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SCHOOL LEADERS' RESPONSE TO THE INCREASING POPULATION OF CULTURALLY AND LINGUISTICALLY DIVERSE LEARNERS

A dissertation submitted in partial fulfillment of the requirements for the degree of

DOCTOR OF EDUCATION

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at

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by

Nia E. Hulse

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Nia E. Hulse

Dr. Barbara Cozza

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ABSTRACT

SCHOOL LEADERS' RESPONSE TO THE INCREASING POPULATION OF CULTURALLY AND LINGUISTICALLY DIVERSE LEARNERS Nia E. Hulse

While schools become more representative of a growing minority population, school leaders are responsible for making school policies reflective of the increasing number of culturally and linguistically diverse (CLD) learners. The purpose of this study was to examine the practices employed by school leaders in growing CLD schools to determine to what extent they employed culturally responsive school leadership practices. The methodology for this study was a multiple case study design. Through this qualitative approach, data triangulation was achieved by conducting interviews, a questionnaire, and collecting artifacts. In addition, purposeful sampling was used to obtain a school leader from an urban district in Utah, Massachusetts, and New York to participate in this study. Each of the three principals in this study led a school with at least 29 percent of English Language Learners and 80 percent of students from lowsocioeconomic backgrounds. The findings suggest the need to develop relationships with teachers, parents, and students as the foundation for school leaders to create culturally responsive school environments. In addition, school leaders in these diverse school environments were eager to address deficit-thinking through critical conversations with their staff and prioritized meeting students' socioeconomic, academic, and language needs. Implications of this study indicate the need for leadership preparation programs to prepare more equity-minded school leaders.

DEDICATION

To my children Camden and Amelia. You both are the reason why I continue to push further in life to accomplish my goals. I started my doctoral program when you both were under the age of two and I am now graduating as you both turn five and six years old. This is to show that in life everything is gradual. You do not have to know how a chapter will end before getting started, just begin by taking the first step and eventually it will get done. I also dedicate this dissertation to my students. While completing this doctoral program, I taught in middle schools and colleges. My students at all levels encouraged me to keep going. They wanted to see me make it to the end. My eight siblings also wanted to see me succeed. To my brothers and sisters, this is dedicated to you all as well. I love you all and thank you for continuing to inspire me.

To my parents, thank you both for your continued support and prayers. Thank you for being a shoulder for me to lean on when I could not see my way through. Your clarity and wisdom helped guide me in the right direction. To my husband Jamal, what a journey this has been thus far. We met in high school and you remain patient with my journey and push me like no other. Thank you. Rebecca, I would be remiss to not include you. You are a great friend and confidant. Also, I would like to acknowledge all my friends, family, and church community that helped me to achieve this goal. Also, to my committee members, Dr. Cozza (Chair), Dr. Del Vecchio, and Dr. Cerezci, I am forever grateful for how each of you contributed to my journey. Lastly, I also dedicate this to my nieces, nephews, and my next generation. You all can accomplish anything you put your mind to and keep in mind Matthew 6:33.

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CHAPTER ONE: INTRODUCTION

The United States (US) is becoming more diverse as the minority population continues to rise. Thereby, schools are also becoming increasingly diverse. By the year 2044, it is projected that the US will be a majority-minority country (Colby & Ortman, 2015). Two or more races, Asians, and Hispanics are among the fastest-growing populations in the United States (Colby & Ortman, 2015). By the year 2060, the number of people from two or more races is projected to increase by 226 percent, while the Asian population is projected to increase by 128 percent (Colby & Ortman, 2015). As the third fastest-growing group, the Hispanic population is expected to increase by 115 percent "from 55 million in 2014 to 119 million in 2060" (p. 9), while the Native Hawaiian and Pacific Islander population are projected to increase by 63 percent. Growing, but not as rapidly, are the Black, American Indian, and Alaska Native populations. The Black population is projected to increase by 42 percent "from 42 million to 60 million;" and the American Indian and Alaska Native population is projected to increase "from 4 million in 2014 to 5.6 million in 2060" (Colby & Ortman, 2015, p. 10).

The demographic changes represent a culture in the United States made up increasingly of immigrants, first- and second-generation inhabitants (Tatum, 2017). This growth is highlighted by Phillips (2016), who stated, "Each day, the size of the US population increases by more than 8,000 people, and *nearly 90 percent of that growth consists of people of color*" (p. 7, emphasis in original). This is in sharp contrast to a population once represented by roughly 90 percent of European Whites in 1950 (Tatum, 2017). Legal immigration trends are also contributing to a rapidly changing US. Tatum (2017) stated, "the majority of people immigrating legally to the US are people of color,

coming from places like Asia, Africa, and Latin America, reflecting the fact that the majority of the world's population is of color" (p. 2).

Inevitably, the school population is bound to reflect the changing demographics in the US. According to McFarland et al. (2017), in their NCES report, current and future educators are aware of these changes occurring inside of their classrooms. School leaders throughout the US are also responding to the changing cultural and linguistic makeup of students in different ways. The data not only call for an increase in awareness of how demographic trends are changing classrooms, but also demand response and action from all constituents involved in the education pipeline. P-12 enrollment in the US is expected to reach a record number of 56.8 million students by the year 2026 (U.S. Department of Education [USDOE], 2018). Based on The Condition of Education report, between the years 2004-2014, the English Language Learner population increased from 4.3 million students to 4.6 million students (McFarland et al., 2017). Within this same decade, the number of White students enrolled in public elementary and secondary schools dropped from 58 percent to 49.5 percent, the first time dipping below half of the student population. Tatum (2017) posited that the year 2014 "marked the first time in US history that the majority of elementary and secondary school children were children of color— Black, Latinx, Asian, or American Indian" (p. 2).

As the student population in school systems grows more diverse, such an increase has not been observed in the teacher workforce. The majority of K-12 schools in the US are predominantly comprised of students of color, while an alarming three quarters of teachers are White (Emdin, 2016). When looking at school leaders, the percentage mirrors the teachers' statistics. Principals in K-12 schools today are majority White,

monolingual, and largely from middle-class backgrounds (Castro et al., 2018; Theoharis & Haddix, 2013). Yet, in the US, one out of five students is an immigrant or firstgeneration (Zentella, 2005). Current statistics of New York City's school district highlight this. As the largest district in the United States, the NYC Department of Education comprises of 1,135,334 students. Approximately 13.5 percent are English Language Learners, and by race or ethnicity: 40.5 percent are Hispanic, 26.0 percent are Black, 16.1 percent are Asian, and 15.0 percent are White students (DOE Data at a Glance, n.d.). According to Castro et al. (2018), as much attention should be placed on increasing the diversity of principals as it has on increasing teacher diversity. Working to improve and prepare leaders, who play a pivotal role in addressing equity and social justice within their school community (Jean-Marie & Mansfield, 2013; Solomon, 2002; Theoharis & Haddix, 2013), will help to diminish issues that arise from inequitable school practices.

Currently, most leadership models are influenced by the "dominant culture of individualism" (Keheler et al., 2010, p. 4). Individualism is a belief that individuals obtain leadership positions solely based on merit without considering other political and economic factors involved in their appointment (Keheler et al., 2010). When leadership models are based on individualism, meritocracy, and equal opportunity, they continue to perpetuate racial and culturally insensitive school practices (Brooks & Arnold, 2013; Keheler et al., 2010; Khalifa, 2018; Theoharis & Haddix, 2013). Particularly, they largely ignore issues arising from institutional racism (Keheler et al., 2010; Khalifa, 2018) because opportunities are not equally distributed. As a result, culturally and linguistically diverse (CLD) learners face undue dehumanization and deculturization experiences when

faced with the dominant culture ideology maintained within most school walls (Delpit, 2012; Fraise & Brooks, 2015; Khalifa, 2018; White-Johnson, 2001). This is reflected by educators who do not care or wish to learn the proper pronunciation of students' names and the stereotypical beliefs they assume about their students. The disparities in education today are due in part to this atmosphere of cultural hegemony (Khalifa, 2018).

When the cultural backgrounds of marginalized students are not valued inside and outside of the classroom, this condition leads to overrepresentation of incarcerated youth along the school-to-prison pipeline, a widening achievement gap, inequitable exclusionary practices, lack of access to higher education, higher representation in special education settings, and several other harmful impacts on students of Color (Brooks, 2012; Brooks & Arnold, 2013; Delpit, 2012; Horsford, 2014; Jean-Marie & Mansfield, 2013; Khalifa, 2018; Knight-Manuel & Marciano, 2019; Platt, 2018; Zamalin, 2019). In addition, African American and Hispanic students are among the lowest-performing when compared to their White peers (Berliner, 2005; Delpit, 2012). For instance, the gap in mathematics achievement shows that less than 15 percent of African American and Latino students are proficient in mathematics by eighth grade (Flores, 2007). For a subject such as mathematics, which is a predictor of future college success, the gap is significant (Atuahene & Russell, 2016).

Furthermore, Berliner (2005) noted that if the United States were to provide the same education to minorities that they provided to White students, the country would be among the top seven countries in mathematics performance and top five in reading and science. Some researchers have found that the biases associated with deficit thinking contribute to lower referrals of students to gifted and talented programs from culturally,

linguistically, and economically diverse (CLED) communities (Castellano & Diaz, 2002; Ford & Whiting, 2008). Ford (2014) argued that it is "unprofessional and unethical to trivialize, tolerate, accept, or permit the inequitable distribution of resources and opportunities to marginalized students" (p. 143). This negative impact also shows up in the US criminal justice system. According to the Prison Policy Initiative, nearly 53,000 youth are held in facilities away from their home in the United States daily (Sawyer, 2018). Many youths of color are often victims of school disciplinary removals at higher rates than their White peers and this can be attributed to educators who do not know their cultural backgrounds (Khalifa, 2018; Losen, 2012).

The standards and goals that guide leadership preparation programs are beginning to reflect a shift towards culturally responsive school environments. According to the Professional Standards for Educational Leadership (PSEL) by the National Policy Board for Educational Administration (NPBEA), Standard 3 states that "effective educational leaders strive for equity of educational opportunity and culturally responsive practices to promote each student's academic success and well-being" (NPBEA, 2015, p. 11). In other words, school leaders must be explicit and intentional in how they address issues of equity and structural racism otherwise they will remain inherently racist (Brooks & Arnold, 2013; Jean-Marie & Mansfield, 2013; Khalifa, 2018; NPBEA, 2015; Theoharis & Haddix, 2013). School leaders cannot afford to ignore the cultural backgrounds and experiences of their students of color to raise student achievement (Sleeter, 2015). Despite the best efforts, Khalifa (2018) maintained that in the absence of culturally responsive school leaders, there would continue to be a perpetuation of oppression within US school walls.

At the foundation of the report, *How to Develop and Support Leadership that Contributes to Racial Justice*, lies the notion that today's school leaders must lead from a racial justice stance (Keheler et al., 2010). In other words, school principals must be explicit and intentional when addressing issues of race with their staff, students, and parents. This report also argued that people of color would remain "under-recognized for their leadership contributions and under-represented in leadership positions without culturally inclusive leadership models" (p. 2). Some scholars argued that traditional forms of school leadership models such as transformational, instructional, and multicultural leadership will not address current issues of equity (Khalifa, 2018). Therefore, it is imperative to explore non-traditional forms of school leadership styles in culturally and linguistically diverse schools to examine what practices principals are implementing in these environments.

Reformed school leadership frameworks are needed to address the growing number of culturally and linguistically diverse students in the United States (Johnson, 2007; Keheler et al., 2010; Khalifa, 2018; Khalifa et al., 2016; Theoharis & Haddix, 2013). Research has consistently indicated that exclusionary practices are connected to educators' lack of awareness of students' histories and cultural epistemologies, juxtaposed with their own experiences and biases that they bring into the classroom (Jean-Marie & Mansfield, 2013; Khalifa, 2018; Knight-Manuel & Marciano, 2019). To prepare minoritized and marginalized students to be college and career ready, one must look to school leaders to determine if the practices they employ "either prevent or perpetuate the school-to-prison-pipeline" (Khalifa, 2018, p. 104; Keleher et al., 2010).

The second educational goal outlined in the United States Department of Education's *FY 2015 Annual Performance Report and FY 2017 Annual Performance Plan* is for education systems to execute quality rigorous standards-based instruction while working to prepare college- and career-ready students and close achievement and opportunity gaps. To achieve this goal, educators should strive to create school environments that are culturally responsive and draw on students' cultural experiences as valuable assets (Knight-Manuel & Marciano, 2019).

The need for educators and school leaders to build students' cultural competency is paramount in helping students build their socio-political consciousness (Ladson-Billings, 1995b). In K-12 schools, minorities often face higher disciplinary actions and dropout rates than White students (Losen, 2012). As a result of the heightened dehumanization experiences faced by many youths of color, educators and school leaders must be knowledgeable of students' cultural histories (Khalifa, 2018). By connecting to students' cultural backgrounds, educators will be able to build relationships with their students that can foster safe learning spaces (Emdin, 2016; Hammond, 2015; Khalifa, 2018).

Purpose of the Study

The purpose of this study was to examine the practices employed by school leaders in growing culturally and linguistically diverse schools to determine to what extent they employed culturally responsive school leadership practices. Culture is a term that is often confused and misunderstood, especially in educational settings. Yet, in current US diverse classrooms and schools, an understanding of one's culture is the most important skill educators can use to teach students and engage them in instruction

(Hammond, 2015). Culture can be defined as the historic lineage attached to one's identity based on the environment of their upbringing or their racial group identity (Kendi, 2019). In addition, culture varies from region to region even within one's home country. Most importantly, it has a tremendous influence on how the brain works and how one learns. Yet, an alarming majority of educators misunderstand embedding culture within schools to be an isolated event, separate from teaching and learning (Hammond, 2015). It is more than an assembly or the gathering of ethnic foods. It is viewing students' culture as valuable assets (Yosso, 2005) that can be used to make meaningful connections to the lessons being taught.

Students often experience dehumanizing experiences in the classroom when the educator in charge treats them in ways that force them to fit into the norms of the dominant culture (Khalifa, 2018). The dominant culture is not what students from minority backgrounds identify as their culture. Culturally and linguistically diverse students come from a variety of backgrounds where the norms and values vary from household to household. In this way, students of color are operating in ways that may be different from that of their teachers.

Theoretical Framework

School leadership preparation programs and school leaders must equip themselves with the tools necessary to address the needs of today's diverse learners (Khalifa, 2018). To create schools that are welcoming to students from diverse backgrounds, inclusive forms of school leadership are growing in popularity to address the growing needs of a soon-to-be majority-minority nation. Based on an extensive review of the literature, Khalifa et al., (2016) developed culturally responsive school leadership (CRSL). Culturally responsive school leadership is made up of the following four constructs: involves the school leader being critically self-reflective, develops culturally responsive educators, engages with the community, and promotes a culturally responsive school environment. This study was developed using this conceptual framework and the data collection process procedures were selected and analyzed through the lens of this theoretical framework. This was instrumental in gaining a better understanding to what extent school leaders were able to implement culturally responsive school leadership in their culturally and linguistically diverse school environments. Additional research on this theoretical framework is discussed in Chapter Two of this study.

Significance of the Study

The literature has shown time and time again the need for schools to address the factors that exacerbates opportunity and achievement gaps (Carter & Welner, 2013; Diamond, 2006; Flores, 2007; Milner, 2010b, 2012a, 2012b). Yet, as time goes on these exclusionary gaps persists. After 55 years of the passing of the Civil Rights Act, the US is still trying to figure out how best to deal with the history of oppression against minorities and compensatory policies that are supposed to help overcome the income and wealth gap that presently permeates society (Anderson, 2016; Hulse, 2019; Kendi, 2019; Ladson-Billings, 2006). As a nation, the US cannot ignore or overlook its history; it has to be confronted or else systemic oppression will continue to permeate society and reduce opportunities for Black and Brown students (Khalifa, 2018).

Furthermore, the consequences of the achievement and opportunity gaps affect the nation's ability to compete academically with other countries on international tests (Berliner, 2005; Diamond, 2006; Jencks & Phillips, 1998; Lee, 2002). The issue that arise

due to these educational and socioeconomic gaps have to be addressed through political and economic policies that help improve low-income families, schools, and communities. By addressing these socioeconomic issues and the history of racism, students from lowincome and minority backgrounds will be better able to compete with their international peers and throughout the college admission process with their peers from the dominant society. To help educate low-income and minoritized students in the US, attention must also be focused on inclusive school leadership practices (Jean-Marie et al., 2009; Khalifa, 2018; Young & Liable, 2000).

Since principals are the key decision-maker in their school, they bear the burden for the success and failure of their school. Some principals become caught up in all the cumbersome—yet necessary—paperwork they need to fulfill (Garrison-Wade et al., 2007). Yet, the implications of ignoring the harms that arise due to the unfair exclusionary practices that occur with students of color should bring paucity to practitioners, scholars, and policymakers alike. Therefore, being the "architects and builders of a new social" (Jean-Marie et al., 2009, p. 4), school leaders must commit to building cultural and sociopolitical perspectives outside of the paradigm of the dominant culture.

