

PRINCIPALS' ATTITUDES TOWARD THE USE OF CULTURALLY RELEVANT
PEDAGOGY AND CULTURALLY RESPONSIVE LEADERSHIP IN
PREDOMINATELY AFRICAN AMERICAN SCHOOLS

by

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A Dissertation Submitted to the Faculty of
The College of Education
in Partial Fulfillment of the Requirements for the Degree of
Doctor of Philosophy

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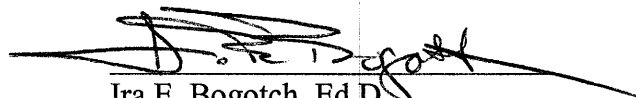
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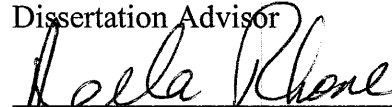
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This dissertation was prepared under the direction of the candidate's dissertation advisor, Dr. Ira E. Bogotch, Department of Educational Leadership, and has been approved by the members of her supervisory committee. It was submitted to the faculty of the College of Education and was accepted in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

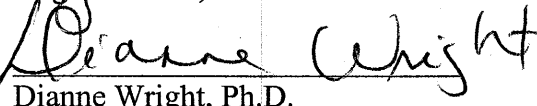
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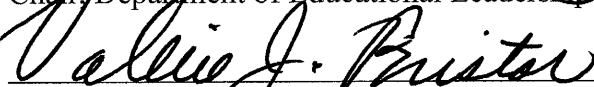
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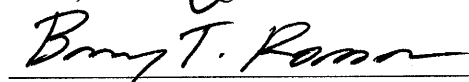
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ABSTRACT

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The purpose of this study was to determine principals' attitudes toward the use of culturally relevant pedagogy and culturally responsive leadership in predominately African American schools. Culturally relevant pedagogy, culturally responsive teaching, culturally responsive urban leadership, and ethnohumanist leadership are the study's theoretical underpinnings. The research question was as follows: To what extent, if any, do principals of predominately African American schools promote culturally relevant pedagogy and utilize culturally responsive leadership?

The sample for this mixed methods study was secondary school principals and teachers in predominately African American schools. Seven principals and 43 teachers participated in the study. The research methods used were vignettes, interviews, surveys, content analysis, and document analysis. Vignettes containing 10 scenarios of principals performing culturally responsive leadership practices were distributed to principals who

were asked to rate them with a Likert scale. In addition, principals were asked 13 open ended questions about culturally relevant pedagogy and culturally responsive leadership in an interview. Teachers were asked to complete a 10 question on-line survey about their principals' leadership from a culturally responsive perspective. Reviews of school improvement plans, principals' messages, and mission and vision statements were also conducted.

The study found that (a) principals admitted that they had a limited knowledge of the concepts of culturally relevant pedagogy and culturally responsive leadership, (b) principals theoretically viewed culturally relevant pedagogy and culturally responsive leadership as useful tools in educating African American student populations as evidenced by their responses to the vignettes, (c) principals had a general understanding of African American culture and exhibited sensitivity to the cultural needs of African American students, (d) principals often stressed the managing of difficult students or the diffusing of problematic situations as a benefit of having teachers trained in culturally relevant pedagogy and (e) principals in the study did not actively encourage teachers to utilize culturally relevant pedagogy as a means to improve the academic achievement of African American students.

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CHAPTER 1

INTRODUCTION

African American students across the nation are experiencing an educational crisis, as evidenced by a pervasive achievement gap. The starkest indication of the achievement gap and its impact on the lives of African American students is the fact that these students are lagging behind their Caucasian, Asian, and Hispanic counterparts on standardized tests. Research conducted by the National Center for Educational Statistics (2004) in its National Assessment of Educational Progress Study, reveals that Caucasian, Asian, and Hispanic students have steadily outperformed African American students in reading and mathematics on standardized tests for over 30 years. It can be argued that standardized tests are by no means the only or most accurate measurement of students' knowledge. However, since these tests are used to determine students' academic and economic futures, African American students' overall performance on them is cause for great concern.

In addition, many students who attend school through the 12th grade do not receive diplomas. A recent report from the Florida Department of Education (FLDOE) indicates that in 2007, 58.7 % of African American students graduated with a diploma compared to 66 % of Hispanics students, 83.2 % of Asian Students, and 81 % of Caucasian students (FLDOE, 2007). As a result, a substantial number of African American high school students are not gaining entrance into colleges and universities,

thus decreasing their chances of earning middle class capital (Darling-Hammond, 2005; Foster, 2001; Kuykendal, 2004).

Background of the Problem

Scholars offer a plethora of reasons why African American students are not making competitive academic gains. One assertion is that the socio-economic status of African American students who live in poor communities places them at a disadvantage and causes them to be academically unprepared when they enter school (Doob, 2005; Ogbu, 2003). Unequal funding is cited as another cause for poor academic performance. Since schools are funded through local revenues, districts that service large numbers of urban African American students often receive fewer resources than those comprised of primarily affluent families. In addition, Murrell (2001) purports that urban schools have a high teacher turn-over rate that does not allow these students to receive instruction from seasoned educators. This is coupled with the consistent decrease of African American teachers and administrators teaching in or leading urban public schools (Darling-Hammond, 2005). Furthermore, Denbo and Beaulieu (2002), points to the lack of rigorous school curricula and lower teacher expectations as a primary source of low academic achievement for African American students. Disproportional African American retention, expulsion, and suspension rates along with tracking into lower academic classes and special education programs are also viewed as causes for the perpetuation of the achievement gap (Baker, 2005; Dantley, 2005; Lomotey, 1992). Delpit (1996) purported that it is the cultural mismatch between African American students' communities and the schools they attend that has the most negative impact on their

academic achievement. Relatedly, Ladson-Billings (1994) and Irvine (2002) argue that the cultural differences between teachers and students account for the achievement gap.

Statement of the Problem

The pursuit of a quality education is one of the major concerns of American citizens. Therefore, to continue to allow African American students to move in a downward spiral of academic non-competitiveness is tantamount to economic suicide. While many view this crisis from afar, those who work in urban schools with predominately African American populations witness firsthand the casualties of poor academic achievement and its emotional, societal, and economic affects on African American students and their respective communities. Some claim that teachers who have daily contact with struggling African American students are frontline soldiers in this battle and could effect the most change (Thompson, 2004). However, educational leaders should be viewed as playing just as important a role considering that they lead in establishing the tone, culture, and instructional direction of schools.

Administrators in predominately African American schools are familiar with the landscape of urban schools (McCray, Wright, & Beachum, 2007). They know what it is like to witness the pain of students who are retained, or denied a standard diploma due to failing state assessments. They are also cognizant of the restrictions placed on teachers' autonomy, for those who work in urban schools functioning under sanctions from the district, state, or federal government for receiving poor school grades or not meeting Adequate Yearly Progress (Gentilucci & Muto, 2007). Consequently, since administrators in predominately African American urban schools are afforded a panoramic view of the educational reality for African American students, their opinions

on the effectiveness of instructional strategies that may narrow the achievement gap for these youths are invaluable.

Unfortunately, the voices of these administrators and their solutions for the academic achievement gap are often unsolicited or ignored in favor of instituting ideas from those not on the frontline (Loder, 2005). Furthermore, some administrators in predominately African American schools may fear the retaliation that may arise if they are vocal about methods of narrowing the achievement gap that are too specific to race (Bloom & Erlandson, 2003), because such admissions may result in a lack of promotions or upward mobility.

Research has documented that African American administrators have definite opinions about what works and does not work for African American students in urban educational settings, many of them being culture specific (Lomotey, 1993). What is not widely evident is whether they, or their non African American counterparts, are aware of or encourage the practice of contemporary scholarly theories that may define or link to their philosophies. As instructional leaders, it is noted that they do have a major role in the academic direction of their schools. According to a study conducted by Waters, Marzano, and McNulty (2004), certain direct instructional leadership practices significantly correlate with improved student achievement. The types of instructional practices that Gloria Ladson-Billing's model of Culturally Relevant Pedagogy and Geneva Gay's Culturally Relevant Teaching promote are strategies that can inform the leadership practices of administrators in predominately African American schools and be used to encourage instructional staff to implement, in an effort to improve academic achievement for African American students. Culturally relevant pedagogy and culturally

responsive teaching reverberates many of the sentiments of African American administrators regarding effective pedagogical practices for these students (Johnson, 2006). Therefore, understanding if administrators in predominately African American schools are willing to lead this type of instructional practice, i.e., culturally relevant pedagogy in segments or as a whole, as a means to narrowing the academic achievement gap, is essential to comprehending the future direction of school level reform in urban schools.

Purpose of the Study

This purpose of this study was to determine whether principals who work in urban schools with predominately African American students support or encourage teachers' use of culturally relevant pedagogy. This study also sought to determine whether principals who work in urban schools with predominately African American students implement culturally responsive leadership.

Research Question

The research question for this study was as follows: To what extent if any do principals of predominately African American schools promote culturally relevant pedagogy and utilize culturally responsive leadership practices?

Significance of the Study

This study was significant because it disclosed principals' attitudes and knowledge levels regarding contemporary educational practices that have garnered nation-wide attention for their use in improving the education of African American students. The results of this study can also serve as a barometer for the most effective

types of professional development that schools can provide for educational administrators based in urban schools.

Research Design

The research design included both quantitative and qualitative methods. Linda Tillman's (2002) framework for culturally sensitive research approaches served as a guide for the researcher. It stresses the importance of culturally congruent research methods, culturally specific knowledge, cultural resistance to theoretical dominance, culturally sensitive data interpretations, and culturally informed theory and practice.

Culturally congruent research uses qualitative methods such as a variety of interviews (individual, group, and life history) to capture a full perspective of African American life including social, political, economic, and educational components. Culture specific knowledge incorporates African American experiences as identified by African Americans as a part of the research process. Researchers also consider their relationship to these experiences in order to measure insider and outsider tension. Cultural resistance to domination, in research about African Americans, address inequities that African Americans encounter when their epistemology is undermined and placed at the margins of those of the dominant mainstream. Culturally congruent research also challenges the concepts of neutrality and universality as they serve as forces to minimize the experiences of African Americans. A culturally sensitive data interpretation considers the experiences of African Americans, when analyzing, understanding, and reporting data. To this end, the use of storytelling, family histories, biographies, narratives, and other forms of data presentation may be used to understand data. Culturally informed theory and practice is generated when researchers connect theories being investigated with the

lived realities of the respondents, helping to bring forth new theories and practices that may have a wider reach to non-academic communities.

Culturally sensitive research approaches also take into account bias, and how it can negatively impact research. According to Brockopp and Hastings-Tolsma (1995), bias can be a significant problem in qualitative research unless researchers recognize and incorporate it into the structure of the study rather than trying to eliminate it. To minimize bias, the researcher makes a concerted effort to clearly record her perspective.

Vignettes were utilized to determine administrators' attitudes regarding the use of culturally relevant pedagogy and culturally responsive leadership practices. This methodology serves as support and validation for the researcher's discoveries. The vignette responses do not stand alone, they connect with other forms of descriptions, direct quotations, transcriptions and observations that deepen the analysis and furnish documentation for this research. A researcher developed set of interview questions for principals and a survey of teachers was conducted and content analysis of the data was utilized to further analyze perceptions about culturally relevant pedagogy and culturally responsive leadership. Document analysis was used to ascertain the level of cultural responsiveness portrayed by administrators through documents disseminated to staff, parents, and students.

Major Concepts of Importance to the Study

This study centers on the concepts of culturally relevant pedagogy (Ladson-Billings, 1994) and culturally responsive teaching (Gay, 2000) as pillars of the conceptual framework. Culturally relevant pedagogy empowers African American students intellectually, socially, emotionally, and politically by using cultural referents to impart

knowledge, skills, and attitudes (Ladson Billings, 1994). Culturally relevant pedagogy rests on three criteria or propositions:

(a) Students must experience academic success; (b) Students must develop and or maintain cultural competence; and (c) Students must develop a critical consciousness through which they challenge the status quo of the current social order (Ladson-Billings, 1995).

The term culturally responsive teaching as used by Geneva Gay (2000) is often used interchangeably with the term culturally relevant pedagogy. The major difference in the two terms is that culturally relevant pedagogy speaks directly to the experiences of African American students in the wording of its definition; however, culturally responsive teaching can be generically applied to ethnically diverse cultures. According to Gay (2000), culturally responsive teaching; uses the cultural knowledge, prior experiences, frames of reference, and performance styles of ethnically diverse students to make learning encounters more relevant to and effective for them. It teaches to and through the strengths of these students. It is culturally validating and affirming.

These concepts are essential to this work because they emphasize students' cultures in an effort to transcend the negative effects of the dominant culture. Negative effects of the dominant culture include not seeing one's own history, culture, or background represented in textbooks or curriculum, or by seeing that history, culture, or background distorted (Ladson-Billings 1994). A thorough explanation of the concepts as well as their contribution to this study's framework will be explained in detail in chapter two.

Definition of Terms

1. *African American*: An individual of African descent, born inside or outside of the United States, who has acculturated into African American culture.

2. *African Diaspora*: A collective term used to describe people of African descent inside and outside of Africa.

3. *Africana*: A term used to describe people, cultural nuances, or traditions from the African diaspora.

4. *Assimilation*: A group's access to all culturally valued rights, opportunities, and experiences within a society (Doob, 2005).

