ABSTRACT

Title of Dissertation:	MORE THAN THOUGHTS AND PRAYERS: SOCIAL JUSTICE LEADERSHIP PREPARATION
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School administrators often lack the preparation to recognize and act against educational injustices. This qualitative case study examines how a graduate-level educational leadership course at a private Christian university serving primarily white in-service teachers attempted to prepare administrators to be social justice leaders. Through interviews, course observations, and document analysis, this case study explores administrators' preparation for reflection and action across multiple dimensions of inequity, including personal, interpersonal, communal, systemic, and ecological.

Findings indicate that participants consistently reflected across all dimensions, yet these reflections centered on surface-level inequities often without a systemic analysis of power and oppression. Deficit views on historically marginalized populations dominated participant discourse and reflection. Instead of educators being asked to consider their own role in creating and sustaining inequities in their

classroom, school, and society, the course focused more on individuals being "good people" and loving students. Throughout the course discussions, assignments, and presentations, participants separated their personal actions from broader systems of power. Additionally, in both design and practice, the course provided only limited opportunities to develop skills to identify, respond to, and redress asymmetric systems of power.

When considering the causes of continued educational inequities, participants either failed to consider their role in the upholding or dismantling of oppression, or they took on the role of white saviors. Throughout the course, participants made tenuous assumptions about developing future administrators' capacity for praxis, including participants' prior knowledge level and the degree to which educational equity was covered in other classes in the program. These assumptions resulted in several deficit perspectives about marginalized communities and falsely implied that specific knowledge and skills are not required to be social justice leaders. Using a social justice leadership as praxis framework to more fully understand administrator preparation, this research has significant implications for preservice teacher and administrator courses that focus specifically on injustice in education, and for educational leadership programs more broadly.

MORE THAN THOUGHTS AND PRAYERS:
SOCIAL JUSTICE LEADERSHIP PREPARATION

by

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Foreword

Three months before I started at the University of Maryland, I received my master's degree in educational leadership. I was "prepared" to be a principal and a superintendent. I believed that if I was nice and fair to all my students, my school would be equitable. I believed in order to be nice and fair to my students I should not acknowledge their race or any other part of their identity. This is what I was taught growing up and in school. Throughout my courses in higher education, if we asserted that we "didn't see color," we received approval and encouragement. However, as a classroom teacher, I knew there was inequity in the schools around me. I knew that my Black and Brown students, my queer students, my undocumented students, and my students with housing and food insecurity experienced the world differently than I did. I knew there were injustices, but I did not know why.

Throughout my courses and research at the University of Maryland, I always asked myself: Why didn't I know this before? How would my teaching and leadership be different if I had a better understanding of asymmetrical power in society, its history, and its implications today? How would my Black and Brown students' school experiences be different if I knew how to value and sustain their culture? How could my white students not only recognize injustice but act against it? Because I lacked this education about injustice in society and the skills to move to action, I could not fully answer those questions.

To prepare educational leaders to answer these questions and put their answers into action, we need to know how to teach leaders to reflect on their own biases and work against educational inequity, from their one-on-one interactions with

students to broad systemic social justice issues in their community. A lack of preparation can contribute not only to historically marginalized students continuing to experience injustice and violence on their mental, physical, and emotional health, but students in the dominant culture could also continue to perpetuate harmful policies and practices. The graduates of our schools go on to be our lawmakers, police officers, judges, and other positions of power in society. Students' experiences in our classrooms impact their beliefs and actions for the rest of their life. If universities do not train school administrators to resist white supremacy and other forms of domination in society, they become complicit in perpetuating injustice.

Acknowledgments

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If you are neutral in situations of injustice,
you have chosen the side of the oppressor. – Desmond Tutu

Table of Contents

List of Tables

List of Figures

Chapter 1: Introduction

The Problem

School administrators influence almost every aspect of education for students, teachers, and communities. With responsibility for scheduling, discipline policies, curricular implementation, and professional development, they control many aspects of students' learning and lived experiences (Cohen-Vogel & Osborne-Lampkin, 2007; Loveless, 2011; Skiba et al., 2011; Smith & Harper, 2015). Administrators design and enforce system-wide policies that address the allocation of resources, academic expectations, and access to high-quality instruction (Nuri-Robins et al., 2007), and have a significant effect on student achievement (Heck & Hallinger, 2014; Louis et al., 2010; Orphanos & Orr, 2014; Robinson et al., 2008; Waters et al., 2004). Not only has research confirmed the importance of administrators in improving student educational outcomes and providing equitable opportunities (Bryk et al., 2010; Grissom & Bartenen, 2018; Leithwood et al., 2004; Sebastian & Allensworth, 2012), it has underscored the *interconnectedness* of those tasks. Social justice leaders understand how the interconnectedness of their actions impacts the lives of their students. Further, they know that inaction or ostensible neutrality can often uphold injustice:

> Decisions are never only about one thing. They are never just contained to the playground, after-school programs, transportation, passing time, the schedule, attendance, literacy materials, hiring, safety, teaching teams, curriculum, class placements, or specific room usage. The social justice leader sees and feels the

connection between these issues and the principles of justice that underlie

them. (Theoharis, 2005, p. 26-27)

As the analysis of social injustice in schools grows increasingly sophisticated

(Fruman & Gruenwald, 2004, p. 49), it makes sense to target not only opportunity

bottlenecks but the leaders who influence a range of school functions. Creating

"equity-oriented change agents," (Skrla et al., 2011), in turn, requires preparation

programs to move beyond traditional notions of school leadership by instilling

knowledge and skills related to social justice. Without the ability to acknowledge and

repair educational injustices, marginalized students will continue to experience the

negative effects of opportunity gaps which are "input-related practices and policies

that are process-driven and can result in students' academic, cognitive, social,

affective, emotional, behavioral, and psychological challenges" (Milner, 2020, p. 10).

For this paper, I use *social justice leadership* as an umbrella term to describe

the practices of "those who comprehend the structural nature of racism and other

inequities, and actively challenge these in school practices" (Bertrand & Rodela,

2018, p.11) and those who "make issues of race, class, gender, disability, sexual

orientation, and other historically and currently marginalizing conditions in the

United States central to their advocacy, leadership practice, and vision" (Theoharis,

2007b, p. 223). Without this intersectional approach to examining and responding to

injustices, school leaders will fail to fully respond to the reality of the inequities in

their schools. While knowledge of oppression and power alone cannot create

equitable educational experiences, action toward eliminating injustices must be rooted

in knowledge. When leaders "shy away from intersectionality, they shy away from

ever fully knowing their students' humanity and the richness of their identities. Mattering cannot happen if identities are isolated and students cannot be their full selves" (Love, 2019, p. 7). Thus, schools that fail to see students fully while prioritizing organizational imperatives lead to a superficial and compartmentalized understanding of students, thereby denying them their dignity and personhood.

Furman (2012) contends that social justice leadership "involves identifying and undoing ...oppressive and unjust practices and replacing them with more equitable, culturally appropriate ones" (p. 194). This perspective encourages a holistic approach to professional practice and a reframing of the problems to be solved. For instance, educational research often cites the achievement gap as an appropriate focus of administrative leadership (Carter et al., 2017), yet Ladson-Billings (2006) argues that we should instead examine the "education debt," the historical, economic, sociopolitical, and moral elements that underlie disparate achievement levels. When administrators focus on the achievement gap rather than the education debt or opportunity gap, it "inherently forces us to compare culturally diverse students with White students without always understanding the [systemic] reasons that undergird disparities and differences that exist" (Milner, 2010, p. 8), such as inappropriate placements in special education and disparities in disciplinary practices (Hernandez & McKenzie, 2010; López et al., 2006; Morris, 2012; Skiba, 2014). Considering these injustices, administrator preparation programs must train leaders to approach curriculum and instruction, culture and community, student achievement, and school structures holistically. Without diminishing the importance of technical expertise, "failure to prepare administrators to engage in difficult work that requires a shift in

values, attitudes, and behaviors within the school community severely limits their ability to address fundamental social justice issues" (Cambron-McCabe & McCarthy, 2005, p. 214). Currently, most administrators finish their programs without the knowledge and skills necessary to be social justice leaders (Brown, 2006; Bustamante et al., 2009; Hernandez & Marshall, 2017; Hernandez & McKenzie, 2010; O'Malley & Capper, 2015).

Research Question

Given administrators' current lack of preparation to recognize, critique, respond to, and transform injustices in education, the following overarching question guided this study:

How does a graduate-level educational leadership course at a private Christian university serving mostly white in-service teachers attempt to prepare administrators for reflection and action across multiple dimensions of educational inequity?

Theoretical Framework

For this study, I use Furman's (2012) social justice leadership as praxis framework, which centers on praxis, dimensions of inequity, and capacities to learn the knowledge and skills in these dimensions to analyze educational leadership preparation programs. Developed to facilitate a more comprehensive and detailed analysis of the capacities that comprise social justice leadership, this framework uses *social justice* as an umbrella term to describe critical consciousness, particularly recognizing "the experiences of marginalized groups and inequities in educational

4

opportunities and outcomes" (Furman, 2012, p.194). The social justice leadership as

praxis model (Figure 1.1) centers on three elements: 1) social justice leadership

involves both reflection and action, 2) social justice leadership spans several

dimensions – the personal, interpersonal, communal, systemic, and ecological, and 3)

it is imperative to develop the capacities of social justice leadership in both areas of

praxis and across all dimensions (Furman, 2012).
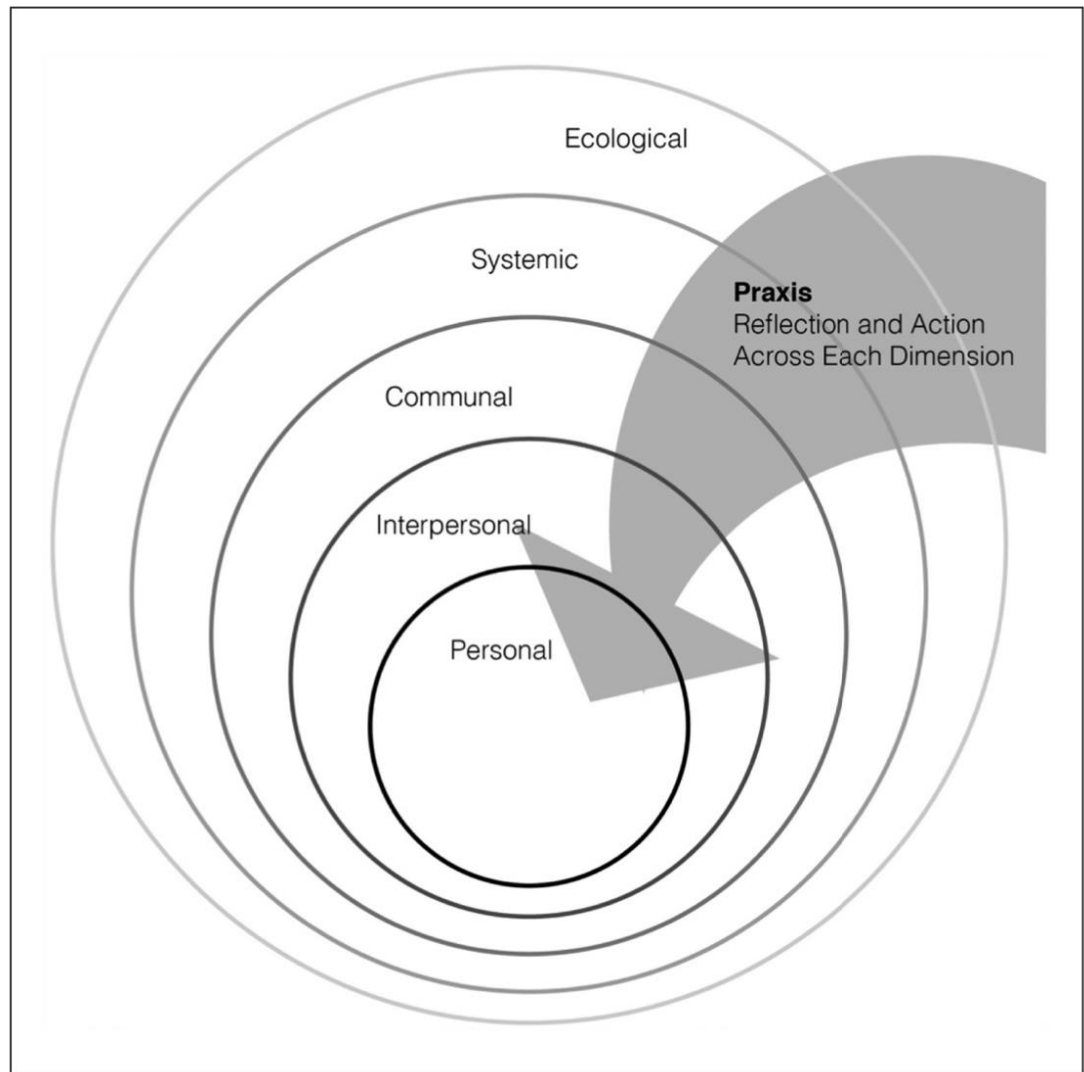
Figure 1.1: Social Justice Leadership as Praxis Framework (Furman, 2012, p. 205)

The first element in the framework relies on Freire's (2002), Foster's (1986), and Brown's (2004) conceptualizations of praxis. Freire (2002) defines praxis or conscientização as "learning to perceive social, political, and economic contradictions, and to take action against the oppressive elements of reality" (p. 35). Freire (2002) asserts:

> It is only when the oppressed find the oppressor out and become involved in the organized struggle for their liberation that they begin to believe in themselves. This discovery cannot be purely intellectual but must involve action; nor can it be limited to mere activism, but must include serious reflection; only then will it be a praxis. (p. 65)

Praxis underscores the complex yet vital nature of social justice leaders by linking injustices such as racism, classism, Islamophobia, xenophobia, and transphobia to their daily thoughts and actions as an administrator. Furman (2012) adapts this conceptualization of praxis to her own framework:

> Praxis involves the continual, dynamic interaction among knowledge acquisition, deep reflection, and action at two levels—the intrapersonal and the extrapersonal—with the purpose of transformation and liberation. At the intrapersonal level, praxis involves self-knowledge, critical self-reflection, and acting to transform oneself as a leader for social justice. At the extrapersonal level, praxis involves knowing and understanding systemic social justice issues, reflecting on these issues, and taking action to address them. (p. 203)

The intrapersonal and extrapersonal levels interact in a continuous cycle of reflection and action. Interpersonal reflection, like the development of self-awareness, critical

consciousness, and dispositional change, is inextricably linked to the actual practice of social justice leadership. Without internal growth and reflection, intentional and targeted action toward educational equity cannot happen.

The second element of the framework examines praxis across overlapping arenas, which can be visualized as a nested model of five dimensions: 1) the personal dimension, focusing on leaders' values and beliefs, especially toward different social identities and their self-development to transform into social justice leaders, 2) the interpersonal dimension, focusing on leaders' relationships to students, colleagues, parents, and across different social groups, 3) the communal dimension, focusing on building cross-cultural community in the classroom, 4) the systemic dimension, focusing on transforming injustices and barriers in the policies, practices, and structures of schools and districts, and 5) the ecological dimension, focusing on "acting with the knowledge that school-related social justice issues are situated within broader sociopolitical, economic, and environmental contexts and independent with broader issues of oppression and sustainability" (Furman, 2012, p. 211). This element underscores the importance of recognizing injustice at all levels. The dominant culture often implies that individual niceness can remedy systemic injustice. This element belies that myth and moves the focus to holistically understanding the multiple overlapping levels of oppression in schools and society.

The third element in the social justice leadership as praxis framework emphasizes the need for administrator preparation programs to develop educators' capacities to reflect on social justice leadership and capacities to equitably act across the five dimensions. In addition to analytically juxtaposing social justice leadership

research with each dimension of praxis, Furman (2012) provides examples of how programs can develop leaders' capacities for reflection and action across each dimension. These examples help to underscore the uniqueness of each dimension and the interdependence of each in the development of school leaders.

Because of the interconnectedness of injustices in education across multiple areas like law, finance, and curricula, programs must approach administrator preparation with a holistic approach. If programs rely on one "diversity" course isolated from the rest of their courses, administrators will not have the time or capacity to develop the knowledge of causes of educational inequities and the skills to redress them. At their core, administrator programs must prepare leaders to "understand that all *isms* are endemic and ingrained in the fiber of our society and are prepared to address and abolish marginalization in schools" (Celoria, 2016, p. 214). Merely classifying a program or course as "social justice" oriented is not enough. We must understand *how* administrators are prepared for social justice. They cannot only learn theories or specific skills. They cannot just focus on personal inequities or systemic inequities. They must holistically develop the capacities of administrators' praxis across all dimensions of inequity.

Study Overview

I used a single case study to examine the preparation of administrators in an educational leadership course through the social justice leadership of praxis framework. Located at a private Christian university in the Midwest, this graduate-level program serves mainly white in-service teachers. Following ten pre-service

8

administrators, their instructor of record, and the program director, this case study examines a course focused on diversity at the end of their program. The study consisted of three main phases. The first phase included individual interviews of a portion of students enrolled in an educational leadership program who were about to take the course "Sociology of Cultures/Communities/ Schools," their instructor, and their program director. These interviews helped me understand the participants' perspectives on the goal of education, their hopes for the course, and their understanding of multiple dimensions of inequity in schools. During this phase, I also gathered documents online, such as program recruitment documents, marketing materials, and handbooks found on the program and university's websites. These documents provide examples of official and vetted documents from the university. In the second phase, I observed the entire course, comprising six four-hour class sessions, and conducted a document analysis of course assignments and other course documents like syllabi, handouts, and readings. The third phase consisted of follow-up interviews with participants, following a similar interview protocol as the first interviews to compare answers and see whether or how, if at all, students' understandings or dispositions changed. This structure allowed me to create a chain of evidence and triangulate between what participants said in interviews, in their course assignments, and during more public in-class discussions and course activities. Being able to compare participants' expressed views to me as a researcher, the professor in assignments, and to their entire class helps to create a more nuanced understanding of their social justice leadership development.

Significance

       Schools and communities call for social justice leaders to create equitable learning opportunities and environments for all students. To meet this call, leaders must be prepared with the dispositions, knowledge, and skills to actively dismantle oppression and asymmetric power systems. Inaction upholds injustice. This study is the first phase of a more extensive research program examining the preparation of social justice leaders. By focusing on a single program and a single course designed to meet this need, I isolate the time intentionally designated to focus on educational inequity. Ideally, administrator preparation programs weave social justice throughout all coursework. Isolating one class for this initial stage of research highlights the deliberate and purposeful intentions from the university to center equity. This research includes implications for social justice leadership courses, the larger programs that encompass the courses, administrator preparation curricula, program recruitment, selection processes, and faculty selection and professional development.

Chapter 2: Literature Review

Administrator Preparation

Leadership programs acknowledge that administrators impact the day-to-day schooling and the livelihood of their students and therefore must develop knowledge and skills to make that impact supportive and sustaining. Both schools and communities hold administrators to intense pressures and accountability measures "while coping with a larger political environment that is polarized and fearful" (Jean-Marie et al., 2009, p. 20) about the complexities of leading in schools with students and teachers with intersecting identities. The knowledge and skills administrators gain in their preparation programs directly impact their leadership in the field. Cultural competence must undergird administrators' training, and therefore actions, in part because of rapidly changing racial demographics in U.S. schools. According to the National Center for Education Statistics, in 2015, only 49% of public school students enrolled in pre-kindergarten through 12th grade were white, and they predict by 2027, white students will make up 45% of the public school population (de Brey et al., 2019). The teaching workforce is overwhelmingly white and female, with teachers of color representing just 18% of teachers in 2011 (U.S. Department of Education, Office of Planning, Evaluation and Policy Development, Policy and Program Studies Service, 2016). This teacher workforce directly funnels into acting administrators. In 2011 principals were 80% white and 48% male, and in 2006 superintendents were 94% white and 78% male (Kowalski et al., 2010; U.S. Department of Education, Office of Planning, Evaluation and Policy Development, Policy and Program Studies Service, 2016). These changing demographics highlight

the "need for educational leaders who regard cultural and linguistic diversity as an educational resource rather than a detriment" (Cooper, 2009, p. 699). This need underscores the importance of recruitment and training for both teachers and leaders of color in addition to continuous training and development around social justice and cultural competence.

While a demographic divide between students and principals exists, that divide is slowly closing. Between 1987 and 2011, white principals decreased from 87% to 80%, Hispanic principals increased from 3% to 7%, and Black principals increased from 9% to 10% (Hill et al., 2016). These changes represent slow progress in increasing racial diversity among school leaders. Yet, with principal turnover at 18% each year, and with 10% of principals leaving the profession entirely, administrator preparation programs become even more important (Goldring & Taie, 2018). In 2016 the most substantial principal turnover rates at 21% were in high poverty schools (Goldring & Taie, 2018). While this high turnover rate creates serious issues for the schools and communities impacted by a change in leadership, Marshall (2004) contends there is a "never a better time" (p.8) for administrator preparation programs to create social justice leaders. Administrator preparation programs bear the onus of training administrators to be social justice leaders in both predominantly white schools and in schools with greater racial and ethnic diversity. Social justice leaders do not just impact Black and Brown students or students with other historically marginalized identities. They are also called to disrupt evasive, colorblind discourses and actions at predominantly white schools and to subvert overt

and covert discrimination while leading communities in reflection and action about educational injustices.

The identities of future administrators and their preparation programs are complex and nuanced. The identities of universities include their geographic location, history, and affiliations. This case study takes place at a preparation program at a private Christian university in the Midwest. From university website, mission, and course descriptions their religious identity is central to their work. While some religious universities face increasing secularization (Childers, 2012), others maintain significant relationships with their faith traditions. For these institutions "the issue of organization identity is intermixed with issues of institutional survival" (Childers, 2012, p. 7). According to the university, 61% of graduate students identify as Christian with 32% listing no religion. Only 5% of graduate students identified with the denomination of the university. While the denomination of this particular institution dominated branding, courses, mission, and vision, a majority of graduate students did not share this common identity. Research still questions how, if at all, religion impacts educational leadership (Shee, Ji, & Boyatt, 2002). I want to acknowledge the importance of religious identity to participants and to the university in addition to emphasizing the need for administrators to be trained with the knowledge, skills, and dispositions to create schools that oppose inequity and injustice regardless of religious affiliation.

Educational leadership preparation programs substantially impact administrators' ability to effectively lead their schools and districts (Darling-Hammond et al., 2009; Orr & Orphanos, 2011). This impact includes preparation in

13

leading organizational learning, engaging parents and the community, developing

school vision, serving as an instructional leader, and managing school

operations. Between 2000 and 2014, the number of universities offering educational

leadership preparation programs increased by 67%, from 372 in 2000 to 623 in 2014

(Perrone & Tucker, 2019). Despite their increase, the effectiveness of these programs

remains contested.

Social Justice Leadership

The increasing emphasis on social justice in educational leadership parallels

the growing focus of social justice in education writ large, especially in preservice

teacher preparation. Broadly, social justice education has roots in the 1920s with

ethnic studies and intercultural studies (Gollnick & Chinn, 2009). Several seminal

works serve as the foundation for social justice education, including *Teaching the*

Black Experience: Methods and Materials (Banks, 1970), *Strangers from a Different*

Shore: A History of Asian Americans (Takaki, 1998), the *Handbook of Research on*

Multicultural Education (Banks & Banks, 2004), *Affirming Diversity* (Nieto & Bode,

2008), *The Dreamkeepers: Successful Teachers of African American Children*

(Ladson-Billings, 2009), *Teaching Strategies for Ethnic Studies* (Banks, 2009),

Multicultural Education in a Pluralistic Society (Gollnick & Chinn, 2009), *Making*

Choices for Multicultural Education (Sleeter & Grant, 2009)*, Culturally Responsive*

Teaching: Theory Research, and Practice (Gay, 2010), and *Culturally Sustaining*

Pedagogy: A Needed Change in Stance, Terminology, and Practice (Paris, 2012).

These works have advanced social justice in teacher preparation programs and its

14

importance in administrator preparation and the day-to-day practices of in-service educators. These works examine social justice education broadly while additional scholarship centers on administrators and their influence on educational equity.

Research surrounding educational leadership continues to both deconstruct and construct multiple theories aimed at global education, intercultural education, cultural competence, anti-racist education, social justice education, and multicultural education. Several similarities and differences co-exist between these theories of education. Therefore, in this study *social justice leadership* acts as an umbrella term referring to those who "make issues of race, class, gender, disability, sexual orientation, and other historically and currently marginalizing conditions in the United States central to their advocacy, leadership practice, and vision" (Theoharis, 2007b, p. 223) and "those who comprehend the structural nature of racism and other inequities, and actively challenge these in school practices" (Bertrand & Rodela, 2018, p.11). This conceptualization relies on previous scholarship that evolved and pushed our understanding of social justice leadership.

Traditionally, educational leadership was considered to be a science that was value-free and objective (Simon, 1965; Taylor, 1947). However, Greenfield (1978) critiqued how dominant assumptions in leadership theory upheld inequity, arguing that the education system is never value-neutral. Rather, schools reflect the perspectives and values of the people in power who create and sustain the system. After Greenfield's critiques of research on educational administration, other scholars like Foster (1986) and Anderson (1990) denounced difference-blind leadership, emphasizing "an enduring allegiance to theories of leadership oriented toward

maintaining stability thought university theories and hierarchical visions of schooling

has maintained inequity in education" (Larson & Murtadha, 2002, p. 137). Foster's

(1986) seminal work *Paradigms and Promises: New Approaches to Educational*

Administration asserts, "leadership must be critically educative; it can not only look

at the conditions in which we live, but it also must decide how to change them" (p.

185). While Foster and many other early critical scholars did not explicitly use the

term *social justice,* their focus on educational leadership as a tool to interrogate

several dimensions of power in society clearly aligns with the theoretical

underpinnings of social justice leadership.

Following Foster's (1986) critiques of educational leadership, many scholars,

including Starratt (1994), Kumashiro (2000), Riehl (2000), Larson and Murtadha

(2003), Bogotch (2002), Goldfarb and Grinberg (2002), Theoharis (2007b), and

McKenzie et al. (2008) continued to develop the conceptualization of social justice

leadership. Brooks et al. (2008) claim social justice leaders are transformational

public intellectuals and critical activists, while Cambron-McCabe and McCarthy

(2005) assert social justice leaders are those who "engage in critical analysis of

conditions that have perpetuated historical inequities and schools and who work to

change institutional structures and cultures" (p. 202). Adding to the complexity of the

term, Khalifa et al. (2016) emphasize four behaviors of a social justice school leader:

(a) critically self-reflects on leadership behaviors; (b) develops culturally responsive

teachers; (c) promotes culturally responsive/inclusive school environment; and (d)

engages students, parents, and indigenous contexts. While none of these scholars

agree entirely on a definition for social justice, Dantley and Tillman (2010) contend

they all share five specific characteristics:

1. A consciousness of the broader social, cultural, and political contexts of
   schools.

2. The critique of the marginalizing behaviors and predispositions of schools and
   their leadership.

3. A commitment to the more genuine enactment of democratic principles in
   schools.

4. A moral obligation to articulate a counterhegemonic vision or narrative of
   hope regarding education.

5. A determination to move from rhetoric to civil rights activism. (p. 23)

These multiple definitions and conceptualizations highlight "in the concrete

preparation of school leaders and in the day-to-day practice of educational leadership,

leadership for social justice is messy [and] complex" (McKenzie et al., 2008, p.114).

