [that] he is not going to your house. You are a college-educated degreed professional. Probably your wife, husband, or significant other is also. That's not what that kid is going home to. The toughest shift for us is that we grew up, most of us went to college because we were expected to. That is just our mindset on the world. When we get a kid that doesn't meet that mindset, we need to be reminded that they aren't all your kid, they are not a reflection of you.

Dave reminds his teachers to focus on building relationships with students.

Dave looks for student engagement and instructional practices during classroom observations. He wants teachers implementing universal general education accommodations and multiple assessment strategies. Dave says, "Homework has got to take a different role than it has been. Half my staff is getting there. I just got to get everyone there. That is a total economic and racial, I think, impact. When you give homework you are expecting everyone is going to do it

like a middle-class White kid.” Dave sees different instructional approaches from younger teachers who have grown up in a multicultural world where people express their political opinions. He reminds teachers to respect all political viewpoints, but he feels his teachers are prepared to hold crucial conversations with students on controversial issues.

Dave’s school has hallway posters celebrating minoritized populations. He says, “A couple of years ago there was a grant and they had teachers identify ‘heroes’ that were not traditional White men. We got this grant for all these posters. They identified either men of color, women of color, transgender men or women.” Dave explains the concept as windows and mirrors (Bishop, 1990, pp 3-10; Everett, 2018, para. 2). Students only see White teachers at his school. Dave says, “What we recognize is that our students of color sit in a [classroom] seat and see a White male or female [teacher]. If they can’t see us differently, by doing this can they see others that have an impact on the world.” His administration team has also informally discussed the school dress code. Dave says, “We have been sensitive to gender issues. Just having the expectation your dress is not a suburban White kid.” Dave did not elaborate on what it means to dress like a White student.

Dave wants new students connected with peers at his school. He says, “We want to make sure when a new student comes in, do they have a group, particularly if they are a student of color?” Dave finds it challenging to facilitate peer relationships for Black students new to the school, sharing a story of two African American students who began attending his school district two years prior to the study. Although both students are football players, Dave worries the two students have isolated themselves from the rest of the student body because he does not see them interact with peers. He says, “There are other African American kids in the building, but it’s rare to see them [the two African American football players] associate with them. I think their

socioeconomic background is the sorter for them.” Dave does not think his school has failed the two African American students. He says, “I am not sure our kids can do anything else to be more welcoming. I am not sure these kids [the two African American football players] want to be a part of it [the school].” Dave says one of his assistant principals has formed a relationship with one of the two students, making a connection because both the assistant principal and students were raised in a single-parent home.

Dave acknowledges academic disparities for Black students at his school. Black students perform academically lower than White students. He suspects it is due to teacher bias or deficit thinking (Valencia, 1997; Valenzuela, 1999). Dave fears teachers “automatically lower their expectations [for Black students]. I am afraid of that. That they [teachers] see a student of color and say well, okay, he is a ‘C’ student, that is cool. That’s good. Hey, he is a student of color, he should not be doing any better.” Dave suspects different school experiences for African students versus African American students. He says, “They [African students] see kids of color and say where do I fit in? I don’t feel like I fit in there because I am not from the city, I am from Ghana. My dad is a professor at the university. Or, I am adopted.” Dave acknowledges the challenge for the students of color in his building to have relationships with peers who look like them at school. Dave says,

When they [Black students] show up to the building that day and there are 1200 kids in your high school and maybe 10-15 of them are students of color. What are all the ways that impacts that kid on a daily basis? Do you have to stand out? Do you want to not stand out? Do you want to only hang out with kids that look like you, talk like you? There are so few kids to do that, that there is going to be classes where you are the only African American kid in the class.

Dave did not disclose actions he may take to resolve the disparities for Black students at his school.

Students of low socioeconomic status experience disparities too. Dave says, "If they [students] are carrying a Starbucks latte, it is hard to tell [if they are low socioeconomic status]." Dave framed his explanation of the disparities experienced by economically disadvantaged students with a story of a company closure. Dave said when the company closed, "there were professional families that had no money." The company closure resulted in family transience from the school district. Dave says he cannot always recognize a student's socioeconomic status when they enter his school building. Also, Dave does not think his school's community members show students of low socioeconomic status they are valued. He describes how community members shun students who are enrolled in career and technical education courses in high school. Dave says,

I think that is code for, you will hear people say this all the time, "Yeah, consortium would be good for him. Not my kid. I am glad you guys have that program. My kid? Oh no they would not go to consortium. No. Them, they. They are not that kind of kid." That idea that there is a working class and then there is a professional class.

Dave's response suggests that students of low socioeconomic status are *tracked* into career and technical education programs at his school (Oakes, 1990). He did not speak to any action he may take to show students of low socioeconomic status they are valued.

Dave challenged an exclusionary practice by removing school barriers for students to enter advanced placement courses (Solorzano & Ornelas, 2002). Dave says, "We had grade point averages you had to meet to get into AP [advanced placement]. We had a lot of, if you don't do this you don't get this. If you don't do this, then you don't get this. I questioned that at the very

beginning.” After removing requirements preventing some students from taking advanced placement courses, Dave now challenges teachers to encourage students’ completion of advanced placement year-end assessments. Some teachers discourage certain students from taking the year-end assessment. Dave wants advanced placement teachers to celebrate students’ accomplishments instead of being concerned with their class grade average. Dave says,

If all the kids in AP [advanced placement] class are not getting A’s, that is okay. Might be B’s and C’s, but they are in a college-level class. They got a “C” in a college-level class as a high school junior. Nice job, teacher. Celebrate that. Don’t be pissed off because they ruined your average.

Dave’s comment, while suggestive of his desire for teachers to recognize student achievement, can also be viewed as lower expectations for student performance.

Dave does not intentionally communicate with or engage Black families or families of low socioeconomic status. He uses emails, phone calls, and learning management system messages to send family mass-communication. Dave says he intentionally seeks Black students’ input by their inclusion in diverse student group conversations. Hispanic students, transgender students, and students on individualized education plans (IEPs) are included in the group discussions too. Dave says he has had diverse student focus groups meet with a college university representative who is conducting a school study, a consulting firm on behalf of the school system’s superintendent to collect input for the development of the school system’s strategic plan, or during the school building’s onsite accreditation process visits. Dave does not solicit the input of students of low socioeconomic status to improve his school. He says, “I don’t know that. I would say we get a D, D- on that. I don’t think we go out of our way to make sure

[we seek the students of low socioeconomic status' input]. I don't think we do a good job of that.”

Dave reflects personally on being approachable and accessible. Dave shows appreciation to teachers and creates a school environment with multiple pathways for students to be connected. Dave says, “You can't tell them [teachers] enough how much you appreciate the job they do everyday. The same thing with kids. Making sure it is an atmosphere for kids that they like to come to. And that is, you have 1200 kids. Do you have something for every kid?” Dave wants more staff meetings to discuss individual student needs. He also wants to “help teachers, other administrators, students, everybody develop as leaders.” He is concerned about the shortage of qualified people entering school administration.

Dave identified as a type four, empirical type, male on the key model, with aspirations to be a type five, optimal type (Scott, 2009, p. 27). Dave took an undergraduate American History college course taught by an African American female. His professor invited a published Black author to speak with his class. Dave says that class period “was a seminal moment in my educational career.” Dave experienced realizations about Whiteness and racism listening to the Black author and engaging in class discussion. He says,

I think in a lot of work we have done over the last three or four years in the county the concept of White privilege and what that means and then unfortunately to have somebody in a position of leadership in the country [United States] who says I can walk down the street and shoot somebody and not be arrested makes it very difficult. But, having taught history when I look at the old concept of the American Dream being invalid, I really agree with that. Unearned White privileges.

Dave acknowledges unearned privilege. He can enter social settings—including settings of higher social class—and appear to belong by *code-switching* (Emdin, 2016, p. 175). Discussions with students and young educators reveals the self-work Dave wants to complete before identifying himself as an optimal type male. Dave says,

We all talk to much. We just need to listen more. We need to listen to our teachers, we need to listen to our students. Don't come in with a preconceived notion. Don't think. Especially with kids of color. Oh, you think you know why that kid is upset. You don't know why...I come back to it all the time. We don't know what we don't know. Just because you are older, because you have a degree, because you have been teaching for a long time, but open your ears. We have a huge capacity to learn about ourselves, but especially people that are different than us.

Dave's comment shows personal humility and a desire to continue learning about himself and the students he serves. He shared a personal experience when he was the only White person in a predominantly African American setting. Dave asked the following rhetorical questions about the experience: How do I look there? What do they think of me? Am I feeling? Do I feel anything? If I do, what is it that I am feeling? Dave did not answer the questions, but he is interested in being culturally responsive. He recognizes White people will eventually be a minority in the United States.

Dave's identity as a White male gives him power to advocate for minoritized students.

Dave says,

As a close to senior citizen White male I can get away with doing things for all of our kids that other people could not. I can advocate for the transgender male. I don't have to be a transgender male. But, he's [Dave] advocating for the transgender male, he's

advocating for the African American kid, he's advocating for them. Because being a White male because there are some positive things to that. So, then I think that is the obligation we [White males] have is to use my power in that position to solve that problem. If you are not, shame on you, because you should be.

Being a White male provides Dave additional power above the positional power he holds as a principal to support students. He did not provide an example of how he uses his power to advocate for minoritized students. Dave thinks he would connect more, have better relationships with, and be a greater role model to Black students if he was a Black male. Dave says it is harder to advocate for students of low socioeconomic status being a White male principal. Dave says, "I think for our low socioeconomic students they automatically assume you are a high school principal, you have arrived, whatever that means, so I think it is a challenge to be able to connect with those kids." He shares personal information about his childhood and family to connect with economically disadvantaged students.

Social Media

Dave makes professional school posts on Instagram, Facebook, and Twitter school-based accounts. He made a mental health tweet and retweeted posts on the importance of human-to-human interactions in teaching and trauma-informed practices. The tweets show consciousness of educational practices without centering race (Gooden & Dantley, 2012, p. 241). He posted his personal mantra of being positive on all three social media platforms. Instructionally, he posted a social competency brain research presentation on all three social media platforms. He tweeted a student-developed school mural to show the school environment. On Instagram he posted student achievements, a school dance, the school band, and a live video feed of students during an activity. He made similar live video feed Facebook posts.

Dave promoted positive community relationships by tweeting information on behalf of a community business, retweeting a post from his school's educational foundation, and retweeting a post of his school district meeting with school leaders from a peer district to discuss mental health (Gardiner & Enomoto, 2006, pp. 575-577). He tweeted individual and team athletics achievements, about clubs and organizations, and articles on the school's state ranking. He also tweeted a selfie with the student body, connecting with students (Gooden, 2005, p. 642). Instagram posts included student awards and graduation ceremonies as well. Multiple Facebook posts were duplicates of Twitter and Instagram.

Handbook

The school handbook code of conduct includes the following expected student behaviors: abiding by laws and school rules, respecting civil rights, being polite, acting cooperatively with peers regardless of social identity, and maintaining a safe environment. It includes descriptions of infractions and penalties, including suspension and expulsion. Restorative practices may be used instead of suspension or expulsion. The definition of disrespect, harassment, and bullying includes legal protections for race and physical appearance. The school dress code lists examples of inappropriate dress and provides school administrators the power to address inappropriate attire.

Merit-based programs include scholarships, awards, and providing students an additional 1.0 point on a 4.0 point scale for advanced placement courses. Information on instruction is limited to students with disabilities, English learners, and career and technical education. The parent involvement section directs parents to complete a volunteer form. Other areas of the handbook addressing parent engagement include parent-teacher conferences, visiting the school, and community education.

Chapter Four Summary

Chapter Four includes a description of each participant, constructed by amalgamating interview, school handbook, and social media qualitative data. Themes for individual participants and across participants are identified and defended in Chapter Five.

Chapter Five: Themes

Theme identification is organized by the five research sub-questions. Both individual participant and cross-cutting themes are named for discussion.

Critical Self-Reflection

How do White male school principals critically self-reflect on the actions they take to create equitable learning experiences for Black students and students of low socioeconomic status?

Peter: Personal to Instructional

Peter verbalized *personal* critical self-reflection on bias and White heterosexual male privilege (Khalifa, 2018, p. 77; Helms, 2016, p. 6). He wants to create an inclusive school. In Peter's 2018-19 end-of-year reflection to his school staff he said, "We are a family, community, that we love and support all kids, that we place equal emphasis on their social, academic, and emotional growth." The handbook has inclusive school dress code revisions for female dress attire. Peter critically reflected on *content* by adopting a Grades 6-12 English language arts (ELA) curriculum with diverse texts so students experience non-dominant perspectives (Khalifa, 2018, p. 77). Peter showed *structural* reflection by providing students of low socioeconomic status access to school activities by removing financial barriers and targeted instruction in at-risk student groups (Khalifa, 2018, p. 78). He displayed *organizational* reflection by providing cultural competency staff trainings and writing a dissertation on the hiring of racially diverse staff (Khalifa, 2018, p. 78). However, Peter does not intentionally seek school improvement input from Black students or students of low socioeconomic status.

Ryan: Using Student Voice

Ryan showed personal critical reflection by acknowledging his Whiteness and recognizing the negative impact of minimal daily racial encounters on being culturally responsive for Black families (Khalifa, 2018, p. 77). He created a student diversity group in response to students advocating for more voice in school decision making. He *centered* minoritized student voice by deliberately including Black students in the school's student diversity group after student focus group discussions revealed that Black students do not feel connected at his school (Khalifa, 2018, pp. 67-68). The student diversity group proposed school handbook changes for the 2019-20 publication to include language on discriminatory language based on race, gender, and sexual orientation. Separate from the student diversity group, students of low socioeconomic status participate in a student advisory group which meets with Ryan. Ryan seeks feedback from the student advisory group on building issues and policies (e.g., school dance rules). Ryan is focusing on social emotional learning and his building's climate in response to feedback from an accreditation review indicating high student and staff stress levels. Community members had input in determining the student skills embedded in the school system's portrait of a graduate. He showed content reflection by verbalizing intent to provide teachers with professional development on holding crucial classroom conversations and revisiting diversity, equity, and inclusion training (Khalifa, 2018, p. 77).

Ken: Personal to Instructional

Ken showed personal critical self-reflection on privilege with formative college experiences and participation in two social justice courses at the intermediate school district (Khalifa, 2018, p. 77). He wants a school where students are "valued, taken care of, and feel safe." Ken displayed content critical reflection by verbalizing the following actions: sending

teachers to social justice training at the intermediate school district, asking instructional post-observation questions using a social justice lens, installing a hallway display featuring minoritized populations, and including racially diverse texts in the classroom and the school libraries (Khalifa, 2018, p. 77). Ken demonstrated structural reflection by sharing that he removes financial and meeting barriers for families of low socioeconomic status (Khalifa, 2018, p. 78). Ken does not deliberately seek school improvement input from Black students, students of low socioeconomic status, or their families.

Dave: Personal to Instructional

Dave verbalized personal critical self-reflection on White privilege by sharing anecdotal accounts of a university History course, a life experience being the only White person in a predominantly African American setting, and holding power to advocate for minoritized students (Khalifa, 2018, p. 77). Dave says he wants to be an approachable and accessible principal who shows appreciation to staff members and meets their needs. He wants students to feel connected to his school. The handbook includes language on creating a safe and friendly environment. Dave displayed content critical reflection by verbalizing his attempts to help teachers recognize their self-identities may be different from their students' identities (Khalifa, 2018, p. 77). He thinks teachers need to be aware of student identities when providing homework for students to complete. Dave said there are teachers at his school who have attended the social justice program at the intermediate school district. He showed structural critical reflection by removing requirements for students to enroll in advanced placement courses and removing financial barriers for students of low socioeconomic status to participate in school activities (Khalifa, 2018, p. 78). He seeks Black students' input when he meets with diverse student groups to

discuss school policies and practices. Students of low socioeconomic status are not shown they are valued nor is their input sought by Dave to improve the school.

Developing Culturally Responsive Teachers

What actions do White male school principals take to develop teachers who implement culturally responsive instruction for Black students and students of low socioeconomic status?

Peter: Social Justice

Seven of Peter's teachers and all members of his response to intervention team have attended the first of two social justice courses at the intermediate school district. Peter said the last three years he has included mini-lessons on cultural competency on educating LGBTQ, English learner, African American, and Hispanic students in staff meetings. During teacher observations, Peter looks for instructional practices. He made posts of instructional practices (e.g., project based learning) on Twitter or Instagram. He provides response to intervention training for non-instructional staff to support at-risk students. A book study aside, Peter does not provide staff professional development specifically on educating students of low socioeconomic status.

Ryan: Portrait of a Graduate

Ryan explained his staff professional development over the last three school years was on implementing his school system's portrait of a graduate into classroom instruction. The portrait of a graduate includes the skills which students should acquire prior to graduating from his building. During the 2019-20 school year, Ryan is focusing staff professional development on social emotional learning. His social media posts corroborate his interview response. He made an Instagram post of staff members discussing the importance of balancing student academic demands with extracurricular activities. He also tweeted about his administrative team attending

a mental health summit. In teacher observations, he looks for the integration of communication, creativity, critical thinking, and collaboration in student tasks. He wants teachers to use less direction instruction, differentiate instruction, and provide students with more voice in determining their learning tasks. Ryan's staff is revisiting diversity, equity, and inclusion professional development in the 2019-20 school year.

Ken: Social Justice

Half of Ken's teachers have attended the intermediate school district's social justice program. He wants all of his teachers to attend the social justice training at the intermediate school district within two school years. Ken uses a social justice and a literacy lens when he asks text-selection questions during teacher post-observation discussions. He says his school has classroom and school libraries with books featuring diverse characters, including books with a Black main character. Ken posted a tweet of his teachers attending a literacy conference. Ken's school handbook contains no information on the inclusion of diverse classroom texts.

Dave: Social Justice

Dave wants his teachers to recognize that not all of their students come from a White middle-class background. Dave grapples with the intersections of race and class in teacher discussions to increase their racial self-awareness for Black students. Dave said there are teachers at his school who have participated in the social justice program at the intermediate school district. He described three White male freshman teachers of a course on the United States who create inclusive classroom environments. Dave looks for student engagement and instructional practices during classroom observations. He wants teachers implementing universal general education accommodations and multiple assessment strategies. Dave, saying, "Okay, he [the student] doesn't do his homework, but he is coming to school, let's celebrate that" suggests

that he lowers expectations for student academic performance (Khalifa, 2018, p. 94). Dave posted a social competency brain research presentation staff professional development on Twitter, Instagram, and Facebook.

Culturally Responsive School Environment

What actions do White male school principals take to create a culturally responsive and inclusive school environment for Black students and students of low socioeconomic status?

Peter: Challenging Exclusionary Practice

Peter challenged exclusionary school policies by incorporating restorative practices in the code of conduct and revising the phone, tardy, and school dress code policies. He said he sought student input to develop a more inclusionary school dress code. The handbook includes *direct exclusionary practices* (e.g., student suspension) for major disciplinary infractions and merit-based recognition (e.g., student of the month; Khalifa, 2018, p. 85). Peter publicly promotes student voice on the school-based social media accounts. On Twitter he posted about the installation of a piece of playground equipment (a student's idea) and a student-made class mural on a hallway wall. Peter does not intentionally seek Black students' or students of low socioeconomic status' input for school improvement.

Ryan: Challenging Exclusionary Practice

Ryan has challenged exclusionary school policies by implementing the use of restorative practices in the code of conduct five years ago. Ryan said he held a restorative session with two families after a student made a racist comment to a Black student during a class discussion. The school handbook does not include the use of restorative practices and multiple disciplinary infractions in the code of conduct include the use of direct exclusionary practices (Khalifa, 2018, p. 85). Ryan centered minoritized student voice by including Black students in the school's

student diversity group, listening to the student diversity group members when they proposed a school handbook revision on discriminatory language, and including students of low socioeconomic status on a student advisory group which meets with Ryan to provide input on school policies (Khalifa, 2018, pp. 67-68).

Ken: Modeling Inclusiveness

Ken models *inclusiveness* by creating a school environment where Black students can see people like themselves through books, hallway images, and the student classroom placement process (Khalifa, 2018, p. 124). He reads books featuring racially diverse characters to the entire student body during assemblies. Ken made tweets showing building activities that may create an inclusive school environment (e.g., disability awareness assembly). His school has a hallway display featuring current and historical people representing minoritized populations. Ken creates access for students of low socioeconomic status by removing financial barriers for their participation in school activities.

Dave: Challenging Exclusionary Practice

Dave challenged an exclusionary practice by removing barriers for students to take advanced placement courses and confronting teachers who discourage students from taking the end-of-year advanced placement assessment to secure college credit. Students who complete advanced placement courses receive an additional 1.0 on a 4.0 scale. He publicly promotes student voice on Instagram and Facebook by sharing live video feeds of school events featuring students. He solicits the input of Black students during diverse student group stakeholder meetings but does not seek students of low socioeconomic status's input for school improvement.