5. *Critical Race Theory*: A framework used to theorize, examine and challenge the ways race and racism implicitly and explicitly impact social structures, practices and discourses (Yosso, 2005).

6. *Culturally Relevant Pedagogy*: A pedagogy that empowers students intellectually, socially, emotionally, and politically by using cultural referents to impart knowledge, skills, and attitudes (Ladson-Billings, 1994).

7. *Culturally Responsive Teaching*: Teaching practices that use the cultural knowledge, prior experiences, frames of reference, and performance styles of ethnically diverse students to make learning encounters more relevant and effective for them. It teaches to and through the strengths of these students. It is culturally validating and affirming (Gay, 2000).

8. *Culturally Responsive Urban Leadership*: School administrators who function in the role public intellectuals, curriculum innovators, and social activists. (Johnson 2006).

9. *Culture*: culture is cultivation, tradition, information bits, symbol systems, models for actions and emotions, distributed along lines of power in society, and local communities of practice (Banks & McGee-Banks, 2006).

10. *Curriculum*: A sequential plan of study that may include texts or instructional materials.

11. *Ethnohumanist Leaders*: Leaders who possess the attributes of commitment to the education of African American students, compassion for understanding African American students and their communities, and confidence in their skills (Lomotey, 1993).

12. *Eurocentrism*: A worldview that places the history, culture, and philosophical perspectives of people of European descent in a privileged, more valuable position than any other world culture. Eurocentrism, especially in the U.S. context, disguises itself as a universal perspective from which every culture must evaluate its experiences. It denies the value of other cultural and historical perspectives as ways of seeing and understanding the world (Merriweather Hunn, 2004).

Delimitations

This study includes the perspectives of administrators and teachers working in schools with predominately African American students. This study is delimited to administrators and teachers working in a school district located in the southeastern United States.

Limitations

A limitation of this study is that the researcher has worked as an administrator in the studied school district and participants may have felt inclined to respond in manners

they thought favorable to the researcher based on knowledge of the researcher's interest in the subject matter.

Chapter Summary

The introduction to this study is presented in chapter 1. A review of the literature is outlined in chapter 2. The methodology used to conduct this study is presented in chapter 3. The findings from the study are introduced in chapter 4. In chapter 5, I presented the study's conclusions, discussion, and recommendations.

CHAPTER 2

REVIEW OF THE LITERATURE

Overview of American Cultural History

The American educational system has, from its inception, been heavily laden with European cultural influences (Boykin, 1986; Dawson, 1961; Humphrey, 1972; Lee, 2005; Woodson, 1933). In addition, according to Shujaa (2003), the United States has always been concerned with the problem of building a national identity among a culturally diverse population. Since culture is fluid, it is necessary to offer various definitions of the concept. According to Doob (2005), culture consists of all human-made products associated with a society, as well as nonmaterial products such as values, beliefs, and norms which are at its foundation. Giroux (1988) states that culture is the distinct ways a social group lives out and makes sense of its “given” circumstances and conditions of life. Shades and Edwards (1987) add that culture is the collective consciousness of a community, representing the unique customs, rituals, communication styles and social organization. Furthermore, Banks & McGee-Banks (2006) asserts that culture is cultivation, tradition, information bits, symbol systems, models for actions and emotions, distributed along lines of power in society, and local communities of practice. (p.41)

The particular cultures that have had the most impact on early American educational systems, both private and public, stem from those produced by immigrants from England who fled their country as a result of religious dissent. These Pilgrims and

Puritans, as they were called, were practitioners of the Protestant faith and settled in areas that would become designated as Northern states, i.e., Connecticut, Massachusetts, New Hampshire, and Rhode Island (Greene, 1988). Members of these early states, or colonies as they were called, viewed education as a means through which to teach religious tenets and moral values to the males in their society (King, 2002). Consequently, these colonists established primary and grammar schools for boys to serve this purpose (Kling, 1997), and eventually founded universities such as Harvard, Yale, Princeton, Kings College (Columbia), Dartmouth, and The College of Rhode Island (Brown). These educational institutions are now counted in the prestigious ranking of the Ivy League; and were created for the purposes of reproducing the social system, training males for the clergy, and instructing them in language, philosophy, art, and the life of the classical civilizations of Greece and Rome (Burton, 1997; Humphrey, 1972).

The Exclusion of African Americans from the American Educational System

Early American educational institutions could have been influenced by the cultures of Africans and Native Americans, as they too were present in the beginning stages of the colonization of North America. However, the social standing of these groups was not conducive to that which would have warranted them a place in the intelligentsia of the times. Africans and Native Americans were viewed as unintelligent and their cultures regarded as barbaric (Rayman, 1981; Koehl, 1977).

In addition to a lack of respect and regard for the cultures of these two groups, the majority of Africans in the colonies were enslaved or forced into indentured servitude, and Native Americans were made to flee their ancestral homelands in North America and required to live on reservations. As a result of this reality and the prevailing negative

stereotypes held by many Whites, which included their belief in both the mental and cultural inferiority of Africans and Native Americans; early White settlers were able to establish a sort of cultural hegemony. Berlin (1998) discusses and dispels the European perception of the cultureless enslaved African that served to perpetuate America's Eurocentric cultural hegemony:

Slaves, like their owners, did not live by bread alone. Whether in moments, or harvest festivities, slaves, like other working peoples, expressed themselves in song, dance, prayer, and fables by which they understood their world and plotted to create another more to their liking. Such activities, often as separate from the world of work as day from night, were characterized by slave owners – and not a few historians since – as escapist, mindless mimicry, or harmless distractions whose instinctive or impulsive basis reflected a fate that could not be altered...But they badly underestimated the oppositional content of slave culture. The slaves' struggle to give meaning to their music, dance, and devotions were no less political than their struggle over work. (p.6)

Furthermore, this Eurocentric cultural hegemony functioned with Whiteness serving as the unifying purpose of providing English, German, Irish and other European settlers, a common identity against those racially defined as Black, Yellow or Red (Takaki, 1993). The American public educational system that was designed would have at its nucleus, the purpose of assimilating newly arrived immigrants into the American way of life based on middle class protestant values. Moreover, education was also utilized as a conduit through which to transmit the so-called intellectual inferiority of Africans and Native Americans (Hilliard, 2001).

Although Europeans in the United States believed that Africans did not possess the same intellectual capabilities as Whites, the irony is that they sought to keep Africans at a disadvantage by enacting laws that prohibited them from learning how to read and write. Georgia (1829), Virginia (1830), North Carolina (1830), and South Carolina (1834) legislated such laws between 1829-1865 (Cornelius, 1992). However, South Carolina's law was by far the harshest. The law states:

That all and every person and persons whatsoever, who shall hereafter teach, or cause any slave or slaves to be taught to write, or shall use or employ any slave as a scribe in any manner of writing whatsoever, hereafter taught to write; every such person or persons shall, for every offense, forfeit the sum of one hundred pounds current money. (Berry & Blassingame, 1982, p. 262)

Laws such as these would help to lay the foundation for the educational discrimination and inequities that African diaspora people (people of African ancestry born in Africa, Europe, the Americas, and the Caribbean) would encounter in the New World (Palmer, 1998). They would also help to create the educational gap that persists until the present day.

Enslaved Africans living in North America who were caught attempting to educate themselves were beaten, maimed, and in some cases killed. However, many slaves were undeterred by such threats and continued to secretly learn to read and write, thus challenging the stereotype of the uneducable African. According to former slave Charity Bowery:

On Sundays I have seen the Negroes up in the country going away under large oaks, and in secret places, sitting in the woods with spelling books. The brightest

and best men were killed in Nat's time. Such ones are always suspect (Blassingame, 1977, p. 267).

Bowery's narrative suggests that European Americans were conscious of the fact that literate slaves would be more apt to rebel against the system of slavery because such slaves might be exposed to abolitionist literature. It is believed that enslaved Africans Nat Turner and Denmark Vesey read the Bible from the perspective of liberation theologians and were inspired to create mass insurrections after reading the 1830 appeal of David Walker that was widely circulated within abolitionist circles. Walker, a free born African American abolitionist wrote the following regarding education in his work, *David Walker's Appeal to the Coloured Citizens of the World, but in Particular, and very Expressly, to those of the United States of America*:

For coloured people to acquire learning in this country makes tyrants quake and tremble on their sandy foundation. Why what is the matter? Why, they know that their infernal deeds of cruelty will be made known to the world. Do you suppose one man of good sense and learning would submit himself, his father, mother, wife, and children, to be slaves to a wretched man like himself who instead of compensating him for his labours, chains, handcuffs, and beats him and his family almost to death, leaving life enough in them, however, to work and call him master? No! no! he would cut his devilish throat from ear to ear, and well do slaveholders know it! (Walker, 1830, p. 52)

Walker viewed education as an essential human right that was purposely denied to enslaved Africans. He advocated for more than learning how to read and write, he also encouraged African Americans to acquire a deep knowledge of European and African

history, as a lens through which to interpret their current condition. Walker called for his appeal to be read by literate Africans in America, both free and enslaved, and asked that it be secretly read to illiterate slaves.

Similarly, many enslaved Africans in the United States realized that access to literacy could assist them in liberating themselves mentally and physically. Former slave and abolitionist Frederick Douglass (1845) recounts his crafty device to educate himself and the liberation that it granted him. He writes:

I lived in Master Hugh's family about seven years. During this time, I succeeded in learning to read and write. In accomplishing this, I was compelled to resort to various stratagems. I had no regular teacher. My mistress, who had kindly commenced to instruct me, had, in compliance with the advice and direction of her husband, not only ceased to instruct, but had set her face against my being instructed by any one else... The plan which I adopted, and the one by which I was most successful, was that of making friends of all the little white boys whom I met in the street. As many of these as I could, I converted into teachers... When I was sent of errands, I always took my book with me, and by going one part of my errand quickly, I found time to get a lesson before my return. I used also to carry bread with me, enough of which was always in the house, and to which I was always welcome; for I was much better off in this regard than many of the poor white children in our neighborhood. This bread I used to bestow upon the hungry little urchins, who, in return, would give me that more valuable bread of knowledge... I was now about twelve years old, and the thought of being ~a slave for life~ began to bear heavily upon my heart. Just about this time, I got hold of a

book entitled "The Columbian Orator." Every opportunity I got, I used to read this book... What I got from Sheridan was a bold denunciation of slavery, and a powerful vindication of human rights.

The reading of these documents enabled me to utter my thoughts and to meet the arguments brought forward to sustain slavery; but while they relieved me of one difficulty, they brought on another even more painful than the one of which I was relieved. The more I read, the more I was led to abhor and detest my enslavers... My mistress used to go to class meeting at the Wilk Street meetinghouse every Monday afternoon, and leave me to take care of the house. When left thus, I used to spend the time in writing in the spaces left in Master Thomas's copy-book, copying what he had written. I continued to do this until I could write a hand very similar to that of Master Thomas. Thus, after a long, tedious effort for years, I finally succeeded in learning how to write. (p. 51-56)

Douglass' by any means necessary tactics is a testament to the value that slaves placed on education. Furthermore, Douglass' rise to fame as an orator, abolitionist, United States Ambassador to Haiti and writer disproves the myth of the unintelligent African.

Free Africans in Northern states also sought to obtain education with the hopes of advancing themselves intellectually and economically while simultaneously forcing Europeans to acknowledge their humanity. Determined African peoples in North America, controlled their education by creating and maintaining independent schools such as the African Free School in New York City almost a century before the nation abolished slavery. The African Free School founded in 1787 as a result of a joint effort

between free African diaspora people and the New York Manumission Society, was one of the first schools for free African diaspora children and adults. However, the curriculum of the school was by no means culturally relevant. It was fashioned after what has been labeled the Classical European-centered or Lancastrian system (Morgan, 1995). This system centered learning and teaching on the knowledge, culture, and history of Europe. Students at the African Free School were taught reading, writing, arithmetic, grammar, diction, Latin, Greek, as well as nautical navigation (Ratteray, 1994). Although the school's curriculum did not mirror the African American community, it empowered African diaspora students by providing them with a competitive education. The school even taught map making and linear drawing. It also offered one of the country's earliest programs for "gifted" students, at a time when most African diaspora people, enslaved or free, were denied or could not afford an education.

After emancipation, independent African diasporic institutions in the north continued to flourish. However, educated African Americans soon realized that possessing an education did not necessarily afford them the civil rights and equality that they hoped it would. Consequently, some African Americans viewed it more beneficial to rely on their communities as sources of income and to tailor the education of their youths to reflect self reliance, upward mobility, and race pride. Select independent schools would experience a change in their philosophies in the 1930's, possibly as a result of the pan-Africanist ideologies of African diaspora visionaries Marcus Garvey and Dr. Carter G. Woodson.

Marcus Garvey, founder of the Universal Negro improvement Association, one of America's most influential pan-Africanist organizations, asserted that in order for

Negroes to be successful in America, they must become self-sufficient and create their own businesses, organizations, and schools. It is through Garvey and his race conscious contemporaries that we see the first glimmer of advocating for education that takes into account the culture and history of African Americans. According to Garvey:

The Negro must have an educational system of his own, based upon the history and the tradition of his race. The textbooks, therefore, must be different to the white man's textbooks. The white man's books laud himself and outrage the Negro. In such textbooks the Negro should substitute all that is bad affecting himself for that which is good relating to him. (Garvey, 1987, p. 209)

Garvey's educational perspective would make a great impression on independent African-centered institutions that would begin to flourish during the late 1960's and thereafter.