This study intends to address the gaps in the literature surrounding culturally responsive school leadership and the factors that promote or hinder such leadership style from being implemented within culturally and linguistically diverse schools. By analyzing the cases involved in this study, the significance of this study is two-fold. First, this study intends to provide clear recommendations for aspiring and current leaders in the field. Second, this study intends to provide future scholars and current researchers

with a sound analysis of a cross national study of principals leading culturally and linguistically diverse learners in urban school environments. Few studies have examined the commonalities and differences in culturally responsive school leadership practices of principals across multiple states within the US. A qualitative methodology is the best suited approach for this study because it seeks to get the voices of participants who have first-hand experiences with the phenomenon under investigation. Principals facing an increasingly growing number of English Language Learners and minority school-age population with an influx of students globally and culturally are uniquely positioned to share their insights on the extent to which they implement culturally responsive school leadership practices.

Connection with Social Justice in Education

According to Burns (1978), great leadership cannot be ignored. As the most vital person in the building, school leaders play a key role in the overall effectiveness of their institution (Marzano et al., 2005). Further, school leaders understand the decisions they make in their school have life-long consequences for the students they serve, for better or for worse (Delpit, 2012). They also understand the role they play in changing the practices within their school building that leads to educational disparities and educational opportunities for students of color (Delpit, 2012). In a meta-analysis covering 35 years of scholarship, 69 studies, 2,802 schools, and approximately 1.4 million students and 14,000 teachers, Marzano et al. (2005), found there to be a correlation of .25 on the potential impact of school leadership on student achievement. School leaders play a pivotal role in creating the school culture and environment and are key in "guiding the education of diverse student populations" (Minkos et al., 2017, p. 1261). School leaders play a crucial

role in determining how teachers in their classrooms are preparing their students to be productive citizens in society regardless of their race and ethnicity.

According to Herrera (2016), with this changing cultural dynamic within schools in the US, educators are ill-equipped to effectively prepare the next wave of CLD learners to be successful, which in turn, increases the urgency for them to "seek guidance and strategies to accommodate students' unique needs" (p. 6). As the head of the organization, school leaders also bear this burden. This study not only adds to the scholarship but also guides policymakers in making more informed decisions for their districts and helps propel researchers and practitioners for this necessary shift in educational leadership. It provides education leaders with the tools they need to disrupt oppressive education by preparing their teachers to become culturally responsive. Strategic objective 1.4 for goal two of the USDOE's (2018) FY 2019 Annual Performance Plan is to "support agencies and institutions in the implementation of evidence-based strategies and practices that build the capacity of school staff and families to support students' academic performance" (p. 24). For this goal to be achieved, there is a need for researchers of education to focus on obtaining "evidence of what works for educators [that] will help better serve students, families, and communities" (USDOE, 2018, p. 24). As a result, scholarship for improving schools must focus on communitybased and leadership-based practices that work to support students from multiple cultural and linguistic backgrounds. The results of this study can help lead to meaningful policy changes in school leadership preparation programs and foster increased community engagement within school districts.

Schools and school leaders play a significant role in either perpetuating or dismantling what is known as the school-to-prison pipeline. According to Wilson (2013), these exclusionary practices can lead to two pathways to incarceration. In Path 1, "schools and school leadership criminalize youth behavior by referring youth to juvenile systems for school misbehavior" and Path 2, "is a set of complex events involving school leadership's use and overuse of exclusionary practices (suspension and expulsion), which increase the likelihood of exposure to negative experiences …" (Wilson, 2013, p. 62). In turn, when school leaders are adequately prepared and increase their sociopolitical consciousness, they will be able to internalize their own bias and see that ahistorical and cultural hegemony leads to undue school disciplinary actions on pupils of color.

The pervasive presence of societal and institutional racism has led many school leaders to be unaware of how their actions impact students of color. Ahistorical school administrators and educators exacerbate school disciplinary removals, high school dropout rates, and low performance and expectations of culturally and linguistically diverse students (Young & Liable, 2000). Despite the best intentions, policymakers and educators in public schools have a long way to go to help the communities they serve. In the experience of Coates (2015), from his account he,

... came to see the streets and the schools as arms of the same beast ... fail in the streets and the crew would catch you slipping and take your body. Fail in schools and you would be suspended and sent back to those same streets, where they would take your body. (p. 33)

Data from the U.S Department of Education, Office for Civil Rights (2016) shed further light on the disparities in exclusionary discipline practices across schools in the US. In

the 2013-2014 school year, they found K-12 Black pupils were roughly four times more likely to receive one or more out-of-school suspensions than White pupils.

Moreover, between the years of 1970 and 2006, despite crime rates decreasing in schools, there has been an increase in out-of-school suspensions from 1.7 to 3.4 million students every year (Fabello et al., 2011). During this same period, the percentage of Black and Hispanic students suspended also increased. Losen (2011) described that 28 percent of Black males were suspended in 2010, compared to 10 percent for White male students, and 16 percent for Hispanic students. According to Young & Liable (2006), "[B]lack children are three times as likely to drop out of school as White children and twice as likely to be suspended from school" (p. 17).

The emphasis of test-scores under No Child Left Behind (NCLB) standards led to adverse effects on student achievement (Darling-Hammond et al., 2016). NCLB was in place from 2002-2015, and among some of the goals of NCLB were to increase equity for English Language Learners (ELLs), students with disabilities, and students from low socioeconomic households. Despite these ambitious goals, the methodology to achieve these goals was contentious. No Child Left Behind placed a heavy emphasis on testing and this led to negative harmful effects. Throughout this period, schools were involved in heavy cheating scandals and teachers essentially began teaching to the test. According to Darling-Hammond et al. (2016), this emphasis on testing leads to "the recall and selection of right answers on tests ... at the expenses of deeper analysis and problemsolving" (p. 1). Under NCLB, graduation rates began to increase, but at the expense of students who were not able to apply critical thinking skills to real-world problems. Most

importantly, this focus on test scores "without tracking rates of suspension, graduation, and incarceration, may actually exacerbate push-out pressures" (Kim et al, 2010, p. 25).

Research Questions

The research questions that guided this study were:

- What are principals' experiences engaging in self-reflective practices and developing culturally responsive teachers?
- 2) What are principals' experiences developing culturally responsive school environments and engaging with their school community?

Design and Methods

Research Design and Data Analysis

A multiple case study method was used to explore the extent school leaders in culturally and linguistically diverse school employed culturally responsive school leadership practices. As a methodology, case study research is "a type of design in qualitative research that may be an object of study as well as a product of the inquiry" (Creswell & Poth, 2018, p. 96). As a result, studies can focus on a single case or multiple cases (Denzin & Lincoln, 2005; Merriam & Tisdell, 2015; Yin, 2014). Cases are usually bounded by parameters established by the researcher based on the topic being explored (Creswell & Poth, 2018). Specifically, a case study design allows the qualitative researcher to explore and describe experiences of an individual, a program, an organization, or a small group (Creswell & Poth, 2018). According to Creswell (1994), a case study approach is one "in which the researcher explores a single entity or phenomenon bounded by time and activity and collects detailed information by using a variety of data collection procedures at a certain period of time" (p. 12). Whereas singlecase studies focus on developing the uniqueness of an individual case, cross-case studies deepen the inquiry of single-case and "assumes that each case is special" (Bogdan & Biklen, 2007, p. 33).

In multiple case studies, the goal is to obtain a variety of perspectives to illustrate the problem (Creswell & Poth, 2018). When employing a multiple case study, as in the case of this study, the same procedures are used for each case in the study to determine differences, relationships, or patterns among the cases (Anderson et al., 2014; Creswell & Poth, 2018). This study intended to investigate how principals in demographically changing states in the US are grappling with increasing numbers of culturally and linguistically diverse students within their schools. Using a multiple (or collective) case study approach as a methodology for this study allowed me to draw conclusions based on the experience of principals from multiple states in the US experiencing a similar phenomenon. In addition, Lieberson (2000) argued that having a small group of participants aids in reaching otherwise unreachable interpretations in qualitative studies.

The parameters of this multiple case study included the type of school principals' lead (public, urban, or private), the location of the school in terms of urbanicity, and the percent of English Language Learners represented in the school. The data for this study were analyzed using qualitative coding methods. For this study, qualitative data analysis was useful to dissect the data collected throughout the data collection period. In vivo coding, used in the first phase of data analysis for this study, "is a form of qualitative data analysis that places emphasis on the actual spoken words of the participants" (Manning, 2017, p. 1). Additionally, In vivo coding was useful in providing direct quotes from the participants, thus highlighting their voices (Saldaña, 2016). The second phase of coding

for data analysis in this study was pattern coding (Saldaña, 2016). When looking at the data collected and coded after the first phase of data analysis, determining patterns was "based on some degree of standardization of idiosyncratic descriptions" based on the original data source (Gläser & Laudel, 2013, p. 11). This then provided the basis for comparing "between cases with the aim to detect repeating patterns or important differences" (Gläser & Laudel, 2013, p. 11). The data sources for this study were obtained from a researcher-generated questionnaire to obtain the participant's background information, an interview with each candidate, and artifacts collected from participants concerning the study. Each phase of the data collection process was pivotal to answer both research questions as this provided evidence to answer the above research questions.

Participants

This study included a total of three principals from three different states (Utah, Massachusetts, and New York) in the US. The principals varied in age, race, years of experience as a principal, and the schools they led. In Utah, the principal identified as White, in his 30s, and had 4–9 years' experience as a principal. His school consisted of roughly a quarter of the students who were of White (non-Hispanic) racial or ethnic background and about three-quarters of the students were of Latinx racial and ethnic background. In addition, a smaller percentage of students were from other non-White and Black or African American racial and ethnic backgrounds. In Massachusetts, the principal self-identified as Black/African American, in his 50s, and had 10–14 years' experience as a principal. His school consisted of a quarter of the students who were of White (non-Hispanic) racial or ethnic background and about three-quarters of the

students were of Latinx racial and ethnic background. Lastly, in New York, the principal self-identified as Black/African American, in his 40s, and had less than three years' experience as a principal. His school consisted of three-quarters of the students who were of Black or African American racial and ethnic backgrounds and a quarter of the students were of Latinx racial and ethnic background.

Procedures

In multiple case study research, data must be obtained from individuals who experienced or are currently experiencing the phenomenon under investigation (Creswell & Poth, 2018). In this study, data were collected through a questionnaire, interviews, and artifacts. Before beginning the data collection process, this study obtained IRB approval. Participants for this study were obtained through purposeful sampling (Creswell & Poth, 2018). Specifically, I sent the invitation to participate to principals who fit the criteria for the study. First, I sent potential principals an invitation to participate in this study. This invitation was shared within the department and emailed to school leaders who lead and/or led schools that consists of students of color and English Language Learners (ELLs). Those who accepted the invitation to participate in this study fell under each of the following criteria:

- (a) Currently or previously served as a school principal or building leader;
- (b) Employed in a public, private, or independent urban school setting;
- (c) Lead a diverse school comprised of a growing English Language Learners and students of color (i.e., Asian, Latinx, Black, Native American, North African, and Two or more races) population.

After principals responded with an interest to participate in the study, I sent them a private link to complete the questionnaire to obtain their background information. After they completed the questionnaire, they were asked if they would like to engage in a one-on-one interview with me. At the end of the interview, I asked participants if they could share any documents, pictures, videos, or artifacts related to what we discussed throughout the interview. The data collected were used to generate the themes in Chapter Four of this study.

Definition of Terms

Culture

Culture is a deep-rooted genetic makeup of who we are as human beings. According to Hammond (2015), culture impacts how students learn and influences how "every brain makes sense of the world" (p. 22). In association with this definition of culture, Kendi (2019) stated, "Culture defines a group tradition that a particular racial group might share but that is not shared among all individuals in that racial group or among all racial groups" (p. 95).

Cultural Responsiveness

Cultural responsiveness in schools is an institution's or individual's sensibility and historical awareness, or lack thereof, of those they lead or serve (Khalifa, 2018). Culturally responsive educators examine their assumptions, are aware of the socioeconomic and political climate of the community in which they serve and create opportunities for culturally and linguistically diverse youth in their school environments (Knight-Manuel & Marciano, 2019).

School Leadership/Leader

Leadership is essential to the effectiveness of any school or institution (Marzano et al., 2005). There are many forms of school leadership such as transformational (Burns, 1978; Cooper & Gause, 2007; Liontos, 1992; Pielstick, 1998; Sagor, 1992), instructional (Blase & Blase, 1999; Floden et al., 1988), multicultural (Banks, 1993; Riehl, 2000), and anti-racist school leadership (Solomon, 2002; Theoharis & Haddix, 2013; Young & Laible, 2000). Leadership is essential to the development of the whole student and the school's community (Khalifa, 2012). School leader(s)/principal(s) is an individual or group of individuals who are responsible for implementing these forms of leadership styles within their school environments to make everyday decisions.

Culturally and Linguistically Diverse Learners

Culturally and linguistically diverse (CLD) learners are students who have a culture, ethnicity, race, identification, or language that is different from mainstream or dominant White culture in the United States (Herrera, 2016). According to Herrera (2016), this term is more "representative and inclusive of this population" (p .6). In addition, this term is also applicable to "students whose first language is English yet who use various dialects and registers that, perhaps, do not adhere to the expectations of Standard American English (SAE)" (p. 6).

Culturally Responsive Teaching/Pedagogy

Culturally responsive teaching is a term used to describe the process of implementing instructional practices to teach ways that take into account a student's cultural and linguistic background (Dutro et al., 2008; Gay, 2002). Ladson-Billings (1994, 1995a, 1995b, 1998, 2000), who developed CRP, defined it as teaching practices

focused on a student's cultural backgrounds as assets and integral when developing instruction in the classroom.

Minoritized/Marginalized Students

A minority population is a group of individuals whose race is identified as that other than the mainstream or dominant European group of the United States (Maker, 1996). This encompasses groups such as Muslim, Latinx, English Language Learners, Indigenous, and low socioeconomic status students (Khalifa, 2018). The act of minoritizing a group "refers to the ever-morphing nature of how and on whom oppression is enacted" (Khalifa, 2018, p. 19). This term is used interchangeably with marginalized students. When students are marginalized, it "may be due to cultural differences, knowledge gaps, and socioeconomic status …" (Akin & Neumann, 2013, p. 236). Marginalized students and their families face "socioeconomic and political inequity" at the hands of systemic policies and programs (Cooper, 2009).

School-to-Prison-Pipeline

School-to-prison-pipeline is a concept that describes the trajectory of students from low-performing and inadequate schools to the penal system (Losen, 2012). Kim et al. (2010) depicted this phenomenon as the following:

Students in underresourced schools and districts, with too little access to experienced and highly qualified educators, with curriculum resources that do not prepare them for college, with inadequate exposure to the arts, and in facilities that are unsafe and poorly equipped and have too few early intervention programs for struggling students are at high risk of academic failure (p. 9).

Socioeconomic Status (SES)

Socioeconomic status (SES) correlates with students' and families' level of need. The American Psychological Association (2020) defined SES as "encompass[ing] not only income but also educational attainment, occupational prestige, and subjective perceptions of social status and social class ... and is a consistent predictor of a vast array of psychological outcomes" (p. 147).

CHAPTER TWO: LITERATURE REVIEW

Introduction

This review of the literature provides an overview of the literature on school leadership for leading culturally and linguistically diverse schools. Additionally, this chapter discusses in further detail culturally responsive forms of school leadership. These leadership styles include multicultural, transformative, social justice, and culturally responsive school leadership. Lastly, the four constructs developed by Khalifa et al. (2016) of CRSL, which includes critically self-reflective school leaders, school leaders who develop culturally responsive educators, school leaders who engage with the community, and school leadership that promotes a culturally responsive school environment will be further explored in this chapter. This chapter then concludes with a discussion of the relationship between prior research and the present study, and a summary.

Review of Related Literature

Multicultural Education/Leadership

Cultural responsiveness, among many subtopics, is derived from the literature on multicultural education and multicultural leadership (Johnson, 2007; Riehl, 2000). James A. Banks (1993), one of the prominent scholars known for multicultural education, noted that multicultural leadership's purpose is "to reform the school and other educational institutions so that students from diverse racial, ethnic, and social-class groups will experience educational equality" (p. 3). Further, multicultural educators are interested in the role of gender and class play into education attainment (Banks, 1993).

Multicultural education began to emerge through a series of phases (Banks, 1993). The first phase focused on including ethnic groups into the curriculum. The second phase prioritized more structural changes to school reform by finding ways to embed it into the educational system. The third phase included more of the "others" in society often victimized by gender and disability. Finally, the fourth phase focused more on theoretical, scholarly, and practical developments as it intersected with race, class, and gender (Banks, 1993).

