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PREPARING SOCIALLY JUST LEADERS

PREPARING SCHOOL LEADERS TO ADVOCATE FOR SOCIAL JUSTICE:

A CASE ANALYSIS OF SOCIAL JUSTICE TENETS IN A LEADERSHIP

PREPARATION PROGRAM

by

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ABSTRACT

PREPARING SCHOOL LEADERS TO ADVOCATE FOR SOCIAL JUSTICE: A CASE ANALYSIS OF SOCIAL JUSTICE TENETS IN A LEADERSHIP PREPARATION PROGRAM

Jessica Costa
Old Dominion University, 2014
Director: Dr. Karen Sanzo

School leadership preparation for social justice is a pressing concern in an era of achievement gaps and a rapidly increasing population of largely marginalized students: English learners. This case study explored how one university leadership preparation program infused social justice tenets into the training. Following a qualitative methodology, data collection focused on documents, interviews, and class observations. In recent years, critical race theory (CRT) has garnered much attention in education scholarship as a way to examine racialized practices and social injustices that persist in U.S. schooling. This study used CRT as a basis for the theoretical framework and interpretive lens to engage the instructors in reflecting on how the university program prepared future leaders to advocate for social justice. Results indicate that topics involving race and social justice occurred through various instructional practices on both surface and generic levels. Implications include the call for preparation program instructors to incorporate more direct opportunities to confront issues of marginalization. This study adds to the small body of literature connecting social justice leadership preparation to race and English learners.

PREPARING SOCIALLY JUST LEADERS

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CHAPTER 1

INTRODUCTION

Educational researchers and scholars have long sought solutions to racial achievement gaps. Although many researchers have worked to link this dilemma to various factors, not as many have faced the uncomfortable truths of the adverse effects of racist practices. Nevertheless, reflection and action on these truths are pivotal to the ultimate elimination of inequities in schools. As critical theorists have contended, administrative practices play an important role in the reproduction of these societal inequities (Scheurich & Imber, 1991). Therefore, aspiring principals are called to understand their ethical and moral obligations to create schools that promote and deliver social justice (Andrews & Grogan, 2001).

STATEMENT OF THE PROBLEM

LEADERSHIP PREPARATION CONCERNS

Educators are sometimes confronted by the reality of what actually occurs within preparation programs. Shields (2004) described educational leadership as being in crisis due to the lack of qualified candidates or because of naïve, conservative, and traditional leadership responses to increasingly complex, challenging, and postmodern educational contexts. When educational leaders are not qualified or prepared, researchers and scholars look to the preparation programs for explanations.

Questions have arisen regarding the lack of authentic experiences for application of theoretical and practical knowledge and skills (Breault, 2010; Powell, 2013) or public school leadership strategies (Hoyle & Torres, 2008) within the leadership preparation programs. Discussions of race have been isolated to specific courses, and information

often has been disjointed (Boske, 2010; Pollock, 2010; Pollock, Deckman, Mira, & Shalaby, 2010). Topics often have focused on student achievement as reflected in test scores (Breault, 2010), thereby leading to gaps in learning and in application of the knowledge to the field. Raphael (2001) raised a concern regarding those courses not specifically intending to address issues of race and diversity, which comprise the majority of higher education offerings: How are these courses preparing leaders to face those challenges? Many educational leadership preparation programs do not even address directly the discourse of race, racial identity, cultural responsiveness, or critical pedagogy (Boske, 2010; Scheurich & Imber, 1991).

Preparation program coursework in general may not be effectively preparing leaders to be advocates for social justice. Scholars and researchers have contended that content related to embracing difference, understanding inequities, confronting racism, and creating educational environments in which all students can learn has been a long neglected area within administrator preparation programs (Pazey & Cole, 2013; Rusch, 2004; Theoharis, 2004). In fact, Diem and Carpenter (2012) noted a dearth of research connecting issues of diversity and race with the curricula guiding educational leadership preparation programs. They cited a 2010 study by Hawley and James (as cited in Diem & Carpenter, 2012) in which the majority of the universities that responded (30% response rate) addressed issues of diversity in only one course for the duration of the program, using what McKenzie et al. (2008) referred to as a “piecemeal” approach. Even in such courses, Hawley and James noted that the programs frequently failed to address micropolitical issues school leaders face on a daily basis. Doctoral students surveyed at

one university noted a lack of curricular integration and student perceptions of social justice and diversity as discrete concepts, suggesting this lack of integration might marginalize the issues (Gerstl-Pepin, Killeen, & Hasazi, 2006). Hoyle and Torres (2008) argued that even when such concepts do exist, standards fall short of addressing social challenges related to race, poverty, culture, and other societal phenomena.

In other cases, racial discrimination issues are intentionally avoided by program instructors (Brown, 2006; Bruner, 2008). Raphael (2001) and Rusch (2004) both reported that instructors in their respective studies of leadership preparation programs admitted avoidance of equity discourse due to fear and limited knowledge and skills to confront racial discrimination issues. They reported that discussions are complicated by the fact that the majority of students who enter these classes are unwilling, unable, or ill-prepared to address racial discrimination critically because they feel implicated personally. This challenge was manifested in students' comments denying the existence of racism, such as the following: "I don't see color"; "We are all humans"; "I love hip hop"; "My best friend is Latino"; "Look at Oprah" (Guerrero, 2009). Unfortunately, as these studies have indicated, some instructors skirt the issues of racial discrimination because they feel uncomfortable or want to avoid student resistance. As a result of her research, Raphael questioned the preparedness of the program instructors themselves to recognize and respond to discussion of racial discrimination. It is a concern that instructors teaching the specific content courses, who are presumably sufficiently knowledgeable of student responses and strategies to teach effectively about race, experience difficulties in doing so. Consequently, it seems reasonable to anticipate that

unprepared faculty might be uncertain about how to negotiate racial issues if they arise in any type of course.

Overall, what Jean-Marie, Normore, and Brooks (2009) referred to as marginalization of social justice issues seems to exist within leadership degree and certification programs. Whether this neglect is the result of purposeful bypassing, strategic control, or a combination of those topics, race is often relegated to special topics, courses, or stand-alone seminars within educational administration programs (Cambron-McCabe & McCarthy, 2005; Diem & Carpenter, 2012). All of these phenomena create powerful constraints to equity conversations and actions within the schools and severely limit leaders' ability to engage in and facilitate challenging tasks that require a shift in values, attitudes, and behaviors within the school community to address these fundamental social justice issues (Cambron-McCabe & McCarthy, 2005).

SOCIAL JUSTICE CONCERNS

School leaders often recognize yet overlook the needs of English language learners (ELL) (Harper & de Jong, 2009), making them some of the students who are left the furthest behind. The majority of ELL students, who are by definition linguistically diverse, are also of minority races, from diverse ethnic and cultural backgrounds, and often from lower socioeconomic homes and areas. Although it is important to acknowledge that the subgroup of ELL students share common characteristics and are required to be grouped together by federal law, they are a heterogeneous group according to many factors (e.g., country of origin, language distance from English, years in the United States (U.S.) from birth to yesterday, formal education background, first language

literacy, home support, socioeconomic status [SES], etc.). It is counterintuitive to combine them together given a discussion of attention to diversity and social justice; however, to focus on this population, this study refers to the characteristics these students share that might differentiate them from other subgroups of students.

Demographic information for this population presents some quite alarming statistics. ELL students account for 1 in every 10 students attending U.S. schools and are the fastest growing student population in the nation (Murphy, Moorman, & McCarthy, 2008). In fact, some districts have seen double, triple, or even six times the national average in a span of ten years (Cosentino de Cohen, Deterding, & Clewell, 2005; Reis & Mendez, 2009). Indeed, many states face the challenge of burgeoning numbers of ELL students (Capps, Murray, Ost, Passel, & Herwanto, 2005; Lopez, Magdaleno, & Reis, 2006). This phenomenon is of critical concern considering that foreign-born youths are significant contributors to the nation's teenage dropout population, nearly 25% (Crawford, 2004; Fry, 2008), which in itself has grave implications for society and the economy. The U.S. Department of Education found that nearly half of the states graduated less than 60% of students with limited English proficiency in 2010-2011. As the ELL population is anticipated to continue to multiply in the next few decades, many, if not all, schools will be responsible for educating ELLs.

The needs of this population are clearly a major issue for many schools and for the U.S. public education system as a whole (Murphy et al., 2008). Specifically, the leadership preparation program for this study is located in one of the states that has experienced close to a 200% increase in the ELL population in just 10 years. The issue

of ELL education is of critical concern as the lack of success in moving students forward academically and linguistically represents unfortunate individual and collective outcomes. Failure of ELL instructional programs has the potential to haunt the state, its economy, and its governance processes for generations (Jepsen & Alth, 2005). Therefore, it is far beyond just an inevitable problem within an educational system; it is an issue needing immediate attention.

ELL Population Growth from 1995-2005

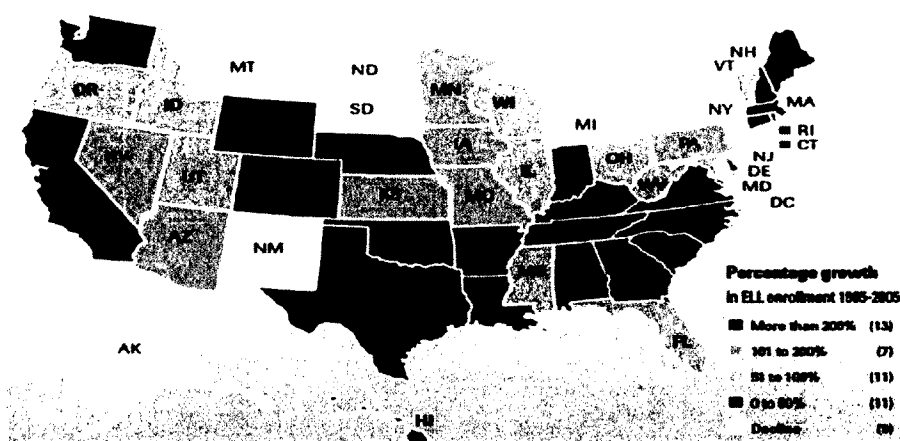


Figure 1: ELL population growth 1995-2005.

Taken from <http://www.ensayoes.com/docs/132/index-1727723.html>

As might be expected, incomplete mastery of English adversely affects academic performance. Trends throughout research highlight evidence of failure of immigrant students especially from Latino and Asian backgrounds. For instance, a recent study by the Pew Hispanic Center (2009) found that the achievement gap between Anglo students

and ELL students on state standardized tests was quantified in double digits, and overall ELL students did not fare well on such state accountability measures in general (Fry, 2008). With specific attention focused on this population in only the past decade or so, it is possible to connect part of ELL failures to the lack of preparation of educators and educational leaders to meet the linguistic, academic, and social needs of this specialized population (Murakami, 2009). Therefore, only through better preparation for leaders can the issues of inequity and marginalization that plague many public schools be addressed.

PURPOSE

The purpose of this case study was to explore how a specific university educational leadership preparation program prepared school leaders to address issues of social justice. Specifically, the study aimed to gather information about the degree to which social justice discourse and theory, specifically the discourse and theory surrounding race and equity, permeated this preparation program of aspiring and practicing school leaders. A program that espouses attention to social justice should make an attempt to prepare leaders explicitly to advocate for the populations that suffer from marginalization. Therefore, this study explored the extent to which the social justice discourse and theory have been applied to a population that is often a victim of discrimination, ELLs. Although this study sought evidence of discussion of one of these populations specifically, any population victim to marginalization was considered.

RESEARCH QUESTION

To elicit information according to the aforementioned purpose and rationale, the following research question was developed:

1. How does one specific university prepare leaders to address issues of diversity and social justice in K-12 school settings?

Related subquestions were developed:

- 1a. To what extent does that specific program infuse theoretical tenets of social justice leadership, including components of the critical race theory, into its training?
- 1b. To what extent does that specific program infuse practical implications for organizational practice and pedagogy targeting a specific subgroup of students (in this case, those who are linguistically and culturally diverse, or ELL students)?

To collect information to answer the research question and subquestions, this exploratory study followed a qualitative case study design. Data collection techniques included interviews, class observations and document analysis. Data analysis followed a basic open-coding process using a constant comparative analysis model. Analysis was both inductive and deductive and began with the use of a framework developed from current relevant research and literature.

SIGNIFICANCE OF THE STUDY

This study has particular significance as students in educational leadership preparation programs are tasked with becoming effective leaders in a variety of diverse educational settings. Although there is a wealth of social justice literature and research on other effective instructional leadership practices and practical guidance for diverse learners, there is not as much available unifying the two. Although there are some

general strategies suggested for preparing leaders to deal with such issues of diversity and addressing social justice concerns, there is not a plethora of theoretical or practical literature to provide actions and concrete strategies to implement (Diem & Carpenter, 2012; Madhlangobe & Gordon, 2012; Theoharis & Causton-Theoharis, 2008). Through a textural examination of the most frequently read journals by educational leadership instructors, Diem and Carpenter found an overwhelming neglect of research associating issues of race with educational leadership and leadership preparation. This study sought to unify these two variables and offered an additional and unique application for a specific population that often suffers from injustice within the schools.

OPERATIONALIZED KEY TERMS

Understanding and engaging with the arguments and information presented in this research necessitates an understanding of the key terms that are frequently used.

- *Critical* refers to a theoretical orientation that questions construction and authority (Raphael, 2001).
- *Instructor* refers to faculty within the leadership preparation program, including a mix of full time and adjunct positions.
- *ELL students, English Language Learning students* (see LEP students). This acronym is used in place of LEP students (the federal definition) as a positive referent. This acronym is also widely used in the literature to refer to students learning English as another language. *ELL students* will also be referred to as *racially, culturally, and linguistically diverse students*.

- *ESL, English as a Second Language* is a program of instruction for English language learners (ELL).
- *Limited English Proficient (LEP) students*, as defined by the federal government, are those
 - who were not born in the U.S., whose native language is something other than English, or who come from an environment where English is not dominant; and
 - whose difficulties speaking, reading, writing, or understanding the English language may be sufficient to deny the individual the ability to meet the proficient level of achievement on state assessments, the ability to achieve successfully in classrooms in which the language of instruction is English, or the opportunity to participate fully in society (No Child Left Behind [NCLB],2002).
- *Leadership preparation program* refers to a university-based accredited program leading to a credential for school leadership.
- *Social justice* is a construct that has no fixed or universal meaning or definition (Bogotch, 2002; McKenzie et al., 2008) but includes the following concepts:
 - attention to marginalized populations of race, class, gender, disability, or sexual orientation. For the purposes of this study, the term *social justice* is used to refer to bias and prejudice based specifically on race and language;

- shared understandings of social justice including equitable schooling and education and an examination of issues of race, diversity, marginalization, advocacy, and agency (Bogotch, 2002; Theoharis, 2007);
 - use of strategies or pedagogies of transformation, counter-hegemonic teaching, critical pedagogy, and multicultural and antiracist education (Dantley & Tilman, 2010).
- *Equality* refers to the same amount of the same thing.
 - *Equity* considers and incorporates individual students' characteristics and backgrounds into programmatic decisions:
 - Everyone has a similar chance to get a good education regardless of any specific demographics or characteristics (Shoup & Studer, 2010).
 - *Racism* refers to the perception of one group's superiority over another (Young, 2010) and the power of the superior group to enact oppressive behavior toward the minority group (Raphael, 2001)
 - *Intersectionality of race, ethnicity & culture* (Day-Vines et al., 2007) is defined as follows:
 - *Race* is a social construction that refers more to systems of dominance that subordinate non-White groups than it does to skin color, genetics, or biological features; it reflects physical characteristics and social status.
 - *Ethnicity* encompasses issues related to nationality and country of origin, cultural heritage shared from one generation to another, and sense of identity derived from contemporary cultural pattern such as language

- *Culture* refers to an integrated pattern of human behavior that includes communication, actions, customs, beliefs, values, and instructions of a racial, ethnic, religious, or social group.

DOCUMENT OVERVIEW

The remainder of this research paper supports the aforementioned purpose and rationale for this case study in different ways. Chapter 2 solidifies the relationship of this study and its design to similar research literature in the fields of leadership preparation, social justice, critical race theory, and working with the marginalized population of linguistically and culturally diverse students. Although this study investigated social justice conversations pertaining to a specific population, the framework was flexible in that it allowed other theoretical perspectives or populations of interest to be substituted for future research. Chapter 3 presents the rationale for employing a qualitative critical case study methodology. Included in the chapter is an explanation of the process involved in selecting the data collection and analysis methods. This section concludes with a discussion of how the study meets the scientific rigor expectations of reliability, validity, and generalizability.

CHAPTER 2

LITERATURE REVIEW

INTRODUCTION

The purpose of this case study was to explore how a specific university educational leadership preparation program trained school leaders to address issues of social justice. Specifically, the study aimed to gather information about the degree to which social justice discourse and theory, specifically the discourse and theory surrounding race and equity, permeated this preparation program of aspiring and practicing school leaders. To articulate the development of the research study and the frameworks for analysis, this chapter highlights the research and studies relevant to this purpose.

This chapter is organized first by theoretical perspectives in the applicable research literature, beginning with the overarching ideas about social justice leadership. Encompassed within social justice is attention to race as an oppressive force, so the framework then narrows to a critical race perspective. As described in the introductory chapter, work in social justice demands attention to specific marginalized populations; therefore, the first framework concludes with the most specific levels of needs of learners who are ethnically, linguistically, and often racially diverse. The information about the development of the theoretical framework is then followed by practical applications for those theories. The second framework is organized again by overarching practices and structures that must be in place for a leader to be socially just: creating a collaborative

culture, facilitating critical conversations, implementing a vision of inclusion, and advocating for the specific needs of the population.

LEADERSHIP PREPARATION

Studies in education for the past few decades have highlighted leadership as a critical theme in the school improvement narrative. In fact, research studies from many realms of investigation have confirmed connections between exemplary leadership and positive changes in student performance and experiences (Clayton, 2011; Murphy et al., 2008; Palmer & Seashore, 2013; Sheppard, 2013). Without effective leadership, the chances for systemic improvement in teaching and learning are futile (Tirozzi, 2001). Given the findings from numerous studies that have found positive relationships between principals' practices and various school outcomes, policymakers and educational experts are increasingly turning to educational leadership preparation and development as a strategy for improving schools and student achievement (Orr & Orphanos, 2011).

Leadership effectiveness must begin with a preparation program of quality, one offering an opportunity for participants to understand theory, experience the practical aspects of leading a school, and develop the skills to lead schools in a manner that addresses the needs of all students, regardless of their personal characteristics or social backgrounds (Green, 2012). *Guidelines for the Preparation of School Administrators* by the American Association of School Administrators helped develop a model of leadership preparation emphasizing a set body of skills and competencies that programs across the nation can follow. Initiatives such as those implemented by the National Council for the Accreditation of Teacher Education (ten Bruggencate, Luyten,

Scheerens, & Slegers), Council for the Accreditation of Educator Preparation (CAEP), Educational Leadership Constituents Council (ELCC) and the Interstate School Leaders Licensure Consortium (ISLLC) adopted many of those guidelines (Hoyle & Torres, 2008). The ISLLC standards in particular address the school leader's role in developing a shared vision of learning; sustaining a school culture conducive to learning; ensuring appropriate management of school operations and resources; facilitating collaboration with families to respond to diverse needs; acting with integrity and fairness; and responding to the school's political, social, economic, legal, and cultural context (Cambron-McCabe, 2006). The recognition that the role of school leaders is at least in part to advocate on behalf of traditionally marginalized and poorly served students (Jean-Marie, Normore, & Brooks, 2009) is explicitly absent in these standards. The ISLLC framework includes considerations for the cultural contexts and ethics of leadership, but it does not address directly the need for leaders to embody or act on the tenets of social justice. Because these accreditation programs are transitioning to a unified framework, attention still needs to be given to meeting the needs of the students who for years have been left behind. These standards and frameworks are not delving below the surface areas of leadership, are inadequate for addressing social justice concerns (Jean-Marie et al., 2009), and therefore have not been entirely effective in preparing educational leaders (Lopez, 2003; Murphy et al., 2008). As Bogotch (2008) argued, one cannot separate social justice from educational leadership.

SOCIAL JUSTICE LEADERSHIP PREPARATION

Those who prepare future educational leaders must not marginalize or trivialize issues of social justice (Lopez et al., 2006), even if such topics are absent or not explicitly defined in the standards. Educational leadership programs must feature throughout their curriculum social justice themes that explicitly prepare leaders to lead for social justice and to transform perspectives, culture, curriculum, pedagogical practices, atmosphere, and school-wide priorities (Gooden & Dantley, 2012; Hernandez & McKenzie, 2010; Theoharis & O'Toole, 2011). This notion includes the need to know about diversity to provide education that is culturally sensitive to difference, is free from discrimination and prejudice, and promotes educational equity (Gardiner & Enomoto, 2006; Reis & Mendez, 2009). In fact, McKenzie et al. (2008) argued that a specific goal for educational leaders is to raise critical consciousness among their staff; therefore, leadership programs must help prospective leaders to recognize issues of power, privilege, and inequities in society and schools and to recognize, in substantive ways, their own positions and prejudices. To promote and train for leader introspection, all aspects of the curriculum in every course should encourage concepts of critical consciousness and critical reflection (Brown, 2006; Rodriguez, Chambers, Venzant, Gonzalez, & Scheurich, 2010) and should include direct exposure to issues of race and racism and discussion of how these issues permeate the educational landscape (Boske, 2010; Parker & Shapiro, 1992).

Nevertheless, being critically conscious of social justice or discussing race and educational opportunity alone is different from knowing how to cultivate such a consciousness with school staff and insufficient to address the racial inequality that

continues to exist in schools. In other words, being aware and open to issues of diversity and culturally inclusive education is only a prerequisite for action (Brown, 2006). Thus, faculty in preparation programs must provide prospective leaders with specific knowledge and skills needed to develop this capacity with their schools and teach them how to make a shift from personal awareness to social action, including specific strategies that bring race and racism to the forefront of the discussion (Diem & Carpenter, 2013; Powell, 2013).

Several components from the literature are arguably effective in preparing leaders to be advocates for social justice and to deal with issues of diversity. Jean-Marie et al. (2009) recommended a move in the direction of a social constructivist approach to teaching and learning that involves critical dialogue and pedagogy to critique and challenge oppressive social conditions. They suggested that the use of such a dialogical approach positions students to be actively involved in constructing meaning and offers opportunities for multiple stimuli such as real-world examples and problem-solving activities. As Theoharis (2007) asserted, leadership not focused on and not successful at creating more just and equitable schools for marginalized students is indeed not good leadership. This research applies that notion to the programs that prepare those leaders. Therefore, leadership programs need ways to conceptualize social justice through a perspective that sheds light on why injustice occurs and develops ideas for how to overcome it.

CRITICAL RACE THEORY (CRT)

If leadership preparation programs are to prepare leaders to effectively make substantial and sustained changes to equalize education for marginalized populations, the first step, given the aforementioned circumstances in social justice leadership preparation, is to determine the cause, or roots, of the problems that plague K-12 schools. Consistently identified problems such as lowered achievement, and high dropout rates, among others, are consequences of much deeper and more fundamental problems in schools (Sather, 1999). Holistically, critical race theory (CRT) serves as a critical analysis tool for educational leaders interested in the struggle for social justice (Aleman, 2007) and is pivotal to the discussion of racism as an underlying factor in the achievement gap in U.S. society and schools. A CRT framework, which uses race as a primary focus, provides not only a methodological tool for understanding how race and racism affect education (Boske, 2010; Iverson, 2007; Parker & Lynn, 2002) but also a lens for interpreting school leader perspectives and their subsequent actions, behaviors, and decisions (Evans, 2007). Therefore CRT is an appropriate and powerful lens through which to analyze the steps that preparation programs are taking to develop leaders to promote socially just agendas, as well as to create a framework for aspects that should be present in any such program. Using a CRT interpretive framework as a template for reviewing teacher training programs, as did McDowell and Jeris (2004) in reviewing professional literature and Ortiz and Jani (2010) in their social work, may be a penetrating way to cast light on aspects of the dialogue on race in the field (Closson, 2010) and to investigate how diversity is conceptualized in preparation programs.