Many scholars underscore the moral obligation that school leaders have in

developing and sustaining schools in which all students can achieve (Brooks et al.,

2008; Brown, 2004; Bustamante et al., 2009; Cambron-McCabe & McCarthy, 2005;

Furman & Gruenewald, 2004; Jean-Marie et al., 2009; Theoharis, 2007b). Evans

(2007) asserts that "educational leaders have a social and moral obligation to foster

equitable school practices, processes, and outcomes for learners of different racial,

socioeconomic, gender, cultural, disability, and sexual orientation backgrounds" (p.

250), and other scholars have established that social justice can significantly improve

academic achievement for a variety of marginalized groups (Capper & Young, 2007;

Oakes et al., 2000; Riester et al., 2002; Theoharis, 2007a, 2007b; Scheurich & Skrla, 2003). Yet Jean-Marie et al. (2009) acknowledge the difficulty of pursuing these moral obligations. "Recognition that the role of school leaders is at least in part to advocate on behalf of traditionally marginalized and poorly-served students carries a corollary contention that traditional hierarchies and power structures must be deconstructed and reconfigured," they write, "thereby creating a new social order that subverts a longstanding system that has privileged certain students while oppressing or neglecting others" (p. 4). However, in practice, administrators face several barriers when pushing back on traditional power structures, including parents, the school board, and the legislature. Even when social justice leaders create more equity in their schools, they can struggle with sustaining these efforts across time. Knowing that equitable learning environments can raise student achievement and enhance staff capacity (Theoharis 2007b), administrators' moral obligation, and the need to dismantle asymmetric power structures, administrator preparation programs must holistically approach how they train educators to be social justice leaders.

Preparation for Social Justice Leadership

The NELP Building and District Level Standards (2018) task educational leadership programs with preparing administrators in several key areas, including operations management, learning instruction, community leadership, ethics, and "equity, inclusiveness, and cultural responsiveness" (p. 15). Recognizing the unique contexts for every school within these areas, research questions whether one way of social justice leadership preparation can or should exist. The scholarship outlined

below explores multiple ways that administrator preparation programs have trained social justice leaders. The ability of these programs to effectively prepare administrators in key areas while also underscoring social justice relies on the program structure, knowledge and skill emphasized, and pedagogies used. For this case study and for future scholarship it is important recognize that empirical research and theoretical writings describing preparation program each exist in their own unique contexts. With the theory of action assuming that social justice leaders do impact the schools they lead, the preparation of these social justice leaders must be responsive to the inequities of the past and present to reform them for the future. In light of this, I look illustrate commonalities among program structures, knowledge and skills, emphasized, and pedagogies used in this literature review.

Program Structure

No perfect model exists for the structure of preparation programs. Due to the complexity of educational inequity, programs must differ and continue to evolve in design and content (Bogotch, 2002; López et al., 2006). However, research highlights critical areas in which programs can prepare leaders for social justice. These areas include participant selection, required courses, and faculty.

Selection. Intentionally recruiting diverse and social-justice-oriented leaders into administrator preparation programs impacts the efficacy of the leaders' success within the program and their impact on the schools they will eventually lead (McKenzie et al., 2008). Systems and structures for the recruitment, application, and selection of candidates vary by program. Because of the limited number of diverse administrators, preparation programs developing social justice leaders must devote

resources to recruiting and admitting diverse candidates, especially people of color,

into their programs, and supporting those that enroll (Allen et al.,1995; Hernandez &

McKenzie, 2010; Marshall, 2004; Pounder et al., 2002; Young & Laible, 2000). In

their case study about the critical elements of graduate programs centering on social

justice, Hernandez and McKenzie (2010) recommend "a commitment from selection

committees to a student selection process that recognizes and values the assets of a

diverse student population...representing multiple perspectives" (Hernandez &

McKenzie, 2010, p. 65).

Some highly selective programs screen applicants for their social justice

dispositions and experiences within the application and interview processes, while

other "self-select" programs have very few requirements and admit almost everyone

that applies. These self-select programs have been critiqued both by research

(Browne-Ferrigno & Muth, 2009; Creighton & Jones, 2001; Fusarelli et al., 2019;

Murphy et al., 2009; Young et al., 2002) and national educational organizations

(American Association of Colleges of Teacher Education, 1988; National Policy

Board for Education Administration, 1989). In their proposal for the structure of an

administrator program whose aim is to prepare educational leaders for social justice

work, McKenzie et al. (2008) highlight the importance of the selection of candidates

who already have a commitment to social justice, noting that students entering

programs without a social justice orientation "would not be ready to both succeed and

survive as a social justice-oriented school leader" (p.118) because of the limited time

and broad scope of training programs. Further, programs that admit candidates who

already have at least an awareness of their own beliefs and prejudices "can much

more quickly move the candidates to learn how to become advocates and leaders of change in schools that will successfully serve students of color, poverty, linguistic differences, (dis)abilities, and various sexual orientations" (McKenzie et al., 2008, p. 118). While the preparation program in this study did recruit students at local events, according to the program director a majority of the students self-select into the program and almost all are admitted. According to the website the program helps future administrators "gain the knowledge and practice experience you need to pass your certification tests and have a leadership role within education." Specifically, this final "diversity" course aligns with competencies for administrator preparation that focus on school culture and equity.

Regardless of recruitment or self-section, admission requirements and their relationship to social justice vary widely. Some programs require a writing assignment, an autobiographical statement, or a personal interview (Hernandez & McKenzie, 2010). Others require a demonstration of strong teaching and leadership in their current positions (Cambron-McCabe & McCarthy, 2005). McKenzie et al. (2008) recommend selecting candidates who demonstrate an existing tendency to question inequities, competent leadership, and a strong understanding of learning. In order to evaluate candidate applications, faculty can assess written materials for a social justice orientation and observe the candidates as they teach in their classrooms because "without the meticulous attention to student selection, leadership preparation programs will experience substantial barriers to preparing social justice leaders" (McKenzie et al., 2008, p. 121). These barriers can result in administrators not developing the critical consciousness, knowledge set, or skills needed to move from

theory to action as social justice leaders. Yet Evans (2007) points that larger systemic barriers may hinder the selection of such leaders at the outset. Thus, while research advocates for a more rigorous selection process of administrators (Murphy et al., 2009; Pounder et al., 2002), programs grapple with limited applicants and an increasing teacher shortage. This tension emphasizes the need for social justice education across all grade levels, not just in graduate programs.

Classes. This case study centers around one course at the end of an administrator preparation program. While many programs include one course dedicated to educational equity, research overwhelmingly indicates in order to be effective social justice should be embedded throughout the entirety of the program (Bertrand & Rodela, 2018; Brown, 2004; Gerstl- Pepin & Aiken, 2009; Gooden & Dantley, 2012; Hawley & James, 2010; Hernandez & McKenzie, 2010; Lopez et al., 2006; Lyman & Villani, 2002; Marshall & Theoharis, 2007; McKenzie et al., 2008; O'Malley & Capper, 2015; Pounder et al., 2002; Theoharis, 2007a, 2007b; Young & Liable, 2000). Brown (2004) argues that embedding social justice throughout all curricula requires a "deep-seeded [sic] commitment on the part of preparation programs" (p.88). This commitment includes intentionally integrating a focus on social justice throughout all programmatic elements, including recruitment and selection, course work, advising, and assessments (McKenzie et al., 2008).

Research points to the importance of social justice preparation programs on the schooling of students (Gooden & Dantley, 2012; Hawley & James, 2010; McKenzie et al., 2008; Pounder et al., 2002; Theoharis, 2007b; Young & Liable, 2000). Gooden and Dantley (2012) claim if programs fail to prepare administrators to

address systems of oppression, especially racism, and their impact on education, leaders may find themselves unprepared and isolated. "That means leadership preparation faculty will need to push for more than one diversity course as having only one or none can have the effect of marginalizing content that should be integrated within our preparation programs" (Gooden & Dantley, 2012, p. 245). Young and Laible (2002) likewise emphasize that confining anti-racism to a single course "is unlikely to achieve the ultimate goal of developing anti-racist leaders. Indeed, White racism is not an issue that can be addressed and fixed in a single semester" (p. 406). Colorblind administrators who ignore students' and teachers' race and ethnicity are, in effect, treating them as "incomplete beings." (Milner, 2010, p. 16). Even without malicious intent, the "new racism" (Bonilla-Silva, 2018, p. 3) of colorblindness among educators negatively affects students of color, influencing curriculum, discipline, expectations, dress codes, and class placements (Castro-Atwater, 2016; Tatum, 2017). If a program decides to dedicate a specific course to focus on social justice, McKenzie et al. (2008) suggest that the course should address intersections between various forms of inequity. Notably, a singular social justice course should center developing knowledge and skills "to the ways that schools produce and can interrupt the inequities embedded in common school practices (e.g., segregating students for special programs, tracking students, overidentifying low-income students and students of color for special education)" (McKenzie et al., 2008, p. 123).

The educational leadership program in this study designates one course to develop "an understanding of the diversity that exists in the local community and the

leadership characteristics a school administrator should display to manage an equitable school environment and academic program" (course syllabus). Additionally, this syllabus states, "Issues addressed in this class will include the reality of poverty, linguistic barriers in society, social class, ethnicity, gender, racism, minorities, immigration and school/societal equity concerns and leadership characteristics." While participants may have learned about theories of oppression and inequity in intersecting identities in other courses, this class immediately precedes their internships and focuses on increasing that knowledge base. With the internship designed to practice the skills learned in their courses, Jean-Marie et al. (2009) warn of programmatic "blind spots," including internships that primarily center on handling routine chores and being passive observers at meetings. Since some internships may be more passive, (Southern Regional Education Board, 2007), courses focused on social justice must also build in the time to translate theory to practice. The ability to coach social justice leaders when bridging theory to practice highlights the critical role of educational leadership faculty in the development of administrators.

Faculty. If educational leadership programs are to prepare social justice administrators, faculty must also have ongoing training and experiences about educational equity. This professional development "helps faculty view themselves as change agents and not just as content experts" (Hernandez & McKenzie, 2010, p. 66). Research points to faculty's lack of knowledge and experience when teaching social justice throughout all areas of education, including courses with preservice teachers and administrators (Cambron-McCabe & McCarthy, 2005; Hernandez & McKenzie,

2010; Khalifa et al., 2016; Marshall, 2004; McKenzie et al., 2008; O'Malley &
Capper, 2015; Pounder et al., 2002; Rusch, 2004; Young & Liable, 2000). Rusch's
(2004) mixed-methods study examined the perceptions of discourse about race and
gender throughout preparation programs, finding many of the 114 educational
administrator professors surveyed limited their discourse around diversity. In addition
to their limited knowledge about working with culturally and linguistically diverse
communities, Rusch (2004) found "that many faculty perpetuate myopic views of
equity and justice in schools, show minimal understanding of democratic practices,
and portray equity issues as 'no problem'" (p.16). Within my case study the instructor
of record noted his perceived tension between the lack of discourse about equity in
previous courses with his centering of it. Even though research highlights the lack of
preparation for administrator faculty to teach about educational injustice, it is
important to note that there are professors with this expertise. For this case study, the
instructor of record has both researched and published about social justice leadership
and the role of principals in transforming their schools. Therefore, I center my
research question on how the course broadly attempted to prepare administrators to be
social justice leaders.

When faculty do have the training to prepare social justice leaders, they
sometimes fear negative course evaluations or backlash from the university. Reasons
for faculty silence around social justice varied widely from a perceived "de-facto gag
rule" (Rusch, 2004, p. 31) to claims that "special emphasis on 'cultural awareness' is
silly and counterproductive" (p. 32). Some faculty who self-reported inaction noted a
minimal sense of importance for diversity or admitted a lack of knowledge, which

constrained equity conversations at their institutions. One full professor noted, "In some sub-disciplines, there simply are no materials written by people of color" (Rusch, 2004, p. 38), and another stated, "while women have written a few things, there is not work, to my knowledge, by people of color" (p.38). Rusch (2004) highlights several other comments made by participants representing 85% of the UCEA-affiliated institutions at the time, including complaints about "more talk than substance...with respect to diversity issues," few specific incentives or requirements, and a simple lack of attention (p. 28). Other research also points to a perceived "lip service" to social justice, highlighting the divide between theory and action in social justice leadership (Marshall, 2004; O'Malley & Capper, 2015). In addition to faculty members' possible lack of strategies, skills, knowledge, and materials to infuse social justice into their courses, Hernandez and McKenzie's (2010) case study found that faculty avoided social justice issues simply because of "the personal reflection and the extra time that the SJP [social justice program] required" (p. 62). Once faculty engage in the continuous process of learning about and enacting social justice in education, preparation programs can then focus on learning experiences aimed at helping candidates gain similar knowledge and skills.

Knowledge and Skills

Research describing effective social justice leaders in schools informs the courses and instruction in preparation programs. Programs must know what administrators actually do in the field in order to craft relevant and applicable training. Scholarship indicates that preparation programs must move beyond current

NELP Standards, which focus primarily on management approaches and "do not adequately consider the complex and intersectional problems persistent in education nor do they address the cross-cutting and transformative change necessary to become an equity-oriented change agent," (Farley, Childs, & Johnson, 2019, p. 4) to link theory to practice (Brooks et al., 2008; Bustamante et al., 2009; Cooper, 2009; Gerstl-Pepin & Aiken, 2009; Giles et al., 2005; Khalifa, 2018; López et al., 2006; Theoharis, 2007b; 2009; Theoharis & Causton-Theoharis, 2008; Theoharis & O'Toole, 2011). From these studies, we know some of the perspectives, knowledge, and skills that leaders for social justice need to lead for equitable educational opportunities. In addition to developing a critical consciousness, administrators also need to be able to lead their teachers when designing, leading, implementing, and evaluating social justice throughout their schools. This development of critical consciousness, knowledge, and skills aligns with the social justice leadership as praxis framework as I examine how these are developed across multiple dimensions of inequity. Despite the wide range of knowledge and skills outlined by research, there is a clear consensus on the need to develop social justice leaders who can recognize and respond to inequities.

Critical Consciousness. According to Freire (2002), critical consciousness, or conscientização, "refers to learning to perceive social, political, and economic contradictions, and to take action against the oppressive elements of reality" (p. 37). This critical consciousness includes reflection on "moral and ethical implications and consequences of schooling practices on students" as well as the "deep examination of personal assumptions, values, and beliefs" (Brown, 2004, p. 89). Research

27

overwhelmingly advocates for the development of critical consciousness and reflection throughout educational leadership programs in order for administrators to be able to recognize and respond to inequities in their schools (Brooks et al., 2008; Brown, 2004; Brown, 2006; Capper et al., 2006b; DeMatthews & Mawhinney, 2014; Furman, 2012; Gerstl-Pepin & Aiken, 2009; Gooden & Dantley, 2012; Hernandez & Marshall, 2017; Khalifa et al., 2016; Liou & Hermanns, 2017; McKenzie et al., 2008; Shields, Larocque, & Oberg, 2002; Theoharis, 2007b; Young & Laible, 2000). For example, DeMatthews and Mawhinney's (2014) qualitative case study of two practicing elementary school principals who worked to create more inclusive schools, especially for students with disabilities, illustrated through interviews, document analysis, and observations over the course of a year that the actions, values, and orientations of a social justice leader combine to create inclusive and equitable schools. Further, similar to my case study, this scholarship highlights the importance of researching the praxis of administrators rather than focusing just on their knowledge or their skills in isolation. By holistically examining social justice leadership, DeMatthwes and Mawhinney's (2014) research shows the need to explore the orientations, values, and actions of social justice leaders in order to then examine the challenges and how they overcome them in practice.

Brown's (2006) mixed-methods study explores the effects of two cohorts of students in administration preparation programs designed to address social justice and equity. Through surveys and document analysis of forty students, Brown's findings indicate that educational leaders who participate in activities and courses that intentionally foster critical consciousness grow in acknowledgment, awareness, and

action toward social justice. Through participation in extended and repeated discourse about equity and justice, educational leaders engage with "a culture of careful listening and cautious openness to new perspectives" (Brown, 2006, p. 709). This does not mean that all educational leaders reach consensus on an issue, "but rather, deeper and richer understandings of our own biases, as well as where our colleagues are coming from on particular issues and how each of us differently constructs those issues" (Brown, 2006, p. 709). Course content and assignments were "inseparability linked" (p. 714) to students' experiences, including intersecting identities, power, and privilege with the intent to "encourage students to challenge their assumptions, clarify and strengthen their values, and work on aligning their behaviors and practice with these beliefs, attitudes, and philosophies" (p. 714).

Results from Brown's (2006) study indicate that all participants reported the perception of some level of change in their beliefs about educational equity. One participant, a 28-year-old white male noted:

> I see myself as one who is enlightened, yet the biggest surprise is my heightened awareness of my prejudices, my perceptions, and my "close-minded" liberalism that shapes the way I live my life. I realized how biased I really am deep down inside. I realized that many of my beliefs are racist and many of my thoughts are close-minded. Although this self-realization is a hard pill to swallow, there is nothing but positive that can come from this discovery. (p. 720)

Another participant, a 33-year-old white female stated:

Is it possible that I have been participating in a system that sorts, chooses, and

places members of ethnic and socioeconomic groups into pre-destined

positions in our society? I learned that the answer could be "absolutely" and

that it will be my job to be more aware of these trends as I enter my role as an

administrator. (p. 722)

Several other administrator candidates echoed their classmates saying, "I really am

beginning to feel like I have been blind for a great portion of my life" (p. 723) or "I

realize now how important it is for me to identify and combat these negative 'records'

in my head. I must first be so conscious of these 'tapes' in order to deal with them"

(p. 723).

Although not all participants exhibited this level of critical consciousness,

they did seem to have an increase in their willingness to engage in critical

consciousness, especially when questioning the origins of educational practices and

policies and the systemic nature of inequity.

Similar to Brown's (2006) study, Hernandez and Marshall (2017) analyzed

reflections and assignments from a principal preparation cohort, finding all ten

participants increased their understanding of educational equity. Even though only

one of the participants used the term "social justice," several participants indicated an

increase in their knowledge about the impact of race and ethnicity on education. One

participant wrote in their reflection:

It wasn't until I took my first administrative class on culture that I began to

realize that I was racist. I still don't think of myself as a KKK member and I

don't have open hatred of anyone; however, I do now realize that some of the

things that I do and say are racist, as well as the idea of White privilege. I

have never thought of myself as White and in fact I have never thought that I

have achieved anything because of my color until I took that class. It then

dawned on me that some of the things that I have or at least the ease of how I

attained them is because I am White. I also realize now that saying, "I have a

friend who is Black" or "I don't see color" or asking a person of a different

race to speak for their entire race is racist. I still don't like to call myself that

and I still have a long way to go into making myself understand this issue, but

I feel that I have come a long way because of these classes. (p. 217)

Research indicates an unevenness to the knowledge and skills future administrators

develop throughout their preparation courses. Some learn more theory without the

time or space to practice necessary skills. Others mark considerable growth in their

own reflexiveness, while peers remain colorblind. This unevenness underscores the

reality that all aspects of social justice leadership cannot be taught in one course. This

emphasis on social justice throughout principal preparation highlights the need for

programs to intentionally infuse opportunities to develop critical consciousness

throughout the course of a program (Capper et al., 2006b; Furman, 2012; Young &

Laible, 2000).

A majority of proposed frameworks for preparing social justice leaders

include critical consciousness, including McKenzie et al.'s (2008) four areas of

knowledge and content for educating social justice leaders and Brown's (2004)

framework of pedagogical strategies to increase educational leaders' awareness,

acknowledgment, and action. Despite the differences between these frameworks, they all begin with the importance of critical consciousness.

Knowledge. In addition to the development of critical consciousness, social justice leaders should also develop an understanding of theories related to educational equity and skills to implement these theories into practice. Through theories like Critical Race Theory (CRT) and intersectionality, administrators should also develop knowledge of different dimensions of equity in society and the role of intersectional identities and oppression within those dimensions.

In order to take action against asymmetrical power structures, administrators must understand the multiple forms of oppression in schools and society. This understanding of intersectionality moves beyond an acknowledgment or celebration of diversity. Love (2019) warns against conflating intersectionality with diversity. "'Intersectionality' is more than counting representation in a room or within a group; it understands community power or its lack, and ensuring inclusivity in social justice movements" (Love, 2019, p. 3). If and when administrator preparation programs focus on the impact of identities on educational opportunities, they often isolate those identities. Capper et al. (2006b) assert in their case study that while current social justice educational leadership programs emphasize race and ethnicity, they pay significantly less attention to disability, homophobia and heterosexism, and language diversity in children (p. 218). This isolation of only one identity leads to programs finding it difficult to train administrators with the necessary skills to create equity-based changes in their schools because of a lack of understanding of asymmetric interlocking systems of power and oppression like racism, classism, xenophobia, and

32

transphobia. These skills include high-quality teaching and pedagogy and the ability to identify and act upon inequity in schools (Cambron-McCabe & McCarthy, 2005).

This absence of some identities in preparation programs does not mean that race should be centered any less. Gooden and Dantley (2012) propose a framework for educational leadership programs that speaks directly to racism in the educational system claiming, "educational leadership preparation programs that unashamedly center race and social justice in their curriculum" (p. 244). Research indicates that many leadership students and faculty have difficulty meaningfully and productively talking about race and choose to avoid discussions entirely (Brooks, 2007; Carpenter & Diem, 2013; Hernandez & Marshall, 2009; Solomon, 2002; Tatum, 2007; Young & Laible, 2000). Hernandez and Marshall (2009) found in their analysis of reflections and written assignments of aspiring administrators that in administrator preparation programs many students were not willing to experience discomfort when learning about the impact of different identities and instead assert their colorblindness. One future principal reflected, "My whole life I have been taught to ignore the color of someone's skin and to look past a person's accent and ethnic background. 'Treat everyone the same' was drilled into me from an early age" (Hernandez & Marshall, 2009, p. 309). Similar to my research, this study illustrates the importance of examining individual private reflections through interviews in addition to more public assignments to help in nuancing the complexity of knowledge development around social justice. Even when asked to directly reflect on race in education, many administrators choose to claim they are colorblind. If school leaders are taught to ignore race, then their practices as administrators may also ignore race (Pollock,

2004). While other experiences may help administrators move away from colorblind racism, preparation classes can help leaders to recognize and confront racism. When race is ignored, administrators "are in effect treating their students as incomplete beings, and student performance can suffer as a result" (Milner, 2010, p. 16). Banks (2001) further underscores the danger of colorblind administrators saying "a statement such as 'I don't see color' reveals a privileged position… often used to justify inaction and perpetuation of the status quo" (p. 12).

Other times in preparation programs, students conceptualize racism as only occurring at an individual level and not as a systemic problem. One future administrator in Hernandez and Marshall's (2009) qualitative study of 15 aspiring principals in the Midwest reflected:

> Knowing some immigrants think we [white people] are to blame for their hardship really bothers me because that is not the kind of person I am and it is not the way I was raised. My culture would never oppress anyone to make themselves look better. (p. 309)

When white people are challenged with the notion that society reinforces and reproduces racial interests, some push back by withdrawing, arguing, or ignoring the role that race plays in their lives - a term DiAngelo (2018) coined "white fragility." Without a deeper understanding of the effects of racism and other forms of oppression, along with open and honest conversations about those effects in education, leaders will be unable to "transform the present power relations" in their schools and districts (Liou & Hermanns, 2017, p. 669).

In addition to developing critical knowledge about racism, educational leadership programs must also develop an understanding of classism and the systemic causes and effects of generational poverty. In their national survey analyzing whether and how administration preparation programs emphasize understanding the complexity of poverty, including its systemic causes and effects, Lyman and Villani (2002) found in their quantitate study that very few programs integrate this understanding throughout several different courses. Out of the 408 programs surveyed, only 11.6% of faculty rated understanding poverty to be extremely important to effective school leadership. This "particularly troubling" result reinforces the misconception that educational leaders do not need a deep understanding of systemic inequity (Lyman & Villani, 2002, p. 273). Both qualitative and quantitative research indicates that without this knowledge of poverty, educators will continue to perpetuate the myth of meritocracy, the belief that "if people just work hard enough they will be rewarded and achieve their full potential, regardless of historical or contemporary economic structures" (Milner, 2010, p. 30). The myth of meritocracy fails to consider the material, social, cultural, and physical privileges, advantages, and resources wealthier students often inherit (Ladson-Billings & Tate, 1995).

While classism and racism must be studied in preparation programs, research also indicates the need for administrators to understand the causes and effects of heterosexism, homophobia, and transphobia (Allen, Harper, Koschoreck, 2009; Capper et al., 2006a; Hernandez & Marshall, 2009; Hernandez, McPhetres & Marshall, 2015; Marshall & Hernandez, 2013; O'Malley & Capper, 2015). O'Malley

and Capper (2015) found a majority of preparation programs fail to explore LGBTQ+

identities in their courses. The results from their survey of 218 full-time teaching

faculty at 53 UCEA principal preparation programs indicate if programs address

LGBTQ+ identities, they rely on one course or faculty member to do so instead of

integration throughout the program. While 93.1% of the respondents identified their

research and teaching with social justice, "nearly one out of every four professors did

not address LGBTIQ topics in any of their preparation courses in the preceding

academic year" (O'Malley & Capper, 2015, p. 312). Of the programs that did not

claim to focus on social justice, none of them included specific content about sexual

orientation. Allen et al. (2009) claim "most leadership preparation students are

unfamiliar with or dangerously naïve about state and local laws that address LGBT

individuals" (p. 148). These laws, in addition to the school climate, affect not only the

safety and wellbeing of students but also staff. In a survey of 23,001 LGBTQ+ youth,

70.1% have experienced verbal harassment, 28.9% have been physically harassed,

and 12.4% have been physically assaulted at school (Kosciw, Greytak, Zongrone,

Clark, & Truong, 2018). However, 60.4% of the students who reported an incident

claim "school staff did nothing in response or told the student to ignore it" (Kosciw et

al., 2018, p. xix), underscoring the importance of administrators when establishing the

school climate, policies, and procedures for LGBTQ+ students and staff.

In addition to administrators developing an understanding of the asymmetrical

power systems of racism, classism, and heterosexism, preparation programs must also

train administrators to recognize and respond to other forms of oppression. Theoharis

& O'Toole (2011) claim an administrator's sense of agency is not enough to make

36

systemic changes for educational equity, especially for English language learners.

They must also have knowledge of how to develop and sustain "asset-based views of

students and families, collaborative process, and valuing and connecting with home

languages and families from the lens of inclusivity" (Theoharis & O'Toole, 2011, p.

681). While research highlights the importance of inclusivity for English language

learners, it also emphasizes the need for administrators to understand both theories

and enact practices of inclusion for students of differing (dis)abilities (Bustamante et

al., 2009; Capper et al., 2006b; Theoharis, 2007b; Theoharis & Causton-Theoharis,

2008). This knowledge base includes an understanding of the causes and effects of

the overrepresentation of Black and Brown students in special education (Capper &

Frattura, 2008; Frattura & Capper, 2007; Harry & Klinger, 2014). If administrators

lack this knowledge, they will be unable to "reduce and ultimately eliminate separate

pull-out programs, such as eliminating separate at-risk programs… separate resource

or self-contained classrooms for special education students, and separate bilingual or

English language learners (ELL) programs that cluster students in particular schools

or classrooms" (McKenzie et al., 2008, p.127).