Engaging Students, Parents, and Indigenous Contexts

What actions do White male school principals take to engage the families and communities of Black students and students of low socioeconomic status?

Peter: School-Based Communication

Peter does not intentionally seek Black students' or Black families' input to improve his school. Reflecting a *school-based* (or *schoolcentric*) *epistemology*, he uses the same communication methods to engage all families (Khalifa, 2018, p. 40). Students of low socioeconomic status participate in at-risk student intervention groups, but not to provide input for school improvement. Peter posted images of students on social media, showing school activities, student achievements, clubs, and instructional programming. His social media posts showed a school-community relationship. The visitor section of the school handbook includes a statement welcoming parent visitors to the school. Chaperoning field trips is the only volunteer opportunity listed in the handbook.

Ryan: Using Student Voice

Ryan says he now includes Black students in his school's student diversity group in response to feedback he received from students participating in a focus group discussion, who shared that Black students feel isolated and not connected at his school. The student diversity group has a voice in school decision-making and proposed a change to the discriminatory language section of the school handbook for the 2019-20 school year. Ryan says he includes four to five marginalized students—typically students of low socioeconomic status—in a student advisory group which meets with him to discuss building issues. Black students and students of low socioeconomic status also provide school improvement input by completing a senior exit survey which can be disaggregated by race and socioeconomic status. He does not seek Black

families' input for school improvement. Ryan said he is interested in starting a minoritized parent focus group to provide families a space to discuss their experiences at his school and provide input to school administration on the improvement of school practices. Families of low socioeconomic status engage with Ryan at a school year kick-off picnic. The handbook contains limited information on parent engagement. Ryan posted examples of student images on the school-based social media account, showing school activities, student achievements, athletics, performing arts, clubs, and organizations. His posts show a school-community relationship.

Ken: Providing Accommodations

Ken does not intentionally seek the input of Black families, Black students, students of low socioeconomic status, or families of low socioeconomic status for school improvement. He is hesitant to seek Black families' input because there are few of them at his school, but he intentionally places Black students in homeroom classes with other Black students. He accommodates families of low socioeconomic status by offering flexible meeting times and childcare. The school handbook parent involvement section requires parents to complete a volunteer form prior to volunteering at the school. On Twitter, Ken made posts promoting student accomplishments and a school-community relationship (e.g., showing students at the community fair).

Dave: School-Based Communication

Dave does not intentionally seek the input of Black families or families of low socioeconomic status for school improvement. He uses a school-based epistemology by using multiple one-way communication methods—emails, phone calls, and learning management system messages—to ensure all families receive school information (Khalifa, 2018, p. 40). The school handbook directs parents to complete a volunteer form prior to volunteering at the school.

Dave includes Black students in diverse student focus groups. Dave says he deliberately creates a representative student group with minoritized students when a university researcher wants to complete a school study, the school system's superintendent wants student input for the strategic plan, or there are officials onsite for a school accreditation visit. Students of low socioeconomic status are not asked to provide input for school improvement. Dave makes social media posts promoting student activities, student achievements, and a school-community relationship.

Whiteness and Masculinity

How do the White and masculine self-identities of a White male school principal aid or hinder him in enacting culturally responsive school leadership for Black students and students of low socioeconomic status? Enacting culturally responsive school leadership provides an opportunity for Black students and students of low socioeconomic status to experience identity confluence (Khalifa, 2018, p. 110). Khalifa (2018) says, "Through a process I call *identity confluence*, I present data that suggests students' academic identities are developed alongside local Indigenous identities that are typically pushed out of schools" (p. 110). The influence of Whiteness and masculinity on culturally responsive school leadership is examined by how participants perceive White heterosexual male privilege as valuable in promoting an inclusive school environment for Black students and students of low socioeconomic status (Helms, 2016, p. 6; Khalifa, 2018, p. 13). Khalifa (2018) gives an example of how a male school principal creates an inclusive school environment for minoritized students with his actions:

The UAHS [Urban Alternative High School] school leader not only embraced local Indigenous identities, but he valued the identities by engaging and advocating for them. Thus, I shall principally argue that all student identities should be welcomed in school, and that culturally responsive principals promote a school environment that protects these

identities. (pp. 110-111)

Leadership practices creating an inclusive school protect minoritized students' academic and cultural identities. Each participant was asked how his identity as a White male principal helps or hinders his ability to protect (create an inclusive school environment for) Black students and students of low socioeconomic status. Participants' responses to the interview questions provide information how White male principals may use their positional power, and the power associated with being a White male, to support Black students and students of low socioeconomic status in their schools.

Peter: Unearned Credibility

Peter perceives that he has unearned credibility with families at his school because he is a White male principal. He extends the explanation to include Black families, stating, "It is the [White] face they expected to see and sometimes I need to work harder because of that there are natural perceptions typical of White male principals." Peter suspects Black families expect to see a White male in the principal role at his school. Peter does not think being a White male helps him support students of low socioeconomic status' at his school. Instead, Peter says his non-traditional dress, speech pattern (for a Midwestern person), and tattoos help him form relationships with students of low socioeconomic status.

Ryan: Self-Awareness

Ryan says being aware of his Whiteness helps him speak with prospective Black families touring his building about his school's homogeneous White staff and student body. Ryan verbalized that working in a homogeneous White school district puts him at a disadvantage in being culturally responsive for Black students because he has few daily interactions with Black people. Ryan sees no difference in how being a White male influences his ability to support

Black students or students of low socioeconomic status. He expressed a passion for educating at-risk students (which includes students of low socioeconomic status).

Ken: Using Power

Ken says he uses his political power as a White male to advocate for minoritized students and families. He advocates for Black students by having conversations with community members on the importance of creating an inclusive school. He says he supports families of low socioeconomic status who contact the school with a financial need.

Dave: Obligation

Dave verbalized an obligation to support Black students and students of low socioeconomic status by using his power as a White male. Dave thinks being a White male provides an additional challenge in creating relationships with Black students and students of low socioeconomic status. He suspects that he would have better relationships with Black students if he was a Black male. Dave says he shares personal information with students of low socioeconomic status to develop rapport and overcome their perceptions of him because he is a White male principal.

Cross-Cutting Themes

Individual participant themes for each research sub-question are distilled into cross-cutting themes across all four participants using the conceptual underpinnings of culturally responsive school leadership (Khalifa et al., 2016; Khalifa, 2018), see Table 1.

Table 1*Establishment of Cross-Cutting Themes from Participant Data*

Participants	Critical Self-Reflection	Developing Culturally Responsive Teachers	Culturally Responsive School Environment	Engaging Students, Parents, & Indigenous Contexts	Whiteness & Masculinity
Peter	Personal to Instructional	Social Justice	Challenging Exclusionary Practice	School-Based Communication	Unearned Credibility
Ryan	Using Student Voice	Portrait of a Graduate	Challenging Exclusionary Practice	Using Student Voice	Self-Awareness
Ken	Personal to Instructional	Social Justice	Modeling Inclusiveness	Providing Accommodations	Using Power
Dave	Personal to Instructional	Social Justice	Challenging Exclusionary Practice	School-Based Communication	Obligation
Cross-Cutting Themes	Personal to Instructional	Social Justice	Challenging Exclusionary Practice	School-Based Communication	Privilege & Responsibility

Note. The cross-cutting themes represent common participants' practices. A justification of each cross-cutting theme follows.

Personal to Instructional

The four participants expressed personal critical self-reflection by acknowledging White privilege and the power associated with being a White male (Khalifa, 2018, p. 77). They spoke about racial encounters with Black people in their academic, personal, and professional lives. Khalifa (2018) lists the following question as an example of content critical self-reflection: Am I aligning discussions and agenda items at staff meetings with equity? (p. 77). The four participants verbalized evidence during the interview of centering equity during instructional discussions with staff members. Peter centered equity during a Grades 6-12 English language

arts curriculum adoption at his school district, Ryan spoke of revisiting equity staff professional development during the 2019-20 school year, Ken looks for the incorporation of diverse texts in classroom instruction, and Dave wants teachers aware of the implications of race and socioeconomic status students' educational experiences.

Social Justice

Peter, Ken, and Dave said there are staff members at their buildings who have attended social justice training at the county intermediate school district where their school is located. Ken and Dave have a hallway display for students to see images of minoritized people celebrated for their accomplishments. Peter, Ken, and Dave said they have some teachers who implement curriculum using a diversity, equity, and inclusion lens. Evidence of socially just curriculum implementation in classroom settings is limited to each participant's interview response. Ken says he models reading racially diverse texts at school assemblies. Ken and Peter spoke of having discussions with staff members on social justice issues (e.g., honoring non-traditional family structures) or incorporating lessons into staff professional development on educating minoritized students. Ryan and Dave said they have provided their staff members with an isolated professional development experience in recent years on diversity, equity, and inclusion amidst competing professional development demands. No participant's handbook included language on integrating socially just texts, curriculum resources, or instructional models.

Challenging Exclusionary Practice

The four participants shared a personal vision of creating an inclusive or welcoming school. Ken says, "My belief is that all kids should be valued, taken care of, and feel safe." Peter, Ryan, and Dave each gave an example of how they challenged an exclusionary handbook policy or school practice. Peter revised his school dress code using student input to increase inclusivity

for female students. Ryan's student diversity group proposed changes to the school's discriminatory language policy. Dave removed merit-based requirements for students' participation in advanced placement courses. All participants said they remove financial barriers for economically disadvantaged students' participation in school activities and use restorative practices as a method of school discipline. Conversely, Peter, Ryan, and Dave have school handbooks containing direct-exclusionary disciplinary and meritocratic practices (e.g., student awards; Khalifa, 2018, p. 85).

School-Based Communication

The four participants engage Black families and families of low socioeconomic status using a school-based epistemology (Khalifa, 2018, p. 40). Peter uses the same communication methods to engage all families at his school. Dave uses email, phone calls, and learning management system messages to send one-way communication to all families at his school. Ken says he offers various opportunities for family engagement, intentionally schedules school events in the evening for parents to attend, and accommodates parent work schedules when setting meetings (e.g., individual education plan). Ryan was the only participant who discussed the deliberate inclusion of Black students and students of low socioeconomic status in student groups who report ideas for school improvement directly to school administration. Dave says he intentionally includes Black students in representative student group discussions (e.g., school accreditation process). No participant deliberately seeks the input of Black families or families of low socioeconomic status for school improvement. Ryan shared that community members were able to provide input on the student skills included in his school system's portrait of a graduate. The four participants shared images of individual students and student groups on their school-

based social media accounts. The participants used their social media platforms to promote school-community relationship.

Privilege and Responsibility

Each participant spoke of privilege and responsibility during his explanation of how Whiteness and masculinity influences his ability to support Black students and students of low socioeconomic status at his school. Peter verbalized an unearned credibility with families because families expect to see a White male principal at his school. Ryan's White racial self-awareness helps him speak about his school's homogeneous White community to prospective Black families. Ken and Dave feel responsible to use their White heterosexual male privilege to advocate for Black students and students of low socioeconomic status.

Chapter Five Summary

Chapter Five includes the justification of individual participant and cross-cutting themes for the five research sub-questions. Identifying themes that are unique but aligned with culturally responsive school leadership behaviors enables critique of participants' practices (Khalifa et al., 2016, pp. 1283-1284). Chapter Six is a discussion of themes contextualized by the conceptual framework and implications for practice.

Chapter Six: Discussion and Implications

Discussion is organized by the three parts of the conceptual framework: the key model, critical race theory, and culturally responsive school leadership theory (Scott & Robinson, 2001; Scott, 2009; Ladson-Billings & Tate, 1995; Khalifa et al., 2016; Khalifa, 2018). Participant data, cross-cutting themes, and self-examination are integrated in the discussion to reveal implications and future research opportunities.

Key Model

The key model investigates the “convergence of gender and race” (Scott & Robinson, 2001, p. 416). Participants’ self-selection of White male identity type underpins their explanation of how Whiteness and masculinity influence their support of Black students and students of low socioeconomic status at their schools. Peter identified as a type four, empirical type. Scott (2009) describes an empirical type male:

He sees that his attitudes and behaviors at work are considered oppressive and discriminatory. His old concept of the American dream is no longer valid. The White male begins to understand how his unearned privileges (White skin) have been used to his advantage and to the disadvantage of others. (p. 27)

Peter says he strives to be an optimal type male. His acknowledgment of unearned White male privilege is not typical of White males (McIntosh, 1997, p. 291). McIntosh (1997) says,

Only rarely will a man go beyond acknowledging that women are disadvantaged to acknowledging that men have an unearned advantage, or that unearned privilege has not been good for men’s development as human beings, or for society’s development, or that privilege systems might ever be challenged and *changed*. (p. 291)

Peter says he has reflected on personal bias over the last 5 to 10 years of his life by being vulnerable with trusted peers of different ethnicities and admitting ignorance. Peter's self-admission of ignorance suggests that he has experienced racial encounters, defined by Stevenson (2014) as "stressful intra- or interpersonal interactions that tax individual self-regulation or emotions, physiology, cognitions, or voice" (p. 29). Peter's willingness to be vulnerable, a trait associated with femininity (Fletcher, 2014, p. 650), provides him opportunity to challenge White fragility and interrupt racism (Diangelo, 2018, p. 143). Racism is interrupted in school settings when school principals enact culturally responsive school leadership and resist traditional school leadership practices (Khalifa, 2018, pp. 51-52).

Whiteness and masculinity provide Peter with power to interrupt racism and create an inclusive school for Black students at his school. Helms (2016) describes White heterosexual male privilege as "the power to control society's resources (which include women) and determine the rules for competing for them is considered to be men's birthright" (p. 6). Peter did not elaborate on using White heterosexual male privilege to implement inclusive school policies or practices. Instead, he explained having unearned credibility with Black families because he is a White male. Credibility with Black families could result in principal actions creating an inclusive school for Black students if Peter engaged Black families in shared educational decision-making processes. Howard and Reynolds (2008) found,

[Black] parents in our work have acknowledged that attending various school functions was an important start in this process, but they stressed going beyond traditional school events to taking positions of engagement in which parents can have a powerful voice in the day-to-day operations of their schools. (p. 91)

Problematically, Peter does not deliberately engage Black families to improve his school, suggesting that Black families with students attending Peter's school do not have a powerful voice in determining the day-to-day operations referenced by Howard and Reynolds.

Dave identified as an empirical type male too. He credits a female African American professor with helping him begin to see his blindspots as a White male when she invited a published Black author to speak with his American History college class. Aligned to the description of an empirical type male, Dave agrees with the myth of the American Dream and understands unearned White privilege (Scott, 2009, p. 27). He says he is able to enter social settings, including settings of higher social class, and belong by code-switching (Emdin, 2016, p. 175). He reflected on a life experience being the only White person in a predominantly Black setting. The experience caused Dave to pause, reflect, and investigate his own thoughts and emotions. Dave expressed a personal interest in culturally responsive school leadership because the United State's population is shifting to a point where White people will be a minority. His comments align with Graham's (1993) "The End of the Great White Male" (pp. 1-5).

Dave said he feels obligated to use the power associated with being a White male to protect minoritized students' identities and credits his older White male social status with giving him power to advocate for minoritized students. Khalifa et al. (2016) say,

Leaders must have an awareness of self and an understanding of context in which they lead. Additionally, leaders must use their understanding to envision and create a new environment of learning for children in their building who have been marginalized because of race a class. (p. 1281)

Dave did not articulate actions to advocate for Black students or students of low socioeconomic status. His inability to state specific actions suggests that he has not implemented practices,

separate from the use of restorative practices for school discipline, to create a humanizing environment for minoritized students. Khalifa (2018) gives an example of a principal action to humanize Black students, saying, "The UAHS [Urban Alternative High School] experience was quite different for Black and other minoritized students; the principal did not dehumanize or criminalize student identities, and he challenged staff who attempted to do so. At UAHS, hip-hop dress, language, and mannerisms were common" (p. 113). Instead of providing school leadership actions which affirm Black students or students of low socioeconomic status, Dave views being a White male as an additional barrier to overcome in forming relationships with Black students and students of low socioeconomic status.

Ryan identified as a type five, optimal type male. Scott (2009) describes the optimal type male:

Collaboration and diversity will be a top career priority at this point. The client understands that the struggle for power and control over others is no longer a viable or healthy option. They acknowledge that working with all people is truly advantageous for success at work and in life. (p. 127)

Ryan selected optimal type based on the last sentence in the description, acknowledging the benefit of working with people from different backgrounds. Minimal daily encounters with Black students and families for the last thirteen years contributes to his blindspots, suggesting he has been living in *privileged cultural isolation* (King, 1991, p. 641). The development of racial self-consciousness from racial encounters is necessary for developing racial literacy (Stevenson, 2014, p. 126). Ryan expressed no current intent to cultivate personal relationships with Black people, but credits his racial self-awareness with helping him speak to prospective Black families. Scott and Robinson (2001) say an optimal type male "opens his lost and unexplored self

to commune with self, family, and diverse others. There is increased knowledge of race and gender relations and the roles they play” (p. 420). Juxtaposing Ryan’s selection of optimal type status with his minimal daily racial encounters shows a limitation of the study. Ryan’s selection of optimal type status is bound by the language used to describe an optimal type male in the key model, rather than reflecting current lived experience (Scott, 2009, p. 27). Ryan says he has not participated in formal professional development on social justice or culturally responsiveness, aside from attending individual conference sessions at education conferences.

Ken self-identified as an optimal type male and discussed his reflections on White male privilege from participating in social justice courses at his county’s intermediate school district. Ken expressed having additional power in his school’s exurban community because he is a White male raised in a farming family. He uses his privilege to advocate for minoritized students by having courageous conversations with families and building staff (Singleton & Linton, 2006; Singleton & Hays, 2008). Ken’s enactment of courageous conversations to include minoritized students aligns with the optimal type male description. Scott and Robinson (2001) say, “The person is more aware of oppression in a general sense and works to eliminate specific instances of oppression” (p. 420). A courageous conversation may challenge an individual act of oppression, it does not disrupt oppressive educational structures. Khalifa (2018) says, “Oppressive structures and practices in schools remain in place unless (a) the status quo is challenged and (b) educators know *how* to properly push against oppression” (p. 7). Ken did not speak to using White heterosexual privilege to enact school policies which disrupt racism for Black students or classism for economically disadvantaged students. He uses his economic status to provide students and families of low socioeconomic status access to school activities by awarding financial aid (Scott & Robinson, 2001, p. 416).

Participants' self-identification of White male identity type is discussed, contested, and problematized by interpreting their levels of self-interrogation. Scott and Robinson (2001) say,

The Key model reflects the assumption that initial phases of [White male] development reflects the assumption that initial phases of development involve minimal self-interrogation, whereas the higher levels of development reflect a personal crisis and its subsequent resolution, which leads to greater self-knowledge. (p. 418)

Peter, Ken, and Dave provided anecdotal accounts of personal life experiences causing self-interrogation of White privilege. All participants generally recognized White heterosexual male privilege during the interview. Their acknowledgment of White heterosexual male privilege aligns with the description of an empirical type male. Scott (2009) says, "The White male begins to understand how his unearned privileges (White skin) have been used to his advantage and to the disadvantage of others" (p. 27). Based on that sentence in the description of an empirical type male provided to participants, Peter and Dave correctly self-identified as empirical type males (Scott, 2009, p. 27).

All participants fell short of acknowledging their role in perpetuating racism. Scott and Robinson (2001) say, "During this phase [empirical], the White man finally realizes that racism and sexism are real (i.e., not fabrications of people of color or women) and are involved in many aspects of his life" (p. 420). No participant justified his selection of White male identity type by discussing personal racist actions. Diangelo (2018) explains their omission by saying, "White people's moral objection to racism increases their resistance to acknowledging their complicity with it" (p. 108). Participants' awareness of White heterosexual privilege suggests some level of self-interrogation. Helms (2020) says, "Several researchers and consultants in race relations have observed that White people have difficulty admitting that they are White" (p. 15). Each

participant's recognition of Whiteness may be atypical of White people, but recognition of Whiteness alone does not justify optimal type status.

Scott and Robinson (2001) say an optimal type male "values all people for their intrinsic worth as human beings" (p. 420). The description aligns with the enactment of culturally responsive school leadership to create a humanizing school environment for minoritized students (Khalifa, 2018, pp. 114-116). Ken and Ryan both self-identified as optimal type males. Ken articulated advocacy for minoritized students (including LGBTQIA+ students), while Ryan did not. Ken's self-proclamation of being an optimal type male aligns with the optimal type description provided (Scott, 2009, p. 27). Ryan's selection of optimal type status is questioned based on his inability to state specific advocacy actions for minoritized students.