At the core of CRT, its proponents are committed to advocating for justice on behalf of people who hold a minority status due to race; however, advocacy is manifested only through action. Instead of intending to direct attention only to the ways in which structural arrangements inhibit and disadvantage some more than others in society, CRT proponents seek to root out inequality and injustice (Treviño, Harris, & Wallace, 2008) and to develop schools that acknowledge the multiple strengths that each child brings into the classroom (Yosso, 2005). It becomes incumbent, therefore, on the field of educational leadership to ground work in a more critical and progressive conceptual frame, such as CRT, that seriously investigates these discrepancies and inequalities that exist within the cultural and racial differences and creates strategies to do something proactively about them (Chadderton, 2013; Daniels, 2011; Diem & Carpenter, 2012; Jean-Marie et al., 2009; Ladson-Billings & Tate IV, 1995). Specific practical applications for CRT within leadership preparation programs and schools are presented as part of the practical framework in subsequent sections of this chapter.

For the purposes of this exploratory case study, because CRT is both interdisciplinary and eclectic (Young, 2010), analysis of the notions of CRT is focused primarily on two of its major tenets: the endemic nature of racism and the need for narratives of the marginalized as a means to recognize racism despite its endemic nature. It is within these two main tenets that the other notions such as meritocracy, neutrality, and color blindness can be challenged. In addition, both tenets support the mission to prepare leaders to encourage social change within their schools. The first, the endemic nature of racism, can be used to spark critical conversations. The second, the need for

narratives from people in the minority groups, is a strategy for having such conversations but also a means of contextualizing the possible consequences of racism that many people have never even considered.

First, critical theorists and scholars interested in pursuing socially just agendas have argued that racism is endemic to American society, or in other words, it is so deeply embedded in society and culture that it is taken for granted and becomes “normal”. Because it is so ordinary, people often fail to see how it functions and shapes institutions, relationships, and ways of thinking (Aleman, 2007; Lopez, 2003). Racism is mainly associated with overt acts of discrimination, whereas subtle, hidden, and systemic forms are ignored. In these cases, individuals associate racism with the past or only with specific, direct acts such as hate crimes or speech, or with evildoers who discriminate based on skin color. In fact, racism is alive and well in the U.S.; it has never waned despite the passage of federal and state mandates prohibiting discrimination on the basis of race. Without external proof, racism is difficult to affirm as many cannot see beyond blatant manifestations. The embedded nature of racism into society is one of the major tenets of CRT, and as such, is discussed in greater depth in the literature review.

CRT attempts to expose and explain the implicit and explicit consequences of having racism so deeply rooted in society’s ways and systems of knowing and experiencing life (Milner, 2007) and to unveil the concept of “White privilege” (Lopez, 2003). What has become the norm is “Whiteness”; in this dominant perspective, White people, their beliefs and experiences, are viewed as the norm to which all others are compared and potentially evaluated, thereby relegating those not part of the dominant

group to some “other” category. Rather than challenging the existence of White privilege and normality, CRT provides concrete examples of how Whiteness is the norm and how it has garnered unmerited benefits throughout U.S. history. Another role of CRT is to highlight the fact that such beliefs only serve to maintain racism in place—highlighting the ways in which societal beliefs and practices reproduce a system of racial hierarchy and social inequality (Lopez, 2003), especially in the ways that schools are structured (Solorzano & Yosso, 2001). It is in this way that CRT emphatically rejects the viewpoint that racism is an individual pathology; instead, it unwaveringly positions racism as a systemic condition.

In addition, notions such as meritocracy and colorblindness only mask racism and the privilege of the dominant group. The theory or notion of *meritocracy* asserts that the public education system was set up by those in power to maintain the status quo, as a system that exists to reward and advance those designated as talented and gifted, legitimizing inequality. In other words, this system arguably grooms some to maintain a higher standing at the expense of others who are not expected or assertively encouraged to progress to a higher standing but are groomed to serve the majority in some way (Cameron, 2001). *Colorblindness*, by definition, encompasses the thought that there are no foundational differences between people based on the color of their skin. The belief that society is colorblind supposes that racism has either ended or has no effect upon anyone’s opportunities, accomplishments, or power (Raphael, 2001). This notion is manifested in colloquialisms such as “We are all the same in the dark” and “There is only one race—human.” Nevertheless, when educators protest that they are colorblind, they

are actually denying the very culture and differences that are essential to consider in equitably educating students. Colorblindness is a “hegemonic practice only Whites have the luxury of believing” (Shields, 2004, p. 118); those who are not of the majority race live in the reality of being denied certain privileges that come automatically to others.

The second overarching tenet relevant to this study is the use of narratives and counter narratives from people of color to present the voices of the marginalized and their reality of racism that many people often neglect or refuse to consider because they do not fit in with the norm (Lopez, 2003). Such narratives should be used to generate knowledge and uncover the continued existence of a highly racialized social order and its consequences (Evans, 2007; Lopez, 2003; Milner, 2007; Solorzano & Yosso, 2001) and, specifically, should be used tactically as a center for the critical conversations necessary for educational reform (Aleman, 2007; Iverson, 2007; Parker & Shapiro, 1992).

SOCIAL JUSTICE LEADERSHIP THEORY TO PRACTICE

From the problem statements presented in the first chapter, it is clear that change is needed. The theoretical perspectives further ground the immediate need for change. Complex social problems seldom can be solved with simple solutions (Bruner, 2008), however, and developing social justice leaders (or being one) in a country of great inequity and injustice is difficult (Rodriguez et al., 2010). The renewed call for new educational and social conditions suggests that it is incumbent upon leadership preparation programs to teach, model, and cultivate the necessary behaviors, attitudes, and knowledge to help shape the social justice value stances and skills of practicing and future administrators. Accordingly, as previously noted, preparation programs should

nurture knowledge and understanding of critical race theory, racism, White privilege, oppression, prejudice, the pros and cons of diversity classifications, multiculturalism, and other information that will help educators teach through critique, example, and practice culturally responsive organizational practices and competencies (Brown, 2006; Bruner, 2008; Diem & Carpenter, 2012; Gooden & Dantley, 2012; Madhlangobe & Gordon, 2012; Jean-Marie et al., 2009; Pollock, 2010). Lopez (2003) issued a powerful call in this regard:

We cannot adequately prepare future leaders ... if we avoid exposing them to issues of race, racism, and racial politics and demonstrate to them how these issues still permeate the educational landscape.... We must take proactive steps to address this problem by revisiting our knowledge base and critically interrogate how race fits into the larger discourse of what educational leaders are supposed to know and be able to do.... As scholars who prepare future educational leaders, we cannot continue to marginalize and/or trivialize issues of race and racism within the larger discourse of educational leadership.... Clearly, what we teach in administrator preparation programs is insufficient—especially in this rapidly changing demographic and linguistically diverse society. (Lopez, 2003, pp. 71, 86)

Theoharis posited a theory toward social justice in which he outlined the characteristics that differentiate an effective socially just leader from just an effective leader. He wrote,

Education that does not serve minorities well cannot be described as good teaching or leadership. They assert that culturally relevant pedagogy is what good education should be and must be made available to all students.... Social justice leadership goes beyond good leadership... Where the good leader speaks of success for all children, the social justice leader ends segregated programs that prohibit both emotional and academic success for marginalized children. Where the good leader leads the school in professional development and best practices, the social justice leader embeds that professional development in collaborative structures and a context that tries to make sense of race. Where the good leader collectively builds a vision of a great school, the social justice leader knows that any school cannot be great until the most fragile, the most vulnerable, are given the same rich opportunities both academically and socially as their more

privileged peers. Where the good leader employs staff and works collaboratively, the social justice leader demands that every child will be successful but collaboratively addresses the problems of how to achieve that success. Where a good leader uses data to understand the realities of the school, the social justice leader sees all data through a lens of equality. Where a good leader understands that all children need their individual needs met, the social justice leader knows that building community and differentiation are tools to ensuring that all students achieve success together.... It takes more than what traditionally has been understood as good leadership to achieve greater equality. At this moment in history, leadership that is not focused on and successful at creating more just and equitable schools for marginalized students is, indeed, not good leadership. (Theoharis, 2004, p.281)

There is no one-size-fits-all template or shortcut for designing these leadership programs to prepare leaders for a mission of advocacy for the marginalized (Bogotch, 2000). Nevertheless, research does provide information on trends and tenets of successful socially just leadership. The following list is by no means comprehensive, but it was thoughtfully compiled to include the most important characteristics, attitudes, and actions associated with effective leadership for social justice. By synthesizing the following tenets it is possible to create a framework connecting theory to practice through which to analyze the extent to which leadership programs prepare leaders to address the critical issues surrounding race, marginalization, and educational inequality.

ADHERENCE TO POLICIES PROTECTING DIVERSE STUDENTS

In addition to the moral and ethical obligations leaders face for promoting social justice within their contexts, there are legal obligations that mandate such work. Therefore, before considering the practical applications of preparing socially just leaders, it is necessary to consider those policies and laws that should direct their work. Any consideration of the current conditions for the education of linguistically diverse students necessitates an understanding of its political forerunners. Prior to the Bilingual

Education Act of 1968 (Title VII of ESEA), there were no federal policies regarding the unique needs of language minorities. Then, in *Lau v. Nichols* (1974) affirmative action was found to be necessary to remedy language deficiencies, bringing the needs of ELL students into the legal and political arenas. This legal decision ascertained that language-minority status was a justifiable claim for discrimination. This civil case was initiated by Chinese students in San Francisco who contended that the school system did not provide additional support for them as non-English speakers. Although the Chinese students received the same textbooks and resources as English students, they had a distinct disadvantage because they did not speak English. Thus, school districts were required to provide services to limited English proficient (LEP) students (Murakami, 2009).

Other laws have been enacted to articulate the rights of diverse students. One such piece of legislation was the Equal Education Opportunities Act (EEOA) of 1974. This act mandated that the Title VI of Civil Rights Act apply to educational institutions, stating that there must be equal educational opportunities for all regardless of race, color, gender, or origin. This legislation intended to provide a foundation for language minority students in public school systems; however, “equal” was not yet clearly defined. Some systems interpreted equality as meeting individual needs and therefore failed to comply with the intent of the law. Then in *Lulac v. State of Texas* in 2006, the courts ruled that public schools must monitor the equality of programs for ELL students so as to confirm compliance with EEOA. Another instance of a policy that clearly outlined the need for equity for minority students was the 1997 IDEA (Individuals with Disabilities Education

Act) amendment, which included the mandate that evaluation tools to determine disability status could not discriminate in any way, including linguistically.

No Child Left Behind. In January of 2002, President George W. Bush signed the No Child Left Behind legislation, which requires schools and school districts to publicly report student performance data disaggregated according to historically underserved groups by race, poverty level, and disability status. As a result, an achievement gap between subgroups has become evident (Clayton, 2011); many consider this gap to be a primary outcome of ongoing “racial inequality” (Thernstrom & Thernstrom, 2003). Accordingly, under the NCLB provisions, a main goal of both state and federal policy has been to enable ELL students, one of those subgroups lagging behind, to master academic content and show linguistic gains. According to the No Child Left Behind law, ELL students are accountable for reading and mastering grade level material in every content area, including mathematics, science, and social studies (Knudsen, 2009). By increasing the accountability of states, districts, and schools for the educational success of ELL students, especially those in high-LEP settings, NCLB has focused attention on the educational needs of this group. NCLB has put ELL students on the map, so to speak, because of the increased accountability for their learning.

DEVELOPMENT OF TEACHER CAPACITY TO SUPPORT DIVERSE STUDENTS

To be instructional leaders, administrators must ensure that all teachers have continuous and optimal opportunities to fine tune their practice (Cunningham & Cordeiro, 2006; Lucas, 2000), and they must promote excellence in teaching by

committing to sustained, comprehensive, and targeted professional development for all staff members (Bruner, 2008; Normore, 2004). The professional development should facilitate participants' being able to effectively pinpoint the consequences of their instructional practice (Pollock et al., 2010). In several studies, ongoing, targeted professional development on ELL needs (Cosentino de Cohen, Deterding, Clewell, & Urban Inst, 2005) and equity and cultural responsiveness (Madhlangobe & Gordon, 2012) were cited as main causes or mechanisms for student improvement, found to be especially true for schools identified as being in need of improvement under NCLB. Studies indicated student achievement score percentages increased up to fourfold (Sheppard, 2013) and gains that exceeded statewide gains in proficiency level (Friend, Most, & McCrary, 2009).

Therefore, effective leaders concerned with social justice must find, develop, and follow through with support systems and opportunities for professional development. Principals specifically are expected to assist teachers in their delivery of effective instruction by offering instructional strategies to address the needs of all subgroups defined by NCLB (Powell, 2013). These systems must focus on student needs with consistent programs to provide teachers feedback about their teaching to help ensure that their behaviors meet the learning needs of "every" child "every" day, thereby helping teachers to be socially just in their practices (McKenzie et al., 2008).

The need for such support is especially true with regard to leading for social justice for the ELL population. To assist ELL students there must be a sense of efficacy with regard to efforts (Friend et al., 2009). Despite a desire to provide equitable and

excellent services for marginalized populations, educators and leaders alike may not feel they have the training to properly do so. Others are entering the profession, unaware and uninformed about their educational, professional, and legal obligations (Pazey & Cole, 2013) or with little preparation in the multicultural dimensions of leadership (Gardiner & Enomoto, 2006; Pollock, Deckman, Mira, & Shalaby, 2010). Additionally, many administrators' educational experiences are remote from ESL instruction and their supervisory training routinely fails to encompass ESL pedagogy, so the increasing ELL population is causing a supervision problem due to a lack of efficacy in supervising a growing number of ESL teachers (Figueroa Murphy & Torff, 2012). In some cases, there is the perception that ESL teachers are the only educators with the expertise to adequately and appropriately meet the needs of ELL students; therefore, the ESL teacher becomes a *de facto* administrator. This phenomenon undermines school change initiatives that target the integration and achievement of ELL students by releasing other teachers and administrators from the responsibility for building their own capacity to support and teach ELL students (Brooks, Adams, & Morita-Mullaney, 2010). Without knowledge of the most vulnerable populations, leaders are at risk of unknowingly reinforcing historical inequities that will never be resolved. A well-articulated staff development program facilitates the acquisition of the knowledge base, theory, disposition, and cultural understanding necessary to successfully incorporate traditionally marginalized students into mainstream classrooms with dignity and respect (Necochea & Cline, 2000).

CREATION OF A COLLABORATIVE CULTURE

If collegiality and professionalism strongly influence achievement and if only collaborative school cultures can make a difference in school improvement (Cunningham & Cordeiro, 2006), it is critical for a professional development program to prioritize relationship building (Madhlangobe & Gordon, 2012; Shields, 2004). Robertson (2014) noted that many educators receive professional development through job-embedded learning opportunities, which are commonly known by various names: teacher learning communities (TLCs), professional learning communities (PLCs), or small learning communities (SLCs). Regardless of the name referenced in the literature, these opportunities serve common purpose: to bring educators together in teams to define their own learning with regard to individual or school goals. The implementation of such an opportunity should be understood as a continuous process of communication and engagement, instructional improvement, and assessment and reflection with a commitment to improving teaching and learning at the center of the work. Darling-Hammond (2010) also found in her studies of different schools that the aspects of professional learning communities—including a shared sense of intellectual purpose and a sense of collective responsibility for student learning—can deepen teachers' knowledge, build their skills, and improve instruction. For this reason, learning communities (LCs) often are pursued because of a sense of urgency for school reform, including meeting the needs of at-risk students (Sullivan & Shaw, 2010). LCs implemented with fidelity have been associated with gains in student achievement; improved equity, particularly in terms of the implications for the performance of poor and

minority children; a sense of affiliation or belonging; increased safety and order; decreased truancy and dropout rates; more parent involvement and satisfaction; better teacher attitudes and satisfaction; and improved curriculum quality. Cranston's (2009) work confirmed the notion that building productive adult relationships through LCs supports organizational and individual changes.

In recent years, professional development activities such as these learning communities have been implemented to provide opportunities for intentional discussion about race and institutional racism and to provide a venue in which to have courageous conversations (Palmer & Seashore, 2013). Implicit in the benefits of professional development is the value in dialogue among educators as they learn together. An effective professional development program is one that creates, builds, and sustains commitment to social justice and works toward strong solidarity and community within the program (Rodriguez et al., 2010). One goal to keep in mind as these communities of learners are developed around themes of social justice and teaching diverse students is to be very cognizant of the language used during discussions; there is language that divides and language that promotes opportunities for collaboration. Rodriguez et al. suggested using words in such a way to engage others in productive dialogue. Teachers already are uncomfortable discussing the topic; they are guarded and fear that they will be judged (Palmer & Seashore, 2013). Using learning communities and small group discussions as strategies for professional development helps to cultivate trust through the provision of a safe space and avenue for critical discussions that avoid conversations that are defensive and deficit oriented (Marshall & Theoharis, 2007; Palmer & Seashore, 2013). Race need

not be the central focus of every discussion held in schools, but there must be a safe space created in which such conversations can occur naturally and normally as needed (Iverson, 2007; Schieble, 2012; Shields, 2004)

FACILITATION OF CONVERSATIONS FOCUSED ON RACE

In education, the gradual release model, “I do, WE do, YOU do,” signifies the importance of modeling a skill or behavior, working through that skill or behavior collaboratively, in hopes of the learner’s being able to apply and practice the new skill or behavior independently. This concept holds true even for leaders who are working to teach their staff to reflect on their unconscious biases. Therefore, an appropriate start to facilitating courageous and critical conversations and mitigating some of the fears and reticence is for the school leaders themselves to model a professional approach to being vulnerable as they reflect on their own biases (Palmer & Seashore, 2013).

Nevertheless, it is still challenging for many to immediately ask the critical questions about individual practices without being offensive. In their socially just discussion frameworks, Shields (2004) and Pollock (2010) suggested that educational leaders may want to use the data as a starting point for asking questions about who is included and who is excluded in given programs (e.g., honor roll, advanced classes) and about who has been marginalized and who privileged by specific decisions and resource allocations. The data provide a blame-free starting point from which to develop strategies for change. Palmer and Seashore (2013) also reported that the teachers in their study attributed looking at the data with a racially critical lens as a major factor that helped them to learn and grow. With regard to educators and leaders in buildings with

ELL students, specific topics of these conversations also should examine underlying assumptions about the languages, cultures, and experiences that they and their students bring to the school community and how they can integrate these students' assets in ways that better prepare all students for an increasingly global world (Brooks et al., 2010; Brown, 2006). The intention of such conversations is to focus on and correct issues that have traditionally marginalized particular students (Solorzano & Yosso, 2001; Theoharis & O'Toole, 2011).

CONFRONTATION OF BIAS AND RACISM THROUGH CRITICAL REFLECTION AND DISCUSSION

Generally, one can argue that typical conversations focused on curriculum and general pedagogy have been ineffective in addressing achievement gaps (Palmer & Seashore, 2013). Teachers and educational leaders alike need to confront the tragic existence of injustice and institutional racial inequality and their impact on the education of diverse students. In particular, despite being uncomfortable, those responsible for educating children must be deeply aware that who they are and what they teach are interconnected, that their decisions have the potential to reinforce injustice.

Unfortunately, many people in the educational community lack comfort with and understanding of racial and cultural differences. Discussing these differences attempts to educate future leaders about the multiplicity of issues and the notion that diversity education requires a sustained effort on everyone's part (Bruner, 2008).

Educators must come to understand and take into account their own social identities, professional contexts, and the history of marginalization to see how these

factors shape their views on issues of race, to affect their decisions, and to remedy misunderstandings (Daniels, 2011; Evans, 2007). As schools become more diverse in their ethnic and socioeconomic makeup, in that one third of the population are of diverse races and cultural backgrounds, it will be important to add opportunities for students practicing to be socially just leaders to confront how their own perceptions and practices may contribute to the marginalization of some students. This, in turn, will help them to guide their future staff through this same process (Bruner, 2008).

Educators with the mindset that students of certain backgrounds are inferior and not capable of academic excellence will not be effective, and, in turn, will not set high expectations for these students (Gardiner & Enomoto, 2006). Reflecting and confronting these biases and mindsets is a prerequisite to culturally competent and inclusive practices (Brown, 2006; Bruner, 2008; Palmer & Seashore, 2013). Without reflection on the impact of views on race and racism and the broader implications of decisions and behaviors on disenfranchised populations, institutional racism will forever be embedded in the fabric of American schools (Boske, 2010).

One method to encourage reflection is transformative learning, as described by Brown (2006); she described it as the process of self-reflection and discourse to challenge basic assumptions of the world. In transformative learning, values are not necessarily changed, but as a result of examining them, they can be justified, revised, or possibly rejected. The process attempts to explain how expectations, framed within cultural assumptions and presuppositions, directly influence the meaning people derive from their experiences. Critical reflection merges consideration of the moral and ethical

implications of school practices with a self-reflection dimension to deeply examine personal beliefs, assumptions, values, and implications of practice. In her study, Brown found that through the use of transformative learning and critical reflection strategies, preservice leaders began to question their prior frames of reference and reported a greater understanding and acceptance of diverse groups, greater openness to different ways of thinking, and greater awareness of social inequities. It was therefore hoped that greater social activism would result. For these reasons, it seems appropriate for preparation programs to restructure their teaching to include transformative learning strategies.

Nevertheless, it is not enough to simply reflect. It is more important to apply these roots of inquiry to challenge systemic racism, disrupt the status quo, and reformulate healthier and more empowering assumptions about those who are oppressed by misguided educators and school leaders (Jean-Marie et al., 2009; Marshall & Theoharis, 2007; Ryan, 2003). Shields (2004) asserted that educators are obligated to participate in such discussions, that such dialogue is a central task of educational leadership, and that it is only through dialogue that difference can become not something to fear or avoid but something to be valued (Boske, 2010; Jean-Marie et al., 2009). Shields argued that if educators remain silent about color and culture, they are pretending that everyone is the same. They are ignoring differences that may lead to deeper and richer relationships and increased understanding of how to include all students. Thus, silence about color and culture leaves some children's traditions and tacit knowledge valued and validated and others' excluded. Worse still, when educators ignore differences of color or ethnicity, they are suggesting that there is no need to determine

whether some groups are advantaged and others disadvantaged by instructional practices. Through well intentioned silence, educators send the message that the culture of schools is neutral, that it does not reflect the dominant values of wider society, and that there is no need to attend to cultural differences to enact education that is socially just and academically excellent (Shields, 2004).