Similarly, Dr. Carter G. Woodson, the founder of both the Association for the Study of Negro Life and History, and Negro History Week, advanced the project of designing curricula for African Americans reflective of their history and culture in his 1933 work, *The Mis-education of the Negro*. Having worked in numerous secondary schools and universities, the Harvard graduate soon realized that American's educational system was detrimental to the intellect of Negroes because of its glorification of things European and vilification of anything relating to the Negro. Woodson (1933) asserts, "Looking over the courses of study of the public schools, one finds little to show that the Negro figures in these curricula (p. 134)." He further adds:

Several mis-educated Negroes themselves contend that the study of the Negro by children would bring before them the race problem prematurely and, therefore,

urge that the study of the race be deferred until they reach advanced work in the college or university. These mis-guided Negro teachers ignore the fact that the race question is being brought before black and white children daily in their homes, in the streets, through the press and on the rostrum. How can the schools ignore the duty of teaching the truth while these other agencies are playing up the falsehoods? (p. 135)

Some may find it a contradiction that Woodson, a graduate of Harvard would advocate for a culturally relevant education. However, it is possible to argue the opposite. That is, it is possible that his experiences at Eurocentric institutions of higher learning allowed him to see an inherent racism that is incorporated into the structure and curricula of America's educational system at all levels. Woodson's call to charge on segregated public schools essentially demands a re-writing of curricula and textbooks to present a historically accurate portrayal of the African American experience.

African Americans' Views on Segregated and Integrated Education

African American students attending segregated schools were often disadvantaged in regards to the poor condition of their educational materials, biased representation of African Americans in their textbooks, and the dilapidated structures that housed their schools. However, their thirst for knowledge, the value that the African American community placed on education, and the dedication of African American educators caused many African American students to excel academically (Walker, 2000). In fact, some of North America's most intellectual minds such as James McCune Smith, Ira Aldridge, Peter Williams Jr., Alexander Crummell, Martin Delaney, and John B. Ruswurm were products of segregated, independent, African American institutions

(Morgan, 1995). These individuals and their African American principals and teachers believed that education was the key to upward mobility, respect, and collective survival. Jones (1981) reports that students in segregated schools remembered teachers for their attempts to make coursework interesting and encouraging discussion. Oral histories are also unified in their references to teachers adapting the curriculum for purposes they believed best suited for African American children. Some describe this as teaching more than was required (Edwards, Royster, & Bates, 1979), or teaching what was needed (Foster, 1997). Others are more explicit about how teachers supplemented the curriculum with information about race and the African American presence in the United States (Foster, 1997; Noblit & Dempsey, 1996). Furthermore, it is argued that African Americans valued the culturally relevant forms of teaching and learning that developed in segregated schools (Hundley, 1965). Therefore, relegating the education in segregated African American schools to descriptions of their resources does not adequately explain the type of education African American principals, teachers, and parents attempted to provide under the harsh reality of segregation. The failure to understand the pedagogy of African American teachers and student learning, except in negative portrayals (e.g., Johnson, 1941), has produced a history of education for African Americans that ignores the caring behaviors of teachers and principals, the support of parents, the forms of institutional support for students, and the high expectations placed upon students by the school and community (Cecelski, 1994; Dempsey & Noblit, 1993; Foster, 1990a, 1990b, 1991, 1997; Walker, 1993a, 1993b, 1996a, 1996b).

African American principals, teachers, students, and parents of the pre Brown versus The Topeka Board of Education era, reminisce of a time when African American

schools and communities were intricately linked and worked diligently toward the success of the African American child (Dempsey & Nolbit, 1996). Although many African American students were meeting measures of academic success, large segments of America's African American community believed that their children's education could be greatly enhanced if they received updated educational resources and attended the well-maintained schools their white counterparts enjoyed. The conditions of segregated African American schools throughout the nation during this period were undeniable testimonies that the reality of the Plessy versus Ferguson decision was contradictory to what the ruling claimed, separate was definitely not equal. Thus, African American parents advocated for educational integration.

In retrospect, however, integration was not the panacea that many thought it would be (Fine, 2004). Doris Y. Wilkinson (2000) in her article, *Integration Dilemmas in a Racist Culture*, writes:

Public school integration and the associated demolition of the black school has had a devastating impact on African American children- their self esteem, motivation to succeed, concepts of heroes or role models, respect for adults and academic performance...For institutionally framing the racially entrenched fiction that "any school that is black is inferior and that blacks cannot succeed without the benefit of the company of whites," the Supreme Court reflected the potency of racialist thinking. It is demonstrably true that in the South and the Northern urban communities, the African American public school was inferior in the quality of its buildings, facilities, and textbooks. Never the less this did not apply to the

dedication and capabilities of teachers, unbiased learning environments, or the opportunity for developing healthy self-attitudes. (p.155)

Wilkinson is correct in her assessment of the sort of domino effect that integration caused and its impact on the educational and social development of the African American child. As a result of integration, many segregated schools located within African American neighborhoods were forced to close because large numbers of African American students began attending White schools. Consequently, numerous African American administrators and teachers lost their jobs (Wilkinson, 2000). This is critical because schools located in the African American community served as forces of cohesion within the community. They were places where African American parents, teachers, and administrators worked together to nurture and mold the African American child. With their closing, the familiar and comfortable rapport that existed between many African American parents and educators began to erode. The possible impact this phenomenon has had on the academic success of African American students should not be overlooked. Many African American educators view their job of teaching African American students as embedded with a "hidden curriculum" that is unique to their relationship. Writer Michele Foster conducted interviews with 18 African American teachers who were rated as exemplary by parents, students, and other community members. According to Foster (1994),

The teachers were concerned that their students master more than just the content of specific subjects. And though the details of this hidden curriculum might be refashioned to suit context, individual teacher style, and level of students, its intention was to convey to African American students, in terms they understood,

the personal value, collective power, and the political consequences of choosing or rejecting academic achievement. Without this dialogue these teachers reasoned African American students were unlikely to be engaged in or committed to their own learning. (p. 239-240)

Foster's argument highlights the fact that these African American teachers were aware of the gaps that exist within the "traditional" school curricula, and they made efforts to close these gaps by conveying motivational messages and implementing strategies to inspire African American students to achieve despite the odds that are stacked against them.

During segregation, African American administrators, teachers, parents, and community members made it their responsibility to prepare African American children to compete and succeed in the world. The integrated school system that replaced segregated African American schools is one where African American students are disproportionately placed in lower educational tracks and special education classes. If educational equality and academic advancement for African American students was supposedly the rationale for integration, it appears that the plan was unsuccessful. Furthermore, the communalism that existed between African American schools and the communities they served in the pre-Brown era has been substituted with the current educational system which remains for many, as an environment where both African American children and parents are alienated (Morris, 1999). In addition, a recent study shows that although integration is the law of the land, the majority of schools in America are experiencing re-segregation (Orfield, Bachmeir, James & Eide, 1997). Researchers Foster, (2001); and Shircliffe (2001) cite numerous reasons for this reversal such as

parental frustration with busing; parent's preference for their children attending neighborhood schools; African Americans living in overwhelming segregated neighborhoods; a rise in Afrocentric pride; and the lifting of school desegregation orders by courts.

The cultural responsiveness that enhanced the learning of African American students in segregated k-12 schools, also extended to those attending historically Black colleges and universities (HBCUs). Compared with their counterparts who attend predominately White colleges and universities, African American students who attend HBCUs experience less social isolation, alienation, personal dissatisfaction, and overt racism (Harper, Carini, Bridges & Hayek, 2004; Pascarella & Terenzini 2005). Similarly, HBCUs seem to provide a social, cultural, and racial environment that is more supportive, caring, and nurturing for students, and promotes academic achievement and success (Harper et al. 2004).

Continued Disconnect Between School Curriculum and Students' Cultures

America's current public school system continues to keep at its core the cultural norms of White Americans, in particular, those of middle class economic status (Gay, 2000; Perry, Steele, & Hilliard, 2003; Singleton & Linton, 2006; Watkins, 2001; and Woodson, 1933). These norms are such a seamless part of America's educational fabric that they are often viewed as the right way to do things, without much consideration given otherwise. Not surprisingly, a large number of students who are unsuccessful at navigating public school's academic maze are not White; they are overwhelmingly African American, Hispanic, and Native American. Many of these students are unsuccessful because they lack skills, but also because they are uninterested and have

disengaged from school (Murrell, 2002; Polite & Davis, 1999). One can argue which occurs first, yet research shows that African American children have a higher enrollment in Head Start programs than Whites (Magnuson & Waldfogel, 2005) and that African American male students in particular don't exhibit a significant academic gap with their White counterparts until they enter fourth grade (Kunjufu, 1996). However, from fourth grade onward, a steady decline begins in their academics (Comer & Poussaint, 1992; Kunjufu, 1996). It is argued that at that time, African American students become critical consumers of their education, and realizing there is a cultural mismatch between what they experience in their homes and communities and the values, norms, and traditions espoused in school, and as a result, they begin to reject school (Gay, 2000; Ladson-Billings, 1994; Ogbu, 2003). The mis-match is evident in the difference between students' and teachers' communicative strategies interpretation of situational meanings, rules of interaction, and literate cultural backgrounds.

The cultural incongruity between school culture and the culture of African American students is often perpetuated as the result of a cultural deficit on the part of African Americans. The cultural deficit model is based on the 1964 work of Deutsch. Deutsch refers to a cumulative deficit hypothesis in relation to African American children. He claims that African American students exhibit a lower intellectual capacity than their white counterparts as a result of lower SES, absentee fathers, and a lower rate of preschool attendance. Furthermore, he asserts that these factors cause a lack of participation in the "cultural mainstream" that is strengthened by a caste system more prevalent in Negro life. However, proponents of critical race theory (Bell, 2004; Matsuda, Lawrence, Delgado, & Crenshaw, 1993; Solórzano, 1997; and Tate, 1997) would argue

that the problem lies not with the lack of family cohesiveness, school readiness, or cultural assimilation, but in the inherently racist systemized structures of the educational system itself.

Critical Race Theory and Its Role in Education

Matsuda (1991) defines critical race theory as, “a jurisprudence that accounts for the role of racism in American law and that works toward the elimination of racism as part of a larger goal of eliminating all forms of subordination (p. 1331)”. Critical race theory rests on four fundamental assertions: Racism is a central component of American society and culture; Eurocentric/modern notions of objectivity, neutrality, and universality are false constructs that should be rejected; the voices and experiences of subjugated and oppressed peoples of color are valid testimonies to their lived realities; and that the racial oppression of peoples of color is linked to other forms of oppression such as sexism and classism and like these forms of oppression it should be eradicated.

According to Solórzano (1998), critical race theory in education challenges the traditional claims of the educational system and its institutions of objectivity, meritocracy, color and gender blindness, race and gender neutrality, and equal opportunity. Furthermore, critical race theory in education asks such questions as: What role do schools, school processes, and school structures play in the maintenance of racial, ethnic, and gender subordination (Solórzano and Yosso, 2000). Gloria Ladson–Billings in her 1998 article, *Just what is critical race theory and what's it doing in a nice field like education?* addresses these questions.

Ladson-Billings (1998) states that critical race theory can be used to analyze how racism impacts curriculum, instruction, assessment, school funding, and desegregation.

She argues that critical race theory sees the school curriculum as a culturally specific artifact designed to maintain a White supremacist master script. The master script that Ladson-Billings refers to is defined by Swartz (1992). Swartz contends:

The act of master scripting silences multiple voices and perspectives, primarily legitimizing dominant (White), upper-class, male voicing as the “standard” knowledge students need to know. All other accounts and perspectives are omitted from the master script unless they can be disempowered through misrepresentation. Thus, content that does not reflect the dominant voice must be brought under control, mastered, and then reshaped before it can become a part of the master script. (p. 341)

Critical race theory also suggests that current instructional strategies presume that African American students are deficient (Ladson-Billings, 1998). Consequently, classroom teachers are engaged in an unceasing quest for a magic bullet to deal with (control) at-risk (African American) students. As a result of the internalization of this culture deficit model, instructional approaches for African American students almost always involve some aspect of generic remediation. Furthermore, when and if these remedial strategies fail to manifest the desired results, the students rather than the techniques are found to be lacking.

Critical race theorists view intelligence testing as a movement to legitimize African American student deficiency, under the guise of scientific rationalism (Alienkoff, 1991; Gould, 1981). Throughout United States history, the subordination of African Americans has been based on theories (e.g., intelligence testing) that depend on racial stereotypes about African Americans that make their condition appear innate. Crenshaw

(1988) purports that the point of controversy is no longer that these stereotypes were developed to rationalize the oppression of African Americans, but rather, “the extent to which these stereotypes serve a hegemonic function by perpetuating a mythology about both Blacks and Whites even today, reinforcing an illusion of a White community that cuts across ethnic, gender, and class lines” (p. 1371).

The most obvious example of inequity and racism in schools is evident in school funding. According to Ladson-Billings (1998), critical race theory argues that inequality in school funding is a function of institutional and structural racism. Since states fund schools based on property taxes, those areas with property of greater wealth typically have better funded schools (Kozol, 1991). Unfortunately for African Americans students, this formula overwhelmingly negatively impacts them.