Khalifa et al. (2016) say, "In this process [of critical self-reflection], an individual leader is recognizing that she or he is a cultural being influenced by multidimensional aspects of cultural identity, even as she or he attempts to do the work of leadership" (p. 1285). Khalifa et al.'s description of critical self-reflection applies to all participants. No participant verbalized how White heterosexual male privilege influenced, maintained, or allowed specific leadership actions to create a humanizing school environment for Black students or students of low socioeconomic status. Participants' inability to name specific actions suggests further self-interrogation is required to identify how White and masculine identities provide leadership power to enact school policies and practices to humanize minoritized students.

Critical Race Theory

Critical race theory addresses if and how participants value Black students with their actions and school policies. Critical race theory intersects with culturally responsive school leadership by promoting decolonizing practices that challenge dominant ideology and center the

lived knowledge of people of color (Ladson-Billings & Tate, 1995; Khalifa et al., 2016; Khalifa, 2018; Yosso, 2005, p. 74). The intentional or unintentional engagement of Black students and families shows whether or not their knowledge is centered in participants' decision-making. Critical race theory contests neutral and meritocratic handbook policies—policies which lead to exclusionary administrative practices (Solorzano, 1997, p. 6; Khalifa, 2018, p. 85). Exclusionary disciplinary practices disproportionately harm Black students (Skiba et al., 2011; Skiba et al., 2002; Gregory et al., 2010).

Ken's Grades K-2 handbook policies for student behavior include school-wide positive behavioral supports and interventions (PBIS) behavior expectations: be respectful, be responsible, and be safe. Positive behavioral interventions and supports can normalize White sociocultural practices and label Black students with behavioral sociocultural deficits (Kincheloe & Steinberg, 1995, p. 167). Studying schools implementing positive behavioral interventions and supports, Bornstein (2017) found “paradoxically, the systems they embraced built a logic that could ultimately justify excluding students who were regarded as having emotional or behavioral disabilities” (p. 145). The use of positive behavioral supports and interventions building-wide expectations reinforces *institutional racism* when expected behavior language is subjective (Scheurich & Young, 1997, pp. 5-6). The language in Ken's handbook includes subjective language describing student actions representing respect, responsibility, and safety (e.g., appropriate and positive language). Skiba et al. (2002) found “racial disparities in school suspension appear to find their origin primarily in the disproportionate rate of office referrals suggest that Black students are more likely to be referred to the office for more subjective reasons” (p. 335). For example, disrespectful behavior is subjectively determined. Determining if

the number of disciplinary referrals for Black students at Ken's school is proportionate or disproportionate representation is beyond the study. Discipline data was not collected.

Ken's attempts to show Black students they are valued by including representations of Black people on the school's hallway display of minoritized populations, inclusion of racially diverse texts in the classroom and school libraries, and socially just questioning of teachers' text selection during instruction. His practices reinforce the use of textual windows and mirrors (Bishop, 1990, pp. 3-10; Everett, 2018, para. 2), and align with Solorzano's (1997) recommendation to have educators show students textual examples challenging racial stereotypes (p. 15). Zamudio et al. (2011) say, "The elements of multicultural education that have been implemented are those which have been acceptable to the dominant [White] group (i.e., only those elements of multicultural education which serve the dominant group's interests" (p. 113). The use of multicultural (or diverse) texts alone does not ensure equitable learning experiences for Black students.

Conversely, Ken does not intentionally engage Black students or families to improve his school; this is epistemological racism (Scheurich & Young, 1997, p. 8). Scheurich & Young (1997) say,

Epistemological racism means that our current range of research epistemologies—positivism to postmodern/poststructuralisms—arise out of the social history and culture of the dominant race [White people], that these epistemologies logically reflect and reinforce that social history and that racial group (while excluding the epistemologies of other races/cultures), and that this has negative results for people of color in general and scholars of color in particular. (p. 8)

Ken operates from White epistemology by not providing Black parents families a powerful voice in determining school policies and practices (Howard & Reynolds, 2008, p. 91). Ken's unintentional engagement of Black families for school improvement illustrates the "exclusionary and discriminatory practices [that] continue to marginalize Black families from educational process" (Marchland et al., 2019, p. 370).

Engaging Black families in the education process improves outcomes for Black students. Sanders (1997) found Black families' "positive racial socialization practices that teach Black youth about racism and discrimination and expose them to constructive ways to respond to each may be important to the educational and personal success of the African American child" (p. 91). Parent engagement can create, maintain, and reinforce peer networks at school. Datnow and Cooper (1998) found African American students in a predominantly White school setting reported "formal and informal peer networks supported academic success while simultaneously creating opportunities for them to reaffirm their racial identities and seek refuge from what could otherwise be difficult places for them to fit it" (p. 69). Facilitating the development of peer networks is critical for Black students' identity confluence in exurban, homogenous White school settings (Khalifa, 2018, p. 110).

Ken hesitates to use engagement strategies specific to Black families because one Black family does not represent all Black families. He posits, "Where it's like, a Black family doesn't represent the whole culture so how do you bridge that and give them support?" His explanation suggests a fear of *tokenizing* Black families (Greene, 1999). Niemann (1999) says, "The effect of the statement was one of feeling tokenized and devalued as a scholar. I felt representative of all ethnic/racial minorities and believed that the department cared only about the *appearance* of diversity without actually valuing diversity" (p. 120). The practice of tokenization dehumanizes

minoritized people and counters culturally responsive school leadership. Ken should engage *critical parent engagement* and participate in “professional development that focuses on explicating how racism hinders the positive development and academic outcomes of Black students and families” (Marchand, 2019, pp. 378-379). Recall, no participant intentionally engages Black families. Using critical parent engagement, White male principals can intentionally engage Black families by understanding racist barriers to engagement, acknowledging the multitude of family engagement practices in a Black child’s education, and creating structures for parent voice in school decision-making processes.

Peter, Ryan, and Dave each have a school handbook containing direct exclusionary language for disciplinary offenses (e.g., school suspension) and meritocratic practices; the problematic nature of both is well documented using critical race theory (Khalifa, 2018, p. 85; McIntosh, 1998; Skiba et al., 2011; Skiba et al., 2002; Zamudio et al., 2011). No participant’s handbook includes systematic policies or practice—aside from restorative practices and policy on discriminatory language—to create equitable learning experiences for Black students. Instead, the handbooks include statements of *administrative privilege* (Khalifa, 2018, pp. 45-49). The school dress code in Ryan’s and Dave’s handbooks empowers school administrators to subjectively determine the appropriateness of students’ dress attire. Subjectivity determining appropriate dress attire is alarming in homogeneous White United States public schools dominated by institutional racism and oppressive ideologies. Emdin (2016) gives an example of a teacher who does not understand neoindigenous Black urban youth culture,

She [the teacher] then described a specific outfit that this student had worn to school the previous week, and stated that she couldn’t understand how a family who qualified for free and reduced lunch could spend so much time and money on clothes. (p. 165)

Teachers who subjectively refer students for dress code infractions tied to cultural expressions harm minoritized students' identities. Khalifa (2018) says,

School leaders must be more vigilant in ensuring that student behaviors are attached to identity. When teachers punish minoritized cultural behaviors [e.g. dress attire] while normalizing behaviors common to White students, they are assaulting community-based and Indigenous identities. (p. 114)

Khalifa's statement magnifies the importance of minoritized students' powerful voice in the development and enforcement of school dress code. Peter discussed the use of student input in revising his dress code to be more inclusive for female students. To create a more inclusive dress code, one which humanizes minoritized students' cultural expressions, White male principals must use "community-based (ancestral) knowledge to help teachers understand and appreciate minoritized student identities (funds of knowledge and cultural capital)" (p. 116). This raises questions about how White male principals access, interpret, and transmit community-based knowledge to teachers in exurban school settings.

Meritocratic practices included programs include recognizing individual student achievements (e.g., scholarships, awards, National Honor Society, honor roll). Dave's self-reported challenge of policies preventing students' enrollment in advanced placement courses motivates discussion on meritocracy. DeCuir and Dixson (2004) say, "Tracking, honors, and/or gifted programs and advanced placement courses are but a myriad ways that schools have essentially been re-segregated" (p. 28). The collection of racially disaggregated student enrollment data in advanced placement courses at Dave's school is beyond the study. Dave claims there are teachers in his building who discourage certain students from taking the advanced placement end-of-year exam to increase their class averages. Discouraging individual

students from taking the advanced placement exam maintains the myth of meritocracy (Liu, 2011, p. 394; Zamudio et al., 2011, p. 12). His alleged courageous conversations with advanced placement teachers fall short of the required administrative action for systematic equitable change. Are advanced placement teachers' dispositions to students' completion of the advanced placement end-of-year exam reflected in their final evaluations? Does Dave use administrative power to remove advanced placement teachers who discourage students' completion of the end-of-year exam? The school handbook is devoid of a policy mandating advanced placement teachers' encouragement of students to complete the end-of-year exam.

Dave's interview responses suggest that he enacts and maintains deficit thinking on Black student performance. Valencia (1997) says,

The deficit thinking model, at its core, is an endogenous theory—positioning that the student who fails in school does so because of internal deficits of deficiencies. Such deficits manifest, it is alleged, in limited intellectual abilities, linguistic shortcomings, lack of motivation to learn and immoral behavior. (p. 2)

Dave perceived academic deficits in Black students and economically disadvantaged students by saying, "When you [the teacher] give homework you are expecting everyone is going to do it like a middle class White kid." His comment centers Whiteness, normalizes White student homework practices (which are varied), reinforces broader White sociocultural norms, illustrates White supremacy (Diangelo, 2018, p. 33) and minimizes the academic abilities of minoritized students. Dave shows deficit thinking for parent engagement by saying, "I remind our staff he [the student] is not going to your house. You are a college-educated degreed professional. Probably your wife, husband, or significant other is also. That's not what that kid is going home

to.” Dave’s comment devalues the social and cultural capital of minoritized families and assumes minoritized families are not engaged in their child’s education (Yosso, 2005, p. 75).

Dave is complicit in perpetuating teachers’ deficit thinking. Dave fears teachers “automatically lower their expectations [for Black students].” When asked to provide evidence of teacher’s deficit thinking, Dave provided no evidence. He is complicit in the perpetuation of deficit thinking amongst the educators at his school by not taking administrative action to investigate his fear. Dave’s insistence that advanced placement teachers celebrate a student getting a “B” or “C” in their classes instead of complaining their class average is ruined or teachers celebrating a student for attending school lowers expectations for students’ academic performance. Dave’s deficit thinking is typical of school leaders educating minoritized students. Skrla and Scheurich (2004) say, “School superintendents who lead school districts populated by children of color and children from low-income homes typically are also strongly affected by deficit thinking” (p. 237). Deficit thinking has a negative effect on student achievement by harming teachers’ equitable instructional practice. Garcia and Guerra (2004) examination of deficit thinking showed “the importance of professional development that identifies elements of the school culture and the school climate that lead to institutional practices that systematically marginalize or pathologize difference” (p. 154). Dave’s deficit thinking may sabotage staff professional development on equitable educational practices for Black students and economically disadvantaged students.

All participants described the use of restorative practices as an inclusive disciplinary alternative to exclusionary school punishment practices (Skiba et al., 2011; Skiba et al., 2002; Gregory et al., 2010). Dave says, “In the high school that [the state-mandated use of restorative practices] has had a significant impact on the good side, particularly with low socioeconomic

kids and students of color.” Dave discussed his resistance to suspending students out-of-school by using restorative alternatives. His comment suggests students of color and economically disadvantaged students are more likely to receive disciplinary referrals than White middle-class students. Lustick (2017) says, “Suspension rates for students of color are higher than for White students, even in schools that utilize alternatives to suspension like restorative practices?” (p. 1). Lustick’s comment applies to the predominantly White exurban school settings studied. Payne and Welch (2015) found “a greater percentage of Black students decreased a school’s odds of using student conferences, peer mediation, restitution, or community service in response to student violations” (p. 554). The implementation of state-mandated restorative practices is likely in Dave’s school because of student demographics.

Ryan discussed the implementation of restorative practices too. Shaw (2007) found “for some administrators, the use of restorative practices represented a fundamental shift in thinking about school justice and thinking” (p. 131). Unlike Shaw’s findings, Ryan does not think his teachers view restorative practices as a fundamental shift in disciplinary practice at his building. Ryan elaborated on a restorative session held between two families when a student made a racist comment in class. Armour (2016) says, “Specifically, restorative practices replace fear, uncertainty, and punishment as motivators with belonging, connectedness, and willingness to change because people matter to each other” (pp. 1016-17). Holding the restorative session between the families provided space for the repair of harm. Ryan did not share if the student who made the racist comment also received a punitive exclusionary consequence. Ryan’s example motivates questions about the use of restorative practices instead of or in addition to exclusionary school punishment. Using exclusionary punishment in addition to restorative practice maintains

the inequitable school punishment experienced by Black students (Skiba et al., 2011; Skiba et al., 2002; Gregory et al., 2010).

Culturally Responsive School Leadership

Khalifa (2018) identifies the following leadership steps to create humanizing school environments: (a) understand your own history and epistemological bias, (b) center children above yourself, (c) distinguish behaviors from identity, (d) humanize minoritized identities, and (e) learn the “funds of knowledge” from minoritized identities (pp. 131-132). Integrating the five steps with the four cross-cutting themes pertaining to culturally responsive school leadership behaviors shows if participants’ practices reflect the process of *identity confluence* for Black students and students of low socioeconomic status (Khalifa, 2018, p. 110).

Participant History and Epistemological Bias

Khalifa (2018) defines epistemology as “anything that informs or influences us in how we learn and understand what we believe is real” (p. 11). Participants showed their understanding of epistemological bias by explaining White heterosexual male privilege (Helms, 2016, p. 6). Each participant acknowledged privileges being a White male principal. Ryan displays a *critical consciousness* of his school’s exurban setting by speaking with Black families about the cultural deficiencies of a homogeneous White school population (Khalifa et al., 2016, pp. 1280-1281). Peter and Ken showed sustained personal reflection by studying bias or participating in social justice training at the intermediate school district. However, participants’ accounts of Whiteness and masculinity excluded the influence of epistemological bias on leadership practices. General acknowledgment of White heterosexual male privilege falls short of the required action for culturally responsive school leadership. Gooden and Dantley (2012) center race in a leadership framework consisting of five tenets: using a prophetic voice, self-

reflection to motivate transformative action, critical theoretical construction, pragmatic edge to support praxis, and including race language (p. 241). No participant centered race in leadership reflections during the interview or social media examination. Participants are conscious of Whiteness, but unable to manifest White epistemology into equitable leadership decisions. Green and Dantley (2013) present a case study of a White female principal in an urban school setting, saying, "After taking a step back and listening to students, teachers, and community members, Sara Williams [the principal] began to really engage in epistemological interrogation and uncomfortable actions that led to action" (p. 90). The case study findings suggest White male principals' deliberate engagement of minoritized families can cause self-interrogation of White heterosexual male privilege, develop self epistemological understanding, and motivate equitable leadership action.

Participants extended critical reflection to an aspect of instruction in their buildings: Peter's English language arts curriculum adoption; Ryan's revisitation of diversity, equity, and inclusion; Ken's focus on multicultural student texts; and Dave's encouragement of staff members' racial self-awareness. Participant accounts of teacher participation in social justice training offered at their county intermediate school district were varied. Ken was the only participant who communicated an intentional vision of having all his teachers participate in the social justice training. Participants' accounts of the training motivate rhetorical questions regarding the institutionalization of socially-just instruction in their schools. Did the principals insist on teachers' social justice training participation or comply with teachers' self-interest to attend? Have the principals established internal school professional development on social justice to accompany the external social justice trainings? Why are the principals sending teachers to social justice training? For example, Voltz et al. (2003) studied the implementation of

culturally responsive professional development to mitigate the disproportionate representation of racially minoritized students receiving special education services (p. 63). The use of equity audits was absent from participants' explanations of critical content reflection (Khalifa, 2018, p. 149; Skrla et al., 2004). Green and Dantley (2013) link equity audits to a White school principal's epistemology: "The equity audit data ultimately caused her to put on the cloak of social justice, but still at the core, her motive and paradigm was to save those kids, and turn around the school" (p. 87). The rhetorical questions posed in this section warrant further investigation into principal actions and motivations surrounding social justice professional development.

Humanizing Minoritized Students

Humanizing leadership practices create inclusive school environments where students develop positive academic identities and behavior modification does not expense Indigenous identities (Khalifa, 2018, p. 111). Humanization captures how participants attempt to show Black students and students of low socioeconomic status they are welcomed and valued. I use the term *attempt* because student data was not collected. Explanations of humanizing culturally responsive school leadership practice are contextualized by educational literature, and not based on the lived student experiences in each participant's school. Ken discussed his advocacy for minoritized students by holding courageous conversations with community members on being inclusive (Singleton & Linton, 2006; Singleton & Hays, 2008). Ken says, "We need to protect our families of color, not protect, but make them feel included because most people right now are like, 'Oh, you are saying that.' Right now I have been in my district long enough and have political collateral." Ken makes a distinction between protection and inclusion. Recall, protection describes the school leadership practices allowing students' identity confluence, where

“academic identities are developed alongside local Indigenous identities that are typically pushed out of schools” (Khalifa, 2018, p. 110). Given White male principals’ inherent power and privilege, protection must exclude a desire to restore students with perceived sociocultural deficits. Smiley and Helfenbein (2011) describe the *messiah mentality* of two preservice special education teachers interested in urban settings who use Ruby Payne’s framework for understanding poverty to guide their practice, saying, “The preservice teachers want to help their students attain the same success they feel they have experienced; they want to fill the deficit” (pp. 11-12). A savior mentality maintains racist and classist leadership school leadership practices by devaluing minoritized students’ social and cultural capital (Yosso, 2005, p. 82).

Khalifa (2018) says, “It is not enough to want equity or to have courageous conversations; school leaders must enact school structures that will promote and embrace unique cultural knowledge that is consistent with the lives of children” (p. 31). Participants discussed the use of curriculum, affirming images, and intentional grouping so Black students see people like themselves in the school setting. Ken and Dave use a hallway display of minoritized populations for Black students to see affirming images of Black people. In Ken’s school, the images on the hallway display are selected by staff members, show current and historical figures, and are rotated on a monthly basis. The hallway display is an act of decolonization by making visible the narratives and lived experiences of minoritized populations (Khalifa et al., 2019, p. 578). It can also be a space for othering and expressing *White culture* by displaying representations of minoritized people in one place for one month (e.g., only displaying images of Black people during Black History Month; Helms, 2020, p. 16). All participants also made social media posts promoting student achievements.

Ken intentionally groups Black students in classrooms with Black peers. Ken says, “I have had [Black] students and families go, ‘I love the fact that somebody looks like me. Somebody looks like me in my classroom.’” Ken’s response suggests some Black families request a classroom placement with Black peers. Honoring a Black parent’s placement request affirms the parent’s self-efficacy to cause meaningful change in their child’s education (Marchand et al., 2019, p. 377). Placing Black students in classrooms with other Black students could facilitate the development of peer networks. Datnow and Cooper (1997) say,

Many of the students identified their African American peer group networks, both formal and informal, as one of the most important factors helping them cope with predominantly White environments of their schools and lessen the feelings of alienation. (p. 62)

Placing Black students in classrooms with Black peers could be an act of humanization. Oakes (1990) says, “At schools with racially mixed student bodies, the proportion of classes judged to be high-ability diminishes as minority enrollment increases, and minority students are more likely than their White peers to be placed in low-track classes” (p. vii). Oakes’s comment contests Ken’s leadership practice and prompts investigation into the classrooms where Black students are typically placed. Are Black students placed in classrooms with culturally responsive teachers and high-ability student groupings or tracked into less responsive classroom environments? Ken did not elaborate on his decision-making process for student placement.

Participants spoke to creating inclusive school spaces for students of low socioeconomic status by removing financial barriers for participation in school activities and interventions. Their actions for students of low socioeconomic status are equitable, but do not cause identity confluence (Khalifa, 2018, p. 110). Dave expressed criticism of community members who devalue students enrolled in career and technical education courses in high school. The comment

absolves Dave, and his school staff, of the responsibility to develop inclusive school spaces for economically disadvantaged students. Dave says his school gets a “D, D-” on actively and intentionally engaging economically disadvantaged students to improve his school. Students of low socioeconomic students do not have a powerful voice in Dave’s school. Johnson (2016) recommends educators at White affluent schools take the following two steps to increase economically disadvantaged students’ sense of belonging: shift the sense of responsibility to the institution and increase staff members’ awareness of microaggressions (pp. 100-104). Johnson’s recommendations suggest Dave must take ownership of showing economically disadvantaged students they are valued. Educating school staff on microaggressions (Hammond, 2015, p. 113; Johnson, 2016, pp. 100-104), which normalize the White middle-class and exclude economically disadvantaged students, is one school leadership action that promotes a school culture of inclusion.