Educators can apply these types of inquiry as part of the critical conversation; however, it is challenging for leaders to facilitate the discussions necessary to encourage critical reflection regarding racial bias (Brown, 2006). First, some administrators tend to want to ignore race and the issues surrounding it (Marshall & Theoharis, 2007) or view diversity negatively and do not understand how racism works (Zembylas & Iasonos, 2010). On the other hand, some leaders involved in this work often feel overwhelmed by these discussions; they may state a desire to do this type of work but not feel they have the particular dispositions required (Theoharis & Causton-Theoharis, 2008). When these issues are addressed, discussion often moves to conversations regarding entitlement and prejudice (Reis & Mendez, 2009); this phenomenon is complicated by the fact that most of the teachers are part of the majority group (National Center for Education Statistics, as cited in Reis & Mendez, 2009). Regardless of whether such conversations are difficult to facilitate or perhaps uncomfortable to plan, there is simply no excuse for these discussions not to occur (Brown, 2006; Diem & Carpenter, 2013; Shields, 2004). Only through rational discourse is awareness validated, refined, and focused and are motives leading to social action cultivated (Brown, 2006).

Unfortunately, without insistence on a confrontation of bias and racism and acknowledgement and discussion of their origin, there is inevitably a disregard for each and a continuation of the conditions of oppression and marginalization (Marshall & Theoharis, 2007). When educators do not talk about these issues, they amplify the problem; their professional lives become more difficult by not talking about the issues that deeply affect student services and learning (Pollock, 2010). Further, leaders need to recognize when others have deficit mind frames and destructive, incapable, or blind stages of cultural proficiency so that they can be proactive about recognizing them, challenging assumptions, and facilitating deeper conversations regarding destructive, incapable, or blind levels of proficiency (Love et al., 2008). For example, Pollock (2010) wrote about how targeted critical listening to informal teacher talk can help make visible some of the common, taken-for-granted discursive practices that occur in schools—discursive practices that may contribute to deficit thinking about, and low expectations for, certain students and their families. She posited that targeted critical listening to teacher talk about students might also provide a useful entry point for helping practicing educators examine their own and others' beliefs, assumptions, and biases about students of color. She based her argument on the notion that educators, leaders and teachers alike, must be attuned to this subtle, but influential, everyday discursive practice, as deficit view is perhaps the most enduring and influential among the various theories used to explain school failure among marginalized students.

Recommendations and strategies found in the literature for engaging educators in the difficult conversations about racism and applying these notions of advocacy and

reflection differ. There seemed to be little consensus as to how to begin such emotionally and racially sensitive conversations, how to handle resistance from the participants, and how to link awareness to action. The abstractness associated with this type of development has led scholars to offer caution about the adverse effects of poorly constructed and ill-prepared programs. Such programs may lead to reverse discrimination, guilt, shame, anger, resentment, and greater resistance. To avoid detrimental reactions, leaders can approach the task of raising educators' race consciousness in a more cohesive, systemic fashion. One way of doing this is through the inclusion of certain CRT tenets as a foundation for those discussions.

Critical race theory. CRT, as noted previously, can facilitate conversations on race by specifically challenging such notions as meritocracy, objectivity, race neutrality, colorblindness, and equality of opportunity (Diem & Carpenter, 2012; Heilig, Brown, & Brown, 2012; Parker & Villalpando, 2007). Only by bringing these issues to the forefront of reflection and discussion can real progress be made in identifying and addressing issues that marginalize students.

Underlying the CRT perspective is the need for educators to reflect and evaluate their own unintentional assumptions and prejudices as well as acknowledge the persistence of racism in society and schools that marginalizes minority students and their opportunities for academic success. Because racism results from action and *inaction*, advocacy for students marginalized based on race or language calls for intentional work toward antiracist practices through critical dialogue and reflection about the role of race and bias in education, as well as taking action and making organizational and

instructional changes to transform deficit perspectives. Such advocacy must start with school leaders, who have the decision-making power to adversely or beneficially affect the organizational climate and educational experiences and outcomes of marginalized students and who unwaveringly stand by a commitment to the principles of social justice in the face of resistance from their staff.

CRT reduces the challenge and defensiveness of these critical conversations through the use of narratives as a tool. Such narratives are particularly powerful as humans are predisposed to listen to and remember stories (Brown, 2006). One way to value the voices of those who experience the subordination of racism is to take the initiative to learn about students' cultural experiences and to learn from the diversity in human experience through interaction with the students; such interaction helps to enable educators to make relevant instructional decisions rather than proceed with misinformation and fall victim to stereotypes (Brown, 2006; Pollack, 2013).

Pedagogies. In the realm of education, because of the observation of drastic achievement differences between White students and those of color, a couple of dominant pedagogies have surfaced as means to counteract racism in schools. First, *multicultural education* seeks to dismantle racism by encouraging tolerance and acceptance of diversity (Madhlangobe & Gordon, 2012). Its purpose is not to simply celebrate diversity to reduce prejudice, but to challenge racism and increase the learning opportunities of racially and ethnically diverse students by attending to their cultural backgrounds and learning styles. Although *multicultural pedagogies* view and present racism as the product of ignorance, which is perpetuated through webs of intersecting societal

structures such as policy, practice, and people's attitudes and behaviors including individual prejudices, *antiracist pedagogies* present racism as institutionalized in the structure of society. The task of antiracist pedagogies, therefore, is to raise White people's awareness of their own Whiteness. Specifically, Pollock (2010) advocated for the examination of White educators' own interactions, specifically how they talk with and discipline their students; the activities they set up for students to do; the ways they frame and discuss communities in their curriculum; and the ways they assign students to groups, grade their papers, interact with their parents, and envision their futures.

Although antiracist pedagogy and ideals implicitly are evident in the tenets of CRT, they offer some additional strategies for facilitating conversations based on race to work toward more equitable schools. Pollock and colleagues (2010) offered several specific principles of antiracist pedagogy which can serve as springboards for educators to inquire collectively into the race aspects of their everyday work. Discussing everyday antiracism, they argued, is simply extending a conversation about "good teaching" to include conversation about which actions best assist young people in a diverse society that still contains race-class inequalities and harmful ideas about racial-ethnic and class-based "types" of people.

Pollock (2010) offered some guiding questions to collectively reflect on everyday decisions in terms of moving students toward or away from opportunity and success. These questions explore the specific choice of literature, instructional strategies, discipline practices, and impacts. Pollock included a few more questions to directly attack injustice: Which actions actually "level the playing field?" How do educators

counteract dynamics in which some “types of people” are falsely judged to be innately superior to others? Which false ideas in educators’ minds get in the way of optimal service? “Tough stuff,” Pollock acknowledged, but these are the questions at the root of professional development “for diversity.... It’s about becoming better equipped to serve students successfully in a world both diverse and riddled with inequalities of opportunity, power, and outcome” (Pollock, 2010, p. 8).

These ideas resonate in what multicultural scholars term *equity pedagogy*, when teachers consciously analyze their teaching procedures and styles to determine if their teaching reflects multicultural issues and concerns, and modify their teaching accordingly (Banks & Tucker, 1998). The role of the leader in equity pedagogy is to help teachers become knowledgeable of their students’ cultures, not only to avoid bias in their teaching but also to make the students’ cultures part of their teaching. In essence, the teacher modifies the way he or she teaches to enable students of a specific ethnic group to learn a specific content more effectively and uses a wide range of strategies and teaching techniques such as cooperative groups, simulations, role-playing, and discovery. Such a pedagogy is applicable not only to individual classrooms but also to the total school culture, for example, in grouping and labeling practices, disproportionality in achievement, participation in after-school activities, and so forth (Banks & Tucker, 1998).

In addition, cultural proficiency is foundational to making the changes in beliefs and practices that will close achievement gaps (Love et al., 2008). Therefore, future leaders need to be exposed to these concepts to be effectively prepared to lead change to

that effect in their schools. Cultural proficiency is a framework for dealing with diversity in schools constructively by breaking free from damaging stereotypes and assumptions about others; it honors the differences among cultures, sees diversity as a benefit, and allows educators to interact knowledgeably and respectfully among a variety of cultural groups.

Love et al. (2008) created one Cultural Proficiency Framework to coach leaders in a process to guide their teachers through reflection on their cultural proficiency. It serves as a model for one that preparation programs can use to do the same. The researchers argued that, unlike previous trends in education, cultural proficiency is not about integration, assimilation, tolerance, or superficial multiculturalism, or focused on learning about holidays or food. It is about learning to see differently through a cultural proficiency or equity lens, seeing culture and its influence on us all, seeing White privilege and its negative impact, and seeing students' cultures as assets and great sources of strength. They asserted that educators' using the cultural proficiency continuum they created is like developing new eyes and ears—to see and hear how cultural blindness might be hampering their work. They further asserted that the continuum is a powerful tool to acknowledge, encourage, and celebrate growth toward cultural competence and proficiency. Some indications of the stages of cultural proficiency and associated mind frames that can be used for reflection are the following:

- Cultural destructiveness: See the difference; stomp it out (“Please, you cannot act Black at this school”; “If we could get rid of the special ed students, our scores would be fine”).

- Cultural incapacity: See the difference; make it wrong (lowered expectations, labeling students, disproportionate allocation of resources).
- Cultural blindness: See no difference (saying they treat all students the same).
- Cultural precompetence: See difference; respond inadequately (quick fix, short-term programs, stereotypes of culture as a group).
- Cultural competence: See the difference; understand the difference that difference makes (ongoing education of self and others, asset-based perspective of diversity, richer conversations, sharing positive experiences).
- Cultural proficiency: See the difference; respond positively and affirmatively (“Let’s find ways to make them welcome”).

Although the expressions are specific to proficiency and dispositions related to culture, these same expressions can be applied to thinking about racially and linguistically diverse students, as well as those with disabilities.

Principals who adopt social justice leadership styles and who are culturally responsive and proficient capitalize on diversity, promote a “cultural asset” mentality, and keep high expectations for all students, regardless of background (Bennett, 2001; Flynn & Hill, 2005; Zembylas & Iasonos, 2010). Socially just educators take responsibility for student outcomes by using knowledge of their students’ diverse backgrounds to create curriculum and allowing students opportunities to use their different life experiences to express ideas in the classroom (Bishop, Richardson, & Berryman, 2002; Duncan - Andrade, 2007; Madhlangobe & Gordon, 2012; Shields, 2004). Encompassed within these ideas to varying degrees are two underlying principles

for both antiracist and multicultural education: (a) to reject deficit assumptions and attitudes, and (b) to consider how instructional decisions enforce high expectations.

Rejection of deficit assumptions and attitudes. The first step is to reflect on the assumptions, or the socially programmed beliefs, one may have that impact the way in which one interacts with and takes particular actions toward children. Unfortunately, some leaders and teachers hold a deficit perspective toward students from diverse backgrounds, which is arguably the most viable explanation for their lower school achievement. Although it may be unintentional, educators may contribute to the marginalization of minority students and allocate blame for their poor school performance based on generalizations, labels, socially constructed stereotypes, or misguided assumptions (Allan & Estlet, 2002; Shields, 2004). In describing a reflection exercise in a social justice course, Bruner (2008) reported that many teachers note how prejudice and social injustice are often results of what they do not know or what they fear. These assumptions about who people are or who they are not are limiting and perpetuating of racism and ethnocentric beliefs. Such beliefs, teachers admit, influence the way they perceive and interact with students. Multiculturalists think of this phenomenon as the pedagogy of *prejudice reduction*, which is premised on the reality that students come to school with many negative ideas about different racial and ethnic groups. Prejudice reduction involves the use of lessons and activities that help develop positive attitudes toward other racial, ethnic, and cultural groups.

In Iverson's (2007) study of policy, she found dominant discourses shaping images of minorities centered on themes such as disadvantage, outsiders, and at-risk

victims. Such language automatically produces and reinforces a reality that situates people of color as outsiders, Iverson asserted. In a similar study of discourse, Pollock (2010) listened to informal teacher speech and found some discursive practices that potentially contribute to deficit thinking and low expectations. Such comments, she argued, reflect and influence people's underlying beliefs and assumptions about diversity and difference. Themes that emerged included lowering standards as the school diversified and not wasting time or working too hard. Underlying these types of comments, Iverson argued, is a diversion of professional responsibility to educate all children by placing blame on the children themselves, eradicating the need for educators to reflect critically on how their decisions and instructional practices influence student achievement. Consequently, it is not difficult to imagine how negative assumptions and deficit speech can influence teachers to provide less challenging learning opportunities; as a direct result, students do not have an opportunity to do anything but perform to low expectations.

Educators who are ethnocentric and view their students as “culturally disadvantaged” simply because of their ethnicity have a devastating effect on students' willingness to learn (Boske, 2010). On one hand, it seems safer, kinder, and perhaps even the only reasonable position to pretend that children are all the same, to fall back on the saying that there is one race—the human race. Children with home backgrounds that are the most dissimilar to the social and organizational cultures of their schools, however, tend to be the least successful in the education system (Shields, 2004). When principals or educators say they do not see color, only children, they are not seeing diversity and are

denying their students the beauty and richness of the backgrounds, experiences, heritage, and cultural treasures that students bring to the classroom (Boske, 2010; Milner, 2007; Yosso, 2005). Shifting educators' beliefs is important in beginning to activate higher expectations for students in daily interactions (Pollock et al., 2010), as stereotypes often are used to justify low expectations in the educational setting (Solorzano & Yosso, 2001).

Asset-based decision making for high expectations. Not only is anticipating and permitting lower performance from any particular group of children harmful based on these faulty assumptions and deficit perspectives, it is inequitable (Shields, 2004)! Teachers and leaders, therefore, need to be guided toward eradicating such erroneous beliefs (Shields, 2004) and embracing a new view of believing in the capabilities of all students, fundamentally altering the way in which they view the students—to shift to high expectations (Bennett, 2001). People of color from all walks of life can be and are successful. People with a wide range of experiences in life have both value and promise; therefore, different does not mean deficit (Boske, 2010; Milner, 2007; Yosso, 2005). Only when teachers recognize that truth, hold and constantly communicate high expectations for and to students, and appreciate their ethnic diversity can the students be successful (Gardiner & Enomoto, 2006).

Duncan-Andrade (2007) contextualized this practice of high expectations as well as an assets-based mentality regarding diverse and urban students. He cited teachers who said they teach because they believe their students, specifically low-income students of color, are the group most likely to change the world. These passionate educators explained that the children most disenfranchised from society are the ones with the least

to lose and thus are the most likely to be willing to take the risks necessary to change society. Duncan-Andrade further asserted that the teachers' belief that they are teaching young people destined to change the world is vital to the level of seriousness with which they approach their jobs and their mission to develop pedagogy that responds to the needs of poor and working-class children of color. These effective educators made specific curriculum content and delivery choices to motivate students. They empowered students with work (writing, presentations, and projects) that reflected critical thinking and a sense of purpose that they could be critical agents of change in their communities. They built intellectually rigorous lessons relevant to the real and immediate conditions of their students' lives so that students could think and respond critically for themselves. They shared with students their hope for them to become the agents of change that are too few today.

Pollock and colleagues (2010) asserted that an educator prepared to engage in issues of race is one who considers how his or her everyday actions might counteract racial inequality. Such strategies and perspectives follow multicultural education models and pedagogies well. One strategy is *content integration*, which refers to using examples, teaching aids, and language from the cultures of students. Critical for truly being a socially just leader is the importance of accepting and encouraging the use of a native language to provide linguistically diverse learners equitable opportunities to learn content material. In fact, the Office of Civil Rights (OCR) has investigated several complaints alleging that school districts discriminated on the basis of national origin by prohibiting and sometimes punishing students for speaking in their respective native languages. Not

only is this form of language oppression illegal, it fails to recognize the value of bilingualism. On the other hand, it may leave students feeling excluded. Devaluing other languages and cultures is not only harmful to student identity and self-confidence but it also can be disruptive to the learning process. Rather, students should be empowered to use more than one language to support their learning and identify as a bilingual, an asset in a globally competitive job market (Tung, 2013).

An empowering school and social culture promotes gender, racial, and social-class equity. Variables that promote an empowering school culture include equitable grouping and labeling practices, participation in extracurricular activities, academic achievement, enrollment in gifted and special education programs, and positive interaction of staff and students across ethnic and racial lines. Through CRT, as well as antiracist and multicultural pedagogies, educators can begin to transform the use of racial stereotypes and deficit-based theories that maintain marginalization (Raphael, 2001).

DEVELOPMENT AND IMPLEMENTATION OF A VISION OF INCLUSION

Duncan-Andrade (2007) found that effective educators serious about student achievement and development of minority and disadvantaged students have a distinctive sense of duty to students, associating their positions with the struggle for human dignity and justice and viewing their positions as their being and mission. Educational leaders must help their staff to develop such a vision and a sense of mission by motivating them to do what needs to be done to achieve the vision (Cunningham, 2006; Madhlangobe & Gordon, 2012). The mission and vision should be evident not only from “artifacts on the walls and the things you hear in the classrooms, but any staff member would be able to

tell you what they were trying to do there”—something essential to the improvement process (McMurrer & Education, 2012). Vision creates meaning, a common identity, and a worthwhile challenge, thereby serving to energize those involved (Theoharis & O’Toole, 2011; Tirozzi, 2001). An enlightened principal, which the schools of tomorrow will demand, will strive to create a continual sense of urgency in his or her school and, if necessary, elevate the urgency to the status of an educational crisis, especially as related to such issues as poor achievement results and inequalities (Tirozzi, 2001). Transforming schools to meet the diverse needs of students (ELL students in particular) will take a Herculean effort. Meeting the needs of a student population that is characterized by diversity requires that many of the structures and practices within the educational system be revamped to be able to successfully integrate student identities and their academic, social, and emotional needs (Necochea & Cline, 2000, Shields, 2004).

Many schools are faced with the difficult task of improving the academic outcomes of increasing numbers of diverse and minority students. The principal is the key to ensuring that a school meets both of these goals by designing inclusive, heterogeneous classrooms with rich and engaging curricula (McKenzie et al., 2008; Riehl, 2000; Waldron, McLeskey, & Redd, 2011). Therefore, principal preparation programs must teach prospective principals how to recognize structures that pose barriers to students’ progress and create proactive structures and systems of support for all students at the macro and micro levels, argued McKenzie et al. This instruction must include the belief that segregated programs perpetuate a caste system and are the least effective way of improving student achievement (McKenzie et al., 2008) and that they are disruptive,

stigmatizing, less effective, and marginalizing (Theoharis & O'Toole, 2011). It also should include the belief that all students, regardless of learning needs, have the right to learn with their peers in integrated, heterogeneous environments. When students are pulled out of content classes, the authors argued, they lose valuable learning time traveling to and from special programs and miss out on classroom instruction; in addition, they lack the consistency and structure they most need. Further, pull-out programs may undermine instructional efforts since teachers may not be provided enough time to collaboratively plan to meet those students' needs. Principals need to create service delivery methods that keep all students in general education and maximize human resources and staff expertise (Theoharis & O'Toole, 2011). Collaboration is necessary to build the capacity to work with students with diverse needs.

ADVOCACY FOR MARGINALIZED POPULATIONS

Creating a positive learning environment for ELL students begins with administrators (Flynn & Hill, 2005). If knowledge is power, the inability to access that knowledge in everyday life closes access to better jobs and opportunities. Therefore, it becomes a matter of social justice to research and implement instructional approaches and materials that provide equal access to academic learning for all students. This goal includes a focus on the nature of culture and cultural diversity, the relationship of language to culture and identity, first- and second-language development, approaches to teaching English as a second language, and approaches to teaching content area material to ELL students. Further, administrators' understanding of effective strategies and culturally relevant pedagogy is essential to build the capacity of their staff to work with

diverse student populations (Gardiner & Enomoto, 2006; Reis & Mendez, 2009; Theoharis & O'Toole, 2011). Students of diverse backgrounds have learning styles that are influenced by their cultural and linguistic contexts and may have difficulty understanding teachers who do not consider these backgrounds. Knowledge of students' cultures gives school leaders important clues to students' behaviors and needs (Madhlangobe & Gordon, 2012). The implications for these factors are significant: To transform schools, leaders need to understand the unique learning needs of these students.

Programs for ELL students should focus on proven strategies for teaching English and content simultaneously, at an appropriate level for a student's level of English language proficiency (WIDA, 2012). WIDA (World-Class Instructional Design and Assessment), an educational consortium with a majority of state departments of education as members, developed a set of English language development standards to correlate with state standards to provide ideas for combining academic language and content instruction. The framework for these standards highlights the need for appropriate instructional supports to give English learners opportunities to engage with grade-level academic content.

Tirozzi (2001) asserted that offering some combination of English-language and content instruction will not be a matter for debate; it will be an absolute necessity! If this is not done, Necochea and Cline (2000) argued, instruction for ELL students will be plagued with fragmentation, disjointedness, and disconnectedness, and the students will gain neither the academic skills nor the English language proficiency needed for success. In a mainstream setting, however, there needs to be a corresponding modification of

instructional practices to allow students not yet proficient in English to have access to the core curriculum and to experience school success. Effective programs for ELL students frequently make use of strategies such as hands-on learning, visuals and manipulatives, integrated thematic instruction, and cooperative learning groups. As mainstream teachers acquire the skills to integrate ELL students within the regular classroom setting, they need to be guided by sound educational pedagogy in modifying and adapting instructional practices to include ELL students.

When students are not exposed to grade-level language arts content, for example, all areas of academic achievement are impacted due to students' inability to access informational text at their grade level. Many ELL students are denied access, intentionally or not. In a study comparing students presented grade-level content in a mainstream setting to those in a self-included and highly modified program, 72% of students presented academic growth in the inclusive setting, with 23% improving at least one language proficiency level (Knudsen, 2009). Students even noted how they no longer felt displaced.

CONCLUSION

As evidenced throughout the review of the research and literature in the field, it is clear that there is a need for leadership preparation programs to expose students to those skills and tenets involved in becoming effective leaders for social justice. The following chapter outlines how this study used the literature to guide data collection and analysis to determine which tenets of social justice were being implemented within a specific case of a preparation program tasked with developing socially just educational leaders.

CHAPTER 3

METHODS

RESEARCH QUESTION

The purpose of this chapter is to articulate the research design, including the methodologies used for data collection, description of the setting and the participants, and the strategies for data analysis and interpretation. To help frame the rationale for the design of the study, the following research question was developed:

How does one specific university prepare leaders to address issues of diversity and social justice in K-12 school settings?

Related subquestions were developed:

- 1a. To what extent does that specific program infuse theoretical tenets of social justice leadership, including components of the critical race theory, into its training?
- 1b. To what extent does that specific program infuse practical implications for organizational practice and pedagogy targeting a specific subgroup of students (in this case, those who are linguistically and culturally diverse, or ELL students)?

THE RESEARCHER

The author and main researcher has had multiple roles. She was trained for her role as a researcher through multiple Ph.D. level courses at Old Dominion University (ODU). She earned a Master's of Arts (M.A.) in Linguistics and Teaching English to Speakers of Other Languages (TESOL), National Certification for Teaching English as a

New Language for Youth to Adults, and an Educational Specialist (Ed.S.) degree in Educational Administration. At the time of this dissertation, she was a doctoral candidate in the Foundations of Educational Leadership Ph.D. program, as well as a graduate student representative for a special interest group involved in leadership preparation. Her research experience included a qualitative perceptions pilot study prior to proposing this study.

Additionally, the researcher holds a university academic staff position as a professional development specialist with an organization that is part of an educational research department that intends to advance academic language development and academic achievement for linguistically diverse students. She firmly believes in the assets, contributions, and potential of linguistically diverse or ELL students. Prior to her position during the dissertation process, she taught middle school English as a second language (ESL) classes and collaborated in math classes with groups of intensive ELL students. As a researcher in this study, however, she had no relationship or contact with study participants other than what was required for this study.