Critical race theorist Derrick Bell contends that rather than serving as a solution to social inequity, school desegregation has been promoted only in ways advantageous for Whites (Bell, 1980). An example of this can be seen in Lomotey and Stanley’s (1990) examination of Buffalo’s “model desegregation” program. This program revealed that African American students continued to be poorly served by the school system as evidenced by their continued academic failure, and increased suspension, expulsion, and dropout rates. Whites, on the other hand, derived benefit from the desegregation model, e.g., by taking advantage of special magnet school programs and free extended child care.

Critical race theory is a theoretical basis that allows scholar-practitioners to expose racism in education and then propose radical and effective solutions for addressing it. The use of critical race theory as a framework for examining educational

equity, however, is only one component of the solution. I contend that another component is the implementation of culturally relevant pedagogy/leadership.

The Need for Culturally Relevant Pedagogy

Scholars assert that the pervasive academic achievement gap between African American students and their non-African American counterparts stems from public schooling being a product of a racialized society that posits the cultural norms familiar to White students as those being the only ones worthy of inclusion into curricula and pedagogical practices (Doob, 2005; Jones, 2002). Shujaa (2003) adds that racialization has been used to hierarchically order people into a color-coded society utilized by Anglo-Saxon elite in particular, to establish and secure hegemony as the politically dominant culture in the United States and that this process of cultural imposition is a process of schooling at all levels. Moreover, Shujaa states:

Students have to demonstrate the capacity to meet academic achievement benchmarks, such as standardized test performance at prescribed levels, a student must also play the game according to the rules that the politically dominant culture's elite establish and control. Students who rebel rarely make it. (p. 181)

Shujaa is correct in his analysis of the current educational system. Often African American students are penalized even if they perform well academically because they do not conform to educators' race tinged perceptions of what a "good" student represents, especially if they identify strongly with their cultural heritage.

In a similar vein, King (1991) argues that the dysconscious racism of some White teachers also perpetuates a lack of appreciation for the value of cultural diversity, especially as it pertains to African American students. According to King, dysconscious

teachers experience an impaired way of thinking about society and the possibility for social change, as a result of their mis-education. This mis-education may prevent them from recognizing and acknowledging the benefits of their students' cultural diversity and understanding the potential benefits of culturally relevant pedagogy.

Gordon (1995) agrees that classrooms are not neutral environments. They serve a socialization function toward mainstream cultural values (Apple, 1979; Boykin, 2001; Erickson, 1986; Hollins & Spencer, 1990). This process has resulted in attempts to bring students of various cultural backgrounds and experiences into conformity with mainstream cultural themes, such as interpersonal competition, individual autonomy, materialism, the priority of cognition over affect, and what has been characterized as a bureaucracy orientation (Boykin, 1983; Gay, 1975). Such themes are believed to reflect a set of fundamental cultural values identified within an Anglo or mainstream cultural ethos (Boykin, 1983). These Eurocentric themes often clash with Afrocultural themes that may not find constructive outlets in school and may be dismissed as contextually inappropriate (Boykin & Ellison, 1995).

Afrocultural themes emerged from the African American community have been identified and defined by Boykin, Tyler & Miller (2005) and should be incorporated into African American students' educational experiences. Examples of Afrocultural themes include:

1. *Movement*: the interwoven mosaic of movement expressiveness, dance, percussiveness, rhythm, and syncopated music (Boykin, 1986).

2. *Verve*: a special receptiveness to relatively high levels of physical or sensate stimulation (Boykin, 2001).

3. *Orality*: the special importance attached to knowledge gained and passed by word of mouth. It implies a special receptiveness to the spoken word and a reliance on oral expression to carry meaning and feeling. There is often a reliance on the call and response mode of communication, whereas to be quiet and wait one's turn to speak often implies a lack of interest in what the other person is saying. Also captured within this notion of orality is the idea that speaking is construed as a performance and not merely as a vehicle for communicating information (Boykin, 1983).

4. *Communalism*: the fundamental interdependence of people, where one places importance and priority on social bonds, mutuality, and proactive interconnectedness with others (Boykin, Coleman, Lilja & Tyler, 2004; Boykin, Jagers, Ellison, & Albury, 1998).

A host of scholars (Delpit, 1996; Gay, 2000; Hale-Benson, 1986; Irvine, 2002; King, 2005; Ladson-Billings, 1994; Lee, 2005; Lomotey, 1993; Murrell, 2002; Noguera, 2003; and Perry, Steele, & Hilliard, 2003) claim that many African American students will continue to suffer academically as long as educational institutions refuse to recognize the culture based epistemologies of African American students and create educational institutions, curricula, and pedagogies that are responsive to their needs. Furthermore, it is posited that teachers and instructional leaders of these school reforms must possess significant understanding of their students' cultures to enable them to effectively meet their students' needs (Hallinger & Leithwood, 1998; Lipman, 1995). King (1991) argues that teacher education programs must address this dilemma through the inclusion of liberatory pedagogy in teacher education courses that will allow teachers to understand

their roles as agents of social action and advocates of culturally inclusive thought and practices.

Research on the use of culture specific instructional strategies with minority students was initially conducted with Hawaiian and Native American students. Researchers in these studies developed the terms culturally appropriate (Au & Jordan 1981); culturally congruent (Mohatt & Erickson, 1981); and culturally compatible (Vogt, Jordan, & Tharp 1987) to describe successful culture based speech and language pedagogical practices utilized to assist marginalized students achieve success in mainstream society.

The terms culturally relevant pedagogy, as coined by Gloria Ladson-Billings (1994) and culturally responsive teaching (Gay, 2000) move beyond the use of students' home language as a source of pedagogical knowledge. Culturally relevant pedagogy is unique in that it was developed to empower African American students intellectually, socially, emotionally, and politically by using cultural referents to impart knowledge, skills, and attitudes (Ladson-Billings, 1994). Ladson-Billings (1995) defines culturally relevant teaching as a pedagogy of opposition not unlike critical pedagogy but specifically committed to collective, not merely individual, empowerment. Specific philosophical criteria must be evident for teachers to effectively implement culturally relevant pedagogy. Culturally relevant pedagogy rests on three criteria or propositions:

- (a) students must experience academic success; (b) students must develop and or maintain cultural competence; and (c) students must develop a critical consciousness through which they challenge the status quo of the current social order (Ladson-Billings, 1995).

The operational definition of culturally relevant pedagogy as used throughout this study is teaching strategies that incorporate the use of culture (language, traditions, nuances, historical references, etc.) as a means of scaffolding mainstream or Eurocentric concepts to minority (non-White) students in an effort to make learning a more relevant experience.

Culturally responsive teaching, a pedagogy strikingly similar to culturally relevant pedagogy can also help to improve and transform education for African American students. Geneva Gay (2000) defines culturally responsive teaching as:

using the cultural knowledge, prior experiences, frames of reference, and performance styles of ethnically diverse students to make learning encounters more relevant to and effective for them. It teaches to and through the strengths of these students. It is culturally validating and affirming. (p.29)

Gay further defines culturally responsive teaching as teaching that: acknowledges the legitimacy of the cultural heritages of different ethnic groups, both as legacies that affect students' dispositions, attitudes, and approaches to learning and as worthy content to be taught in the formal curriculum; builds bridges of meaningfulness between home and school experiences as well as between academic abstractions and lived sociocultural realities; uses a wide variety of instructional strategies that are connected to different learning styles; teaches students to know and praise their own and each others' cultural heritages; and incorporates multicultural information, resources, and materials in all the subjects and skills routinely taught in schools.

Both terms and practices seek to meet the needs of African American students by utilizing culture as a spring board to help them connect to curricula and navigate

educational processes. However, culturally relevant pedagogy is preferred by the researcher because of its insistence on fostering a socio-political consciousness in students that can transform them into active agents for social justice in their education and lives.

The practices of culturally relevant pedagogy and culturally responsive teaching as articulated by Ladson-Billings and Gay have gained popular attention in the community of African American education scholars and some are advocating for its introduction into teacher education programs (Delpit, 1996; Foster, 1995; Gay, 2000; King, Hollins, Hayman, 1997). Moreover research studies have been conducted and validate the use of culturally relevant pedagogy and culturally responsive teaching as effective means of improving the academics of African American students (Gay, 2000; Irvine, 2002; Ladson-Billings, 1994). Gloria Ladson-Billings discusses the effectiveness of culturally relevant pedagogy as a means of improving academic performance for African American students in a detailed study she conducted with 8 teachers (five African Americans and three White Americans) in her 1994 book, *The Dream Keepers: Successful Teachers of African American Teachers*. Similarly, Maria Lenora Lockaby Karunungan chronicles the success of a master teacher's use of culturally responsive praxis to improve the reading skills of African American students in Jacqueline Jordan Irvine's 2002 book, *In Search of Wholeness: African American Teachers and their Culturally Specific Classroom Practices*. Furthermore, culturally responsive techniques using music and movement with African American students have also proven to improve academic performance as researched by Allen and Boykin (1992). However, it's argued

that the promotion of the use of culturally relevant pedagogy should not begin and end with the classroom teacher.

The Transmittal of Culturally Responsiveness through Principal Leadership

Principals of predominately African American schools should promote instructional strategies specific to African American students. According to Dantley (2005):

Contemporary Black school principals continue to be constrained to position academics in a broader community context that imagines a brighter future for African American students. These principals in urban settings would do well to encourage teachers to practice culturally relevant pedagogy. These principals understand that students' achievement is curiously tied to sense of connectedness and purpose. (p.661)

This brings one to Dantley's commentary which begs the question, what is the true definition of leadership and role of principals in urban schools and how does it depart from the norm? The traditional definition of an instructional leader is a principal whose primary role is overseeing instructional improvements for the purpose of increasing student achievement norms (Johnson & Snyder, 1986). This generic definition moves away from the role of the principal as manager but does not provide a focus for how principals should engage in the instructional leadership process. Blase and Blasé (2000) define instructional leadership as being comprised of multiple areas which include: talking with teachers to promote reflection; making suggestions; giving feedback; modeling; using inquiry and soliciting advice/opinions; giving praise; promoting professional growth; emphasizing the study of teaching and learning; supporting

collaboration among educators; developing coaching relationships among educators; encouraging and supporting redesign of programs; applying the principals of adult learning, growth, and development to staff development; and implementing action research to inform instructional decision making.(p.133-137) This definition of instructional leadership incorporates the basic skills that a principal, particularly one working in an urban school, should be adept at performing.

Gardiner & Enomoto (2006) describe a method of instructional leadership that is specific to diverse populations. They contend that administrators and their staff need to be knowledgeable about diversity to provide education that is culturally sensitive to difference, is free from discrimination and prejudice, and promotes educational equity. This type of leadership requires that administrators be aware of culturally relevant and responsive pedagogical practices, and that they encourage their teachers to teach from this frame of reference.

Riehl (2000) accurately asserts:

The role of administrators typically is not explored in the literature on culturally responsive teaching, but by extension it may be inferred that administrators can promote these strategies for teaching by demonstrating them themselves in their work with parents, teachers, and students. (p. 64)

Richards, Brown & Forde (2004) outlined three specific areas that principals must address to ensure that a school is culturally responsive. First, the principal should consider the organization of the school and the way it relates to diversity. In this respect, considerations might include whether the staff is accommodating and considerate of the working schedules of parents and holds conferences and events during flexible hours and

whether the main office, display cases, and classrooms are respectful of different cultural groups. Second, school policies and procedures are examined to determine how they affect the delivery of services to students from diverse backgrounds. Throughout this process, principals may ask questions about the percentage of minority students placed in special education, honors and advanced placement courses; consider the preparation and experience of teachers teaching struggling students, and how school funds and resources are allocated. Third, the level of community involvement with neighborhoods and community outreach efforts are considered. Outreach efforts might include hiring parent volunteers who speak the language of a student group and who understand their culture; developing relationships with local businesses; and including parents and community representatives in the decision making process. Most important, principals of culturally competent schools encourage understanding and respect for individual differences and strive for high educational standards and levels of achievement for all students (Klotz, 2006).

African American Voices on Culturally Responsive Leadership

The majority of studies conducted on culturally relevant pedagogy focus on African American teachers (Delpit, 1996; Foster, 2001; Ladson-Billings, 1994; Lee & Slaughter-Defoe, 1995; and Perry, Steele, & Hilliard, 2003). There is an obvious dearth of research on the attitudes and opinions of principals regarding the use of culturally relevant pedagogy, particular those of non-African American decent (Gooden, 2005). Murtadha and Watts (2005) state that, “organizational and leadership theorists have not been, by and large, attentive to the specificity of contexts and ways of leading evidenced by African Americans”. Traditionally, educational leadership has been presented from the

perspectives of White males. This dominant perspective has ignored the context of education and sought to have educational leaders perform their roles without consideration for the specificity of race, culture, or gender. On the contrary, the existing studies on African American administrators reveal that they feel their presence is beneficial since they possess a cultural connection with African American students as well as an understanding of their communities (Bloom & Erlandson, 2003; Dantley, 2005; Gooden, 2005; Johnson, 2006; Pollard, 1997). Additionally, these educational leaders view it as their responsibility to offer White teachers effective culture specific strategies to help African American students achieve (Bloom & Erlandson 2003; Pollard 1997).