     Without the intentional development of a critical consciousness around a

foundational knowledge base about systemic oppression as outlined by research,

future educational leaders will be unable to grow their skills to move towards action

in their positions of power. Theoharis (2007a) asserts:

     If leaders do not understand these fundamental issues of justice facing

     students, then it is unlikely, given the key role that principals and their belief

systems play in the progress of schools, that the majority of schools will

transcend the historical oppression of many children. (p. 17)

This assertion underscores the importance of this study to examine how programs

prepare social justice leaders. Further, Creating more equitable schools relies on more

than the critical consciousness and the knowledge of the school leaders.

Administrator preparation programs must also equip leaders with the skills needed to

take intentional actions to respond to and redress injustices.

Skills. While administration programs bear the onus to develop specific

knowledge about social justice leadership, they also train leaders to enact specific

skills to move from theory to practice. These skills include promoting an inclusive

school environment and developing social justice teachers and curriculum.

In order to create an inclusive school environment, leaders must be able to

engage in reflexive practices around school-wide policies and procedures. This

reflexiveness includes using data to lead critical conversations focused on educational

equity (Capper et al., 2006b). Data should also be used to examine opportunity gaps,

placement in special education, and disciplinary trends (Khalifa et al., 2016; Skiba et

al., 2002; Skrla et al., 2004; Theoharis, 2007b). From this reflection on data, school

leaders must challenge exclusionary and inequitable policies, behaviors, and teachers

(Khalifa, 2011; Madhlangobe & Gordon, 2012). d

Social justice administrators must also have the skills to foster cultural

pluralism in their schools and communities (Paris, 2012) by using student voice in

decision making (Madhlangobe & Gordon, 2012; Mansfield, 2014), contributing to

the revitalization of Indigenous social and cultural capital of students (Khalifa, 2012;

McCarty & Lee, 2014), and developing meaningful and sustaining relationships with the local community (Cooper, 2009; Khalifa, 2012; Khalifa et al., 2016; Liou & Hermanns, 2017). Mansfield's (2014) ethnography illustrates the important contribution and value that student voice brings to social justice research, preparation, and practice. Instead of showing a linear process to developing social justice leadership, Mansfield's work underscores the centrality of supporting the needs of all students that is responsive to their complex and varied lived experiences. By valuing their voices, students are able to assert their own skills and needs with their vision of equitable schooling. To build these relationships and lift student voices and are responsive to their needs, school leaders must establish a "team that is charged with constantly finding new ways for teachers to be culturally responsive" (Khalifa et al., 2016, p. 13). Creating these equity teams and developing culturally responsive teachers is considered one of the most important aspects of social justice leadership (Capper et al., 2006b; Khalifa et al., 2016; Liou & Hermanns, 2017; McKenzie et al., 2008; Theoharis, 2007b). In order for leaders to have the skills to train their staff, programs must prepare administrators to lead professional developments to support and sustain educational equity in their schools (Khalifa et al., 2016; Liou & Hermanns, 2017). While my case study is limited by the ability to reach out to the students in the participants schools directly, I can explore how if at all the voices and perspectives of students and the community are sought out and valued within the course.

As administrators learn how to execute professional development for their staff, they must continuously focus on ensuring that their curriculum is sustaining for

historically marginalized students (Khalifa et al., 2016; Liou & Hermanns, 2017). The development and enactment of this curriculum and ways of assessing includes administrators leading teachers to develop their own critical consciousness and knowledge about oppression and power in education. Preparation programs must establish an intentional and concerted focus on developing these skills in administrators:

> In order to provide their aspiring principals with deeper understandings and a wider array of skills to help teachers understand the inequitable structures and cultures within which the teachers themselves are operating, and the role that they may be playing in perpetuating those structures and cultures. That, we believe, is perhaps one of the greatest challenges of transformational leadership, because supporting teachers to identify and change their own behaviors, when those behaviors result in inequitable treatment of students, means supporting teachers to identify and change their own assumptions, beliefs, values, expectations, and biases. (Liou & Hermanns, 2017, p. 674)

Without these skills, leaders cannot make actionable steps to support and sustain their social justice dispositions. Without action, there cannot be social justice. "One either allows racial inequities to persevere, as a racist, or confronts racial inequities, as an anti-racist. There is no in-between safe space of 'not racist.' The claim of 'not racist' neutrality is a mask for racism" (Kendi, 2019, p. 9).

Development of Knowledge and Skills

Administrator preparation programs develop social justice leaders' knowledge and skills in a variety of ways. These methods include intentional conversations about

social justice, equity audits leading to action plans, and assignments to build relationships with people from historically marginalized identities and their communities.

To encourage reflection, programs must engage in courageous conversations (Carpenter & Diem, 2013; Roegman et al., 2019; Singleton, 2014) and actively interrogate their own personal assumptions about education and the impact their identity has had on their educational beliefs and experiences (Brown, 2004; Khalifa et al., 2016). Singleton (2014) describes a courageous conversation as a dialogue that focuses on examining injustices and improving student achievement that specifically "*engages* those who won't talk, *sustains* the conversation when it gets uncomfortable or diverted, and *deepens* the conversation to the point where authentic understanding and meaningful actions occur" (p. 26, emphasis in original). Brown's (2004) pedagogy for transformative leaders insists preparation programs move beyond traditional surface-level approaches by centering "more alternative approaches focused on skill and attitude development, such as cultural autobiographies, life histories, prejudice reduction workshops, cross-cultural interviews, educational plunges, diversity panels, reflective analysis journals, and activist assignments at the micro, meso, and macro levels" (p. 81).

To further increase intentional reflection for administrators, research suggests conducting equity audits as part of administrator preparation (Capper et al., 2006a; Davis et al., 2015; Hernandez & Marshall, 2017; McKenzie & Scheurich, 2004; Roegman et al., 2019; Skrla et al., 2004; Taylor et al., 2009). Skrla et al. (2004) reconceptualized the equity audit as a "leadership tool that can be used to uncover,

understand, and change inequities that are internal to schools and districts in three areas— teacher quality, educational programs, and student achievement" (p. 133).

In addition to teaching about equity audits with school boards and in-service principals, Skrla et al. (2004) used equity audits with groups of students in an administrator preparation program. First, groups of seven to ten students were presented with examples of an audit and then given actual data to apply on their own. Then students repeatedly used this process throughout the semester using data from their own schools. Finally, students prepared both a presentation and a written report with their findings, with equity audits playing a "key role for the students to illustrate the inequities they found in their respective schools" (Skrla et al., 2004, p.154).

Roegman et al. (2019) encourage administrators to conduct equity visits which include "(1) identifying an equity focus, (2) collecting and analyzing data through an equity lens, and (3) reflecting on the next steps of equity-focused work" (p. 10). During these visits, administrators collect and then analyze multiple sources of data like observations in multiple classrooms and schools, reviews of student work, discipline referral data, course enrollment patterns, climate surveys, interviews with staff, students, and stakeholders, discipline referral data, and student achievement data. This transition from an equity audit to an equity visit encourages the use of student and community voices while requiring the administrator to be present in schools as they collect multiple forms of data.

Developing action plans as part of coursework also encourages the move from theory to practice while using data to examine educational inequities. Through an analysis of ten aspiring administrators' written assignments and reflections in one

preparation program, Hernandez and Marshall (2017) emphasize the need to combine reflection with action finding:

asking future leaders to reflect upon their personal experiences and beliefs around poverty and race/ethnicity seems to be helpful when it is accompanied by assignments which also require future leaders to analyze data and create an action plan to redress inequities… It was not enough for these administrators simply to reflect upon poverty or race/ethnicity in the abstract or in light of their own personal experience… If left at that, the course *might* have inspired some critical reflection and eventual action. However, what was apparently more compelling to them was to expand their personal experience by asking them to analyze data from their own school districts, reflect upon their findings, and then devise an action plan... Future leaders' thinking was transformed from the introspective to the extrospective. (p. 221-222)

By including assignments with actionable steps, preparation programs can simultaneously help develop the knowledge and skills of social justice leaders. As administrators grow and develop, programs must also encourage collaboration with and learning from their local community (Allen et al., 2009; Brown 2004, McKenzie & Scheurich, 2004; McKenzie et al., 2008). These community voices include inviting panels of people from multiple identities. Allen et al. (2009) found inviting people who are LGBTQ+ to class to share their own personal experiences and provide suggestions for administrators raised student consciousness, especially about homophobia and heterosexism. However, Allen et al. (2009) caution about not having

diversity panels be "on display," but rather be active participants in a conversation about correcting misinformation and breaking stereotypes.

Community voices can also be incorporated in preparation programs by using activist-centered assignments where leaders participate and volunteer in action research, community agencies, and grass-roots organizing (Bertrand & Rodela, 2018; Brown, 2004; McKenzie et al. 2008). McKenzie and Scheurich (2004) suggest future administrators participate in neighborhood walks, gather oral histories, and conference with multiple stakeholders to help counter deficit thinking and further nuance their consciousness about their own privilege and injustices in their community. Through these intentionally designed learning experiences, programs can begin to work with administrators as they grow their critical consciousness, their foundational knowledge base about educational equity, and the skills needed to create that equity in their schools.

However, while research has established a need for the preparation of social justice administrators, it also highlights challenges in the design of program structures and teaching of critical consciousness, knowledge, and skills intertwined with negative student attitudes and perceptions. These system wide challenges include resistance, upholding of the status quo, and a lack of intentional focus on social justice throughout programs (Brown, 2006; O'Malley & Capper, 2015; Theoharis, 2007a, 2007b). Participants from Brown's (2006) mixed-method study about the effects of intentional training around diversity and equity acknowledged some of the challenges in their program that made them perceive social justice leadership as difficult to learn and implement. One future administrator wrote in their journal, "I

am afraid that if I shared how I felt on certain issues that I might be mistakenly referred to as inflexible and possibly, even indirectly racist" (Brown, 2006, p. 721). Another participant wrestled with tensions between her faith and how others may see her:

> Unfortunately, as I was learning to listen openly to others and to love the diversity around me, I shuddered at the thought of allowing people to get to know me. What if I said the wrong things? What if they judged me by my skin color or dialect? What if many of these good people born in the Bible belt lost respect in me because I said that I was questioning my faith? Will they accept who I was yesterday, who I am today, and who I will be tomorrow? (Brown, 2006, p. 722)

While this participant recognized some of her own challenges as a social justice leader, research suggests some leaders are unwilling to engage in learning about and enacting social justice. In open-ended questions about educational equity, one administrator responded, "stop with the whole diversity bologna," while another stated, "just learn English. If they [immigrants] come to the US for a better life, then learn the language and the ways of a better life" (Bustamante et al., 2009, p. 812-813). Other times faculty resist teaching about social justice leadership citing the school culture and local community. One professor explained, "We have a rather conservative student body. I do know that when I have referred to people whose orientation or identity is not heterosexual, at least a couple of students have been shocked and/or expressed 'moral opposition'" and another professor pointed out, "Until 2 years ago, our program (located in one of the most diverse urban areas in the

country) did not include any coursework specifically related to diversity issues of any kind" (O'Malley & Capper, 2015, p. 315).

Despite these challenges, preparation programs have the ability to make a significant impact on not only future leaders but their students as well. Social justice leaders facilitating equitable school change have seen significant advancements in students' academic achievements, regardless of demographics (Capper & Young, 2007; McKenzie et al., 2008; Oakes et al., 2000; Scheurich & Skrla, 2003). Carpenter and Diem (2013) assert that within the educational system, administrator preparation programs may be one of the last opportunities leaders have to intentionally develop the knowledge and skills to participate in and lead conversations around educational equity.

Because of this pressing importance to develop social justice educators, research must explore not only what knowledge and skills leaders need but how those can best be acquired during preparation programs. Current research often examines the needs of schools and then draws conclusions about the knowledge and skills administrators need to learn in their training. Preparation programs use this research to help design their selection procedures, required classes, and support faculty as they teach. However, less research explores how, if at all, these topics are taught in the programs and their effects once administrators are in the field.

The more research focuses on the training of preservice social justice leaders, the better programs will be able to bridge theory to practice as they deemphasize technical skills and focus on developing leaders who can create more equitable classrooms, schools, and districts for their students. Theoharis (2007a) asserts,

"Preparing and supporting school leaders capable of enacting social justice is one part in navigating the complex map of social, political, and economic situations to create social justice in educational institutions" (p. 18). Without research exploring this complex map of social justice leadership preparation, its challenges, and its effects, preparation programs and the leaders they train will be ill-equipped to enact change and will continue to uphold the status quo. Administrator preparation must be able to make informed and intentional decisions as they explicitly center social justice throughout their program structure, classes, faculty assignments, curriculum, and pedagogy. Without this, programs will not be as effective in developing the social justice leaders communities need to recognize and respond to educational inequity.

Chapter 3: Research Design and Methods

Qualitative research, based on the notion that people construct reality through shared interactions, strives for rich description in understanding how people make sense of their own world and experiences. Merriam (1998) asserts, "reality is not an objective entity; rather, there are multiple interpretations of reality" (p. 22), and through this qualitative case study, I work towards a more nuanced understanding of the multiple interpretations of social justice leadership preparation.

Positionality

Before describing the design of this study, however, I should discuss my identity as a researcher and my investment in this topic. As a doctoral student in the Minority and Urban Education program at the University of Maryland, I was trained to interrogate systems of power, critique our current education system, and take actionable steps to combat injustice in schools and society. This training led me to reflect on my previous preparation as a teacher and administrator and to acknowledge my lack of previous knowledge and action around issues of educational injustices. As someone who has been trained as an administrator in the same area as this fieldwork, I share common experiences and identities with my participants. When researchers have a similar background with their participants, they often have a deeper understanding of the beliefs, values, norms, and traditions of the culture they study. Like the students I interview, I understand the context of teaching in the local schools and the unique cultural, political, and societal nuances of the area. When participants refer to specific local institutions or communities, I was able to relate to them and

understand the context more than an outside researcher would. For example, several participants discussed the differences between urban, suburban, and rural districts. I was able to quickly understand the context and unique demographics of schools they mentioned without participants explicitly describing them to me.

While I do have similar backgrounds to a majority of my participants, my experience in my doctoral program also provided me with additional nuanced understandings of equity in education including critical race theory, intersectionality, and culturally sustaining pedagogy. As someone who trained to be an administrator in a comparable program, I recognized my lack of knowledge about educational injustices and the skills to respond to and redress them. My courses at the University of Maryland along with this research helped to increase my own capacities as a social justice leader. No pinnacle of social justice leadership exists; however, I strive to continue to develop my own praxis as a researcher and educator. Even though my background often mirrored that of my participants, my more recent studies and experiences differed from theirs.

The culture of a researcher can also influence how they develop a research question, how they collect and interpret data, and what they choose to emphasize in the discussion. Researchers must commit to viewing culture as an important factor in their work. When analyzing the role between the researcher and the researched, "neither party is free from the cultural lens that will influence the nature of the interactions between them" (Walker, 1999, p. 228). The complexity of the relationship between the researcher and the researched highlights differences of bias and power in both groups. As a white researcher, I may miss covert forms of white

49

supremacy in my data, and I acknowledge that I will never fully understand the discrimination faced by people of color. However, in this research, I primarily studied white participants at a predominately white institution. Our shared whiteness may have created more of a trust for participants to share more freely with me. While this may help me understand the context of their beliefs, my own assumptions may overshadow the reality and implications of the program. Milner (2007) explains that "dangers seen, unseen, and unforeseen can emerge for researchers when they do not pay careful attention to their own and others' racialized and cultural systems of coming to know, knowing, and experiencing the world" (p. 388). Cautioning researchers against color- and culture-blind research, Milner warns about silencing racism, inequity, and injustice and solidifying and reifying negative stereotypes.

Even when they share similar backgrounds, researchers will always have some bias towards the groups they are studying. The importance is not that bias exists, but that the researcher analyzes their own bias, makes it known to the public, and recognizes the potential power differences between the researcher and the researched. Therefore, as an insider in this community, I worked to constantly be aware of and reflect on my own biases toward the program. Vanessa Siddle Walker's 2005 response to the National Research Council's 2002 "Scientific Research in Education" highlights the need for researchers' recognition of their bias. In critiquing the report, Walker claims, "I am dismayed that the report assumes that the methods of educational research are greater than he or she who wields them. That is, if a researcher follows all the appropriate procedures, the 'self' will not be a factor in the results" (p. 33). Walker emphasizes the danger in researchers naively believing they

are entirely without bias, warning that "such thinking is wishful at best and capable of damaging the whole research enterprise at worse" (p. 33). To help me be reflective and reflexive towards my bias I utilize member checking and multiple sources of data to support my findings. Additionally, I feel like my community of critical scholars at the university helped me to check my bias as I analyzed the data and drew conclusions.

Site Selection

According to Yin (2018), "a case study is an empirical method that investigates a contemporary phenomenon (the 'case') in-depth and within its real-world context, especially when the boundaries between phenomenon and context may not be clearly evident" (p. 15).

This single case study examines the phenomenon of administrator preparation for social justice within the course, "Sociology of Cultures/ Communities/ and Schools." The six-week, in-person course falls at the end of a master's program in educational leadership at a private Christian university located in the Midwest. This liberal arts university claims to educate students in leadership, lives of service to God, and "reconciliation toward their neighbors and within the global community." According to their handbook, this master's program develops educational leaders "through a distinctively Christian program of study focusing on research based best-practices, professionalism, respect for diversity, and constructive learning community relationships."

I am not assuming that this course is the first time in the program that students will talk about inequity and injustice in education, but since this course falls at the end of their training, participants can reflect on their preparation for social justice in their previous courses and are explicitly asked to do so in their interviews. While social justice dispositions, knowledge, and skills can and should be taught throughout the entirety of a preparation program, according to the university website, this is the only course that specifically mentions "diversity." The syllabus states, "This course is designed to help students develop an understanding of the diversity that exists in the local community and the leadership characteristics a school administrator should display to manage an equitable school environment and academic program." The program includes no other courses dedicated to "equity" or "social justice." Therefore, I assume that the phenomenon of interest will be more highly visible in this course than in others. The program structure can be found in Appendix A, the course description and the syllabi can be found in Appendix B, and the programmatic course descriptions can be found in Appendix C.

While partially selected for convenience (Patton, 1990), this university provides a significant number of administrators for the state in which it is located by starting new cohorts multiple times a year in satellite locations. Furthermore, this program is the only one in the state that combines principal and superintendent training into one degree. With a large turnover rate of administrators, this one program has a significant impact on the dispositions, knowledge, and skills of educational leaders throughout the state. Additionally, students enrolled in this specific location represent those who currently teach and will lead in a cross-section

of rural, suburban, and urban areas of the state. With three-quarters of the school districts in the state being rural (Squire & Robinson, 2017), many educational leadership programs in the state are located in or focus on rural schools. The course I study is located near the largest city in the state, serving primarily students of color, giving me the opportunity to study preservice administrators who will lead in a variety of schools.

While the conservative nature of the university may classify this sample as an extreme or deviant case (Patton, 1990), I am classifying it as a typical case. The university enrolls a variety of students, many of whom do not subscribe to its particular ideological views. A typical sample "reflects the average person, situation, or instance of the phenomenon of interest" (Merriam, 1998, p. 62) and "is specifically selected because it is not in any major way atypical, extreme, deviant, or intensely unusual" (Patton, 1990, p. 173). Even though the university is affiliated with one specific Christian denomination, most of their enrolled graduate students do not identify with that denomination. Additionally, as noted in the literature review, many programs dedicate one specific course to teaching about equity, similar to the structure of this program. The course selected as the unit of study for this research is the only one, according to course descriptions that mentions the word "diversity," with goals aimed to "develop an understanding of the diversity that exists in the local community and how the school should respond." Further research indicates that administrator preparation programs are primarily composed of white middle-class teachers, which aligns with the participants in this course. A full listing of their demographics can be found in Table 3.1.

Setting and Context

Data collection took place June through September 2020, with the class

sessions running from July through August 2020. Even though COVID-19 cases were

impacting the state, the course met in person, with many educators preparing to return

to their schools face-to-face. Additionally, during this time, the state and nation

experienced numerous Black Lives Matter protests. Law enforcement murdered

Breonna Taylor three months prior to the beginning of data collection, and police

murdered George Floyd six weeks prior to the first class session. The majority-

Republican state also held their primary elections for the House of Representatives

and Senate during data collection.

Data Collection

Due to Covid-19, all research collections were digital. However, the course I

observed met in person. Even though the state in which the university is located had

lifted social distancing restrictions, for my safety and the safety of the participants, I

did not conduct interviews or observe classes in person. Interviews, which were video

recorded from Zoom, took place from my home and from their location of choice. My

background during these interviews was a solid wall as not to influence their answers

by any political or religious wall hangings. For my course observations, the already

installed one-way camera automatically video recorded the course and did not allow

participants to see me.

To recruit for this study, the program director at the university emailed the

instructor of record and the students in the course the recruitment email (Appendix F).

These recruitment emails described the study, their involvement, and how to contact me to participate. After participants opted into the study and signed the consent forms (Appendix E), I scheduled a time to conduct their pre-interview before the first course session. Participants had the option to withdraw their involvement at any time. Neither the program director nor the instructor of record knew which students, if any, were participating in the study. Out of the seventeen students enrolled in the course, seven students agreed to participate in interviews. Three students opted out of a pre-interview but agreed for me to use their course assignments and class observations as part of this study. The instructor of record also fully participated in the study through a pre-interview, class observations, and a post-interview. I conducted a pre-interview with the program director for context setting and background about the program, course of study, goals, and selection process for incoming students. Table 3.1 outlines the participation level, role, and demographics of participants.

Most participants where white women and all students enrolled in the course were currently or previously teachers. While they share some similar identities and experiences in this preparation program, the intersectionality of their lived experiences cannot be denied. This case study examines one isolated preparation program and therefore the unique experiences of each individual participant should not be viewed as a monolithic experience for social justice leaders. Further, the pedagogy of the instructor cannot be assumed to be the universal approach to social justice leader development as taught by a Black man.

Name	Role	Demographics	Data Collected			
			Pre-Interview	Course Observations	Course Assignments	Post-Interview
Regina	Private University Academic Advisor, Former History Teacher	White Female	x	x	x	x
Angela	Public High School Assistant Principal, Former History Teacher and Counselor	White Female	x	x	x	x
Jim	Public Middle School Science Teacher, Former Military	White Male	x	x	x	x
Amanda	Public Elementary School Teacher	White Female	x	x	x	
Savannah	Public Community College Department Head	Cherokee and White Female	x	x	x	
Maya	Public School Alternative Academy Assistant Principal, Former Special Education and Math Teacher	Hispanic Female (Self-identifies as white presenting)	x	x	x	
Meghan	Private Middle School Principal, Former English Teacher	White Female	x	x	x	
Erin	Public Elementary School Teacher	White Female		x	x	
Adam	Public Middle School Computer Teacher, Former Math Teacher	White Male		x	x	

Terry	Public Elementary School Physical Education Teacher	White Male		x	x	
Professor Jackson	Instructor of Record, Charter School Director of Principal Development, Former Public Elementary School Principal	Black Male	x	x		x
Dr. Paige	Program Director, Former English Teacher, and Professor	White Female	x			

Table 3.1: Participant Role, Demographics, and Participation Level

The data sources for the study were interviews, course observations, and document analysis. These multiple complementary data sources were designed to develop convergent evidence, a chain of evidence, and data triangulation to strengthen construct validity (Yin, 2018). This chain of evidence links my case study questions, data collection protocol, organization and documentation of data collected, and my findings. Table 3.2 outlines the data sources.

Interviews	Pre-Interview	Program Director	1
		Instructor of Record	1
		Preservice Administrators (Students)	7
	Post-Interview	Instructor of Record	1
		Preservice Administrators (Students)	3
	Total Interviews		13

Course Observations	Six in-person course sessions	4 hours per session	24 hours
Document Analysis	Course Presentations	Autobiographical Understandings Presentation	10
		Cultural Bias Presentation	10
		Teaching with Poverty in Mind Presentation	10
		Black Students Middle Class Teachers Presentation	10
		School Success Plan	10
	Total Course Assignments		50
	Course Documents	Syllabus	
		Handouts/ Readings *Teaching With Poverty in Mind: What Being Poor Does to Kids' Brains and What Schools Can Do About It* by Eric Jensen *Fantastic Voyage: A Story of School Turnaround and Achievement by Overcoming Poverty and Addressing Race* by Lee Roland *Black Students. Middle Class Teachers* by Dr. Jawanza Kunjufu "The Need for Culturally Courageous Leadership" by Dr. John Robert Browne II	
	Program/University Documents	University Handbook	
		Program Handbook	
		Recruitment Materials	

		Program Application
		Website Program Description
		Course Sequencing
		Website Course Descriptions

Table 3.2: Data Sources

First, the interviews helped me understand participants' views about the goals of education, their motivations for being an administrator, their reflections about the course, and where they see inequities in education. The interview protocol, found in Appendix D, maps onto the "social justice leadership as praxis" framework by asking about inequity across multiple dimensions, from personal to ecological. The words "equity" or "inequity" are used rather than "social justice" because of the negative overtones of the term among some conservative groups. I specifically asked about their conceptualization of "equity" in education for me to be able to see how it compares with my own conceptualization of social justice and how, if at all, it changed from before the start of the course to the end. The interview protocol for the program director, instructor of record, and preservice administrators varied slightly. The program director interview included questions about program design, recruitment and selection of students and instructors, and overall goals for graduates of the program. The instructor of record interview protocol asked questions about their goals for the course and how they will know if students have met those goals. These questions helped me during data analysis to explore how the course was designed to teach reflection and action across multiple dimensions.

These semistructured interviews included guiding questions, as I assumed "individual respondents will define the world in unique ways" (Merriam, 1998, p. 74). I worked to avoid leading questions, multiple questions, and yes-or-no questions (Merriam, 1998). Consistent use of my interview protocol ensured that participants were asked the same core set of questions while leaving room for the flexibility to ask follow-up questions. I took my own notes during the interviews, which were audio-recorded, transcribed, and sent to participants for member checking.

Next, I digitally observed the six in-person class sessions because "observations can yield detailed information that may not be divulged during conversations" (Creswell, 2016, p. 117). A camera was already installed in the classroom that streamed the course live and recorded the course for later viewing. The ability to watch digitally created a unique opportunity for participants not to be consistently reminded that they were being observed, perhaps allowing them to behave more authentically.

Finally, I conducted a document analysis on their assignments for the course. All the written assignments submitted to the professor were also structured as presentations to their peers. Analyzing these assignments helped me to not only triangulate data but also to see how, if at all, participants' discourse about educational leadership differs between a private interview, in which they give answers on the spot, and a presentation, in which they can craft their statements, to the more public course setting surrounded by peers. Instructor feedback during these presentations helped me see how, if at all, the instructor of record pushed, critiqued, condoned, or stayed silent around students' discourse about educational injustice. The course

syllabus, handouts, and readings also aided me in determining if and how students were exposed to reflection and action across multiple dimensions of equity compared to their own recollections in the post-interview. Programmatic documents like recruitment materials, the application process, and the student handbook helped me to further contextualize my findings. Additionally, the programmatic documents provided an unobtrusive data source because they were not created for or as a result of this study.