Student Behaviors from Identity

All participants use restorative practices to address disciplinary issues between students. Watchel (2018) says, “The most critical function of restorative practices is restoring and building relationships” (para. 27). Restorative practices can promote students’ social capital by developing peer relationships (Khalifa, 2018, p. 116). Conversely, middle school and high school participant handbooks include exclusionary disciplinary policies (Khalifa, 2018, p. 85). Ken’s implementation of positive behavioral supports and interventions (PBIS) is contested by Bornstein (2017). Enacting exclusionary disciplinary policies creates a dehumanizing school environment. Participants hold positional power in assigning student discipline. Khalifa (2018) says,

If school leaders remain neutral—claiming that they did not personally initiate the

system, or that they have policies or intentions that are not oppressive and that promote inclusion—then the oppressive structures and practices will almost certainly be reproduced in the schools they lead. (p. 81)

Code of conduct handbook policies provide principals with the range of acceptable administrative response to student misbehavior. I have used restorative practices in lieu of and in addition to exclusionary punishment as a practicing school administrator. White male principals must use their positional power to replace disciplinary policies with inclusive practices to stop exclusionary discipline. Otherwise, exclusionary and oppressive school punishment will persist, in spite of restorative practices.

Funds of Knowledge

Participants' engagement of Black students and their families, and students of low socioeconomic status and their families, shows if and how participants access funds of knowledge (Khalifa, 2018, p. 110). Khalifa (2018) says, "Indigenous or community-based knowledge is not only used to improve the curriculum and teacher knowledge; it can also be used at an administrative level to shape policy and the humanization of minoritized students throughout the school" (p. 110). No participant uses engagement strategies specific to Black families, devaluing and neglecting Black families' knowledge. Yosso (2005) says, "Cultural capital is not just inherited or possessed by middle class, but rather it refers to an accumulation of specific forms of knowledge, skills and abilities that are *valued* by privileged groups in society" (p. 76). Similarly, economically disadvantaged families do not have a powerful voice in participants' school improvement. Participants use accommodating strategies for equity to engage families of low socioeconomic status. Ken intentionally schedules school events in the evening and offers flexible meeting times to accommodate working families. Dave uses multiple

school-based, one-way communication strategies to share information with families. Peter offers after school and extended school year summer programming for at-risk students. Ryan invites economically disadvantaged families to a school-year kick-off picnic.

All participants made social media posts promoting a school-community relationship on Twitter, Facebook, or Instagram. Gardiner and Enomoto (2006) found urban principals who act as multicultural leaders engage parents in nontraditional ways, encourage community organizations to use school facilities, and establish partnerships with community social services (pp. 576-577). The social media posts promoted community organizations but did not show educational, shared decision-making processes where parents and community members had an influential voice in school operations.

Personal Growth

The study includes aspects of autoethnography because I am both the researcher and a practicing White male school administrator (Lichtman, 2013, pp. 107-109). Listening to participants' explanation of unearned White male privilege and leadership practices alerted me to continue self-interrogation. Prior to gathering data, I identified as an optimal type male (Scott, 2009, p. 127). My initial self-assessment was predicated on my passion for culturally responsive school leadership (Khalifa et al., 2016; Khalifa, 2018). I equated my knowledge of culturally responsive school leadership theory from reading literature to enacting culturally responsive school leadership. Knowing culturally responsive school leadership behaviors is not synonymous with putting those behaviors into action (Khalifa et al., 2016, pp. 1283-1284). Halewood (1993) reminds me to reject *authoritative interpretation* and use a *looking to the bottom* epistemological approach in understanding oppression and counter narratives (p. 628). After completing the

study, I have a more positive and deeper understanding of my White male identity (Helms, 2020, p. 73).

The study's data analysis and parallel life experiences show that I inconsistently and incompletely enactment culturally responsive school leadership. Moments during the study gave me an opportunity to express my Whiteness and act in a culturally responsive way. During my school's homecoming week, I permitted "crazy hair day" as one of the themed days for students to dress in costume. Students were allowed to wear a hat or style their hair in unique ways on that day. The following day I received feedback to prevent crazy hair day in the future due to race implications with Black students' hair. When I heard the feedback, I made excuses, deflected blame, and had feelings of anxiety resembling White fragility (Diangelo, 2018). The Armchair Commentary (2019) says,

When "Crazy hair day" (or any other day that would behoove one to wear costumed hair) comes along for your child/teen/yourself (teachers), please take care not to wear hair styles that are cultural hairstyles for Black people. The reason is that you are, albeit inadvertently, telegraphic to Black kids especially but also every child that the ways in which we (Black people) wear our hair aren't normal. (para. 2-3)

Permitting crazy hair day reinforced White sociocultural norms, creating an exclusionary school environment. Ken described a student act of racism when "students ask about students of color' hair. Because the hair updo. We don't get to do other people's hair just because it looks different than yours." Reflecting on crazy hair day, I realized the following truths: I am a novice at enacting culturally responsive school leadership, understanding White heterosexual male privilege, and disrupting colonizing school practices yet (Khalifa, 2018, pp. 51-52). I am currently an empirical type male (Scott, 2009, p. 127).

Participants' selection of empirical type or optimal type status exceeded my pre-study assumption that no participant would rate himself as an optimal type male (Scott, 2009, p. 27). Participants' White male type self-identifications were surprising given my understanding of White heterosexual male privilege and culturally responsive school leadership. Making sense of their selections entails discussion of the key model and White heterosexual male privilege (Scott, 2009; Helms, 2016, p. 6). Participants' selection of White masculinity type was bound by the written descriptions of the key model. Ryan explained his selection by saying, "Just the last sentence [of the optimal type description], acknowledging that working with all people is truly advantageous to success." His justification falls short of displaying a "pervasive understanding that survival is assured not by oppressing others, but by living peacefully and harmoniously with self and others" (Scott & Robinson, 2001, p. 420). Providing participants a White racial identity assessment during data collection, like Helms's (2020) "Am I Securely White" questionnaire, may have provided more expected participant explanations of White racial identity (pp. 75-76).

Participant selections of White male identity type were influenced by White heterosexual male privilege. Helms (2016) says, "White men who rigidly adhere to the principles of entitled male privilege, threats to their abilities to protect their status may result in feelings of distress, such as depression, anxiety, and poor self-esteem, feelings which make men feel unsafe" (p. 6). *Rugged individualism* (i.e., valuing individual achievement) is characteristic of White culture (Helms, 2020, p. 16). I suspect participants made White-male-identity-type selections which insulated them from feelings of guilt and indicated achievement. Peter says, "So if the hierarchy is five, and that is the ideal, I would not say I am optimal yet, but we are getting pretty darn close so I would tell you at this stage that I resonate with four and I am getting closer to five and it is absolutely a goal of mine." Peter's use of *ideal* and *goal* show individual achievement is an

underlying personal value. By selecting optimal type status, a participant maintains the psychological safety afforded by framing racist people in the *good/bad dichotomy* (Scott, 2009, p. 27; Diangelo, 2018, p. 72). Paradoxically, by self-reporting optimal-type male status, a participant may claim to be a non-racist person.

Implications

The study's implications can inform the pedagogical choices of practicing White male principals, K-12 public school superintendents, university education leadership preparation program instructors, and researchers of culturally responsive school leadership (Khalifa et al., 2016; Khalifa, 2018). The study's overarching question guides the discussion of implications: How do Whiteness and masculinity influence the enactment of culturally responsive school leadership by White male K-12 public school principals in exurban school settings?

School Leadership Practice

The study is a critical examination of White male principals' school leadership practices in predominantly White, homogenous, exurban school settings situated by the culturally responsive school leadership framework (Khalifa et al., 2016, pp. 1283-84). For current K-12 educational leaders, and especially White male principals, the study's results are a call to begin enacting culturally responsive school leadership. Similar to the four men discussed by Lensmire (2017), the four White male principals of this study described their White male identity by discussing experiences with "real and imagined others. In this case, these men were not at all special. Nor was their relative physical and social isolation from people of color...remarkable" (p. 44). Participants' explanations of White male identity development and leadership practice were unremarkable. They stated visions of developing welcoming and inclusive schools yet largely enact traditional, colonizing, exclusionary, and oppressive leadership practices (Khalifa,

2018, pp. 51-52). Their leadership actions represent a sliver of the culturally responsive repertoire, maintain White sociocultural norms, and fall short of the required actions to humanize Black students and economically disadvantaged students (Khalifa, 2018, p. 110).

There was some evidence of culturally responsive school leadership behavior, but participants' attempts to be culturally responsive (e.g., diverse texts in classroom libraries, hallway displays) are predominantly superficial inclusive practices (Khalifa et al., 2016, pp. 1283-84). In some cases, participant actions counter culturally responsive school leadership. The use of schoolwide PBIS expectations, if enacted using a traditional model, serve to exclude non-dominant student behaviors and restore order (Bornstein, 2017, p. 45). In another example, a participant centers and normalizes middle-class Whiteness to supposedly help teachers serve Black students and economically disadvantaged students. Centering Whiteness dehumanizes minoritized student identities. Expressions of culturally responsive school leadership behaviors were performative, expected, and insufficient. Participants acknowledged White privilege in self-reflection without challenging White epistemology (Theoharis & Haddix, 2011, pp. 1347-1348). Lensmire et al. (2013) say, "White privilege pedagogy does not point toward action that can lead to structural change. In the end, ritual confession is an action against racism that is imagined and demanded within White privilege pedagogy" (p. 422). Lensmire et al. (2013) urge antiracist practitioners focus critical self-reflection on White supremacy rather than White privilege because confessing White privilege does not cause anti-racist action (pp. 428-429). No participant acknowledged his racist actions, maintenance of White supremacist school structures, or active resistance to White supremacy (Matias, 2013, p. 76; Diangelo, 2018, p. 33). Two participants feel obligated to use their privilege to protect Black students' and economically disadvantaged students' identities. Participants' sense of duty must be juxtaposed with the

messiah mentality (Smiley & Helfenbein, 2011, pp. 11-12), a White supremacist mindset where an educator attempts to save minoritized students by othering them. Culturally responsive school leaders recognize, celebrate, and integrate minoritized students' cultural capital in the school environment (Khalifa, 2018, p. 124). No participant intentionally celebrates Black students' or economically disadvantaged students' cultural capital. On the contrary, one participant reported his school community dehumanizes, devalues, and low-tracks economically disadvantaged students.

The study problematizes White male principals' engagement of Black students and families, and economically disadvantaged students and families, in homogenous, White, middle-class, exurban settings. Khalifa (2018) says, "Culturally responsive school leaders provide opportunities for students and families to share their life experiences in safe, nonexploitative, and nonexotocizing ways" (p. 124). One participant, a high school principal, provides Black students and economically disadvantaged students a powerful voice in determining school policy and practice by inclusion in student groups with direct access to school administration. Consistently, participants use school-based methods to engage Black families and economically disadvantaged families (Khalifa, 2018, p. 40). Participants do not use intentional structures for Black families and economically disadvantaged families to have powerful voices in determining school practices and policies (Marchand et al., 2019, pp. 377-378). All participants miss the community-based and ancestral knowledge of Black families and economically disadvantaged families in developing culturally responsive classroom and school environments (Khalifa, 2018, p.124). Consequently, no participant helps his Black and economically disadvantaged community "become healthy, whole, free from oppression, and positioned to craft and live out their own

vision” (p. 21). Instead, participants maintain the White supremacist institutional structures prevalent in the United States (Lensmire, 2014, p. 25).

Multiple participants expressed fear of implementing deliberate engagement opportunities for minoritized families with few minoritized families in their school populations. Fear of tokenizing (Greene, 1999) minoritized students and families cannot prevent principals from intentional engagement. Further, participants shared anecdotal accounts of individual student acts of racism without acknowledging racist and classist school practices and policies (Scheurich & Young, 1997, pp. 5-6). Participants showed no evidence of centering race or socioeconomic status in personal critical-reflection or examinations of student achievement (Gooden & Dantley, 2012, p. 241). School principals disrupt racism and classism by intentionally including Black students and families, and economically disadvantaged students and families, in the consistent review, revision, development, and enactment of school policies by using an equity audit to examine practices with a critical race and social class lens (Khalifa, 2018, p. 149; Skrla et al., 2004). Institutionalizing equity audits and providing minoritized populations a powerful voice in school operations with their inclusion on school *equity teams* which cause change in educator practice demonstrates school-community shared decision making (Khalifa, 2018, pp. 154-155).

In addition to equity teams, Howard and Reynolds (2008) identify the following ways to reconceptualize the engagement of African American families: keep them informed; provide them opportunities to question, critique, and challenge; and offer opportunities for collaboration (pp. 91-93). I argue these practices apply to the intentional engagement of economically disadvantaged families too. Participants may keep families informed with school-based communication, but they did not speak to parent-school collaboration. The recommendations

from Howard and Reynolds lead to parent-school partnerships in the educational decision-making process. Without the intentional engagement of Black students and their families, and economically disadvantaged students and their families, in developing or revising school policies, oppressive and colonizing administrative practices persist in exurban schools (Khalifa, 2018, pp. 26-27).

One participant views living in a predominantly White middle-class community—where normative social interactions are with White middle-class people—as an additional challenge for culturally responsiveness to Black students and families. Lensmire (2017) says, “Most White people in the United States live segregated lives, spend their time at home, at school, at work, at worship, with other White people. And yet, people of color loom large in the creation of White selves” (p. 45). The participant’s comment suggests that he does not currently develop meaningful relationships with minoritized people, yet his relationships to minoritized people (real or imagined) define his White-self (Lensmire, 2014, p. 26). His cultural isolation from minoritized populations prevents racial encounters and inhibits racial literacy, a necessary skill for culturally responsive interactions with Black students and families (Stevenson, 2014, pp. 142-145). Helms (2020) says when a White person achieves autonomy “he or she actively seeks out opportunities to increase the racial diversity in her or his life because the person recognizes that she or he can learn and grow from such experiences” (p. 73). Helms suggests White male principals should seek common liberating spaces, have frequent interactions, and develop meaningful personal relationships with Black people.

K-12 superintendents can assist White male principals’ meaningful interactions with racially and socioeconomically diverse populations by exposing them to community and social service organizations in pursuit of a socially just United States. Joining community organizations

which actively fight for social justice, like the Interfaith Council for Peace and Justice (2020), in Ann Arbor, MI, is one way for White male school principals to engage in meaningful experiences with people of non-dominant social identities. The Interfaith Council for Peace and Justice (2020) says, “At the center of this work is a diverse group of trained and empowered change makers leading efforts throughout our community to address inequities in education, healthcare, policing, housing and beyond” (para. 4). Participation in social advocacy organizations move school principals beyond courageous conversations (Singleton & Linton, 2006; Singleton & Hays, 2008) to disruptive action against racism and classism.

School Leadership Preparation

Study results should concern university education leadership instructors and motivate changes in the preparation of K-12 administrators. The participants in the study are experienced school principals, all serving in a principal position for at least eight years, and two preparing for a transition to superintendency. The participants elected to participate in the study in part because they have an interest in being culturally responsive school leaders. All participants have access to social justice training through an intermediate school district. However, participants' expressions of culturally responsive school leadership were limited, incomplete, and inconsistent. There was some evidence of participants making attempts to push against oppression (e.g., use of courageous conversations), but collectively the attempts were not the systematic, institutionalized, and sustained (Khalifa, 2018, p. 78) actions required to dismantle oppressive school practices. The expressions of social justice leadership—removing financial barriers for student participation in school activities and sending teachers to social justice training—resembled expected school principal actions for equity (Theoharis, 2007, p. 223).

Recall, social justice leadership aligns with the critical self-reflection culturally responsive school leadership behavior (Khalifa et al., 2016, p. 1284).

If education leadership instructors want White K-12 school administrators who interrupt racism, resist White supremacy, and disrupt colonizing school practices, they must expose aspiring educational leaders to the culturally responsive school leadership framework (Khalifa et al., 2016; Khalifa 2018, pp. 51-52). Case studies investigating White principal privilege and epistemology challenging the messiah mentality (Green & Dantley, 2013) must be consistently studied, discussed, and applied by educational leadership students. Participants acknowledged that White male privilege provides them opportunity and power but fell short of stating specific biases or blindspots. Education leadership instructors must move White male students beyond acknowledging White privilege, to understanding and accepting their roles in perpetuating White supremacist educational structures (Lensmire et al., 2013, pp. 428-429). White male aspiring principals, and especially those who attended predominantly White middle-class K-12 public school systems, must confront the reality that United States public schools traditionally oppress minoritized students and serve the purpose of establishing social control by institutionalizing White dominant norms (Khalifa, 2018, pp. 22-24; Noguera, 2003, p. 344). Educational leadership instructors must shift students' primary focus from the pressures of standardized testing and accountability, to serving school-community needs if they want K-12 principals who disrupt traditional school practices (Khalifa, 2018, pp. 39-42).

Exposure to the key model was a novel experience for participants (Scott, 2009, pp. 24-27). Participants were not familiar with the stages of White masculinity prior to study nor were they able to explain how White heterosexual male privilege influenced leadership practices. Their inability to explain the influence of White privilege on leadership action align's with

Lensmire et al. (2013) assertion that confessing White privilege does not cause anti-racist action (p. 421). McIntosh (1997) posits, "I think Whites are carefully taught not to recognize White privilege, as males are not taught to recognize male privilege" (p. 291). Educational leadership instructors must expose White male students to models of White racial identity development, challenge them to consistently critically self-reflect on their social identities, and reveal their implicit biases (Scott & Robinson, 2001; Scott, 2009; Helms, 2020; Khalifa et al., 2016, pp. 1283-84; Banaji & Greenwald, 2013). Participants' explanations of the White-self required racial encounters with Black people (Lensmire, 2017, p. 44) and suggest aspiring White male principals must spend more dedicated time interrogating, understanding, and defining their White male identity, their racist actions, and their perpetuation of White supremacy, prior to becoming a practicing K-12 administrator.

Participants were unaware of the epistemology guiding their leadership style and could not speak to the role of Whiteness or masculinity in their neglect of community-based epistemologies (Khalifa, 2018, p. 40). Educational leadership instructors must expose aspiring principals to the investigation, appreciation, and integration of community-based epistemologies in leadership decision-making (Khalifa, 2018, p. 183). Khalifa (2018) provides three actions for school principals interested in becoming culturally responsive to their communities: "(1) do not appropriate or attempt to lead the community's struggle, but feel free to support it; (2) decenter schoolcentric reforms; (3) give special reverence to the perspective of community elders, but deeply honor the you voices and views as well" (p. 183). Khalifa's insistence on the value of elder or ancestral knowledge is a key finding for educational leadership instructors. Educational leadership instructors must challenge aspiring principals to see, value, and deliberately use community and ancestral knowledge as a fundamental aspect of their leadership practice.

University educational leadership instructors must resist academic tendencies to center schoolcentric epistemologies and funds of knowledge in educating aspiring school principals (Khalifa, 2018, p. 40).

School Leadership Research

The study includes research implications for educational leadership researchers by taking a novel approach in pairing critical race theory with culturally responsive school leadership theory in the conceptual framework (Ladson-Billings & Tate, 1995; Khalifa et al., 2016; Khalifa, 2018). Using critical race theory and culturally responsive school leadership theory to examine interview responses, school handbook policies, and social media posts allowed three forms of analysis: identifying exclusionary school policies, distinguishing equitable school leadership practices from humanizing practices, and determining racist institutional practices. For example, participants' leadership practices for students of low socioeconomic status (e.g., removing financial barriers for school activity participation) are equitable, but not necessarily humanizing (Khalifa, 2018, pp. 111-112).

Critical race theory centers race in justifying the importance of culturally responsive school leadership practices by revealing the institutionalization of Whiteness and systemic racism in the United States' public education system (Ladson-Billings & Tate, 1995, p. 23). Ladson-Billings and Tate (1995) say, "If racism were merely isolated, unrelated, individual acts, we would expect to see at least a few examples of educational excellence and equity together in the nation's public schools" (p. 18). Critical race theory provides a frame to apply intersectionality (Crenshaw, 1989; McCall 2005) in identifying, discussing, and contesting school leadership practices for minoritized students. While this study separated the race and socioeconomic identities of students (i.e., Black students and economically disadvantaged

students) in investigating culturally responsive school leadership practices, race and socioeconomic status are intersecting identities. Counter story-telling, a tenet of critical race theory, buttresses the importance of centering minoritized student voices to guide a principal's critical self-reflection, a culturally responsive school leadership practice (Delgado, 1995b; Espino, 2012, p. 33; Alemán, 2009, p. 290; Khalifa, 2018, pp. 67-68). School principals promote counter story-telling when they provide minoritized families a powerful voice in determining school policies and practices. Counter story-telling challenges, and can disrupt, the White dominant ideology and inequitable educational experiences pervasive in the United States' public education system (Ladson-Billings & Tate, 1995, p. 23).