Multicultural education separates culture and ethnicity as two distinct entities and "highlights the intrinsic aspects of culture, and the influence of culture on the everyday classroom instructional process" (Payne, 1984, p. 128). Multicultural education is embedded in the teaching of multidisciplinary concepts and is essential when making decisions about curriculum, instructional strategies, and methodologies alike (Payne, 1984). For scholars like Banks (1993), multicultural education consists of having the following five criteria met: "(a) content integration, (b) the knowledge construction process, (c) prejudice reduction, (d) an equity pedagogy, and (e) and empowering school culture and social structure" (p. 5). Banks noted that even when schools were segregated and Black schools had Black administrators and teachers, "their school boards, curricula, and textbooks were White controlled and dominated," and were thereby taught European civilization at a greater expense to African civilization (p. 12). Despite these intentions, some scholars posited that with the emphasis on standardized testing permeating the education system, school principals are limited when attempting to implement a multicultural curriculum (Johnson, 2007). A further critique of multicultural education exerts that this approach to pedagogy categorizes the non-dominant group as "other" and

exoticizes the minority group instead of valuing the asset their culture brings to the table (Ladson-Billings, 1995b).

Transformative Leadership for Social Justice

Transformational leadership emerged from the works of James McGregor Burns in 1978 and was later developed by Bernard Bass and others, who based their scholarship on their work with political leaders and business executives (Liontos, 1992). Whereas the transactional leader "approach[es] followers with an eye to exchanging one thing or another," the transforming leader, albeit complex, "is more potent" (Burns, 1978, p. 4). Burns (1978) maintained that transforming leaders "looks for potential motives in the follower, seeks to satisfy higher needs, and engages the full person of the followers" (p. 4). Later, scholars studied the transformational leadership model and determined to apply it to school settings. Richard Sagor (1992) found transformative school leadership to be all-encompassing.

Transformational school leaders: create a shared vision, communicate the vision, build relationships, develop the culture, implement the vision, and demonstrate selfunderstanding and ethical characteristics (Pielstick, 1998). When studying the characteristics of three transformative principals, Sagor (1992) noticed they shared three common principles. They have a clear and agreed-upon focus, a common cultural belief, and consistently aim for improvement. When principals provide tailored support to their teachers, it encourages teachers to "go above and beyond the call of duty" (Sagor, 1992, p. 18). Cooper (2009) argued that transformative leadership can also be expanded to address the changing demographics in the US.

In Cooper's (2009) comparative case study analyses of schools in North Carolina, she found "principals perceive their school as being peaceful and inclusive, yet data indicate that their school is becoming tense and separatist" (p. 718). Cooper further argued that families within the communities associated and collaborated with members of their own racial and ethnic groups. Now, a little over a decade after Cooper conducted this case study, the sentiments remain the same regarding school leader's ability to create inclusive environments for their students (DeMatthews, 2020). Schools in the US are now over a decade into resegregation (Frankenberg et al., 2003; Orfield & Lee, 2004). Meaning that schools are returning to levels of segregation seen before *Brown v. Board of Education* (1954). Ladson-Billings (2006) put it this way:

If we are unwilling to desegregate our schools *and* unwilling to fund them equitably, we find ourselves not only backing away from the promise of the *Brown* decision but literally refusing even to take *Plessy* seriously. At least a serious consideration of *Plessy* would make us look at funding inequities. (p. 9, emphasis in original)

States with the most segregated schools are New York, Maryland, and Illinois (Chokshi, 2014). In these states, students who attend these schools are most often with at least 90 percent of their peers who share the same racial and ethnic background. Additional states that rank high in terms of segregation include California, Michigan, New Jersey, and Texas (Chokshi, 2014).

As the demographic trends continue to change, transformative school leadership can be employed for school leaders to fully engage in the critical social transformational aspect of schools (Brown, 2004; Cambron-McCabe & McCarthy, 2005;Lopez, 2003;

Marshall & Oliva, 2006; Quantz et al., 1991; Theoharis, 2007a). Cooper (2009) maintained that expanding the definitions of transformative educational leadership involves school leaders engaging in self-reflection, analyzing schools systematically, and then confronting based on "race, class, gender, language, ability, and/or sexual orientation" (p. 696). In summary, transformative school leadership for social justice involves digging deep into the racial and historical aspect of the community the school serves. In essence, school leaders are considered "cultural workers" and they are "performing cultural work in demographically changing schools" (Cooper, 2009, p. 719).

Social Justice School Leadership

Social justice-minded school leaders are equally passionate about their work and aim to disrupt the status quo (Jean-Marie & Mansfield, 2013; Khalifa 2018). In their study of White principals for majority minoritized and marginalized students, Theoharis and Haddix (2013) found that racial and culturally aware school leaders had these five elements: "previously done their own emotional and intellectual work about the issues of race, talking about issues of race with their staffs, learning about race with their staff, infusing race into their data-informed leadership, and connecting with families of color" (p. 6). According to Theoharis (2007b), the qualities of a good school leader are distinctly different from a social justice leader. While the good leader attends to the basic needs of the school and checks off all the necessary bullet points needed to manage a school, the social justice school leader is intentional, purposeful, and dedicated to addressing the inequalities faced by minoritized students. They build relationships with the community, use professional development as a tool to develop their staff, aim to provide their students with similar opportunities provided to their more affluent peers, and develop the

curriculum so struggling students have access to resources and materials necessary to learn.

Outside of Western countries, social justice school leadership has international implications (Aikman, 2011; Miller, 2013, 2015; Norberg, 2009; Richardson & Sauers, 2014; Rizvi & Lingard, 2010; Sandler & Mein, 2010). International studies show that the need for equitable school practices is sought after due to the many religious, cultural, racial, and ethnic diversity experienced on a global scale (Robinson, 2017). For principals who are now beginning their positions, social justice school leadership may not be at the forefront of their agenda. Addressing social justice issues at the outset of their leadership without building a rapport and trust with the students, parents, and school community is problematic and overwhelming for the new leader (Oplatka, 2009). Equally as important, social justice school leadership must be implemented in low socioeconomic communities as well as in affluent communities (Morrison, 2017). Morrison (2017) stated, "school leaders in more privileged contexts have an important role to play in sensitizing the school community to injustice ..." (p. 54). Otherwise, members of the affluent community would continually be unaware of the disparities faced by their peers of similar age and further perpetuate cycles of oppression.

Theoretical Framework

Culturally Responsive School Leadership

The changing demographics within schools across the US creates an urgency for school leadership to be analyzed under critical frameworks. In addition, it is imperative to analyze current leadership models under theories grounded in cultural responsiveness. As stated by Young and Liable (2000):

More attention needs to be given to future school and district leaders' (particularly White leaders') understanding of racial oppression and ability to support the education of all children. Opportunities must be provided for leaders to examine and reflect on the meaning of their cultural background, their skin color, and their belief system as well as the relationship between these attributes and their personal and professional practice. (p. 21)

Khalifa et al. (2016) developed a framework for school leadership that details the behavioral characteristics of a culturally responsive school leader as: (a) engages in critical self-reflection, (b) develops culturally responsive educators, (c) engages the community, and (d) promotes a culturally responsive school environment. These four constructs of culturally responsive school leadership (CRSL) made up the framework for this study. The research questions, data collection procedures, and data analysis were guided by this theoretical framework. Young and Liable (2000) went as far as to say perspective school leaders "should not be granted licensure or graduate from their preparation programs without an understanding of racism, racial identity issues, racial oppression, and how to work against racism in schools" (p. 21).

Culturally responsive school leadership is unique from traditional forms of school leadership due to its focus on diversity and community (Brown, 2007; Johnson, 2007). According to Khalifa (2018), it is important to note that all school leaders, regardless of their ethnicity, must be prepared to engage in CRSL. School leaders who come from the same cultural backgrounds as their students may have a different epistemological lens in which they navigate educational spaces, however, it is essential for them to also get to their students' personal experiences and ways of learning. Without

acknowledging these epistemological differences, Khalifa (2018) argued this may contribute to misunderstanding within the culture and foster exclusionary practices either directly or indirectly in educational settings

Critically Self-Reflective School Leaders

Being critically self-aware is the initial sign of a socially just and culturally responsive leader (Khalifa, 2018; Theoharis & Haddix, 2013). According to Khalifa (2018), school leaders who develop a habit of being critically self-reflective are better able to serve their school community and encourage their teachers and students to implement the same self-reflective behaviors. The context for being critically selfreflective in schools that comprise CLD learners stems from the racial history of the US. Khalifa (2018) argued culturally responsive school leaders cannot afford to be ahistorical, they must be aware of the racial history of the US and the implication these histories have on current society.

Racial and academic achievement can be traced back to the early histories of oppression in the US (Kendi, 2016, 2019). Racial oppression, due to the legacy of slavery and institutionalized legal discrimination, contributes to the disparities seen in society today in 2020. In retrospect, for slavery to persist for 250 years in the US, a belief of innate inferiority had to be deeply embedded within society to rationalize its existence (Anderson, 2016; DiAngelo, 2018; Kendi, 2019). However, researchers and scholars have proven that race is socially constructed and connected to the economic interest of the dominant society (Anderson, 2016; Delgado & Stefancic, 2012; DiAngelo, 2018; Kendi, 2016, 2019). Later, results on standardized tests justified much of the reasoning for racial inferiority in education (Brookover, 1985). However, scholars and educators

have a better understanding that test performance is correlated with family income and access to additional resources needed to excel on these performance-based assessments (Kendi, 2019).

Poignantly, Payne (1984) argued that "unless all educators become aware and knowledgeable of how racism has influenced American education, we run the risk of perpetuating rather than eradicating the effects of racism" (p. 124). For African American students, the racial history of slavery impacts the mindsets of the dominant culture today and the limitations they face in society (Kook, 1998; Payne, 1984). African Americans were not permitted to vote until the 1960s and this lack of power led to an impediment in educational advancements within the community (Kook, 1998).

Blacks were not the only group to suffer from exclusion into the mainstream US education system. To a discernible degree, Native Americans, Mexican-Americans, Puerto Ricans, and Asian-Americans were also discriminated against (Payne, 1984). In the United States Supreme Court case of *Gong Lum v. Rice* (1927), the Court ruled that states could "segregate a Mongolian child from the Caucasian schools and compel her to attend a school for black children" (Payne, 1984, p. 124). In addition, Cherokee Indians' native traditions were completely eradicated by the White-controlled government (Payne, 1984). In the year 1976, the situation was bleak:

Ninety percent of the Cherokee families of Adair County, Oklahoma, are on welfare, 90 percent of the Choctaw Indian population in McCurtain County Oklahoma, live below the poverty line; 40 percent of adult Cherokees are functionally illiterate; the Cherokee dropout rate in public schools is as high as 75 percent. (Hilliard, 1976, pp. 66–67)

Yet, because Blacks were the leading minority group in the United States during that time, they were often targeted more than other minority groups (Payne, 1984). In the leading court case in education Brown v. Board of Education of Topeka (1954), the Court ruled that "separate-but-equal facilities are inherently unequal" (Payne, 1984, p. 126; Alexander, 1980). However, it was not until over a decade after this ruling when changes began to occur in the education system and there began a shift to implementing desegregation in schools in the US (Alexander, 1980; Payne, 1984). Yet, despite the policies of integration that followed this ruling, the struggle to gain equality remains as resegregation is beginning to occur. According to Gooden and Dantley (2012), "[d]espite goals and hopes of *Brown v. Board of Education* and its intent to equalize resources, resources still tend to follow White students ... due to state-level resistance, housing patterns, and societal discrimination" (p. 240). Therefore, for culturally responsive school leaders, being aware of these histories is the foundation for leading schools with a social justice stance. This can be achieved through journaling and engaging in self-reflective dialogues with those your peers (Ballenger & Alford, 2011).

Develop Culturally Responsive Teachers

The shift to making pedagogy more responsive to the lives of students of color stems from the work scholars of culturally relevant pedagogy (CRP; Ladson-Billings, 1995b) and culturally responsive teaching (CRT; Gay, 2000). Ladson-Billings (1994) defined CRP as "A pedagogy that empowers students intellectually, socially, emotionally, and politically by using cultural and historical referents to convey knowledge, to impart skills, and to change attitudes" (p. 13). Geneva Gay (2000) later developed this work and focused on the pedagogical and theoretical underpinnings. Gay introduced culturally responsive pedagogy and defined it as "the use of cultural knowledge, prior experiences, frames of reference, and performance styles of ethnically diverse students to make learning encounters more relevant to, and effective for them" (p. 31). The need for educators and school leaders to build students' cultural competency is paramount in helping students to build their socio-political consciousness (Ladson-Billings, 1995b). Building students' socio-political consciousness involves developing socially and politically aware citizens for the inequities they may face in and outside of school (Ladson-Billings, 1995b).

Also, for teachers to be culturally responsive, it is imperative to ensure the information students are learning relates to students' cultural framework (Delpit, 2012). By connecting to students' cultural backgrounds, educators will be able to build relationships with their students that can foster learning (Emdin, 2016; Fraise & Brooks, 2015; Knight-Manuel, 2019; Moses & Cobb, 2002; Hammond, 2015; Khalifa, 2018). Delpit (2012) argued that to teach African American children, teacher's skin color does not have to match that of their students, but to be successful they must know their student's culture. When novice "culturally unfamiliar" teachers enter the classroom, they need to gain cultural knowledge of their students by teachers who are associated or well-aware of their backgrounds of minority students (Delpit, 2012, p. 114).

Essentially, deficit thinking contributes to culturally unfamiliar teachers from all cultural backgrounds marginalizing students (Delpit, 1995; García & Guerra, 2004; Pohan, 1999; Valencia, 1997). Teachers who hold deficit ideologies towards their students and parents within the communities place the blame for achievement on factors other than school attributes. The blame is often associated with the student's ability to

learn and their family values and attitudes towards education (Betsinger et al., 2001; Valencia et al., 2001). García and Guerra (2004), stated, "School reform efforts stall or fail because deficit beliefs become a filter that blocks educators' abilities to examine their assumptions and to look beyond traditional solutions for real and meaningful change" (p. 151).

School districts use staff development as a tool to address the teacher's deficit thinking and increase their cultural competency (García & Guerra, 2004; Knight-Manuel & Marciano, 2018). In many instances, when the principal or staff are not well-versed in developing such cultural competency among each other, partnerships with researchers, universities, and/or community-based organizations are often sought after. In New York City, Knight-Manuel and Marciano (2018) collaborated with the New York City Department of Education (NYCDOE) under the Expanded Success Initiative (ESI) to create culturally relevant professional development (CRE-PD) sessions over two years. In Austin, Texas, Betsinger et al. (2001), began this work at the Southwest Educational Development Laboratory (SEDL). As part of the Organizing for Diversity Project (ODP), this team led a 33-hour staff development program to challenge deficit thinking among educators in culturally and linguistically diverse schools.

Superintendents within the Southwest region, who motioned for this professional development project to take place within their urban school districts in the states of Arkansas, Louisiana, New Mexico, Oklahoma, and Texas held the common understanding that the achievement gap was exacerbated by the White-female, middle-class teachers who dominated the classrooms of CLD learners and had little or inadequate preparation from their respective teacher-preparation programs (García & Guerra, 2004).

To begin the process of unearthing deficit thinking beliefs held by well-intentioned educators, professional development (PD) created to address such phenomenon must "foster teachers' abilities to think in terms of the culture" (García & Guerra, 2004, p. 154). Teachers must also be made aware that they are not the cause of the problem, otherwise, the PD would be unproductive. Instead, teachers must be made aware that the problem is systemic, and unless educators are made aware of these systemic factors at play for CLD learners, students would continuously experience dehumanization at the hands of well-meaning teachers.

An important concept to reiterate is that all educators benefit from professional development training geared towards increasing their cultural competency (García & Guerra, 2004; Khalifa, 2018; Knight-Manuel & Marciano, 2018). It is misguided for administrators to make changes in hiring solely based on familiarity with student's cultural and racial background as the panacea to address inequities for culturally and linguistically diverse learners. García and Guerra (2004), stated "inadvertently, this misconception that CLD teachers' racial, ethnic, or linguistic characteristics are sufficient to implementing equity-oriented pedagogy" reinforces deficit thinking (p. 155). Within racial and ethnic groups, class and economic statuses differ. This then may contribute to differences in educators' and their student's experiences even if they identify as being from the same racial and ethnic background (Khalifa, 2018).

For teachers to learn and grow from culturally responsive professional development sessions, PD must be interactive and involve multiple opportunities for teachers to engage in problem-based activities (García & Guerra, 2004). Another strategy to engage teachers is by facilitating self-reflection activities such as journaling,

participating in focus groups, and post-questionnaire interviews. The impact of doing so increases educator's consciousness regarding their attitudes and beliefs held about their students juxtaposed with their own experiences (García & Guerra, 2004; Knight-Manuel & Marciano, 2018).

Curriculum also plays a key role in the academic achievement of CLD learners (Delpit, 2012; Herrera, 2016; Moses & Cobb, 2002). Bigelow (1999) described this disconnection between what students are learning and their own culture as a "hidden curriculum" (p. 245). For the curriculum to be culturally responsive, it must be biography-driven (Herrera, 2016). There is an often-held misconception about the relevance or the feasibility of culturally responsive content in the mathematics classroom, however, Bob Moses with his nation-wide Algebra Project dispels this myth (Delpit, 2012; Moses & Cobb, 2002). In his establishment of the Algebra Project, a mathematics literacy program for minorities, they have encountered that culturally relevant pedagogy with a mixture of real-world applicability is an important way to hook students into the lesson (Delpit, 2012; Emdin, 2016). The literature highlights that "cultural differences between educators and culturally and linguistically diverse (CLD) students can have negative effects on the education of CLD learners" (Chamberlain, 2005, p. 195).