Data Analysis

I began data analysis while I was collecting data, using NVivo to store and code the data. Additionally, during this process, I wrote analytic memos as "written reflections on the study's codes/themes and complex meanings of patterns in the qualitative data" (Saldaña, 2015, p. 271). I analyzed data using an iterative, and inductive, and deductive coding process (Patton, 1990). For the first cycle of coding, I used descriptive coding by assigning labels to the data to summarize in a word the basic topic of the selection of data to "provide an inventory of topics for indexing and categorizing" (Saldaña, 2015, p. 262). This round of coding included coding for social identities. For example, I searched for words and phrases that talked specifically about race, nationality, gender, language, ability, and socioeconomic status. This round of coding also included a search for the phrase "different backgrounds" to see how, if at all, I could code for specific social identities based on the surrounding context of the discourse. These codes helped me to include my

findings around differences in reflection and action across dimensions in relation to racism, classism, heterosexism, ableism, and other forms of oppression

Next, a cycle of values coding helped me examine "a participant's values, attitudes, and beliefs, representing his or her perspectives or worldview," including "personal knowledge, experiences, opinions, prejudices, morals, and other interpretive perceptions of the social world" (Saldaña, 2015, p. 268). Some phrases that I coded for emerged directly from the data like "good old boys club," during participant discourse about broader systems of power at the university, state, and national levels of education.

I used provisional coding (Saldaña, 2015) for the final cycle of data analysis. These provisional codes were outlined by the social justice leadership as praxis framework by coding by dimension and "reflection" or "action." To code for specific dimensions in the framework I created a codebook (Appendix G) that organized literature about how administration courses attempt to prepare administrators across dimensions for reflection and action. I intentionally coded the data based on examples of where literature pointed I could see examples of reflection and action within each dimension. This deductive coding helped to intentionally map my theoretical framework onto the data.

After coding, I used NVivo to further my analytic strategy by tabulating the frequency of codes by phase of coding and overall, creating a hierarchy chart, and a time-series analysis to explore dimensions during each class session (Yin, 2018). When analyzing the frequency of codes for the first phase of descriptive coding, "race" and "poverty" appeared the most and were present in a majority of collected

data. For the second phase of values coding, the frequency chart showed "passionate," "reflective," and "empathy," as the most-used codes with "passionate" appearing more in-class observations and "reflective" appearing more in pre-and post-interviews. When analyzing the third phase of coding with a frequency table, codes for each dimension of praxis were relatively equal, with more codes for "reflection" than "action."

Next, I used NVivo to create a hierarchy chart of each dimension to see the proportion of codes at each level. "Race" and "poverty" were consistent topics throughout all dimensions, along with "teacher quality" and "teacher development" in the systemic dimension. I also used this technique to create a visual of data sources of each dimension to help answer my question about how throughout a course, students develop praxis at each dimension. Similarly, a time series analysis helped me to isolate each course session and the dimensions focused on throughout each session. Overwhelmingly the course progressed from the personal dimension at the beginning to the ecological dimension by the end.

Ethical Considerations

My task as a researcher "is first and foremost to gather data, not change people" (Patton, 1990, p. 354). However, I do not intend to be "a cold slab of granite- unresponsive to the human issues, including great suffering and pain, that may unfold during an interview" (Patton, 1990, p. 354). All participants and university identifying information were anonymous. I used pseudonyms and removed identifying information when reporting on this study. Data are stored on a password-

protected computer and on UMD Box. Participants were informed of the purpose of the study and could withdraw at any time. Neither their grade in the course nor their standing with the program could be affected by their participation or nonparticipation in the study.

Reliability and Validity

I used four criteria for examining the quality of this case study research design: (a) construct validity, (b) internal validity, (c) external validity, and (d) reliability (Yin, 2018). For construct validity, I employed multiple sources of evidence and used member checking for interview transcripts. To account for internal validity, I pattern-matched, addressed rival explanations, and used logic models. The use of theory throughout the research contributed to external validity. To address reliability, I consistently used the interview protocol and maintained a chain of evidence through the development of a database of collected data in NVivo.

Scope and Limitations

By bounding this case to one course in an educational leadership program, I may not be fully able to contextualize how a program attempts to prepare social justice administrators, especially with knowledge about educational equity. However, because of the program design, I am more likely to see this phenomenon than in other classes in the course. Future research could expand data collection to the length of the program to draw broader implications about educational leadership programs as a whole. While this study looks at one cohort in the course, this program starts new cohorts multiple times a year. In future studies, I could compare the cohorts to gain a deeper understanding of the individual factors of preservice administrators that lead

to the development of their social justice knowledge skills and dispositions while

controlling for institutional factors and course design differences. Finally, the

timeframe for this study takes place entirely during administrator preparation. In

order to gain a deeper understanding of the course's impact, especially on

administrator actions, the participants could be followed into their schools as they

begin their administrative careers. Despite the narrow scope of this study, the research

is an important first step in understanding how an administrator course can prepare

leaders for reflection and action about injustices at all levels of society.

Chapter 4: Findings

How does a graduate-level educational leadership course at a private

Christian university serving mostly white in-service teachers

attempt to prepare administrators for reflection and action

across multiple dimensions of educational inequity?

Throughout this administrator course, class assignments and discussions helped to develop administrators' knowledge and skills across all dimensions: personal, interpersonal, communal, systemic, and ecological. The development of knowledge and emphasis on reflection occurred across all dimensions of inequity. The development of skills to move from theory to practice primarily happened at the personal and systemic dimensions. Through the design of the course, future leaders had the opportunity to reflect on inequities and were charged to act, but they were not given the skills to do so. Overwhelmingly, the course focused on reflection more than action, and reflections were often deficit-based, while action focused almost exclusively on building one-on-one relationships. To be expected, this unevenness of data between reflection and action underscores how preparation programs often center knowledge development prior to practicing skills in the field. In this course, reflection acted as a prerequisite for action.

My own definition of social justice leadership as "those who comprehend the structural nature of racism and other inequities, and actively challenge these in school practices" (Bertrand & Rodela, 2018, p.11) and those who "make issues of race, class, gender, disability, sexual orientation, and other historically and currently marginalizing conditions in the United States central to their advocacy, leadership

66

practice, and vision" (Theoharis, 2007b, p. 223) aligns with the stated course goals of "develop[ing] an understanding of the diversity that exists in the local community and the leadership characteristics a school administrator should display to manage an equitable school environment and academic program" including gaining an understanding of "poverty, linguistic barriers in society, social class, ethnicity, gender, racism, minorities, immigration and school/societal equity concerns." In both my definition and course goals, this development of knowledge comes before the acquisition of skills. Further, because of the complexity of systems of power, the knowledge and skill development often spanned multiple dimensions. While the social justice leadership as praxis framework somewhat compartmentalizes reflection and action throughout the nested model of dimensions, findings revealed a deeper complexity in the programs attempts to develop social justice leaders. An unbalance of emphasis placed on gaining knowledge first is not indicative of something the course was doing to their detriment, rather it illustrated the importance of a strong foundation of knowledge to then develop skills later. However, shallow understanding of curricula, deficit perspectives, and time constrictions limited the ability for this preparation program to fully equip administrators with the knowledge and skills to be social justice leaders.

To examine the course's capacity building for reflection and action, in this chapter I first examine the stated dimensions for the development of praxis and their interconnectedness. Then, I map the design and implementation of the course onto the social justice leadership as praxis framework by dimension. Finally, within each

dimension, I explore how, if at all, the course prepares administrators to reflect on and act against asymmetrical power structures.

Stated Dimensions for Development of Praxis

Overall, the stated and written goals of the course outlined deep reflection and tools for action across all dimensions of inequity, without which administrators would be unprepared to recognize and respond to educational inequities. While this research focuses on how a course prepares social justice leaders generally, the stated intentions of the course help specify the particular dimensions for praxis via design. Course descriptions and syllabi include mentions of educational inequities across all dimensions. Further, in their pre-interviews, the program director and instructor of record emphasized and anticipated the development of praxis at multiple levels. According to the description on the website, course goals centered around reflection and action at the ecological and systemic levels: "Candidates will develop an understanding of the diversity that exists in the local community and how the school should respond. Discussion will also center on promoting the value of local school/community cultures." The course overview on the syllabus also included references to subgroups with the communal dimension, including "the reality of poverty, linguistic barriers in society, social class, ethnicity, gender, racism, minorities, immigration and school/societal equity concerns." Additional learning outcomes from the syllabus include a focus on both knowledge and skills like "understand and collect data to use to identify school and district goals, assess organizational effectiveness, and create and implement plans to achieve school and

district goals" and "understand and safeguard the values of democracy, equity, and diversity." Other stated learning outcomes on the syllabus center on reflection at the systemic and ecological levels. For example, according to the syllabus students are expected to "describe ways to effectively promote social justice within a school, district, and greater community to ensure individual needs inform all aspects of schooling and education."

However, when consulted about the intended goals of the course, Dr. Paige, the program director, first wanted to "reinforce the awareness" that the future administrators already had about educational inequities, referencing knowledge they entered the program with and learned in previous courses. However, neither admission materials nor other course descriptions mention diversity, equity, or oppression. Dr. Paige also emphasized the importance of the course teaching students "tools of how to deal with all kinds of situations that would fall in this category," mentioning the ongoing George Floyd protests and their impact on the daily operations of schools. While she did mention the importance of students being able to pass the certification test at the end of the program, Dr. Paige emphasized the importance of future administrators being able to recognize and respond to "situations regarding culture, race, and diversity that their own schools."

During Professor Jackson's pre-interview, he asserted that his goal for the course was to "increase awareness, number one," followed by designing the course to "compel people to action." "I will tell them again that this is a miscarriage of justice for you not to speak out, speak up, act, and intervene on behalf of justice," he said. Both Dr. Paige and Professor Jackson clearly emphasized the need for the

69

development of praxis. Yet, in Professor Jackson's post-interview he reflected that there is not enough time in preparation programs to actually teach and practice the skills social justice leaders need. Despite the differences in the stated goals, the design of the class, the program director, and in instructor of record recognized the complexity and nuance in the development of knowledge and skills for social justice leadership.

Interconnectedness of Dimensions

As part of the social justice leadership as praxis framework, Furman (2012) noted the interdependence of the development of each of the dimensions. During interviews, assignments, and the courses themselves, participants often blurred the lines between the dimensions, illustrating the complexity and interconnectedness of each dimension. For example, during his pre-interview, Professor Jackson noted the importance of students developing a vocabulary around equity. He then included on the syllabus a list of the vocabulary words that he wanted students to learn and be comfortable using, including words like equity, ally, racism, anti-racism, reverse discrimination, white fragility, and white privilege. These terms have implications at the personal, interpersonal, communal, systemic, and ecological dimensions. While Professor Jackson was able to nuance this complex vocabulary during interviews, in class he failed to correct students when they expressed misunderstandings of terms. For example, some students would discuss racism as something only in the past that happened at a one-on-one level without considering the larger systemic implications of racism. The course did provide students with access to definitions of terms and

concepts important for social justice leaders to understand, it did so at a surface level sometimes failing to explore the complexity of and relation to education and students. This complexity includes deep reflection around the interconnectedness of social justice across multiple dimensions.

Because of the complexity of educational inequity and the interconnectedness of power and oppression in all levels of society, the following findings and the social justice as praxis framework should be viewed as a nested model. Many examples of the development of the capacities for reflection and action span across multiple dimensions. In these cases where an example could be placed in more than one dimension, I will classify them within the innermost part of the model, starting with personal. Even when there are implications for and references to other dimensions, I will classify in the innermost dimension because developing the capacities at broader levels depends on previously developed capacities. The nested model of the framework allowed for praxis at the personal level to be included in all the other dimensions that encompass it.

Personal

Findings indicate that in the personal dimension, participants entered the course with varying amounts of reflection on their own identities and inequities. The personal dimension centers around honest and deep self-reflection, especially through journaling. This critical reflection lays the foundation for developing knowledge and skills in other dimensions. This personal reflection varied in its depth, especially about students' privilege, or lack thereof, throughout the pre-interviews. The course assignments, including the personal autobiography and in-class conversations, created

a more significant understanding of the importance of self-reflection as personal development.

Varied Entry Points

During pre-interviews, participants' reflections at a personal level about their identity varied greatly. When discussing her role in addressing educational inequities, Maya stated, "I look more Caucasian than Hispanic. I have that white privilege" and asserted that she needed to use that privilege when advocating for those who are historically marginalized. From the onset, Maya already showed a level of understanding about white privilege and the need to use her privilege to help create more just schools. Angela also acknowledged her own privilege, "myself a white 30s female [compared] to say a Black 30s female, society looks at us completely different." Both Maya and Angela framed their reflections on identity around racism and their own privilege, demonstrating previous reflection at the personal level. However, when asked about their previous courses, Maya and Angela noted that they had not been asked to reflect in this way throughout the program. Instead, they had taken their own initiative to examine the relationship between their own identities and systems of oppression.

Other participants like Meghan reflected on their privilege in more general terms when saying, "things have been a little bit easier for me than they probably have been for other people." However, some participants refused to reflect on their own personal experiences in relation to educational inequity. Throughout her pre-interview, Amanda was quick to provide examples of the ways in which schools were failing students. Yet when asked to think on a personal level about inequities, she

grew flustered. When prompted to give an example of an inequity between herself and other people, Amanda responded, "I don't know that I have a good answer for that because I don't spend a whole lot of time thinking about that. I try to...um...That's not a profitable line of thinking for me." Not only did Amanda acknowledge that she does not reflect on her own experiences in relation to equity, but she also refused to consider it during our interview.

Intentional and Required Reflections

Throughout the course, Professor Jackson consistently encouraged participants to keep journals, both for their own thoughts but also for the tools that were being explored in the course. When students shared their weekly "ah-ha" moments, Professor Jackson encouraged participant voice and reflection by making sure that each leader had not only the opportunity but also the requirement to share. Professor Jackson created moments that required deep reflection like stating your purpose of becoming an administrator on night one and writing personal autobiographies focused on equity asserting "you have to know yourself to lead yourself." Many of the participants' "whys" focused on making a difference. Meghan contrasted her own experiences to those of her students and drew implications about how those differences might affect their interactions, stating:

> [My school] is predominantly white and very affluent. These kids live in five-million-dollar houses, which is not anything that I grew up with or have ever been exposed to. And everything that we have experienced in 2020 and the past few years, it's horrible of me to say, but those kids are the ones who grow up and are blind to it and have no perspective outside of their five-million-

73

dollar house and private school bubble. And I have seen a lot of it. And I feel

very called to bring that perspective to these kids so that they don't become

these adults who we are seeing run our country into the ground. That's my

why.

By requiring all students to share their own personal mission statements along with

weekly reflections, or "ah-has," Professor Jackson provided the space for deep

reflection, limiting opportunities for students to remain silent or opt-out of discussing

inequities. These "ah-has" could be reflections on anything students learned in class

the week before and were then shared out with the rest of the class. These

opportunities for sharing ranged from just a few words to longer self-examinations.

Those with deeper reflections often volunteered to share first, while the more surface-

level "ah-has" only shared when prompted by Professor Jackson. By requiring each

person to share, participants were unable to use silence to disengage or disagree.

While this may have created pressure from the instructor and their peers, Professor

Jackson often guided students to some key points during his lectures by saying, "this

could be an ah-ha," helping participants to focus over the course of a four-hour class

session.

During ah-ha sharing, sometimes participants heard each other grapple with

their own tensions, especially around race, trauma, and privilege, thereby humanizing

and making personal larger systemic issues. Other times the "ah-has" reinforced

stereotypes, shared misinformation, or failed to explore a root cause of an injustice.

Savannah shared with the class that she learned to "never misuse your power"

without further exploring herself or with Professor Jackson's guidance why some

people have power over others, the implications of that power, or how to identify and eliminate asymmetrical power structures.

In addition to the weekly sharing of "ah-has," participants also wrote and presented autobiographies. When modeling the autobiography presentation, Professor Jackson linked his own personal experiences as a Black man to schooling and society. After describing the assassination of President John F. Kennedy, he reflected:

My mom and my aunt are crying. The television then panned over to an area in the South. And they were celebrating. And I can remember now the confusion of what was going on. And people in the South were celebrating the fact that the president had just been assassinated. This guy here [himself]. Saw three more high-profile officials assassinated. Robert Kennedy, Martin Luther King, and Malcolm X., and I saw the response of America today. Most of you in this room today have not seen that happen once. And it started to shape who I am and what you think about people like me [Black]. What I thought about people like you [white]. And it caused me to have some concept of who other people are. Who is safe. I went to school where teachers that didn't look like me said things that at that time were totally unacceptable and inappropriate. And all of that helped shape what I thought about teachers.

Through this modeling, Professor Jackson encouraged students to be open in their own autobiographies with the verbal instructions to "reach back, and sometimes it's a dark and deep place. But you need to bring it back to know who you are." During post-interviews, several students noted the impact of hearing Professor Jackson's

personal stories. When asked about the most significant learning experiences in class, Jim noted:

> When Professor Jackson would share just his experiences, there was one [story] as a young child when he experienced some of the, the, the issues. And hearing it because I mean whatever you think about it, that's at least his viewpoint of what he experienced. And it's always good to know because I think we've had different experiences, perhaps. And so, I think that's probably the part that stood out the most.

While Jim grasped Professor Jackson's personal experiences with racism, he both minimized and particularized those experiences. Even though Professor Jackson shared many stories of the discrimination he experienced growing up as a Black man in America and as a scholar of racism, Jim failed to directly acknowledge racism and called it "issues" instead. Jim kept these personal reflections at the interpersonal dimension by saying that he may have had "different experiences" than his Black professor. Additionally, he does not link racism to a school-wide or society level, underscoring the perception that Professor Jackson's descriptions of racism were only his "viewpoint" and not indicative of other levels of oppression across multiple dimensions. Further, Jim approached his personal reflection through his autobiography with colorblindness. Although he noted the effects of *Brown v. Board of Education* on his own schooling, he denied the impact of racism in his current school, saying, "I'd like to think that it [racism] doesn't ever enter into our halls. I hope it doesn't, but it could." His reflection spans multiple dimensions while simultaneously failing to acknowledge the impact of systemic issues.

Reflections during personal autobiographies primarily centered around racism. While some students mentioned personal trauma, all of them discussed their experiences growing up in predominantly white communities. Other students shared personal stories of witnessing racism firsthand. Angela recounted the first time she heard someone use the N-word. Regina discussed her mother prohibiting her from wearing certain clothes because that was "something a Black person would wear." Terry described his school having to cancel basketball games because of fights between his all-white team and neighboring all-Black teams.

While this initial autobiography paper and presentation started the development of praxis at the personal level, deep reflection continued throughout the course for some students. At the end of her presentation on the overrepresentation of African American students in special education, Maya told the class:

> It is important to know that I don't know all of the information right now on any of these subcategories. I have a lot to learn, and I want to be a part of the solution moving forward because I believe that once we think we know it all and we don't have anything else to learn, then we become part of the problem.

Erin also shared with her peers what she had learned about the importance of continued reflection, saying, "each of us has our own upbringing and background about why we do what we do," and therefore, administrators must be "mindful of that as we go into leadership. If we truly don't know our staff, then it will be really hard to lead them and help them reach each kid." Through course conversations and assignments, Erin and many of her peers connected the importance of their own personal reflections to building relationships at the interpersonal level, developing

77

empathy for other cultures at the interpersonal level, staff development at the systemic level, and understanding larger inequities at the ecological level. Through assignments like the "ah-has" and autobiographies, this course provided opportunities for participants to develop their capacity for praxis at the personal level and helped to deepen their understanding of the importance of reflection and the process of doing so. While the depth of their reflections varied, these intentionally designed moments for personal reflection helped to lay a foundation to develop knowledge and skills across the other dimensions in the social justice leadership as praxis framework.

Interpersonal

The development of knowledge and skills at the interpersonal level focused on one-on-one relationships with numerous stakeholders, including students, teachers, and parents. Within the interpersonal dimension, participants centered relationships as the primary solution to oppression and injustice. This emphasis on relationships spanned across multiple subgroups of students but was often one-dimensional: class members either loved a student or did not. Further, participants emphasized an educator's "heart" as the main requirement for leadership. While building relationships can be a good starting point for educators, without the understanding of the effects of systems of power on those relationships, the tools to identify those power structures, and the communication skills needed to transgress them, educational leaders will have gaps in their capacity to fully be social justice leaders at the interpersonal dimension.

Relationships as the Solution

Throughout class lectures, Professor Jackson emphasized the importance of building relationships with all stakeholders, especially students. This message stayed consistent throughout all class sessions. However, within this focus of building relationships with students, Professor Jackson also reinforced heteronormativity and purported the incorrect notion that if you are a "good" person, then you do not uphold and contribute to asymmetrical systems of power. On the first night of class, he said:

> It is the school's charge to take care of these kids and make sure that every child, whether or not they are in urban or rural schools, he should have a chance to go out and compete in this global crazy world. He should have an equal opportunity. It should not matter what his address is, what his race is, what his sexual choice is. Nothing. Nothing. Nothing. It shouldn't matter. It's our job. And you are in my class, and I will be chasing, I will be running at breakneck speed, I will be running after your heart and not your head.

With this statement, Professor Jackson highlighted many identities of students and families, including race. Even though he incorrectly called sexuality a "choice," he emphasized that teachers should build relationships with their students. While he noted that these identities "should not matter," throughout the course, students also learned in the communal, systemic, and ecological dimensions that identity *does* matter. This was not the only time Professor Jackson explicitly mentioned loving students despite their historically marginalized identities. During the second class he stated:

I only want bad people to feel bad. You aren't bad. Let's just look and see what we can do to make the situation good. Let's just look to see what we can do to make the situation better for everybody. Poor people, special needs people, people that are LGBTQ, and the other letters they keep having. That's not the belief that many Christians hold to or subscribe to, but when that child is in our schools, it is our job to make that child safe. To make that parent's child safe. Take care of them, so they feel like I am the most important person to you.

Professor Jackson underscored the importance of relationships while simultaneously upholding heteronormativity. The university also reinforced these beliefs with the student handbook stating, "sexual intimacy is only sanctioned by God between a man and a woman in the context of heterosexual marriage" and "sexual differentiation and gender identification are constituted by the act of creation," while simultaneously stating they are "a culturally responsive community where all members of the community are respected, valued, and appreciated… Therefore, abstaining from racism of any kind, hate speech, bullying of any kind, or a public disregard for any individual or group is expected." Both the instructor of record and the university state the need for a safe community while also denigrating aspects of identity. The call to respect and value the individual in-class discussions and the handbook directly juxtaposed the devaluing and delegitimizing of LGBTQIA+ identities.

Additionally, Professor Jackson illustrated the notion of the good/bad binary, where if you have oppressive thoughts and actions, you are bad, and if you do not,

you are good. Instead, work like anti-racism is consistent, nuanced, and requires active action against oppressive structures.

As he explains the negative consequences of not forming relationships with students, he uses a white domestic terrorist as an example, saying that without a relationship with a student, "He could have been the next Timothy McVeigh. … But you stopped him. You said not on my watch." Throughout the course, Professor Jackson places the onus on students not only to build relationships but also to be a savior for marginalized students. During course discussions, presentations over readings, and interviews, participants consistently stressed the need to connect to their students as a way of saving them from their situation. Maya said, "if they don't have me, who do they have," while Adam claimed he wanted to "be a champion for those who don't have a voice. We are their last hope." During one of Meghan's presentations, she nuanced her argument about building relationships and the reasoning of doing so more than the rest of her peers, saying:

> All students bring to school the following three things: The drive for reliable relationships, the strengthening of peer socialization, and the quest for the importance of social status. Students want to feel important. They want to feel valued. Not just kids, adults too. Do not dismiss the soft side of students' lives: the social side. It runs their brains, their feelings, and their behaviors, all of which run cognition. When students feel socialized and accepted, they perform better academically.

Meghan not only contextualized why relationships are important for students but also acknowledged the importance of relationships with adults like parents and teachers.

Professor Jackson emphasized the relationship between the administrator and the teacher but also amongst teachers. Similarly, Jim noted in his presentation about teaching students who experience poverty that "it's also important for students to see their teachers get along. They are going to develop their value for how important relationships are by… set[ting] the example with our teacher-to-teacher relationships."

When developing praxis at the interpersonal level, the course mainly focused on the importance of developing relationships with multiple stakeholders and less on the skills needed to do so. Amanda acknowledged the social, emotional, and academic benefit of "building those relationships between administration, between the teachers, and between the other families" for adults and students. However, Angela was one of the only people who talked about how to move from thoughts to action when building relationships advocating to "listen intently… because I don't have experience in that. I have friends and family that are part of that [marginalized] community, but again, I will never know what it is like to walk in their shoes." While throughout the course interpersonal relationships remained a consistent theme, the skills to implement them centered on having a heart for leadership. Administrators' passion for students and their wellbeing can contribute to their social justice leadership, but it cannot be the entirety of it. Building relationships does help to create a safer and more welcoming environment for all students, but without tools to intentionally connect to students, families, and communities with different races, languages, and other identities, administrators could face limited relationship-building capacity.

Heart for Leadership

The pre-interviews with the instructor of record and the program director, the syllabus, and the assigned class readings mentioned the importance of developing the knowledge and skills for action across all dimensions. The course explicitly focused on poverty first before discussion other social identities like language. Professor Jackson stated that he intentionally designed the course so that the students would learn about racism last, for he felt that it was the post important topic to develop knowledge and skills around. However, Professor Jackson told students numerous times that their heart would serve as the primary requirement for being a social justice leader saying, "I am convinced that answers to school success are not curriculum, not something very technical. The answers are right in a big old place called your chest. That's where the answers are for your kids to be successful." While students were learning about oppression, the course diminished the value and importance of this knowledge. Professor Jackson told students, "It's not going to be your knowledge, it's really going to be your heart…I don't know if I can teach you to have a heart." While "educational love" (Graham, 2018) can be a powerful tool for social justice leaders, research also acknowledges the importance of specific tools and skills to be a social justice leader like using data and student voice to lead critical conversations focused on educational equity. However, equitable intentions do not always lead to equitable outcomes.

While administrator preparation programs cannot give leaders passion, they can impart an in-depth understanding of educational inequities and the tools that

administrators need to recognize and respond to these issues. When explaining the

design of the course to the class, Professor Jackson said:

> We could have gotten much more complicated text. The original one I had
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> was probably three times the width of this book. We could have had you guys
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> read and test over it, and we could have made this much more complicated. I
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> don't believe. I honestly don't. I'm not trying to cut corners. I honestly don't
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> believe that it [social justice leadership] is that difficult.

In his interviews and his class lectures, Professor Jackson continuously undervalued

the need for specific skills as a social justice leader. Professor Jackson further told

students that as long as they show up and try, they will get an A in the course because

their heart "will take you further than some of these books and chapters will."

Students also internalized this perspective that social justice leaders need to focus on

interpersonal relationships and their hearts over knowledge and skills, leaving them

underprepared for their current and future leadership roles. In her post-interview,

Regina noted that the most important thing she learned from the class was "you have

to love people… basically, you have to have a heart for it."