Brown (2005) states that the Eurocentric notion that school administration is neutral in application for educating children of all races and ethnicities fails to consider disparities in political power between racial groups. Contrary to the prevailing model of school administration being neutral, the need for tailored and dynamic education for African American students demands a more relational leadership. Brown adds that it is important that models of school leadership include perspectives by African American scholars and school leaders, and that such paradigms be intended to address the specific social, political, and educational contexts that affect the education of African American students (2005).

Murtadha and Watts (2005) argue that a blueprint for a culturally relevant leadership paradigm exists in the African American community, and has done so since before the abolition of slavery. They conducted an analysis of African American leadership based on the leadership of Fanny Jackson Coppin (1837-1913), Anna Julia

Cooper (1858-1964), Mary McLeod Bethune (1875-1955), Nannie Helen Burroughs (1879-1961), and Septima Clark (1898-1987), and identified specific themes that have emerged from their leadership portraits. They are as follows:

(a) African American educational leaders view their roles as being synonymous with that of a change agent; (b) African American educational leaders link the struggle for education with social justice and acting within a moral imperative to triumph over poverty, class, slavery, and institutionalized racism; and (c) African American educational leaders make community engagement a central focus of their administration. (p.592)

Similarly, Foster (2005) contends that successful African American principals adopt leadership styles that do not disregard race and color as salient features in teaching and learning, nor in the decision-making process that constitutes leadership action.

The Mentoring Role of Culturally Responsive Principals

The positions of principals in predominately African American schools have never been more important. These leaders are placed under heavy scrutiny because of pressure to improve schooling for the nation's most vulnerable students and meet the mandates of the No Child Left Behind Act. Beyond the scope of managerial tasks and keeping abreast of curriculum innovations, the task of the urban principal has expanded to that of "Jegna" the Ethiopian word for master teacher and mentor (Tillman, 2005a). Scholar Linda Tillman has thoroughly explored the importance that mentoring teachers in predominately African American schools has on teacher retention in these schools, as well as influencing a holistic culture based understanding of the epistemology, academic strengths, and needs of African American students.

According to Tillman (2005b), it is necessary to believe that principals can lead in transformative ways that help to shape teachers' beliefs and behaviors, change the culture of the educational environment, and enhance the social, emotional, and academic achievement of all students. The transformative leadership touted by Tillman not only bridges a cultural gap but is itself a product of the leader's cultural experiences. In the case of predominately African American schools led by African American principals it may be precisely this cultural connection that can be drawn on to help teachers connect to students and establish the relationships that are the corner stones of teaching. Tillman (2005b) asserts that African American principals, to a great degree, lead on the basis of their same-race/cultural affiliation, the collective ethos of Black communities and their desire to positively affect the lives of Black students.

Although the majority of predominately African American schools are led by principals of African descent (Tillman, 2005b), principals of non-African descent also serve in these schools. Consequently, an effort must be placed on making certain that these principals as well as non African descent teachers in these schools are adequately prepared to meet the needs of African American student populations. Tillman and Trier (2007) contend that essential questions must be asked by school districts when considering school improvement for predominately African American schools. They are as follows: What kinds of training are needed for teachers and principals? Does the urban school context require teacher and principal preparation that is context specific? What are the roles and responsibilities of the school principal? How should effective leadership be defined? And, what factors affect the leadership capacity of principals in urban schools?

This researcher addresses some of these important questions to principals and teachers through this study.

Conceptual Framework

Development of the conceptual framework for this study commenced with consideration of four education concepts culturally relevant pedagogy; culturally responsive teaching; culturally responsive urban school leadership; and ethnohumanist leadership as they relate to the leadership of African American administrators.

Gloria Ladson-Billings' culturally relevant pedagogy is central to this work in that it provides an innovative pedagogy for African American students that if promoted and encouraged by administrators may assist teachers in improving the academic standing of African American students. The instructional practice rests on three fundamental teacher beliefs: African American students can experience academic success; African American students must develop and/or maintain cultural competence; and African American students must develop a critical consciousness through which they challenge the current status quo of the current social order (1994).

Geneva Gay's culturally responsive teaching offers a multicultural aspect to teaching of various cultures. While it is not specific to African American students, it does stress the importance of acknowledging the legitimacy of the cultural heritages of different ethnic groups, both as legacies that affect students' dispositions, attitudes, and approaches to learning and as worthy content to be taught in the formal curriculum; builds bridges of meaningfulness between home and school experiences as well as between academic abstractions and lived sociocultural realities; uses a wide variety of instructional strategies that are connected to different learning styles; teaches students to

know and praise their own and each others' cultural heritages; and incorporates multicultural information, resources, and materials in all the subjects and skills routinely taught in schools.

Furthermore, Lauri Johnson (2006) developed a framework that complements the idea of culturally relevant pedagogy by moving it beyond the scope of the classroom teacher and outlining an educational leadership model for urban administrators that she termed culturally responsive urban school leadership. According to Johnson, leaders who possess this style are public intellectuals, curriculum innovators, and social activists. Johnson states that a principal functioning in the role of public intellectual willingly exhibits her passion about the plight of issues relevant to culturally diverse students and communities through writings and public forums as opposed to acting as a bureaucratic agent. Johnson considers the principal as a curriculum innovator when he/she encourages teachers to develop African American students' intellectual abilities as well as their responsibility as global citizens by centering them in their history and culture while developing their "socio-political consciousness". Finally, Johnson argues that the culturally responsive leader must function as a social activist by incorporating his/her professional responsibility as part of a larger project for racial justice and community uplift (2006).

The fourth dimension in the conceptual framework centers on Lomotey's (1993) ethnohumanist leadership. It offers the researcher an alternative lens through which to view leadership styles of African American administrators in urban settings. According to Lomotey, ethnohumanist leaders possess the attributes of commitment to the education of

African American students, compassion for understanding African American students and their communities, and confidence in their skills.

Chapter Summary

This chapter began with an overview of American cultural history and how it has, from its beginnings, perpetuated the cultural experiences of European Americans as mainstream, while excluding the culture of others or deeming them as inferior. It further discusses how America's Eurocentric culture based was woven throughout the fabric of its educational system. The chapter also presents a review of a historical exclusion of African Americans from early American school and how once admitted into the public educational system, African Americans received inferior educations as evidenced by a lack of equitable funding and poor school facilities. Next, it discusses how present African American students experience a cultural mis-match with the culture and curriculum in public schools and identifies culturally relevant pedagogy as a solution to the incongruity between the home culture and school culture of Africa American students. The chapter summarizes with a discussion of the concepts of culturally relevant pedagogy; culturally responsive teaching, culturally responsive urban school leadership; and ethnohumanist leadership as this study's conceptual framework.

CHAPTER 3

METHODOLOGY

A mixed methods approach was used to study administrators' attitudes toward the use of culturally relevant pedagogy and culturally responsive leadership in predominately African American schools. Although qualitative research and quantitative research are often represented as two fundamentally different paradigms, a trend has evolved of late toward convergence that suggests a move away from the juxtaposed distinctions of these research methods (Brannen, 2004). Mixed methods research is becoming increasingly utilized and recognized as the third major research approach or research paradigm (Johnson, Onwuegbuzie, & Turner, 2007). Qualitative approaches used for purposes of this study included interviews and surveys and proved dominant in this study. Johnson, Onwuegbuzie, and Turner (2007) define qualitative dominant mixed methods research as research that relies on a qualitative, constructivist-poststructuralist critical view of the research process, while concurrently recognizing that the addition of quantitative data and approaches are likely to benefit the research project.

Data Collection Sources

The methods of data collection used in this study were: (a) anchor vignettes, (b) semi-structured open-ended interviews, (c) surveys, and (d) school documents. Content analysis and document analysis were also employed to analyze the collected data. The use of a variety of data collection and analysis methods provided the researcher the

opportunity to triangulate her approach and study the same phenomenon (Webb et al., 1966). If multiple methods are used which each having different strengths and weaknesses, yet, yielding similar results, it increases confidence that the results are true representations of what is really going on, as opposed to a fluke due to flaws in the methods used (Todd, Nerlich, McKeown, 2004).

The design of the study can be situated within the methodology of critical studies. According to Hall (2003), critical theory argues generally that there is always a theory underlying cultural expression and interpretation, even if and perhaps especially when such expression and interpretation denies adamantly or ignores wholly its theoretical positioning. Consequently, the researcher is aware that it is unlikely within the dominant discourses she reviewed, e.g., documents, interview transcripts, vignette and survey responses, that she will find support for culturally relevant pedagogy and culturally responsive leadership. Moreover, the researcher is cognizant that what is not said or thought about culturally may be as important if not more important than data reported in chapter four.

Vignettes

Vignettes have been documented as useful in research for more than two decades (Finch, 1999). Most often they are simulations of real events from which to collect data (Barter & Renold, 1999; Finch, 1999; Lanza & Carifio, 1992). Finch defines vignettes as “short stories about hypothetical characters in specified circumstances, to whose situation the interviewee is invited to respond” (p. 105). Ely, Vinz, Downing, and Anzul (1997) define vignettes as follows:

Vignettes are compact sketches that can be used to introduce characters, foreshadow events and analysis to come, highlight particular findings, or summarize a particular theme or issue in analysis and interpretation. Vignettes are composites that encapsulate what the researcher finds through the fieldwork. In every case, vignettes demand attention and represent a growing sense of understanding about the meaning of the research work. (p. 70)

According to Barter and Renold (1999), vignettes provide a valuable technique for exploring people's perceptions, beliefs and meanings about specific situations.

In this study, ten anchoring vignettes were utilized to determine administrators' attitudes regarding culturally relevant pedagogy and leadership. Anchoring vignettes were used to help define the concepts of culturally relevant pedagogy and leadership. These vignettes are brief descriptions of hypothetical practices that principals employ exhibiting examples of culturally relevant pedagogy that they want teachers to utilize or a demonstration of culturally relevant leadership practices. Respondents were asked to rate the vignettes from 1-5 using a Likert scale. The vignettes were reviewed by seminal researchers in the field of culturally relevant pedagogy to determine their content validity and inter-rater reliability.

Interviews

Open-ended semi-structured interviews were conducted with principals. Hatch (2002) states that interviewing can be the primary data collection strategy in a qualitative project. He adds that qualitative interviewers create a special kind of speech event during which they ask open-ended questions, encourage informants to explain their unique perspectives on the issues at hand, and listen intently for special language and other clues

that reveal meaning structures informants use to understand their worlds (Mishler, 1986; Seidman, 1998). Qualitative interviews can yield rich data since they allow interviewers to enter interview settings with questions in mind but also allows them the flexibility to generate questions during the interview in response to informants' responses, the social contexts being discussed, and the degree of rapport established (Hatch, 2002). The interviews were analyzed using conceptual and relational content analysis.

Surveys

An on-line survey was administered to teachers who work in the schools led by the identified administrators. The purpose of the survey was to determine teachers' perception of their administrators' endorsement of culturally relevant pedagogy. Surveys are useful in research in that they have the value of "real world" context and the availability of mass data in developing information about human actions (Crano & Brewer, 2002). The researcher used a web-based survey. According to Perkins (2004), the benefits of web-based surveys are: Access to larger and geographically broader samples; more time efficient; direct transmission of data; including coding and analysis; usually generate more complete replies to open-ended questions and potential for customized feedback. Prior to use with the sample of teachers the survey was piloted with comparable teachers to test for reliability.

School Documents

The documents used in this study were printed and electronic materials of various sorts. The researcher collected and reviewed school improvement plans, vision and mission statements, and principals' welcome messages. The collected documents were both intentional and unpremeditated documents. Borg and Gall (1989) distinguish

between intentional documents and unpremeditated documents. They classify intentional documents as those which serve primarily as a record of what happened, whereas unpremeditated documents are intended to serve an immediate purpose without any thought given to their future use in the recording of an event.

Document Analysis

The technique of document analysis was employed for data collection. Goetz and LeCompte (1984) used the term “artefact” to describe written and symbolic records kept by the participants in a social group. Merriam (1988) has indicated that the use of artefacts has both limitations and advantages. Since documents are generated independently of the research, they can be fragmentary and may not fit the conceptual framework (O’Donoghue, 2007). On the contrary, their independence from the research agenda can also be advantageous because they are thereby non-reactive, a product of a given context, and grounded in the “real world”. These attributes make it possible for an analysis of a variety of documents will to help produce insights relevant to the research problem.

Content Analysis

Content analysis was utilized to identify themes and or concepts in principals’ interviews. Holsti (1969) defines content analysis as, "any technique for making inferences by objectively and systematically identifying specified characteristics of messages" (p. 14). Content analysis can be a useful technique for allowing researchers to discover and describe the focus of individual, group, institutional, or social attention (Weber, 1990). It also allows inferences to be made which can then be corroborated using other methods of data collection (Stemler, 2001).

Instrumentation

The vignettes, interview questions, and survey questions were designed based on culturally relevant pedagogy/leadership themes identified in the literature, input from seminal researchers in the field of culture and education, and collaboration with the researcher's doctoral committee.