Future Research

The study is an initial examination of participants' stated leadership practices. The qualification, discussion, and critique of White male principal leadership practices warrants further investigation. As an exploratory study, the interview protocol (Appendix A) included questions identifying leadership practices without probing participants' motivation for specific leadership actions, epistemologies, or deep discussion of racial identity development. Also, Khalifa (2018) says an equity audit using student and community voice is the only way to truly reveal if school policies and practices are culturally responsive (p. 163). Investigating the leadership practices of White male principals in exurban settings by including data from Black students and their families and students of low socioeconomic status and their families, and deeper interrogation of principals' epistemologies, is a more valid way to determine culturally responsive school leadership actions. Further, Jupp and Slattery (2010) argue against a monolithic approach to characterizing White identities and provide a counter example of a White male teacher who "counsciously takes up his professional role in ways he hopes contrast other

more oppressive White identities students encounter: cop, bill collector, probation officer, banker, security guard” (p. 468). In this study, participants acknowledged White privilege without deep explanations of consciously approaching their principal role to counter White supremacy (Diangelo, 2018, p. 33; Matias, 2013, p. 76). Investigating White male principals who consciously enact culturally responsive school leadership to disrupt White supremacist school structures strengthens the discussion of principal social identity and leadership practice.

The study introduces the examination of principal social media posts to identify culturally responsive school leadership behaviors (Khalifa et al., 2016, pp. 1283-84). Determining if social media posts affirm the identities of Black students and students of low socioeconomic status requires student data and closer examination. Do students and families follow school-based social media accounts to seek school information and view affirming messages? Does the substance of school-based social media posts show shared decision-making processes with parents and community members, systematic equitable practices, and a commitment to humanization? Or, are the social media posts superficial examples of school diversity? Investigating social media as a potential space for family engagement and cultural responsiveness has merit in communities with students and families who routinely seek information from school-based social media accounts.

Investigating outcomes of Black students and those of low socioeconomic status was beyond the study. Student disciplinary data and achievement data were not collected for examination. Making determinations on the presence of opportunity gaps (Welner & Carter, 2013, p. 2; Milner, 2010, pp. 42-44) between Black students and White students, and between affluent students and economically disadvantaged students, at each participant's school are based on anecdotal interview data and, thus, should be questioned. No participant explicitly reported

that Black students or economically disadvantaged students were disproportionately represented in disciplinary referrals or school punishment. Dave spoke of academic disparities for Black students while Peter mentioned academic disparities for students of low socioeconomic status (without specifying race). Without quantitative student discipline or achievement data, conclusions on the impact of specific culturally responsive school leadership practices are subject to contestation. Future research on culturally responsive school leadership should include measuring differences in overall student achievement and discipline—using race and socioeconomic status to disaggregate data—between schools with principals enacting culturally responsive school leadership and those with principals enacting traditional leadership practices (Khalifa, 2018, pp. 51-52). Comparative studies of school leadership practice opens dialogue on the measurable impact of culturally responsive school leadership on student outcomes.

Also, this study limited investigation to White male leadership practices for Black students and economically disadvantaged students. Black students and economically disadvantaged students are not the only minoritized populations in exurban school settings (e.g., English learner, Hispanic, LGBTQIA+, students with disabilities). Participants were exclusively White males, limiting discussion of privilege and leadership practice to a group of individuals sharing the same level of privilege based on race and gender. Applying intersectionality (Crenshaw, 1989; McCall, 2005) to the examination of school principal identity opens research opportunities to study how intersecting identities provide a school principal with leverage or barriers to enact culturally responsive school leadership. For example, a White female principal is privileged by race, but not gender—hence, White heterosexual male privilege (Helms, 2016, p. 6). Do White female school principals view the influence of Whiteness on leadership practice consistent with White males? The leadership practices, and discussion of school principal

identity, in this study is one representation of school leadership for two groups of minoritized students in exurban schools. Khalifa et al. (2016) say, "The aforementioned expressions of school leadership should only be considered a small fraction of the culturally responsive school leadership performative" (p. 1296). This exploratory study is a starting point to investigate, critique, and contextualize school leadership practices, and the influence of privilege on a principal's leadership practices, for minoritized students in exurban school settings.

Finally, all participants were principals of schools located in a county with an intermediate school district offering social justice training. The social justice training program at the intermediate school district was a catalyst for participant reflection on White privilege and socially just professional development. How do White male school principals enact culturally responsive school leadership in schools without access to an intermediate school district providing social justice training? How do they get exposed to culturally responsive school leadership training? How do White male principals practicing culturally responsive school leadership form professional networks with other culturally responsive school leaders? Investigating White male principals' training for culturally responsive school leadership in university educational leadership programs, district-provided professional development, and professional learning networks provides insight on if and how culturally responsive school leadership practices are commonly introduced, adopted, and shared amongst a community of practitioners.

References

- Alemán, E. (2009). Through the prism of critical race theory: Niceness and Latina/o leadership in the politics of education. *Journal of Latinos and Education*, 8(4), 290-311.
<https://doi.org/10.1080/15348430902973351>
- Alexander, M. (2012). *The new Jim Crow: Mass incarceration in the age of colorblindness*. The New Press.
- Alim, S. H. (2011). Global ill-literacies: Hip hop cultures, youth identities, and the politics of literacy. *Review of Research in Education*, 35(1), 120–146.
<https://doi.org/10.3102/0091732X10383208>
- Allen, J., Harper, R., & Koschoreck, J. (2009). Fostering positive dispositions about LGBTIQ matters: The effects of social justice curriculum on future educational leaders. In J. W. Koschoreck & A. K. Tooms (Eds.). *Sexuality matters: Paradigms and policies for educational leaders* (pp. 75-102). Rowman and Littlefield Education.
- Allen, R. L. (2004). Whiteness and critical pedagogy. *Educational Philosophy and Theory*, 36(2), 121-136. <https://doi.org/10.1111/j.1469-5812.2004.00056.x>
- American Communities Project. (2020, January 2). *Exurbs*. <https://www.americancommunities.org/community-type/exurbs/>
- American Psychological Association. (2020, January, 2). *Education and socioeconomic status*. <https://www.apa.org/pi/ses/resources/publications/education.aspx>
- Anderson, C. (2016). *White rage: The unspoken truth of our racial divide*. Bloomsbury.
- Anderson, D. (2010). Closing the achievement gap on ACT and SAT (ED538190). ERIC.
<https://files.eric.ed.gov/fulltext/ED538190.pdf>
- Ann Arbor Public Schools. (2020, January 2). *Ann Arbor International Baccalaureate website*.

<https://www.a2schools.org/domain/2699>

Anthias, F. (1992). Connecting 'race' and ethnic phenomena. *Sociology*, 26(3), 421-438.

<https://doi.org/10.1177/0038038592026003004>

Anyon, J. (1980). Social class and the hidden curriculum of work. *Journal of Education*, 162(1),

67-92. <https://doi.org/10.1177/002205748016200106>

The Armchair Commentary (2019, September 17). *Schools: Stop doing "crazy hair day."*

<https://thearmchaircommentary.com/2019/09/17/schools-stop-doing-crazy-hair-day/>

Armour, M. (2016). Restorative practices: Righting the wrongs of exclusionary school discipline. *University of Richmond Law Review*, 50(3), 999-1038.

Aronowitz, S., & Giroux, H. (1985). *Education under siege: The conservative, liberal, and radical debate over schooling*. Bergin and Garvey.

Asante, M. K. (1988). *Afrocentricity*. Africa World Press, Inc.

Asante, M. K. (1991). The Afrocentric idea in education. *Journal of Negro Education*, 60(2), 170-180. <https://doi.org/10.2307/2295608>

Baldwin, J. (1985). *The evidence of things not seen*. Holt, Rinehart and Winston.

Banaji, M. R., & Greenwald, A. G. (2013). *Blindspot: Hidden biases of good people*. Bantam Books.

Battistich, V., Solomon, D., Kim, D., Watson, M., & Schaps, E. (1995). Schools as communities, poverty levels of student populations, and students' attitudes, motives, and performance: A multilevel analysis. *American Educational Research Journal*, 32(3), 627-658. <https://doi.org/10.2307/1163326>

Bauch, P. A. (2001). School-community partnerships in rural schools: Leadership, renewal, and a sense of place. *Peabody Journal of Education*, 76(2), 204-221.

https://doi.org/10.1207/S15327930pje7602_9

- Bazelon, E. (2018, June 13). White people are noticing something new: Their own whiteness. *The New York Times Magazine*. <https://www.nytimes.com/2018/06/13/magazine/white-people-are-noticing-something-new-their-own-whiteness.html>
- Beachum, F. (2011). Culturally relevant leadership for complex 21st century school contexts. In F. English (Ed.), *The Sage handbook of educational leadership* (4th ed., pp. 27-35). Sage Publications.
- Beatty, C., & Tillapaugh, D. (2017). Masculinity, leadership, and liberatory pedagogy: Supporting men through leadership development and education. *New Directions for Student Leadership*, 154, 47-58. <https://doi.org/10.1002/yd.20239>
- Belfield, C., & Levin, H. M. (2013). The cumulative costs of the opportunity gap. In P. L. Carter and K. G. Welner (Eds.), *Closing the opportunity gap: What America must do to give every child an even chance* (pp. 195-206). Oxford University Press.
- Bell, D. (1980). Brown and the interest-convergence dilemma. In D. Bell (Ed.), *Shades of brown: New perspectives on school desegregation* (pp. 91-106). Teachers College Columbia University.
- Bell, D. (1995a). Property rights in whiteness—their legal legacy, their economic class. In R. Delgado (Ed.), *Critical race theory: The cutting edge* (pp. 75-83). Temple University Press. (Original work published 1988)
- Bell, D. (1995b). Racial realism—after we're gone: Prudent speculations on America in post-racial epoch. In R. Delgado (Ed.), *Critical race theory: The cutting edge* (pp. 2-8). Temple University Press. (Original work published 1990)
- Bennis, W. (1986). Transformative power and leadership. In T. J. Sergiovanni and J. E. Corbally

- (Eds.), *Leadership and organizational culture: New perspectives on administrative theory and practice* (pp. 64-71). University of Illinois Press.
- Berube, A., Singer, A., Wilson, J. H., & Frey, W. H. (2006). *Finding exurbia: America's fast-growing communities at the metropolitan fringe*. The Brookings Institution.
http://gwrcftp.org/Regional_Planning/Planning_Reference_Docs/Finding%20Exurbia.pdf
- Bishop, R. S. (1990). Windows and mirrors: Children's books and parallel cultures. In M. Atwell & Adria K. (Eds.), *Celebrating literacy: Proceedings of the annual reading conference at California State University* (ED337744). ERIC.
<https://files.eric.ed.gov/fulltext/ED337744.pdf>
- Block, C. J., & Carter, R. T. (1996). White racial identity attitude theories: A rose by another name is still a rose. *The Counseling Psychologist*, 24(2), 326-334.
<https://doi.org/10.1177/0011000096242012>
- Bonilla-Silva, E. (2018). *Racism without racists: Color-blind racism and the persistence of racial inequality in America* (5th ed.). Rowan & Littlefield.
- Bonilla-Silva, E. (1997). Rethinking racism: Toward a structural interpretation. *American Sociological Association*, 62(3), 465-480. <https://doi.org/10.2307/2657316>
- Bornstein, J. (2017). Can PBIS build justice rather than merely restore order? In N. S. Okilwa, M. Khalifa, & F. M. Briscoe (Eds.), *The school to prison pipeline: The role of culture and discipline in school* (pp. 135-167). Emerald Publishing Limited.
<https://doi.org/10.1108/S2051-231720160000004008>
- Boucher Jr., M. L., & Helfenbein, R. J. (2015). The push and the pull: Deficit models, Ruby Payne, and becoming a "warm demander." *Urban Review*, 47(4), 742-758.
<https://doi.org/10.1007/s11256-015-0332-y>

- Bourdieu, P. (1986). The forms of capital. In J. E. Richardson (Ed.). *Handbook of theory of research for the sociology of education* (pp. 46-58). Greenwood Press.
- Bourdieu, P. (1998). The essence of neoliberalism: What is neoliberalism? A programme for destroying collective structures which may impede the pure market logic. *Le Monde diplomatique*. <https://mondediplo.com/1998/12/08bourdieu>
- Bradley, J. M., Werth Jr., J. L., & Hastings, S. L. (2011). Social justice advocacy in rural communities: Practical issues and implications. *The Counseling Psychologist*, 40(3), 363-384. <https://doi.org/10.1177/0011000011415697>
- Branch, G., Hanushek, E., & Rivkin, S. (2013). School leaders matter. *Education Next*, 13(1), 62-69. <http://educationnext.org/school-leaders-matter/>
- Brooks, J. S. (2012). *Black school white school: Racism and educational (mis)leadership*. Teachers College Columbia University.
- Brown, B. (2012). *Daring greatly: How the courage to be vulnerable transforms the way we live, love, parent, and lead*. Avery.
- Brown D. G., Robinson D. T., An, L., Nassauer, J. I., Zellner, M., Rand, W., Riolo, R., Page, S. E., Low, B., & Wang, Z. (2008). Exurbia from the bottom-up: Confronting empirical challenges to characterizing a complex system. *Geoforum*, 39(2), 805-818. <https://doi.org/10.1016/j.geoforum.2007.02.010>
- Brown, K. M. (2004). Leadership for social justice and equity: Weaving a transformative framework and pedagogy. *Educational Administration Quarterly*, 40(1), 77-108. <https://doi.org/10.1177/0013161X03259147>
- Brown, M. R. (2007). Educating all students: Creating culturally responsive teachers, classrooms, and schools. *Intervention in School and Clinic*, 43(1), 57-62.

<https://doi.org/10.1177/10534512070430010801>

Browne II, J. R. (2012). *Walking the equity talk*. The Sage Publications Company.

Bryant, M. T. (2004). *The portable dissertation advisor*. The Sage Publications Company.

Buchanan, L., Fessenden, F., Lai, R. K. K., Park, H., Parlapiano, A., Tse, A., Wallace, T.,

Watkins, D., & Yourish, K. (2015, August 10). What happened in Ferguson? *The New*

York Times. <https://www.nytimes.com/interactive/2014/08/13/us/ferguson-missouri-town>

[-under-siege-after-police-shooting.html](https://www.nytimes.com/interactive/2014/08/13/us/ferguson-missouri-town-under-siege-after-police-shooting.html)

Burns, J. M. (1978). *Leadership*. Harper Perennial Political Classics.

Bush, M. E. L. (2011). *Everyday forms of whiteness: Understanding race in a "post-racial" world*" (2nd ed.). Rowman & Littlefield Publishers, Inc.

Caldwell, C., Dixon, R. D., Floyd, L. A., Chaudoin, J., Post, J., & Cheokas, G. (2012).

Transformative leadership: Achieving unparalleled excellence. *Journal of Business*

Ethics, 109(2), 175-187. <https://doi.org/10.1007/s10551-011-1116-2>

Carney, C. G., & Kahn, K. B. (1984). Building competencies for effective cross-cultural counseling: A developmental view. *The Counseling Psychologist*, 12(1), 111-119.

<https://doi.org/10.1177/0011000084121010>

Carnevale, A.P., Smith, N., & Strohl, J. (2013). *Recovery: Job growth and education*

requirements through 2020. Georgetown Public Policy Institute: Center on

Education and the Workforce. <https://cew.georgetown.edu/wp-content/uploads>

[/2014/11/Recovery2020.ES_Web_.pdf](https://cew.georgetown.edu/wp-content/uploads/2014/11/Recovery2020.ES_Web_.pdf)

Carter, P. L. (2013). Student and school cultures and the opportunity gap: Paying attention to

academic engagement and achievement. In P. L. Carter & K. G. Welner (Eds.), *Closing*

the opportunity gap: What America must do to give every child an even chance

- Castagno, A. E. (2013). Multicultural education and the protection of whiteness. *American Journal of Education*, 120(1), 101-128. <https://doi.org/10.1086/673121>
- Cazden, C. B., & Leggett, E. L. (1976). *Culturally responsive education: A response to LAU remedies II*. Washington, DC: U.S. Department of Health, Education, and Welfare.
- Chard, R. (2013). A study of current male educational leaders, their careers and next steps. *Management in Education*, 27(4), 170-175. <https://doi.org/10.1177/0892020613498522>
- Charmaz, K. (2006). *Constructing grounded theory: A practical guide through qualitative analysis*. Sage Publications.
- Chen, G., & Weikart, L. A. (2008). Student background, school climate, school disorder, and student achievement: An empirical study of New York City's middle schools. *Journal of School Violence*, 7(4), 3-20. <https://doi.org/10.1080/15388220801973813>
- Collins, J. (2009). Social reproduction in classrooms and schools. *The Annual Review of Anthropology*, 38(1), 33-48. <https://doi.org/10.1146/annurev.anthro.37.081407.085242>
- Connell, R. W. (2005). *Masculinities* (2nd ed.). University of California Press.
- Connell, R. W., & Messerschmidt, J. W. (2005). Hegemonic masculinity: Rethinking the concept. *Gender and Society*, 19(6), 829-859. <https://doi.org/10.1177/0891243205278639>
- Cooper, C. W. (2009). Performing cultural work in demographically changing schools: Implications for expanding transformative leadership frameworks. *Educational Administration Quarterly*, 45(5), 694-724. <https://doi.org/10.1177/0013161X09341639>
- Crenshaw, K. W. (1995). Race, reform, and retrenchment: Transformation and legitimation in anti-discrimination law. In K. Crenshaw, N. Gotanda, G. Peller, & K. Thomas (Eds.), *Critical race theory: The key writings that formed the movement* (pp. 103-122). The New

Press.

- Crenshaw, K. (1989). Demarginalizing the intersection of race and sex: A black feminist critique of antidiscrimination doctrine, feminist theory and antiracist politics. *University of Chicago Legal Forum*, 1989(1), 139-167. <https://chicagounbound.uchicago.edu/cgi/viewcontent.cgi?article=1052&context=uclf>
- Crenshaw, K., Gotanda, N., Peller, G., & Thomas, K. (Eds.). (1995). *Critical race theory: The key writings that formed the movement*. The New Press.
- Creswell, J. W., & Creswell, J. D. (2018). *Research design: Qualitative, quantitative, and mixed methods approaches* (5th ed.). Sage Publishers, Inc.
- Cuervo H. (2016). *Understanding social justice in rural education*. Palgrave Macmillan. https://doi.org/10.1057/978-1-137-50515-6_8
- Dantley, M., & Tillman, L. C. (2010). Social justice and moral transformative leadership. In C. Marshall and M. Oliva (Eds.), *Leadership for social justice: Making revolutions in education* (2nd ed., pp. 19-34). Pearson Education.
- Datnow, A., & Cooper, C. (1997). Peer networks of African American students in independent schools: Affirming academic success and racial identity. *Journal of Negro Education*, 66(1), 56-72. <https://doi.org/10.2307/2967251>
- Davis, D. M. (2002). Toward democratic education: The importance of culturally responsive leadership in 21st century schools. *Trotter Review*, 14(1), 5-16. https://scholarworks.umb.edu/trotter_review/vol14/iss1/3/
- Davis, J. S., Nelson, A. C., & Dueker, K. J. (1994). The new' burbs: The exurbs and their implications for planning policy. *Journal of American Planning Association*, 60(1), 45-59. <https://doi.org/10.1080/01944369408975551>

- DeCuir, J. T., & Dixon, A. D. (2004). "So when it comes out, they aren't that surprised that it is there": Using critical race theory as a tool of analysis of race and racism in education. *Educational Researcher*, 33(5), 26-31. <https://doi.org/10.3102/0013189x033005026>
- Delgado, R. (1995a). Introduction. In R. Delgado (Ed.), *Critical race theory: The cutting edge* (pp. xiii-xvi). Temple University Press.
- Delgado, R. (1995b). Legal storytelling: Storytelling for oppositionists and others: A plea for narrative. In R. Delgado (Ed.), *Critical race theory: The cutting edge* (pp. 64-74). Temple University Press. (Original work published 1989)
- Delpit, L. D. (2012). "*Multiplication is for white people*": *Raising expectations for other people's children*. The New Press.
- Diangelo, R. (2018). *White fragility: Why it's so hard for white people to talk about racism*. Beacon Press.
- Dow, W. (2016). *Whiteness project*. <http://whitenessproject.org/millennials>
- Drago-Severson, E. (2012). New opportunities for principal leadership: Shaping school climates for enhanced teacher development. *Teachers College Record*, 114(3), 1-44 (ED565674). ERIC. <http://www.tcrecord.org/Content.asp?ContentId=16304>
- Du Bois, W. E. B., & Eaton, I. (1899). *The Philadelphia negro: A social study* (No. 14). University of Pennsylvania Press.
- Dumas, M. J. (2016). Against the dark: Antiracism in education policy and discourse. *Theory Into Practice*, 55(1), 11-19. <https://doi.org/10.1080/00405841.2016.1116852>
- Dumas, M. J., & Ross, K. M. (2016). "Be real black for me": Imagining BlackCrit in Education. *Urban Education* 2016, 51(4), 415-442. <https://doi.org/10.1177/0042085916628611>

The Editorial Board. (2015, September 3). The 'truth of black lives matter.' *The New York*

Times. <https://www.nytimes.com/2015/09/04/opinion/the-truth-of-black-lives-matter.html>

Eighty-Eighth Congress of the United States of America. (1964). *Public law 88-352*. Docs

Teach. <https://www.docsteach.org/documents/document/civil-rights-act-of-1964>

Emdin, C. (2016). *For white folks who teach in the hood...and the rest of y'all too: Reality pedagogy and urban education*. Beacon Press.