In addition, Herrera (2016) pointed out "when the student's culture differs from that of the school, there is a high probability that their language may also be in conflict with that of the school curriculum" (p. 6). When studying African American students, Delpit (2012) noted: "if the curriculum we use to teach our children does not connect in positive ways to the culture young people bring to school, it is doomed to failure" (p. 21). The culturally responsive curriculum can occur in all subjects including math, science,

and English language arts (Delpit, 2012; Hammond, 2015; Moses & Cobb, 2002). The curriculum in the US, which frequently goes through changes, reflects the dominant culture. For English Language Learners' learning of mathematics and other content areas, the curriculum must be scaffolded (Cho et al., 2015).

When studying principals who have adopted a social justice stance, Theoharis (2007b) found these principals "led their staffs in an examination of issues of race, existing injustice, and historical inequity as related to schools and learning" (p. 236). Even when teachers share the same cultural experiences as their students, it is imperative to still get to know their students due to differences in "life experiences" (Knight-Manuel & Marciano, 2018, p. 61). In his ethnography, Khalifa (2018) found the principal he studied developed culturally responsive teachers through one-on-one conversations, conversations with teachers and students, and in professional development sessions.

Engages with the Community

There are a variety of ways in which school principals can engage with the school community that does not involve traditional activities such as parent-teacher conferences. One of these elements includes ensuring that all partners engaged in the task share a common vision (Blank et al., 2012). With this in place, all stakeholders involved can begin to create and implement key steps to enhance the community in the ways that best meet the needs of students and parents. For instance, *Madres Unidas* is an example of how empowering mothers within the Latina community can led to a more welcomed experience for parents when they enter their children's school (Dyrness, 2007). This parent center became a place for Latina mothers to share their concerns and ask questions in a safe environment (Dyrness, 2007). Lawson and Alameda-Lawson (2012)

documented that once schools provide parents with the opportunity to share ties on a common issue and come together to create solutions, unprecedented changes can occur. Community Action Network and Comite de Padres Latinos/Committee of Latino Parents (COPLA) are organizations that were formed as a result of the community coming together with a shared vision to help parents navigate the school system (Delgado-Gaitan, 2001; Lawson & Alameda-Lawson, 2012). The outcomes of the Community Action Network were byproducts of the partnerships between a local university, a school district, and a CBO which were all coordinated by concerned parents (Lawson & Alameda-Lawson, 2012) who advocated for a better education for their children.

There are a variety of methods in which community organizations and stakeholders can collaborate to empower parents and advocate on behalf of their child's education. Digital Home, a community-based technology program in an urban mid-sized Midwestern City was built to foster Latino immigrant families' community cultural wealth (Gil, 2017). When explored in a qualitative study, Gil (2017) found that it is not enough to create a program in isolation of the community members impacted by the program, but it is essential to build the program in conjunction with the community. Digital Home was created with the cultural characteristics of Latino families' linguistic and navigational capital in mind, and, as a result, expanded the ways parents could participate in their children's schooling (Gil, 2017).

For community-based programs such as Digital Home to become more widespread, universities can become more intentional in how they prepare their educational leaders to approach the community as informed leaders (Green, 2017). The Principal Leadership Academy of Nashville (PLAN) is an example of an inter-

organizational partnership established to develop effective leaders for the school system of Nashville. The PLAN is an example of how partnerships between the community, the school system, and the university can be established and maintained for the betterment of the community. For the PLAN to be sustainable, they found that "establishing mutual commitment and building a shared culture" was essential among the leadership personnel (Goldring & Sims, 2005, p. 245).

Promotes a Culturally Responsive School Environment

Once these three elements of CRSL are implemented, the leader is in the process of creating a culturally responsive school environment. A culturally responsive school environment consists of a leader who is responsive to the needs of the youth of color and the needs of their English Language Learners (Khalifa, 2018; Knight-Manuel & Marciano, 2019). They seek to create school environments that are welcoming to parents from diverse backgrounds and experiences. They also seek to develop an atmosphere where all their staff is responsive to students in ways that do not dehumanize them.

Part of developing a culturally responsive school environment involves the principal developing trusting relationships with staff, students, parents, and the community. To create culturally responsive school environments that are inclusive for CLD learners, school administrators must be aware of the current direct and indirect exclusionary practices employed within their building (Khalifa, 2018). In addition to being aware of exclusionary practices, culturally responsive school leaders must also have alternative inclusive responses to school discipline to mitigate these practices and uphold high expectations for their students (Khalifa, 2018). Some examples of direct exclusionary practices discussed in Khalifa's (2018) study include "in-school suspension,

out-of-school suspensions, in-school detention, use of law enforcement policies against students ..." (p. 85). While some examples of indirect exclusionary practices involve "grade retention, constant disciplinary referrals, not being welcoming to parents and community members ..." (Khalifa, 2018, p. 85).

Inclusionary behaviors implemented by school principals are associated with advocacy leadership (Khalifa, 2013, 2018). This form of school leadership involves the community into the leader's decision-making and fosters socio-political consciousness among students, parents, and the school community (Khalifa, 2018). Some examples of inclusionary practices implemented by culturally responsive school leaders include recognizing the potential of minoritized students, relying on the elders in the community, and acknowledging that although educators cultural epistemologies may differ from their students, this provides an opportunity for learning to take place among different racial, ethnic, and socioeconomic groups (Khalifa, 2018). Culturally responsive school leaders welcome school environments where staff discuss race and other sensitive topic.

Relationship with Prior Research and Present Study

Although culturally responsive pedagogy and culturally responsive teaching provide a framework for educators to approach culturally responsive practices, Khalifa (2018) maintained that "it has ironically neglected leadership" (p. 25). School leadership plays an important role in the overall school culture. Also, leadership in its traditional form is not enough to address the needs of CLD learners. Opponents of this form of leadership may argue that it does not matter if students' cultural backgrounds are taken into consideration in educational settings as long as they are being prepared to meet the standardized measures. Culturally responsive school leaders hold high expectations for

all students and promote achievement through relationship building with the community. Within this framework, the need to closely analyze student data and make culturally and academically appropriate strategies to address minoritized students' needs is consistent. This study further explored how school leaders are responding to the demographic changes within the school they currently or formerly led. This led to further recommendations and interventions for school leadership preparation to make the necessary changes to prepare future principals.

Conclusion

This chapter provided an overview of multicultural school leadership, transformative school leadership, social justice school leadership, and culturally responsive school leadership. Traditional forms of school leadership do little to prepare educators for the changing demographics in the US. According to Payne (1984), the critiques of multicultural education are threefold: (a) it is a product, (b) it serves as "the atonement or compensation for past injustices," and (c) it is a teaching process (p.128). Besides, there is a commonly held misconception that multicultural education focuses solely on curriculum reform (Banks, 1993).

There are significant overlaps between transformative, social justice, and culturally responsive school leadership. Yet, culturally responsive school leadership is laser-focused on ensuring students from minoritized and marginalized backgrounds are acknowledged for the assets they bring into the classroom. Traditional forms of school leadership focused on individualistic and meritocratic ideologies as opposed to the equity-oriented lens. The next chapter of this study delves deeper into the methodology used to conduct this study. Chapter Three

discusses the setting, participants, data collection procedure, trustworthiness of the design, research ethics, data analysis approach and the role of the researcher in this study.

CHAPTER THREE: METHODS

Introduction

This third chapter explains the methods used to answer my guiding research questions. Specifically, this chapter describes the multiple case study approach used in this study to obtain principals' perceptions and experience regarding culturally responsive school leadership (CRSL), their self-reflective practices, and insights on how they prepare their staff to be culturally responsive in culturally and linguistically diverse schools with a sizable population of English Language Learners within urban and public school settings in the US. A qualitative multi-case approach was employed to investigate CRSL as an approach to mitigate exclusionary practices among culturally and linguistically diverse learners in this study. After the description of the research design, I discuss the methods to enhance the trustworthiness of the study and data analysis procedures. Lastly, this chapter concludes with a description of the researcher's positionality concerning the context of the study and a summary.

Methods and Procedures

Research Questions

The guiding research questions for this study were:

- What are principals' experiences engaging in self-reflective practices and developing culturally responsive teachers?
- 2) What are principals' experiences developing culturally responsive school environments and engaging with their school community?

Setting

This multiple case study explored the extent to which school leaders in culturally and linguistically diverse school environments employed culturally responsive school leadership practices. Respondents for this study were from urban environments in three states in the US. These states include Utah, Massachusetts, and New York. These states were listed among many states in the US that saw drastic increases in overall public school and English Language Learners enrollment in the last two decades (NCES, 2019). According to the NCES (2019) condition of education report, Utah is one among 10 states in the US whose total enrollment of students in PreK-12 increased by 15 percent or more between fall 2000 and fall 2016. Similarly, among 32 states and the District of Columbia, Massachusetts experienced the largest increase of "public school students who were ELLs" between fall 2010 and fall 2016 (NCES, 2019, p. 57). Also, New York City has the largest school district in the US comprised of over 1.1 million students with over 70 percent from a minority background (DOE Data at a Glance, n.d.).

The setting for each school was in urban school districts in each of the three states. In Utah, the school represented in this study consisted of roughly a quarter of the students who were of White (non-Hispanic) racial or ethnic background and about threequarters of the students were of Latinx racial and ethnic background. Further, a smaller percentage of students were from other non-White and Black or African American racial and ethnic backgrounds. In Massachusetts, the school represented in this study consisted of a quarter of the students who were of White (non-Hispanic) racial or ethnic background and about three-quarters of the students were of Latinx racial and ethnic background. Lastly, in New York, the school represented in this study consisted of three-

quarters of the students who were of Black or African American racial and ethnic background and a quarter of the students were of Latinx racial and ethnic background.

Participants

I sent the invitation to participate in the study to school principals who qualified for the study. The qualifications involved school leaders who:

(a) Currently or previously served as a school principal or building leader;

- (b) Were employed in a public, private, or independent urban school setting;
- (c) Led a diverse school comprised of a growing English Language Learners and students of color (i.e., Asian, Latinx, Black, Native American, North African, and two or more races) population.

Five public school principals completed the questionnaire for phase one of the study. Out of the five, due to scheduling conflicts and principal's overload, I interviewed three of the five for part two of the study. None of the participants involved in this study received compensation in exchange for their voluntary commitment. This study engaged in purposeful sampling to elicit participants who experienced the phenomenon under investigation (Creswell & Poth, 2018). Conrad and Serlin (2006) recommended the use of purposeful sampling in qualitative research for the researcher to obtain participants who are representative of the purpose of the study. In addition, purposeful sampling aids the researcher to obtain participants based on uniqueness, accessibility, or desirability (Creswell & Poth, 2018). Participant's racial identity, geographic location, and years of experience as a principal vary and are summarized in Table 1.

Table 1

Principal*	Race	Years of Experience	Age Range	State
Tomi	W	4-9	31-39	UT
Sheldon	AA	Less than 3	40-49	NY
Mike	AA	10-14	50-59	MA

Participating School Principals: Background Information

Notes. AA= African American, W=White. *All names are pseudonyms.

In addition to the variety in the participant's background, their school dynamics also differed (see Table 2). In Utah, the principal identified as White, in his 30s, and had 4-9 years of experience as a principal. His school consisted of roughly a quarter of the students who were of White (non-Hispanic) racial or ethnic background and about threequarters of the students were of Latinx racial and ethnic background. In addition, a smaller percentage of students who are from other non-White and Black or African American racial and ethnic backgrounds. In Massachusetts, the principal self-identified as Black/African American, in his 50s, and had 10-14 years of experience as a principal. His school consisted of a quarter of the students who were of White (non-Hispanic) racial or ethnic background and about three-quarters of the students were of Latinx racial and ethnic background. Lastly, in New York, the principal self-identified as Black/African American, in his 40s, and had less than three years of experience as a principal. His school consisted of three-quarters of the students who are of Black or African American racial and ethnic backgrounds and a quarter of the students are of Latinx racial and ethnic background. As principals are the main person in the building responsible for developing

the school culture and making key decisions, it was imperative to get their perceptions of implementing culturally responsive school leadership.

Table 2

Principal	(%) Students who are English Language Learners	(%) Students from low socioeconomic background	Total Number of Teaching Staff	Total student population
Tomi	32%	93%	26-50	751-1000
Sheldon	29%	100%	26-50	251-500
Mike	45%	80%	76-100	501-750

Participating School Principals: School Information

Data Collection Procedures

In multiple case study research, researchers must obtain data from individuals who experienced or are currently experiencing the phenomenon under investigation (Creswell & Poth, 2018). In this study, data were collected through a questionnaire, interviews, and artifacts. Participants who engage in research studies must also receive informed consent prior to their participation in the study (see Appendix C). However, before contacting any participant, the study was approved by the Institutional Review Board (see Appendix D). The potential principals investigated for this study then received an invitation (see Appendix E) to participate in this study. I initially sent out this invitation via email to school leaders who lead and/or led schools that consist of students of color and English Language Learners (ELLs). The changing demographics in the US prompted this data collection process to oppose placing geographical limits on participants. As a result, the principals in this study were in New York, Utah, and Massachusetts.

By speaking with the leaders of the building, I was able to gain a better sense of how the school leader centered or did not center culturally responsive school leadership practices within their schools (Khalifa, 2018). I conducted the interviews either in-person or on the phone in a location selected by the participant. For every interview conducted, I used a digital voice recorder to document the entire dialogue at the permission of the participant. The questionnaire and interview questions (see Appendix B and F) were replicated from a case study on culturally and linguistically diverse learners (Madhlangobe, 2009), a qualitative phenomenological study on Black male school leadership (Smith, 2019) and validated by the literature review conducted in Chapter Two. During the interviews, I maintained flexibility to leave room for unanticipated and potentially informative pathways guided by the conversation. Throughout the interview and in the questionnaire, participants were prompted to provide specific examples. Each interview lasted roughly 60-100 minutes. After each interview, I sent the recordings to a private professional and confidential transcription service that transcribed each interview with 99 percent accuracy for a fee. Additionally, after each interview, I asked participants to provide an artifact related to what was discussed during the interview.

Phase 1: Questionnaire

The first phase of this study involved obtaining the background information of each participant. This information included each participant's years of experience as a principal, gender, age-range, race, and educational attainment. In addition, the

questionnaire gathered descriptive information about their current or former schools, including the type of school, location, percentage of students who are of low socioeconomic background, the number of staff employed at the school, the total school population, proportion of students who identify as White, Black/African American, Latinx, Asian, and other types of racial/ethnic backgrounds. Lastly, the questionnaire also gathered information on each principal's leadership influence, leadership development, their relationship with the school's community, and how the economic diversity of the school influenced their leadership style. The questionnaire helped to develop the context of each school and principals' background in preparation for phase two of the study which involved interviews.

Phase 2: Seidman's Three-Series Interview

This study adopted and made methodological adjustments to Seidman's (2006, 2013) three-series interview technique. Seidman recommended interviewers conduct multiple interviews to build the context for the topic under study. Seidman (2006) wrote, "the first interview establishes the context of the participants' experience. The second allows participants to reconstruct the details of their experience within the context in which it occurs. And the third encourages the participants to reflect on the meaning" of their experience (p. 17). In this study, I categorized interview questions under three main domains: a) building the context, b) obtaining the details, and c) gathering meaning. I also informed participants that interviews could be divided among two sessions in response to participants' availability. In addition, after each interview, I asked participants if they would like to share any artifacts related to what was discussed during the interview. The participants of this study took this opportunity to share news articles that

described how their school community was engaged in political action, shared flyers for upcoming community events, shared their mission and vision statement for their school, and referenced the resources made available to their students, parents, and the school community on their respective website.

Interviews are used to "uncover the meaning structures that participants use to organize their experiences and make sense of their worlds" (Hatch, 2002, p. 91). Interviewing allows researchers the opportunity to gain meaningful insights from participants they may not have ordinarily obtained through observations and documents (Hatch, 2002). According to Hatch (2002), "[n]o matter if it is used alone or in parallel with other data collection tools, the central strength of interviewing is that it provides a means for doing what is very difficult or impossible to do any other way" (p. 92). That is what scholars refer to as obtaining a vivid picture of "what is in and on someone else's mind" (Patton, 1990, p. 278). Seidman's (2006) three-series interview model provided a framework for the interviews with participants of this study. It is important to note, the interviews do not have to take place on three separate occasions. With this in mind, Seidman (2006) stated, "alterations to the three-interview structure and the duration and spacing of interviews can certainly be explored" (pp. 21–22), and recalled interviewing a participant for a prior study doing all three phases in one day with "reasonable results" (p. 22).

Phase 3: Artifacts

The third phase of this study involved collecting artifacts provided by principals as a third data source to corroborate what they mentioned in phase one and phase two of the study. The artifacts in this study included documents, pictures, articles, and videos

provided by the principals regarding their role as school leaders in their current or most recent school they led. The artifacts provided by the principals in this study varied. These documents were not limited by the researcher and participants provided their response to intervention (RTI) plans, notices of upcoming events for the school community, news articles that highlighted parent and student activism, a list of community partnerships, and videos showing the vision and mission statements for the schools.