     While having a "heart" for education can contribute to critical consciousness,

without specific knowledge of injustices, leaders will lack the necessary criticality.

Certainly, love can be a starting point, but critical consciousness at the interpersonal

level includes learning about and acting against educational inequities. When

developing the capacity for praxis in the interpersonal dimension, nurturing a critical

consciousness and centering relationships can help social justice leaders in their role

as administrators. However, without the knowledge of how systems of oppression

84

affect those relationships and the communication skills needed to foster them, administrators will have gaps in their praxis at the interpersonal level.

Communal

The development of reflection and action at the communal level focused on in-depth knowledge of the cultural groups and communities served by the school. Reflection on these groups primarily happened during papers and presentations on specific subgroups and through the assigned readings. However, actionable skills for these cultural groups largely centered on interpersonal skills like relationship-building. Most of the class discussions isolated each subgroup of student and explored their "challenges" through a deficit lens, often failing to acknowledge the intersectionality of identity and the assets that different cultures bring to schools. Praxis development at the communal level must intentionally balance recognizing the structural causes of inequities affecting specific subgroups of people, understanding the realities facing those communities, and developing a critical consciousness not to essentialize or perpetuate stereotypes. Data revealed an unevenness in the course between focusing on the heart as a solution to injustices and intentionally understanding and acting against the realities of the severity of asymmetrical power structures. While the course included assignments designed to explore this reality while maintaining hope, these activities and readings often upheld stereotypes or missed critical information needed to be reflexive against oppression.

Activities and Presentations Upholding Stereotypes

Students developed their capacity for praxis in the communal dimension through class assignments that included research about historically marginalized groups that schools serve. However, several participants presented shallow and deficit-based stereotypes about various subgroups without further critical reflection on how those stereotypes came to be or why society continues to uphold them. Why there could be several reasons for this lack of nuanced and critical reflection, participants' own lack of prior knowledge combined with limited class time could be a contributing factor. Focusing primarily on the "culture" of poverty and race, participants focused on surface-level challenges in isolation from other identities or broader forms of oppression. Further, participants failed to explore or practice actionable steps to identify and eliminate injustices faced by these groups.

As one way to start thinking about various subgroups in schools, participants took a survey about their confidence level when working with diverse populations. During the first night of class, students were given a handout titled "Principal Confidence/Competence Meter" with the instructions to rank different subgroups according to their personal comfort and confidence level. The handout included the following subgroups: "American Indian/ Alaskan, Asian or Pacific Islander, Black or African American, Caucasian, Economic Disadvantaged, Hispanic, Immigrant, Limited English Proficient, LGBTQ, Students with Disabilities, and Wealthy." As students were filling out their rankings and writing their reasonings, Professor Jackson gave additional instructions saying to rank first "the one [subgroup] that scares you the most," insinuating that certain groups of students scare school leaders.

He then went around the class and asked for which subgroup everyone ranked first. Regina and Amanda listed LGBTQ students, with Amanda elaborating that since she is an elementary school teacher, "I don't encounter that a lot." Adam, Erin, and Angela prioritized students with disabilities, while Terry, Jim, and Savannah selected English Language Learners. Maya refused to rank subgroups by her comfort level, stating, "I don't necessarily feel uncomfortable with any of these." Unlike the rest of her peers, Meghan claimed that she had the least confidence when working with African American students saying, "I have never walked into a store or establishment and had a second look or glance or people following me because of the color of my skin. I've never experienced (sigh) I've never experienced that systemic racism." This moment at the end of the first night of class marked the first time someone mentioned systemic racism. Even though Professor Jackson, the only Black person in the room, extensively discussed the effects of racism on Black communities, Meghan, a White woman, was the first person to directly address it and her privilege.

After praising Meghan's acknowledgment of systemic racism, Professor Jackson pushed back on the rest of the class and the subgroups they focused on:

I'm really not trying to start a fight, but those of you that put something besides African American on your paper… do you think, do you think seriously, seriously think about it again. You have a second chance. Do you think that the population is going to keep you up at night? … That kid is going to be the most at risk in your population for being successful. Is going to be overrepresented on the football field on the track field, on the basketball court, and underrepresented in the A.P. classes and the gifted classes. And now that

students now have a voice, do you want to revote? This is participation.

Anyone want to revote?

No one revoted. While Professor Jackson attempted to have students think deeply about the severe inequities Black students face, most participants instead focused on who "scared" them and the perceived challenges to teachers these subgroups present.

To develop praxis at the communal level, participants were then required to write a paper where they become the "expert" on the subgroup they previously identified. According to the syllabus, the 450-550 word paper with four references should be divided into three sections: obstacles and challenges, solutions according to research, personal solutions as a culturally courageous leader. Students were not asked to report on the assets of their subgroups. While students were encouraged to focus on the subgroup they previously mentioned, they were instructed not to include African American students because the assigned books and other class activities would focus on that population. Professor Jackson encouraged students to "come and be the expert next week."

Over the course of six class sessions, most of the development of praxis at the communal dimension happened during class two when students presented their subgroup papers. However, these subgroup papers largely focused on surface-level stereotypes and failed to mention the assets of any group. Most participants shifted what they were going to research from their original rankings on night one, with six out of ten participants researching English language learners. While most did not elaborate on why they switched their subgroup of focus from their initial rankings, Angela said:

Whenever I looked at the list, I thought, who is the most difficult to teach? And I chose ELL, but now as I reflected and you said, "who are the students that keep you up at night" and obviously it was, I thought of a million faces just ran through my mind. And then I settled on our LGBT population. Every single one of us has had one of these students in our classroom, whether you know it or not...And they have probably never told you because they were uncomfortable with themselves, their families, or with their situation… And it is a taboo thought. Even on this campus, it is a pretty taboo thought.

As Angela pushed back on the heteronormative culture at the university, she also provided her peers with resources on organizations that serve the LGBTQIA+ community. This presentation marked one of few times that LGBTQIA+ students and their families were mentioned throughout the entire course, and no other development of praxis at any level occurred during the course about this population. Social justice leaders require in-depth knowledge of all populations they serve to make informed decisions on the policies and practices that affect their community. While educators should gain this knowledge across an administrator preparation program, eliminating or providing misinformation about a group of people during a class focused on social justice is additionally harmful.

Like Angela, who directly critiqued the university for making the discussion of gender and sexuality "taboo" on campus, Maya also explicitly critiqued schools and their mistreatment of students who have been placed in special education. As she explained specific examples of misclassification of students and overrepresentation of African American males in special education, Maya emphasized the role that culture

89

plays in the stereotyping of groups of people saying, "we are placing their [family's] student in special education, and they don't necessarily qualify because a lot of it stems down to, we don't understand those cultures." Maya then provided the course with quantitative data and corresponding laws that administrators need to know when working with differently abled students. Even though students had previously taken a school law course as part of this program, a majority of participants noted in their pre-interviews that no prior courses deeply discussed educational inequities. At the communal level of praxis, Maya's comments focused on the negative effects of both conscious and unconscious bias towards groups of students.

However, Savannah's presentation reinforced harmful stereotypes about Native American students while discussing Native American culture as if it is monolithic:

> Not only am I Caucasian, but myself and my children are members of the Cherokee Tribe… so I see firsthand some of the struggles that those children face. Many of the children are born with alcohol syndrome, drug abuse. A lot of their parents are incarcerated, so they are living with their grandparents or aunts and uncles. Poverty-stricken… Basically, um, I just said that we need to treat them like they are our own children and love them because sometimes the teachers are all that they have.

Throughout her presentation, Savannah asserted that living in poverty, being incarcerated, and drug and alcohol abuse are part of the Native American culture, her culture. Instead of linking data about the systemic reasons Native Americans have been oppressed or explaining the richness, complexity, and differences of various

tribes, Savannah perpetuated stereotypes about Native Americans that were left unchallenged by the rest of the class and the instructor. A majority of comments that were either inaccurate or stereotypical of groups of historically marginalized people did not prompt further conversation, contextualization, nuance, or questioning in class. While a considerable amount of the course was spent examining the communities that schools serve, this neglect creates either a shallow or false understanding of their culture. Further, in the design of the course, Professor Jackson structured assignments to focus on the "challenges" of groups of students without the opportunity to examine assets. This design limited the ability to develop critical consciousness in social justice leaders because of the need to balance in-depth exploration of the challenges facing communities with an asset-based approach to limit the perpetuation of stereotypes.

Other subgroup presentations also presented deficit or misguided views about populations, further limiting the development of social justice leaders' reflection and action about the populations they serve. While the assignment intended to build knowledge for leaders to make more informed actions, for some students, the assignment established or reinforced misinformation. Throughout the papers and presentations, students often interchanged English language learners, immigrants, and Hispanic people, assuming that all immigrants and English language learners spoke Spanish. Even though Professor Jackson brought in guest speakers who were English language learners whose first language was not Spanish, many students still conflated English language learners, immigrants, and Hispanic people to mean the same thing, illustrating misunderstandings in knowledge development at the communal level.

91

During presentations about English language learners, several participants shared their knowledge about what should happen in schools, but intentional actionable steps to achieve those goals varied. Terry noted the need to begin to accommodate a growing English language learner population, saying, "One thing I that I did find that really stood out to me was that by 2025 one in four of our student population will be an ELL student, which was like to me, okay this is something we really need to start preparing for," without considering the ELL students currently in schools. Regina's actionable steps focused on interpersonal relationships by saying as an administrator, she should "just try to make sure that my teachers are educated and that my students don't feel like they are different in a way that makes them stand out." Jim provided the class with actionable steps when serving English language learners like "smaller class sizes, challenging curriculum, highly qualified teachers, ELL trained teachers, and training in Spanish," while also acknowledging some of the systemic issues that affect this subgroup like, "be careful that discipline doesn't disproportionately affect minorities." Amanda and Adam also mentioned systemic effects that disproportionately affect the education of English language learners. Amanda "found it interesting that English language learners are a third less likely to be enrolled in an A.P. course" and explained, "there's also research that gives us the information that people with thicker accents are discriminated against more regularly in schools." While she reflected on the discrimination that these students face, her actionable steps were indirect saying, "it is something that we need to keep in mind as administrators." Similarly, Adam stated that "we want to be cautious of education, so

we aren't misidentifying ELL students as having disabilities. We want to be cautious against dumbing it down or offering them lower expectations."

Overall, participants shared an increase in their depth of knowledge about this population, albeit through a deficit lens. Yet, these future administrators also shared their own struggles at their perceived lack of agency. This assignment encouraged participants to plan how they, as "culturally courageous leaders," would provide "solutions" to the identified "challenges." However, participants were unable to practice moving from theory to action in their plans. Since participants were teaching in schools and finishing their administrative internship during the course, they could have reflected on their own actions in real-time as social justice leaders. Throughout the class, participants noted how the subgroups they identified were in their classrooms already but failed to connect what they were learning to do in theory as social justice leaders to what they were already doing as teachers in the classroom. Even though participants shared with their peers some surface-level characteristics of various cultures in their communities and some best practices, the development of knowledge and skills at the communal level lacked depth and connection to larger systemic and ecological dimensions of praxis.

Missed Opportunities though Surface Level or Incomplete Readings

None of the subgroup presentations centered on students affected by poverty or African American students since those were the primary focuses of their required readings. For two of the books assigned to students, *Black Students-Middle Class Teachers* (Kunjufu, 2002) and *Teaching with Poverty in Mind: What Being Poor Does to Kids' Brains and What Schools Can Do About It* (Jensen, 2009), students

created group presentations based on a chapter. During the presentations, students overwhelmingly read quotes from the book without further applications or connections, in part due to the design of the assignment to focus on the summary of an isolated chapter. Additionally, some students left off important nuances that came directly before or after their quote that included critical contextualization about discrimination and oppression. For example, in *Black Students-Middle Class Teachers,* Kunjufu (2002) states:

> How can the African American prison population rise from 100,000 in 1980 to 1.4 million in 2002 and schools remain silent? We must allocate time to discuss the pitfalls of selling drugs. Our [Black] youth are more interested in crack than Columbus, liquor than Lincoln, and heroin than Hippocrates. (p. 102 - 103)

During Savannah's presentation, she omitted the sentences about the skyrocketing prison population and started with the assertion that Black youth are more interested in drugs than education. She failed to connect that prison population with discriminatory practices of law enforcement or other critical problems within the criminal justice system. Additionally, in her presentation on Black students, Savannah never questioned why the chapter centered on the deficits rather than the assets of the population. When offering solutions to the "challenges" of teaching Black students, Savannah stated that if a Black student is retained a grade level, they should receive a "master teacher" the next year. However, Kunjufu (2002) had further recommendations immediately after her quote suggesting a "master teacher" should prioritize culturally relevant curriculum. At no point during the presentations of either

book did students mention the training and implementation of curricula and pedagogy that reflects the lived experiences of their students. While one course on equity can only provide a limited amount of time to develop social justice leaders, most of the course assignments and discussions focused the limited time on individuals rather than systems.

The course presented most cultures and communities as isolated from each other, ignoring the complexity and intersectionality of identity. However, a few participants began to link different systems of oppression. In her subgroup presentation, Meghan mentioned, "most of the students that are in ELL classrooms, two-thirds of them also live in poverty. It's not just a language barrier. There's also a socioeconomic barrier as well." One guest speaker from a local university health and science center also mentioned the interconnectedness of race and class when explaining health issues that disproportionately affect the education and lives of youth. In Jim's post-interview, he similarly connects race and socioeconomic status:

> The fact that one group is not doing as well as another, I mean there's a lot of factors that can go into that. I mean, there's a lot of, look at race and poverty, and I'm not sure which one, necessarily, I think they do drive one another sometimes. The fact that we have students that go to the same school and may be getting different experiences, and one of the things that bother me is, I think all our schools should be the same. You shouldn't go to an inner-city school or suburban school and get a better education. They should, they should be the same. And unfortunately, that's not the case all the time.

While Jim does acknowledge the differences in quality of education that different subgroups have access to and how the levels of oppression are intertwined, he still advocates for equal, not equitable, educational access. Further, Jim highlights race, class, and location of the school. These factors overwhelmingly dominated praxis at the communal level in this course. Professor Jackson explained to the class on night one the intentionality of the design of the course to focus especially on race saying, "The challenge that African Americans pose in our school compared to any of those others in my opinion, there is no comparison." Even when students would discuss other groups of students, Professor Jackson made a point to also bring up the effects of racism that intersect with other forms of oppression.

Notably, some communities were absent from these conversations. While LGBTQIA+ students were briefly mentioned, the differences between gender and sexuality were never discussed. Specifically, transgender students and their experiences in education were glaringly missing from readings, conversions, and assignments. Additionally, while students who are immigrants and refugees were intentionally mentioned, discourse about undocumented students, their rights, assets, and needs remained missing from the course. Finally, a majority of the course centered around Christianity, prayer, and the teachings of Jesus as the normative standard for the participants, their students, and the communities they serve. The cultures, values, and rights of other religions were absent from all dimensions of reflection and action as social justice leaders. Most graduate students at this site did not identify with the specific Christian denomination as the university, however the prayer at the start of each class and references to the teachings of Jesus were

96

consistent norms. Throughout the assignments and readings, the explicit and hidden curricula at the communal level emphasized the "challenges" of specific subgroups of students without designated time to intentionally explore how these groups intersect or are a part of larger systems of oppression.

Systemic

Class sessions progressively built from centering on developing capacities for praxis at the personal dimension with autobiographies, the interpersonal and communal dimensions with the subgroup paper and reading presentations, and then systemic dimension with their final projects of a school success plan based off on an exploration of school demographic data and classroom conversations. Within the social justice leadership as praxis framework, the systemic dimension focuses on reflection and action at the school and district levels. For reflection, this dimension centers on developing the critical consciousness to assess, critique, and transform policies, practices, procedures, and other structures that are inequitable for students, with a deep understanding of pedagogy that serves the needs of all students. Skills like developing action plans based on equity audits and creating professional development for their staff members illustrate action steps at the systemic level.

Development Through School Success Plans

For their final projects, students first explored the demographics of their schools, with many choosing the school where they currently work. According to the syllabus, this demographic presentation considered "racial and ethnic composition, socioeconomic levels, failure rate, test scores and other relevant data such as school and district report card data." Then students were to "describe how this data has

97

changed historically (or remained constant) and identify the relevance to education and school leadership." This description of the implications for the data tied directly to their school success plan in which they developed a plan of improvement after assessing the current school core values, school culture and climate, teacher morale, parent involvement, attendance, test scores, and discipline.

Several participants noted that they were shocked by what the demographics revealed about their school. Terry stated, "I have a hard time believing it...at the end of last year, we had 140 students who were homeless." This marked the only time unhoused were directly mentioned in class. Even though Terry was shocked about his students, his school success plan focused more on parental involvement. At the end of his presentation, Professor Jackson encouraged Terry to consider a social justice leader's role in family involvement rather than placing the onus on what parents should do better.

Other participants identified systemic problems but offered interpersonal action steps solely based on relationships. Amanda identified issues with opportunity gaps for students of color and differently abled students. Additionally, she explored the effects of administrative and teacher turnover resulting in miscommunication and unclear expectations from families. Within her action plan, Amanda focused on providing professional development for staff "to deal with the equity and inequality issue because we still have some teachers who are like, well, I need to spend exactly the same number of minutes with this student that I do with other students." However, she still focused her overall recommendations on loving students saying, "if you love kids then the rest of that is going to work itself out."

Angela also had a similar response in her school success plan, saying, "If you focus on the love, a lot of the things will take care of themselves." While this interpersonal relationship-building appeared in her presentation, Angela included a critical analysis of the school where she is the new assistant principal. In her final paper, Angela mentioned plans to address zero-tolerance policies, discriminatory dress codes, restorative justice, recruiting and hiring teachers of color, social justice curriculum, and professional development for "effectively teaching culturally diverse students." The class did not directly address most of these topics, demonstrating knowledge acquisition and skill development outside of class. Additionally, in other class sessions, Angela discussed inequities in education that were not covered in-class activities, readings, or assignments. For example, one guest speaker asked the class how racism affects education, to which Angela responded, "the adultification of students of color… some students, especially some races, especially young Black girls. They are seen as older." This response illustrates the varied entry points and differences in prior knowledge participants had when entering the course, affecting their development of praxis as social justice leaders.

Depth of Classroom Conversations

Outside of their school success plans, the development of praxis at the systemic level centered on the curricula, the celebration of diversity through food and holidays, discipline, and hiring. Curricular connections to social justice leadership focused on social studies and English classes. Both Regina and Angela mentioned in their pre-interviews the Eurocentric nature of their social studies curriculum. Regina spoke of her frustrations teaching from textbooks that had a "white privileged male

99

perspective," while Angela commented, "The people who wrote our history books wrote them that way for a reason, and they left a lot of things out or changed it to fit the narrative of what they deem to be historical." During his final presentation, Jim noted that his school's history curricula are not Eurocentric because of its "emphasis on other cultures... English is where we need to look out for it. Our text may be a little bit more, as one teacher put it, whitewashed." Neither the instructor of record nor the students mentioned connecting curricula to students in subjects other than social studies and English.

Many students did discuss implementing diversity weeks at their school. During class, Erin described the importance of including students' cultures through food and music in her classroom. In her school success plan, Angela mentioned Erin's comments about having students bring in food from their culture, saying, "I love that idea… we are all different, but we are all so much alike if we look for it, like families loving food or families loving holidays." Amanda also mentioned similar ideas for her elementary school:

> I think it's about 35 different countries that are represented in our building. They have always done the posters, and they get to stand up that Friday at diversity week, and they get to greet the student body in their native language. This last year we didn't do it. We had a new counselor, and that wasn't her passion. And so, she didn't do it. Our students and their families were devastated. They were so sad. Our kids are like, we aren't doing our posters? Because we put them up all over our school and they put information about their home country and where their families are from, and that sort of thing

and they were like, I'm not going to get to speak in my language at the assembly?

When another student tried to challenge Amanda's thinking about incorporating students' cultures all weeks of the year, Professor Jackson pushed back, calling it "really idealistic" and asking, "What are the odds that that's going to happen and be embedded in your school?" While participants acknowledged the significant amount of training and staff development that would be needed to start implementing changes to curricula and school events to reflect students' cultures, no part of the course was devoted to learning how to plan and deliver that professional development.

In addition to discussing curricula and how students' cultures affect school-wide decision-making, participants developed praxis at the systemic level when learning about intentionally recruiting and hiring social justice teachers. Professor Jackson emphasized the importance of actively and purposefully training and hiring effective teachers. At one point, he yelled, "It ain't your job to wish. We have wishers at home. We have wishers doing some other work. It is your job as a principal to get it done. Get people that will give it their best!" He then provided students with tools they could use during the hiring process, like interview guides. These guides included questions that deliberately asked about diversity in the classroom, like the candidate's comfort level and skills in working with students of color and experiencing poverty. Additionally, Professor Jackson discussed the benefits of having teachers as part of every interview, "not so much to make the hiring selections but rather to share the school's philosophy and culture we had created and which they wholeheartedly were unwilling to compromise." Regina reflected on this hiring process, saying:

Initially, it was intimidating to me. Like as a brand-new teacher, I would have been terrified. But as I kind of processed through it a little more, the one question about diversity would have thrown me. Like if I had to interview, over everything else, that is the one that would have thrown me off because I would not have known to prepare for a question like that based on my prior undergraduate program and my just lack of understanding. Then Meghan asked me what if I had had this class as an undergraduate. I would have been knowledgeable. And I would have known how to answer that question for me personally as a person and for what is needed for a teacher in schools. I will argue until I die that our undergraduate programs only teach us theory. They don't give us practical applications except in student teaching, and this was a practical application. I feel like if you are going to interview people in a strategic and intentional way, it is because you are looking for strategic and intentional people.

Regina illustrates praxis across multiple dimensions in this statement. First, she personally reflects on her own emotions reading the interview protocol and, through actively discussing those emotions with another classmate, connects her feelings to the larger system of teacher preparation. Then she broadens her thinking about educator preparation to include the gap between theory and practice. Finally, she emphasizes the importance of creating systemic procedures in school for the purposeful and target hiring of social justice educators.

In addition to reflecting and gaining tools about hiring processes in schools, students also discussed school discipline and the negative effects of zero-tolerance

policies. Starting with the importance of data, Professor Jackson encouraged students to analyze the trends on which teachers are sending students to the office and for what reason. After understanding that data, he instructed participants to go directly to their staff so they could understand that a majority of "our discipline problems are caused by us [educators]."

Participants discussed solutions to discipline at varying depths. Savannah and Adam encouraged the playing of music during class time to influence climate and use music instead of bells as not to mirror the prison system. Savannah also suggested group punishments like having a team of students lose points if they are not all seated by the time class starts. While the focus of having students form teams of peers can help students, group punishments have been found to have negative effects on students. The negative effects of group punishments were never mentioned.

After reading Roland's (2018) *Fantastic Voyage: A Story of School Turnaround and Achievement by Overcoming Poverty and Addressing Race*, participants spent time in small groups exploring the multitude of negative consequences of zero-tolerance policies, from students' academic success to parents' job security if they constantly need to leave work to go to the school. During one of the breaks, Maya and Angela discussed with Professor Jackson how they have personally seen zero-tolerance policies as a form of discrimination in their district. After opening the discussion to the rest of the class, Meghan suggested restorative justice because current discipline practices are "just addressing the behavior and not the reason behind the behavior." Even though the class did not explore restorative justice as a topic or explain its practices, participants engaged in outside learning and

action to create that knowledge for themselves. By the end of the course, Meghan, Maya, and Angela advocated in their final school success plans for restorative justice. All three of these participants had just recently started new positions as assistant principals and principals, giving them the agency to begin to enact change in discipline policies. They also mentioned seeking advice from Professor Jackson outside of class to help them move from theory to practice in their role as social justice educators. At the systemic level, administrators developed their capacity for reflection and action through the intentional design of the school success plan assignment and the classroom discussions covering the multitude of factors that contribute to equitable schools and districts.

As to be expected, students developed knowledge and skills at different depths and at different paces. While scaffolding and differentiation of curricula are important, overly mechanical or shallow use of the curricula creates missed opportunities for learners. These missed opportunities not only can stunt these administrators' development of knowledge and skills but could also lay an incomplete or flawed foundation in their knowledge base.

Ecological

The development of praxis in the ecological dimension situates social justice issues related to schools within broader issues of oppression, underscoring the interdependent nature of inequity across dimensions. With the course running from July through August 2020, participants and the nation grappled with intense sociopolitical unrest. Through intentional discussions and activities, Professor

Jackson guided students through intense emotions about injustices in the United States and called them to action.

Tensions in the Current Climate

Participants consistently echoed the historical significance of the timing of the course. The United States was three months away from the Trump versus Biden election. Cities across the country were experiencing protests after the murders of George Floyd and Breonna Taylor. The arts, athletics, and churches were grappling with how to confront the nation's oppressive history in the midst of a global pandemic. Professor Jackson led discussions and lectures to help students connect what they saw in society to the lived experiences of their students in schools. First, situating the course within a larger perspective of history, Professor Jackson commented, "we want to cover up the pain and the suffering of an entire group of people that America doesn't want to deal with." Regina also noted the "decades and centuries" of injustices that directly impact education. While participants never directly mentioned political parties as being right or wrong, they did speak to the divisiveness of the current sociopolitical climate. Professor Jackson said:

> I hope that I am wrong. I pray that I am wrong. And you should pray that I'm wrong. I believe, regardless of the outcome of our next election, presidential election, we are going to see mass chaos. I think it will be worse chaos if our president is not reelected… This election year, these problems are probably going to get worse. If President Trump loses, we are going to have a problem. If he wins, we are going to have a problem. I don't care about what you vote. This doesn't matter right now. This is about kids, and it's about our schools. If

we are not real careful, this situation will become bloody. Not just messy,

bloody. Because America is, according to the Pew Foundation, we are as

divided as we have ever been. Luckily, we are people of faith who will pray

about it, but my daddy used to say, it is prayer AND. Get up off of your knees

and do what God has charged you to do. Make it better, don't hope that it will

get better. Make it good, don't hope that it is good.

Professor Jackson intertwined data about the current sociopolitical climate, the

consequences of extreme division, and the charge do move toward action. He further

connected this division of society with other areas that affect education, saying:

The family has broken down. Politically and socially, we are completely

stratified. So that's not going to do it. The government isn't going to do it. The

church ain't doing it. And YOU ARE. Right, wrong, or indifferent, you are the

children's last hope. (capitalization added to signify yelling)

Similar to how in the interpersonal dimension Professor Jackson encouraged

educators to connect to their students as a way of saving them from their situation, he

also connected the onus to save students to broader institutions in society, including

the family, politics, the government, and the church.

Since this educator preparation program was at a private Christian university,

participants often cited prayer as one way they approach injustices across all

dimensions while also pressing the need to actively engage in transforming

oppressive systems. For example, on the first night of class Erin led a devotion called

"More Than Thoughts and Prayers," challenging her classmates to confront injustice

and oppression. Erin tells her peers:

The platitude of "thoughts and prayers" rings empty. Distant...I've come to

believe that empty words, platitudes, and rituals are insufficient… We can't

participate with God in the world by just offering "thoughts and prayers." We

have to get hands-on and face-to-face with suffering. We're asked to be a

tangible presence where there is injustice, hunger, homelessness, and

oppression. Restoration is never accomplished simply through cognitive

awareness or spiritual focus. It is always embodied in skin and flesh.