English, F. W., & Bolton, C. L. (2016). *Bourdieu for educators: Policy and practice*. SAGE Publications, Inc.

Espino, M. M. (2012). Seeking the "truth" in the stories we tell: The role of critical race epistemology in higher education research. *The Review of Higher Education*, 36(1), 31-67. <https://doi.org/10.1353/rhe.2012.0048>

Everett, C. (2018). *Windows and mirrors: Why we need diverse books*. Scholastic: Book fairs. <http://www.scholastic.com/bookfairs/readerleader/windows-and-mirrors-why-we-need-diverse-books>

Evers, C. W., & Wu, E. H. (2006). On generalising from single case studies: Epistemological reflections. *Journal of Philosophy of Education*, 40(4), 511–526. <https://doi.org/10.1111/j.1467-9752.2006.00519.x>

Flessa, J. (2009). Urban school principals, deficit frameworks, and implications for leadership. *Journal of School Leadership*, 19(3), 334–373. <https://doi.org/10.1177/105268460901900304>

Fletcher, J. K. (2004). The paradox of postheroic leadership: An essay on gender, power, and transformational change. *The Leadership Quarterly*, 15(5), 647-661. <https://doi.org/10.1016/j.leaqua.2004.07.004>

Flores, A. (2007). Examining disparities in mathematics education: Achievement gap or opportunity gap? *University of North Carolina Press*, 91(1), 29-42.

<https://doi.org/10.1353/hsj.2007.0022>

Foster, W. (1986). *Paradigms and promises: New approaches to educational administration*. Prometheus Books.

Frank, R. H. (2016). *Success and luck: Good fortune and the myth of meritocracy*. Princeton University Press.

Frankenberg, R. (2001). The mirage of an unmarked whiteness. In B. B. Rasmussen, E. Klinenberg, I. J. Nexica, & M. Wray (Eds.). *The making and unmaking of whiteness* (pp. 72-96). Duke University Press.

Freeman, A. D. (1995). Legitimizing racial discrimination through antidiscrimination law: A critical review of Supreme Court doctrine. In K. Crenshaw, N. Gotanda, G. Peller, & K. Thomas (Eds.), *Critical race theory: The key writings that formed the movement* (pp. 29-45). The New Press.

Freire, P. (2000). *Pedagogy of the oppressed: 30th anniversary edition*. Bloomsbury.

Frey, W. H. (2015, April 8). Migration to the suburbs and SunBelt picks up. *Brookings*.

<https://www.brookings.edu/opinions/migration-to-the-suburbs-and-sun-belt-picks-up/>

Gay, G. (2010). *Culturally responsive teaching: Theory, research, and practice* (2nd ed.). Teachers College Press.

Garcia, S. B., & Guerra, P. L. (2004). Deconstructing deficit thinking: Working with educators to create more equitable learning environments. *Education and Urban Society*, 36(2), 150-168. <https://doi.org/10.1177/0013124503261322>

Gardiner, M. E., & Enomoto, E. (2006). Urban school principals and their role as multicultural

- leaders. *Urban Education*, 41(6), 560–584. <https://doi.org/10.1177/0042085906294504>
- Geertz, C. (1973). Thick description: Toward an interpretive theory of culture. In M. Martin, & L.C. McIntyre (Eds.), *Readings in the philosophy of social science* (pp. 213-229). The MIT Press.
- Gilmore, D. D. (1990). *Manhood in the making: Cultural concepts of masculinity*. Yale University Press.
- Gooden, M. A. (2005). The role of an African American principal in an urban information technology high school. *Educational Administration Quarterly*, 41(4), 630–650. <https://doi.org/10.1177/0013161X04274273>
- Gooden, M. A., & Dantley, M. (2012). Centering race in a framework for leadership preparation. *Journal of Research on Leadership Education*, 7(2), 237–253. <https://doi.org/10.1177/1942775112455266>
- Gonsoulin, S., Zablocki, M., & Leone, P. E. (2012). Safe schools, staff development, and the school-to-prison pipeline. *Teacher Education and Special Education*, 35(4), 309-319. <https://doi.org/10.1177/0888406412453470>
- Gordon, J. (2005). White on white: Researcher reflexivity and the logics of privilege in white schools undertaking reform. *The Urban Review*, 37(4), 279-302. <https://doi.org/10.1007/s11256-005-0015-1>
- Gorski, P. (2008). Peddling poverty for profit: Elements of oppression in Ruby Payne's framework. *Equity & Excellence in Education*, 41(1), 130-148. <https://doi.org/10.1080/10665680701761854>
- Graham, J. R. (1993). The end of the great white male. In R. Delgado & J. Stefancic (Eds.), *Critical white studies: Looking beyond the mirror* (pp. 1-5). Temple University Press.

(Reprinted from USA Today, 1993, November 26)

Greene, L. S. (1999). From tokenism to emancipatory politics: The conference and meetings of law professors of color. *Michigan Journal of Race and Law*, 5(1), 161-184.

<https://repository.law.umich.edu/cgi/viewcontent.cgi?article=1208&context=mjrl>

Green, T. L., & Dantley, M. L. (2013). The great White hope? Examining the White privilege and epistemology of an urban high school principal. *Journal of Cases in Educational Leadership*, 16(2), 82-92. <https://doi.org/10.1177/1555458913487038>

Gregory, A., Skiba, R. J., & Noguera, P. A. (2010). The achievement gap and the discipline gap: Two sides of the same coin? *Educational Researcher*, 39(1), 59-68.

<https://doi.org/10.3102/0013189x09357621>

Griffin, S. R. (2015). *Those kids, our schools*. Harvard Education Press.

Halewood, P. (1993). White men can jump: But must try a little harder. In R. Delgado & J. Stefancic (Eds.), *Critical White studies: Looking beyond the mirror* (pp. 627-628). Temple University Press. (Reprinted from "White men can't jump: critical epistemologies, embodiment, and the praxis of legal scholarship," *Yale Journal of Law and Feminism*, 7[1], pp. 1-36.)

Hammond, Z. (2015). *Culturally responsive teaching and the brain: Promoting authentic engagement and rigor among culturally and linguistically diverse students*. Corwin.

Hanley Lopez, I. F. (1995). The social construction of race. In R. Delgado (Ed.), *Critical race theory: The cutting edge* (pp. 191-203). Temple University Press. (Original work published 1994)

Harris, C. I. (1993). Whiteness as property. *Harvard Law Review*, 106(8), 1707-1791.

<https://www.jstor.org/stable/1341787>

Helms, J. E. (1984). Toward a theoretical explanation of the effects of race on counseling: A

black and white model. *The Counseling Psychologist*, 12(4), 153-165.

<https://doi.org/10.1177/0011000084124013>

Helms, J. E. (2016). An election to save white heterosexual male privilege. *Latina/o*

Psychology Today, 3(2), 6-7. [https://www.bc.edu/content/dam/files/schools/lsoe_sites/](https://www.bc.edu/content/dam/files/schools/lsoe_sites/isprc/pdf/Helms%20LPT%202016%20(1).pdf)

[isprc/pdf/Helms%20LPT%202016%20\(1\).pdf](https://www.bc.edu/content/dam/files/schools/lsoe_sites/isprc/pdf/Helms%20LPT%202016%20(1).pdf)

Helms, J. E. (2020). *A race is a nice thing to have: A guide to being a white person or understanding the White persons in your life*. Cognella.

Helms, J. E., & Cook, D. A. (1990). *Using race and culture in counseling and psychotherapy:*

Theory and practice. Allyn and Bacon.

Hlalele, D. (2012). Social justice and rural education in South Africa. *Perspectives in Education*,

30(1), 111-118. <https://journals.co.za/content/persed/30/1/EJC87656>

Hochschild, J. L. (2003). Social class in public schools. *Journal of Social Issues*, 59(4), 821-840.

<https://doi.org/10.1046/j.0022-4537.2003.00092.x>

Howard, T. C., & Reynolds, R. (2008). Examining parent involvement in reversing the

underachievement of African American students in middle-class schools. *Educational Foundations*, 22(1), 79-98 (EJ839499). ERIC.

<https://files.eric.ed.gov/fulltext/EJ839499.pdf>

Hudson, P. J. (2014). The geographies of blackness and anti-blackness: An interview with

Katherine McKittrick. *The CLR James Journal*, (20)1-2, 233-240.

<https://doi.org/10.5840/clrjames201492215>

Huseman, J. (2015, February 17). The rise of homeschooling among black families:

African American parents are increasingly taking their kids' education into their own

hands—and in many cases, it's to protect them from institutional racism and stereotyping.

The Atlantic. <https://www.theatlantic.com/education/archive/2015/02/the-rise-of-homeschooling-among-black-families/385543/>

Interfaith Council for Peace and Justice. (2020, January, 26). *Racial and economic justice*.

<https://www.icpj.org/blog/program-areas/racial-economic-justice/>

Johnson, L. S. (2003). The diversity imperative: Building a culturally responsive school ethos.

Intercultural Education, 14(1), 17-30. <https://doi.org/10.1080/1467598032000044629>

Johnson, N. K. (2016). *Hidden among privilege: Increasing belonging for low SES students at affluent schools through participatory action research* [Doctoral dissertation, University of California]. UCLA Electronic Theses and Dissertations.

<https://escholarship.org/uc/item/4bp5w2ht>

Jupp, J. C., & Slattery, P. (2010). Committed white male teachers and identifications: Toward creative identifications and a “second wave” of white identity studies. *Curriculum Inquiry*, 40(3), 454-474. <https://doi.org/10.1111/j.1467-873X.2010.00493.x>

Inquiry, 40(3), 454-474. <https://doi.org/10.1111/j.1467-873X.2010.00493.x>

Khalifa, M. (2010). Validating social and cultural capital of hyperghettoized at-risk students.

Education and Urban Society, 42(5), 620–646.

<https://doi.org/10.1177/0013124510366225>

Khalifa, M. (2011). Teacher expectations and principal behavior: Responding to teacher

acquiescence. *The Urban Review*, 43(5), 702–727. [https://doi.org/10.1007/s11256-011-](https://doi.org/10.1007/s11256-011-0176-z)

[0176-z](https://doi.org/10.1007/s11256-011-0176-z)

Khalifa, M. (2018). *Culturally responsive school leadership*. Harvard Education Press.

Khalifa, M. A., Gooden, M. A., & Davis, J. E. (n.d.). *University of Minnesota organizational*

leadership, policy, and development: Culturally responsive school leadership framework.

<http://www.cehd.umn.edu/assets/docs/policy-breakfast/UMN-Culturally-Responsive-School-Leadership-Framework.pdf>

Khalifa, M. A., Gooden, M. A., & Davis, J. E. (2016). Culturally responsive school leadership: A synthesis of the literature. *Review of Educational Research*, 86(4), 1272-1311.

<https://doi.org/10.3102/0034654316630383>

Khalifa, M. A., Khalil, D., Marsh, T. E. J., & Halloran, C. (2019). Toward an indigenous, decolonizing school leadership: A literature review. *Education Administration Quarterly*, 55(4), 571–614. <https://doi.org/10.1177/0013161X18809348>

Kincheloe, J. L., & Steinberg, S. R. (Eds.). (1995). *Thirteen questions: Reframing education's conversation* (2nd ed). Peter Lang.

King, J. E. (1991). Dysconscious racism: The cultural politics of critiquing ideology & identity. In R. Delgado & J. Stefancic (Eds.), *Critical white studies: Looking beyond the mirror* (pp. 640-641). Temple University Press. (Reprinted from 1991, *Journal of Negro Education*, 60[2])

Kirk, J., & Miller, M. L. (1986). *Reliability and validity in qualitative research: Qualitative research methods series 1*. Sage Publications, Inc.

Kumashiro, K. K. (2000). Toward a theory of anti-oppressive education. *Review of Educational Research*, 70(1), 25-53. <https://doi.org/10.3102/00346543070001025>

Kvale, S. (1992). *Ten standard responses to qualitative research interviews* (ED348376). ERIC.

<https://files.eric.ed.gov/fulltext/ED348376.pdf>

Kvale, S. (2007). *Doing interviews*. Sage Publications, Inc.

Ladson-Billings, G. (1994). *The dreamkeepers: Successful teachers of African American Children*. Jossey-Bass.

- Ladson-Billings, G. (1995). Toward a theory of culturally relevant pedagogy. *American Educational Research Journal*, 32(3), 465-491. <https://doi.org/10.2307/1163320>
- Ladson-Billings, G. (1998). Just what is critical race theory and what's it doing in a nice field like education? *Qualitative Studies in Education*, 11(1), 7-24.
<https://doi.org/10.1080/095183998236863>
- Ladson-Billings, G. (2006a). From the achievement gap to the education debt: Understanding achievement in U.S. schools. *Educational Researcher*, 35(7), 3-12.
<https://doi.org/10.3102/0013189x035007003>
- Ladson-Billings, G. (2006b). "Yes, but how do we do it?" In J. Landsman & C. W. Lewis (Eds.), *White teachers / diverse classrooms: A guide to building inclusive schools, promoting high expectations, and eliminating racism* (pp. 29-41). Stylus Publishing, LLC.
- Ladson-Billings, G. (2014). Culturally relevant pedagogy 2.0: a.k.a. the remix. *Harvard Educational Review*, 84(1), 74-84. <https://doi.org/10.17763/haer.84.1.p2rj131485484751>
- Ladson-Billings, G., & Tate, W. F., IV. (1995). Toward a critical race theory of education. *The Teachers College Record*, 97(1), 47-68. <https://doi.org/10.4324/9781315709796-2>
- LaFleur, K. N., Rowe, W., & Leach, M. M. (2002). Reconceptualizing white racial Consciousness. *Journal of Multicultural Counseling and Development*, 30(3), 148-152.
<https://doi.org/10.1002/j.2161-1912.2002.tb00488.x>
- Larson, E. D. (2016). Black lives matter and bridge building: Labor education for a "new Jim Crow" era. *Labor Studies Journal*, 41(1), 36-66.
<https://doi.org/10.1177/0160449X16638800>
- Leach, M. M., Behrens, J. T., & LaFleur, N. K. (2002). White racial identity and white racial

- consciousness: similarities, differences, and recommendations. *Journal of multicultural counseling and development*, 30(2), 66-80.
<https://doi.org/10.1002/j.2161-1912.2002.tb00480.x>
- Lee, B. A., & Sharp, G. (2017). Ethnoracial diversity across the rural urban continuum. *The ANNALS of the American Academy*, 672(1), 26-45.
<https://doi.org/10.1177/0002716217708560>
- Leithwood, K., & Jantzi, D. (1990). Transformational leadership: How principals can help reform school cultures. *School Effectiveness and School Improvement*, 1(4), 249–280.
<https://doi.org/10.1080/0924345900010402>
- Lensmire, T. L. (2014). White men's racial others. *Teachers College Record*, 116(3), 1-32.
https://www.researchgate.net/publication/286673690_White_Men's_Racial_Others
- Lensmire, T. L. (2017). *White folks: Race and identity in rural America*. Routledge.
- Lensmire, T. J., McManimon, S. K., Tierney, J. D., Lee-Nichols, M. E., Casey, Z. A. (2013). McIntosh as synecdoche: How teacher education's focus on White privilege undermines antiracism. *Harvard Educational Review*, 83(3), 410-431.
<https://doi.org/10.17763/haer.83.3.35054h1418230574>
- Lichtman, M. (2013). *Qualitative research in education: A user's guide* (3rd ed.). SAGE Publications, Inc.
- Lipsitz, G. (2006). *The possessive investment in whiteness: How white people profit from identity politics*. Temple University Press.
- Liu, A. (2011). Unraveling the myth of meritocracy within the context of US higher education. *Higher Education*, 62(4), 383-397. <https://doi.org/10.1007/s10734-010-9394-7>
- Lopez, A. E. (2015). Navigating cultural borders in diverse contexts: Building capacity through

- culturally responsive leadership and critical praxis. *Multicultural Education Review*, 7(3), 171-184. <https://doi.org/10.1080/2005615X.2015.1072080>
- Lopez, A. E. (2016). *Culturally responsive and socially just leadership in diverse contexts: From theory to action*. Palgrave MacMillan.
- Lustick, H. (2017). "Restorative justice" or restoring order? Restorative school discipline practices in urban public schools. *Urban Education*, 1-28. <https://doi.org/10.1177/0042085917741725>
- Madhlangobe, L., & Gordon, S. P. (2012). Culturally responsive leadership in a diverse school: A case study of a high school leader. *NASSP Bulletin*, 96(3), 177-202. <https://doi.org/10.1177/0192636512450909>
- Mallett, C. A. (2017). The school-to-prison pipeline: Disproportionate impact on vulnerable children and adolescents. *Education and Urban Society*, 49(6), 563–592. <https://doi.org/10.1177/0013124516644053>
- Marchand, A., Reynolds, R., Diemer, M., & Rowley, S. (2019). Integrating race, racism, and critical consciousness in Black parents' engagement with schools. *Journal of Family Theory & Review*, 11(3), 341-346. <https://doi.org/10.1111/jftr.12344>
- Margolin, L. (2015). Unpacking the invisible knapsack: The invention of white privilege pedagogy. *Cogent Social Sciences*, 1, 1-9. <https://doi.org/10.1080/23311886.2015.1053183>
- Marshall, C., & Oliva, M. (2010). *Leadership for social justice: Making revolutions in education* (2nd ed.). Pearson Education, Inc.
- Marti, J. E. (2017). *Starting fieldwork: Methods and experiences*. Waveland Press, Inc.

Matias, C. E. (2013). Check yo'self before you wreck yo'self and our kids: Counterstories from culturally responsive white teachers? . . . to culturally responsive white teachers!

Interdisciplinary Journal of Teaching and Learning, 3(2), 68-81(EJ1063061). ERIC.

<https://files.eric.ed.gov/fulltext/EJ1063061.pdf>

Mazama, M. A. (2002). Afrocentricity and African spirituality. *Journal of Black Studies*, 33(2), 218-234. <https://doi.org/10.1177/002193402237226>

Mazama, A. (2015). African American homeschooling practices: Empirical evidence. *Theory and Research in Education*, 14(1), 26-44. <https://doi.org/10.1177/1477878515615734>

Mazama, A., & Lundy, G. (2012). African American homeschooling as racial protectionism. *Journal of Black Studies*, 43(7), 723-748. <https://doi.org/10.1177/0021934712457042>

McCall, L. (2005). The complexity of intersectionality. *Signs*, 30(3), 1771-1800.

<http://www.jstor.org/stable/10.1086/426800>

McCarty, T. L., & Lee, T. S. (2014). Critical culturally sustaining/revitalizing pedagogy and indigenous education sovereignty. *Harvard Educational Review*, 84(1), 101-124.

<https://doi.org/10.17763/haer.84.1.q83746nl5pj34216>

Meakin, M. (2014). *The moral imperative: Transformative leadership and the perceptions of ethics training among high school principals* (Publication No. 1529699224). [Doctoral dissertation, Widener University]. ProQuest Dissertations & Theses Global.

McGee Banks, C. A., & Banks, J. A. (1995). Equity pedagogy: An essential component of multicultural education. *Theory Into Practice*, 34(3), 152-158.

<https://doi.org/10.1080/00405849509543674>

McIntosh, P. (1988). *White privilege: unpacking the invisible knapsack*.