Trustworthiness of the Design

To enhance the trustworthiness of qualitative research, several techniques used by researchers in the field involve employing strategic interview techniques to verify responses, practicing reflexivity, bracketing, and collecting multiple data from different participants based on the phenomenon being investigated (Giorgi, 2009; Hunt, 2011; Josselson, 2013; Kvale & Brinkmann, 2009; Levitt, 2015; Levitt et al., 2016). According to Levitt et al. (2016), "Trustworthiness is a term that has been used across qualitative traditions and epistemologies to indicate the evaluation of the worthiness of research and whether the claims made are warranted ..." (p. 9). Reflexivity is a crucial aspect of qualitative studies as it requires researchers to examine their own "degree of influence" (Jootun et al., 2008, p. 42; Fontana, 2004).

During data analysis, I also utilized analytical memos (Saldaña, 2016). Saldaña (2016) stated "By memo writing codes you have applied to your data, you may discover even better ones. By memo writing about your puzzlement and loss for a specific code for a particular datum, the perfect one may emerge" (p. 54). In addition, writing memos during this phase serves as a useful tool to "help researchers identify their assumptions and the ways they might influence the data" (Levitt et al., 2016). For this study, my

analytical memos were voice memos recorded using an audio device so my thoughts and ideas during the coding process could be noted immediately. The voice memos were then played back frequently when I conducted the final phase of the coding process which was to generate themes.

To gather rich data and enhance the trustworthiness of this study, I employed interviewing strategies throughout the data collection process to obtained detailed information about how the school leaders employed culturally responsive school leadership within their schools. Such interview strategies involve including open-ended questions and asking participants to provide examples in each question or elaborate on a term. Also, repeating questions in the interview that was also on the questionnaire to verify participant responses (Levitt et al., 2016). An important aspect of improving trustworthiness in qualitative studies is by employing data triangulation (Creswell & Poth, 2018; Hatch, 2002; Levitt et al., 2016), which requires the researcher to obtain data from a variety of sources and methods. The sources for data in this study were from (a) a questionnaire to obtain participants background information, the composition of the schools they led, and their leadership style; (b) one-on-one interviews; and (c) documents provided by participants based on the topic under investigation. Collecting data to corroborate what was discussed in the interviews and what was covered in the questionnaire helped to improve the adequacy of the data (Levitt et al., 2016).

Research Ethics

For this study, participant's confidentiality and researcher-transparency were of utmost importance. I provided all participants with informed consent before their voluntary participation in this study (see Appendix C). Further, I informed participants

there were no known risks associated with their involvement in this study beyond those of everyday life with the exception that overall workload may be increased due to participation in the interviews and completion of the questionnaire. I also informed them there were no direct benefits for participating in this study nor were they being compensated for their involvement in the study. Most importantly, the informed consent also included a statement for the participant to know they could leave the study at any time even if they did not finish the questionnaire and/or interviews.

In terms of privacy issues, I kept all research records that identified participants confidential to the extent allowed by law. To preserve participants' confidentiality, I assigned a random code (Participant ID) to replace participants' names. The Participant ID did not correlate with a name to prevent this data traceability to the participants who completed them. Names appearing on questionnaires were redacted and replaced with the Participant ID. I used the participant ID to label all cases in the study databases. I am the only one who has a password to access protected databases. Finally, I stored all collected data including print copies in locked file cabinets in my home office, and I am the only one able to access the files.

The informed consent provided information to the participants that all data would be disposed after the completion of the research. Also, I informed all participants that the purpose of this study was for the completion of my dissertation. The results of this study may be published at some point; however, names and other identifiable information will remain confidential. Again, I informed participants they may refuse to participate or withdraw at any time without penalty. For the questionnaire, I also informed them they had the right to skip or refuse to answer any question(s).

Data Analysis Approach

Once the data were collected, a composite description was developed by the data obtained in the questionnaire. After each interview was transcribed and all documents were collected that were given to me by the participants, each data source went through a preliminary phase of coding where I circled and highlighted select portions of the interview and made analytical notes. The first phase of coding to conduct a general overview of each transcript and document was In vivo coding (Saldaña, 2016). Saldaña (2016) maintained this type of coding is appropriate for the majority of qualitative studies, but it is particularly useful for beginner researchers now as an introduction to coding data. In Vivo coding is known as "'literal coding,' 'verbatim coding,' 'inductive coding,' 'indigenous coding,' 'natural coding,' and 'emic coding'" (Saldaña, 2016, p. 105). In Vivo coding allowed the data to be analyzed by using direct quotes from the participants to create codes. After I conducted the first phase of coding, I used online software to analyze the word count frequencies (see Appendix A). This visual descriptive information about the initial codes can generate categories for the study under investigation (Saldaña, 2016).

The second phase of coding employed in the data analysis was Pattern coding (Saldaña, 2016). This method of second cycle coding provides the researcher with the opportunity to "categorize and crystallize your analytical work even further" (Saldaña, 2016, p. 232). Specifically, Saldaña (2016) stated, "Pattern Codes not only organize the corpus but attempt to attribute meaning to that organization" (p. 235). In other words, In Vivo coding generated a plethora of initial codes from each transcript and artifact (see Appendices F-H) and the Pattern coding reduced the number of codes by less than half

the initial codes by coding the first-cycle codes. Pattern coding is explanatory and "identif[ies] an emergent theme, configuration, or explanation" (Saldaña, 2016, p. 236). This second stage of coding helped to identify major themes that emerged from the data.

Researcher Role

To ascribe to qualitative studies any notions of subjectivity or objectivity, researchers should employ reflexivity by describing their positionality in the context of the study under investigation (Levitt et al., 2016). Regarding my background and experience, readers should know that I am an Afro-Caribbean, born in Trinidad and Tobago, and came to the United States as a first-grader. I am also a former mathematics middle school teacher who worked with primary students of color representing lowincome households and taught in other capacities as a college-level mathematics instructor. The practice of being culturally understanding stems from my engagement in study abroad opportunities to Ghana, India, and China during my undergraduate and graduate years, and from being an immigrant and child number eight out of nine from immigrant parents. Although the official language of my country of birth in English, many people born in the Caribbean have an accent and speak in "broken" English. My cultural experience as an immigrant and study abroad student in multiple countries enabled me to culturally connect with my students from a variety of backgrounds. In agreement with prominent scholar Clark (1965), "these and other facts do not make for absolute objectivity in judgment and they might lead a critical and exacting reader to suspect distortion and bias" (p. xxi).

Conclusion

This chapter examined the approach used to investigate CRSL; an approach to mitigate exclusionary practices among culturally and linguistically diverse learners. This chapter explained how a qualitative multi-case study approach to explore the perceptions of principals in three states in the US helped to expand the understanding of their culturally responsive school leadership practices. This chapter also discussed the procedures used in this study to gather data, enhance trustworthiness, and methods for data analysis. In the subsequent chapter, the results of this data collection are explored by the themes that emerged from the study.

CHAPTER FOUR: FINDINGS

Introduction

This chapter discusses the findings discovered after conducting the data analysis. I conducted the data analysis process with the following research questions in mind:

- What are principals' experiences engaging in self-reflective practices and developing culturally responsive teachers?
- 2) What are principals' experiences developing culturally responsive school environments and engaging with their school community?

In this study, the first step of analyzing the data involved conducting a general overview of each data set before beginning with In vivo coding (Saldaña, 2016). In vivo coding was useful in providing direct quotes from the participants that highlights their voices (Manning, 2017; Saldaña, 2016) as an initial cycle of coding. The second phase of coding for data analysis in this study is pattern coding (Saldaña, 2016). When looking at the data collected and coded after the first phase of data analysis, determining patterns using pattern coding was useful for this multiple case study (Saldaña, 2016). This provided the basis for comparing "between cases with the aim to detect repeating patterns or important differences" (Gläser & Laudel, 2013, p. 11). These cycles of coding were effective in categorizing codes that were closely aligned to one another and creating the themes that emerged among all the participants (see Appendices G-I). Therefore, I organized this chapter based on the themes that emerged from each case regarding the research questions. The main themes that emerged regarding the school leaders of culturally and linguistically diverse learners in this study were: awareness of data and self; addressing deficit teacher mindsets; prioritization of building a community; and

prioritization of meeting the socioeconomic, academic, and language needs of their students as an important aspect of their leadership. This chapter delves into each of these themes and concludes with a summary.

Principals' Profile

Initial data collected from the questionnaire helped to develop a composite of each participants' school and background information.

Sheldon

Sheldon's highest level of education is a master's degree and he reported his leadership to be supported by self-determination, self-efficacy, hard work, mentoring and coaching, resiliency, confidence, and self-belief. In addition, he attributed his leadership influence on other school principal colleagues, coaches, and professional and personal mentors.

Mike

Mike's highest level of education is a doctorate and he reported his leadership to be supported by self-determination, hard work, leadership experience, professional action plan, spiritual belonging, confidence, self-belief, race and racial identity, and professional networks. In addition, he attributed his leadership influence on his leadership are self, family, significant other, friends, and faith.

Tomi

Tomi's highest level of education is a master's degree and he reported his leadership to be supported by self-determination, self-efficacy, hard work, leadership experience, professional action plan, mentoring, coaching, access to leadership development programs, confidence, and self-belief. In addition, he attributed his

leadership influence on his leadership are self, other school principal colleagues, a professional mentor, district superintendent, network, board, and school turnaround consultant.

Research Question 1 Findings

 What are principals' experiences engaging in self-reflective practices and developing culturally responsive teachers?

Theme 1: Awareness of Data and Self

Principals in this study were keenly aware of who they were inside their racial identities and as authority figures within their school community. By analyzing the interview and questionnaire data sources, the codes that emerged showed a common theme of principal's needing to be seen as human in their leadership position. This provided the foundation to understanding the cultural context of their positions and how to go about the decision-making process. This awareness led to both personal and professional growth with their CLD learners. As a White male principal at a culturally diverse school in Utah, Tomi was clear on the reasons why he decided to move into the community where he worked as a principal, he wanted the school community to know that "I'm not just some distant alien that's coming to the school with this potential White savior mentality." Tomi explained how the parents in the school's community were shocked to see that the principal moved into the neighborhood, disrupting the disconnect that exists between educators and the students they serve. Tomi expressed this was one way he was able to gain respect from the parents in the community.

For Sheldon, there was a family history tied to the community where he worked. He was born and raised in the neighborhood and his family had established a name for themselves for giving back to the community. Sheldon stated,

I grew up here ... and one thing about this community is it's a very familyoriented community. So I've witnessed my parents sharing and giving to other families as well ... No one is really looking for a handout ... So I know as a principal, I need to have that same approach.

This influenced his need to feel responsible for the student success inside and outside of the school walls. In the interview and questionnaire, the coding analysis revealed Sheldon repeatedly mentioned the need to share and provide as part of his leadership. This stemmed from his personal experiences growing up poor in the community and needing to share with others to meet his own needs.

When analyzing the data sources for Mike, a recurrent theme that emerged was the hyperawareness of his identity as a Black man in a community with multi-layered racial, economic, and political contentions. Mike's leadership decisions stemmed from the awareness of his community and his identity.

You have high poverty, you have a large special education cohort, one part of that being very physically, having high medical needs, and it is overwhelming Latino. So that is like, I don't mean to be dramatic, but it's like the perfect storm in terms of privilege and power rubbing up against poverty and lack of resources, kind of a historical community that's fighting for its survival in the middle of a gentrified space that is really White and really wealthy. So that's the dynamic that I'm walking into as a Black man who was like, "Okay, so I need to get to know this

community. I need to at least know the landscape." I also met [parents]. I don't speak Spanish, but I need to be open to that and learn. And so those are the things that I think about as I'm entering.

This awareness of the school community regarding his learners' ability, language, and socioeconomic status was the foundation for how he approached his leadership. He also recognized at the onset that there was a language barrier between himself and most of the school's community. Therefore, he viewed the language barrier between himself and the school's community as an obstacle. Mike stated,

But there was a gap. The fact that I was not fluent in Spanish definitely challenged me because it meant that I couldn't be in it as much as I wanted to because I didn't have the language skill. So there were times where conversations could only go so far. My understanding of people, what people were expressing could only go so far.

This self-perceived language barrier only fostered a greater awareness for making dataconscious decisions. Analyzing the data sources first using In Vivo coding then pattern coding revealed that principals used data to support their interventions to reduce suspensions rates. All principals reported having reduced the suspensions rates or incidents in their culturally and linguistically diverse schools drastically.

Mike reported when looking at the data, "the suspension rates for Black boys were twice that of Latino kids." As a result, in the first faculty meeting, he made a point to announce to staff members that they would no longer call the police on elementary students to handle disciplinary issues as a school policy. Similarly, for Tomi, he also implemented less policing to handle disciplinary issues. By implementing culturally

responsive policies, such as changing the protocol for handling disciplinary issues, suspension rates reduced. According to Tomi:

We cut suspensions in half my first year, from like, there were over 1000 days out for kids in the previous administration. We dropped it around to somewhere around 550, 560. And so I'm not going to say that I stopped suspending kids. It happens. Assaults happen ... We changed the way we run in-school suspensions, and what that meant. Like, if you were in an in-school suspension, you were doing all of your work. Your teachers would bring you your work. And that would encourage teachers to go into the in-school suspension room and talk to the kid, say, "Hey, how are you?" Just try to build those relationships with kids, number one.

In the cases where exclusionary practices had to be taken, Tomi used this as an opportunity for teachers to develop relationships with their students. In addition, they held the students accountable for completing the work they were missing since they were outside of the classroom. High expectations were maintained even when students had to complete in-school suspensions. Therefore, the ability to be reflective and self-aware of the data helped to decrease exclusionary practices within the culturally and linguistically diverse student population these principals served.

Theme 2: Addressing Deficit Teacher Mindsets

Results of the data analysis from the interviews and artifacts revealed that the principals in this study regarded teachers' mindset as one of the most important aspects in developing culturally responsive schools. The need to hire the right teachers was key for each principal to build culturally responsive schools. According to each principal, this

notion of hiring the right teachers was pivotal because each teacher in the building is responsible for building their relationships with their students and saw technology and curriculum as supplemental to support their instruction. As Sheldon said, "Technology can make life easier for you, but that's not the answer. My kids have access to technology everywhere you go, but the teachers here [who] have a hard time with students, don't have relationships [with their students]." For Sheldon, teacher-student relationships were the foundation for all learning to take place. In addition, according to Sheldon:

We have so many different types of, too many different subgroups in our community. Latinos, we have and of course you have African-Americans, and we have within the Latino community, Dominicans, Puerto Ricans, students from Honduras, and we have students from Senegal. And [we] meet the needs of all those families by hiring great people. That's the most important thing ... hiring someone who has a growth mindset ... who is a lifelong learner.

In Utah, Tomi recalled his experiences having blunt conversations with prospective teachers during the job interview process. He maintained that having the right people on board is the foundation when leading culturally responsive schools. When asked about research question one on how he developed culturally responsive teachers, he explained that it was a continuous process of engaging in critical conversations publicly or privately. When he encountered teachers who were inflexible with students, Tomi explained it was a process of:

... shifting their mindset through questioning and reality. I think one of the most powerful things that I did was, in August ... my teachers picked three kids, and then they paired up with another teacher, and I made them go to those houses. I

had about four teachers come up to me who were like, "This is ridiculous. This is unsafe." And I was like, "What do you mean this is unsafe?" And they're like,

"These are just unsafe neighborhoods." ... But every one of the teachers that

questioned it came back and was like, "I cannot believe what I saw."

For Tomi, this was a practical way for his teachers to gain a better understanding of the lived experiences of students outside of the classroom. Furthermore, from the interview with Mike, who led a school with roughly 45 percent ELLs, many of whom spoke Spanish, teachers were essential to his leadership and school environment.

According to Mike, he not only had to deal with addressing deficit mindsets but he also encountered teachers who did not agree with the actions he was taking while trying to do right for his CLD learners. As a result, he mentioned throughout the interview that it caused an interesting dynamic within the school he led. Mike stated, "I had a very split staff. People were like, 'Yes, finally! That's what I'm talking about.' And the other ones were like, 'What the hell is he doing? Why? Why are we talking about this?'" Here, Mike referred to the handful of teachers he released the first year he entered as a principal. According to Mike, it was important for him to assert his authority over the teachers he felt were toxic to creating a culturally responsive school environment. Mike stated:

... It was really split. We had a group of teachers that really were into this and wanted it. But we also had a group of teachers who were like, "This guy has gotten rid of our homegirls. He's a troublemaker. We don't really like him. So we're not really down with this." And I had a group of parents, Latina parents who

were like, "You seem cool. You're trying to do things right by the kids." So that was kind of the—it was an interesting mix.

When looking at the artifacts provided by Sheldon, his school was dealing with a lot of outside pressure due to proposed budget cuts that placed a strain on parents, students, and the school's community. The documents revealed that students and parents were protesting the actions by the legislature to cut budgets for the upcoming school year. Added to this, Mike had a split staff, which had an impact on his school leadership. In the end, he believed he had to let go of toxic teachers to take the school to new heights.