The researcher conceived an instrument that would ascertain principals' attitudes regarding the use of culturally relevant pedagogy/leadership through the use of vignettes that describe elements of culturally relevant pedagogical and leadership practices. The primary impetus for the vignette model originated as a result of the lack of familiarity with the concept on the part of assistant principals who attended a session on culturally relevant pedagogy facilitated by the researcher. This knowledge informed the researcher's assumptions that the concept could also possibly be foreign to most principals. The vignette format was considered most appropriate for the study because the researcher thought that it would deconstruct the concept for principals in practice rather than have them give their opinions about a theoretical concept with which they may not be familiar. Each of the vignettes was based on concepts of culturally relevant pedagogy (Ladson-Billings, 1995), culturally responsive teaching (Gay, 2000), culturally responsive urban school leadership (Johnson, 2006), and ethnohumanist leadership (Lomotey, 1993). These theoretical concepts assert a leadership style that takes into account the cultural backgrounds of students served and uses knowledge of these cultures to guide leadership practices and shape teaching.

Setting

The schools included in this study were middle and high schools with predominately African American student populations located in urban neighborhoods. The majority of the schools were identified by the district as schools in need of improvement based on a pattern of low student achievement. Consequently, these schools received additional resources as well as support personnel. The participant sample were principals who have worked in predominately African American schools for a minimum of one year and teachers working in schools led by these principals.

There are presently 21 principals of predominately African American schools in the school district where the study was conducted. However, two months prior to commencing data collection, the district initiated restructuring moving eleven of the 21 principals of African American schools to new school sites. In addition to principals leading predominately African American schools being a criterion for participant selection the study also required that principals chosen for the study be principals of their respective schools for a minimum of one academic year. Consequently, the principals who replaced the 11 transferred principals were ineligible to participate in the study because they did not meet the one-year school site tenure criteria. This left the researcher with 10 principals and a representative sample of teachers from their schools.

Principal Participants

The 10 eligible principals were contacted via email, and the researcher provided them with a summary of the proposed study and asked them to participate by completing a written vignette instrument. In addition to emailing principals, the researcher also called principals whom she knew personally and requested their participation. Furthermore, the

researcher asked consenting principals to encourage their identified colleagues (not personally known to the researcher) to participate. Seven of the 10 identified principals agreed to take part in the study.

Principals' Profiles

Principal A

Principal A is an African American female in her fifties who has been a principal for four years and principal at her current middle school for three years. She has spent her entire career working in predominately African American schools. When speaking of her leadership style she referred to it as tough but nurturing. According to principal A:

It's almost like it's been my path. It's like you're on a path and you're on the path to perfect it. I didn't deviate from it for any reason except when I did my internship. I did my internship at a predominately Hispanic high school, which was great. I had a great experience for 20 days. But for some reason, I feel destined that this is what I was meant to do.

When speaking of her leadership style she referred to it as tough but nurturing.

The middle school that she leads is a C rated school according to the state. Its rating is based on students' annual performance on the state's required state examination for students in grades three through 11. The school is located in a middle class African American and African Caribbean neighborhood. Throughout our interview, she made references to the challenges of working in an urban environment. She emphasized that her students have developed a craftiness aimed at trying to divert their teachers' efforts to teach them, usually through disruptive behavior. She further added that this concerted effort to thwart teaching is consistent among her students regardless of their academic

levels. She believes that new and innovative ways of teaching students have to be developed in order to hold students' interests.

Principal B

Principal B is an African American female. She is also the second youngest principal in the study at 39 years of age. She is in her third year of the principalship at a middle school located in a low income, predominately Haitian American community. She described herself as being in touch with the needs and concerns of her students and teachers. Her school has been plagued with fluctuating poor school letter grades and has never received a grade above a C. She stressed while she does not live in neither the community nor the county where she works, attending African American schools and years of working at a community center near the neighborhood where the school is located, has provided her with what she considers a solid understanding of urban students.

Principal C

Principal C is an African American female in her early 40's who has been a principal for one year. Her leadership incorporates other-mothering (the use of African American maternal approaches to connect to children of African descent). Her school is located in an upper middle class neighborhood that has recently experienced an influx of Haitian residents. Prior to becoming a middle school principal, she was an assistant principal at a predominately Hispanic high school located in an affluent neighborhood. While she readily admitted that neither her educational experience nor work experiences have mirrored her current work environment, she feels that she connects to the predominately Haitian student population of her school. She attributes this feeling of

innate connection to race. While she exudes confidence in her capabilities to lead a school, she also expresses her frustration with the lack of mentoring that first year principals particularly in urban schools receive.

Principal D

Principal D is an African American female who is 56 years of age. She is scheduled to retire from the principalship at the end of the year. The high school that she leads is unique. It is a magnet school with twenty-five career academies that boasts a 93% percent graduation rate of its senior class. The school is also the only high school among the sample that has been awarded a performance letter grade higher than a D. It has been a C rated school since the issuance of school letter grades by the state's Department of Education. The principal has led the high school for six years which in itself is distinctive since most of her counterparts in urban D and F high schools usually have tenure of two years or less. She views herself as intrinsically linked to the school community and stated that she strives to make her school excellent because it is a reflection of her. Throughout the interview, she often referred to herself as a hope builder because her persistence to achieve through life's struggles drives her to motivate students. Principal D's interest in the plight of urban students extends beyond her immediate school community. At the time of our interview, she had just returned from the annual conference for the National Alliance of Black School Educators where she co-presented a workshop on strategies for implementing the career academy model.

Principal E

Principal E is an African American female who is 45 years of age. She has worked as a principal for the past seven years in urban and affluent neighborhoods. She

holds a doctorate degree in educational leadership and is respected by her colleagues for her intellectual acumen and leadership abilities. Before working at her current school site she was the principal of an A rated elementary school for several years. Her move to a middle school with a track record of unstable school letter grades could be interpreted as the district's attempt at school improvement. Having grown up in one of the poorest communities in the county, she believes that with highly qualified, dedicated teachers, African American students can meet and overcome academic challenges.

Principal E is concerned with teacher efficacy as well as student efficacy because she feels that teachers have to believe that they can truly make a difference in the lives of urban students. She believes that teachers of African American students possess more influence over them than other student groups with which she has worked. According to her, African American students seem to view the successful completion of academic tasks as something they do for their teachers; thus, teachers' expectations of these students can either positively or negatively impact their academic efforts. In contrast, she feels that other student groups seem to view their parents as the primary motivation for their academic achievements.

Principal F

Principal F is in her second year at her current middle school site. She is a Caucasian female, 52 years of age, who has spent a majority of her career as a teacher and an administrator in predominately African American schools. The school that she leads is in a low-income neighborhood surrounded by a housing project. She seems comfortable working in an urban environment and her mannerisms, at least according to one of the other principals in the study, mirror those of an African American female.

However, she admits that she has to work harder to relate to her African American students because she is Caucasian and for this reason she values the advice of her African American colleagues. Throughout our interview she adamantly conveyed that she doesn't think culture is the major determining factor when considering the education of African American students. Instead, she thinks that socio-economic status is the great divide that the school has to overcome in order to help students succeed.

Principal G

Principal G is the youngest principal in the study at 37 years of age, the only Hispanic, and the only male. He is a fairly new principal with two years of experience. The school that he leads is a middle school in a low to middle-income predominately African American neighborhood. However, the demographics of the neighborhood have recently changed with an increase of Hispanic residents. He considers himself a people person and believes his open door policy has benefited him in his new school setting. He also thinks that new administrators ought not to be so hasty to change their school culture. Rather, he posits that they should spend time observing their new environments. Like principal D, he too feels that the socio-economic status of students is more of a factor in student achievement than students' cultural differences.

Data Collection

The first step of data collection was the completion of the 10 vignette instrument by the principals. Collaboration with the researcher's advisor resulted in the researcher reviewing the literature to identify essential components of culturally relevant pedagogy and culturally responsive leadership to incorporate in the vignettes. The researcher made certain that each vignette reflected at least one of either the elements of culturally

relevant pedagogy (Ladson-Billings, 1995), culturally responsive teaching (Gay, 2000), culturally responsive leadership (Johnson, 2006), or ethnohumanist leadership (Lomotey, 1993). The vignettes were designed and revised several times with input from the researcher's doctoral committee. Principal participants were asked to rate each vignette with one of the following numerical ratings: One being a leadership practice strongly unfavorable to African American student populations, two being a leadership practice somewhat unfavorable to African American student populations, three being undecided, four being a leadership practice somewhat favorable to African American student populations, and five being a leadership practice strongly favorable to African American student populations. The second step of data collection was the tape recorded interview with the principals.

Teachers were also participants in the sampling in this study. The third step in data collection entailed the researcher utilizing the district's electronic database to obtain a listing of teachers at each principal's school. Next, she randomly selected a total of 70 teachers, 10 teachers from each principal's school, and emailed them explaining the study, informing them of their principal's participation in the study, and asked that they participate by completing a web-based survey tools. The email also contained an attachment that included the participant consent form and a link to the on-line survey that was located on eprosurvey.com

The fourth step in data collection included the researcher collecting school mission and vision statements, principals' messages and school improvement plans. These documents were retrieved from district websites.

Pilot Study

The researcher identified thirteen scholars who research culture and its impact on educating African American students and solicited their input in a pilot of the vignette instrument for principals. Christine Sleeter and Michele Foster provided the researcher with suggestions. Christine Sleeter's contribution to the survey was the addition of the open-ended sentence frame at the end of each vignette prompting the respondent to expound on his/her reason for giving a vignette a particular rating. The following is an example of a vignette with Sleeter's suggestion in italics:

Please rate the following accordingly. I think this vignette reflects leadership that is:

Vignette # 1

A principal of a predominately African American school is concerned with the increasing number of students placed in indoor suspension. In response she initiates a mentoring program as an alternative to suspension and invites parents to attend the initial planning session to provide their input and suggestions for the program. She also invites students from the Black Student Union of a local college to serve as mentors.

I rated the vignette a _____ because _____

Michele Foster suggested to the researcher that she consider providing the participants with the contextual background of the study before asking them to respond to the vignettes. She also suggested that the researcher expound upon a specific book and instrument referenced in the vignettes and not make assumptions that the respondents would be familiar with them. As a result of Foster's suggestions, the researcher revised the cover page of the instrument to include the study's purpose and elaborated on the book and survey mentioned in the vignettes.

The following is the cover page of the instrument before and after Foster's suggestion:

Culturally Relevant Pedagogy and Leadership Practices Protocol

Thank you for participating in a Survey of Culturally Relevant Pedagogy/Leadership Practices. Participation is completely voluntary. Please feel free to make comments and suggestions at the end of this survey.

The following vignettes are based on characteristics of culturally relevant pedagogical and leadership practices as identified by a number of seminal researchers in the field. A prominent researcher has defined culturally relevant/responsive pedagogy as "using the cultural knowledge, prior experiences, frames of reference, and performance styles of ethnically diverse students to make learning more relevant to and effective for them."

Directions:

Please rate the following ten vignettes on a scale from 1-5 according to your perception of each scenario's usefulness and relevance to your current student demographics. Next, fill in the section following each scenario explaining why you gave each scenario its rating.

The cover page with Foster's suggestion in italics:

Culturally Relevant Pedagogy and Leadership Practices Protocol

Thank you for participating in a Survey of Culturally Relevant Pedagogy/Leadership Practices. Participation is completely voluntary. Please feel free to make comments and suggestions at the end of this survey.

The survey is a part of a larger study concerned with determining whether administrators who work in urban schools with predominately African American students support or encourage culturally relevant pedagogy through their leadership style.

The following vignettes are based on characteristics of culturally relevant pedagogical and leadership practices as identified by a number of seminal researchers in the field. A prominent researcher has defined culturally relevant/responsive pedagogy as "using the cultural knowledge, prior experiences, frames of reference, and performance styles of ethnically diverse students to make learning more relevant to and effective for them."

Directions:

Please rate the following ten vignettes on a scale from 1-5 according to your perception of each scenario's usefulness and relevance to your current student demographics. Next, fill in the section following each scenario explaining why you gave each scenario its rating.

The following are original versions of vignettes written by the researcher and their revised versions as a result of Foster's suggestions to provide more background knowledge for a book and survey referenced in the vignettes.

Original vignette # 3:

Vignette # 3

A principal of a predominately African American secondary school requires teachers to read Janice Hale's book, *Black Children: Their Roots, Culture, and Learning Styles*. She conducts a staff development utilizing teaching strategies from the book such as teaching students from a constructivist model (whole picture to parts), using inferential reasoning, and infusing social justice issues into lessons and requires teachers to conduct similar lessons with their students while she observes them.

Revised vignette # 3:

Vignette # 3

A principal of a predominately African American secondary school requires teachers to read Janice Hale's book, *Black Children: Their Roots, Culture, and Learning Styles*, in which it is argued that since black children grow up in a distinct culture, they require an educational system that recognizes and incorporates their strengths, abilities, and culture into the learning process. In addition, the principal conducts a staff development utilizing teaching strategies from the book such as teaching students from a constructivist model (whole picture to parts), using inferential reasoning, and infusing social justice issues into lessons and requires teachers to conduct similar lessons with their students while she observes them.

Original vignette # 6:

Vignette # 6

A new high school has opened in a predominately African American neighborhood. During the first faculty meeting of the year the principal has teachers complete and submit a survey entitled, "*Teaching African American Students*".

Revised vignette # 6:

Vignette # 6

A new high school has opened in a predominately African American neighborhood. During the first faculty meeting of the year the principal has teachers complete and submit a survey entitled, “*Teaching African American Students*”. The purpose of the survey is to assess teachers’ disposition toward teaching African American students and to capture the degree to which teachers believe culture should be a consideration in teaching African American students.

The comments and suggestions from these seminal researchers were incorporated into a final draft of the vignette instrument. The entire vignette instrument is included in appendix A.