Having a great deal of exposure to and experience with the content of this study, it was critical for the researcher to bracket her major assumptions: (a) Leadership programs do provide discussions or specific courses dealing with issues of diversity, and (b) those discussions or courses are not substantial in preparing leaders to face the issues of reality in diverse schools. In addition to the predictions noted in the research literature, these assumptions were based on her experiences as a student in a leadership preparation program and as a teacher under administrators who were charged with leading schools

with large numbers of ELL students and providing them equal educational opportunities. Having these multiple roles requires constant reflection on and attention to these biases.

As Hays and Singh (2012) stated, keeping notes and reflecting throughout the research process is imperative for the researcher in a qualitative study, but especially when performing multiple roles. Therefore, this researcher maintained a reflective journal and memos throughout data collection, transcription, and analysis to keep in check her biases as a researcher with multiple roles. According to Corbin and Strauss (2008), this process is the most accurate way to keep track of the complex thinking that evolves as research progresses. The researcher included her thoughts about the data collection and analysis procedures and made notes about how she would change methods and techniques for future research. She used the journal to react to participant responses and describe her feelings about their responses or her observations.

RESEARCH TEAM

This research study was supported by two research team members. The first, a Ph.D. in the field of multicultural education and renowned author of literature and research related to this topic, reviewed the initial coding framework and literature search. The second team member was a graduate student in the Ph.D. Educational Leadership program who was familiar enough with social justice literature to participate in data analysis checking. To address potential researcher bias associated with the previously mentioned assumptions, a research member examined the code book, compared interview transcripts and other data collected, and confirmed or recommended adjustments or additions to data analysis outcomes.

DESIGN

The rationale for the qualitative nature of the study was multifold. The project (a) was an attempt to understand a specific situation in greater depth, unlike quantitative studies that are suited for studies that cover for breadth; (b) required exposure to the field in the form of observation; (c) entailed the use of interviews and analysis of documents; (d) used purposeful sampling of relevant cases; (e) employed thematic content analysis; (f) and sought to draw conclusions about principles and lessons that can possibly apply to other cases (Patton, 2008; Young, 2010). The purpose of a qualitative inquiry is to take the reader into the setting, the experiences, and the perspectives of the participants (Bruner, 2008).

By using a critical case study analysis, in particular, as a qualitative method, researchers can document a process within a given context to determine, for example, how concepts are integrated into a leadership preparation program (Bogotch, 2000). Unlike case studies in general, a *critical* case can seek to uncover how patterns of action perpetuate the status quo of oppression (Young, 2010). The approach was particularly fitting for this study, as the epistemological rationale behind the project stemmed from a critical view of how racism could be unintentionally perpetuated through program coursework by a lack of inclusion of the issues surrounding racism. The researcher sought instructors' presentation of culturally relevant and antiracist pedagogies, along with the notions of critical race theory to challenge institutional and socialized individual racism in their lessons.

SETTING AND SAMPLE

Despite the barriers and resistances, an increasing number of university education programs have either integrated social justice within their programs or formed programs built on social justice as a primary foundation (Rodriguez et al., 2010). This study explored one such purposefully selected critical case of an educational leadership preparation program that had made social justice a central feature of its program to yield the most information regarding the questions under study.

Beyond the need for a program that espouses a dedication to social justice at its core, this particular case served as a convenience sample. This university provides courses for state accredited endorsement in the educational leadership field for students across the entire state through synchronous meetings online. The researcher was able to attend different class sessions for observations without the need to physically travel to the campus. The provision of online courses also facilitated the researcher's attending multiple courses with potentially conflicting schedules as the class sessions were recorded for later review. The university itself is situated in an urban setting with school districts in the surrounding cities that serve large populations of diverse students. Many of the students in the preparation program work in or seek a leadership position in nearby districts and schools that are in need of improvement with regard to closing achievement gaps for minority and diverse learners.

SAMPLE PARTICIPANTS

Interviewees within this critical case university included program personnel who helped construct the design of the leadership preparation program under investigation, as

well as instructors and students who experienced the program. In pursuing the participants for this study, the researcher first contacted the director of the educational leadership department for each university to request a short list of instructors addressing issues of race and social justice in their courses. The next step, after speaking to instructors, was to ask for names of graduate students who had taken those courses and might be interested in participating to member check information provided by the course instructors.

The researcher sent an electronic invitation to participate in the study to the program personnel and students. A log was kept to record invitations and attempts to communicate with potential participants. It was a challenge to find people who were willing or available to participate. After up to five attempts to recruit more program personnel, the researcher began the data collection process with just under half of the program instructors.

Upon initial contact with each prospective participant, the researcher made him or her aware of the option to have an over-the-phone or virtual interview. Participants were also informed at that point that their participation or nonparticipation in the study was completely unconnected to their course work, academic standing, grades, or evaluation in that or any course at the college (Pollock, 2010). Participants were also informed of methods used to protect their confidentiality.

Participant confidentiality was protected by assigning each person a role identifier (instructor versus student) and a number to be used during the coding process. This procedure protected their names from being disclosed as part of the research. Only the

researcher collected data from the participants. In addition, throughout the research process all transcripts and documents were secured on a password-protected computer kept in a locked home office. Any summary of transcripts of interview data used for member checking did not include any identifying information so as to protect the confidentiality of the participants. Once the study was completed, all participant information and response documents were shredded. Further, this study was conducted in an established and commonly accepted educational setting; the research focused on normal educational practices, specifically research on instructional techniques and curricula. Therefore, the study proposal and design were granted *Exempt Status* from the Institutional Review Board (IRB).

DATA COLLECTION

The data were collected using a combination of strategies, including document analysis, interviews and follow up interviews, and observations (Bogotch, 2002; Bufarsan, 2000; Corbin & Strauss, 1990; Madhlangobe & Gordon, 2012; Mayor, 2012; Palmer & Seashore, 2013; Scheurich & Imber, 1991; Scribner & Donaldson, 2001). Each strategy is described in greater detail in subsequent sections of this document. Triangulation from these data sources allowed for key themes to emerge, including key design features related to social justice, critical race theory, and education for ELL students. The multiple methods themselves achieved a higher level of credibility and rigor for the study, offering cross data for validity checks and tests for the consistency of the data (Patton, 2002).

DOCUMENTS

Throughout the study, the researcher examined several documents: program manuals, course syllabi and curricula, program descriptions, and website texts such as mission statements (Bogotch, 2000; Corbin & Strauss, 1990; Evans, 2007; Iverson, 2007; Richardson, Imig, & Ndoeye, 2013; Scribner & Donaldson, 2001). These documents of various types provided evidence of both program focus (Scribner & Donaldson, 2001) and standards (Bufarsan, 2000) as well as a comprehensive picture of the context, history, policy, and practices of the programs (Evans, 2007).

Documents were obtained by contacting each program director by telephone to request a copy of or electronic access to available program materials. For each type of document, content analysis was performed to identify if, and to what degree, the described tenets of social justice leadership were included. Bjørnsrud and Nilsen (2011) noted that curricula may not be followed blindly by the teachers; they might adapt it to their own teaching. Thus, additional lines of inquiry must be aimed at instructor implementation of the curriculum, as well as graduate student interpretations of that same content.

OBSERVATIONS

The researcher used observations to capture the context rather than relying solely on others' conceptualizations or depending on participants uncomfortable with responding to certain questions. According to Genco (2010) observations lead to deeper understanding of complex issues. To minimize researcher bias and maintain the

dependability of the study, triangulation of investigation was carried out according to an observation protocol.

During the observations, the researcher took notes on interactions between participants themselves and between the participants and the instructors, as well as the content the instructors presented. Observations were completed throughout the semester to provide longitudinal data (prolonged engagement). As time progressed and data were used as a basis of reflection, the researcher was able to ask refined and more detailed questions and to conduct more complex and focused observations to better address the research question.

INTERVIEWS

Even after observing courses for days, weeks, or longer, it was possible that the researcher did not observe some of the tenets of social justice. Hence, interviews were a productive and feasible means of acquiring data (Raphael, 2001). Using methods similar to earlier related qualitative work, the researcher designed an interview protocol that requested program, department, and individual perspectives about the inclusion of concepts related to social justice, critical race theory, and education for ELL students. Several aspects of qualitative questioning were considered in the development of the protocol. The interview was semistructured and open ended to allow participants to respond as they were comfortable and the researcher to collect the richest and deepest data possible (Mayor, 2012; Scheurich & Imber, 1991; Scribner & Donaldson, 2001) and to minimize the imposition of predetermined responses (Hays & Singh, 2012).

Varied types of question elicited information about *experiences* (What would I experience if I were in the program?) and *knowledge* (Describe the content of the program or courses). Good questions, as described by Patton (2002) are open ended, neutral, and clear. The questions in this study met each of those criteria. The open-ended questions gave the interview participants an opportunity to provide a plethora of data, thereby allowing the researcher and team to gain insight into their perspectives and mind frames. The questions were kept neutral so as not to engender either favor or disfavor with regard to the content of the response, omitting any leading comments or bias from the researcher. To ensure that participants understood what was being asked, the questions were clearly worded and included no jargon.

Standardized questions in the interview protocol were worded and arranged with the intention of taking each respondent through the same sequence to minimize variation, as suggested for dissertations (Patton, 2002). This process facilitated data analysis in that it was easy to locate each respondent's answer to each question quickly and to organize questions and answers that were similar. As the questions required reflection, the standardized set of questions was provided to interview participants for advance review. The researcher requested the opportunity to contact the participants after the interview to interpret any key terms used in their responses or for any other clarifying questions needed to accurately conceptualize and analyze the data.

Probing questions were added as necessary to help participants expand their responses. That process also helped the researcher to clarify participant thoughts and ideas. Prompts and probes (e.g., "Could you walk me through that experience?"; "Can

you tell me about it, starting from the beginning?"; "Tell me more"; and "Can you give me more details, please?") were used to support the participants in communicating their experiences (Kostenius & Öhring, 2009; Raphael, 2001), to deepen a response to an answer, and to increase the richness and depth (Patton, 2002). Some clarification probes also were included (e.g., "What do you mean by...?") to ensure accurate analysis of responses later.

Questions were derived from studies with similar methodologies and content and modified for this study. Some of the questions were intended for instructors; another was reserved for students in the program. They included the following:

1. What principles of social justice are conveyed in the program? Please explain the context and the extent to which any such principles are conveyed.
2. Please provide examples of learning experiences that increase attention to issues of race.
3. Please provide examples of learning experiences that increase the knowledge and understanding of working with a specific population of diverse students. In this case, please reflect on students from diverse linguistic and cultural backgrounds, if possible.

Students only:

Please think of a time, within this program, when you were asked to reflect on your assumptions about students. Please tell me about that. (You do not need to divulge the details of the reflection itself, just the context of the reflection.)

Participant responses were collected and recorded using two digital recording devices: a software program on the computer and a handheld digital recorder activated when the phone was on speaker mode. After each round of individual interviews was completed, the researcher transcribed the data verbatim (Bogotch, 2002; Boske, 2010; Scribner & Donaldson, 2001).

DATA ANALYSIS

Patton (2002) described data interpretation as attaching significance to what is found, offering explanations, drawing conclusions, extrapolating lessons, making inferences, building linkages, attaching meanings, imposing order, and dealing with rival explanations, disconfirming cases, and data irregularities. Indeed, throughout the process of data analysis, this researcher sought to provide interpretations of the data that were grounded in scholarly research. At times it was necessary to formulate arguments to explain the data and at other times to offer rival explanations to address the possibility of alternative interpretations. The coding process, as described by Corbin and Strauss (2008), consists of taking raw data and raising it to a conceptual level. It involves interacting with data by asking questions and making comparisons to derive concepts to represent those data and developing those concepts further in terms of their properties and dimensions. In this process, data analysis and coding are related to discovering the hidden treasures within the data.

Finding those treasures, however, can seem quite daunting. The task involves (a) reducing the data using a conceptual framework, (b) coding the data, (c) horizontalizing (chunking) the data into larger categories, (d) managing and organizing the data to develop a codebook, and (e) clustering the data to find themes (Cranston, 2009; Hays & Singh, 2012; Jean-Marie et al., 2009; Madhlangobe & Gordon, 2012; Patton, 2002; Sullivan & Shaw, 2010). In alignment with this general analysis process, this research data analysis involved examining the data for the presence of and extent to which the tenets of social justice leadership were included in the program.

PRECODING CONSIDERATIONS

The researcher in this study wanted to enter the data collection and analysis phases with a preconstructed coding framework that began with categories representing the ideas of inquiry of the study, using what Adair and Pastori (2011) termed an “etic structure.” For example, coding of a concept or term in the *a priori* category stemmed from the research questions and the etic ideas based on the literature. These ideas were structured and complemented by emic understandings of how study participants talked about those specific concepts, coded in the *a posteriori* category. This process, Adair and Pastori asserted, provides an opportunity to constantly check the etic framework of codes against the voices of the participants to make sure the researcher “catches” their approaches to the main areas of inquiry.

This balancing act between etic and emic knowledge and *a priori* and *a posteriori* processes is what creates the framework, or blueprint, for a meaningful and useful coding process. Being able to follow the logic of the coding framework, especially the names and organization of the codes and subcodes, is critical to using the framework to search and compare data. According to Adair and Pastori (2011), the process of developing logic that balances emic and etic perspectives should result in a blueprint of codes and subcodes that narrow down each of the main topics initially used in the study.

CODING FRAMEWORK

Following a model used by Fater (2013) in a process to analyze program curriculum, the researcher used the literature in the field to develop a framework for analyzing the data on program information to identify the tenets of social justice

leadership for ELL students. This framework outlines the knowledge, skills, and attitudes encompassed in each tenet or competency in what would be an ideal state and compares those with the data from the program documents and personnel.

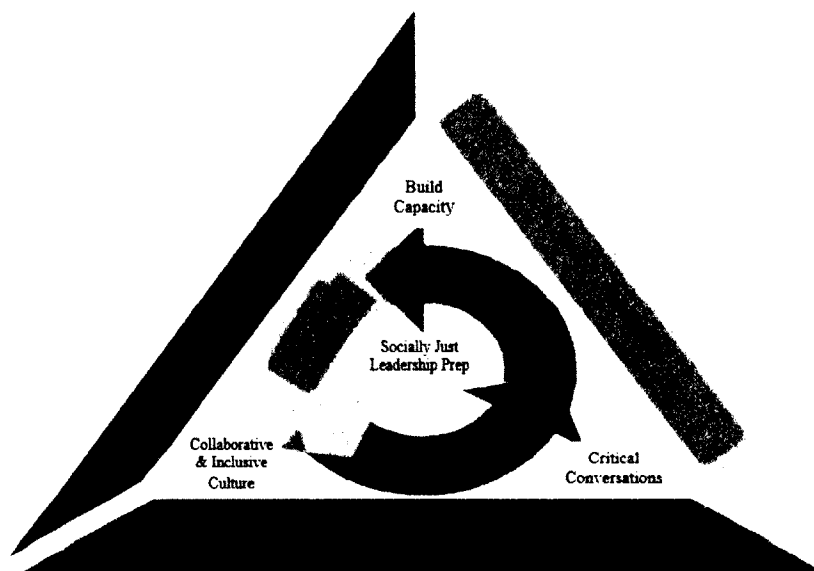


Figure 2. Data analysis framework.

Much as Fater (2013) did in her curriculum analysis study, this researcher identified content that was introduced, developed, or reinforced in the program, using the aforementioned framework as an initial guide. For instance, conversations or information in the documents that described objectives related to the definition of the tenets were included. It was assumed that the tenets might have been referred to differently by different groups but that their underlying definitions were closely related.

CODING THE DATA

Through a variety of steps such as developing predetermined etic categories informed by the theoretical lens, conducting concurrent data collection and analysis using both deductive and inductive methods, and making constant comparison and categorization of data through initial (or open) coding, axial coding, and memo writing, the researcher was able to find themes related to preparing leaders for social justice work within this critical case study (Palmer & Seashore, 2013; Pollock, 2010).

Open coding. As the data were being collected, the researcher began the coding process by reading each transcript or field note multiple times and marking statements relevant to the framework documented in the reduction stage and pertaining to the research questions and purpose. During this phase, the researcher deductively searched line by line for codes in reply to the preconceived research questions and analytical framework (Iverson, 2007; Raphael, 2001). To begin, codes were organized in an Excel spreadsheet by data source: CO (class observation), PI (participant interview), SI (student interview), D (document, either at the program or specific course level), and T (text for a specific course). In the following column, the initial code was recorded as previously described. The next column was used for recording participant quotes or excerpts of text from the documents and course texts. A final column was used to record “co-codes”, which were ideas for other potential codes for the same piece of data.

To foster discoveries in the data, the researcher did not limit data beginning codes and categories solely to those found in the literature (Scribner & Donaldson, 2001). Concurrently, as Adair and Pastori (2011) described, the researcher moved to an a

posteriori process to include close readings of transcripts in an attempt to understand how participants conceptualized the areas of inquiry. This process necessitated inductive reasoning to code for themes that emerged directly from the data. It is important to note that the ease of coding software can be misleading because creating a coding framework and making decisions about codes necessitates a great deal of negotiation and has the potential to disembody a researcher from his or her interpretive instincts and force codes with narrowly defined data (Adair & Pastori, 2011). Therefore, all coding processes were conducted manually to ensure the most thorough and reliable analysis possible.

Constant comparison. In open coding, codes are compared with others as the analysis process progresses; each incident is compared to others for similarities and differences. Corbin and Strauss (2008) presented a process and rationale for employing constant comparison methods during the open-coding phase. Codes are given conceptual labels. In this way, conceptually similar events, actions, or interactions are grouped together to form categories and subcategories, with a greater level descriptor for each new subcategory. The process involves asking questions to sensitize oneself to the data, recognizing how the data are the same or different for various actors or various situations, and seeing how the data are related to further conceptualize the codes (Corbin & Strauss, 2008). Some questions emerging from the data in this study included the following: What are discussions on race and how do they manifest themselves in courses? What were different ways to inspire these discussions? What was the depth of the discussion on race? Asking such questions enabled the researcher to be sensitive to new issues and

notice their empirical implications (theoretical sensitivity), whereas comparisons helped to give each category specificity.

Once aware of distinctions among categories, the researcher could identify specific properties and dimensions of each. Constant comparisons in the open-coding process enabled the researcher to break through subjectivity and potential bias of participants and realize different aspects of the same phenomenon (theoretical comparisons). Fracturing the data forced preconceived notions and ideas to be examined against the data themselves. A researcher may inadvertently place data in a category in which they do not belong analytically, but by means of systematic comparisons, the errors are eventually located and the data and concepts arranged in appropriate classifications (Corbin & Strauss, 1990).

CONNECTING OR CLUSTERING THE DATA

During this phase, the researcher formed clusters of themes by grouping units of meaning together. Throughout the process, the researcher compared these themes with the original interviews and redefined them as necessary to reflect the intent of the participants (Pollock, 2010). To analyze the data at this step, the researcher followed two distinct phases: horizontalization and axial coding.

Horizontalization. Concepts and codes that pertain to the same phenomenon were grouped together to form categories (Corbin & Strauss, 1990; Iverson, 2007). For example, after comparing data from the multiple sources, the researcher found similar ways that participants or texts described a concept, for example, culture. It was then possible to consider the underlying messages and mark them in the same way. Therefore,

through selective coding, the researcher systematically compared and categorized discrete pieces of the relevant text and codes from the data collected into *repeating ideas* (Pollock, 2010). This process of grouping, or chunking, codes into larger categories is also known as horizontalization (Hays & Singh, 2012). This step intended to identify nonrepetitive and nonoverlapping statements to be able to create preliminary groupings of the data or themed categories. Categories are higher in level and more abstract than the codes they represent. While coding, the analyst noted that, although some concepts were different in form, they seemed to represent discussions or text directed toward a similar notion (Corbin & Strauss, 1990). Those concepts were grouped under a more abstract heading.

Another consideration in categorization was presented by Corbin and Strauss (1990). They argued that merely grouping concepts under a more abstract heading does not constitute a category. To achieve the status of category, more abstract concepts must be described in terms of their properties and dimensions, producing a thicker description. Therefore, after horizontalization, the themes in that phase were used to create textural and structural descriptions, which reflected participants' experiences and descriptions of the leadership preparation programs.

Constant comparison of codes to the transcript was imperative at this stage, as previously noted. The researcher used the conceptual framework as a starting place to inform initial groupings of codes or creation of the themes. The researcher also considered the validation of themes: Were the proposed themes expressed in transcript explicitly, or were they compatible, if not explicitly expressed? Did these codes support

or reject the ideas in the initial conceptual framework? The researcher used existing codes to label new codes and added new codes when existing ones did not describe the concept adequately (Hays & Singh, 2012; Pollock, 2010; Scribner & Donaldson, 2001). As new data were considered, it was sometimes necessary to include previously discarded pieces of text or to remove pieces of text and codes that no longer seemed to fit (Scribner & Donaldson, 2001). As the data analysis process ensued, the researcher was able to begin to see connections between the data and the initial framework, as well as areas where the two were not connected.

Textural description. This component of data analysis seeks to understand the meaning and depth of the experience as it is expressed by the participants. At this point, the codebook really began to take form as not only were the patterns and themes listed but also accompanied by the definition of each code, examples from the data, and direct participant quotes. In a textural description of coding and horizontalization, the researcher articulated decisions for collapsing data or recoding as necessary as she worked through the text in attempts to describe the codes. In textural description, the phenomenon is thickly described by using examples to illustrate participant experiences. As a result, another researcher can identify the code based on a detailed operational definition of it. This process added to the trustworthiness of the study.

Axial coding. Beyond surface analysis of codes and themes in open coding, it is critical to identify structural relationships in the data: potential meanings and relationships between them, to assess whether novel themes emerge and to recognize tensions between the data if there are any. Axial coding is “a set of procedures whereby

data are put back together in new ways after open coding, by making connections between categories” (Strauss & Corbin, 1990, p. 96). Whereas in open coding, the researcher places common themes into categories, in axial coding, she or he looks for the relationships between the categories and assesses whether novel themes emerge. In the current study, the researcher determined connections among the different categories to propose new themes. Throughout the process of axial coding, therefore, the researcher carefully examined the data to determine how the categories that emerged in opening coding related to or overlapped with one another until all of the categories had been exhausted and major themes had been formed. As was the case with the extraneous codes from the first phase, those categories that appeared as outliers were eliminated.

MANAGEMENT OF THE DATA

Developing codebooks is an essential component to data management and theme development. The codebook spreadsheet created in this study was organized to differentiate data source and collection method. The ability to reorganize the data easily was critical. It was important to assess the data independently from other data as each type of data was gathered for the purpose of noting similarities and differences across methods to draw conclusions regarding the reasons for those similarities or difference.

VALIDITY, RELIABILITY, AND GENERALIZABILITY

To optimize the validity and credibility of this qualitative study, the researcher employed several strategies. One strategy, triangulation, ensured that the data were collected from multiple sources and perspectives. This study used two basic types of triangulation presented by Patton (2002): (a) data collection through the use of

interviews, observations, and document analysis; and (b) investigator triangulation through the use of a member-checking process and a research team as described earlier.