<http://www.racialequitytools.org/resourcefiles/mcintosh.pdf>

- McIntosh, P. (1997). White privilege and male privilege: A personal account of coming to see correspondences through work in women's studies. In R. Delgado & J. Stefancic (Eds.), *Critical White studies: Looking behind the mirror* (pp. 291-299). Temple University Press. (Original work published 1988)
- Mead, G. H. (2007). Section 20 play, the game, and the generalized other. In C.W. Morris (Ed.), *Mind self and society from the standpoint of a social behaviorist* (pp. 152-164). (Original work published 1934). https://brocku.ca/MeadProject/Mead/pubs2/mindself/Mead_1934_20.html
- Mette, I. M., Biddle, C., Mackenzie, S. V., & Harris-Smedberg, K. (2016). Poverty, privilege, and political dynamics within rural school reform: Unraveling educational leadership in the invisible America. *Journal of Cases in Educational Leadership, 19*(3), 62–84. <https://doi.org/10.1177/1555458916657126>
- Michigan Department of Education. (2015). *M-STEP (2015) proficiency rates by race / Ethnicity*. https://www.michigan.gov/documents/mde/M-Step_One-Pagers_Race_and_Ethnicity_-ADA_accessible_520823_7.pdf
- Michigan Department of Education. (2020, January 2). *MI school data student counts* [Data set]. <https://www.mischooldata.org/Default3.aspx>
- Michigan Legislature. (2017). *The revised school code (excerpt): Act 451 of 1976*. <http://legislature.mi.gov/doc.aspx?mcl-380-1310d>
- Miller, K. (2006). *Organizational communication: Approaches and processes* (4th ed). Thomson Higher Education.
- Milner, R. H. (2003). Teacher reflection and race in cultural contexts: History, meanings, and methods in teaching. *Theory Into Practice, 42*(3), 173-180.

https://doi.org/10.1207/s15430421tip4203_2

- Milner, R. H. (2010). *Understanding diversity, opportunity gaps, and teaching in today's classrooms: Start where you are, but don't stay there*. Harvard Education Press.
- Minthorn, R. S. & Chavez, A. F. (Eds.). (2015). *Indigenous leadership in higher education*. Routledge.
- Morgan, D. (2005). Class and masculinity. In M. S. Kimmel, J. Hearn, & R. W. Connell (Eds.), *Handbook of Studies on Men & Masculinities* (pp. 165-177). Sage Publications.
- Morgan, P. L., Farkas, G., Hillmeier, M. M., & Maczuga, S. (2009). Risk factors for learning-related behavior problems at 24 months of age: Population-based estimates. *Journal of Abnormal Child Psychology*, 37(3), 401–413.
<https://doi.org/10.1007/s10802-008-9279-8>
- Morrison, K. A., Robbins, H. A., & Rose, D. G. (2008). Operationalizing culturally relevant pedagogy: A synthesis of classroom-based research. *Equity & Excellence in Education*, 41(4), 433-452. <https://doi.org/10.1080/10665680802400006>
- Munzenrieder, K. (2013, November 26). Orlando-area christian school threatens to kick out black girl over her natural hair. *Miami New Times*. <https://www.miaminewtimes.com/news/orlando-area-christian-school-threatens-to-kick-out-black-girl-over-her-natural-hair-6526104>
- Musu-Gillette, L. (2015, July 30). Educational attainment differences by students' socioeconomic status. *U.S. Department of Education, National Center for Education Statistics*. <https://nces.ed.gov/blogs/nces/post/educational-attainment-differences-by-students-socioeconomic-status>

Musu-Gillette, L., de Brey, C., McFarland, J., Hussar, W., & Sonnenberg, W. (2017). *Status and trends in the education of racial and ethnic groups 2017*. U.S. Department of Education, National Center for Education Statistics.

<https://nces.ed.gov/pubs2017/2017051.pdf>

National Center for Education Statistics. (2017). *Table 206.10. Number and percentage of homeschooled students ages 5 through 17 with a grade equivalent of kindergarten through 12th grade, by selected child, parent, and household characteristics: Selected years, 1999 through 2016* [Data set]. Digest of Education Statistics.

https://nces.ed.gov/programs/digest/d17/tables/dt17_206.10.asp

Neville, H. A., Lilly, R. L., Duran, G., Lee, R. M., & Browne, L. (2000). Construction and initial validation of the color-blind racial attitudes scale (CoBRAS). *Journal of Counseling Psychology, 47*(1), 59-70. <https://doi.org/10.1037/0022-0167.47.1.59>

Niemann, Y. F. (1999). The making of a token: A case study of stereotype threat, stigma, racism, and tokenism in academe. *A Journal of Women Studies, 20*(1), 111-134.

<https://doi.org/10.2307/3346994>

Noguera, P. A. (2003). Schools, prisons, and social implications of punishment: Rethinking disciplinary practices. *Theory Into Practice, 42*(4), 341-350.

https://doi.org/10.1207/s15430421tip4204_12

Noguera, P. A. (2008). *The trouble with black boys...and other reflections on race, equity, and the future of public education*. Jossey-Bass.

Oakes, J. (1990). *Multiple inequalities: The effects of race, social class, and tracking on opportunities to learn mathematics and science* (ED329615). ERIC.

<https://files.eric.ed.gov/fulltext/ED329615.pdf>

- Oakes, J., Rogers, J., & Lipton, M. (2006). *Learning power: Organizing for education and justice*. Teachers College Columbia University.
- Ong, A. D., & Burrow, A. L. (2017). Microaggressions and daily experience: Depicting life as it is lived. *Perspectives on Psychological Science*, 12(1), 173–175.
<https://doi.org/10.1177/1745691616664505>
- Palmer, P. J. (2007). *The courage to teach: Exploring the inner landscape of a teacher's life* (10th ed.). John Wiley and Sons.
- Paris, D. (2012). Culturally sustaining pedagogy: A needed change in stance, terminology, and practice. *Educational Researcher*, 41(3), 93–97.
<https://doi.org/10.3102/0013189X12441244>
- Paris, D., & Alim, S. H. (2014). What are we seeking to sustain through culturally sustaining pedagogy? A loving critique forward. *Harvard Educational Review*, 84(1), 85-100.
<https://doi.org/10.17763/haer.84.1.9821873k2ht16m77>
- Payne, A. A., & Welch, K. (2015). Restorative justice in schools: The influence of race on restorative discipline. *Youth & Society*, 47(4), 539-564.
<https://doi.org/10.1177/0044118X12473125>
- Payne, R. K. (2003). *Understanding and working with students and adults from poverty*.
<https://www.ahaprocess.com/wp-content/uploads/2013/09/Understanding-Poverty-Ruby-Payne-Poverty-Series-I-IV.pdf>
- Pearce, S. (2003). Compiling the white inventory: The practice of whiteness in a British primary school. *Journal of Education*, 33(2), 273-288. <https://doi.org/10.1080/030576403020239>
- Peshkin, A. (1988). In search of subjectivity. One's own. *Educational Researcher*, 17(7), 17-21.
<https://doi.org/10.2307/1174381>

Pollio, H. R., Henley, T., B., & Thompson, C. J. (1997). *The phenomenology of everyday life*.

Cambridge University Press.

Project Implicit. (2011). *Implicit association test*. <https://implicit.harvard.edu/implicit/selectatest.html>

Quantz, R., Rogers, J., & Dantley, M. (1991). Rethinking transformative leadership: Toward democratic reform of schools. *The Journal of Education*, 173(3), 96-118.

<https://doi.org/10.1177/002205749117300307>

Ray, B. D. (2018). *Research facts on homeschooling: Homeschool fast facts*. National Home Education Research Institute. <https://www.nheri.org/research-facts-on-homeschooling/>

Reynolds, R. (2010). "They think you're lazy," and other messages black parents send their black sons: An exploration of critical race theory in the examination of educational outcomes for black males. *Journal of African American Males in Education*, 1(2), 144-163. <http://journalofafricanamericanmales.com/wp-content/uploads/2010/05/FINAL-REMA.pdf>

Rightmyer, E. C., Powell, R., Cantrell, S. C., Powers, S., Carter, Y., Cox, A., & Eillo, R. (2008). *Culturally responsive instruction observation protocol read to achieve*. Reimagining Integration: Diverse & Equitable Schools. <https://rides.gse.harvard.edu/links/culturally-responsive-instruction-observation-protocol>

Rooks, N. (2017). *Cutting school*. The New Press.

Rosengarten, F. (2019). *An introduction to Gramsci's life and thought*. International Gramsci Society. http://www.internationalgramscisociety.org/about_gramsci/biography.html

Ross, T. (1995). The Richmond narratives. In R. Delgado (Ed.), *Critical race theory: The cutting edge* (pp. 38-47). Temple University Press. (Original work published

- Rowe, W., Bennett, S. K., & Atkinson, D. R. (1994). White racial identity models: A critique and alternative model. *The Counseling Psychologist*, 22(1), 129-146.
<https://doi.org/10.1177/0011000094221009>
- Ryan, J. (2003). Educational administrators' perceptions of racism in diverse contexts. *Race, Ethnicity, and Education*, 6(2), 145-164. <https://doi.org/10.1080/13613320308197>
- Ryba, T. V. (2007). Cartwheels on ice: A phenomenological exploration of children's enjoyment in competitive figure skating. *Athletic Insight: The Online Journal of Sport Psychology*, 9(2), 58-73. https://www.researchgate.net/profile/Tatiana_Ryba/publication/239927661_Cartwheels_on_Ice_A_Phenomenological_Exploration_of_Children's_Enjoyment_in_Competitive_Figure_Skating/links/00b7d5295f953a6c59000000.pdf
- Rude, H. A., Paolucci-Whitcomb, P. E., & Comerford, S. (2005). Ethical leadership: Supporting human rights and diversity in rural communities. *Rural Special Education Quarterly*, 24(4), 26-31. <https://doi.org/10.1177/875687050502400405>
- Sanders, M. G. (1997). Overcoming obstacles: Academic achievement as a response to racism and discrimination. *The Journal of Negro Education*, 66(1), 83-93.
<https://doi.org/10.2307/2967253>
- Santamaría, L. J., & Santamaría, A. P. (2011). *Applied critical leadership in education: Choosing change*. Routledge.
- Saunders, T. (2013, June 5). *Social justice framework* [PowerPoint slides]. Michigan Department of Education. Conquering the Achievement Gap: The Promise of African

- Scanlon, M., & Lopez, F. A. (2015). *Leadership for culturally and linguistically responsive schools*. Routledge.
- Scheurich, J. J., & Young, M. D. (1997). Coloring epistemologies: Are our research epistemologies racially biased? *Educational Researcher*, 26(4), 4-16.
<https://doi.org/10.3102/0013189x026004004>
- Schram, T. H. (2006). *Conceptualizing and proposing qualitative research* (2nd ed.). Pearson Prentice Hall.
- Scott, D. A. (2009). White male identity development and the world of work: Using the key model. In G. R. Walz, J. C. Bleuer, & R. K. Yep (Eds.), *Compelling counseling interventions: VISTAS 2009* (pp. 21-29). American Counseling Association.
- Scott, D., & Robinson, T. L. (2001). White male identity development: The key model. *Journal of Counseling and Development*, 79(4), 415-421.
<https://doi.org/10.1002/j.1556-6676.2001.tb01988.x>
- Sergiovanni, T. J. (1986). Leadership as cultural expression. In T. J. Sergiovanni & J. E. Corbally (Eds.), *Leadership and organizational culture: New perspectives on administrative theory and practice* (pp. 105-124). Urbana and Chicago: University of Illinois Press.
- Shapiro, J. P., & Stefkovich, J. A. (2001). *Ethical leadership and decision making in education: Applying theoretical perspectives to complex dilemmas* (3rd ed.). Routledge.
- Shaw, G. (2007). Restorative practices in Australian schools: Changing relationships, changing culture. *Conflict Resolution Quarterly*, 25(1), 127-135. <https://doi.org/10.1002/crq.198>
- Shields, C. M. (2010). Transformative leadership: Working for equity in diverse contexts.

Education Administration Quarterly, 46(4), 558-598.

<https://doi.org/10.1177/0013161X10375609>

Singleton, G. E., & Hays, C. (2008). Beginning courageous conversations about race. In M. Pollock (Ed.), *Everyday antiracism: Getting real about race in school* (pp. 18-27). The New Press.

Singleton, G. E., & Linton, C. (2006). *Courageous conversations about race: A field guide for achieving equity in schools*. Corwin Press.

Skiba, R. J., Horner, R. H., Choong-Geun, C., & Rausch, M. K. (2011). Race is not neutral: A national investigation of African American and Latino disproportionality in school discipline. *School Psychology Review*, 40(1), 85-107.

<https://doi.org/10.1080/02796015.2011.12087730>

Skiba, R. J., Michael, R. S., Nardo, A. C., & Peterson, R. L. (2002). The color of discipline: sources of racial and gender disproportionality in school punishment. *The Urban Review*, 34(3), 317-342. <https://doi.org/10.1023/A:1021320817372>

Skrla, L., & Scheurich, J. J. (2004). Displacing deficit thinking in school district leadership. In L. Skrla & J. J. Scheurich (Eds.), *Educational equity and accountability* (1st ed., pp. 235-259). <https://doi.org/10.4324/9780203465615>

Skrla, L., Scheurich, J. J., Garcia, J., & Nolly, G. (2004). Equity audits: A practical leadership tool for developing equitable and excellent schools. *Educational Administration Quarterly*, 40(1), 133-161. <https://doi.org/10.1177/0013161X03259148>

Sleeter, C. E. (2017). Critical race theory and the whiteness of teacher education. *Urban Education*, 52(2), 155-169. <https://doi.org/10.1177/0042085916668957>

Smiley, A. D., & Helfenbein, R. J. (2011). Becoming teachers: The Payne effect. *Multicultural*

Perspectives, 13(1), 5-15. <https://doi.org/10.1080/15210960.2011.548177>

Solorzano, D. G. (1997). Images and words that wound: Critical race theory, racial stereotyping, and teacher education. *Teacher Education Quarterly*, 24(3), 5-19.

<https://www.jstor.org/stable/23478088>

Solorzano, D. G., & Ornelas, A. (2002). A critical race analysis of advanced placement classes: A case of educational inequity. *Journal of Latinos and Education*, 1(4), 215-229.

https://doi.org/10.1207/S1532771XJLE0104_2

Solorzano, D. G., & Yosso, T. J. (2002). Critical race methodology: Counter-storytelling as an analytical framework for education research. *Qualitative Inquiry*, 8(1), 23-44.

<https://doi.org/10.1177/1077800402008001003>

Stanton-Salazar, R. D. (1997). A social capital framework for understanding the socialization of racial minority children and youths. *Harvard Educational Review*, 67(1), 1-41.

<https://doi.org/10.17763/haer.67.1.140676g74018u73k>

Steele, C. M. (2010). *Whistling vivaldi: How stereotypes affect us and what we can do*. W. M. Norton Company & Company.

Stevenson, H. C. (2014). *Promoting racial literacy in schools: Differences that make a difference*. Teachers College Press.

Sue, D. W., Capodilupo, C. M., Torino, G. C., Bucceri, J. M., Holder, A. M. B., Nadal, K. L., & Esquilin, M. (2007). Racial microaggressions in everyday life: Implications for clinical practice. *American Psychologist*, 62(4), 271-286.

<https://doi.org/10.1037/0003-066X.62.4.271>

Sullivan, S. (2006). *Revealing whiteness: The unconscious habits or racial privilege*. Indiana University Press.

Sullivan, S. (2014). *Good white people: The problem with middle-class white anti-racism*.

State University of New York Press, Albany

Taliaferro, J. D., & DeCuir-Gunby, J. T. (2007). African American educators perspectives on the Advanced Placement opportunity gap. *The Urban Review*, 40(2), 164-185.

<https://doi.org/10.1007/s11256-007-0066-6>

Tatum, B. D. (2017). *Why are all the black kids sitting together in the cafeteria? And other conversations about race*. Basic Books.

Taylor, S. (1997). Critical policy analysis: Exploring contexts, texts and consequences.

Discourse: Studies in the Cultural Politics of Education, 18(1), 23-35.

<https://doi.org/10.1080/0159630970180102>

Theoharis, G. (2007). Social justice educational leaders and resistance: Toward a theory of social justice leadership. *Educational Administration Quarterly*, 43(2), 221–258.

<https://doi.org/10.1177/0013161x06293717>

Theoharis, G. (2009). *The school leaders our children deserve: Seven keys to equity, social justice, and school reform*. Teachers College, Columbia University.

Theoharis, G., & Haddix, M. (2011). Undermining racism and a whiteness ideology: White principals living a commitment to equitable and excellent schools. *Urban Education*,

46(6), 1332-1351. <https://doi.org/10.1177/0042085911416012>

Ture, K., & Hamilton, C. (1992). *Black power: The politics of liberation*. Vintage Books.

Turner, D. W. (2010). Qualitative interview design: A practical guide for novice investigators.

The Qualitative Report, 15(3), 754-760.

<http://nsuworks.nova.edu/tqr/vol15/iss3/19>

United States Census Bureau. (2017). *Quick facts: Detroit city, MI* [Data set].

<https://www.census.gov/quickfacts/detroitcitymichigan>

United States Department of Education. (2020, January 2). National teacher and principal survey (NTPS) [Data set]. *National Center for Education Statistics*. https://nces.ed.gov/surveys/ntps/tables/Principal_raceXgender_Percentage&Count_toNCES_091317.asp

Valencia, R. R. (Ed.). (1997). *The evolution of deficit thinking: Educational thought and practice*. Routledge Falmer.

Valenzuela, A. (1999). *Subtractive schooling: US-Mexican youth and the politics of caring*. State University of New York Press, Albany.

Verschelden, C. (2017). *Bandwidth recovery: Helping students reclaim cognitive resources lost to poverty, racism, and social marginalization*. Stylus.

VIA Institute on Character. (2019). *VIA pro character strengths profile: Alex Schukow*. <https://www.viacharacter.org/profile-reports>

Voltz, D. L., Brazil, N., & Scott, R. (2003). Professional development for culturally responsive instruction: A promising practice for addressing the disproportionate representation of students of color in special education. *Teacher Education and Special Education*, 26(1), 63–73. <https://doi.org/10.1177/088840640302600107>

Vought, S. E. (2009). The color of money: School funding and the commodification of black children. *Urban Education*, 44(5), 545-570. <https://doi.org/10.1177/0042085908318776>

Wachtel, T. (2018). *Defining restorative*. International Institute for Restorative Practices. <https://www.iirp.edu/what-we-do/defining-restorative/>

Waring, W. (1951). *Harry Briggs, Jr., et al. v. R. W. Elliott, Chairman, et al.* National Archives. <https://www.archives.gov/education/lessons/brown-v-board>

Warren, E. (1954). *Oliver Brown, Mrs. Richard Lawton, Mrs. Sadie Emmanuel et al.*,

- Appellants, vs. Board of Education of Topeka, Shawnee County, Kansas, et al.* National Archives. <https://www.archives.gov/education/lessons/brown-v-board>
- Watson, T. N., & Rivera-McCutchen, R. L. (2016). #Blacklivesmatter: A call for transformative leadership, *Journal of Cases in Educational Leadership*, 19(2), 3-11. <https://doi.org/10.1177/1555458915626759>
- Welner, K. G., & Carter, P. L. (2013). Achievement gaps arise from opportunity gaps. In P. L. Carter and K. G. Welner (Eds.), *Closing the opportunity gap: What America must do to give every child an even chance* (pp. 1-10). Oxford University Press.
- Wildman, S. M., & Grillo, T. (1991). Obscuring the importance of race: The implication of making comparisons between racism and sexism (or other isms). *Duke Law Journal*, 2, 397-412. <https://doi.org/10.2307/1372732>
- Williams, C., Ferretti, C., & Ramirez, C. E. (2018, January 18). Why Amazon didn't pick Detroit. *The Detroit News*. <https://www.detroitnews.com/story/news/local/detroit-city/2018/01/18/amazon-passes-over-detroit-2nd-hq/1043515001/>
- Wilson, C. A. (2016). Enacting critical care and transformative leadership in schools highly impacted by poverty: An African-American principal's counter narrative. *International Journal of Leadership in Education Theory and Practice*, 19(5), 557-577. <https://doi.org/10.1080/13603124.2015.1023360>
- Wiltz, T. (2015, April 15). Returning to the exurbs: Rural counties are fastest growing. *The Pew Charitable Trusts*. <https://www.pewtrusts.org/en/research-and-analysis/blogs/stateline/2015/4/15/returning-to-the-exurb-rural-counties-are-fastest-growing>
- Yosso, T. J. (2005). Whose culture has capital? A critical race theory discussion of community cultural wealth. *Race, Ethnicity, and Education*, 5(1), 69-91.

<https://doi.org/10.1080/1361332052000341006>

Young, M. (1994). *The rise of meritocracy*. Transaction Publishers.

Yukl, G. (2002). *Leadership in organizations* (5th ed.). Prentice Hall.

Yuval-Davis, N. (2006). Intersectionality and feminist politics. *European Journal of Women's Studies*, 13(3), 193-209. <https://doi.org/10.1177/1350506806065752>

Zamudio, M. M., Russell, C., Rios, F. A., & Bridgemen, J. L. (2011). *Critical race theory matters: Education and ideology*. Routledge.

Appendix A

Interview Protocol

Background Information

1. What are your initials?
2. What is your current position and how long have you been in that position?
3. How do you identify by race, gender, sexual orientation, and socioeconomic status?
4. What is the demographic makeup of your student body by race and socioeconomic status?
5. What is the demographic makeup of your staff by race?
6. Describe your school's community.