Administrators were also asked the following thirteen open-ended interview questions.

Interview Questions for Principals

1. What do you think is the most important factor or factors in educating African an American student population?
2. What has prepared you to work in a predominately African American school?
3. What challenges have you encountered working with a predominately African American student population?
4. Do you think administrators should receive specific training before working with an African American population? If so, what kind of training?
5. What instructional or leadership practices have been most successful in working with a predominately African American student population?
6. How would you define culturally relevant leadership? Can you give some examples?

7. Do you think that teachers should be trained in culturally relevant pedagogical practices?
8. Do you consider yourself a culturally responsive leader? If so, give an example of this type of leadership? If not, why not?
9. How would you rate your knowledge of culturally relevant pedagogy?
10. How do you teach, support, and mentor your teachers to succeed in diverse school settings?
11. Have you participated in the SUPI program and has it exposed you to culturally relevant pedagogical practices? If so, to what extent?
12. Did you attend secondary school during the pre-Brown or post-Brown era? Do you think that your educational experiences influence your view of the usefulness of culturally relevant pedagogy? Please explain?
13. Is there anything you can add about the process of leading a predominately African American school or is there anything else I should have asked? Any final comments? Thank you very much.

Teachers were administered an on-line survey asking the following 10 questions.

Survey Questions for Teachers

1. Does your principal promote African American culture? If so, please explain.
2. Does your principal promote the use of multiple teaching styles specifically aimed at meeting the needs of culturally diverse populations?
3. Has your school offered professional development in culturally relevant/responsive teaching practices?

4. When your principal discusses your student population, are specific references made regarding their cultural differences or styles?
5. Do you feel that your principal has set high academic expectations specifically for African American students? If so, please give an example of an initiative.
6. Does your principal's leadership style remind you of a leadership style that you have witnessed or experienced in the African American community?
7. Does your principal include the community in school efforts? If so, please explain.
8. Does your principal encourage teachers to connect with students and parents from a cultural perspective?
9. Has your principal ever advised you on instructional methods specific to African American students?
10. Do you feel that your principal can relate to and respects African American culture? If so, please explain.

Data Analysis

Vignettes, interviews, surveys, and documents were analyzed employing mixed methods techniques. The units of analysis for the research were a combined approach of studying seven principals and 43 teachers as two separate groups.

Analysis of School Documents

The vision and mission statements, principals' messages to students and parents, and school improvement plans of the schools led by the seven principals in the study were analyzed for references to elements of culturally relevant pedagogy/leadership. The purpose of this analysis was to ascertain whether the principals studied conveyed to the

school community via these documents culturally relevant pedagogical practices or leadership aim specifically at assisting African American students.

The mission and vision statements of the seven schools were scanned closely. Key words or phrases that relate to the tenets of culturally relevant pedagogy/leadership were then extracted and placed into a table created in Microsoft Word.

Analysis of Vignette, Interview, and Survey Responses

The open-ended responses from the vignettes administered to principals, the tape-recorded interviews conducted with principals, and open-ended surveys administered to teachers were transferred and or transcribed then typed into a Microsoft Word document. The researcher carefully read the transcribed data, line by line identifying patterns and themes that were organized into coherent categories. Next, the researcher summarized the categories in an effort to bring meaning to the text.

Categories and segments of the data were coded with symbols, descriptive words, or abbreviations. During coding, the researcher maintained a master list of all the codes that were developed and used in the research study. The codes were then reapplied to new segments of data each time an appropriate segment was encountered.

Rather than use preconceived themes or categories the researcher allowed the reoccurring themes and issues to emerge from the data, thus, defining categories after studying the text. The researcher then created a t-chart numbering the open-ended vignette questions asked of principals along with their categorized responses. This step was repeated using the data from principals' interviews, teachers' survey responses and school documents. The researcher also counted the number of times a particular theme emerged in order to estimate its relative importance. Furthermore, the researcher

determined if relationships exist between data by paying attention to several themes occurring together consistently in the data.

The process of cutting and sorting the data included the following steps. An alphabet was assigned to each principal vignette instrument response, principal interview transcript, teacher survey response, and school document. The data from each of the instruments and the interviews was imported into a word document with a wide margin in order to have space to write labels or any notes. Each line in the document was numbered in order to assist in the cutting and sorting process. The researcher made a copy of all data (hard copy and electronic files) so that she had one to work from and stored the other in a locked file. As the researcher worked with the data she kept track of the source of the information or the context of quotes and remarks. The researcher also used color coded identifiers to designate themes, respondents and school sites. Next, the researcher reviewed each principal's responses, teacher's responses and school documents and grouped them into categories. The data was copied from Microsoft Word and pasted into Microsoft Excel. The researcher set up an Excel file that included columns for identifiers, categories (themes), codes, and text. Once the data was sorted the researcher used note cards and a two dimensional matrix to trace connections across data. The themes and connections within the data were used to explain the study's findings. The data were interpreted by developing a list of key points discovered as a result of categorizing and sorting the data and synthesizing the information.

Finally, the researcher addressed the limitations of the study. She presented any problems she encountered while collecting and analyzing the data in order to help others better understand how she arrived at her conclusion. She also addressed possible

alternative explanations for results and showed how the evidence supports her interpretation.

Researcher's Positionality

The researcher is an African American doctoral student who works in the school district being studied, thus making her a participant observer. Mac an Ghail (1996) contend, the participant observer collects data by participating in the daily life of those he or she is studying. Ultimately the role of the participant observer is to seek to find meaning in encounters and situations, (Smith, 1997). As a participant observer the researcher has had and continues to have insights into the attitudes/knowledge of the study's participants.

The researcher's interests lie particularly in identifying effective methods of educating African American students. The researcher is a firm advocate of using culturally relevant pedagogical practices in educating African American students especially those attending schools in urban districts. The researcher's belief in the effectiveness of culturally relevant pedagogy with students stems from her educational experiences as a student attending a prominent private African American elementary schools where culturally relevant pedagogy and culturally responsive leadership were utilized.

Furthermore, the researcher's experiences as a teacher, reading specialist, curriculum writer, curriculum support specialist, and executive director of a non-profit educational institution where she utilizes culturally relevant pedagogy on a daily basis have also informed this work. However, it is her experience as a school administrator where she utilized and trained others on the use of culturally relevant pedagogy for

African American students that influenced her position on the effectiveness of promoting culturally relevant pedagogy through culturally responsive leadership.

Based on her experiences as a culturally relevant pedagogue, the researcher designed a course [Critical/Culturally Relevant Pedagogy in Urban Schools] to introduce the concepts of critical pedagogy and culturally relevant pedagogy to teachers and administrator. The researcher taught this course to teachers and administrators at the elementary, middle, and high school levels and has received an overwhelmingly positive response to the course. Teaching the course revealed that teachers and administrators were for the most part unfamiliar with the concepts and pedagogical practices. Teachers in the course also stated that they would be more comfortable using the strategies if they were promoted by their administrators who they often claimed, did not relate very well to the specific needs of African American students. This revelation piqued the researcher's interest in the type of leadership preparation administrators working in urban schools needed to receive in order to better meet the needs of African American students.

Research on race and culture has been an area of concern for scholars. Dillard (2000) and Stanfield (1995) assert that people of color historically have been misrepresented, exploited, silenced, and taken for granted in education research. Gordon (1990) and Tillman (2002) posit that some education researchers have given privileged status to dominant (White) voices, beliefs, ideologies, and views over the voices of people of color. As a result of these views, African American researchers are placed in precarious positions. Tatum (2001) wrote,

In a race-conscious society, the development of a positive sense of racial/ethnic identity not based on assumed superiority or inferiority is an important task for

both White people and people of color. The development of this positive identity is a lifelong process that often requires unlearning the misinformation and stereotypes we have internalized not only about others, but also about ourselves. (p. 53)

Similarly, Milner (2007) rejects practices in which researchers detach themselves from the research process, particularly when they reject their racialized and cultural positionality in the research process. He further argues that it may be necessary for researchers to consider dangers seen and unforeseen in conducting research. By seen dangers, Milner is referring to those that can explicitly emerge as a result of the decisions researchers make in their studies. Unseen dangers are those that are hidden, covert, implicit, or invisible in the research process (2007). In an effort to avoid such pitfalls, Linda Tillman's (2002) framework for culturally sensitive research approaches served as a guide for the researcher. It stresses the importance of culturally congruent research methods, culturally specific knowledge, cultural resistance to theoretical dominance, culturally sensitive data interpretations, and culturally informed theory and practice.

Limitation and Delimitations

This study focused on principals and teachers in urban schools with predominately African American student populations within a southeastern district. The study is limited to these principals and teachers and may not apply equally to other principals and teachers in similar or different settings.

The sample was a non-probability sample in particular, a purposive sample. Purposive samples are those that are hand selected by the researcher based on their matching specific criteria that is not representative of the larger population. The sample

of principals came from the larger population of all secondary school principals narrowed to an even smaller selection of those working in schools with predominately African American urban students bodies. The teacher sample was also purposive. The researcher identified all the teachers who worked at the schools led by the principals in the study. She then randomly selected 10 teachers from each school site to participate in the study.

Chapter Summary

This mixed methods study investigated African American principals' attitudes toward the use of culturally relevant pedagogy and culturally responsive leadership in predominately African American schools. The study was designed to determine if African American principals consider culturally relevant pedagogy an effective instructional tool and to measure whether their attitudes regarding the use of culturally relevant leadership is evident to teachers in their schools. The researcher undertook a thorough procedure in order to produce findings through the use of a qualitative-dominant mixed methods approach; incorporating vignettes, interviews, surveys, content analysis and document analysis. The findings were grouped according to themes and are identified and described in the following chapter. To confirm or dispute findings, triangulation of data was conducted using the five above-mentioned research methods.

CHAPTER 4

FINDINGS

This chapter provides the findings of a research study conducted with seven principals and 43 teachers to determine principals' attitudes toward the use of culturally relevant pedagogy and culturally responsive leadership in predominately African American schools. The three units of analysis were principals, teachers, and schools (principals and their teachers). School documents, vignettes, interviews, and surveys served as data sources. The following table provides an overview of the school and principal demographics of the study.

Table 1
School and Principal Demographics

School	Level	School Letter Grade	African American Student Population	Race of Principal	Number of Years Principal at School Site	Sex
A	Middle School	C	98%	African American	3	F
B	Middle School	D	87%	African American	3	F
C	Middle School	C	83%	African American	1	F
D	High School	C	69%	African American	6	F
E	Middle School	C	64%	African American	3	F
F	Middle School	C	70%	Caucasian	2	F
G	Middle School	C	60%	Hispanic	2	M

The schools in the study included six middle schools and one senior high school. Six of the schools received a state designated letter grade of C for the 2007-2008 academic year with the remaining school having received a D. All of the schools in the study maintained a majority African American student population of 60% or higher. The seven principals in the study included five African American females, one Caucasian female, and one Hispanic male. Their tenures as principals range from one to six years.

School Documents

Mission and Vision Statements

Four of the seven schools led by the principals had mission and or vision statements that contained phrases or key words that vaguely lend themselves to an acceptance or use of culturally relevant pedagogy or culturally leadership tenets. The terms or phrases that were identified in four of the seven schools were: student-centered, relevant educational program, community, and self-pride. Schools A, B, and C were not included in the table because their mission or vision statements did not contain such key words or phrases. The following table illustrates the phrases or key words identified in the documents.

Table 2
*Culturally Relevant Pedagogy /Culturally Responsive Leadership Tenets in Schools’
 Mission and Vision Statements*

School	Vision statement excerpts	Mission statement excerpts
D	X	provide a challenging student-centered curriculum
E	provide rigorous and relevant educational program that strategically engages relationships between the school, students, parents, and community	X
F	committed to recognizing the individual strengths, talents, and self-pride of our students	learn the importance of becoming a positive contributor to the community
G	become life long learners prepared to give back to their respective communities	provide our students with student-centered instruction

The term student-centered was used by schools D and G to describe curriculum and instruction. The phrase relevant education program was used in school E’s vision statement. The term community was mentioned in the vision and mission statements of schools E, F, and G in reference to forging productive relations between the schools and the communities and having students give back to their communities after they achieve their educational goals. Finally, school F’s vision statement included recognizing students’ self pride.

Principals’ Messages

Each of the schools in the study maintained school websites that contained a letter from the principal to parents of students attending the school. This document commonly referred to as the principal’s message is often the first school document viewed by visitors to the school’s website and it suggests the leadership tone of the school. An analysis of the principals’ messages indicated that none of them contained phrases or

terms that identified tenets of culturally relevant pedagogy or culturally responsive leadership. The messages concentrated on relaying to parents school letter grades, educational programs used at the schools, and the need for parental support. The principals did not display via their messages to the community a commitment for leadership that embraced their students and their communities from a cultural perspective or that sought to have students' culture or unique group identities as a backdrop to their leadership.

School Improvement Plan Educational Strategies

The state requires that school improvement plans be very specific and that they identify and address the needs of student subgroups. African Americans are a subgroup that often does not make Adequate Yearly Progress as identified in the No Child Left Behind Act. In fact, none of the schools in the study had African American subgroups that made AYP in reading or mathematics. The schools in the study did not include teaching strategies or professional development trainings specific to students from a culturally relevant perspective.

As a group the school documents which included schools' mission and vision statements, principals' messages and school improvement plans do not portray an active or purposeful use of culturally relevant pedagogy or culturally responsive leadership by the seven principals in the study.