To ensure credibility, or trustworthiness, Patton (2002) asserted, researchers need to provide full and frank disclosure of data strengths and weaknesses, an impartial and balanced report with defensible information sources, valid and reliable measurement techniques, and justified conclusions. Therefore, throughout the study, the researcher wrote field notes, thereby keeping an audit trail. These notes included extensive description, reflection, analysis, and interpretation of the data, in addition to interactions and decisions regarding the study (e.g., contacting participants, scheduling interviews, participating in conversations) (Raphael, 2001). Through this process, the researcher addressed another aspect of validity: the comparability of the study's results to research in other contexts. Although it is impossible to state that the results of a context-bound setting can be generalized to other similar preparation programs, it can be deduced logically that given similar settings, attitudes of participants, and methodologies, similar research can produce comparable results in other situations (Corbin & Strauss, 1990). Through the use of the aforementioned audit trail and field notes and the application of similar rules for data collection and analysis, it is possible to find cases with similar conditions. The goal is not to permit broad generalizations, but *logical generalizations* often can be made based upon the evidence produced in studying even a single, critical case. Patton argued that critical cases operate under the assumption that "if it happens there, it will happen anywhere." Thus, there is still a certain degree of validity in the logical generalizations that can be made.

Validity can refer to the consistency and alignment with past research measuring the same concept. To ensure validity in this sense, prior to conducting the research, the researcher used recent relevant studies to guide the development of the analysis framework, as well as the data collection techniques, their respective protocols, and the specific methods of analysis and reporting. Considerations for the structure of the interview protocol included maintaining the sequence for each participant, further building confidence in the credibility of the data and conclusions. Throughout the research process, the researcher and the research team continually reviewed the interview transcripts, observation protocols and transcripts, and documents with their respective analyses to ensure there was empirical evidence to support any interpretations, conclusions, or codes.

By using multiple techniques to adhere to the standards for validity and credibility, the researcher designed the study to be able to collect the best data and draw appropriate conclusions that can be used to advance the field of educational leadership preparation for social justice for ELL students. At the same time, through the use of multiple techniques, the researcher attempted to minimize the potential limitations of the study.

CHAPTER 4

FINDINGS

INTRODUCTION

Chapter 4 presents the analysis and synthesis of data relevant to the research question for this study:

How does one specific university prepare leaders to address issues of diversity and social justice in K-12 school settings?

1a. To what extent does that specific program infuse theoretical tenets of social justice leadership, including components of the critical race theory, into its training?

1b. To what extent does that specific program infuse practical implications for organizational practice and pedagogy targeting a specific subgroup of students (in this case, those who are linguistically and culturally diverse, or ELL students)?

This chapter includes the findings derived from descriptive and correlational analysis of data from multiple sources: interviews with program instructors and coordinators; class observations; class syllabi and texts; program documents; and meeting notes. Interviews with students were used as a method of a member check for instructor interview responses. The researcher used the initial conceptual framework as a starting place for analysis. After completing the coding and thematic analysis processes, it was apparent to the researcher that a modified framework was necessary (Figure 3). Through the description of codes, participant quotes, and excerpts from texts, it is possible to

examine the data collected and analyzed by the researcher not only to understand the findings, but also to evaluate the credibility of the conclusions made by the researcher in the following chapter. This chapter presents the data and themes discovered in two ways. First, the evidence of social justice topics as they appeared in the program are organized and presented thematically. Following the initial report of the data by themes, there is discussion of the data and themes by source. In this way, clear connections and contrasts can be made by method type; these connections are important for consideration regarding the implications from the study presented in the following chapter.

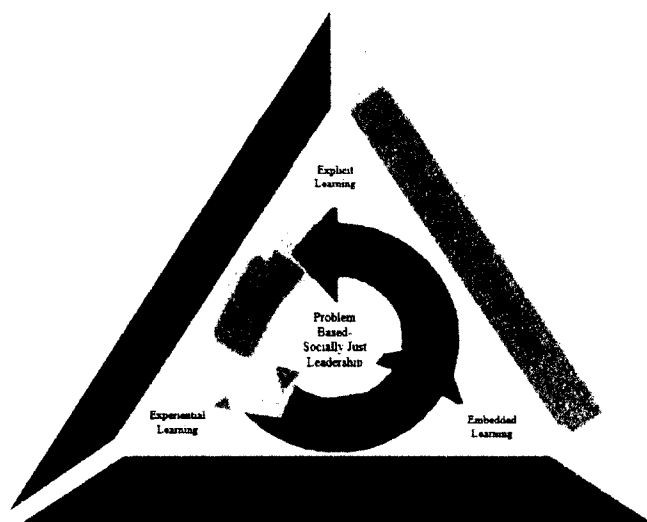


Figure 3. Social justice leadership preparation: Findings from a case study.

THEMATIC REPORT OF FINDINGS

Deep and lasting school improvement involves changes in relationships, interactions, and behaviors, not just in structures or practices (Love, Stiles, Mundry, & DiRanna, 2008). Therefore, it is appropriate to initiate the thematic findings discussion

with reflection, as it is at the core of the needed improvements for marginalized students. Reflection, as evidenced in the program, was present in three main forms: identity (philosophy, values, culture, race, experiences); perceptions of others (assumptions and stereotypes); and leadership skills, practices, and dispositions (Interstate School Leaders Licensure Consortium [ISSLC] competencies) (Figure 3). The codes related to “leadership skills” refer to leadership at general and theoretical levels, in other words, the prerequisite competencies and understandings necessary for an educational leader to be effective in most contexts. Based on the literature search, social justice leadership adds another dimension to these prerequisite leadership skills; it includes another set of skills and understandings. Therefore, those codes are included separately and subsequently in this chapter.

Following the first section of thematic codes, categorized under *reflection*, are sections describing themes and codes related to *how* the program infused the tenets of social justice, specifically through embedded, explicit, and experiential learning opportunities. Following the discussion regarding how issues of social justice were infused in the program, descriptions of the themes and codes categorized as the *extent* to which the program infused tenets of social justice are presented. This final section of the thematic findings includes the themes and codes related to leadership that focus on rectifying social injustices within schools: defining social justice, recognizing and confronting examples of injustices (deficit mind frames, unjust practices, unjust policies, and funding inequities), constructing knowledge and new perspectives about injustices, and applying skills related to equitable learning opportunities for marginalized students.

This chapter concludes with a summary of findings related to the research question: how the program provides opportunities to learn the concepts and practices for social justice leadership.

REFLECTION

Identity. According to the *Merriam-Webster Dictionary*, identity is defined as the qualities and beliefs that make a particular person different from others. It is within this concept of identity that factors such as culture, race, values, moral principles, and one's philosophy of education are included in this study. As one of the course texts recognized, the inner work of self-reflection and recognition is the hardest and most powerful step in accepting one's responsibilities as a leader. An excerpt from a course reading related to that code and added to a theme suggesting how leaders can sabotage their own plans by creating hidden obstacles. Therefore, as the excerpt noted, leaders should take an honest look at themselves and their behavior to identify the hidden obstacles they may be creating (Wagner et al., 2006).

One leader within a case study example referenced in another text noted that to effectively facilitate a controversial discussion, he would need to first think more deeply about his intuitive stance, values, professional knowledge, wisdom, and the embedded moral principles involved in the controversy (Rallis, Rossman, Cobb, Reagan, & Kuntz, 2008). Bransford, Brown, Cocking, Donovan, and Pellegrino (2000), in one of the course texts, posited that people acquire knowledge from social roles, such as those connected with race, class, gender, and their culture and ethnic affiliations

Culture and race. One instructor explained how he made these ideas explicit to his class: He talked to a great extent about how researcher bias can play into the interpretation of data, as well as how culture and cultural values play a significant role. Although there were no clear connections made in the interview between researcher bias and leader bias, the idea for the need to reflect on bias based on culture remained clear. Additionally, this same instructor stated,

Some of the best conversations and discussions come out of this, because when we talk about culture and multiculturalism, we often think of working or being with people from another nation, when in fact culture and multiculturalism is so vital to our own communities, even homogeneous communities where you have a homogeneous ethnic group or racial group.... We talk a lot about the culture of the home and the culture of the classroom, and particularly leaders...we're navigating those various contexts to try to understand what's going on.

Program students were reminded of the notion that educators' beliefs about education often are influenced by cultural assumptions of which they may not be aware because the assumptions are so deeply ingrained and taken for granted in a course text. These assumptions can influence the curricula that educators design, their relationships with students and parents, the lessons they plan, and so forth. Glickman, Gordon, and Ross-Gordon (2009), authors of a course text, encouraged their readers to attempt to identify and critically examine their own cultural assumptions. A case study in one of the classes presented a leader who explicitly identified an instance of how cultural identity manifested itself in an educational setting: The leader noted how people spoke about the financial burden of students from another culture entering the schools, but the leader suspected that this statement masked a deeper ethnocentrism (Rallis et al., 2008).

In addition to the picture the data paint of why leaders should reflect, other data indicate the challenge of this process. Glickman et al. (2009) noted that identifying and critiquing cultural assumptions is not easy for individuals or schools. It usually is necessary to begin by examining one's actions, cultural artifacts, and espoused beliefs, and then to search below the surface of those actions and beliefs for underlying assumptions. This process might mean reflecting on questions such as the following: Do I have more difficulty working with some cultural groups than others? If so, why? How does my cultural background affect my expectations of students in general or of different student groups? These types of questions provide entry points for critical reflection that can expand one's understanding of individual cultural assumptions, the authors of the text asserted. The authors recommended additional questions that can assist groups to critically examine cultural effects on the school as an organization: How does the dominant culture inform our goals as a school? How do other cultures contribute to our goals? How is the dominant culture represented in our curriculum, including textbooks and curriculum materials? Are other cultures reflected positively in our curriculum? How do our cultural beliefs affect the way students are grouped and placed in various programs in our schools? How do our cultural beliefs affect the school's disciplinary practices, the way we assess student learning, and the way we interact with students' families? All of these prompts explicitly coach educators in a guided reflection on ways culture influences the educational opportunities allowed and provided by individual teachers and the school system and structure.

Experience as a member of a racial or cultural group also can help to recognize such influences. A leader in a class case study shared how his own experiences as a victim of prejudice based on his African American heritage underlay his thoughts about the unjustness of denying children an education and his recognition of subtle undercurrents of discrimination pervading most American institutions (Rallis et al., 2008). In a course text, students can read how cultural background is an important aspect of what people believe about education. Specifically, there is a natural tendency for members of the dominant culture to support curriculum and instruction that will transmit that culture to students. Students from minority cultures, however, may find it difficult to adapt to curriculum and instruction intended to convey the dominant culture (Glickman, et al., 2009).

Students also are confronted with the opportunity to reflect on how their nationality, as part of their culture, might influence their values and beliefs about education and expectations of others. These opportunities presented themselves in an assigned case study. The leader in this case noted how the September 11 events had led to legislation that fostered a fear of anyone foreign born. He reflected on how this political context and the accompanying rhetoric focused on eliminating the presence of undocumented immigrants, ultimately influencing the leadership challenges he faced in providing equal educational opportunities to students who were possibly foreign born. He also noted that his own deep patriotism influenced his belief that the right to live in the U.S. must ultimately require a willingness to learn English and to have one's children speak English.

Moral purpose and philosophy. Wagner et al. (2006), authors of one class texts claimed that no robust improvement process can succeed without first respecting the fact that all practitioners in the system have their own beliefs about what constitutes good instruction. The authors noted that whether or not they are conscious of it, teachers' and supervisors' educational philosophies have a significant impact on instruction and instructional improvement efforts. Considering this, the introduction course to the program provided opportunities for students to critically examine themselves and discuss professional, moral, and ethical standards, as well as personal integrity, in all interactions. According to the syllabus, the course included discussion of a historically and philosophically grounded theory of education, which reflected commitment to principles of honesty, fairness, caring, and equity in day-to-day professional behavior.

Glickman and colleagues, authors of another class text argued, "If we begin to reflect seriously on the central purpose of education, it leads to a set of moral principles that may present a distinct challenge to conventional practice—justice, inclusion, wholeness, compassion, connectedness, peace, freedom, trust, empowerment, community" (Glickman et al., 2009, p. 341). In a case study, students learn how one leader's intuitive stance is shaped by deeply held values and beliefs about how social processes should be enacted between individuals and groups (Rallis et al., 2008).

One text asserted that if educators begin with asking what type of society they desire, they then need to decide what type of educational environment supervisors should promote to move toward that type of society (Glickman et al., 2009). If part of the first answer involves a democratic society in which all members are considered equal, the

answer to the second must involve creating an educational environment that prepares students for that situation, creating a school that mirrors the democratic society desired. One instructor shared in the interview, as he did with program students, the fact that, historically, people such as John Dewey talked about the potential of education to be a true source of democratizing and equalizing a sense of country. In their book of case studies, Rallis et al. (2008) discussed how leaders reflect on their moral principles related to social justice. Students read a case in which democratic and inclusive values set equal treatment of all children above other values. In that case study, the argument was that providing an education for these [marginalized] children will help provide them with opportunities for the future, noting that an investment in today's children is really an investment in the future. Students could see how the moral principle of the ethic of justice underscores the need to ensure that each student has access to the most appropriate educational opportunity. Further, students in the program could read that the ethic of individual rights and responsibilities recognizes the language rights of every child.

Another specific example of moral principles related to social justice is apparent in Glickman and others' (2009) example of how inclusion as a moral principle combines the beliefs in equality and equity. It begins with equality: All students are of equal worth as human beings and as members of the school community. From a belief in that moral principle follows a commitment to equity, providing special assistance to those with specific needs to enable them to remain members of the community and lead fulfilling lives as students and later as adults. Glickman et al. added that a good school actually *reaches out* to all categories of students.

Perceptions of others. The data revealed ideas about reflecting on perceptions of others. One instructor stated, “There are students that bring with them significant bias that they don’t recognize.” A student in the program noted, “I think teachers tend to make assumptions about students.” She shared an example of such as assumption, stating, “When you have a student who maybe is coming to class and acting out, you maybe make an assumption the student is a bad kid or whatever”; however, she followed up with another statement: “You have to think from the perspective that a student might be homeless, that student might have just lost a parent, and all of those things.”

One code within this section highlights the perception of a student within the program about linguistically diverse students. She said, “Part of our requirements for our internship are to participate in IEP meetings, 504 meetings.... I think that is going to give people a lot of experience working with ELL students and students that are from different cultural backgrounds as well.” This code was interpreted as the respondent’s perception and assumption that linguistically and culturally diverse students were involved in services for students with additional cognitive or behavior needs based on their linguistic needs or that students involved in those processes were culturally diverse.

Leadership skills, dispositions, and practices. Certain skills and characteristics underlie the concept presented in the literature as *effective leadership*. These topics dominated the preparation program’s curriculum across courses. The program instructors targeted the competencies outlined in the ISLLC and the State Standards for Educational Leadership Licensure as being necessary for educators to successfully lead schools for instructional improvement. These competencies included facilitating a shared vision,

promoting a positive culture and instructional program, managing the organization, encouraging and modeling collaboration, acting ethically, and responding to cultural needs. The Instructional Supervision course syllabus highlighted how the program defined some of those specific skills, knowledge pieces, and dispositions in the area of instructional leadership:

Students will explore how effective instructional leaders can use their integrated knowledge of quality instruction and the core principles of learning to set the mission and vision for the school, facilitate school improvement planning and professional development, and finally how instructional supervision is used to integrate these activities and support the growth of individual teachers, as well as building organizational capacity. Effective instructional leaders have a solid basis for assessing and promoting high quality instruction, giving them the tools to proactively build a school's organizational capacity for sustained growth in student achievement.

Students reported using a leadership framework outlining these skills as a means for their reflection. In addition, according to the syllabus for the Learning Theories course, students “unpack teaching for 21st century learning,” including reflection on their assumptions and biases about quality instruction upon entering the program and the degree to which these were aligned with the evidence about learning. The syllabus indicated that “this work is needed to help students align their world views of teaching and learning with the science in order to build the leadership skills, knowledge and dispositions for effective instructional leadership.” Often, the standards and competencies related specifically to social justice through the insertion of the word *diverse* in the program documents. The following findings are those most closely related to the specific tenets of social justice leadership as presented in the literature and framework included in Chapter 2: critical conversations and ethics.

Critical conversations. Evidence of social justice tenets resided strongly in data related to maintaining a positive environment and organizational culture through courageous, critical, and difficult conversations. One instructor stated, “We spend a couple of sessions really focusing on what it means to have difficult conversations. The kind of conversations that in some ways you’d rather not have...but I try to get people the tools and the moral background to have these conversations with adults who are the ones who are in charge of making sure that kids are getting what they need.” Students learned not only from the instructors but also from the course text that at the heart of systems focused on the continuous improvement of teaching, learning and instructional leadership are ongoing discussions of instruction (Wagner et al., 2006). One objective for students in an Educational Politics course was to develop interpersonal and group dynamics knowledge and skills that would allow them to address head-on the difficult (and inherently political) conversations that school leaders face every day. During a class session, one instructor even asked a guest speaker about practicing these critical conversations with a partner, emphasizing the notion that keeping these conversations positive and effective necessitates intentional practice and preparation. The instructional leader’s skill at facilitating these conversations was a prevalent theme throughout the data. Again, the skill of facilitating these conversations was kept at a generic “instructional level,” without any specific inclusion of the topics of race, discrimination, or meeting the needs of culturally or linguistically diverse students.

Ethical leadership. As previously noted, students were asked to reflect on their skills as ethical leaders as well as their commitment to equity. This finding was

evidenced in the entry course description, which noted that the program was “firmly grounded in social justice.” This grounding in social justice was related to the students’ reflections on the professional, moral, and ethical standards, as well as personal integrity, in all interactions. In this course, students also were given the opportunity to discuss philosophy reflecting commitment to principles of honesty, fairness, caring, and equity in day-to-day professional behavior. One of the only inclusions of the term *social justice* was found in one of the leadership competencies in the Educational Politics syllabus. In the Learning Theory course, there was a conceptualization of equity and the possible meaning of overarching terms such as *all students* or *individual student needs* on a specific level. One leadership endorsement competency lists included “incorporation of differentiated and effective instruction” that responds to individual learner needs *including appropriate response to cultural, ethnic, and linguistic diversity*. Therefore it is appropriate to consider the fact that there were opportunities for students to learn about the tenets of social justice and to reflect on and practice those skills within the leadership preparation program.

METHODS OF SOCIAL JUSTICE LEADERSHIP PREPARATION

To answer the research questions, the researcher examined the data for codes related to *how* the leadership program infused concepts related to the tenets of social justice. There was evidence of attention to the tenets of social justice leadership in different forms embedded within student opportunities to select topics of interest and through data analysis projects. In those instances, the learning was coded as *embedded* because there was no direct attention to issues of social justice or race explicit within the

assignment or course structure. Nevertheless, learning about diversity and injustice still existed within problem-based learning assignments, whereas data were coded as *explicit* when instructors used various strategies to specifically explain or elicit thoughts about injustices found in the educational setting. A final category of codes related to opportunities for students to work and experience new diverse settings, as well as codes related to how students experienced injustice firsthand. Therefore, this category was named *experiential* learning, as the codes all related to the opportunities the program provided to practice leadership with authentic experiences. Data that did not fit into any of these categories, but rather addressed the absence of learning experiences, were coded as *opportunities for added attention to social justice issues*.

Embedded. Data from several participants specifically indicated the embedded nature of social justice tenets within the leadership preparation program. Instructors' comments, such as the following, indicated that much of the learning about social justice happened through discussions of leadership in general: "I wouldn't say that through both of those classes that the tenets of social justice are clearly defined so much as embedded in how we treat people and how we honor what they bring to the table"; "I guess the tenets of social justice are probably best defined by those [ISLLC] standards and are embedded within the work that we do there [within the ISLLC standards]"; and "Social justice isn't necessarily explicitly built into the curriculum for these two courses...but it's definitely alive in the hidden curriculum or the culture of the classes." An excerpt from one of the texts echoed the reasoning of embedding the tenets of social justice into a curriculum:

Teaching about social justice certainly has its place in the school curriculum, but providing justice as a means of facilitating teaching and learning includes holding teachers accountable for effective instruction and holding all students accountable for learning. At its core, justice means treating members of the school community in a fair and consistent manner. By being just with students, educators to some extent can counter the injustice that students have been dealt by society. By modeling justice, educators can teach students to treat others justly. Such justice repeated daily can facilitate student learning in all areas and eventually lead to a more just society. (Glickman et al., 2009, p. 341)

Students also reported ways the social justice tenets were embedded within the program. Their comments illustrated a generic attention to social justice: “I think that to a certain extent they all [listed specific courses] try to hit on issues around social justice”; and “There’s been a lot of focus on definitely reaching all students.” Students listed examples of experiences related to recognizing and discussing social injustices within their schools. One student said, “A lot of the data analysis across classes is focused on the gap groups, the poverty, the race, gender and disability, also limited English proficient...just looking for the differences in how those groups are performing and what we can do about it.” Another student stated, “We’re looking not so much at race as an issue, but at issues that are connected closely to race. We use diversity in all of our classes as a big focus on data and differentiation in order to reach all our students...how we can bridge some of those gaps that we see as far as social injustices.” Other student comments revealed that although some of the tenets of social justice were included, but they were not made explicit. For example, one student noted, “I don’t think it’s explicitly built in” and “I don’t really remember being pushed on our assumptions about kids. It’s been kind of an underlying thing, but not necessarily an active thing.”

Problem-based learning assignments. Most of the evidence pointing to the embedded nature of learning opportunities is clear in comments about relevant problem-based learning assignments of the student's choice. One instructor explained the justification for this model of self-selected topics:

You just never know what you're going to end up doing in life. You never know what type of situation you're going to end up in. The bottom line is you act professional, follow the standards of the leadership preparation program.

That comment correlates to the message found in other comments and program documents: Developing leadership skills in problem finding and problem solving...including identification, analysis, and resolution of problems with effective problem-solving techniques, happens predominantly through opportunities to engage in that process. This problem-based learning philosophy was represented in the data provided by several program instructors. For example, one instructor asserted that the content of his class was very much about being able to assess the environment and to be an active, proactive leader who has a sort of ethical and moral compass about everything. He noted that focusing on topic-driven issues would not give his students who are preparing to be leaders any tools to actually do this. He stated that they focused on ensuring that they were solving the right problem, making sure to consider the context and really analyze the needs. He noted that these analyses of problems in the schools related to children's academic and social environments. Another instructor offered the same argument:

It's not so much a content-driven course. It's more of a process. You're exploring a lot of different ideas. A lot of their topics will have to do with issues in their schools. As we know, a lot of issues in education have to do with social justice issues. A lot of the students will explore, through their research project,

how a program is serving particular populations within their schools. A lot of those populations tend to be students of minority groups or students that are perhaps at risk in one form or another.

Instructors noted that the topics were selected by the students themselves. They justified student choice through their observations: “These are topics that are relevant to them and they’re passionate about” and “They’re living those things. It’s a part of their job, so they want to explore the issue and understand it more. It’s really something that’s real and alive to them.” Although one instructor reported that he did not tell them they had to focus on race as an issue, he noted that a lot of the students were in places where there might be more diversity or were working with populations for which minorities were actually the majority, so they would be talking about those (race) issues.

Students also discussed how learning about social justice issues was embedded within their assignments and personal interests. One stated that they had to create an action plan of how to address some type of need within the school or district. Another student observed, “When we choose our topics for our different papers, most people are focusing on some type of achievement gap in one of those groups.” One student offered a specific example of learning about race and social justice issues from listening to a report on an assignment completed by another student. She said, “We had some rich discussion about race. One of the students was studying the culture of schools and how African American males in particular tend to view school as more of a social context or important to them socially and less as this academic type context.” Although the student could not recall the details of the class conversation after that report, just its presence

allowed students the opportunity to engage in deeper thinking about possible racial differences and the influence of race in student learning.