Research Question 2 Findings

2) What are principals' experiences developing culturally responsive school environments and engaging with their school community?

Theme 3: Prioritization of Building a School Community

As principals of culturally and linguistically diverse learners, each participant felt responsible for transforming the schools they led in culturally responsive ways. This was exhibited in their interactions with parents, students, and teachers. The principals, in this study of CLD learners, felt that it was their responsibility to develop a school community that was safe and welcoming for their students and their families. The implications of their focus on building the school community to be more culturally responsive led to changes in programming, the methods used to handle discipline, and the ways they interacted with parents outside of the school. In Utah, Tomi recalled after first entering his school:

... I was disappointed to see a majority of White student body officers, no Latinx clubs. So we started [some] and that kind of shift[ed] minority students' views of

who should be in leadership ... so we really worked to really shift that and get more equitable weigh-in on both sides of things.

Equitable practices were not only employed on the student organization level but also in academic programming. Tomi employed equity audits in his school to see if students of color were facing unfair academic advantages compared to their White peers. In his interview, Tomi maintained that when his equity audit was completed, he was able to determine that the honors program in his school was fairly representative of the school's population. He further elaborated on the results of the equity audit and argued that he was prepared to make policy changes within his school if it was disproportionately favoring one racial group of students over the other.

Academically, Mike sought to make the curriculum more responsive to the lives of his students in the school he entered. According to Mike, students needed to learn not only from the books in the curriculum but also from people in the community and handson projects. In one instance, Mike described one experience that was life-changing for students.

We had a famous musician come in and he taught through the instruments from all over Latin American world, he taught the history of the migration from West Africa, through the Caribbean and Latin America and Spain. It was amazing. Just by having a bunch of instruments as a musician and showing the kids and having the kids involved by doing the different types of call and response ... You got to build a curriculum for that.

With making the curriculum more responsive, Mike maintained that it had a lasting impact on the students in his school, especially his students of color who could connect with the lesson taught and learn more of their history.

In addition to making culturally responsive academic changes, the artifacts from principals that showed the community partnerships they were involved in showed how vital the school community was in developing relationships with parents and students. In Utah, Tomi explained:

I just started inviting community partnerships. Like, from everything, cell phone companies, internet companies that were offering a low fee for internet, local health companies, insurance companies, anything, and everything, after school companies. We had ... a center for runaway kids ... I was able to partner with [a national nonprofit] to get a community liaison full-time in my building and give her an office. Actually, we ended up cleaning out a closet. I was like, "Here's your office."

Tomi further expressed that the rationale for inviting the community liaison into the school was due to her relationship with the community. The community liaison was aware of the socioeconomic and cultural experiences of the students within the school.

In addition, the data revealed that principals recognized the importance of making sure there were multiple ways for families and students to be involved with what went on in the school's building. Reflecting on one experience with parents in the school's community, Tomi recalled,

There was a group of parents that wanted to start a PTA [parent-teacher association]. I didn't have one. And I asked them, I was like, "Well, when do you

guys meet?" And they said, "How about we meet on Wednesdays at 7:00 o'clock at night, at so-and-so's house?" I was like, "Okay, great. I'll be there." And they were like, "What?" And I was like, "Yeah. I mean, obviously, if my PTA is meeting at that time, then I need to be there to support the planning and the resources that we have."

Throughout the interview, Tomi recalled the home visits with this newly formed parentteacher association (PTA) meeting at someone's home, as an integral part of building a relationship with the parents and helping to support them in whatever they needed. In turn, he explained in the interview that parents were surprised he was willing to come to a parent's house for the PTA that late at night. As a result of these actions, early on throughout his tenure as a principal, Tomi was able to gain the respect of the community from the onset. In addition, parents were even more surprised when he moved with his family to the community. As a new principal in the community, Tomi wanted to be fully connected to the neighborhood and the community where he worked. Living in the community disrupted the distance that exists between many school leaders and the community they serve. When asked about why he moved into the school's community, Tomi stated that he wanted them to know he was "Not some distant alien."

For Mike, the school was transitioning from being under the umbrella of the state as a turnaround school in need of additional support. As a result, he expressed that it was mandated for teachers to partner and consistently communicate with parents. Therefore, Mike recalled the parent committees were already in place by the time he got there. However, because the school was under this transition, the parents in this high Latinx populated school needed his support in other ways. They needed support in ensuring that

the school did not face another round of budget cuts. In addition, they also needed support to ensure that the students in the school continued to receive the funding they needed for their English Language Learners and students with disabilities. When sharing the artifacts about the student and parent political involvement, Mike stated, "I just encouraged [the activism], inflamed it. I created space for it and I made that part of how we did the other work that the district was mandating us to do." A recurrent category from coding his interviews, questionnaires, and artifacts showed the need to support the community advocacy as a pivotal part of his school leadership throughout his tenure leading this culturally and linguistically diverse school in Boston.

Theme 4: Prioritization of Meeting the Socioeconomic, Academic, and Language Needs of Students

When analyzing the data collected for this study, a final theme that emerged was the need for principals to serve the school's community based on the socioeconomic needs of their students and parent. As shown in Table 2 in Chapter Three, the percentage of students from low socioeconomic backgrounds in New York, Utah, and Massachusetts were roughly 100, 93, and 80, respectively. According to Tomi in Utah, the fact that the majority of the school qualified for free or reduced lunch helped "to level the playing field in regards to segregation type things amongst students." Meaning that the income level and educational backgrounds of families in each school community showed the commonality between the families in each state regardless of their geographic region. Knowing the socioeconomic backgrounds of their school, the principals had to make policy and program changes accordingly. As Sheldon explained,

To start with, the building is being opened at seven o'clock in the morning. I have parents that have to be at work. They can't wait for the building to open at 7:45, we have to open up earlier to meet their needs and also get my kids to school. And then on top of that, the basic needs in school. So the school supplies, we provide. Whatever you need, we have notebooks, pencils, pens, folders ... The school uniforms, it's nice quality but they don't have to pay for anything. We give them uniforms, hoodies, whatever. Knowing the economic background in this neighborhood, those are the things that are necessary in order to have a culture like the one we have.

According Sheldon, it was important to make sure to provide for the needs of the students in his school. Tomi recalled a similar sentiment. Due to his awareness of the needs of the community, he made it a point to make changes in how much students had to pay to go to dances and what parents were responsible for paying for. In addition, the school did a series of fundraising events to help raise money to pay bills for the families in need. Tomi stated, "I will drop whatever I am doing to help or support a parent." Two of the three principals explained how home visits were an important piece of their leadership practices. They used home visits to address disciplinary issues, attendance problems, and to find the underlying cause of a situation that a student was facing.

For students who spoke a language other than English, the leaders in each school recalled implementing language academies and parent mentor programs to support CLD learners in the classroom. Each language academy was responsible for creating and implementing inclusive teacher practices for CLD learners. In Mike's school, the parent

mentor program was an essential component of the school community. Mike shared the following about the parent mentors:

... they were trained on how to work with small kids who mostly were in the preschool and kindergarten, early childhood classes and they would help. They were almost like in power for a few hours a day, but every day. It was a nice way to connect families ... A few of them were in the class with their kids, but most were not. And so it was a nice way to have them in there.

In his school, the majority of the students were Latinx and spoke Spanish. In turn, most of the parent mentors were also Latinx. This helped to address the language and communication gap that existed between English Language Learners and the educators in the classroom who did not speak Spanish.

In addition, relying on teachers and parents for language support was common among each principal. In Utah, the "Newcomers" program provided individualized scaffolding and tailored instruction for refugees and immigrants who needed to increase their English proficiency in multiple content areas. Teachers who spoke the same language as a multi-language student were sought after to do the translation. However, principals in this study were keen on understanding that none of these programs would be successful if it were not for the teachers and parents who led them.

Conclusion

This chapter reported the findings that emerged from the data analysis. As a result, I organized this chapter around four main themes. The main themes regarding the school leaders of culturally and linguistically diverse learners in this study were: awareness of data and self; addressing deficit teacher mindsets; prioritization of building

a community; and prioritization of meeting the socioeconomic, academic, and language needs of their students as an important aspect of their leadership. The next, and final chapter provides a further discussion on the implications of the findings, relationship to prior research, limitations of the study, recommendations for future practice, and recommendations for future research.

CHAPTER FIVE: DISCUSSION

Introduction

This chapter connects the findings of the three cases of this study with the literature to demonstrate the finalization of the study. As illustrated, the analysis led to the emergence of four major themes. These emergent themes were that school leaders were (a) keenly aware of the data and their own experiences, (b) developed culturally responsive teachers by addressing deficit teacher mindsets, (c) prioritized building a community, and (d) prioritized meeting the socioeconomic, academic and language needs of their students as an important aspect of their leadership. This chapter discusses the implication of these results, the connections to prior research, the limitations of this study, and recommendations for future practice and research. The intent was for future practitioners and researchers to contemplate the results of this study considering the demographic changes and build upon this study to prepare for a soon to be majority-minority US school-age population.

Implication of Findings

Developing Culturally Responsive Teachers

School leaders have an important role to play when developing culturally responsive teachers (Khalifa, 2018). Teachers are the leaders of their classrooms and have an important role to play in teaching students from diverse backgrounds (Futrell, 2010). In addition, teachers build both positive and negative relationship with students that lead to direct and indirect exclusionary practices (Khalifa, 2018). While student diversity continues to increase in the classrooms, Milner (2010a) explained: Preparing teachers to teach is about building a repertoire of knowledge, attitudes, mindsets, belief systems, and skills for success through a teaching journey; teachers develop the cognitive and analytic skills to continue learning through the process of improving their work. (p. 118)

As such, the principals in this study found addressing teacher's deficit mindset and hiring the right people were key elements to building culturally responsive teachers. Deficit mindset refers to lowered expectations teachers have for students based on preconceived notions (Carpenter & Diem, 2013, Herrera, 2016; Knight-Manuel & Marciano, 2019). Having a deficit mindset about students prior to developing a relationship with them, hinders educators from developing and challenging students to do more than the status quo (Milner, 2010a).

In this study, principals developed culturally responsive teachers by having critical conversations with their teachers and exposing them to the lives of their students. Critical conversations about race is difficult yet necessary if school leaders embrace a social justice, anti-racist leadership stance (Brooks & Arnold, 2013; Pollock, 2008; Singleton & Linton, 2006). These critical conversations must be continuous as educators continue to unwrap their own identity and epistemologies while teaching students from various backgrounds (Khalifa, 2018; Pollock, 2001, 2008).

Consistent with Singleton and Linton (2006) who argued that courageous conversations around race are required to achieve equity in schools, the participants in this study recalled being prepared to have discussions with their teachers whether "publicly in faculty meetings or privately" about issues regarding their teacher's mindset or disregard towards student circumstances, language barrier, or socioeconomic status.

According to Singleton and Linton (2006), these conversations are essential if all educators are seeking to liberate their students and work collaboratively to narrow the achievement gap. In addition, critical conversations tailored specifically towards race have the potential to increase racial consciousness and encourage one to assess their own racial biases juxtaposed to the experiences of others in the same or different ethnic/racial group (Carpenter & Diem, 2013; Singleton & Linton, 2006; Khalifa, 2018). This gets to the heart of what Khalifa (2018) referred to in leaders of culturally diverse learners as being critically self-reflective to raise the level of consciousness within themselves and those that they lead.

Building Culturally Responsive School Environments

According to the participants, leading CLD schools is emotionally and mentally tasking and takes a high-level of commitment. Principals, in this study, used the terms "heart-breaking" and "heart-wrenching" when describing their reaction to learning of their students' lived experiences. This encouraged them to adopt school vision and mission statements that engendered resiliency and maintained high expectations (Gerhart et al., 2011). This is consistent with viewing students' culture as valuable assets (Yosso, 2005) instead of fostering deficit-thinking beliefs held by educators of CLD learners (García & Guerra, 2004). For the principals in this study, this meant holding students accountable for completing their classwork in in-school suspension, making sure teachers completed home visits, implementing response to intervention plans to address the needs of their varied learners and linguistic backgrounds, and analyzing attendance and performance data to make necessary school-wide policies and programs to address areas of academic need. For one principal, this meant conducting an equity audit to determine

the extent to which his school engaged in direct and indirect inclusionary practices. For all principals, despite geographic differences in locations (New York, Massachusetts, and Utah), this meant looking at the suspension data and employing changes in the school to cut suspension in half at the beginning of their tenure as principals. One principal went as far as to implement single-gendered lunchtime to reduce the number of incidents in his building during cafeteria recess since, as he stated, "boys do not fight when girls aren't around." It is important to note that building culturally responsive school environments occurs in a gradual process. No matter the years of experience as a school leader, each participant in this study held the notion that building a culturally responsive school environment was an ongoing process.

Critically Self-Reflective Leaders

When asked about their self-reflective practices, principals of CLD learners expressed there were always areas in which they could grow. One principal, a Black male in Massachusetts, wished he was fluent in Spanish to communicate with his families more. Accordingly, he felt there would have been deeper connections made with his culturally and linguistically diverse school community. Another principal, an African American male in New York, said he responded to students differently who were not wearing their uniforms his first year to now (his third year). He said this change occurred once he started asking more questions. He expressed being "irate" initially to now being more understanding and giving students uniforms and school supplies whenever they need it. A third principal, a White male in Utah, expressed that he wished he could have done more to support his lesbian, gay, bisexual, transgender and queer or questioning (LGBTQ) community of students better, he felt like there was more he could have done

to make them feel safe. In his first four years as the principal, he dealt with three suicides. Thereby influencing the need to maintain the motto of the 3P's: professionalism, perseverance, and progress.

Lastly, promoting self-reflective practices was known to have positive impacts on teacher and leader practice. As aspiring and current school leaders begin to navigate the halls of their demographically changing schools, they need to keep in mind the implications of the practices they employ within their schools. Without assessing their own racial biases and levels of consciousness regarding the lived experiences of their students, it is challenging to effectively lead a school on how to be more inclusive to the people inside and outside of its four walls (Khalifa, 2018). To go about doing so, school leaders must first seek to get to know the community they serve on a personal level.

Engaging with the Community

If one point remains prevalent in this study and from the voices of the participants, it is the need for school leaders to build meaningful relationships with their school community. The principals in this study did not solely focus on the academic needs of the students, but they also focused on the personal and socioeconomic needs of the community. Given the principals in this study served schools with over 80 percent of students from low socioeconomic backgrounds, it was important for them to provide the students with the materials they needed to be successful within the school building. Like culturally responsive school leadership, Johnson (2014) described this type of leadership as community-based leadership. Community-based leadership is a non-traditional form of school leadership "that advocates for cultural recognition, revitalization, and community development (p. 145).

Another purpose to building a relationship with the community for the principals in this study was to establish trust. Once school leaders establish trust, they can go about building and developing schools that are responsive for not just culturally and linguistically diverse students (Khalifa, 2018), but also for students from lowsocioeconomic backgrounds as well. When these school environments are established and maintained, this can contribute to the narrowing of the achievement and opportunity gaps that currently permeate US society (Darling-Hammond, 2006; Hammond, 2015; Herrera, 2016; Knight-Manuel & Marciano, 2019).

Relationship to Prior Research

Darling-Hammond (2006) highlighted the changing demographics in schools and the need for teachers to be prepared with additional knowledge-based skill sets to address the needs of the 21st century learners. This urgency was overwhelming supported by the notion that "In the classrooms most beginning teachers will enter, at least 25 percent of students live in poverty ..." coupled with the fact that "10% to 20% have identified learning differences; 15% speak a language other than English as their primary language ... and about 40% are members of a racial/ethnic 'minority' groups" (Darling-Hammond, 2006, p. 301). The students within this group bring to the classroom various nontraditional cultural and educational backgrounds (Darling-Hammond, 2006; Hammond, 2015; Herrera, 2016; Knight-Manuel & Marciano, 2019). Hence, prior studies in the field of education also found there is a need for all educators to be prepared to teach culturally and linguistically diverse students.

Teachers and school leaders who are ill-equipped to build relationship and understand their student's experiences inevitably impose deficit thinking (García &

Guerra, 2004, hooks, 2001; Jenkins, 2019). With the history of desegregation laws in the US, schools in Black neighborhoods that were led by mainly Black teachers, experienced a shift in the community dynamics that followed with White teachers moving into teach in Black neighborhoods (Siddle Walker, 1996; Williams, 2019). This led to White educators exhibiting deficit thinking towards the students they taught. Albeit wellintentioned, Baines et al. (2018) stated "Even the most loving White teachers were often guided by negative stereotypes and/or White savior attitudes ... with no firsthand knowledge of the strength, expertise, and history of Black communities" (p. 49). Therefore, expectations for students in Black communities were low (Gay, 2010; Gershenson et al., 2016, Ladson-Billings, 2003) and as Baldwin (1962) stated, "You were not expected to aspire to excellence. You were expected to make peace with mediocrity" (p. 7). Since the majority of teachers and school leaders in the workforce are White, the disconnect between minority students and their teachers remain prevalent. For equitable schooling options to be made available to minority students, Marx (2004) maintained that "White teachers and teacher education students must be guided in an exploration of their own whiteness" (p. 32). In addition, the deficit mindset held by teachers of culturally and linguistically learners' blinds teachers to the assets of CLD learners (Herrera, 2016; Jenkins, 2019).