Restoration is costly… Stop offering "thoughts and prayers" and be willing to

wade into injustice and darkness.

Even before any class activity, reading, or assignment, Erin already established for

her peers the importance of reflection and action as they developed their capacities

for social justice leadership across all dimensions. Her call to action directly

addressed the ecological dimension as students began the last course of their

preparation program.

During this course, Black Lives Matter protests were happening around the

nation. As educators prepared to enter school for the first time since the rise of these

protests in the summer of 2020, many of them had questions and concerns about its

impact on students. Often these conversations used coded language like "social

upheaval" or "with everything going on," but Professor Jackson intentionally

discussed the topic primarily through storytelling. He described experiences talking

and praying with armed white men "protecting" local monuments and his son's recent

arrest at Breonna Taylor's funeral. Calling on educators to be proactive rather than

reactive, he described the lasting effects of racism on himself and his family:

[Trauma from racism] has transferred through us as some part of a symbiotic way that these kids still have the hurt and the pain that we had. So, I want you guys to understand this as we go through this. What is your role then as an educator? What can you do to change this for the next generation? What can you do to make sure that every boy and girl gets what they need when they come from your school? … I want you to hear us. It's going to cost us something. It's going to cost us something to make the change that we hope to see in this country.

As Professor Jackson led the class in critiquing the current justice system through stories, conversations, and videos of discrimination from police officers, he consistently linked these injustices to education and students.

As leaders developed their praxis at the ecological level, they were asked to deepen their knowledge about the history and current impacts of multiple systems of oppression. On the first night, educators were challenged to look beyond their own experiences in schools and society to consider how their historically marginalized students interact with powerful institutions. Professor Jackson said:

Look at the institutions: arts, entertainment, business, family, education, and faith. Probably the last two are the last to try and take any action. The NFL has been working on it for quite a while. Thinking about how do we fix this? Baseball has been having conversations. Basketball. The arts. Dancers. They figured it out a long time ago. It doesn't matter whether you are Black or Brown, tall or short, you got legs or not. They figured it out a long time ago. Beauty is beauty. And people at the church and at the schoolhouse have put on

their blinders, and please don't do this. Please don't do this. Please don't do this. Don't tell me, "I see everybody the same." Don't' tell me you see everybody the same because not everybody is the same. See us for our differences. Love us and treat us all fair.

Rejecting colorblindness, Professor Jackson called on many areas of society that intentionally work to be more equitable. Other students began to develop and vocalize their critical consciousness around the impact of discriminatory institutions at their schools. As a first-year principal at a private Catholic school, Meghan expressed frustration about the exclusionary practices of her school. "We all know that Jesus wasn't white," she said. "So, the message we are sending is very clear, that Catholic education is only for privileged white students and will be administered by white teachers." She further critiqued powerful institutions in the church and their impact on children. "The Archdiocese has a statement on their website that says the exact opposite. It says Catholic schools welcome everyone, but when it comes to my school, if you didn't look like us or live like us, you wouldn't feel welcome." Meghan used the demographics she gathered in her school success plan to analyze broader systems of power and their effects on education.

In addition to class assignments and discussions, guest speakers also helped to contextualize asymmetrical systems of oppression that impact students. One speaker from a local university health and science center described racism's effects on health like SIDS, asthma, and diabetes. She emphasized the interconnectedness of poor housing quality, income, the environment, housing stability, educational attainment levels, incarceration rates, and racism. While participants noted their shock at the

disproportionate statistics, they also drew connections to the school-to-prison pipeline. This deepening of knowledge in the ecological dimension resulted in a call to action to respond to and redress these inequities.

Call to Action

In addition to being a former local principal, Professor Jackson is also a preacher. In their post-interviews, participants noted how his lectures could be viewed as sermons that moved them to act when seeking justice. In one of his lectures, Professor Jackson said:

> I want you guys to understand that we live in a democracy. And that
> democracy says that we are not in a caste system. I want you guys to
> understand and take away from this how what we do at a place called school
> impacts democracy. How it impacts freedom. How it impacts opportunity.
> You play a major role. You just need to know in the back of your mind, the
> role that you play is vital to opportunity and for democracy in the great U.S….
> It's going to cost us something. It's going to cost us something to make the
> change that we hope to see in this country. I want you to ask yourself, what
> am I willing to pay? What am I willing to do? … What are we willing to risk?
> What are we willing to do to change the narrative of this country? It's going in
> the wrong direction. You've got to see what's going on. This is enough. We do
> not need to exacerbate this situation.

Throughout the class, Professor Jackson illustrated the interconnectedness of dimensions of inequity, from personal to ecological. Consistently centering the student, he emphasized the need for participants to act. However no one discussed or

practiced *how* to use their privilege to act against oppressive systems. While the course did not have a focus on developing skills for this ecological action, Professor Jackson suggested some resources to learn more like *White Fragility: Why It's So Hard for White People to Talk About Racism* (DiAngelo, 2018), *Waking Up White: And Finding Myself in the Story of Race* (Irving & Irving, 2016), *The Color of Law: A Forgotten History of How Our Government Segregated America* (Rothstein, 2017), and *The Color of Compromise: The Truth about the American Church's Complicity in Racism* (Tisby, 2019).

Throughout the entire course, educators had multiple opportunities through class discussions, lectures, readings, assignments, and presentations to develop their capacity for praxis across the personal, interpersonal, communal, systemic, and ecological dimensions. However, the course relentlessly centered on the personal dimension, and participants often suggested action steps for others without planning how they plan to use their own agency to create more equitable systems. While their entry points varied, participants gained some valuable knowledge and skills as they continued to grow as social justice leaders.

Chapter 5: Discussion

While this course exposed participants to knowledge and skills at the personal, interpersonal, communal, systemic, and ecological dimensions, overall, a lack of ownership combined with deficit perspectives limited their development as social justice leaders. In this chapter, I will explore how the course deflected the agency to eliminate injustices, championed becoming white saviors, and asserted the falsehood that social justice leaders do not need specific skills to create equitable schools and communities.

Ownership, Agency, and White Saviors

While developing capacities for reflection and action throughout the course, participants faced a constant tension between taking ownership for educational inequities, having the agency to remedy them, and the notion of needing to save all the children. Most participants took ownership in the personal, interpersonal, and communal dimensions while placing blame in the systemic and ecological dimensions by asserting their lack of role in contributing to, upholding, or eliminating injustices. However, they often took on the charge to "fight for those who cannot fight for themselves" and "be a voice to the voiceless," resulting in a perpetuation of the white savior complex. While the course consistently touted that change cannot come from inaction, it also failed to provide the necessary skills to act on these intentions.

To be clear, this study is not a judgment of the effectiveness of the preparation program or the instructor, but it did illustrate the difficulty and limitations of programs that designate learning about education inequity. Regardless of course

content, participants were limited by prior experiences in the program that failed to provide foundational learning about social justice leadership. Further, surface level discussions combined with deficit perspectives contributed to limited growth. However, findings can point to how the program did help administrators develop knowledge and skills throughout their limited time together. During class, participants reflected on several systems of oppression, including racism, classism, linguistic discrimination, ableism, and homophobia. Most of the class centered on racism and classism, with homophobia only being briefly mentioned by one student, consistent with Gorski & Goodman's (2011) study of teacher education courses. In their study, teacher education courses and their assignments illustrated a hierarchy of oppression, with classes overwhelmingly focusing on racism. Throughout this study, student identities like race and class were pushed to the forefront, while their identities like religion, citizenship, sexual identity, and sexual orientation were made invisible. Not only does this create a hierarchy in oppression and a lack of preparedness of educators to respond to resulting injustices, but it also isolates each identity and invalidates the intersectionality of oppression. These invisibilities of identities do not imply that administrator preparation programs should focus less on racism. Rather, programs can center intersectionality to more fully equip school leaders to understand the implications of asymmetrical systems of power on individual and school-wide inequities.

Findings indicate participants consistently reflected across all dimensions, yet these reflections centered on current inequities without an explicit analysis of power and oppression. Instead of educators being asked to consider their own role in

113

creating and sustaining inequities in their classroom, school, and society, the course focused more on individuals being "good people" and loving students. Throughout the course discussions, assignments, and presentations, participants separated their personal actions from broader systems of power. Additionally, a lack of depth in reflection resulted in participants only taking ownership for one-on-one interactions with students without a macro-level recognition of power and oppression. At the interpersonal level, participants reflected on how they could "love," "be a champion for," and "be kind to" students as the way to create equity. While this agency to act in their own classroom marked a level of awareness and ownership, it failed to adequately prepare future administrators to act as social justice change agents in other dimensions of the school system and society.

According to Gorski and Dalton's (2020) typology of five approaches to reflection in social justice courses, critical reflection often varies in purpose and depth. This typology categorizes reflection at the lowest level as essentializing the "other" cultures. At the next level, reflection focuses on differences in identities and how to teach "diverse" learners without focusing on justice and oppression. The top levels of reflection focus on preparing to be a social justice change agent and making connections between oppression inside and outside of schools. Within the course studied, most participants engaged in lower levels of reflection. Students often cited the debunked and inaccurate notion of a "culture of poverty." Additionally, their school success plans used cultural tourism as a way for their white students to understand their privilege through suggested field trips into poor Black and Brown communities. This cultural tourism poses a danger to confirm and perpetuate

stereotypes while masking the asymmetrical power structures creating systems of oppression. While wanting to show white students their privilege is not necessarily harmful, using Black and Brown communities as props is. Instead, critical reflection should encourage educators to "grapple with the *implications* of difference through a consideration of power, privilege, and oppression" (Gorksi & Dalton, 2020, p. 364, emphasis in original). I do not intend to discount assignments like personal autobiographies and school success plans, as they still provide critical opportunities for the growth of capacities for praxis at multiple dimensions of education inequity. Rather, I argue that educator preparation courses should intentionally cultivate opportunities for students to examine their ownership and agency when identifying and responding to oppression.

Indicating a further lack of ownership, class discussions and assignments failed to show critical reflection to "explicitly encourage students to examine their participation in, and role in eliminating, injustice" (Gorksi & Dalton, 2020, p. 365). Without this level of reflection, educators will continue to treat the symptoms of asymmetric systems of power rather than the causes, resulting in the perpetuation of the injustices themselves. Further, when a course centers on celebrating diversity and understanding "other" cultures as goals "without attending to more critical goals, these approaches can cultivate in educators a false sense of preparedness to advocate for equity while obscuring the realities of racism, economic injustice, and other forms of oppression" (Gorski & Dalton, 2020, p. 359).

Students might have engaged in this level of social transformation reflection in previous courses or professional development at their schools. Yet, despite the

program director stating that students learn about educational inequities in their community relations and school law courses, participants overwhelmingly noted that their previous courses failed to intentionally and deeply reflect on or learn skills to redress injustices. Further, participants noted their lack of prior training in teacher education courses and professional development provided by schools. Only one participant referenced receiving staff development about educational inequities but noted that staff would often disengage and actively resist discussions. If and when administrators actively challenge oppression in their schools, they may face resistance and outrage from students, staff, family, and the surrounding community. While one course lasting six class sessions cannot fully prepare administrators for this resistance, they would benefit from gaining communication tools, resources, language, and a critical understanding of how to recognize and redress systems of oppression in their schools.

While participants often failed to explore their ownership and agency in responding to educational inequities, they simultaneously asserted that they must be the ones to "save children." Professor Jackson stated, "you are the children's last hope" and "you can either be a monster or a savior." Maya claimed, "if they don't have me, who do they have?" Adam said he wanted to "be a champion for those who don't have a voice," with Savannah echoing his sentiment about wanting to "be a voice for those kids." Finally, in the last class session, students were asked to reflect on how they would "fight for those who can't fight for themselves." All of these statements reinforce the white savior complex.

According to Anderson (2013), the white savior complex refers to the "confluence of practices, processes, and institutions that reify historical inequities to ultimately validate white privilege" (p. 39), resulting in people being rewarded and validated by "'saving' those less fortunate and are able to completely disregard the policies they have supported that have created/maintained systems of oppression" (Aronson, 2017, p. 36). With the emphasis on the individual educator as the last hope for saving children, the notion of being a social justice leader and a white savior becomes conflated. Additionally, the instructor of record and only Black person in the room consistently perpetuated the white savior narrative in each class, inhibiting the ability for participants to "bind *their* racial liberation to that of their urban students of color" and "realize their own racial culpability in maintaining whiteness as (perhaps unwitting) subscribers to white savior mentality" (Matias & Mackey, 2016, p. 35).

The white savior mentality permeated praxis across all dimensions. While participants expressed frustration at their perceived lack of agency to move toward action at the ecological level, in all other dimensions, participants stated in almost every class session that they wanted to be a "voice for the voiceless," implying that those who have been historically marginalized lack voices and need those who hold more power and privilege in society to speak for them. Black and Brown people have voices. People experiencing poverty have voices. Those who do not speak English have voices. Instead of becoming the voice for others, administrator preparation programs bear the onus to train educators how to listen and create platforms for all voices to be heard.

Additionally, social justice leaders need to be able to problematize the white savior narrative by learning about the systems of power that cause the perception that certain identities are voiceless and critically reflect on the idea that their own voice should be heard over the voices of others. Without this knowledge and reflection about power, educators will continue to reify and perpetuate the message that certain voices are valued over others without taking ownership to move toward action in the personal, interpersonal, communal, systemic, and ecological dimensions when working toward educational equity.

Dangerous Assumptions

Throughout the course, participants made several dangerous assumptions about developing the capacity for praxis of social justice leaders, including participants' prior knowledge level and the presence of content about educational equity covered in other classes in the program. These assumptions resulted in several deficit perspectives about marginalized communities and emphasized the falsehood that specific knowledge and skills are not required to be social justice leaders.

In their pre-interviews, the program director and instructor of record stated contradictory perspectives about the prior knowledge level of students surrounding issues of educational equity. The program director maintained that students already had knowledge about inequities based on their prior teaching experiences, but when reviewing application materials, no questions were asked about equity or diversity. Instead, the application asked for prospective previous work experience, awards, family, hobbies, and a "one-page essay which describes your objectives for pursuing this program." Additionally, while the recommendation form included a rating of

knowledge and skills, none of them mentioned equity, diversity, or culture. Dr. Paige stated that the program has a very high admissions rate without 80% of students admitted without participating in an interview. The program director emphasized that the admissions rates are so high because the university is confident that their program could teach educators the necessary knowledge and skills to be effective leaders. Conversely, Professor Jackson assumed that students had previously been vetted for the program based on their capacities to be social justice leaders across all dimensions. He told the students, "It is my hope that the university has already collated you out of this program if you don't have the mental aptitude to be successful in this classroom. I hope they have already taken care of that." He stated that since this was the last course of the program, students should have already developed all of the knowledge and skills they needed and that he was "interested in do you have the heart to lead and take care of our children?" This disconnect highlights larger tensions surrounding the prior experiences and critical consciousness programs assume educators possess when entering the program.

At the beginning of the program, faculty assumed students would develop the knowledge and skills to be social justice leaders and had prior knowledge on the topic. At the end of the program, the faculty assumed that students had already developed that capacity for praxis. However, students consistently stated that in their prior undergraduate degrees, their work as teachers, and the courses in the program failed to provide them with the tools they needed to reflect on and transform injustices in education.

While the course design provided learning opportunities across all dimensions of inequity, the execution of the assignments often resulted in deficit perspectives. Instead of critically reading the texts and doing further analysis for implications to their students and broader inequities in society, students were asked to focus on the challenges of specific subgroups. As students summarized readings that were also deficit-based, there were no larger discussions about the assets that students' cultures can bring to the classroom. Milner (2020) describes some of these deficit mindsets to include thinking like "I need to distance students from the 'horrors' of their home conditions. Students lack so much, and their home environments make it difficult for me to teach them" (p. 52). Much like the white savior complex described above, deficit mindsets permeated discourse throughout the class. Both the program director and the instructor of record assumed that these future administrators already had the knowledge of the assets that marginalized students bring to the classroom. However, Milner (2020) warns, "even when educators do recognize student assets, they sometimes struggle to understand how they can build upon those assets or strengths to co-create learning opportunities" (p. 51). If administrators are not able to recognize these assets instead of focusing on deficits, they will not be able to create and sustain equitable learning environments and opportunities for all students.

The lack of focus on tangible skills and knowledge about inequities also created the dangerous assumption that "heart" is the only requirement needed to become a social justice leader. Research indicates that in addition to developing a critical consciousness, social justice leaders need specific knowledge and skills to create equitable schools like understanding intersectionality, the effects of tracking

and how to eliminate it in their schools, the interconnectedness of systems of oppression, social justice pedagogy, sexist and racist dress code policies, exclusionary disciplinary policies, inequitable funding, the development of staff trainings, and how to build relationships and honor the assets of the surrounding community. Further, research shows that the good intentions of educators are not enough. Milner and Laughter (2015) assert:

> We have rarely, if ever, met teachers who did not have good intentions for the students they taught. Teachers tend to want the best for their students and desire to support them in ways that allow them to succeed. But the fact is— good intentions are falling far short of what is necessary for academic and social success for all P-12 students. (p. 359)

Throughout this course, Professor Jackson underscored the opposite, saying, "It is not your technical know-how or knowledge that's going to help you be successful… The answers are right in a big old place called your chest. That's where the answers are for your kids to be successful." However, research in teacher education and administrator education emphasizes practices that, when implemented, can help create more equitable learning environments. Gorski (2008) warns about the consequences of focusing on the "heart" of educators saying, "despite overwhelmingly good intentions, *most* of what passes for intercultural education practice, particularly in the U.S., accentuates rather than undermining existing social and political hierarchies" (p. 516, emphasis in original). Gorski (2008) further questions the impact of the focus on good intentions in educator preparations, asking:

Do we advocate and practice intercultural education, as too often happens, so long as it does not disturb the existing sociopolitical order?; so long as it does not require us to problematize our own privilege?; so long as we can go on celebrating diversity, meanwhile excusing ourselves from the messy work of social reconstruction? In other words, if we are not battling explicitly against the prevailing social order, are we not, by inaction, supporting it?... People often ask me why I make education so political. Shouldn't I, as an intercultural educator, be more balanced and neutral, appreciative of all opinions and world views? But I must remember that I practice colonizing education when I claim or attempt neutrality in my intercultural work. In fact, the very act of claiming neutrality is, in and of itself, politically value-laden and supportive of the status quo. As such, my intercultural work must be explicitly political and value-laden, against domination and for liberation; against prevailing hegemony and for critical consciousness; against marginalization and oppression and for equity and justice. (p. 516 - 523)

This focus on celebrating diversity and remaining neutral permeated this case study. There was a consistent culture of niceness in their own higher education classroom and when discussing the ideals for their own schools. Students were made to feel "safe" instead of challenged through critical reflection. This culture of niceness and neutrality exemplified what DiAngelo (2018) calls the good/bad binary that "racists were mean, ignorant, old, uneducated, Southern whites. Nice people, well-intended people, open-minded middle-class people, people raised in the 'enlightened North,' could not be racist" (p. 71). This false dichotomy obscures the complexity of racism

across multiple dimensions. Administrator preparation programs cannot establish that if you are a good person, you do not engage in any oppressive thoughts or actions. If educators believe that racism or other forms of oppression are binary, they may claim they are on the not racist side and think, "what further action is required of me? No action is required because I am not a racist. Therefore, racism is not my problem; it doesn't concern me and there is nothing further I need to do" (DiAngelo, 2018, p. 73). This inaction and perception of neutrality is, in fact, action. As Kendi (2019) explains, "there is no in-between safe space of 'not racist.' The claim of 'not racist' neutrality is a mask for racism" (p. 9). Therefore, when developing the capacities for praxis at the personal, interpersonal, communal, systemic, and ecological levels, administrator preparation programs must train leaders to actively recognize inequities as they work to transform oppressive systems.

If higher education programs assume that administrator candidates already possess the knowledge and skills to be social justice leaders and the administrators themselves believe they just need good intentions, then educators will be woefully underprepared to redress inequities and will continue to uphold oppressive systems of power. Further, no single course should bear the burden of the entirety of training for social justice leaders. Instead, all forms of educator preparation and development should assist in the continued growth of praxis across all dimensions. If not, students will continue to experience the negative effects of inequitable classrooms, schools, districts, and larger systems of power in society.

Recommendations

As educators prepare for an increasingly polarized society, all levels of educator development must intentionally challenge themselves to develop praxis across multiple dimensions of inequity. Teacher preparation, in-service professional development, administrator preparation, and higher education faculty trainings bear the onus to teach both knowledge and skills for the continued growth of social justice educators. While practitioners and researchers may debate the nuances of multicultural education, social justice education, culturally responsive pedagogy, culturally relevant teaching, and culturally sustaining pedagogy, preparation programs must commit to a focus on equity. Curricula and pedagogy will continue to grow and transform, and all of the approaches to education listed above have value. Instead of preparation programs trying to select one method to standardize how they train educators, Gorki (2016) advocates for "a new commitment to centering equity rather than culture in conversations and practices related to educational justice" (p. 221).

Within higher education, practices including the recruitment and admissions of prospective students should include a focus on diversity and equity. Without intentional programmatic design, educators will be unable to fully develop their capacities for praxis as social justice leaders across all dimensions of equity. This program design moves beyond a single course about cultures and instead purposely infuses social justice leadership content throughout all courses and the professional development of faculty. Not only do k-12 teachers need continued professional development about systems of oppression and power but also higher education faculty.

124

Since this research isolated one course within a larger preparation program, additional research is needed examining the entire program and following administrators as they enter the field. Additionally, the role of the instructor of record needs continued research by comparing multiple cohorts of students under the same instructor and with different instructors. Further research is also warranted for longitudinally following educators from their teacher preparation, teaching experiences, administrator preparation, and administrator experiences both from a single university and from multiple universities. Research already indicates the necessary critical consciousness, knowledge, and skills required for social justice leadership, but practitioners and researchers must continue to work towards bridging theory to practice as educators create equitable learning environments and opportunities for all students.

Appendices

Appendix A - Program Sequence

	DAY	DATE	WEEK	
Orientation Meeting	Wed	01/09/19	0	Orientation Night
Module 1	Wed	01/23/19	1	Semester I Begins 2019P2
ED6003	Wed	01/30/19	2	
Leadership	Wed	02/06/19	3	
	Wed	02/13/19	4	
	Wed	02/20/19	5	
	Wed	02/27/19	6	
ED6100 School Site Internship	Wed	03/06/19	Dinner	Dinner to introduce Mentors to the School Site Practicum course
Module 2	Wed	03/13/19	1	
ED6153	Wed	03/20/19	No Class	*Spring Break*
Educational Research	Wed	03/27/19	2	
	Wed	04/03/19	3	
	Wed	04/10/19	No Class	
	Wed	04/17/19	4	
	Wed	04/24/19	5	
	Wed	05/01/19	6	
	Wed	05/08/19	No Class	
Module 3	Wed	05/15/19	1	
ED6023	Wed	05/22/19	2	
Evaluation Curriculum/Instruction	Wed	05/29/19	3	
	Wed	06/05/19	No Class	
	Wed	06/12/19	4	
	Wed	06/19/19	5	
	Wed	06/26/19	6	Semester I Ends
	Wed	07/03/19	No Class	
Module 4	Wed	07/10/19	1	Semester II Begins 2019P1
ED6033	Wed	07/17/19	2	
Human Resource Management	Wed	07/24/19	3	
	Wed	07/31/19	4	
	Wed	08/07/19	5	
	Wed	08/14/19	6	
	Wed	08/21/19	No Class	
Module 5	Wed	08/28/19	1	
ED6043	Wed	09/04/19	2	
School Law	Wed	09/11/19	3	
	Wed	09/18/19	4	
	Wed	09/25/19	5	
	Wed	10/02/19	6	
	Wed	10/09/19	7	
	Wed	10/16/19	No Class	*Fall Break*
	Wed	10/23/19	8	
Module 6	Wed	10/30/19	1	
ED6053	Wed	11/06/19	2	
School Finance	Wed	11/13/19	3	
	Wed	11/20/19	4	
	Wed	11/27/19	No Class	*Thanksgiving Break*
	Wed	12/04/19	5	
	Wed	12/11/19	6	Semester II Ends
Christmas Break	Wed	12/18/19	No Class	*Christmas Break*
	Wed	12/25/19	No Class	
	Wed	01/01/20	No Class	
Module 7	Wed	01/08/20	1	Semester III 2020P2
ED6063	Wed	01/15/20	2	
Long Range Planning	Wed	01/22/20	3	
	Wed	01/29/20	4	
	Wed	02/05/20	No Class	
	Wed	02/12/20	5	
	Wed	02/19/20	6	
Module 8	Wed	02/26/20	1	
ED6073	Wed	03/04/20	2	
Schooling & Educational Administration	Wed	03/11/20	3	
	Wed	03/18/20	No Class	*Spring Break*
	Wed	03/25/20	4	
	Wed	04/01/20	5	
	Wed	04/08/20	6	
	Wed	04/15/20	No Class	

Wednesday 6-10 PM
Location:
Program Director:
Graduation Date: December 2020

Calendar

Module 9	Wed	04/22/20	1	
ED6083	Wed	04/29/20	2	
School/Community Relations	Wed	05/06/20	No Class	
	Wed	05/13/20	3	
	Wed	05/20/20	4	
	Wed	05/27/20	No Class	
	Wed	06/03/20	5	
	Wed	06/10/20	6	Semester III
Summer Break	Wed	06/17/20	No Class	Spring Break
	Wed	06/24/20	No Class	
	Wed	07/01/20	No Class	
Module 10	Wed	07/08/20	1	Semester IV Begins 2020P1
ED6093	Wed	07/15/20	2	
Sociology of Cultures/Communities/	Wed	07/22/20	3	
Schools	Wed	07/29/20	4	
	Wed	08/05/20	5	
	Wed	08/12/20	6	
Exit Dinner	Wed	08/19/20	Exit Dinner	Location will be announced
ED6106 School Site Internship	Wed	09/16/20	End of Program	Portfolios due - Semester IV Ends

Recruitment
Pre-Interviews

Observation

Post-Interviews

Appendix B - Course Syllabus

Course - Sociology of Cultures, Communities & School – ED 6093

Jensen, E. (2009). *Teaching with Poverty in Mind*

Kunjufu, J. (2002) *Black Students, Middle Class Students*
Chicago, Illinois: ASCD (ebook)

Roland, L. (2018) *Fantastic Voyage: A Story of School Turnaround and Achievement by* Overcoming Poverty and Addressing Race

Additional print, PDF, and online materials may be assigned throughout the course.

COURSE OVERVIEW

This course is designed to help students develop an understanding of the diversity that exists in the local community and the essential leadership characteristics of a school administrator to manage an equitable school environment and academic program. Issues addressed in this class will include the reality of poverty, linguistic barriers in society, social class, ethnicity, gender, racism, minorities, immigration and school/societal equity concerns and leadership characteristics.
Students will develop understanding of:
1. Diversity in the local community
2. How school leaders should respond equitably
3. Multicultural Education pivotal to retain democratic fabric
4. Focus on culture as critical factor in ethnic and racial harmony
5. Issues addressed in course are realities of:
    a. Poverty
    b. Linguistic barriers
    c. Social class
    d. Ethnicity
    e. Gender
    f. Racism
    g. Minorities
    h. Immigration
6. Implications for practical pedagogy and equitable school leadership

ATTENDANCE

Per university policy, if you miss more than 1 of the 6 classes, you will be required to repeat the course. Class participation is calculated into your final grade for the course.