Explicit. This university-based leadership preparation program provided opportunity to learn some of the tenets of social justice explicitly through direct instruction during class and content-based assignments outside class. All data sources triangulated the explicit attention to social justice in terms of ongoing discussions about how to meet the needs of every student through case studies and problem-based learning activities. For this section, social justice topics include content specifically related to inequities based on racial, cultural, or linguistic diversity.

Identifying injustice and ideas for greater equity. Even though there were very few codes that actually contained terminology related to CRT or directly related to reflecting on oneself, there was evidence of other tenets within the program. In addition, underlying CRT are ethics related to justice and moral principles of democracy and inclusion. There was evidence of instructors' helping students to recognize these injustices, such as remedial programs and curricula, which represent deficit mind frames with regard to students based on race. Examples of the data found in this study related to CRT included the following:

- We determined the per-pupil expenditure at the alpha and omega school. For the alpha school, for every dollar spent there only 39.4 cents was spent per student at the omega school. That's one of their readings. And then we discussed it. Is it right? Is it just? Is it the socially just thing to do? What does that say about those with voice keeping the voice, and silencing the voice of others? (Finance instructor)
- Inclusion as a moral principle combines the beliefs in equality and equity. It begins with equality—all students are of equal worth as human beings and as members of the school community. A belief there leads to a commitment to

equity—special assistance to those with needs to enable them to remain members of the community and lead fulfilling lives as students and later as adults. (Glickman et al., 2009, p. 341 [course text])

- The moral principle of ethic of justice underscores the need to ensure that each student has access to the most appropriate educational opportunity. The ethic of individual rights and responsibilities recognizes the language rights of every child. (Rallis et al., 2008, p. 64 [course text])
- To be most effective in the needed policy discussions his initial reactions on this thorny issue would have to be critically examined.... He knew that he needed to think more deeply about his intuitive stance, values, professional knowledge and wisdom and the embedded moral principles. (Rallis et al., 2008, p. 44 [course text])
- There is an emerging idea of epistemic injustice which is when there is a dominant culture, a canon of knowledge that we all assume as the correct and best content. We see this in standardized curriculum and we don't recognize that there are all kinds of other legitimate sources of knowledge out there. When we narrow them to a finite set of standards, we are elevating one social group over the other and that pattern and that trend is at its core an epistemic injustice. It denies the legitimacy of one group's knowledge, history, and culture, while elevating or privileging another. That's a part of the pattern of inequity. It's an epistemic injustice...I think to some degree, I have some students that begin to see those patterns and say, "Oh, this is an example of epistemic injustice." (Learning theories instructor)
- I looked at the gap in advanced placement scores between different subgroups in all the public schools. The need I addressed was the fact that White students and students in certain schools that were predominantly White in [city] were outscoring schools that had the higher minority populations. (Program student)

Additional examples of this type of data can be found in the section of Chapter 4 about recognizing and confronting injustices. Despite the inclusion of these tenets, the source of the data for this section deserves added consideration. Information provided by the program students included very little data to indicate that many of these tenets were included in the program. Specifically, there was no opportunity that directly had students

reflect on their identities or their perceptions of, assumptions about, or expectations for students based on race or any other form of diversity included in this discussion.

Class content. The use of authentic texts and videos was evidenced throughout the data sources as a means to help illustrate challenging situations that the students in the program may not yet have encountered, but should be prepared to face nonetheless. One instructor shared her technique of selecting controversial cases to solicit deep discussion on issues related to racial discrimination; she stated,

You go through a leadership program, and if it's everything you think it's going to be, if it's comfortable and familiar, we have not done our jobs...pushing our students to think differently and pushing to expose them to situations they may not have expected...speaking from a social justice vantage point.... They're able to explore these situations which may make some uncomfortable...which may be something different from what they've experienced before. Within the protected space of a classroom, they can think about how they would actually approach them when they have the job of assistant principal, curriculum leader, or these other school leadership positions.

A student described her learning about connections between race and socioeconomic status through a TED video in one of her courses. During observations, it was evident that videos were a comfortable way for various instructors to present certain topics and engage students in relevant discussion, for example, discrimination against students with special learning needs.

All data sources triangulated evidence of the explicit inclusion of other specific topics related to social justice: laws protecting minority students (e.g., Migrant Children, ELL Instruction, Equal Access Act), specific funding inequities (e.g., Alpha and Omega schools), and racial achievement gaps uncovered through data analysis (e.g., the lower performance of African American students on standardized tests). Evident in several

course syllabi and comments from the participants was the direct instruction focused on collaboration and a respect for and value of diversity in the process of creating and implementing a shared vision. Comments from the instructors indicated how some of these topics were sometimes fleshed out to an even deeper level through class discussions and prompts for students to think critically about the problems they were investigating.

One instructor articulated,

Patterns that are present in the structure of our schools, that are present in the kind of instructional strategies that we've relied on, that are present in the curriculum...at the very core of those patterns is inequity. The part that I try to get across to my classes is, unless we develop new habits and new practices, we'll just replicate those [patterns of inequities].

Another instructor told about his push for students to interrogate their cultural biases as such biases significantly influence how one interprets the relationship between knowledge and power.

Assignments. Through a variety of assignments, students in the program learned about tenets of social justice. Again, the assignments outlined here required specific attention to an injustice or unequal access to education based on race, cultural, or linguistic diversity. First, students were assigned certain case studies requiring critical thinking about supporting a diverse student population, often based on racial or linguistic diversity, or about responding to rapidly changing demographics. Second, specific course assignments required attention to some tenets of social justice leadership. For example, one student told about her experience with “a diversity assignment” where she suggested adding members to the teaching staff to represent and better meet the needs of an increasingly diverse student population. In an action plan outline required by one

course, students had to explain how they could integrate professional, moral, and ethical standards into their strategic platform, philosophy of leadership, and philosophy of education. An instructor noted that in a policy analysis assignment to show how certain groups of students are disadvantaged, some students touched on race through the literature reviews; they made connections between economically disadvantaged students and their race. It is in these ways that the tenets of social justice leadership, and the call to pay direct attention to the needs of marginalized populations, were explicitly addressed within this leadership preparation program.

Experiential. Through the program's requirement for embedded clock hours for practical application of course material, as well as through the internship that offered a diverse array of experiences, students learned about some of the tenets of social justice through firsthand experience. As one instructor facilitating the internship experience asserted, the internship and embedded clock hours in all of the courses provided opportunities to connect course work with real experiences. The experiential learning opportunities showed a similar pattern of opportunities to learn about the specific tenets of social justice as they relate to marginalized students; most experiences and assignments either attended to the tenets at a generic level or with a vague attention to "diversity" or different student needs, without specifically noting a marginalized population.

Experience in diverse settings. In the Community Priorities Workshop, the instructor explained, students reached out to different community stakeholder groups, brought them to the table to find out what they thought the school should be doing to help

their children, and discussed the strategies, proposals, and objectives that needed to be established to help students. If students worked within a context without much racial, cultural, or linguistic diversity, there was not an opportunity to practice social justice leadership for those specific marginalized populations. Certain instructors and students in the program took it one step further to note how the composition of students in the program provided for experiences in working with learners (other program students) from diverse backgrounds. One student declared,

I know that all of my classes are very discussion based and it allows people from all over the state, all over the country, of different backgrounds, different geographic locations to collaborate, to share stories of what they experienced, and give their opinion on those different topics.

She further asserted,

If you teach all White students then you're not seeing what is happening with English language learners or high Hispanic communities.... You're out of your little bubble of what you experience in your district and you're seeing all of these differences in what other people from other districts are experiencing as far as racial breakdown and differences between those populations.

Her comment supported a code for student experience in diverse settings.

Other codes in this category relate to the program structures in place for providing students experience in diverse settings. One internship coordinator explained that there was deliberately structured internship time in diverse educational settings, for example, elementary, middle, and high school. She reported that first students were placed among four different settings, three different schools, and a community piece. She argued that such an arrangement really allowed students to focus on diverse populations. Classroom observations, also part of the embedded clock hours and internship experience, specifically indicated that the students were required to make note of level of cognitive

demand and complexity and variation in appropriate instructional techniques. An observation protocol was provided; it included prompts to observe instructional factors such as how various strategies were used to support the differentiation of instruction, as well as how they supported a climate of safety and respect, particularly in diverse settings. All of the above codes are connected in that they relate to program activities structured to provide students experience working within diverse settings.

Exposure as experience. Some of these experiential learning opportunities resulted in specific learning about populations marginalized due to their race, culture, or language. For example, one student visited a civic meeting as required for clock hours. She chose a teen violence summit during which issues of race were discussed. Another example was a student who was challenged by her internship experience in several ways because of her own race. The student shared the personal experience with the instructor, who then described it during the interview as evidence of attention to race within the program. This comment reflected the theme of learning about social injustice based on exposure to the injustice in a firsthand experience:

The school that she was randomly placed in was just the opposite of the population she had been working with on a daily basis. The majority of the students were of a different race. She noticed that the school, and maybe even the external community, projected a culture where, as she described, they believe things should be done a certain way. The student claimed that in this new setting, she noticed they tended to look down on others from different cultures and different races. The student shared how she experienced some racism, and how, on the basis of her race, how they were not fully receptive to her taking the lead in the school. They didn't feel like she should be making certain decisions because of her race.

This same instructor offered another example she learned from a student. This student experienced a cultural bias from a child's parent. The student noted that in this

family's culture, women were viewed differently. She did not specifically use the term *inferior*, but that was the message of the example. The father insisted he receive advice or guidance about his child strictly from the male principal. According to the instructor, the student was not accustomed to that attitude. She said, "That's not something that you just normally think of when you think of ESL," but that was something to which she had to adjust. The instructor commented that, although it might not have been the most comfortable experience for the intern, it gave her the chance to prepare herself for situations that she, as a school leader, might encounter.

In addition to the code related to experiencing an injustice firsthand, other codes within this theme related to exposure to unfamiliar settings and scenarios. The internship coordinator shared her own learning in conversations about student internship experiences:

I've learned a lot, and I think a lot of the other students have learned a lot too because when you're not familiar with working with a certain population on a daily basis...there is, sometimes, a lot that you don't know.... I believe these students who were sharing these experiences with me (working with an ELL population), they know how to handle it because they handle it on a daily basis.

Connected to this code was a comment shared by another internship coordinator. This comment involved the connections between knowledge, experience, and advocacy. The coordinator said, "The divisions that seem to be able to address the needs of the ELL population specifically have individual teachers who are willing to advocate for student support with language, for example, rather than a need for special education services." Prior to this comment, the coordinator spoke about experiences in working with the population of linguistically diverse learners. Therefore, the connection of this code to the

theme of *experiential learning* is based on the notion that knowledge and experience working with a specific population precedes advocacy and action for that population.

Opportunities for added attention to social justice issues. Some data highlighted how the tenets of social justice were presented, discussed, or experienced within this leadership preparation program, specifically including attention to racial, cultural, and linguistic diversity. Some data did not fit into these categories. The codes for those data related to a discomfort with discussing the topics, the generic attention to social justice themes, and the perceived absence of the topics contained in the interview questions.

Denial and discomfort. One instructor asserted, “People like to say there aren’t racial issues, but...racial issues permeate pretty much almost every situation in the school districts and the state, but people are very hesitant to pick into the racial situation.”

Another instructor’s comment echoed this thought:

Often times we see students coming into our classes with ‘blinders on’ which may make them either oblivious to social justice inequities or make it seem to be the accepted as part of the school culture.... It may not be easy or comfortable for educators in conventional schools to critically examine inequity, but admitting its presence is the first step in moving it from our schools.

Another instructor explained how she addressed the need to examine inequity:

People are very uncomfortable to talk about racial differences and to talk about belief of different theories around race. I do try to discuss the racial differences of different community perspectives...because if not, students will not typically naturally gravitate towards discussing racial differences.

Upon reflecting on the inclusion of specific attention to social justice or multiculturalism concepts within student papers on their educational philosophies, another instructor provided the statistic that only two out of twenty students explicitly addressed either.

Broad and varied definitions. Both students and instructors shared thoughts about how social justice was addressed at a surface level. The course syllabi generally illustrated indirect attention to the themes of social justice. In one of the course syllabi there was a suggested text that included specific attention to social justice. The term *social justice* appeared in only one document. The comments by one instructor embody the notion of a broad sense of social justice in the program:

My sense is that, in the program, social justice is articulated and emphasized only in a more generic way. I mean, it's in some generic statements about the focus of the program and it is present in a number of the courses and in a number of syllabi. I think that's a good start, but I'm not sure that that really represents a well-thought-out framework for how we see it functioning, what it is, where its place is, how it impacts the development of school leaders or any of those kinds of questions. It's an area that needs to be further explored and, really, to better integrate social justice into programs and integrate in such a way that it stops being viewed as the topics and, instead, seen as an integral part of what the perspectives [are] that are needed to be effective leaders in the future. It lacks both the actionable components; what does this mean, what does this look like, what should be looked for in the field for doing as if we're doing this well, what should we see different in the field?

Other comments indicate not only was social justice defined broadly, but was conceptualized a bit differently by each instructor:

- When I think about social justice, I think about equity, having access, and participation.
- It's like standards, the Leadership Consortium Standards, so the tenets of social justice are probably best defined by those standards and are embedded within the work that we do there.
- When you are talking with students about building professional learning communities, and honoring and respecting people for what they bring to the table. I wouldn't say that through both of those classes that the tenets of social justice are clearly defined so much as embedded in how we treat people and how we honor what they bring to the table, and then what you can do to create that common vision and mission that you need when you're leading a school community. That's really what that's about.

Each of these was coded as an opportunity for added attention to social justice since there was no common definition of the concept within the program, nor was there specific reference to a marginalized population of students.

Absence of specific attention. Students' responses mainly indicated an absence of direct attention to issues of race or the specific marginalized population of culturally or linguistically diverse students. Some examples are the following: "I actually went back and checked all of the syllabi that had been given out by the various instructors and I did note that principles of social justice were not noted on any that I received"; "I don't think it [social justice] has been, or I think I can say with confidence, has been an overarching theme or concept that we talked about within the course work...there hasn't been really any explicit instruction on that [race] or I would say any group activities or ways that we've gone out and done research or explored that topic"; "I couldn't think of anything specific as far as where I was given some type of task where I had to reflect on the assumption of students"; "I don't remember a lot of experiences where we really kind of got into the meat of it [race] in either discussion or learning. Although it's in the classes and I've touched on it in a lot of the papers I've done, there hasn't been a lot of discussion or activities as far as I can remember." The students commented that learning experiences about culturally and linguistically diverse (CLD) students were "very minor" and "definitely [have] not been a focus." In six of the course texts reviewed, the term *social justice* and other related terms (e.g., diversity, equity, bias) were not included in the Index or the Table of Contents to direct a reader toward those topics.

THE EXTENT OF SOCIAL JUSTICE LEADERSHIP PREPARATION

Through the aforementioned methods of addressing attention to the tenets of social justice, students encountered more specifics about social justice leadership: what it involves, what it looks like, situations to consider, ways to act against injustice, and so forth. The following sections outline the specific content of those learning experiences as described by the participants, observed during class sessions, and included in the course documents: definition of the concept of social justice, recognition of how injustices manifest in school structures, reasons that new perspectives and knowledge of cultural proficiency need to be developed, and specific strategies for leading for social justice change.

Social justice definition. To determine the extent to which the program focused on social justice issues, it was beneficial to start with learning how the participants conceptualized social justice. The initial ideas they expressed about the meaning of social justice helped in coding and grouping data as they described how the program attended to those concepts. According to Fink and Markholt, authors of a course text, “achieving quality learning for all is the equity and social justice issue of our time” (Fink & Markholt, 2011, p. xviii). The same ideas were portrayed by participants’ comments: “When I think about social justice, I think about equity, having access, and participation”; or “Social justice in some ways is difficult to define, and everybody has a different definition. I would say issues of equity and access.” One instructor described attention to social justice in terms of ethics, citing how the law and introductory classes in particular addressed ethical leadership, which is part of ISLLC Standard 6.

Recognizing and confronting injustice. Several instances of data pointed to the need to recognize and confront instances of inequities within schools. Data for this code related to a specific call to recognize and challenge injustice, to critique the school structures and opportunities for students, and to consider the purpose and impact of education. These issues relate to the concepts and themes of confronting bias and rejecting deficit assumptions as described in the initial coding framework; these themes relate to the tenets of critical race theory, multicultural education and antiracist pedagogy. Although most of the data included in this new thematic code were derived directly from two course texts, one participant's comment offered a purpose for engaging in this work:

You have to realize what our potential needs to be or the impact that we can have on society and the community that we live in...so I would say looking at education, making sure that equal opportunities are provided to the students that we work with and how we work within our school community, whether it's within the building or the community at large to make sure that we're meeting the needs of all children.

Fink and Markholt presented a call for leaders to be courageous in this work in a course text: "We need to be courageous enough to make explicit connections between what we see in the race class and language fault lines that permeate relationships between teachers and students" (Fink & Markholt, 2011, p. 133). Glickman and colleagues furthered this notion when they declared,

We must not forget that many of the social evils that have long victimized so many of our citizens are still present and still harming today's children. These include racism and racial prejudice. We would be foolish to ignore the fact that these evils still exist, not only in the larger culture, but also inside our schools.... Worse still both unconscious and overt racism go unchallenged by supervisors and teachers in some schools.... Regarding the deeper societal problems of prejudice and discrimination in the short term it is possible for schools to become oases of equity and social justice. However, this can happen only as a result of the school community critiquing its structures, curriculum, instruction and

assessment practices...on the relationships and interactions of administrators, teachers, students and parents, and critically examining assumptions at the deepest level of school culture. The school must engage in continuous identification and analysis of aspects of the school culture that work against democratic learning and personal empowerment. (Glickman et al. 2009, pp. 22-27)

Deficit mind frames. As conceptualized by the original theoretical framework, the code *deficit mind frame* is a subcode of the need for and process of recognizing injustice. Forms of epistemic injustice stem from negative assumptions of others based on culture, race, or language use; deficit thinking about students from diverse backgrounds; and a view of learners as passive recipients of knowledge. Therefore, prior to presenting themes related to the injustices themselves, it is appropriate to explore how this leadership program introduced and provided opportunities for discussion of the underlying factors of discrimination. Most of these opportunities, data coded as *deficit mind frame*, came explicitly from case studies found within one course's text. Rallis et al. (2008) highlighted cases in which leaders noticed evidences of deficit mind frames. Such examples included the following:

- Use of offensive racial slurs (specific use of “wetback” to refer to Mexicans)
- Desire to “Americanize” immigrants in a process of deculturalization in which immigrant languages and cultures were replaced by English and Anglo-American culture
- Anti-immigration–Nativism, that is, blaming immigrants for funding crises, considering special programs for immigrants a burden or hindrance to learning

Another example of deficit thinking about students from other cultures came from an instructor. He noted that, in the field of education, he saw a tendency to view students

as passive recipients of knowledge and teachers as having omniscient knowledge and disseminating knowledge to those passive students. He specifically argued that there were racial and socioeconomic components to that line of thinking, what he termed as “epistemic injustice.” He explained that, historically, marginalized populations have utilized raw materials (e.g., industrial workers) and been deemed as passive recipients of expert knowledge. Only some students have the opportunity to elevate beyond that and lay claim to their own knowledge, he explained. Therefore, educators have viewed or deemed some people to be recipients of knowledge from others (according to racial and socioeconomic characteristics). He concluded that “only some students are pushed to elevate beyond that and get to lay claim to their own knowledge.”

Injustice in practice. Several themes emerged from the data demonstrating ways in which deficit mind frames influence interactions with students, instructional decision and design, student placement and representation in instructional programs, and human resource management. The following sections describe these codes in more detail.

Low expectations. The theme of teachers’ holding low expectations for students was derived from student comments during interviews and class discussions, as well as text excerpts from a case study. During a class observation, two students, neither of whom was an actual study participant, exchanged dialogue about low expectations. One stated that “some teachers avoid rigor because they think the students won’t step up to the plate...so they can’t apply learning because they haven’t been taught that type of thinking.” The other student echoed that sentiment, saying that he was “shocked at how

little rigor there is” after conducting a class observation. A study participant shared her learning about low expectations by describing a reading activity:

I read a lot about the attitudes some teachers, who are White, bring with them that can be seemingly well intentioned...making excuses for students why they're not performing as opposed to looking at their own instruction and seeing what they can change about that. They say, “Well, they come from a bad neighborhood or they don't speak English at home.” So it lowers the expectations. It's pretty subtle because you think they're being kind, and it does come from kindness, but it doesn't help the students because they're not looking to see how they can help them instructionally.

This comment is especially helpful in relating the code of *low expectations* to the code *deficit mind frames* by providing an example of the relationship between the two.

Another piece of data reiterated this idea and reinforced the theme of low expectations as a result of deficit mind frames but related to the idea that this mind frame can be seemingly “well intentioned,” as the student noted. Wagner et al. (2006) used a case scenario to highlight low expectations for students based on their racial, cultural, and linguistic characteristics. Found in a section of the text about holding high expectations for all students, the case started with a discussion of school improvement and data analysis between the leader and teachers. The team noted that the data showed they were not holding high expectations for ELL or special education students and shared their commitment to change. As part of the improvement plan, they identified a “hidden commitment” to the status quo, or in other words, a lack of commitment to revising what and how they taught. After reflection, the leader confronted what he saw as a “hidden commitment.” He announced to the team,

The hardest thing for us to really talk about in this mostly White group is race. We all get along, people of good will, all committed to helping these kids but that may be why we can't say exactly what the competing or hidden commitments are.

If we were honest—it should say something like—we are committed to preserving a “poor little one–povercito” culture, a stance that thinks these kids are already facing so many obstacles, bearing so many burdens, how can we possibly increase their suffering by holding them to rigorous academic standards? (Wagner et al., 2006, p. 197)

The text pointed out how “reduced expectations could not only come from a place of discrimination or disregard but from love and concern” (Wagner et al., 2006, p. 197).

Low expectations are classified as deficit thinking in that they represent a deficient view of these students as being unable to handle the increased academic demand.

Misrepresentation in special programs. Other data pointed to a misrepresentation of racially, culturally, and linguistically diverse students in specialized programs at different ends of a spectrum of cognitive challenge and demand. Instructors noted opportunities in the program for students to consider the lack of challenge and support for diverse students. In one class, some students looked at how particular programs represented that systemic inequity. For example, two students noted the fact that their International Baccalaureate (IB) students were primarily Caucasian and female.

Conversely, the course text authored by Glickman and colleagues posited that “low income, minority, and other marginalized students in conventional schools with diverse student bodies can also experience inequity. Many students are placed on remedial tracks where they miss out on the richer, higher level curriculum taught to other students” (Glickman et al., 2009, p. 22). The authors of another course text noted that every time they went into classrooms and saw “students languishing in low level irrelevant seat work that continues to their disenfranchisement, we bleed for those

students. At the end of the day, it is a social justice and equity issue” (Fink & Markholt, 2011, p. 245).

Student projects highlighted some of the instances of overrepresentation of disenfranchised students in remedial academic and behavioral intervention programs; one student noted, in particular, that “our projects have looked at African American students and then students with disabilities, special needs students, and then English-language learning students.” Another popular topic of these types of projects to investigate inequity was “English-language learning students being referred to special education services,” an idea shared by a program student and a program instructor.