Culturally Responsive School Leaders as Advocates

This finding goes in tandem with prior research that shows culturally responsive school leaders to practice some form of advocacy leadership (Johnson, 2014). In her study of three principals from major cities in New York, Toronto, and London, Johnson (2014) found that "Educational leaders in poorly funded urban neighborhoods are often required to be advocates and engage with community organizations just to obtain the basic services and resources their school needs" (p. 161). It was not solely about meeting the academic needs because the socioeconomic needs were intrinsically connected to student learning. Coupled with being cultural and political advocates for their community, culturally responsive leaders advocate "for the transformation of unequal educational systems" (p. 161). It is more than what occurs inside of the school, CRSL care about going against the traditional forms of leadership to break the barrier between the school and the community. Additionally, the findings of this study confirm the results of prior researchers who examine factors that exacerbate the opportunity and achievement gaps (Berliner, 2005; Carter & Welner, 2013; Diamond, 2006; Flores, 2007; Milner, 2010b, 2012a, 2012b).

Most notably, in each school represented in this study from New York, Massachusetts, and Utah, the percentage of students from low SES was 100, 80, and 93 percent, respectively. Whereas the percentage of ELLs in their schools was roughly 29, 45, and 32 percent, respectively. Albeit high, in both respects, the level of students from low SES trumped ELLs. Therefore, principals prioritized the socioeconomic factors that played a role in the lives of the students and families they served. This added layer impacted students regardless of their language abilities. One principal exclaimed, "Forget language, we have students who speak English who can't read, these students can't compete!" Thereby, not negating the need to support linguistically diverse learners, but to provide a vivid picture of the layers one must unpack when leading schools for CLD learners with low SES playing a major factor. Another principal stated that regardless of

race or ethnicity, SES "leveled the playing field so to speak." Further, he stated, it became "less about racial diversity as it was about the economic."

With SES as a major commonality shared among the students in the schools represented in this study, principals became laser-focused on ensuring the SES needs of the community were met in conjunction with the academic needs. All principals maintained that disciplinary actions were dealt with on an individual-need basis as opposed to race and ethnicity-based. This finding corroborates with that of a similar study of eight high school principals in Texas who led CLD schools with a minimum of 30 percent Latinx students (Gerhart et al., 2011). Based on the findings of that study, they concluded principals in these school environments focused on meeting the need of all learners by maintaining high expectations, building relationships with the school community, controlling discipline, and providing opportunities for their students.

Recommendation for Future Practice

Futrell's (2010) study on teacher preparation programs suggested that for programs to be successful in their equity efforts they must recruit a diverse student body to teach within these diverse schools. However, I would like to push this further and call for educational leadership preparations programs to increase their faculty diversity. Leadership preparation must not only recruit a diverse student population, but the university must also seek to hire a diverse faculty within these programs. Having a diverse faculty in educational leadership preparation programs that mirrors the diversity within US public schools will ensure that not only the students get to learn from a member of the same racial/ethnic community, but they also will be able to see the endless possibilities of the student's cultural assets (Carpenter & Diem, 2013; Yosso, 2005). For

instance, Bryan (2019) explained that as a professor of mainly White preservice teachers, coming from a Black home and community helped him in tremendous ways. From his experience, Bryan (2019) uses what he referred to as "pedagogies of Black cultural endowments" to prepare his teachers to teach in diverse communities (p. 21). He stated, "Pedagogies of Black cultural endowment (PBCE) centers the home and community wealth experiences of historically marginalized students and build on the works of other scholars and pedagogical frameworks which center the cultural experiences of students ..." (Bryan, 2019, p. 21). This prepares and provides White pre-service educators with a knowledge base of how to teach diverse populations.

Additionally, leaders in P-12 must ensure their teachers have access to consistent professional development inside and outside of the school related to culturally relevant pedagogy. In their culturally responsive education professional develop (CRE-PD) sessions with New York City Department of Education teachers, Knight-Manuel and Marciano (2019) made sure to have teachers: (a) reflect on their identities and experiences; (b) challenge their stereotypes about culturally and linguistically diverse youth to understand students' assets; (c) create more equitable practices; (d) examine their pedagogical practices; (e) facilitate culturally relevant peer interactions; and (f) enacting culturally relevant conversations regarding college.

Once teachers were able to identify their own identities and stereotypes, the metamorphosis began in their own professional and personal lives. However, school and district leaders must make these programs and professional development options available to their teachers and school district for this process to begin. Recently, NYC committed to investing \$23,000,000 for anti-bias training and culturally responsive

education training (Chapman, 2018). Looking ahead, more states can make similar commitments to ensure current and future educators are trained to teach culturally and linguistically diverse students. In addition, school leaders must seek partnerships with institutions of higher learning department of educational leadership to foster ongoing meaningful professional development and vice versa. In order for issues of equity to be addressed, teamwork by all stakeholders involved must be employed.

Another recommendation will be for principals to conduct an equity audit within their school, similar to the principal in Utah. Originally equity audits were conducted under civil rights agenda and determined "... the degree of compliance with a number of civil rights statutes that prohibit discrimination in educational program and activities receiving federal funding" (Skrla et al., 2004, p. 138). Equity audits were also used to monitor accountability efforts and analyze curriculum in reform schools (Skrla et al., 2004). Whereas the use of equity audits has transformed overtime, the underlying purpose remains the same—a focus on improving equitable outcomes for marginalized students (Capper & Young, 2015; Frattura & Capper, 2007; Green, 2016). For instance, Green (2016) community-based equity audits asks of school leaders to do the following: (a) disrupt deficit views of the community by discussing and defining their roles and creating equity-based core beliefs; (b) conduct community inquiry to promote critical thinking regarding the needs of the community; (c) develop a collaborative group known as the community leadership team (CLT) to take on the grunt of this effort; and (d) collect asset-based data from the community that can be used to make action-based decisions. Beyond community-based equity audits, other forms of equity audits include using school, teacher, classroom, and district data to determine patterns of inequity

(Brown, 2010). In a study of 24 elementary schools using data from multiple schoolbased and survey instruments, (Brown, 2010) found that even in schools with demographically similar schools and similar teacher quality, the difference in achievement between the schools that promoted academic excellence and equity and the schools that did not were drastically different. Conducting an equity audit provided the opportunity for the schools to notice these differences and the results from the study should bring paucity for all districts who consider themselves social justice minded. As we move into an era where schools grow increasingly diverse school leaders should consider using this tool to determine to what extent inclusionary and exclusionary practices are employed within their schools.

Recommendation for Future Research

This study explored and highlighted the experiences of school leaders in culturally and linguistically diverse schools. Yet, aspiring principals in principal preparation programs often agree they are ill-equipped to be culturally responsive school leaders (Cooper, 2009; Evans, 2007). Further research must be conducted on the lived experience of aspiring school leaders in school leadership preparation programs as it prepares them to engage in the work of leading in this demographically changing society. These studies should focus on the quantity and quality of courses provided in education leadership departments and other types of leadership preparation programs. Scholars, such as Gooden and O'Doherty (2014), began research in this area but additional studies using qualitative, quantitative, and mixed-methods methodologies must be employed to address the growing scholarship needed in this field of educational leadership.

In addition, a quantitative analysis of school leaders in culturally and linguistically diverse school settings conducted at a regional, national, or local level could provide districts and states with meaningful data necessary to support their school leaders in being more culturally responsive and inclusive for their students and families. Also, future studies should engage in participatory action research to have the results of their study address a specific need of a school's community. As these culturally and linguistically diverse communities require additional support to navigate the educational system, researchers need to play a role in helping to make the navigation process a little smoother by doing what they can to facilitate meaningful collaborations to gain the support where it is needed the most.

Limitations of the Study

In qualitative studies, scholars establish credibility based on the steps taken to enhance trustworthiness (Creswell & Poth, 2018; Jootun et al., 2008; Levitt et al., 2016; Saldaña, 2016). To enhance the study's reliability, it was important to employ data triangulation. According to Creswell & Poth (2018), "when qualitative researchers locate evidence to document a code or theme in different sources of data, they are triangulating information and providing validity to their findings" (p. 260). In addition, to gather rich data and enhance the trustworthiness of this study, this study employed interviewing strategies such as employing open-ended questions, asking participants to provide examples in each question or elaborate on a term, and repeating questions in the interview that were also on the questionnaire to verify participant responses (Levitt et al., 2016). In addition, reflexivity and transparency were employed as much as possible in this study to limit researcher bias. To limit researcher assumptions, voice memoing throughout the data analysis process was also employed to monitor my thinkingprocesses as opposed to influencing the outcome of the findings based on my own prior experiences (Saldaña, 2016).

However, to further enhance the trustworthiness of this study, this study could have also benefitted from employing member-checking and peer feedback (Creswell & Poth, 2018; Levitt et al., 2016; Lincoln & Guba, 1985; Saldaña, 2016). Member-checking involves collaborating with the participants of the study to validate the findings of the study throughout or after the data analysis (Saldaña, 2016). This also helps to develop reciprocity for a participant's involvement in the study (Patton, 2002). Along the same line of implementing member-checking, peer feedback permits the sole researcher to bounce ideas off a peer outside of the study (Saldaña, 2016). According to Saldaña (2016), "discussions provides opportunities not only to articulate your internal thinking processes, but also to clarify your emergent ideas and possibly make new insights about the data" (p. 38). For early and seasoned researchers alike, bouncing your ideas off another peer, to the extent that confidentiality of the participants remains intact, may be useful when sorting through enormous data.

In addition, this multiple case study had three male principals that participated in the data collection process. Getting a diverse perspective of principals, including female principals, could have led to additional findings. Also, getting voices from school and teacher leaders associated with the school principal could have added to the results found in this study. In addition, the variation in principals' educational backgrounds, school level, and age could have led to variation in responses based on their years' experience. To mitigate the variation in responses based on these variables, data triangulation and the

methods to enhance trustworthiness was pivotal for the interpretations of this study to be warranted.

Conclusion

Developing culturally responsive school environments goes much further than the celebration of culture-specific holidays and having a cultural day/evening event where students and families are encouraged to wear the colors of their flag and bring a traditional dish native of their home countries (Hammond, 2015; Khalifa, 2018; Knight-Manuel & Marciano, 2019). According to Herrera (2016), when teachers use students' assets when educating CLD learners, "we increase the likelihood that we will achieve the objectives we have set for meeting the standards of the content and grade level we teach" (p. 100). The participants in this study would agree with this sentiment. Although each principal mentioned having a culture-specific "Latino-night" or celebration of "Day of the Dead" event held at their school, they also wanted to make sure families and students were more involved in the school community in meaningful ways and the community partnerships were impactful. Hence, one principal increased the number of Latinx-led student organizations within his school to diversify the representation of students in leadership positions, another incorporated literacy into the community engagement night which involved culturally responsive curricula relevant to the lives of his students and parents, and another practice involved bringing in parents from the school community to serve as mentors in the classroom and bridge the gap between educators and students.

As culturally and linguistically learners grow in number in the US, it is pivotal to acknowledge their experiences and validate their identities as young learners facing countless societal conditions that influence their educational experiences. Young learners

in this demographically changing society are disrupting dominant ideologies and challenging traditional forms of school leadership. In this demographically changing society, school leaders are forced to take a closer look at the practices they employ within their schools to determine if their policies and programs perpetuate or disrupt exclusionary outcomes for students (Khalifa, 2018). Since many US educators are concerned about becoming more inclusionary for all types of learners, regardless of ethnicity and ability, responsible stakeholders must focus on building culturally responsive school leaders who are responsible for this next generation of school-aged children. Appendix A Word Frequencies





technology effective

Tomi



Mike

racialized superintendent expectation



component empowerment

Word Frequencies: Phase Two Pattern Codes



Appendix B Questionnaire

1) How long have you been a school leader?

Mark only one oval.

- Less than 3 years
- 10 14 years
- (15- 19 years
- 🔵 20+ years

2) Gender:

Mark only one oval.

\subset) Female
C) Male
C) Non-binary
C) Prefer not to say
\subset) Other:

-		
31	Age:	
91	Aye.	

Mark only one oval.

- Under 30
- _____
- 50 59
- 60+

4) Race:

Mark only one oval.

C	African American of Black
C	Latinx
C	White
C	Asian
C	🔵 Native Hawaiian or Other Pacific Islander
C	Two or More Races

5) Which of the following best describes the school in which you work? Check all that apply.

Check all that apply.

	Elementary (K-2, K-5, or K-6)
C] K-8
	High School
C	Public School
E	Private School
	Independent School
С	Charter School
oth	ner: 🔄 🔄

6) What is the highest degree you have completed?

Mark only one oval.



Masters

Doctorates

7) To the best of your knowledge, what would you say is the percentage of students at your current or most recent school who are of low socioeconomic background?

8) Name the city in which your current or most recent school is located:

9) The total number of teaching staff employed in your current or most recent school:

Mark only one oval.

Less than 10 11 to 15 16 to 20 21 to 25 26 to 50 51 to 75 76 to 100 101 or more 10. Total student population in your current or most recent school (across all grades)

Mark only one oval.

11) To the best of your knowledge, what would you say is the proportion of students at your current or most recent school who are students of White (non-Hispanic) racial/ ethnic background?

Mark only one oval.

- None or almost none
- About a quarter
- About a half
- About three quarters
- All of almost all
- Unable to determine

12. To the best of your knowledge, what would you say is the proportion of students at your current or most recent school who are who are students of Black/African American racial/ ethnic background?

Mark only one oval.

- None or almost none
 About a quarter
 About a half
 About three quarters
 All or almost all
- Unable to determine

13. To the best of your knowledge, what would you say is the proportion of students at your current or most recent school who are students of Latino/a racial / ethnic background?

Mark only one oval.

- None or almost none
- About a quarter
- About a half
- About three quarters
- All or almost all
- Unable to determine

14. To the best of your knowledge, what would you say is the proportion of students at your current or most recent school who are students of Other (non White) racial/ ethnic background?

Mark only one oval.

None or almost none
About a quarter
About a half
About three quarters
All or almost all
Unable to determine

15. To the best of your knowledge, what would you say is the percentage of students at your current or most recent school who are English Language Learners?

16) Who are the most supportive/ influential people that have supported your leadership development and growth? (Please check all that apply)

Check all that apply.

Self
Family
Partner/ Significant Other
Friend
Faith
Local Community Leader
Other School Principal Colleague
Professional Mentor/ Coach
Personal Mentor/ Coach
District Superintendent/ Network/ Board
Other:

17) Which (if any) of the following do you use to support your leadership? (Please check all that apply)

Check all that apply.

Self-determination
Self-efficacy
Hard work
Qualifications
Leadership Experience
Professional Action Plan
Support of senior colleagues
Support from various "significant others"
Mentoring/ Coaching
Culturally Relevant Mentoring/ Coaching
Professional Role Model
Access to leadership development programs
Access to customized leadership development programs for leaders of color
Resilience
Spiritual belonging
Confidence/ Self-belief
Availability of suitable positions
My race/ racial identity
Professional Networks
School District/ Board/ Network
Faith-Based Organization

18) Describe your relationship with the community the school serves, including diverse cultural groups within the school.

19) Describe how the economic diversity in your school and community influences your leadership style (Give specific examples).

Thank you for completing this survey. Please indicate if you are willing to participate in phase two of the study, which consists of one to two, one-on-one interview(s).

Mark only one oval.

Yes

Appendix C Informed Consent



Nia E. Hulse, Ed.D. Candidate Dept. of Administrative and Instructional Leadership, School of Education, St. John's University, Sullivan Hall, 8000 Utopia Parkway, Jamaica, NY,11439, Tel.: 917-620-4062 Email: nia.hulse12@stjohns.edu

INFORMED CONSENT

You are invited to participate in this research study called "Culturally Responsive School Leadership for Culturally and Linguistically Diverse Students." You qualify to participate in this study if you:

- Currently or previously served as a school principal or building leader
- Employed in either a public, private, or independent urban school setting
- Lead a diverse school population comprises of a growing English Language

Learners and students of color (including Asian, Latinx, Black, Native American, North African, and Two or more races) population

This study will be conducted by Nia Hulse, Ed.D. Candidate of the Department of the Administrative and Instructional Leadership, St. John's University. The purpose of this study is to explore school leadership practices in culturally and linguistically diverse public, private, and independent schools throughout New York.

If you agree to volunteer to participate in this study, you will be asked to do the followings:

- 1. Complete informational questionnaire;
- 2. Participate in one-two, one-on-one interviews for 45-120 minutes, and/or submit responses electronically

There are no known risks associated with your participation in this study beyond those of everyday life except the overall workload may be increased to participate in an interview. There is no direct benefit to you for participating in this study. You can leave the study at any time even if you have not finished the questionnaire and/or interviews.