Developing Culturally Responsive Instruction

7. What steps have you taken to develop welcoming classroom environments for Black students?
8. What steps have you taken to develop welcoming classroom environments for students of low socioeconomic status?
9. What aspects of teaching and learning do you commonly direct teachers to reflect on?
10. What professional development do you commonly provide teachers?

Culturally Responsive School Environment

11. What are the common disciplinary practices in your school?
12. Provide an example of how you show Black students they are valued in your school.
13. Provide an example of how you show students of low socioeconomic status they are valued in your school.
14. What are the disparities experienced by Black students in your school?

15. What are the disparities experienced by students of low socioeconomic status in your school?

16. Describe a time when you either challenged an exclusionary practice or act of racism in your school.

Engaging Families and Indigenous Communities

17. How do you engage Black families in your school?

18. How do you engage families of low socioeconomic status in your school?

19. How do you use the input of Black students to improve your school?

20. How do you use the input of students of low socioeconomic status to improve your school?

Reflection

21. What do you commonly reflect on as school principal?

22. What are the areas of focus for your own professional learning?

Whiteness and Masculinity

23. Here is the Key model for White male identity development. Take a few minutes to read over the descriptions and then tell me which “type” you most closely identify. Why did you pick that one?

24. What biases, privileges, or blind spots do you have as a White male school principal?

25. Provide an example of how being a White male principal helps or hinders your ability to protect and sustain the identities of Black students in your school.

26. Provide an example of how being a White male principal helps or hinders your ability to protect and sustain the identities of students of lower socioeconomic status in your school.

Appendix B

Human Subjects Approval



Alex Schukow <aschukow@emich.edu>

UHSRC-FY18-19-323 - Initial: Initial - Exempt

human.subjects@emich.edu <human.subjects@emich.edu>
To: aschukow@emich.edu, rreyno15@emich.edu

Wed, Jun 19, 2019 at 8:54 PM

University Human Subjects Review Committee

Jun 19, 2019 8:54 PM EDT

Alex Schukow
Eastern Michigan University, Leadership and Counsel

Re: Exempt - Initial - UHSRC-FY18-19-323 The Influence of Whiteness and Masculinity on the Enactment of Culturally Responsive School Leadership by White Male Principals in Exurban Settings

Dear Alex Schukow:

The Eastern Michigan University Human Subjects Review Committee has rendered the decision below for The Influence of Whiteness and Masculinity on the Enactment of Culturally Responsive School Leadership by White Male Principals in Exurban Settings. You may begin your research.

Decision: Exempt - Limited IRB

Selected Category: Category 2.(iii). Research that only includes interactions involving educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures, or observation of public behavior (including visual or auditory recording) if at least one of the following criteria is met: The information obtained is recorded by the investigator in such a manner that the identity of the human subjects can readily be ascertained, directly or through identifiers linked to the subjects, and an IRB conducts a limited IRB review to make the determination required by §46.111(a)(7).

Renewals: Exempt studies do not need to be renewed. When the project is completed, please contact human.subjects@emich.edu.

Modifications: Any plan to alter the study design or any study documents must be reviewed to determine if the Exempt decision changes. You must submit a modification request application in [Cayuse IRB](#) and await a decision prior to implementation.

Problems: Any deviations from the study protocol, unanticipated problems, adverse events, subject complaints, or other problems that may affect the risk to human subjects must be reported to the UHSRC. Complete an incident report in [Cayuse IRB](#).

Follow-up: Please contact the [UHSRC](#) when your project is complete.

Please contact human.subjects@emich.edu with any questions or concerns.

Sincerely,

Eastern Michigan University Human Subjects Review Committee

Appendix C

Informed Consent Form

RESEARCH @ EMU

Informed Consent Form

The person in charge of this study is Alex Schukow. Alex Schukow is a student at Eastern Michigan University. His faculty adviser is Dr. Rema Reynolds. Throughout this form, this person will be referred to as the "investigator."

Purpose of the study

The purpose of this research study is to identify the influence of Whiteness and masculinity on the enactment of culturally responsive school leadership by White male public school principals in exurban school settings.

Alex Schukow is paying for this research. His school district is covering his tuition costs.

What will happen if I participate in this study?

Participation in this study involves

- A 60-90 minute interview with the investigator, providing the investigator with access to the school and parent handbooks, providing the investigator with access to the principal's public professional social media accounts if applicable (e.g. Twitter, Facebook, and Instagram), and a follow-up 30 minute interview with the investigator to review a draft of findings.
- During the initial 60-90 minute interview, the participant is provided a copy of the key model so the participant can self-identify his White racial identity type.
- There are two potential visits for the study:
 - Visit 1
 - Initial 60-90 minute (approximation) interview. During the interview, the participant is asked to identify his White racial identity type using the key model and discuss the following: Whiteness, masculinity, and school leadership actions considered culturally responsive, specifically for Black students and students of low socioeconomic status. The interview also includes questions to understand the participant's background; the school and community demographics; and issues around socioeconomic status, race, and racism in the school. The interview can be conducted virtually (e.g Google Hangout, Zoom Room, etc.).
 - Visit 2

- After the investigator drafts a narrative of initial findings, the investigator will share those findings with the participant for review; this allows the participant to comment on any inaccuracies in the findings and offer suggestions for improvement. The investigator will schedule a 30 minute (approximation) discussion with the participant; this can be in-person or virtual (e.g. Google Hangout, Zoom Room, etc.). The participant has the option not to review the initial findings if he chooses.
- Total length of time for participant participation is as follows:
 - Visit 1: 60-90 minutes for the initial interview. The interview can be completed virtually.
 - Visit 2: 30 minutes to discuss the initial findings. The participant has the option not to review and discuss the initial draft of findings if he chooses. The visit can also be completed virtually.
 - The investigator expects to complete both visits between June 2019, and December 2019.

The investigator would like to audio record you during the initial 60-90 minute and 30 minute follow-up interview for this study. If you are audio recorded, it will be possible to identify you through your voice. If you agree to be audio recorded, sign the appropriate line at the bottom of this form.

What are the anticipated risks for participation?

Some of the interview questions are personal in nature and may make you feel uncomfortable. You do not have to answer any questions that make you uncomfortable or that you do not want to answer.

Are there any benefits to participating?

You will not directly benefit from participating in this research.

Benefits to society include identifying the influence of Whiteness and masculinity on the enactment (or non-enactment) of culturally responsive school leadership by White male public K-12 school principals in exurban settings. White male principals, exurban school settings, and culturally responsive school leadership are all underrepresented in literature research.

What are the alternatives to participation?

The participant has three different alternatives for participation.

- 1) Do not participate.

- 2) The initial interview (Visit 1) and / or follow-up interview (Visit 2) can both occur virtually (e.g. Google Hangout, Zoom Room, etc.) as long as the investigator can gain access to the student and parent handbooks.
- 3) The participant can elect not to participate in the follow-up interview (Visit 2).

How will my information be kept confidential?

The investigator will keep your information confidential by using pseudonyms in the narrative disclosure of findings, using pseudonyms or codes when transcribing, and asking the participant to only state initials during the interview recording. I will make every effort to keep your information confidential, however, I cannot guarantee confidentiality. There may be instances where federal or state law requires disclosure of your records.

All collected data for the study will be stored in the investigator's Eastern Michigan University (EMU) account Google Folder labeled for dissertation data. Audio recordings captured using a cell phone application will be saved to the investigator's EMU account Google Folder. After the investigator is certain the recordings are stored in the Google Folder, they will be deleted from the cell phone application. Any images, hard copy documents, or electronic documents for the policy analysis and social media review protocol will be digitally uploaded to the EMU account Google Folder for storage. The investigator will delete any images of dissertation data from the cell phone once they are securely in the Google Folder.

A copy of all data from the study will also be saved on the investigator's personal Google account. Data files saved to the Google Folder will be coded to protect your identity. As the data will be stored on the investigator's EMU account, the data will be accessible by the Eastern Michigan University for a minimum of five years after the completion of the study per the EMU data retention policy.

Other groups may have access to your research information for quality control or safety purposes. These groups include the University Human Subjects Review Committee, the Office of Research Development, the sponsor of the research, or federal and state agencies that oversee the review of research. The University Human Subjects Review Committee reviews research for the safety and protection of people who participate in research studies. I may share your information with other researchers outside of Eastern Michigan University. If I share your information, I will remove any and all identifiable information so that you cannot reasonably be identified.

The results of this research may be published or used for teaching. Identifiable information will not be used for these purposes.

Storing study information for future use

I would like to store your information from this study for future use related to culturally responsive school leadership. Your information will be labeled with a code and not your name. Your information will be stored in a password-protected electronic file. Your de-identified information may also be shared with researchers outside of Eastern Michigan University. Please initial below whether or not you allow us to store your information:

_____Yes _____No

Are there any costs to participation?

Participation will not cost you anything.

Will I be paid for participation?

You will not be paid to participate in this research study.

Study contact information

If you have any questions about the research, you can contact the Principal Investigator, Alex Schukow, at aschukow@emich.edu or by phone at 734-395-6725. You can also contact Alex Schukow's adviser, Rema Reynolds, at rreyno15@emich.edu or by phone at 734-487-2713.

For questions about your rights as a research subject, contact the Eastern Michigan University Human Subjects Review Committee at human.subjects@emich.edu or by phone at 734-487-3090.

Voluntary participation

Participation in this research study is your choice. You may refuse to participate at any time, even after signing this form, with no penalty or loss of benefits to which you are otherwise entitled. You may choose to leave the study at any time with no loss of benefits to which you are otherwise entitled. If you leave the study, the information you provided will be kept confidential. You may request, in writing, that your identifiable information be destroyed. However, I cannot destroy any information that has already been published.

Statement of Consent

I have read this form. I have had an opportunity to ask questions and am satisfied with the answers I received. I give my consent to participate in this research study.

Signatures

Name of Subject

Signature of Subject

Date

I agree to be audio recorded for this study.

Signature of Subject

Date

If the subject does not provide consent to be audio recorded, the investigator will
handwrite or type interview notes during the interview.

I have explained the research to the subject and answered all his/her questions. I
will give a copy of the signed consent form to the subject.

Name of Person Obtaining Consent

Signature of Person Obtaining Consent

Date

Appendix D

Culturally Responsive School Leadership Policy Analysis and Social Media Protocol



Culturally Responsive School Leadership Framework

Muhammad Khalifa, University of Minnesota
 Mark Anthony Gooden, University of Texas
 James Earl Davis, Temple University

Critically Self-Reflects on Leadership Behaviors	Develops Culturally Responsive Teachers
<ul style="list-style-type: none"> • Is committed to continuous learning of cultural knowledge and contexts (Gardiner & Enomoto, 2006) • Displays a critical consciousness on practice in and out of school; displays self-reflection (Gooden & Dantley, 2012; Johnson, 2006) • Uses school data and indicants to measure CRSL (Skrla, Scheurich, Garcia, & Nolly, 2004) • Uses parent/community voices to measure cultural responsiveness in schools (Ishimaru, 2013; Smyth, 2006) • Challenges Whiteness and hegemonic epistemologies in school (Theoharis & Haddix, 2011) • Using equity audits to measure student inclusiveness, policy, and practice (Skrla et al., 2004) • Leading with courage (Khalifa, 2011; Nee-Benham, Maenette, & Cooper, 1988) • Is a transformative leader for social justice and inclusion (Alston, 2005; Gooden, 2005; Gooden & O'Doherty, 2015; Shields, 2010) 	<ul style="list-style-type: none"> • Developing teacher capacities for cultural responsive pedagogy (Ginsberg & Wlodkowski, 2000; Voltz, Brazil, & Scott, 2003) • Collaborative walkthroughs (Madhlangobe & Gordon, 2012) • Creating culturally responsive PD opportunities for teachers (Ginsberg & Wlodkowski, 2000; Voltz et al., 2003) • Using school data to see cultural gaps in achievement, discipline, enrichment, and remedial services (Skrla et al., 2004) • Creating a CRSL team that is charged with constantly finding new ways for teachers to be culturally responsive (Gardiner & Enomoto, 2006) • Engaging/reforming the school curriculum to become more culturally responsive (Sleeter, 2012; Villegas & Lucas, 2002) • Modeling culturally responsive teaching (Madhlangobe & Gordon, 2012) • Using culturally responsive assessment tools for students (Hopson, 2001; Kea, Campbell-Whatley, & Bratton, 2003)
Promotes Culturally Responsive/Inclusive School Environment	Engages Students, Parents, and Indigenous Contexts
<ul style="list-style-type: none"> • Accepting indigenized, local identities (Khalifa, 2010) • Building relationships; reducing anxiety among students (Madhlangobe & Gordon, 2012) • Modeling CRSL for staff in building interactions (Khalifa, 2011; Tillman, 2005) • Promoting a vision for an inclusive instructional and behavioral practices (Gardiner & Enomoto, 2006; Webb-Johnson, 2006; Webb-Johnson & Carter, 2007) • If need be, challenging exclusionary policies, teachers, and behaviors (Khalifa, 2011; Madhlangobe & Gordon, 2012) • Acknowledges, values, and uses Indigenous cultural and social capital of students (Khalifa, 2010, 2012) • Uses student voice (Antrop-González, 2011; Madhlangobe & Gordon, 2012) • Using school data to discover and track disparities in academic and disciplinary trends (Skiba et al., 2002; Skrla et al., 2004; Theoharis, 2007) 	<ul style="list-style-type: none"> • Developing meaningful, positive relationships with community (Gardiner & Enomoto, 2006; Johnson, 2006; Walker, 2001) • Is a servant leader, as public intellectual and other roles (Alston, 2005; Gooden, 2005; Johnson, 2006) • Finding overlapping spaces for school and community (Cooper, 2009; Ishimaru, 2013; Khalifa, 2012) • Serving as advocate and social activist for community-based causes in both the school and neighborhood community (Capper, Hafner, & Keyes, 2002; Gooden, 2005; Johnson, 2006; Khalifa, 2012) • Uses the community as an informative space from which to develop positive understandings of students and families (Gardiner & Enomoto, 2006) • Resists deficit images of students and families (Davis, 2002; Flessa, 2009) • Nurturing/caring for others; sharing information (Gooden, 2005; Madhlangobe & Gordon, 2012) • Connecting directly with students (Gooden, 2005; Khalifa, 2012; Lomotey, 1993)

Reviewer: _____ Date: _____ School Building: _____ School Principal (Initials): _____

Facebook (FB), Instagram (IN), Twitter (T), Student Handbook (SH), & Parent Handbook (PH)	
<p>Policy analysis of student and parent handbooks: School discipline (SD) Merit-based programs (MP) Instruction (I) School environment (SE) Communicating with families (CF)</p>	<p>Critical race theory: Interest convergence (IC) Colorblindness (C) Neutrality (N) Myth of meritocracy (MM)</p>

Behavior: Critically Self Reflects on Leadership Behaviors

Action	Example	Non-Example
Is committed to continuous learning of cultural knowledge and contexts		
Displays a critical consciousness on practice in and out of school; displays self-reflection		
Uses school data and indicants to measure CRSL		
Uses parent / community voices to measure cultural responsiveness in schools		
Challenges		

¹ Adapted from the Culturally Responsive Instruction Observation Protocol Read to Achieve (Rightmyer et al., 2008)

Whiteness and hegemonic epistemologies in school		
Using equity audits to measure student inclusiveness, policy, and practice		
Leading with courage		
Is a transformative leader for social justice and inclusion		

Behavior: Develops Culturally Responsive Teachers

Action	Example	Non-Example
Developing teacher capacities for cultural responsive pedagogy		
Collaborative walkthroughs		
Creating culturally		

responsive PD opportunities for teachers		
Using school data to see cultural gaps in achievement, discipline, enrichment, and remedial services		
Engaging / reforming the school curriculum to become more culturally responsive		
Using equity audits to measure student inclusiveness, policy, and practice		
Modeling culturally responsive teaching		
Using culturally responsive assessment tools for students		

Behavior: Promotes a Culturally Responsive/ Inclusive School Environment

Action	Example	Non-Example
Accepting indigenized, local identities		

Building relationships; reducing anxiety among students		
Modeling CRSL for staff in building interactions		
Promoting a vision for an inclusive instructional and behavioral practices		
If need be, challenging exclusionary policies, teachers, and behaviors		
Acknowledge, values, and uses Indigenous cultural and social capital of students		
Uses student voice		
Uses school data to discover and		

track disparities in academic and disciplinary trends		
---	--	--

Behavior: Engages Students, Parents, and Indigenous Contexts

Action	Example	Non-Example
Developing meaningful, positive relationships with community		
Is a servant leader, as public intellectual and other roles		
Finding overlapping spaces for school and community		
Serving as advocate and social activist for community - based causes in both the school and neighborhood community		
Uses the community as an informative space from which to develop positive understandings of students and families		

<p>Resists deficit images of students and families</p>		
<p>Nurturing / caring for others; sharing information</p>		
<p>Connecting directly with students</p>		

Appendix E

Key Model Protocol

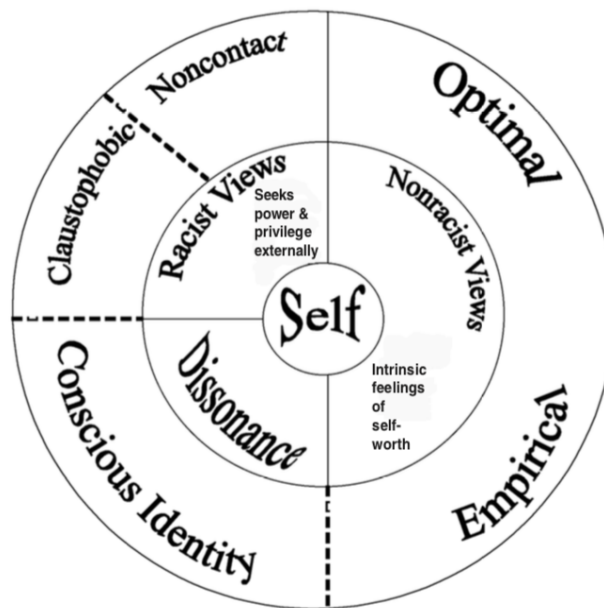
School Principal (Initials): _____ School Building: _____ Date: _____

Principal's self-identified racial identity type on the Key model: _____

Identifying White male racial identity type using the Key model (Scott, 2009, pp. 24-27). Participants will only read each "type" description. Implications for career counselors is beyond the scope of this study so it is redacted.

Figure 1

The Key model as a circular model. The "Self" can rotate between types and exhibit different attitudes toward different populations (race, religion, physical, socioeconomic).



From "White male identity development: The Key model," by D. A. Scott & T. L. Robinson, 2001, *Journal of Counseling and Development*, 79, p. 419. Copyright 2001 by the American Counseling Association. Reprinted with permission. No further reproduction authorized without written permission of the American Counseling Association.

*White Male Identity Development and the
World of Work, Using the Key Model*

Type 1: Noncontact Type

Attitudes in this phase include little or no knowledge of other races or of their own race. The White male is functioning at work as he is stereotypically expected to function. He is fine with operating under the status quo and will ignore, deny, or minimize the issues dealing with race and oppression. He maintains very traditional attitudes concerning gender. Low level encounters with women or people of color will not trigger enough dissonance to create change in his thinking. His hiring practices typically include hiring only white males for management or supervisory roles. He also exhibits little effort to collaborate with people of color or women on projects at work.

Type 2: The Claustrophobic Type

Just as the name implies, White men may feel very “closed in” by the shifting of workers from White to diverse new workers. He may begin to blame people of color and women for the loss of his job or his friend’s job. The oppressive and racist behaviors become very evident as they struggle with issues related to power and control. This type is many times characterized by an increase in oppressive and racist behaviors in an attempt to control others and secure his place

at work. Because of the possibility of never experiencing true dissonance and/or the inability to become aware of one’s privilege, many White men may never leave Type 1 or Type 2.

Type 3: Conscious Identity Type

This phase is typically started by a real-life precipitating event that creates dissonance between the client's belief system and reality. An example of the event could be that a person of color does better on a job project than his White co-workers. Events similar to this will require the White male to reevaluate his belief system and the importance of collaboration at work. This is a very critical time in that he is finally realizing that oppression and racism do play a role in his attitudes and behaviors at work. It is important for career counselors to be aware that the level of dissonance required will differ for each individual.

Type 4: Empirical Type

The realization of the role of oppression and racism in the client's life are now evident. He sees that his attitudes and behaviors at work are considered oppressive and discriminatory. His old concept of the American dream is no longer valid. The White male begins to understand how his unearned privileges (white skin) have been used to his advantage and to the disadvantage of others. He understands that people of color and women are not responsible for his job difficulties or job loss. White males in this type may step aside on a project and let a person of color or a woman take the lead role.

Type 5: Optimal Type

The positive change in the White male's worldview will be evident at both work and home. Collaboration and diversity will be a top career priority at this point. The client understands that the struggle for power and control over others is no longer a viable or healthy option. They acknowledge that working with all people is truly advantageous for success at work and in life.