Inaccessible curricular and assessment materials. Related to the misrepresentation of students in challenging or remedial programs was the theme of inequities related to curricular and assessment materials. This theme was developed from codes derived from the course texts and one program instructor. One text pointed out to students that “in many schools there is little to no attempt to consider the culture of learning styles of minority students when designing curriculum, selecting instructional materials, or preparing lessons” (Glickman et al., 2009, p. 22) and “As long as these [biased] tests service as a gatekeeping mechanism, performance judged by these tests is an equity issue” (Glickman et al., 2009, p. 25). One instructor’s comments supported the development of this code:

There is an emerging idea of epistemic injustice, which is when there is a dominant culture and its canon of knowledge that we all assume as the correct and best content. We see this in standardized curriculum and we don’t recognize that there are all kinds of other legitimate sources of knowledge out there.... When we narrow them to finite set of standards, we are elevating one social group over the other and that pattern and that trend is at its core is an epistemic injustice. It

denies the legitimacy of one group's knowledge, history, and culture, while elevating or privileging another. That's a part of the pattern of inequity. It's a basic social justice in a more systemic way, I guess; it's an epistemic injustice.

This same instructor explained how he used a video to communicate these ideas to his students in the program. The content of the video was formatted as a brief documentary about Chicago public schools and how they were limiting the types of textbooks that could be used in school. The video showed both the approved textbooks and nonapproved textbooks. The nonapproved content included information such as the history of Chicano Americans in Chicago. The texts that were approved included the traditional textbooks on history that excluded rich cultural stories or certain populations from the curriculum. The instructor indicated that he considered his account a good example of how students were helped to move past thoughts such as "Well, American history is American history" to recognize how histories can be either ignored or emphasized. The instructor noted, "In this case, the public schools were actively promoting and disregarding certain [cultural] content".

Unequal access to human resources. Several pieces of data pointed to the need for a code related to access to good teachers that have received appropriate professional development experiences. The data for these codes came from a program instructor and a student's description of a course project. One piece of information related to this code, shared by an instructor, was the notion of "pay for performance" and how that might motivate good teachers to avoid working in high-need schools with students who might not have many background literacy skills. A student shared a similar idea; she found a correlation between teacher turnover rates and populations that were perceived as more

challenging, again supporting a code related to a lack of access to quality teachers. One instructor explicitly asked students, “Is it the just thing to do, to have the most experienced and effective teachers in the classroom with the brightest kids, or do you put your most capable professionals with the neediest of our patients?”

Subsumed within the notion of access to quality teachers was a code for effective professional development. After an analysis of characteristics of students from diverse backgrounds in AP classes, as well as achievement gaps related to those characteristics, one student found that “in the schools that were low performing, the teachers had a lot less experience and there was a much higher turnover rate.” One instructor discussed the need for enhanced professional development opportunities, especially in schools with high-needs students. Another instructor asked students to consider the systems in place to help teachers develop engaging instructional practices as they take notice of inequities in programs. This instructor explicitly prompted students with questions:

What professional development policies do you have in place? How are you using that professional development in various school contexts? Is it wrapped around a specific goal that the school has in place? Or is it just kind of willy-nilly and teacher-driven, as opposed to needs-driven?

Injustice in achievement. Achievement gaps can bring attention to injustices.

Therefore, codes related to differences on certain measures of achievement (e.g., test scores, graduation rates) comprise this theme. In a case study required for students in the policy class, Rallis et al. (2008) had a leader conclude that the undercurrent of racism in the school culture was consistent with gaps in achievement for subgroups. In this example, the author directly connected achievement gaps to racial discrimination. One student recalled, “In every class we frequently discuss the achievement gaps for different

racial subgroups, and ELL students and different socioeconomic groups as well.” In a course syllabus, one instructor provided an example problem that students might want to investigate: “An analysis of data obtained from student work, grades, and test scores might reveal that the number of African American males failing mathematics is higher than for White males and both White and Black female students,” encouraging specific attention to achievement gaps based on race.

Students also provided evidence of this code through their description of class activities and assignments. One student shared the content of a video showed in class about the difference in graduation rates for students in impoverished areas and what is needed to support economically disadvantaged students. Even though this example was not directly related to an inequity or gap based specifically on racial, cultural, or linguistic diversity, it is included as an example of this code due to the intersectionality of some of these characteristics with poverty that had been previously noted by the student. Another student reported her findings from a course assignment; she explained,

I looked at the gap in advanced placement scores between different subgroups in all the public schools [in a specific city]. The need I addressed was the fact that White students and students in certain schools that were predominantly White were outscoring schools that had the higher minority populations....two schools that were low performing had much higher minority membership and the students that were enrolled in AP [Advanced Placement] were more frequently of a minority race.

Each of these examples shed light on how *injustice in achievement* was conceptualized as a code.

Unjust policies. Information for this code was derived mainly from instructors’ examples of policies and scenarios that cause inequities between groups of students based

on their diverse backgrounds. One instructor cited a 2012 national news article that she used to promote discussion of a racially discriminatory policy. She noted how discussion ensued after she presented the case of a school in Georgia that wanted to revise a policy about a racially segregated prom. Within a case study, students encountered the fact that, in that specific case, “the research evidence about what is educationally, linguistically, and psychologically best for children was in direct contradiction to what the recently passed state legislation mandated” (Rallis et al., 2008, p. 67).

Other themes related to unjust policies included attention to and discussion of specific policies popular in the public education school setting. One instructor encouraged students to consider how policies can be developed to meet the needs of all students but in a way that does not disadvantage students who lack the resources or support networks other students have. Specific policies discussed by students included dress codes, cell phone use, homework, and zero tolerance. The instructor noted that these conversations often provided students opportunities to explore how policies have had a negative impact on minority students and, in that way, to talk about race.

Impacts of unjust discipline policies were also a topic of discussion in a course unrelated to policy. In this class, students explored statistics for racial subgroups according to the severity of discipline measures and the costs associated with the programs for these different groups. The instructor reported that students shared their learning that

Black students were much more likely to be referred to the juvenile services court, than White students, when they were suspended for 5 or more days.... More enforcement was called in, and charges were pressed on Black students more

frequently...more severe action taken when Black students were suspended for more than 5 days than White students.

He noted that these student findings “engendered an awful lot of discussion,” noting that

when the gals explained that this data was [*sic*] based on the same types of infractions (e.g., fighting and misbehavior), a lot of the folks who thought Blacks were treated more harshly because their offenses are harsher, they all just went “uh oh.”

Funding inequities. Schools located in lower income communities often are not provided the same resources as other schools in the district (texts, physical facilities, human resources), according to a text used in a nonfinance-focused class (Glickman et al., 2009). Considering that the inequities described in this course text were related to funding, in addition to the instructor’s and students’ comments about specific examples of funding inequities, this theme warranted its own code. The rest of the data in support of this code had been provided by the instructor of the finance class and corroborated by each student who participated in the interviews. One student shared her beliefs about the significance of learning of this situation: “I think it's pretty important for us to have some dialogue about that [different demographics and needs] in the cohort and as culturally future leaders in school divisions.” She expanded on that comment and shared her experience of reading a very recent news article from her area that highlighted the increasing number of students in the lower socioeconomic bracket. She related this economic status to race with the following comment:

That’s just something that we need to think about and to keep into consideration, making sure that we’re meeting the needs of those students and the needs that they’re going to come into school with every day, that we’re not always serving, for lack of a better way to say it, upper middle-class White kids.

Content and topics shared by both students and instructors included general information about how demographics impact financing. Specific topics included the following: instructional issues, spending disparities between gifted (TAG) programs that receive much more support than programs for needy students, the little funding allocated for English language learners, disparities of funding for facilities in that the best facilities were located in areas with the lowest numbers of students eligible for free or reduced-price lunch, Title I funding and decisions about just distribution of resources, the state funding formula, and socioeconomic status of populations within schools as related to student achievement. One student specifically noted,

If you look at the schools that are failing, the schools that are being taken over by the government [in state], they are disproportionately minority races, and lower socioeconomic groups.... We discuss the perceptions and the stigma associated with some of those schools and how that is being perpetuated through the system of testing and the system of funding in the state.

All comments related to inequities in funding that impact marginalized and minority students were recorded under this code.

Knowledge construction. According to the experts at the Southwest Educational Development Laboratory, the phrase *knowledge construction* refers to a process that merges reflection on prior understandings with new ideas and information. Further, construction of knowledge, alternatively coined *constructivism*, emphasizes the importance of the knowledge, beliefs, and skills an individual brings to the experience of learning. The code for the theme of knowledge construction resulted from a grouping of individual data and some clusters of data related to the need for a “shift in the philosophy of how the learning environment should be conducted” (instructor during a class

observation), as well as shifts towards critical examination and reflection (course syllabus and text). Other themes included the concept of instructors' passions to push students toward that shift. Finally, themes that signaled an "aha" for specific students also were included. Although all of these themes did not necessarily include a specific reference to social justice and marginalized students, this idea of knowledge construction is deeply connected to what social justice leadership entails.

In terms of the push to help students think differently about educational opportunities, one instructor maintained,

If you haven't interrogated the underlying assumptions and really thought about what's the type of learning organizations we want or need, if you haven't really worked through that, then we risk that those brass tacks issues have these built-in inequities that we're not even aware of.

Another instructor discussed the intention of the program to prepare future leaders for social justice:

I think one of the things that we try to do in the program is to push them outside of whatever insulated bubble they happen to be in. Even in a school with enormous challenges, students who are working within a single classroom can become comfortable within their own demographics.... As the core faculty, we really try to push students to think differently...as to recognize that it's okay to feel uncomfortable in these situations, to not know what the right answer is, or to really challenge some core assumptions and belief about students, about parents, about the community.

One instance of such a push was evidenced in the program coordinator's retelling of a classroom conversation. After reviewing a controversial case based on a racial divide, a student in the class responded that she would not take the role as that principal, to which the instructor presented a hypothetical question about the purpose of joining a program for leadership preparation if the goal was not to help children and face issues

like these. The instructor maintained that uncomfortable situations, diversity of opinions, polarizing arguments, and conflict can be constructive. To clarify, she contended that “conflict has helped people expose their underlying assumptions and beliefs...it can help people understand the situation in a different way,” and that this experience was really illuminating for her students. She cited that incident as a specific example of “pushing students to get into a place that isn’t comfortable, to really examine some of their belief about social justice principles.”

A different instructor offered another example of a student experience that highlighted her knowledge construction. He pointed out that one of the African American female students in his class had one of those “aha” moments. From what he could remember, the student responded to a class discussion about culture in the following way:

You know what? All these years, I’ve always seen culture as how I’m different as African American than all the White people.... I never considered that White people have culture, too, and layers of culture.... I’m always lumping myself in with one culture as opposed to considering the culture of my home, the culture of my location.

She explained how she had shifted her perspective of culture and identity to fit more with the different way of thinking about culture that was presented in class.

Other data similar to this push related more specifically to how to get students to actively engage in the process of knowledge construction specifically about different cultures. In a text on the topic of supervision, Glickman et al. (2009) wrote,

Another catalyst for changing beliefs is a better understanding of cultures different from our own, whether by reading literature about other cultures and about multicultural education, dialoguing with students and colleagues from other cultures, interacting with community members and families from other cultures,

or sharing of educational and leadership roles within the school with representatives of various cultures.

The authors expanded on the notion of dialoguing with others in this process as a means of critiquing culture assumptions that “can cause us to change assumptions that have negative effects on colleagues and students.” An additional data piece associated with this code came from a video showed in class in which Michael Fullen stated, “Fear of change can’t be overcome with evidence and inspiring stories, only through experiences that tell them not to be so fearful.... Fear is a result of something new that governs our initial reactions.” This notion belongs under the related ideas in *knowledge construction* in that he noted that although one’s background influences one’s behaviors, additional opportunities for authentic experiences with new information are necessary for learning. This notion was interpreted as being connected to Glickman and colleagues’ ideas about seeking experiences with those from other cultures as a means of disregarding negative assumptions.

Practical applications. Individual codes within this theme provided information or ideas about using specific strategy for those who aspire to be socially just leaders, in other words, what social justice leadership could look like in practice. Topics of practical application include considerations for facilitating critical conversations, specifically, leading for instructional improvement for linguistically diverse learners.

Structuring a safe place for critical conversations. Data to support this code came from a variety of sources: texts, case studies, syllabi, instructors, and videos used in class by instructors. An instructor’s comment, as well as a reflection by a leader in a case study (Rallis et al., 2008), indicated that direct confrontation is counterproductive. The

case study leader recognized that engaging in direct confrontation about ethnocentrism or racism would be difficult and probably ineffective. The instructor warned students that being very direct with people might make them more sensitive, especially if they perceive that they have been backed into a corner. The instructor used a Michael Fullen video to reiterate this point. In the video, Dr. Fullen noted that going through data might cause some anxiety, but if this process were well led, fear would subside and positive energy would kick in. He suggested a protective and nonrisk atmosphere to his viewing audience. One instructor suggested that “role-plays, for example, of certain topics, give people a chance to crack this heavily-needed conversation.” Similarly, another instructor asked a guest speaker in class to share her experiences of using a partner to practice a critical conversation. Another strategy offered by a guest speaker during class was to ask questions, starting with broad questions, and have the conversation partner come to his or her own conclusions. She also pointed out that effective conversations are ongoing conversations.

An excerpt from the directives included in a course syllabus contained information that also supported the creation of this code. Although the information pertained to classroom discussions of potentially polarizing topics, such directives and considerations have been interpreted as a model for maintaining a safe space for critical conversations. In a section on participating in course discussions, the instructor listed considerations for the students to keep in mind as they engaged in discussion on controversial topics related to student learning and data:

Do not make insulting or inflammatory statements to other members of the discussion. Be respectful of your classmates’ ideas. Be patient and listen to the

comments of other class members thoroughly before making your remarks. Be cooperative with group leaders in group discussions. You may wish to appoint a group leader in your individual groups to help maintain the cohesion of the group and successively accomplish the assignment in a timely manner. Be positive and constructive in group discussions. Respond in a thoughtful manner.

This same syllabus listed some characteristics of effective class participation or prompts for students to consider:

Are the points that are made relevant to the discussion in terms of increasing everyone's understanding, or are they merely regurgitation of facts? Do your comments take into consideration the ideas offered by others earlier in the class, or are the points isolated and disjointed? The best contributions following the lead tend to be those which reflect not only excellent preparation, but good listening, and interpretative and integrative skills as well. Do your comments show evidence of a thorough reading and analysis of the concepts? Do you distinguish among different kinds of data, that is, facts, opinions, assumptions, and inferences? Is there a willingness to test new ideas or are all comments cautious/'safe'? Are you willing to interact with other class members by asking questions or challenging conclusions?

The program coordinator provided a specific context for this code; an example of actual critical conversations about deficit mind frames, but for which a more direct approach was her choice:

I believe in having very frank conversations with students but if I find that someone has pervasive negative belief about students...I will speak to them after school, after class is over. I try to have positive conversations. If somebody is not demonstrating the core disposition that we expect from our students, I will encourage that person to take a different graduate program, and to be very frank that perhaps school leadership is not the role for them. More importantly, if somebody is very overt about being negative towards students about having some sort of bias against the ELL students, or economically disadvantages that is pervasive, I will have a conversation with that person, how the university is not for them.

To conclude the composition of this code and to transition into the next theme related to practical applications for social justice leadership, the researcher created the final code related to structuring a safe space for collaboration, a factor that must underlie

the future work and implementation of those topics of discussion. In the course text for an Instructional Leadership course, the authors asserted,

We cannot stop at conversation—it is an essential vehicle of leadership that takes time to cultivate and sustain but should always keep our eyes on the prize—equity of outcomes for each and every student.... The conversation is not the ultimate outcome: it is a vehicle and a vital one for the depth of changes in practices that are called for in current educational reform. (Fink & Markholt, 2011, p. 133)

Leading for instructional improvement for ELL students. Course materials and texts, participants' comments, and discussions during class sessions all provided data for this code. As course texts and course discussions all had elements of instructional leadership in practice, the codes created were related specifically to considerations in working with linguistically diverse learners and were based on the initial coding framework. A reflection shared in a case study about meeting the needs of ELL students served as an introduction to this code: "Jose did not recognize that there were also some significant educational questions and issues regarding ELLs and the best way to help them succeed that ought to inform decisions" (Rallis et al., 2008, p. 62). As a related code, another text recommended research to explore questions such as, "How can collaborative learning environments be organized in ways that counteract social stereotypes and tap diversity as a powerful resource for learning?" (Bransford, et al., 2000, p. 277). An interviewed instructor asserted that if there is a negative culture in the school, it is visible in the classroom, that one can see evidence of a negative mindset. A PowerPoint presentation in a Community Relations class prompted students to try to find evidence (e.g., photos) of the culture of the school, specifically asking if the students' schools were "welcoming."

The aforementioned codes relate in general to the need to explore the school and classroom environment for evidence of attention to some of the needs associated with this group of learners, specifically, an inclusive and welcoming environment that values the students' diversity (as noted in the initial framework). There were only two codes associated with specific practical applications directly related to learning for ELL students, both of which came from two course texts. The first noted the results from research conducted about educating ELL students:

Research literature is quite clear with respect to the general indicators that characterize effective programs for meeting the needs of language minority students. 6 indicators strongly supported by evidence: 1. high expectations for all language minority students, 2. there is integration of language development with subject matter development, 3. there is support for content development through the student's first language, 4. comprehensive staff development and training is provided for all faculty and staff, 5. there is active and meaningful support for leaders and administrators, 6. the entire school environment is supportive of the learning of language minority students. (Rallis et al., 2008), p. 63)

The second was found in Fink and Markholt's (2011) text. A teacher explained what struck her about an observation of an ELL classroom in which all students were engaged. She noted that teachers focused on intellectual work and personalization and that they demonstrated a steadfast belief that every student in the room must be challenged. The example directed attention to the fact that student success was aided by a clear purpose and individualized teacher support.

BETWEEN AND WITHIN GROUP ANALYSIS

The themes outlined previously resulted from a synthesis of all data sources, without direct attention to the differences between them, to explore the program from an asset- and additive-based perspective and to answer the broad research question: How

does one specific university prepare leaders to address issues of diversity and social justice in K-12 school settings? Nevertheless, when data and themes were specifically disaggregated by data source, the extent to which the university program infused the tenets of social justice and practical applications became clearer. The connections and contrasts between groups highlight how instructors perceived their course content and how the students either confirmed or contradicted those perceptions. This type of analysis also offers information about the extent to which texts were used to uncover those injustices in contrast to how instructors described the ways in which they provided opportunities for learning about systemic injustices. A within group analysis of the instructor comments provides information regarding how an instructor's conceptualization of social justice influenced their responses to the remaining research questions related specifically to issues of race and marginalized populations.

Table 1. *Number of Codes by Data Source*

Data source	Embedded	Explicit	Experiential
Students	29	18	5
Instructors	74	55	10
Documents	33	26	6
Texts	17	62	na
Total	153	161	21

As presented in Table 1, the findings showed that the leadership program infused the tenets of social justice and addressing issues of diversity primarily through explicit and embedded learning opportunities. Although the table includes data related to experiential learning, the students in this study had not yet completed the internship. Therefore, it is inappropriate to compare the data provided in the experiential learning opportunities against the other two types. Therefore, in the analysis between groups, these data were not considered.

Instructors and students. Student interviews served as a member check for instructor reports of how they integrated social justice themes within their respective courses. There were instances of both confirmation and contradiction.

- Instructors indicated that there were more embedded than explicit opportunities to uncover issues of social justice, which students confirmed.
- The majority of instructors' comments about the embedded nature of uncovering injustices related to student choice and problem-solving skills.

This was confirmed by the students whose comments most often related their learning experiences with attention to *gap groups* through data analysis.

- Instructors referred to social justice learning opportunities six times. There were no student comments using the term to confirm that the instructors helped them to understand the concepts of social justice.
- Instructors referred to ELL students a total of 10 times. Student comments confirmed that ELL students were discussed in the program; however, there

were only two comments related to ELL from the students, both specifically related to data analysis.

- The term *ethics* or derivatives of *equity* were found mostly in the comments of program instructors (21). Only two students used similar terms, thereby revealing a contrast in how professors related the content during the interview and how students perceived their relating that content during class.
- All codes with a reference to *bias* (3) came from instructors speaking about what the students brought with them into the program and how they addressed it through classroom discussions. No student comments referred to the concept of bias or an opportunity to reflect on bias as shared by the program instructors. The students who participated had taken courses from several of the participating instructors.

Instructors, texts and documents. To capture specific information about the extent to which instructors reinforced learning about the tenets of social justice connected to course texts and documents, it is important to disaggregate the codes and themes from those sources respectively. For this analysis, course texts and documents are grouped together as written forms of content material.

- Both the instructors and texts included a similar number of data points related to culture (independent of racial or linguistic diversity) and the need to reflect on one's perceptions, attitudes, and practices.
- All instructor comments about ELL students were references to those students as a subgroup with regard to achievement gaps. On the other hand, the course

texts included twice as many references to ELL students. The textual references provided more information about their specific needs or identities.

- All codes related to *inclusion* were found in two course texts.
- The word *diversity* or *diverse* primarily appeared in program documents; the instances represented a 2:1 ratio compared to its use by instructors and students' member checks.
- *Differentiation* was referred to explicitly in course texts. Instructors' comments and course documents referred to the concept of *differentiation* through the use of the phrase "for all students." This phenomenon is considered a contrast. Even though by definition *differentiation* is meeting the needs of all students, there was no specific reference to what that meant for any specific student needs.

Within Instructor Group. In order to reveal some of the nuances within categories, there needed to be a deeper exploration of how instructors' comments related to each other. There are elements of influence within these codes that shed even more light on the data and provide a richer qualitative analysis. This further exploration was specifically helpful in highlighting how instructors' comments related to the ways in which tenets of social justice infused in their courses predicted their comments about specific attention to race and marginalized students.

Instructors who defined social justice at the generic level (embedded within the ISLLC standards) provided few to no examples of specific instances of attention to race or marginalized students. For example, one instructor shared her understanding of social

justice: “It’s like standards, the Leadership Consortium Standards, so the tenants I guess of social justice are probably best defined by those standards and are embedded within the work that we do there.” The learning opportunities related to social justice that she described included “...how we treat people and ... what they bring to the table, and then what you can do to create that common vision and mission that you need when you’re leading a school community.” Although the focus for these comments was on diverse stakeholder groups, there was no mention of students’ needs. When asked about the extent of attention to racial diversity, her response was that it is not just about race, but also about age, gender, and other characteristics of community members.

It is important to consider how the course topic, community relations, also could have influenced her answers. With a course focus on building external relationships, she may not have seen an easy way to fit in discussions of inequities, even though the syllabus included an objective that provided an opportunity to discuss social justice leadership. The objective was for students to learn about how to identify and respond to internal and external forces and influences on school.

Conversely, instructors who shared a deeper understanding of social justice did so through examples of how their courses specifically helped students to identify systemic and epistemic injustices. For example, one instructor explained social justice as “an area that needs to be further explored...is at the core for those patterns of inequity,” and needing “to be seen as an integral part of what the perspectives are needed to be effective leaders in the future.” These comments have a predictive value in considering those that followed, such as the following: “There are generic statements about social justice in the

focus of the program and in syllabi” and “not in a well thought out framework for how we see it functioning, how it impacts school leaders, etc.” This same instructor described class activities that included watching and reflecting on a video related to limiting access to rigorous and culturally relevant curricular materials for students in a large, urban school system.

None of the instructors provided opportunities for students to discuss the root causes of those injustices using a critical race perspective. Although race may have been cited during data disaggregation discussions, not once was there evidence that instructors asked students why they thought such injustices occurred or why race even mattered. Overall, although the instructors indicated that the program was a problem-solving based approach to leadership preparation, according to the data, none of them offered specific guidance for addressing the problems identified by the students.