COURSE LEARNING OUTCOMES

Upon successful completion of this course, students will be able to:

1.   Identify key sociological and economic factors that contribute to and detract from
student learning and student achievement.

2.   Understand and collect data to use to identify school and district goals, assess
organizational effectiveness, and create and implement plans to achieve school and
district goals.

3.   Understand how to develop and sustain a school and district culture and instructional
program conducive to student learning through collaboration, trust, and a
personalized learning environment with high expectations for students.

4.   Identify, understand, and promote school based and district level policies and
procedures that protect the welfare and safety of students and staff.

5.   Describe and implement effective methods of collaboration with faculty and community
members by collecting and analyzing information pertinent to the improvement of the
school and district educational environments.

6.   Develop a variety of methods to mobilize community resources by promoting an
understanding, appreciation, and use of diverse cultural, social, and intellectual
resources within the school, the district, and greater community.

7.   Understand and safeguard the values of democracy, equity, and diversity.

8.   Describe ways to effectively promote social justice within a school, district, and greater
community to ensure individual needs inform all aspects of schooling and education.

9.   Identify effective methods to advocate for students, families, caregivers, and patrons
within a school, district, and community.

* This list is meant to be inclusive and not exclusive. The course is meant to be
exploratory in nature, not perfunctory. Student assignments are designed to be
experiential and not consequential.

<u>Course Assignments and Requirements at a Glance</u>:

1. Week 1
o Introductions/"My Goal, My Why" (to be completed in class)
o The "Quiz of Quizzes"
o Lecture/Discussion -- <u>Culturally Courageous Leadership</u>
o Cultural Competence Self-Assessment
o Poverty discussion (no prep work needed)
o The Syllabus
o Sub Group Paper (explained and due week 2)
o Q & A

2. Week 2
o Reflections - Points 8.3 (X 2) (Each week you are to be prepared to share at least two "Ah ha's" from the previous class. These should be well thought and recorded as you will be required to turn in your 10 key reflections from the first five weeks of our class.)

Example:
1. *"It really resonated with me when the author of _____ said _____. I will make application of this immediately by _____."*
o Guest Presentation and Discussion
o Subgroup Paper and report due - Points 100 (Students are responsible for writing a 450-550 word paper on one of the subgroups presented in class with at least four references included.)
  ▪ Your paper should include the following:
    ▪ 1/3rd - Cite Obstacles and Challenges
    ▪ 1/3rd - Solutions per article/experts
    ▪ 1/3rd - Your personal solutions (as a CCL)
o Lecture

3. Week 3
o Reflections - Points 8.3 (X 2)
o Autobiographical Understanding Paper and share - Points 200 Students are responsible to complete an autobiographical understanding paper, which examines life, and personal background experiences that have helped to shape their current cultural perspectives, particularly up through high school.
Cultural competence is an understanding of one's own beliefs, biases, and values that you bring to multicultural issues. Self-awareness is essential before one can fully comprehend the implications of cultural and linguistic diversity and create an open mind to cultural pluralism. To gain such awareness, one must fully explore their own feelings about this topic. One way to begin such awareness is to carefully reflect on a personal autobiographical account of experiences that one brings to this perspective. Thinking about one's personal history helps to shape the "teaching self"

and, in turn, how this self influences one's interaction with students, parents, and peers in educational settings.

To complete this assignment, you are to refer to the following list of items and respond to each item by critically thinking about your own personal experience in relation to this item. It would be helpful for you to make notes and record any specific insights you may gain as you explore your own personal experiences and understand how these experiences affect your classroom instruction and the ways in which you perceive your students. After thoughtfully exploring your autobiographical experiences, you are to write your "Autobiographical Understanding paper". This paper should reflect your insights gained through examining your educational history, and you should be able to verbalize how this understanding and awareness provides insight into your own teaching practice. You will be developing your cultural competence as you complete this assignment.

This paper is to be typed and double-space, and should include a cover. The paper should be between 450-650 words in length, which will vary from individual to individual, and should be prepared and ready to turn in at the beginning of Session Three.

Items to Consider:
(taken from "Exploring Your Autobiography", pp. 50-51, in Field experience: Strategies for exploring diversity in schools. Englewood Cliffs, New Jersey: Merrill-Prentice-Hall.)
Schools Attended
·   Nature of the elementary schools you attended, including socioeconomic status (SES) of the schools.
·   Nature of the secondary schools you attended, including SES of the schools.
·   Significant positive and negative teacher role models in elementary and secondary schools, including ethnicity of these teachers.
·   Composition of student body, including cultural, racial, religious, academic, gender and social class diversity.

Items to Consider:
Family Values Toward Education
·   Educational background of parents and guardians
·   Educational background of grandparents
·   Attitudes of parents/guardians toward education
·   Values that parents/guardians have for school and for education
·   Support provided by parents/guardians for your schooling

Role of School in Your Life
·   Significant positive school experiences
·   Significant negative school experiences
·   School as an academic experience
·   School as a social experience
·   School as a cultural experience
·   School as a class (SES) experience

131

· School as a religious experience
· Function of school in your life
· Participation in peer group(s)
· Participation in extracurricular activities
· Cultural diversity of your peer group(s)
· Personal accomplishments in school

Community and Your School
· Nature of the communities where you lived when you attended elementary and secondary schools
· Relationship between the schools you attended and the community (or communities) where you lived
· Nature of the community where you now teach or where you now are doing classroom-based field experience work

Prior Teaching (Non-school Teaching)
· Prior teaching experiences outside K-12 classrooms
· Experience with person from other cultures in prior work and prior non-school teaching

How I came to know I was a particular racial group:
Think back to the time when you were told and/or came to understand you were of a given race.
Recall and tell (type) what happened as accurately as possible.

o Teaching With Poverty in Mind – Group PowerPoint, Keynote Presentations or Paper: - Points 100
   ▪ Group 1 – Introduction and Chapter 1
   ▪ Group 2 – Chapter 2
   ▪ Group 3 – Chapter 3
   ▪ Group 4 – Chapter 4
   ▪ Group 5 – Chapter 5
   ▪ Group 6 – Chapter 6
   or
   ▪ NOTE: Reading Analysis papers are due each week—weeks two through five. These papers are to be between 450-550 words in length, citing five specific statements from each chapter that spoke to you (things you did not know, methods to employ, etc.) and why.
o Lecture

4.   Week 4
o Reflections - Points 8.3 (X 2)
o Group PowerPoint, Keynote, or similar media presentation from Black Students, Middle Class Teachers – Points 100
· Group 1 – Introduction and Chapter 1
· Group 2 – Chapter 2

· Group 3 – Chapter 3
· Group 4 – Chapter 4
· Group 5 – Chapter 5
· Group 6 – Chapter 6
· Group 7 – Chapter 7
· Group 8 – Chapter 8

o Poverty Incident Paper -- Turn in a two page paper regarding a poverty incident involving school/educators (principals, teachers, coaches, etc.) you witnessed (first hand - preferred), heard or read about that is in direct conflict with what we know is best practices from our learning. Express how you as a CCL might have intervened in a constructive way. Your position should be supported by the ideals from our texts and classroom lecture.
o Lecture

5.   Week 5
o Reflections - Points 8.3 (X 2)
o Read The Fantastic Voyage and answer any two questions you'd like per chapter from the list below (for a total of 10 questions to turn in). Note: Be sure to type the question answered. Be prepared to share
- Chapter 1 – Questions 1,2, 3, 4
- Chapter 2 – Questions 4, 5
- Chapter 3 – Questions 2, 3, 5, 6
- Chapter 4 – Questions 1, 2, 3, 4, 5, 6
- Chapter 5 – Questions 2, 3, 5
- Chapter 6 – Questions 3, 6, 7
- Chapter 7 – Questions 3, 6
- Chapter 8 – Questions 4, 5
- Chapter 9 – Questions 1, 2, 3, 6, 7
- Chapter 10 – Questions 1, 2, 3

o Cultural Bias Paper - Points 100 -- Describe an incident involving cultural bias, naivete, or disregard in some way and school/educators (principals, teachers, coaches, etc.) you witnessed (first hand - preferred), heard or read about that is in direct conflict with what we know is best practices from our learning. Express how you as a principal might have intervened in a constructive way. Your position should be supported by the ideals from our texts and classroom lecture.
o Demographics Presentations – Points 100 Create a PowerPoint, Keynote, or similar media presentation that identifies and describes the demographics of your school, school district, and community. Include data in your presentation. Include charts, graphs, and photos. Items to consider include: populations, racial and ethnic composition, socio-economic levels, failure rate, test scores and other relevant data such as school and district report card data. Describe how this data has changed historically (or remained constant) and identify the relevance to education and school leadership. *Suggested length: 8 minutes*

- o Lecture

6. Week 6
- o Reflections - Points 8.3 (X 2)
- o School Success Plan Due - Using Teaching with Poverty in Mind and especially Fantastic Voyage, each student is to demonstrate culturally courageous leadership and submit their version of a plan to enhance their school after assessing improvement needs in the following areas:
  - School Culture and Climate
  - School Core Values
  - Teacher morale
  - Parent involvement
  - Sub par test scores of poor and or minority children
  - Sub par attendance
  - Discipline referrals and student suspensions
  - Other

The plan is informal of course and doesn't need to be more than two pages in length. Your paper is to have a school motto as well.

Additional Details: Provide approximately a two to four paragraph summary (more if necessary) of conditions at your school that should be targeted for growth and or improvement. Next, with assistance from Fantastic Voyage, list 10 things you would implement (don't have to be exactly the the same) to help your school address deficiencies and win/succeed to "*leave no child behind*." The ten ideas can be in bullet form, but number them to help with discussion.

NOTE: Please include ideas generated from the entirety of the book (to reflect that you have read from cover to cover).

- · Vision Statement – 50 pts
- · Fantastic Voyage – Presentations and discussions – 100 pts
- · Personal Interview – 100 pts – Interview and individual (from one of the sub groups) probing them regarding their experiences with cultural bias in school. The interview is to be 5 minutes in length, video recorded and shared with the class.

NOTES:

1. Please do not hesitate to text or call me.
2. Every assignment should have a Name, Date, and Title Page
3. Any classes missed will result in a paper/assignment being doubled in length. More than one absence will result in a grade lowered.

Vision Statement   100 pts
Vision statements can be powerful tools which unite a team and inspire consistent improvement. When done in the school setting they should be written in collaboration with all stakeholders. To model that, please select a group that you will work with to

write a vision statement. That group could be your family, your Sunday School class, or a school team. The statement should inspire, force growth, be clear and achievable, fit with the values of the community, and be easily communicated.

Final Presentation   100 pts
Use the data you collected for your demographics presentation and design a school improvement plan. Include vision, failure rate, test data, attendance rate and discipline numbers. Include how you will present your plan to your administrative team and get them on board with making change.

Suggested length: 8 minutes

Participation   100 pts   Required weekly

Students are expected to be present, attentive, and participate in each class session. Participation includes but is not limited to the following: taking notes and reading assigned readings prior to class in order to be prepared for discussion and exploration of these, attendance for the duration of each session, taking notes during class sessions, participation and interaction in group discussions and breakout sessions, and responsible and professional use of technology and electronic media. This course is designed to be interactive and the value of student and peer input cannot be understated.

Course Grading:

ALL assignments must be completed for this course and are due the night of the last day of class. Grades will be assigned according to the following scale:

90-100   A
80-89   B
70-79   C
60-69   D
59 or lower   Failing grade

Disability Statement

Any student who needs accommodation(s) or modification(s) due to any type of disability is encouraged to contact in the University's office of the Academic Center for Excellence, Disability Services at Monday-Friday, 8:00am-5:00pm, to discuss circumstances and arrangements. Students are also encouraged to contact the instructor directly and to notify the program director,

Student Policies

Additional policies, requirements, and expectations for students can be found in the University's student handbook and in the ███████████████ program handbook. Please attempt to resolve any disputes or discrepancies with fellow students or with the instructor first. If you are still in need of additional support or resources, or if your questions or disputes are beyond the scope of the instructor or the course, please contact the ███████████████

STUDENTS WITH DISABILITIES

If you need assistance with a learning, physical or psychological disability that may

affect your academic progress, I encourage you to contact the Disability Services

Director at ████████. All students with disabilities are encouraged to seek

assistance.

Appendix C - Programmatic Course Descriptions

Studying Educational Leadership at ███████████████ prepares students to enter the world of academia or any leadership role with a clear vision of the future and an understanding of how to lead others in an educational setting.

EDUCATIONAL LEADERSHIP
Credit hours: 3
To develop an understanding of the concept of leadership. Such concepts include the ability to guide individuals and groups, decision making, interpersonal skills, organizational ability and communication.

EDUCATIONAL RESEARCH
Credit hours: 3
The application of principals, methods, and techniques of research in education. Includes interpretation, evaluation, and use of research as well as an introduction to techniques of reporting research.

EVALUATION CURRICULUM/INSTRUCTION
Credit hours: 3
Curriculum planning which anticipates occupational trends and how that curriculum may respond to students' lifelong learning needs is studied. Focus will also be on the evaluation of curriculum and instruction programs in the local schools.

HUMAN RESOURCE MANAGEMENT
Credit hours: 3
The course centers on human relations and adjustment in the school environment. Problems such as evaluation, interpersonal relationships, and employee motivation will be covered.

SCHOOL LAW
Credit hours: 3
An understanding of the legal responsibilities of the school administrator and procedure and policy implementation that meets legal requirements will be covered in this course. The candidate will develop an understanding of the public and private legal issues surrounding education today.

SCHOOL FINANCE
Credit hours: 3
This class will develop an understanding of local, state, and federal finance as it relates to the school. Particular attention will be paid to budgets and tax bases.

LONG RANGE PLANNING
Credit hours: 3
Reviews the nature of long-range planning including development and implementation of a vision statement. Focus will be on the needs of the local schools in all areas including staffing, technology, facilities, and student support.

SCHOOLING AND EDUCATIONAL ADMINISTRATION
Credit hours: 3
This class will cover major aspects of historical/contemporary schooling and its relationship to the principalship and superintendency. An emphasis on theoretical aspects of educational administration will merge with practical applications of knowledge, skills and dispositions for effective leadership as principals and superintendents.

SCHOOL/COMMUNITY RELATIONS
Credit hours: 3
Develop an understanding of the needs and responsibilities of the public and private sectors as they relate to education. Study will center on skills for building community support for district priorities and policies.

SOCIOLOGY CULTURES/COMMUNITIES/SCHOOLS
Credit hours: 3
Candidates will develop an understanding of the diversity that exists in the local community and how the school should respond. Discussion will also center on promoting the value of local school/community cultures.

SCHOOL SITE INTERNSHIP
Credit hours: 6
Internship experience is designed to familiarize the candidate with the practical aspects of programs they will be involved in during their professional career. Specific emphasis will be placed on school finance, legal aspects, facilities and personnel. All placements are made cooperatively between the candidate and the university internship placement committee. Internship placement may begin anytime after completing Long Range Planning. Candidates will complete assignment in cooperation with site-based mentor and the university internship placement committee.

Appendix D - Interview Protocols

Preservice Administrator Semistructured Pre-Interview Guiding *Questions*

Interviewer: Hi, my name is Jennifer Burris, a graduate student at the University of Maryland. I'm here to learn about how universities prepare administrators around equity. Thank you for taking the time to talk with me today. The purpose of this interview is to get some of your background, your goals, and your beliefs about educational equity. There are no right or wrong answers, or desirable or undesirable answers. You are not required to answer all questions if you do not wish to. I would like you to feel comfortable saying what you really think and how you really feel. You have previously signed the IRB to tape-record our conversation, which will last less than an hour. Everything you say will remain confidential. After this interview, I will send you a copy of the transcript to check for accuracy. Do you have any questions before we begin?

1. What is your background in education?
2. What do you believe is the goal of education?
3. How, if at all, do you see yourself helping to reach that goal of education?
4. Why did you enroll in this master's program?
5. What knowledge were you hoping to learn throughout the program?
6. What skills were you hoping to grow throughout the program?
7. Your next course is sociology of cultures/communities/ schools. What are your goals for the course?
8. How will you know if you have met that goal?
9. What knowledge do you hope to learn in the course?
10. What skills do you hope to gain throughout the course?
11. How would you define equity in education?
12. Where, if anywhere, is there equity in education?
13. Why do you believe this equity exists?
14. How, if at all, do you see yourself contributing to that equity?
15. Where, if anywhere, is there inequity in education?
16. Why do you believe this inequity exists?
17. How, if at all, do you see yourself contributing to that inequity
18. How, if at all, have your previous courses taught you about educational inequities?
19. I'm going to give some examples of different dimensions in our school system or society. We will start broad and then zoom in. For each dimension, give an example of where, if anywhere, there is inequity.
a. Where, if anywhere, is there inequity in society?
b. Where, if anywhere, is there inequity at the district level of schools?
c. Where, if anywhere, is there inequity at the school building level?
d. Where, if anywhere, is there inequity across different groups within a school?
e. Where, if anywhere, is there inequity between yourself and another person?
f. Where, if anywhere, do you experience inequity?

20. The inequities you mentioned for the last question were
_____. What do you see is your role in addressing those
inequities?
21. Do you have any other comments about educational equity?

Instructor Semistructured Pre-Interview Guiding Questions

Interviewer: Hi, my name is Jennifer Burris, a graduate student at the University of Maryland. I'm here to learn about how universities prepare administrators around equity. Thank you for taking the time to talk with me today. The purpose of this interview is to get some of your background, your goals, and your beliefs about educational equity. There are no right or wrong answers, or desirable or undesirable answers. You are not required to answer all questions if you do not wish to. I would like you to feel comfortable saying what you really think and how you really feel. You have previously signed the IRB to tape-record our conversation, which will last less than an hour. Everything you say will remain confidential. After this interview, I will send you a copy of the transcript to check for accuracy. Do you have any questions before we begin?

1. What is your background in education?
2. What do you believe is the goal of education?
3. How, if at all, do you see yourself helping to reach that goal of education?
4. You are teaching the course sociology of cultures/communities/ schools. What are your goals for the course?
5. How will you know if students have met that goal
6. What knowledge do you hope students learn in the course?
7. What skills do you hope students gain throughout the course?
8. How would you define equity in education?
9. Where, if anywhere, is there equity in education?
10. Why do you believe this equity exists?
11. How, if at all, do you see yourself contributing to that equity?
12. Where, if anywhere, is there inequity in education?
13. Why do you believe this inequity exists?
14. How, if at all, do you see yourself contributing to that inequity
15. How, if at all, does this course prepare students with the knowledge about this inequity
16. How, if at all, does this course prepare students with the skills to address this inequity?
17. How, if at all, have their previous courses taught about educational inequities?
18. I'm going to give some examples of different dimensions in our school system or society. We will start broad and then zoom in. For each dimension, give an example of where, if anywhere, there is inequity.
a.   Where, if anywhere, is there inequity in society?
b.   Where, if anywhere, is there inequity at the district level of schools?
c.   Where, if anywhere, is there inequity at the school building level?
d.   Where, if anywhere, is there inequity across different groups within a school?
e.   Where, if anywhere, is there inequity between yourself and another person?
f.   Where, if anywhere, do you experience inequity?

19. The inequities you mentioned for the last question were _____. What do you see is your role in addressing those inequities?
20. How, if at all, does this course plan to prepare students with the knowledge about these inequities?
21. How, if at all, does this course plan to prepare your students with the skills to address these inequities?
22. Do you have any other comments about educational equity or your upcoming course?

Program Director Semistructured Pre-Interview Guiding Questions

Interviewer: Hi, my name is Jennifer Burris, a graduate student at the University of Maryland. I'm here to learn about how universities prepare administrators around equity. Thank you for taking the time to talk with me today. The purpose of this interview is to get some of your background, your goals, and your beliefs about educational equity. There are no right or wrong answers, or desirable or undesirable answers. You are not required to answer all questions if you do not wish to. I would like you to feel comfortable saying what you really think and how you really feel. You have previously signed the IRB to tape-record our conversation, which will last less than an hour. Everything you say will remain confidential. After this interview, I will send you a copy of the transcript to check for accuracy. Do you have any questions before we begin?

1. What is your background in education?
2. What do you believe is the goal of education?
3. How, if at all, do you see yourself helping to reach that goal of education?
4. What are the goals of this administrator preparation program
5. How do you know if the students meet this goal?
6. How do you select students for this program?
7. What dispositions do you look for in prospective students
8. How do you know if they have those dispositions?
9. The next course for this cohort is course sociology of cultures/communities/ schools. Why is this course placed last in their preparation program?
10. How do you decide who instructs this course
11. How, if at all, do they collaborate with other instructors in the program?
12. What are your goals for the course?
13. How will you know if students have met that goal?
14. What knowledge do you hope students learn in the course?
15. What skills do you hope students gain throughout the course?
16. How would you define equity in education?
17. Where, if anywhere, is there equity in education?
18. Why do you believe this equity exists?
19. How, if at all, do you see yourself contributing to that equity?
20. Where, if anywhere, is there inequity in education?
21. Why do you believe this inequity exists?
22. How, if at all, do you see yourself contributing to that inequity
23. How, if at all, does this course prepare students with the knowledge about this inequity
24. How, if at all, does this course prepare students with the skills to address this inequity?
25. How, if at all, have their previous courses taught about educational inequities?

26. I'm going to give some examples of different dimensions in our school system or society. We will start broad and then zoom in. For each dimension, give an example of where, if anywhere, there is inequity.

a. Where, if anywhere, is there inequity in society?
b. Where, if anywhere, is there inequity at the district level of schools?
c. Where, if anywhere, is there inequity at the school building level?
d. Where, if anywhere, is there inequity across different groups within a school?
e. Where, if anywhere, is there inequity between yourself and another person?
f. Where, if anywhere, do you experience inequity?

27. The inequities you mentioned for the last question were _____. What do you see is your role in addressing those inequities?
28. How, if at all, does this course plan to prepare students with the knowledge about these inequities?
29. How, if at all, does this course plan to prepare your students with the skills to address these inequities?
30. Do you have any other comments about educational equity or MAEL?

Preservice Administrator Semistructured Post-Interview Guiding Questions

Interviewer: Thank you for taking the time to talk with me again about how universities prepare administrators around equity. The purpose of this interview is to follow up with some clarifying questions from our previous interview and to discuss the course you just completed. There are no right or wrong answers, or desirable or undesirable answers. You are not required to answer all questions if you do not wish to. I would like you to feel comfortable saying what you really think and how you really feel. You have previously signed the IRB to tape-record our conversation, which will last less than an hour. Everything you say will remain confidential. After this interview, I will send you a copy of the transcript to check for accuracy. Do you have any questions before we begin?

1. In our previous interview, you said the goal of education was _____. How, if at all, has this changed in any way?
2. How, if at all, do you see yourself helping to reach that goal of education?
3. In our previous interview, you said your goals of the course sociology of cultures/communities/ schools were _____. How, if at all, do you feel like you met those goals?
4. What knowledge, if any, did you learn in the course?
5. What skills, if any, did you gain in the course?
6. How would you define equity in education?
7. Where, if anywhere, is there equity in education?
8. Why do you believe this equity exists?
9. How, if at all, do you see yourself contributing to that equity?
10. Where, if anywhere, is there inequity in education?
11. Why do you believe this inequity exists?
12. How, if at all, do you see yourself contributing to that inequity
13. How, if at all, have your previous courses taught you about educational inequities?
14. I'm going to give some examples of different dimensions in our school system or society. We will start broad and then zoom in. For each dimension, give an example of where, if anywhere, there is inequity.
a. Where, if anywhere, is there inequity in society?
b. Where, if anywhere, is there inequity at the district level of schools?
c. Where, if anywhere, is there inequity at the school building level?
d. Where, if anywhere, is there inequity across different groups within a school?
e. Where, if anywhere, is there inequity between yourself and another person?
f. Where, if anywhere, do you experience inequity?
15. The inequities you mentioned for the last question were _____. What do you see is your role in addressing those inequities?
16. How, if at all, did this course prepare you with the knowledge about these inequities?

17. How, if at all, did this course prepare you with the skills to address these inequities?
18. In our previous interview, you said _____. Tell me more about that.
19. Do you have any other comments about educational equity or the course you just finished?

Instructor Semistructured Post-Interview Guiding Questions

Interviewer: Thank you for taking the time to talk with me again about how universities prepare administrators around equity. The purpose of this interview is to follow up with some clarifying questions from our previous interview and to discuss the course you just completed. There are no right or wrong answers, or desirable or undesirable answers. You are not required to answer all questions if you do not wish to. I would like you to feel comfortable saying what you really think and how you really feel. You have previously signed the IRB to tape-record our conversation, which will last less than an hour. Everything you say will remain confidential. After this interview, I will send you a copy of the transcript to check for accuracy. Do you have any questions before we begin?

1. In our previous interview, you said the goal of education was _____. How, if at all, has this changed in any way?
2. How, if at all, do you see yourself helping to reach that goal of education?
3. In our previous interview, you said your goals of the course sociology of cultures/communities/ schools were _____. How, if at all, do you feel like your students met those goals?
4. In our previous interview, you said you hoped your students learned _____. Did your students learn this? How do you know? Provide an example.
5. In our previous interview, you said you hoped your students learned _____ skill. Did your students learn how to do this? How do you know? Provide an example.
6. What do you feel like were the strengths of the course
7. What do you feel like were the areas of growth for the course?
8. How would you define equity in education?
9. Where, if anywhere, is there equity in education?
10. Why do you believe this equity exists?
11. How, if at all, do you see yourself contributing to that equity?
12. Where, if anywhere, is there inequity in education?
13. Why do you believe this inequity exists?
14. How, if at all, do you see yourself contributing to that inequity
15. How, if at all, did this course prepare students with the knowledge about this inequity?
16. How, if at all, did this course prepare students with the skills to address this inequity?
17. I'm going to give some examples of different dimensions in our school system or society. We will start broad and then zoom in. For each dimension, give an example of where, if anywhere, there is inequity.
a. Where, if anywhere, is there inequity in society?
b. Where, if anywhere, is there inequity at the district level of schools?
c. Where, if anywhere, is there inequity at the school building level?
d. Where, if anywhere, is there inequity across different groups within a school?

e.   Where, if anywhere, is there inequity between yourself and another person?

f.   Where, if anywhere, do you experience inequity?

18. The inequities you mentioned for the last question were _____. What do you see is your role in addressing those inequities?