In terms of privacy issues, the researcher will keep all research records that identify you confidential to the extent allowed by law. To preserve participants' confidentiality, the researcher will assign a random code (Participant ID) to replace your name. The Participant ID will not be correlated with a name, this data will not be traceable to the participants who completed them. Name appearing on questionnaires will be redacted by

the researcher and replaced with the Participant ID. The participant ID will be used to label cases in the study databases. Only the PI has a password to access protected databases. All collected data including print copies will be stored in locked file cabinets in the home office of the researcher and will be accessed only by the researcher.

Principals who agree to participate in the interview phase of the study will also be asked if they would like to share any documents with me, the PI, related to the questions asked during the interview. Some of these documents may include newsletters sent out to the community, flyers posted on the school's website, and informational posters given to community members, staff and/or students. Records publicly available on the school's website related to the questions asked during the interview may also be reviewed and referenced in the research. Any information identifying persons and locations will not be included in the research. Documents with personally identifiable information will be stored separately from de-identified data.

At the completion of the research, all of your data will be completely disposed of. The purpose of this study is for the completion of the principal investigator's dissertation. The results of this study may be published at some point; however, names and other identifiable information will remain confidential. Again, your participation in this study is strictly voluntary – you may refuse to participate or withdraw at any time without penalty. For a questionnaire, you also have the right to skip or refuse to answer any questions.

If there is anything about the study or your participation that is unclear or that you do not understand, if you have questions, or if you wish to report a research-related problem, you may contact Nia Hulse directly at the email or phone number provided above. For questions about your rights you may contact the University's Institutional Review Board, St. John's University, Dr. Raymond DiGiuseppe, Chair digiuser@stjohns.edu, 718-990-1955 or 718-990-1440. Thank you for your time and consideration. You have received a copy of this permission form to keep.

Agreement to Audio Record Interview

Please check one:

Yes, I give the researcher permission to audio record the interview.

No, I do not give the research permission to audio record the interview.

My signature means I agree to participate in this study:

Name _____ Signature _____

Date _____

Appendix D IRB Approval



IRB #: IRB-FY2020-375 Title: Culturally Responsive School Leadership for Culturally and Linguistically Diverse Students: A Phenomenology Creation Date: 12-23-2019 End Date: 1-12-2021 Status: Approved Principal Investigator: Nia Hulse Review Board: St John's University Institutional Review Board Sponsor:

Study History

Submission Type Initial Review Type Expedited Decision Approved	Submission Type Initial	Review Type Expedited	Decision Approved	
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Key Study Contacts

Member	Barbara Cozza	Role	Co-Principal Investigator	Contact cozzab@stjohns.edu
				Contact
Member	Nia Hulse	Role	Principal Investigator	nia.hulse12@stjohns.edu
				Contact
Member	Nia Hulse	Role	Primary Contact	nia.hulse12@stjohns.edu

Appendix E Invitation to Participate



INVITATION TO PARTICIPATE IN RESEARCH STUDY EXPLORING CULTURALLY RESPONSIVE SCHOOL LEADERSHIP ST. JOHN'S UNIVERSITY- SCHOOL OF EDUCATION

Study number: IRBFY2020-375 IRB of Record: St. John's University IRB

Purpose of the Study

The purpose of this study is to explore school leadership practices in culturally and linguistically diverse public schools in urban communities.

To participate in this study, you must be:

- (a) Currently or previously served as a school principal or building leader;
- (b) Employed in a public, private, or independent urban school setting;
- (c) Lead a diverse school comprised of a growing English Language Learners and students of color (i.e., Asian, Latinx, Black, Native American, North African, and Two or more races) population.

Participation is voluntary and involves:

- 1) Completion of a questionnaire
- 2) One to two 60 to 120-minute one-on-one interviews

Contact Info

For further information on this study please contact:

Nia E. Hulse, Ed.D Candidate,

Administrative and Instructional Leadership.

Email: nia.hulse12@stjohns.edu

Phone:

Appendix F Guiding Interview Questions



Nia E. Hulse, Ed.D Candidate

Interview Guide; Verification of responses from the questionnaire

Interview Questions

- 1) Discuss how the racial, ethnic and economic diversity in your school and community influences your leadership style (Give specific examples).
- 2) Describe how you promote/model relationship building as a tool for cultural responsiveness (Please give specific examples):
 - a. When dealing with students
 - b. When dealing with teachers
 - c. When dealing with parents
- Do you use different approaches when handling disciplinary problems related to different racial and ethnic groups? If so, how does your approach differ with (Please give specific examples):
 - a. African American students
 - b. Hispanic students
 - c. White students
 - d. Other students
- 4) In what ways, if any, do you involve parents/family in school matters (Please give specific examples)?
 - a. Teaching
 - b. Selecting curriculum materials
 - c. Behavior monitoring
 - d. School leadership
 - e. Other types of involvement

- 5) How do you handle conflict that may include students from different racial, ethnic, or socioeconomic groups?
- 6) Describe how you are helping to make the school more responsive to diverse cultural groups through (Please give specific examples):
 - a. Professional development
 - b. Curriculum changes
 - c. Changes in how students are grouped
 - d. Changes in school instructional program
 - e. School staffing
 - f. Faculty and other meetings
- 7) Describe situations when you have demonstrated/modeled flexibility when dealing with teachers and then with students. How do your teachers demonstrate flexibility with their students?
- 8) Describe some of the external staff development programs that you have helped your teachers to attend. How does each of the program help (Please give examples):
 - a. Teachers to be inclusive
 - b. Your leadership

Say how the programs help the school to be culturally responsive?

- 9) You lead/led a culturally and linguistically diverse school. We know that language is the main tool that people use to communicate. If students are not very proficient in English, such students will have problems in the classrooms.
 - a. How do teachers deal with the problem of language diversity in the classroom?

10) If students do not understand the language used by the teacher in their classroom, they will find it difficult to learn. How do you help teachers in this school to teach students who have a limited level of proficiency in English?

11) Culture can be defined as those values or norms, and traditions that affect how individuals or groups perceive situations, interact, behave, think, and understand the world. How do you ensure that your own cultural ways of thinking and acting do not affect the cultural ways of others?

12) Are there any other areas of your leadership that you think need help to improve? How did the diversity in this school help you to recognize them? How would that help to make this school be culturally responsive?

Appendix G Coding Phases: Sheldon

Transcript: Sheldon

Source of Raw Data	First Cycle: In Vivo Codes	Second Cycle: Pattern Codes
Transcript	 "Privilege to serve community" "Like being principal from this neighborhood" "Showing my kids every day that you can grow up here and be great" 	Prideful to serve
	 "My whole family is from this neighborhood" "Grew up below the poverty line" "My dad loved this neighborhood" "Witnessed my parents sharing" 	> Role Model
	 "No one is looking for handout" Give and we take care of each other" As principal, I have that same approach" "Provide school supplies, school uniforms" "Provide all school supplies" "STEM program" "Violin" "Whatever you present kids are always up for a challenge" "We have to believe that they 	Personal connection to community
	 We have to believe that they can do it" "Parents have to work" "Always something unique" "My kids have to take care of family members" "Parents being addicts and not caring about their kids coming to schools. "Stories "will break your 	Responsibility (to provide to community, parents, school)

 heart" "Do homes visit" "brainstorm (with committee) on different ways to meet their needs" "Gets to the bottom of why home visit students are not coming to school" "Hiring someone who has a growth mindset" "Hiring lifelong learners" "parent-coordinator from community" "Meet the needs of all those families by hiring the right people" 	Understanding and compassionate (of community needs, parental obligations, student's responsibilities)
 "Love PD, but when it comes it's hiring the right people" "Life-long learners" "Growth mindset" "Highly qualified people" "Can have all the programs you want, but if you do not have the right people it will not be effective" "No incidents" "Furniture" "Classroom meet the needs of learners" "Single-gendered lunch" "I do dismissal every to help feel safe from the community "It's not the technology" "The teacher in here that have a hard time with students are 	Exercise hiring power (need the right people)
 the one who don't have relationships" "I educate all these new educators by modeling" "Teachers always giving their time" "When I got here we were 50% chronic absences" 	Model behaviors for teachers/ Relationships
• "These projects are the worst projects statistically in this neighborhood"	Data conscious

	1
 "Families were afraid to send their kids here and I understand" "Rebrand school" "I did not go to school here" "Dad did not send any of us to school in this community" "My experience was 	 Aware socioeconomic and historical climate
 different" "Failing was not an option" "So I took my experience I had and brought it here" "Algebra 1, Violin, Living environment, Theatre" "RTI plan" "Tior one students make up 	 Providing access/ opportunity
 "Tier one students make up 15%" "Have more educators in the classroom" "majority of neighborhood are three or four grades levels behind" "Forget about language" "Have Latino night first time" "Too many different subgroups" 	Provided opportunities based on socioeconomic & academic needs, not solely on language
 "Not based on race, on a needs basis" "We have students who speak English who can't read" "These students can't compete" "Change schedule" "More academic intervention "Explain why the data is important" 	Aware of educational disparities despite language abilities
 "Extra period of academic interventions" "ENL Academy" "After-school for the entire family" "Teacher passionate about it" "She provides access "with signs on the wall in three different languages" 	Incorporate support for ELLs and non- ELLs
• "Teacher B can speak 3	Teachers

 different languages" "All comes back to people "who are willing to do more" "Vision & mission statement is a living document" "tons paperwork, emails" 	support language needs
 "But if you walked in here last year you will not see any of this" "I try to get better every single day" "My initial reaction would be irate" "Admitting my mistakes" "Always asking questions first" "Quantitative data does not tell the whole story" 	Self-reflective, growth mindset, honest

Appendix H Coding Phases: Tomi

Transcript: Tomi

Source of Raw Data	First Cycle: In Vivo Codes	Second Cycle: Patterns Codes
Transcript	 "minority views on who should be in leadership" [on the majority White student clubs] "No Latinx club" "Did our equity audit" "Kids voted" "Celebrated day of dead" "Over 93% low socio- economic" "Dollar to go to dance" "Took kids shopping" "Provide opportunities" "Partnered with a couple of organizations" "I need to be there to support them in planning" "Parents wanted to start an PTA" "PTA meeting at so and so house" 	Sought equitable practices (through school policies and partnerships)
	 "Help or support a parent" Do crazy things" "Responsibility of leaders to make it happen" "Transformation in school" "I live in the community" "Not some distant alien" "White savior mentality" 	Responsibility to support and involve parents
	 "Heart wrenching" "Picked kids based on needs" "I can't believe what I saw" "Less about racial diversity as it was about the economic" Traditional principals may not be picked up on that need. "African American students were refugees from the Congo" 	 Connected to community (mindset, compassionate) Provided

 "Learning to culturally acclimate" "Teachers will be like don't worry about that" "Made them [teachers] go to those houses" "Challenged people's beliefs respectfully" "Takes special breed" "Emotionally exhausting" "Teacher really taking their time to work with individual students" "Getting to know the teacher" "Through observations feedback for teachers" "Trust point" "Crucial conversations" "Without top-down" "Biggest impact I had was wit hiring" "Professionalism, perseverance, progress" "Build relationship with kids was number one" "Kids telling you their stories" "See me as a human." "They're a priority" "Target school intervention for English learners' growth" "Teachers who spoke English translated" "I didn't do the best job of fostering that safety early on" "Had three suicides in my four years as principal" "Ta always learning" "Daunting and overwhelming task" 	 trust-building, school policies, hiring) Relationship building with students and staff Teachers and interventions to support ELLs
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Appendix I Coding Phases: Mike

Transcript: Mike

Source of Raw Data	First Cycle: In Vivo Codes		l Cycle: Codes
Data Transcript	 "Once hired, interviewed many staff as I could" "People didn't have high expectation for a lot of Latinx students" "Suspension rates for black boys were twice that of Latino kids" "Gathered information" "Executive decision" "no longer be calling police officers" "disciplinary decisions not based on race" "sketchy" "data to make decisions" "right kind of relationships" "Building superficial relationships with the families" "Not building relationships with the families" "Really good job engaging families" "Cultural night traditional" 	>	Data conscious (to establish new policies, make executive decisions) Relationship building a priority Supported parental involvement (in a variety of culturally responsive
	 "Able to bring culture" "Able to connect literacy" Working with families was mandated" 		and academic ways; pivotal for future activism)
	 "Group of parents served as mentors in classroom" "That group mobilized & organized" "I supported that" "I didn't have to go out and created a family" 	A	Budget cuts put strain on leadership and families

 "Fa "A it" "I a "C "C em "L processor "O "O "T "Ta 	hose system already existed" acing another budget cut" ctivism I encouraged it, inflamed didn't have to play savior" reated space for political powerment" atino and black students have oblem with expressing munication" ral system very effective" id not have academic language" were taught properly" eacher have to be instructed" hat became the thing that I had to and sell"	~	Aware of CLD learners' strengths and academic needs
• "To opp • "Tr cul • "W • "Lo • "U kid • "B • "Y boa • "Y boa • "La ado • "Pr	eachers needed to create more portunities rying to build literacy in turally responsive ways" Ve will see growth" earn more about your biases" plift the home culture of those		Worked on developing teacher buy- in (through PD's to have them incorporate culturally responsive pedagogy, learn about biases)
 "La "La "La "II "II "H "II aut "R "H "So "II "So "II "T "T "N 	boked at unconscious bias" boked at different aspects of ture" had a very split staff" ave a racialized component" had a certain amount of onomy" eally toxic teachers" ad to get them out" b I pull the trigger" got rid of people" m taking all this shit personally" he ripple effect was crazy" eeded to assert my authority" acklash was enormous"		Executive decision on hiring/ staffing (authority challenged/ questioned)

 "Back story I'm working against" "Group of teachers who was into this this" "But a group of teachers" He's a troublemaker" "I did do professional development" "Need to disrupt" "Class dynamic" "T achers counterforce to my authority" "Built some of my best relationship" "Built some of my best relationship? "Entered with bias" "Farents fighting to get funds back" "Had a number of teachers who spoke Spanish" "I was learning Spanish" "Yawa learning Spanish" "Baingual staff" "Parents professionals were all Latino and black" "Counselors were Spanish or Latino" "Courleagnosing" "Culturally proficient" "Culturally proficient" "To kind of promote excellence in class" "Everybody played mommy well" "No doubt they cared" "So, they didn't teach like it was 		
 "Have to created really thin budget" "Had a number of teachers who spoke Spanish" "I was learning Spanish" "Bilingual staff" "Parents professionals were all Latino and black" "Community centers run ESL program in the school" "Medical center next door" "Counselors were Spanish or Latino" "Kind of collaborations with them" "Gap in learning" "Over-Diagnosing" "Language acquisition" "Language acquisition" "Couple of inclusion teachers stellar" "Coulturally proficient" "Everybody played mormy well" "There were low standard" "No doubt they cared" "So, they didn't teach like it was 	 "Group of teachers who was into this this" "But a group of teachers" He's a troublemaker" "I did do professional development" "Need to disrupt" "Class dynamic" "I got good hires of color" "Make some hard decisions" "Teachers counterforce to my authority" "Built some of my best relationship" "Entered with bias" "Set up for failure" 	 personal biases, and split staff put strain on leadership and families Bilingual staff, teachers, parents, mentors,
 "Over-Diagnosing" "Learning disability" "Language acquisition" "Couple of inclusion teachers stellar" "Coulturally proficient" "To kind of promote excellence in class" "Everybody played mommy well" "There were low standard" "No doubt they cared" "Didn't see inherit brilliance" "So, they didn't teach like it was Critical conversations Weth staff CLD and special CLD and special CLD and special education students; expectation; mindset) 	 "Have to created really thin budget" "Had a number of teachers who spoke Spanish" "I was learning Spanish" "Bilingual staff" "Parents professionals were all Latino and black" "Community centers run ESL program in the school" "Medical center next door" "Counselors were Spanish or Latino" "Kind of collaborations with them" 	supported
there"	 "Over-Diagnosing" "Learning disability" "Language acquisition" "Couple of inclusion teachers stellar" "Culturally proficient" "To kind of promote excellence in class" "Everybody played mommy well" "There were low standard" "No doubt they cared" "Didn't see inherit brilliance" 	conversations with staff (regarding CLD and special education students; expectation; deficit mindset)

 "White camarader "I had to say in sta "Looking at ourse "Didn't lower my "Tried to live real responsiveness" "Going to be unap I am" "Black man" 	aff meeting" lves" standards" cultural	sociopolitical , racial dynamics, cultural differences in school community
 "Mostly white fenstaff" "Self-evaluate" "Consequences in unintended" "Had not unloaded teachers at one tim "Should have take immersion class" "Prevented me frowith families" "But it was a gap" "Not fluent in Spa "Challenged me" "Conversations confar" "Positive relations with some teacher "Get to know them "Were a number of committed to excert 	tended & d all those ne" en Spanish om doing more , unish" ould only go so ship" [developed rs] n more as people" of people	Self- reflective, growth mindset, honest

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Baccalaureate Degree

Other Degrees and Certificates

Nia E. Hulse

Vita

Bachelor of Science, Baruch College-CUNY, New York, NY Major: Public Affairs

Date Graduated

May, 2012

Master of Science, St. John's University, New York, NY, Major: Mathematics Education (Grades 7-12)

Date Graduated

January, 2014