FINDINGS SUMMARY

Overall, the findings presented in this chapter indicate that when the tenets of social justice were infused into the leadership preparation program, they were infused in multiple ways: embedded, explicit, and experiential opportunities for learning. Often, class focus and reflection opportunities targeted the leadership skills, practices, and dispositions of leaders in general, which the texts and course documents referred to as *effective leadership*. Beyond those prerequisite skills, attention to topics that differentiated leadership in general from specific leadership for social justice was noted in explicit course texts and case studies or videos of specific scenarios of injustice or racial discrimination. Examples of injustice explicitly presented in the program included

discrimination against special needs students, inaccessible or culturally irrelevant curricular materials, unequal access to human resources, unjust policies, and funding inequities. Each of these situations plays a powerful role in the achievement differences highlighted and discussed in the program, which set racially, culturally, and linguistically diverse students behind their peers of the majority race and those who speak English as a first language.

Although there was evidence of the inclusion of social justice tenets, there was also evidence that indicated the need for deeper attention to these issues within the leadership preparation program. Findings indicated several specific opportunities for developing the program to address that need. First, there was evidence of a very generic definition of social justice, and even then there was no common definition between instructors. Moreover, there were opportunities for instructors to have students reflect on the reasons for the injustices they discussed and to push students past their denial or discomfort and to confront bias and reflect on their identities with regard to the impact upon their work with marginalized students. Finally, the findings highlight many opportunities to be direct about social justice and discrimination based on race. There was evidence of a complete absence of attention to those socially just skills and related behaviors within the program in certain courses. Based on these findings, there are major implications for program coordinators, instructors, and aspiring leaders; these implications are presented in detail in the following chapter.

CHAPTER 5

DISCUSSION AND IMPLICATIONS

INTRODUCTION

Within the literature about leadership for equity or social justice, several references were made to a gap in administrative preparation programs. These ideas resonated in the findings of this research in which social justice tenets may have been infused within the program, but only to a surface-level extent. By only scraping the surface, the program was arguably insufficient in terms of preparing aspiring school leaders to advocate for marginalized populations or take action toward a the goal of having a socially just school. This chapter moves beyond a report of the findings related to the research question and posits the major implications for the leadership preparation program for it to fulfill its promise to support a sense of social justice. Chapter 5 comprises the following sections: (a) a summary of the preceding chapters, (b) implications, (c) limitations, and (d) recommendations for future research.

SUMMARY OF THE PRECEDING CHAPTERS

Although this chapter partially outlines the implications of this study's findings, it is still necessary to consider how each of the prior chapters supports the contents, conclusions, and connections to the literature noted in this final chapter. Chapter 1 includes an introduction to the study as well as the background and context necessary to understand the issues surrounding social justice leadership for culturally and linguistically diverse (CLD) students, specifically using critical race theory (CRT) as an interpretive lens. The chapter includes a statement of the research problem, the purpose

of the inquiry, the research question and subquestions, description of the significance of the study, and operationalization of the main terms underlying these discussions. Chapter 2 includes the review of the literature, which laid the foundations for the initial data analysis framework. In this second chapter are thoughts and findings from scholars regarding leadership preparation generally as well as an outline of what the research studies indicated is essential for socially just leadership preparation. Chapter 2 also includes the details of the theoretical and interpretive lens, CRT, in more depth.

Although much of that information relates to some theoretical aspects of leadership, because social justice leadership requires action, there is an outline of those specific strategies and practices. These tenets of social justice leadership include adhering to policies intended to protect diverse students, developing teacher capacity to support diverse students, creating a collaborative culture, facilitating conversations focused on race, confronting bias and racism through critical reflection and conversation, analyzing multicultural and antiracist pedagogies, developing and implementing a mission of inclusion, and ultimately advocating for the specific educational needs of marginalized culturally and linguistically diverse students.

Chapter 3 includes a discussion of the methodology used in this case study research, specifically information about the research design, sample, measures, analysis methods, and strategies for maintaining the rigor of original research. The quantitative research design of this study allowed for a rich and descriptive analysis of the themes that emerged among the different data sources. The researcher used a purposefully selected case of a university. The specific case under analysis was selected for two reasons: First,

the program department's mission specifically noted an objective to offer a rigorous curriculum that supported a sense of social justice. Second, this university offered an option to attend class online in a synchronous setting. This option was beneficial to this study in that the researcher was able to observe classes that were recorded so that conflicting class schedules were not a hindrance. Additionally, due to the nature of this online synchronous learning model, the program served aspiring leaders from all areas of the state, providing a diverse student population in the program. Chapter 3 outlines the data analysis method employed: coding and constant comparisons of codes, as well as justification for those choices. To maintain the trustworthiness of the study, the researcher used several components that are important to any study (a) triangulation, (b) clarification of research bias, and (c) rich, thick description.

Following application of the methodologies outlined in Chapter 3, findings are reported in the following chapter, Chapter 4. The fourth chapter includes the report of the analysis of the data relevant to the research questions. Combining similar concepts and ideas into data clumps resulted in a new framework to illustrate social justice leadership preparation within this university's program. Overall, the findings indicated that many of the opportunities to discuss the tenets of social justice leadership occurred at the general skills and practices level of leadership. Issues of race and discrimination were manifested mainly in conversations of apparent inequities of funding, policy, and achievement. Although there were several expressed opportunities for reflection on the general aspects of leadership, there was little evidence of reflection on bias and deficit assumptions about students, how one's culture influences decisions made for students, or

whether one's instructional or leadership practices do or do not intentionally interrupt injustice in schools through multicultural pedagogies.

MAJOR IMPLICATIONS

Implications from this study have both theoretical and practical applications for future leaders and the instructors who prepare them for leadership positions. Once the program students enter the schools in leadership positions, they are immediately charged with the same call to prepare the educators in their buildings to counteract injustices and authentically embrace diversity. The implications presented in the following sections were derived from the initially created framework in Chapter 2 based on the propositions of scholars, researchers, and practicing school leaders regarding what socially just leadership and preparation entail. Specifically, the implications address areas in which there was little to no evidence in this case study of those tenets of the social justice leadership framework. These major disconnects included (a) reflecting on the impact that identity has on one's perceptions, biases, and assumptions about others; (b) explicitly defining and grappling with issues of social justice within each course; and (c) promoting pedagogies of equity and multiculturalism to meet the needs of all students. Each implication is reinforced with reference to the findings of this study as well as findings from similar research studies. These implications apply not only to the leadership preparation program in this case study but also to other leadership and educator preparation programs that seek to create champions for social justice.

IMPLICATION 1: REFLECT ON THE IMPACTS OF IDENTITY

The literature clarified how cultural identity impacts biases, assumptions and expectations of others. Considering how critical race theory posits that racial differences and prejudices are the root causes of inequities within the system of education, educators must explore their racial and cultural identities to uncover unintentional and socialized biases. Leaders are the catalysts for that focus within schools, and leadership preparation programs are, therefore, the catalysts for this focus by preparing the school leaders to guide such a deep exploration of identities.

The program in this case study prioritized reflecting on leadership competencies and practices related to the ISLLC standards as a foundational skill to become an effective leader. Nevertheless, none of the reflection opportunities included a push to reflect on how educators are unintentionally reinforcing the problems they are identifying within schools through their assumptions about other races and cultures and lower expectations of students who are racially and culturally different. Comments from both instructors and students indicated the need for opportunities in this program to confront deficit assumptions and mind frames about students.

Based upon the findings reported in Chapter 4, instructors recognized that students entered the program with biases and blinders. Student comments highlighted their own deficit mind frames that went without challenge by the program instructors or other students. Therefore, instructors need to recognize student comments that portray negative assumptions about students to confront that deficit speaking and thinking. Instructors also should be diligent in creating opportunities for this critical dialogue and

reflection focusing on racial and cultural identities. At the same time, instructors need to anticipate students' resistance and deficit-based responses and have a plan for encouraging and reinforcing positive mind frames about students during those critical dialogues.

Multiple studies addressed the notion that regardless of whether such conversations are difficult to facilitate or perhaps uncomfortable to plan, there is simply no excuse for these discussions not to occur (Brown, 2006; Diem & Carpenter, 2013; Palmer & Seashore, 2013; Raphael, 2001; Shields, 2004). As schools become more diverse in their ethnic and socioeconomic makeup, with one third of the population being of diverse races and cultural backgrounds, it will be important to add opportunities for students to practice being socially just leaders and to confront how their own perceptions and practices may contribute to the marginalization of some students. This process, in turn, will help them to guide their future staff through a similar course of action (Bruner, 2008). Both Pollock (2010) and Love et al. (2008) offer guidance to as to how to recognize deficit and destructive mind frames as well as provide a useful entry point for helping practicing educators examine their own and others' beliefs, assumptions, and biases about students of color through a cultural proficiency framework and a push for targeted listening to informal teacher talk.

IMPLICATION 2: EXPLICITLY DEFINE AND GRAPPLE WITH SOCIAL JUSTICE ISSUES IN EACH COURSE

A second implication from the findings is to expand on the previous implication for the need for reflecting on identity by clearly noting the purpose of that reflection: to

identify negatives biases, assumptions, deficit mind frames, and low expectations as the actual causes of social inequities found in schools. All of these factors are subtle forms of racism that need to be recognized as such and confronted. It needs to be clear in each course in the program that this type of reflection is one essential component to becoming a socially just leader.

To prioritize socially just leadership preparation, there are critical steps. First, instructors within the program need to have a common understanding of what social justice is, including an understanding of racism as a cause of the marginalization of students who are racially, culturally, and linguistically diverse. In addition, instructors need to lead students through activities and discussions that name racism as a root cause of systemic inequities, including achievement differences between students of diverse backgrounds and their peers from the dominant race, culture, and language group. Only then can a program properly prepare school administrators effectively to lead students to grapple with issues resulting from racism. Accordingly, instructors need to understand and be able to lead discussions about what social justice action is within their respective course contents. Following discussions of what socially just leaders do or believe, instructors are charged with supporting future leaders' sense of efficacy to lead for social justice by providing practical application ideas and strategies to help program students make sense and conceptualize how to lead for social justice in their respective settings.

As a foundational step in explicitly defining social justice within the courses, instructors themselves need to understand social justice leadership and all that it entails, including a focus on how to counteract injustices in schools for marginalized students. If

instructors do not have a common understanding of social justice and are not explicit about what social justice looks like in practice, the result will be a group of future leaders who have no concept of what social justice is or how to advocate for marginalized students in meaningful ways.

Learning about or identifying social injustices within schools without knowing the underlying causes of those inequities does not move future leaders toward solving the problems in their schools. Likewise, any solution for a problem without addressing the root causes of that problem will be ineffective and potentially counterproductive, for example, unnecessary remedial classes that further marginalize students. Even though the instructors referred to the program as prioritizing problem-solving skills, which students confirmed, there was no attempt to determine underlying causes of the problems or injustices discussed. More specifically, there was no discussion of the influence of race, culture, or language as factors in the social injustices they recognized.

Sather stated that “previously identified problems of schooling such as lowered achievement, high dropout rates, and problems in the teaching profession are consequences of much deeper and more fundamental problems in schools” (Sather, 1999, p. 512), which need to be uncovered to create appropriate remedies. Otherwise, racially, culturally, and linguistically diverse students will continue to be marginalized and the reasons for inequities will remain unrecognized. Neither outcome is acceptable from a university that seeks to instill a sense of social justice within its students.

Therefore, instead of simply disaggregating achievement data by race to illustrate the difference in performance levels between groups, instructors need to push students to

think critically about the reasons for these inequities and differences. This notion means providing opportunities for aspiring school leaders to think critically about the influence of race as well as the nature and consequences of racism in leading schools in the 21st century. Such critical dialogue has the potential to lead to student reflection and also to discussion on strategies to support populations of disenfranchised and disengaged students.

Second, a problem-based approach to leadership preparation requires a discussion of the action steps necessary regarding problems that are discovered. This idea was evident in course content related to the ISLLC based leadership skills, competencies, and practices. The program explicitly prepared its future leaders to perform general leadership tasks such as revising policies, analyzing budgets, devising groups of diverse stakeholders, and responding to organizational climate concerns. However, there was no discussion of how to avoid bias and eliminate the racism that inadvertently pervades the school system which causes many of the problems faced by diverse schools.

Chapter 2 describes how social justice leadership looks in practice, but future leaders may still need more explicit discussion about how to implement those ideas. For example, students in the program can learn important ideas about racism, such as the need for high expectations. Some of those future leaders, however, may require more explicit ideas about how racism affects their everyday interaction with students and how it is represented within curriculum and assessment materials.

Some of the general leadership skills discussed in Chapter 2 are also essential in leading specifically for social justice. For instance, there is a need for a combination of staff

development and collaborative learning opportunities to increase staff capacity to carry out an agenda focused on equity and justice. In addition, leaders must set a tone and create a climate that deeply respects, values, and embraces the racial, cultural, and economic diversity prevalent in many public schools. Valuing diversity refers to an ongoing dedication to learning about other cultures by understanding (not judging) others' lives and beliefs. It also refers to a dedication to provide learning opportunities for students to be included in rigorous content classes while still receiving differentiated instruction for their individual learning needs and reflective of their rich racial, cultural, and linguistic identities.

Considering all of the aforementioned aspects involved in being direct about social justice in all courses, leadership preparation program coordinators, need to be intentional about providing collective learning opportunities for program instructors to develop a unified way to discuss social justice. Specifically, if concepts of race, power, reflection, action, and oppression underlie the essence of social justice leadership, those who prepare future leaders in a program with a declared mission for social justice should understand those ideas themselves and include them in their description of social justice preparation in their classrooms.

In the literature, critical race theorists and scholars suggested the same push to have future leaders identify race as a main cause of social injustices and systemic inequities. Lopez issued a powerful call in this regard:

We cannot adequately prepare future leaders to achieve these goals if we avoid exposing them to issues of race, racism, and racial politics and demonstrate to them how these issues still permeate the educational landscape.... We must take proactive steps to address this problem by revisiting our knowledge base and

critically interrogate how race fits into the larger discourse of what educational leaders are supposed to know and be able to do.... As scholars who prepare future educational leaders, we cannot continue to marginalize and/or trivialize issues of race and racism within the larger discourse of educational leadership.... Clearly, what we teach in administrator preparation programs is insufficient—especially in this rapidly changing demographic and linguistically diverse society. (Lopez, 2003, pp. 71, 86)

This major implication of this research involves one of the most important distinctions of the study: Confronting bias and injustice is a necessary component to enacting justice. Discussing cultural and racial differences helps educate future leaders about a multiplicity of issues and helps them realize that diversity education requires sustained and pervasive effort on everyone's part. Therefore, courses must reflect knowledge and understanding of critical race theory, racism, White privilege, oppression, prejudice, the pros and cons of diversity classifications, multiculturalism, and other information that will help educators teach through critique, example, and practice (Brown, 2006; Bruner, 2008; Pollock, 2010).

Research in the field also supported the importance of preparation programs to reinforce the skills for facilitating critical conversations, particularly when analyzing and disaggregating data. Issues of race or ethnicity, culture, and other differences among people cannot and, more importantly, should not be avoided in examining data and engaging in collaborative inquiry. Responses and reactions to these differences deeply affect how data are interpreted and have a profound impact on student learning. Diversity is a reality in all schools. It can be dealt with constructively—in ways that reflect deep respect and understanding of students from diverse backgrounds and lead to closing historical achievement gaps—or destructively—reinforcing damaging racist and

classist attitudes and other stereotypes and continuing a long-standing pattern of doing harm to students who do not fit the mold of the dominant culture (Love et al., 2008).

IMPLICATION 3: PROMOTE PEDAGOGIES OF EQUITY AND MULTICULTURALISM

Racism in schools can be confronted through reflection on one's identity and its impact on perceptions of others and through discussion of specific injustices revealed through data and policy analysis. Nevertheless, social justice cannot be achieved, nor will the marginalization of students cease, until there is direct attention to their specific learning needs when designing and selecting instructional and assessment materials and strategies. Although some of the data in this case study related to "meeting the needs of all students," with a few related to "differentiation," there were very few findings that offered ideas about how to meet the needs of all students or to differentiate instruction or assessment.

Chapter 2 outlined particular pedagogies to use in classrooms with students of diverse racial, cultural, and linguistic backgrounds: multicultural and equity pedagogies. In addition to those pedagogies, which also have been included in part in earlier portions of this chapter, leaders must understand the unique need for direct instruction of the formal academic language students need to be successful in schools. Content and language instruction should be integrated so that one supports the other. The curricular material should be presented using varied supports to help students learn the content and practice the related language. It is significant to note that these strategies enhance

learning opportunities for all students, as each student, regardless of background, must learn the formal register and technical vocabulary of particular content.

Promoting such pedagogies and strategies is particularly significant for the program in this case study based on the findings. No respondent, instructor or student, reported any learning related to strategies for supporting students with diverse backgrounds even when specifically asked. Attention to considerations for linguistically diverse students in particular was relegated to one page within one text within one course. Ironically, this finding indicates how the program marginalized specific groups of students within a program that espoused an essence of social justice.

Information about potential needs for diverse groups of students is critical to making decisions in their best interest. This idea resonates not only in research on teacher and leader efficacy but also in the comments of an internship coordinator in this case study: “The divisions that seem to be able to address the needs of the ELL population specifically have individual teachers who are willing to advocate for student support with language, for example, rather than a need for special education services.” This quote highlights the prerequisite of having experience working with a specific population to best meet their needs. The related implication is to provide internship opportunities for all aspiring leaders to work in buildings with racially, culturally, and linguistically diverse students. A suggested prerequisite for the internship might be class content and discussions about these specific groups of learners.

Specifically, to advance social justice for marginalized students, preparation programs need to build a broader knowledge base in their students; knowledge and skills

in the following areas make advancing social justice possible: English language learners, differentiation, race, working with diverse families, and taking a global perspective, among others. It is through a combination of the aforementioned techniques and considerations as well as those listed in the following sections that preparation programs can better align themselves with what has been found to be “effective leadership for social justice.”

LIMITATIONS

There are several limitations to consider with regard to the results of this research. The study was limited to the analysis of only one critical case even though it was an appropriate sampling for the research design. It was further limited by the researcher’s not conducting observations at each meeting for the courses in the programs and not having the capability to observe small group conversations when viewing recorded classes. Many of these critical discussions could have occurred authentically in these missed class sessions or small group discussions.

With regard to the interview data collected, a potential threat was related to the participants’ willingness and ability to express themselves, as well as the availability of applicable documents. Further, the study’s findings are limited due to participation from fewer than half of the program instructors and even fewer students. Some of the students who participated had not yet taken courses from all of the participating instructors, further limiting the ability to use student comments as a method of member checking. Specific recommendations for future research are outlined in the following section.

An additional possible limitation is the transferability of the findings to similar programs. As this researcher sought to find participant experiences within one program proclaiming to be a champion of social justice, the findings are more than likely limited to this specific population within this specific context. The findings may, however, be applicable to other leadership programs in general, as suggested through some of the trends in current research.

Finally, despite the likelihood of providing trustworthy findings as a result of the rigorous processes described in previous chapters, there is another inherent limitation associated with this research design and methodology. The researcher entered the study with the assumption that including in a leadership program the tenets for social justice in consideration of specific populations is beneficial; she also had assumptions based on the literature regarding what such an educational leadership preparation program should look like. This limitation can be extended to the research team members, who also had preconceived ideas of social justice leadership and leadership preparation. In qualitative research, the viability of the observations and findings also may be limited in unintended ways (Merriam, 1998; Miles & Huberman, 1994).

FUTURE RESEARCH

Despite the consistency of findings and connections to the literature, it is suggested that further research be considered either to replicate or expand this study, taking into account and addressing some of the limitations expressed. This section outlines specific recommendations to enhance the design and validity of results in future research studies. These include strategies to increase participation from instructors and

students in the program through additional data collection methods as well as development of enhancements to the interview protocol.

To increase participation in a study such as this one, researchers should add data collection methods such as focus groups and written response options. The researcher can request time during a faculty meeting to promote the research study with the instructors and, while there in person, offer an opportunity for anyone who is interested to arrange for an individual interview at a later time. An opportunity for focus groups could include a request from the program coordinator asking each instructor to allow 20-30 minutes during one class session for the researcher to meet with a small group of students willing to participate in a focus group setting, either in person or in a separate virtual classroom space. In that case, the researcher also needs to keep in mind that having student participants who represent diverse backgrounds and educational experiences can further enhance the reliability of the results.

An online survey, although potentially not able to provide as rich of data as would an interview, provides an opportunity for other students and faculty to participate at a time that is most convenient for them with an added assurance of anonymity. If participation in this research was limited because of discomfort discussing the topic with others, the survey with written responses might have been a more comfortable way for participants to share their thoughts.

To enhance the data collection methods, future researchers should revise interview protocol, soliciting greater detail to better answer the research questions and gain participant understanding of social justice. In the current results, a need to define

“social justice” within the interview was evident based on the absence of the term in many responses. There may have been experiences in learning about the tenets of social justice in the program that were not expressed because of confusion or misunderstanding about the term. Some suggested additions to the interview protocol are the following: What is your understanding of “social justice” (definition, aspects, what it looks like in action)? What are the most important things about social justice that you have learned, discussed, or taught so far during your participation in this program? In what context? Additional questions should elicit information about practical application strategies for social justice tenets: How has the program prepared you for leading buildings with linguistically and racially diverse groups of students? Or (for program instructors), how do you prepare future school administrators to lead buildings with linguistically and racially diverse groups of students? A future researcher also should consider adding the list of tenets developed based on the literature to provide further evidence of how the program is in fact infusing those tenets.

For future research, it may be interesting to consider a subcategory for critical race theory to include language specifically. As Brayboy (2005) envisioned a tribal critical race theory to analyze and discuss the marginalization of Native Americans specifically, it may benefit the field to consider how CRT applies specifically to students whose first language is not English but who struggle to fit into schools and a society that value English as the only official language.

CONTRIBUTIONS TO THE FIELD

This study adds to the current body of research seeking to explore how leadership preparation programs are actually preparing future school leaders to deal with issues of diversity and to provide an equitable education for all students. As the research literature has indicated, effective socially just leadership programs have the potential to boost student outcomes and exert an even broader impact on at-risk students, especially linguistically diverse students, by shifting to a genuine diversity-valued mission to confront injustices with change. The innovative aspect of this design was the combination of the content analysis and faculty impressions, studied qualitatively as a lens through which to explore how programs integrated tenets of socially just leadership and those related to critical race theory. This study contributes to the body of knowledge focused on the theme of socially just leadership preparation.

This research has the potential to improve leadership preparation programs as the study findings provide insight into possible ways to format programs according to research-based effective components. With current program redesigns occurring in the field to explicate in greater detail the ethics of caring and attending to cultural differences in students, the framework for social justice leadership presented here may help programs propose a methodology or inform the practice of program redesign. This research, along with its framework, supports this important work; the results can serve as a model for programs shifting their focus.

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APPENDIX A

OBSERVATION TEMPLATE

Date: _____ Time: _____ Location: _____

Observer: _____

Questions to ask yourself during observation:

- What are the topics of the class discussions?
- How are the participants interacting with each other? With the instructors?
- What comments are instructors or students making pertaining to race, social justice, or English language learning?

Facts and details: Sensory information in chronological order	Observer comments: Subjective reflections on the facts and details
Reflective summary: Overall impressions of the observation as well as additional questions you may have for future data collection	

Figure 4. Observation protocol.

Note. Template taken from Hays, D., & Singh, A. (2012). *Qualitative Inquiry in Clinical and Educational Settings*. New York, NY/London: Guilford Press.