19. How, if at all, did this course prepare students with the knowledge about these inequities?

20. How, if at all, did this course prepare your students with the skills to address these inequities?

21. In our previous interview, you said _____. Tell me more about that.

22. Do you have any other comments about educational equity or your course?

Program Director Consent Form

CONSENT TO PARTICIPATE

Project Title	*Administrator Preparation for Educational Equity*
Purpose of the Study	*This research is being conducted by **Jennifer Burris, a graduate student under the supervision of Dr. Campbell Scribner,** at the University of Maryland, College Park. We are inviting you to participate in this research project because you the program director of the master's in educational leadership program* ▮▮▮▮▮▮▮▮ *The purpose of this research project is to examine how a course on educational equity in an educational leadership program prepares future administrators for reflection and action across multiple dimensions of equity.*
Procedures	*The procedures involve:* *1. Pre-Interview: You will be asked to participate in one ½ to 1 hour long digital interview prior to the start of the course Sociology of Cultures/Communities/Schools. During the interview, you will be asked a few questions about background, goals, and beliefs about educational equity, such as, "What do you believe is the goal of education?" or "How would you define equity in education?" This interview will be audio recorded as a voice note, and the primary investigator will be taking notes.* *2. Follow Up Interview: You will be asked to participate in one ½ to 1 hour long digital interview during the course Sociology of Cultures/Communities/Schools. During the interview, you will be asked few follow up questions to clarify any comments from the pre-interview. This interview will be audio recorded as a voice note, and the primary investigator will be taking notes.* *3. Post-Interview: You will be asked to participate in one ½ to 1 hour long digital interview at the conclusion of the course Sociology of Cultures/Communities/Schools. During the interview, you will be asked few questions about your beliefs*

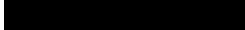|	
	about educational equity and this program, such as, "What do you feel like are the strengths of the program?" or "Where, if anywhere, is there inequity in education?" This interview will be audio recorded as a voice note, and the primary investigator will be taking notes. *All information collected during the above procedures will be stored on a password-protected computer. You will be assigned a pseudonym in all storage and publication of data.* *Your participation is completely voluntary and you may end your participation at any time without penalty. Your participation and answers will have no effect on your employment.*
Potential Risks and Discomforts	*There are no known risks associated with participating in this research project. You do not have to answer any question that makes you uncomfortable. You may skip questions or conclude the interview at any time during the interview. To mitigate any breach of confidentiality, your participation in the study will be kept confidential by the researchers and your responses will be kept confidential.*
Potential Benefits	*There are no direct benefits from participating in this research. We hope that, in the future, other people might benefit from this study through improved understanding of how we prepare administrators for educational equity.*
Confidentiality	*Any potential loss of confidentiality will be minimized by storing data on a password-protected file and accessed only by the primary investigator. Participant data will be destroyed five years after the end of this study.* *To protect your privacy, records will be kept using your pseudonym rather than by your name or email address. Your name and any other fact that might point to you will not appear when results of this study are presented or published.* *If I write a report or article about this research project, your identity will be protected to the maximum extent possible. Your information may be shared with representatives of the University of Maryland, College Park or governmental*

150

	authors if you or someone else is in danger or if we are required to do so by law.
Right to Withdraw and Questions	*Your participation in this research is completely voluntary. You may choose not to take part at all. If you decide to participate in this research, you may stop participating at any time. If you decide not to participate in this study or if you stop participating at any time, you will not be penalized or lose any benefits to which you otherwise qualify. Your employment will not be affected by your participation or non-participation in this study.* *If you decide to stop taking part in the study, if you have questions, concerns, or complaints, or if you need to report an injury related to the research, please contact the investigator:* *Jennifer Burris* ███████████ or the principal investigator's advisor: **Dr. Campbell Scribner** ██████████ **3924 Campus Drive** **College Park, MD 20742**
Participant Rights	*If you have questions about your rights as a research participant or wish to report a research-related injury, please contact:* University of Maryland College Park Institutional Review Board Office 1204 Marie Mount Hall College Park, Maryland, 20742 E-mail: irb@umd.edu Telephone: 301-405-0678 *For more information regarding participant rights, please visit:* https://research.umd.edu/irb-research-participants

	This research has been reviewed according to the University of Maryland, College Park IRB procedures for research involving human subjects.
Statement of Consent	*By clicking 'I agree to participate' and typing your full name below, you indicate that you are at least 18 years of age; you have read this consent form or have had it read to you; your questions have been answered to your satisfaction and you voluntarily agree to participate in this research study. Please save or print a copy of this signed consent form for your records.* *If you agree to participate, please respond below:*

Signature and Date	**Please check one:**	I agree to participate [] I do not agree to participate []
	Please check one:	I agree to audio recording [] I do not agree to audio recording []
	NAME. **Please type your complete first and last name.**	
	DATE	

Instructor of Record Consent Form

Project Title	*Administrator Preparation for Educational Equity*
Purpose of the Study	*This research is being conducted by **Jennifer Burris, a graduate student under the supervision of Dr. Campbell Scribner,** at the University of Maryland, College Park. We are inviting you to participate in this research project because you are the instructor of the course Sociology of Cultures/Communities/Schools at* ▮▮▮▮▮▮▮▮▮▮ *The purpose of this research project is to examine how a course on educational equity in an educational leadership program prepares future administrators for reflection and action across multiple dimensions of equity.*
Procedures	*The procedures involve:* *1. Pre-Interview: You will be asked to participate in one ½ to 1 hour long digital interview prior to the start of the course Sociology of Cultures/Communities/Schools. During the interview, you will be asked a few questions about background, goals, and beliefs about educational equity, such as, "What do you believe is the goal of education?" or "How would you define equity in education?" This interview will be audio recorded as a voice note, and the primary investigator will be taking notes.* *2. Observation: The six course meetings will be audio and video recorded using the dropcam already installed and recording in your classroom. Your participation will not require you do anything beyond your normal instruction of class. The primary investigator will be taking field notes throughout the observation.* *3. Follow Up Interview: You will be asked to participate in one ½ to 1 hour long digital interview during the course Sociology of Cultures/Communities/Schools. During the interview, you will be asked few follow up questions so far, such as, "How do you feel like the course is going so far?" or "What are areas of growth for the remainder of the course?" This interview will be audio recorded as a voice note, and the primary investigator will be taking notes.*

	4. Coursework Analysis: Copies of your course assignments, your feedback, and the syllabus will be used for data analysis. Your participation will not require you to do anything beyond what you already do in the class. *5. Post-Interview: You will be asked to participate in one ½ to 1 hour long digital interview at the conclusion of the course Sociology of Cultures/Communities/Schools. During the interview, you will be asked few questions about your beliefs about educational equity and your experience in the course, such as, "What were the strengths of the course?" or "Where, if anywhere, is there inequity in education?" This interview will be audio recorded as a voice note, and the primary investigator will be taking notes.* *All information collected during the above procedures will be stored on a password-protected computer. You will be assigned a pseudonym in all storage and publication of data.* *Your participation is completely voluntary and you may end your participation at any time without penalty. Your participation and answers will have no effect on your employment.*
Potential Risks and Discomforts	*There are no known risks associated with participating in this research project. You do not have to answer any question that makes you uncomfortable. You may skip questions or conclude the interview at any time during the interview. To mitigate any breach of confidentiality, your participation in the study will be kept confidential by the researchers and your responses will be kept confidential.*
Potential Benefits	*There are no direct benefits from participating in this research. We hope that, in the future, other people might benefit from this study through improved understanding of how we prepare administrators for educational equity.*

Confidentiality	*Any potential loss of confidentiality will be minimized by storing data on a password-protected file and accessed only by the primary investigator. Participant data will be destroyed five years after the end of this study.* *To protect your privacy, records will be kept using your pseudonym rather than by your name or email address. Your name and any other fact that might point to you will not appear when results of this study are presented or published.* *If I write a report or article about this research project, your identity will be protected to the maximum extent possible. Your information may be shared with representatives of the University of Maryland, College Park or governmental authorities if you or someone else is in danger or if we are required to do so by law.*
Right to Withdraw and Questions	*Your participation in this research is completely voluntary. You may choose not to take part at all. If you decide to participate in this research, you may stop participating at any time. If you decide not to participate in this study or if you stop participating at any time, you will not be penalized or lose any benefits to which you otherwise qualify. Your employment will not be affected by your participation or non-participation in this study.* *If you decide to stop taking part in the study, if you have questions, concerns, or complaints, or if you need to report an injury related to the research, please contact the investigator:* *Jennifer Burris* ███████████ ███████████ or the principal investigator's advisor: **Dr. Campbell Scribner** ███████████ **3924 Campus Drive** **College Park, MD 20742**

Participant Rights	*If you have questions about your rights as a research participant or wish to report a research-related injury, please contact:* University of Maryland College Park Institutional Review Board Office 1204 Marie Mount Hall College Park, Maryland, 20742 E-mail: irb@umd.edu Telephone: 301-405-0678 *For more information regarding participant rights, please visit:* https://research.umd.edu/irb-research-participants *This research has been reviewed according to the University of Maryland, College Park IRB procedures for research involving human subjects.*	
Statement of Consent	*By clicking 'I agree to participate' and typing your full name below, you indicate that you are at least 18 years of age; you have read this consent form or have had it read to you; your questions have been answered to your satisfaction and you voluntarily agree to participate in this research study. Please save or print a copy of this signed consent form for your records.* *If you agree to participate, please respond below:*	
Signature and Date	**Please check one:**	I agree to participate [] I do not agree to participate []
	Please check one:	I agree to audio recording [] I do not agree to audio recording []
	Please check one:	I agree to video recording [] I do not agree to video recording []
	NAME. **Please type your complete first and last name.**	
	DATE	

Preservice Administrator Consent Form

Project Title	*Administrator Preparation for Educational Equity*
Purpose of the Study	*This research is being conducted by **Jennifer Burris, a graduate student under the supervision of Dr. Campbell Scribner,** at the University of Maryland, College Park. We are inviting you to participate in this research project because you are a student in the course Sociology of Cultures/Communities/Schools at* ▇▇▇▇▇▇▇▇ *The purpose of this research project is to examine how a course on educational equity in an educational leadership program prepares future administrators for reflection and action across multiple dimensions of equity.*
Procedures	*The procedures involve:* 　*1. Pre-Interview: You will be asked to participate in one ½ to 1 hour long digital interview prior to the start of the course Sociology of Cultures/Communities/Schools. During the interview, you will be asked a few questions about background, goals, and beliefs about educational equity, such as, "What do you believe is the goal of education?" or "How would you define equity in education?" This interview will be audio recorded as a voice note, and the primary investigator will be taking notes.* 　*2. Observation: The six course meetings will be audio and video recorded using the dropcam already installed and recording in your classroom. Your participation will not require you do anything beyond your normal participation in class. The primary investigator will be taking field notes throughout the observation.* 　*3. Coursework Analysis: Copies of your course assignments will be used for data analysis. Your participation will not require you to do anything beyond what you will already complete for the class. Analysis of these documents will have no effect on your grade for the course or standing in the program.* 　*4. Post-Interview: You will be asked to participate in one ½ to 1 hour long digital interview at the conclusion of the course Sociology of Cultures/Communities/Schools. During the interview, you will be asked few questions about your beliefs*

	about educational equity and your experience in the course, such as, "What skills, if any, did you gain in the course?" or "Where, if anywhere, is there inequity in education?" This interview will be audio recorded as a voice note, and the primary investigator will be taking notes. *All information collected during the above procedures will be stored on a password-protected computer. You will be assigned a pseudonym in all storage and publication of data.* *Your participation is completely voluntary and you may end your participation at any time without penalty. Your participation and answers will have no effect on your course grade or academic standing in the program.*
Potential Risks and Discomforts	*There are no known risks associated with participating in this research project. You do not have to answer any question that makes you uncomfortable. You may skip questions or conclude the interview at any time during the interview. To mitigate any breach of confidentiality, your participation in the study will be kept confidential by the researchers and your responses will be kept confidential.*
Potential Benefits	*There are no direct benefits from participating in this research. We hope that, in the future, other people might benefit from this study through improved understanding of how we prepare administrators for educational equity.*
Confidentiality	*Any potential loss of confidentiality will be minimized by storing data on a password-protected file and accessed only by the primary investigator. Participant data will be destroyed five years after the end of this study.* *To protect your privacy, records will be kept using your pseudonym rather than by your name or email address. Your name and any other fact that might point to you will not appear when results of this study are presented or published.* *If I write a report or article about this research project, your identity will be protected to the maximum extent possible. Your information may be shared with representatives of the University of Maryland, College Park or governmental authorities if you or someone else is in danger or if we are required to do so by law.*

158

Right to Withdraw and Questions	*Your participation in this research is completely voluntary. You may choose not to take part at all. If you decide to participate in this research, you may stop participating at any time. If you decide not to participate in this study or if you stop participating at any time, you will not be penalized or lose any benefits to which you otherwise qualify. Neither your grade in the course nor your academic standing as a student will be affected by your participation or non-participation in this study.* *If you decide to stop taking part in the study, if you have questions, concerns, or complaints, or if you need to report an injury related to the research, please contact the investigator:* ***Jennifer Burris*** ████████ or the principal investigator's advisor: **Dr. Campbell Scribner** ████████ **3924 Campus Drive** **College Park, MD 20742**
Participant Rights	*If you have questions about your rights as a research participant or wish to report a research-related injury, please contact:* University of Maryland College Park Institutional Review Board Office 1204 Marie Mount Hall College Park, Maryland, 20742 E-mail: irb@umd.edu Telephone: 301-405-0678 *For more information regarding participant rights, please visit:* https://research.umd.edu/irb-research-participants *This research has been reviewed according to the University of Maryland, College Park IRB procedures for research involving human subjects.*

Statement of Consent	By clicking 'I agree to participate' and typing your full name below, you indicate that you are at least 18 years of age; you have read this consent form or have had it read to you; your questions have been answered to your satisfaction and you voluntarily agree to participate in this research study. Please save or print a copy of this signed consent form for your records.	
	If you agree to participate, please respond below:	
Signature and Date	**Please check one:**	I agree to participate [] I do not agree to participate []
	Please check one:	I agree to audio recording [] I do not agree to audio recording []
	Please check one:	I agree to video recording [] I do not agree to video recording []
	NAME. **Please type your complete first and last name.**	
	DATE	

Appendix F - Recruitment Emails

Preservice Administrator
RECRUITMENT EMAIL FOR RESEARCH STUDY

Dear Preservice Administrator,

I am recruiting preservice administrators at ▮▮▮▮▮▮▮▮▮▮ who are at least 18 years old to participate in a research study. You were identified because you are enrolled in the course Sociology of Cultures/Communities/Schools.

The purpose of this study is to examine how a course on equity in an educational leadership program prepares future administrators for reflection and action across multiple dimensions of equity. Your participation in this study involves:

· Participation in two digital half hour to one hour 1-on-1 interviews with the researcher
· Digital observation by the researcher during your participation in the course Sociology of Cultures/Communities/Schools
· The digital sharing of your Sociology of Cultures/Communities/Schools written course work

Your participation in this research is completely voluntary, and if you choose to participate you will be free to withdraw from participation at any time without penalty.

For more information about this study or to indicate your interest, please contact the principal investigator, Jennifer Burris, by replying to this email, by phone at ▮▮▮▮▮ ▮▮▮ or by email at ▮▮▮▮▮▮▮▮

Thank you,

Jennifer Burris
University of Maryland
Principal Investigator

Study Title: Administrator Preparation for Educational Equity

Instructor of Record
RECRUITMENT EMAIL FOR RESEARCH STUDY

Dear Instructor of Record,

I am recruiting instructors of record ▮▮▮▮▮▮▮▮▮▮▮▮▮ who are at least 18 years old to participate in a research study. You were identified because you are scheduled to teach the course Sociology of Cultures/Communities/Schools.

The purpose of this study is to examine how a course on equity in an educational leadership program prepares future administrators for reflection and action across multiple dimensions of equity. Your participation in this study involves:

> · Participation in three digital half hour to one hour 1-on-1 interviews with the researcher
> · Digital observation by the researcher during your teaching of the course Sociology of Cultures/Communities/Schools
> · The digital sharing of your Sociology of Cultures/Communities/Schools written course work feedback

Your participation in this research is completely voluntary, and if you choose to participate you will be free to withdraw from participation at any time without penalty.

For more information about this study or to indicate your interest, please contact the principal investigator, Jennifer Burris, by replying to this email, by phone at ▮▮▮▮▮ ▮▮▮ or by email at ▮▮▮▮▮▮▮▮▮▮

Thank you,

Jennifer Burris
University of Maryland
Principal Investigator

Study Title: Administrator Preparation for Educational Equity

Program Director
RECRUITMENT EMAIL FOR RESEARCH STUDY

Dear Program Director,

I am recruiting the program directors at ███████████████, who are at least 18 years old to participate in a research study. You were identified because you are program director supervising course Sociology of Cultures/Communities/Schools.

The purpose of this study is to examine how a course on equity in an educational leadership program prepares future administrators for reflection and action across multiple dimensions of equity. Your participation in this study involves:

> · Participation in three digital half hour to one hour 1-on-1 interviews with the researcher

Your participation in this research is completely voluntary, and if you choose to participate you will be free to withdraw from participation at any time without penalty.

For more information about this study or to indicate your interest, please contact the principal investigator, Jennifer Burris, by replying to this email, by phone ███████ ████ or by email at ███████████████

Thank you,

Jennifer Burris
University of Maryland
Principal Investigator

Study Title: Administrator Preparation for Educational Equity

Appendix G - IRB Approval Letter

UNIVERSITY OF
MARYLAND

INSTITUTIONAL REVIEW BOARD

DATE: May 22, 2020

TO: Jennifer Burris
FROM: University of Maryland College Park (UMCP) IRB

PROJECT TITLE: [1604914-1] Administrator Preparation for Educational Equity
REFERENCE #:
SUBMISSION TYPE: New Project

ACTION: APPROVED
APPROVAL DATE: May 22, 2020
EXPIRATION DATE: May 21, 2021
REVIEW TYPE: Expedited Review

REVIEW CATEGORY: Expedited review category # 7

Thank you for your submission of New Project materials for this project. The University of Maryland College Park (UMCP) IRB has APPROVED your submission. This approval is based on an appropriate risk/benefit ratio and a project design wherein the risks have been minimized. All research must be conducted in accordance with this approved submission.

Prior to submission to the IRB Office, this project received scientific review from the departmental IRB Liaison.

This submission has received Expedited Review based on the applicable federal regulations.

This project has been determined to be a MINIMAL RISK project. Based on the risks, this project requires continuing review by this committee on an annual basis. Please use the appropriate forms for this procedure. Your documentation for continuing review must be received with sufficient time for review and continued approval before the expiration date of May 21, 2021.

Please remember that informed consent is a process beginning with a description of the project and insurance of participant understanding followed by a signed consent form. Informed consent must continue throughout the project via a dialogue between the researcher and research participant. Unless a consent waiver or alteration has been approved, Federal regulations require that each participant receives a copy of the consent document.

Please note that any revision to previously approved materials must be approved by this committee prior to initiation. Please use the appropriate revision forms for this procedure.

All UNANTICIPATED PROBLEMS involving risks to subjects or others (UPIRSOs) and SERIOUS and UNEXPECTED adverse events must be reported promptly to this office. Please use the appropriate reporting forms for this procedure. All FDA and sponsor reporting requirements should also be followed.

All NON-COMPLIANCE issues or COMPLAINTS regarding this project must be reported promptly to this office.

- 1 -

Generated on IRBNet

Please note that all research records must be retained for a minimum of seven years after the completion of the project.

If you have any questions, please contact the IRB Office at 301-405-4212 or irb@umd.edu. Please include your project title and reference number in all correspondence with this committee.

This letter has been electronically signed in accordance with all applicable regulations, and a copy is retained within University of Maryland College Park (UMCP) IRB's records.

Appendix G – Theoretical Framework Codebook

Dimension	Reflection	Action
Personal (self) "Praxis at the personal level involves the deep, critical, and honest self-reflection identified by many writers as the foundation for social justice work. School leaders engaged in this critical reflection explore their values, assumptions, and biases in regard to race, class, language, sexual orientation, and so on and in turn, how these affect their leadership practice"	Engaging in writing and sharing cultural autobiographies (Gooden & Dantley, 2012) Structured Self Reflection Guided reflection and journaling Critical reflection	Using self-reflection in a structured process of personal development Reflective Journaling Leadership growth plan based on self-reflections

Interpersonal (self to another person) Within this dimension, social justice leaders proactively build trusting *relationships* with <u>colleagues, parents, and students in their schools, across cultural groups.</u>	Reflections based on life history, cross-cultural interviews, and diversity panels Develop knowledge of processes in schools that allow for student voice Develop knowledge of relationship theories and models • Listening • Cross-cultural communication	"One method to develop the capacity for this action is role-playing, in which students practice the principles of good listening, dialogue, and cross-cultural communication; to enhance this experience, role-play episodes can be video-taped and analyzed collaboratively with other students" (Furman, 2012, p. 208). Use methods designed to elicit multiple perspectives on school issues
Communal (across cultural groups) in-depth knowledge of the <u>communities and cultural groups served by the school</u>, the meanings of democracy and democratic community in contemporary education, and the principles of inclusive practice. Action in the communal dimension then involves proactive efforts to establish democratic forums and processes for dialogue and	Practice the type of data gathering they will need to use throughout their careers to gain a deeper knowledge of the communities in which they work and cultural groups served by their schools Inclusion - Equity audits focusing on specific groups	Develop action plans based on school equity audits to enhance inclusion Team building "To develop skills for broader school and community inclusion in school governance and decision making, students should analyze and critique their school settings in regard to structures 'that allow diverse and marginalized groups to participate in influence processes and have their voices heard' (Ryan, 2007, p. 345) and experiment with designing and implementing structural improvements that facilitate this participation." (Furman, 2012, p. 210)

decision making that are inclusive and include traditionally marginalized groups		

Systemic (school and district level) assessing, critiquing, and working to transform the system, at the school and district Levels	Critical consciousness in regard to systemic social justice issues, that is, the responsibility to critically examine the school system's structures, policies, and practices for injustices and barriers to learning	Engaging in transformative leadership practice to change the system; such action is broad ranging and includes prioritizing, working incrementally for meaningful change in the face of resistance and barriers
	Accurate and comprehensive assessment of current school practices. These critiques and assessments must include, even prioritize, the curriculum and classroom teaching practices, as a socially just pedagogy is the foundation for a socially just school. To engage in this critique, school leaders need a solid background of knowledge in regard to socially just teaching	engaging others in this communal or "distributed" social justice work
		Shaping professional development for teachers around socially just pedagogy is an example of action in this dimension
	Developing critical consciousness through case study simulations or in their own school settings related to:	Develop action plans based on equity audits and experiment with their implementation (Brown, 2004; Capper, 1993; Theoharis & Causton-Theoharis, 2008)
	Targeted readings and guided discussions related to intersecting identities (Capper et. al, 2006)	Develop professional development for teachers related to socially just pedagogy (Kose, 2007)
	Culturally relevant pedagogy (Ladson-Billings, 1997) Culturally responsive pedagogy (Gay, 2010) Culturally sustaining pedagogy (Paris, 2017)	Opportunities for leading staff in "courageous conversations" about race (Singleton & Linton, 2006)
		Training in action research (Black & Murtadha, 2007; Stringer, 2007)
	Classroom schools and visits (McKenzie & Scheurich, 2004)	Role-play teacher interviews using equity interview

	Diversity panels (Brown, 2004) Studying systemic sources of resistance to social justice work (Theoharis, 2007a) Developing skills for equity audit tools that address teacher quality, equity in student placement, and achievement gaps (Frattura & Capper, 2007; Scheurich & Skrla, 2003; Skrla et al., 2010) "Cultural competence" of school staff (Bustamante et al., 2009)	protocols (McKenzie & Scheurich, 2004)

Ecological (in society)	Readings and guided	Lead the development of a
	discussions related to the	"pedagogy of place"
	connections between	(Furman & Gruenewald,
school-related	education and broader societal	2004) that engages K-12
social justice issues	issues (Jean-Marie et al.,	students in studying their
are situated	2009)	local communities
within broader		
sociopolitical,	Analyze local social,	Natural history projects,
economic, and	economic, or environmental	cultural journalism, and
environmental	issues and what role school	various forms of action
contexts	plays in enabling, ignoring, or	inquiry conducted by K-12
and interdependent	addressing these issues	students in their
with broader issues		communities (Furman &
of oppression and		Gruenewald, 2004).
sustainability		

Glossary

- **Action** - "the ability of school leaders to create school contexts and curriculum that responds effectively to the educational, social, political, and cultural needs of students" (Khalifa, Gooden, & Davis, 2016, p.7)

- **Administrator** - "School-level leaders include administrators, teacher leaders, and department chairs. District leaders hold positions such as superintendents, curriculum supervisors, talent management specialists, assessment directors, and professional development providers" (NPBEA, 2018a, p. 1)

- **Communal Dimension** - "build[ing] community across cultural groups through inclusive, democratic practices" (Furman, 2012, p. 209)

- **Culture** - "the norms, values, practices, patterns of communication, language, laws, customs, and meaning shared by a group of people in a given time and place" (Sensoy & DiAngelo, 2017, p. 222)

- **Diversity** - "the ethnographic and demographic composition of the individuals and groups who matriculate or work there. Diversity is a complex, multidimensional concept that is usually freighted with real or imagined qualities that often intensify perceptions and evoke strong reactions." (Reyes & Wagstaff, 2005, p.102)

- **Ecological Dimension** - "acting with the knowledge that school-related social justice issues are situated within broader sociopolitical, economic, and environmental contexts and interdependent with broader issues of oppression and sustainability" (Furman, 2012, p. 211)

- **Interpersonal Dimension** - "leaders proactively build trusting relationships with colleagues, parents, and students in their schools, across cultural groups" (Furman, 2012, p. 207)

- **Minority** - "individuals from racially oppressed communities that have been marginalized—both legally and discursively—because of their non-dominant race, ethnicity, religion, language, or citizenship… gender, sexuality, income, and other factors lead to even further marginalization" (Khalifa, Gooden, & Davis, 2016, p.4)

- **Opportunity Gap** - "input-related practices and policies that are process driven and can result in students' academic, cognitive, social, affective, emotional, behavioral, and psychological challenges" (Milner, 2020, p. 10)

- **Oppression** - "the discrimination of one social group against another, backed by institutional power. Oppression occurs when one group is able to enforce its prejudice throughout society because it controls the institutions" (Sensoy & DiAngelo, 2017, p. 226)

- **Personal Dimension** - "deep, critical, and honest self-reflection… [to] explore values, assumptions, and biases in regard to race, class, language, sexual orientation, and so on and in turn, how these affect their leadership practice …[and] requires acting on this self-knowledge and reflection to transform oneself as a social justice leader" (Furman, 2012, p. 205-206)

- **Praxis** - "learning to perceive social, political, and economic contradictions, and to take action against the oppressive elements of reality" (Freire, 2002, p. 35)

- **Reflection** - "deep examination of personal assumptions, values, and beliefs" (Brown, 2004, p. 89)

- **Social Justice** - "the experiences of marginalized groups and inequities in educational opportunities and outcomes" (Furman, 2012, p.194

- **Social Justice Leader** - "those who comprehend the structural nature of racism and other inequities, and actively challenge these in school practices" (Bertrand & Rodela, 2018, p.11) and those who "make issues of race, class, gender, disability, sexual orientation, and other historically and currently marginalizing conditions in the United States central to their advocacy, leadership practice, and vision" (Theoharis, 2007b, p. 223)

- **Systemic Dimension** - "assessing, critiquing, and working to transform the system, at the school and district levels, in the interest of social justice and learning for all children" (Furman, 2012, p. 210)

- **White Savior Complex** - "confluence of practices, processes, and institutions that reify historical inequities to ultimately validate white privilege" (Anderson, 2013, p. 39)

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