Results of Principals' Vignette Responses

The seven principals in the study were asked to rate each vignette within the vignette instrument with one of the following numerical ratings: One being a leadership practice strongly unfavorable to African American student populations, two being a

leadership practice somewhat unfavorable to unfavorable to African American student populations, three being undecided, four being a leadership practice somewhat favorable to African American student populations, and five being a leadership practice strongly favorable to African American student populations. The following descriptive statistics illustrates the 10 vignettes, their minimum score, maximum score, sum, mean scores, and standard deviation.

Table 3
Culturally Relevant Pedagogy and Leadership Practices: Principals' Responses to the Vignettes

Vignettes	N	Minimum	Maximum	Sum	Mean	Std. Deviation
V1	7	2.00	5.00	31.00	4.4286	1.13389
V2	7	2.00	5.00	28.00	4.0000	1.15470
V3	7	2.00	5.00	28.00	4.0000	1.15470
V4	7	3.00	5.00	29.00	4.1429	.69007
V5	7	3.00	5.00	31.00	4.4286	.78680
V6	7	2.00	5.00	25.00	3.5714	.97590
V7	7	4.00	5.00	34.00	4.8571	.37796
V8	7	4.00	5.00	32.00	4.5714	.53452
V9	7	4.00	5.00	34.00	4.8571	.37796
V10	7	1.00	5.00	21.00	3.0000	1.29099

Eight of the 10 vignettes received an average score of 4.0-4.9, resulting in the majority of the leadership practices in the vignette being rated by the principals as leadership practices somewhat favorable to African American student populations. Two vignettes received an average rating of 3.0-3.6, resulting in the leadership practices conveyed by the fictional principals in the vignettes as being considered neither favorable nor unfavorable for African American students. The following tables illustrate the principals' rationales for their vignette ratings.

Vignette 7 - Overall Score 4.9

A new high school has opened in a predominately African American neighborhood. The appointed principal does not live in the neighborhood but she makes it her first order of business to attend the local church and introduces herself to community members and parents. She also holds the first PTSA meeting of the year at the church and provides dinner for parents and students.

Table 4
Principals' Ratings and Rationales for Vignette 7

Principal	Rating	Rationale for Vignette Rating
C	5	“The parents and community get to know the principal and know that he/she genuinely cares about their children and is not, quite frankly, afraid to enter and be a part of their world.”
F	5	“It takes into account the role that local churches play and allows for social atmosphere to ease tension and formulate discussions.”
D	5	“The church is the hub of the African American community and this shows your cultural sensitivity.”
G	5	“This will increase her and the community’s knowledge of each other. It also makes the community aware of the interest the principal has in working with them.”
B	5	“Very appropriate. It speaks to the family and community.”
A	5	No rationale provided
E	3	“In most African American communities, the local church is represented by many and numerous churches and denominations of faith. Perhaps visiting several churches or establishing a coalition of local clergy as opposed to visiting the local church would be more appropriate.”

Vignette 9 - Overall Score 4.7

A principal of a predominately African American school meets with a group of beginning teachers on teacher work days prior to the opening of the new school year. She models cooperative learning, apprenticeship, and peer coaching as three effective learning strategies for African American students.

Table 5
Principals' Ratings and Rationales for Vignette 9

Principal	Rating	Rationale for Vignette Rating
D	5	“Beginning teachers would probably welcome this because they have not been indoctrinated by the practices of veteran teachers. They are younger and more flexible in developing culturally sensitive strategies.”
F	5	“These are strategies that engage students in learning.”
E	5	“These strategies are beneficial for all students. Apprenticeship in particular because of the school to work component.”
G	5	“These are good teaching strategies for all students.”
C	3	“This works for all students. I would not limit the discussions to African American students or at least I wouldn’t say it. However, my intent would be to emphasize the strategy because it works!”
A	5	No rationale provided
B	5	No rationale provided

Vignette 8 - Overall Score 4.6

A principal of a predominately African American school holds in-depth, regular sessions at every grade level with teachers regarding their expectations for culturally diverse students and how their teaching practices reflect their belief systems and either fosters or erodes students' identity and self-esteem.

Table 6
Principals' Ratings and Rationales for Vignette 8

Principal	Rating	Rationale for Vignette Rating
C	5	“This is a positive practice I would do this at every grade level at the beginning of the year to get a feel for their mentality. Teachers must understand how what they say (or may not say) can be perceived by minority students and all students for that matter!”
G	5	“It increases sensitivity to all students.”
F	4	“It makes the time available to have the discussion we need to have, however it cannot be the dominant discussion as there needs to be a balance – curriculum, instruction, and cultural diversity.”
D	4	“This is good for students but teachers may hesitant to share their beliefs because they may be used against them.”
E	4	This scenario encourages reflection practice and the strategy is effective in changing behaviors.
A	5	No rationale provided
B	5	No rationale provided

Vignette 1 - Overall Score 4.4

A principal of a predominately African American school is concerned with the increasing number of students placed in indoor suspension. In response she initiates a mentoring program as an alternative to suspension and invites parents to attend the initial planning session to provide their input and suggestions for the program. She also invites students from the Black Student Union of a local college to serve as mentors.

Table 7
Principals' Ratings and Rationales for Vignette 1

Principal	Rating	Rationale for Vignette Rating
E	5	“The rate of repeat offenses is rarely positively impacted by suspension. This strategy involves parents as well as provides mentors that African American students can relate to.”
F	5	“It provides for parental input and positive role models.”
D	5	“African American students, especially males have a high rate of suspensions and mentoring has proven to reduce this trend.”
C	5	“Many times students end up in indoor suspension to avoid certain classes and because they have reached a point in the discipline plan that requires it. I think any initiative that involves parents and role models is a positive.”
G	5	“This will increase parent involvement and reduce negative behavior.”
B	4	“The concept is theoretically sound and it would be perceived that there would be improvement based on programs, however, I have found that the dynamics of students' families and social environments make this more difficult.”
A	2	No rationale provided

Vignette 5 - Overall Score 4.4

A principal of a predominately African American secondary school directs academic and elective departments to review their primary texts to determine the level of cultural inclusion representing the school's student demographics. She then advises them to identify documents to supplement sections of the text that are not culturally responsive or relevant.

Table 8
Principals' Ratings and Rationales for Vignette 5

Principal	Rating	Rationale for Vignette Rating
C	5	"We have the responsibility to expose students to all truths! If the textbooks don't do it, we should. However, supplemental readings must be reviewed and agreed upon by staff and administration to avoid extremist views."
F	5	"Students need to be able to relate to what they see in their textbooks."
E	5	"This activity requires that the teacher understand and address cultural relevance within the curriculum."
B	4	No rationale provided
D	4	No rationale provided
G	3	"Although this would increase background knowledge I am not certain of the appropriateness."
A	3	No rationale provided

Vignette 4 - Overall Score 4.1

A principal of a predominately African American secondary school initiates an on-line journal writing campaign for administration, teachers, and students in which they reflect and respond to questions about their cultural heritage. Teachers are asked to volunteer their work for publication in a section of the school's newsletter entitled "Each One Teach One- Roots and Culture Chat".

Table 9
Principals' Ratings and Rationales for Vignette 4

Principal	Rating	Rationale for Vignette Rating
C	5	"This type of collaborative learning experience is healthy and allows students and teachers to make connections. Perhaps they will realize that they have much more in common than they realize."
B	5	No rationale provided
E	4	"Students usually are fascinated to learn about their teachers' backgrounds and life experiences. When students relate to their teachers, the teaching/learning process is enhanced."
D	4	"In my experience, African American students have avoided journaling, but using the on-line version may make it more attractive. They may also be hesitant to publish their private thoughts."
G	4	"It makes teachers and students aware of diversity."
A	4	No rationale provided
F	3	"While it is another avenue to open the lines of communication, it can cause concerns as to what is put in writing and could be misconstrued without the face to face contact to explain words."

Vignette 2 - Overall Score 4.0

A principal of a predominately African American secondary school is aware that 9th grade teachers are about to implement a unit on environmental pollution/hazards. He attends the department's collaborative planning session and tells *teachers they should informally survey the surrounding African American neighborhood* where the school is located on their drives to and from work to identify local evidence of environmental pollution/hazards. He tells them to look for illegal dumping, proximity to major thoroughfares or highways, poor sewage drainage, proximity to cell phone towers, etc. in order to help students understand the relevance of the issue.

Table 10
Principals' Ratings and Rationales for Vignette 2

Principal	Rating	Rationale for Vignette Rating
D	5	“African American neighborhoods have become dumping grounds for pollution. African American students care about their community and would therefore become a part of the solution, not the problem.”
C	5	“Any assignment that encourages students to make personal connections is powerful and long-lasting. Students take ownership and are more apt to do assignments that are meaningful to them. However, I would look at the issue globally as well so that experiences are not limited to their own backyard.”
B	5	No rationale provided
E	4	“This strategy builds upon relevance to the students' environment. In addition, the administrator could involve students in the survey and expand the activity to become interdisciplinary to foster advocacy.”

Table 10 (continued)

Principals' Ratings and Rationales for Vignette 2

Principal	Rating	Rationale for Vignette Rating
F	4	"It utilizes student knowledge of his/her neighborhood to relate to the science unit. However, care must be taken that students are not made to feel less than others because of neighborhood negatives."
G	3	"It addresses awareness."
A	2	No rationale provided

Vignette 3 - Overall Score 4.0

A principal of a predominately African American secondary school requires teachers to read Janice Hale's book, *Black Children: Their Roots, Culture, and Learning Styles*, in which it is argued that since black children grow up in a distinct culture, they require an educational system that recognizes and incorporates their strengths, abilities, and culture into the learning process. In addition, the principal conducts a staff development utilizing teaching strategies from the book such as teaching students from a constructivist model (whole picture to parts), using inferential reasoning, and infusing social justice issues into lessons and requires teachers to conduct similar lessons with their students while she observes them.

Table 11

Principals' Ratings and Rationales for Vignette 3

Principal	Rating	Rationale for Vignette Rating
D	5	"The constructivist model coupled with culturally sensitive pedagogy has proven to improve the achievement of African American students. Most teachers are not trained in this, and therefore the leader should provide this opportunity."
B	5	"I think this would be difficult to require."
A	5	No rationale provided

Table 11 (continued)
Principals' Ratings and Rationales for Vignette 3

Principal	Rating	Rationale for Vignette Rating
E	4	“It recognizes the importance of understanding how one’s culture impacts student learning. However, teachers should be expected to learn about numerous cultures, and share that knowledge with students so that they can recognize, celebrate, and embrace the inherent and unique similarities and differences among cultures.”
G	4	“Teachers will increase knowledge of students’ cultural diversity.”
C	3	“While I think it is important for all teachers to be culturally sensitive, I would not make them or require them to do this. If I did do this, I would require professional development on other minorities as well. A predominately African American school is not exclusively African American, so I must be sensitive to other cultures.”
F	2	“While there maybe a small benefit to exposing teachers to the material, forcing the issue may end up making the experience a negative one.”

Vignette 6 - Overall Score 3.6

A new high school has opened in a predominately African American neighborhood. During the first faculty meeting of the year the principal has teachers complete and submit a survey entitled, “*Teaching African American Students*”. The purpose of the survey is to assess teachers’ disposition toward teaching African American students and to capture the degree to which teachers believe culture should be a consideration in teaching African American students.

Table 12
Principals' Ratings and Rationales for Vignette 6

Principal	Rating	Rationale for Vignette Rating
B	5	“It is a very touchy subject for some. It has to be presented and implemented appropriately.”

Table 12 (continued)

Principals' Ratings and Rationales for Vignette 6

Principal	Rating	Rationale for Vignette Rating
D	4	“This approach may benefit students, but teachers may be hesitant and believe it may be used against them if they have conflict with African American students.”
F	4	“It could give some insight or serve as a catalyst for further discussion and reflection.”
G	4	“This will display areas of professional development opportunity.”
C	3	“I would assess this mindset during interviews in an indirect manner. As an African American leader, I don't want them to feel intimidated or feel that they must answer on (an official document) the way they think I want them to.”
E	3	“A survey is a first step. This topic is important and sensitive. Once the box is opened, an avenue for structured dialogue should be present.”
A	2	No rationale provided

Vignette 10 - Overall Score 2.7

A principal of a predominately African American school informs her teaching staff that she expects them to evaluate African American students by standards appropriate to them and not to a standard based on a single class and cultural experience. She also strongly emphasizes that a significant portion of students' quarterly grade should be based on oral presentations.

Table 13

Principals' Ratings and Rationales for Vignette 10

Principal	Rating	Rationale for Vignette Rating
B	5	No rationale provided
E	4	“This scenario promotes differentiation of assessments. Oral presentations allow students to express themselves and demonstrate their learning through other means and strengths of modalities.”

Table 13 (continued)
Principals' Ratings and Rationales for Vignette 10

Principal	Rating	Rationale for Vignette Rating
C	3	“Realistically African American students are held to the same standards as everyone else. I would never specifically indicate that an evaluation be altered to address one group – we cannot be that obvious. Our standards don’t have to be altered it is the teaching that must be focused so that all students are able to make the grade.”
G	3	“It’s negating the teacher’s right to grade the students with all the Sunshine State Standards.”
A	3	No rationale provided
D	2	“I believe that the standards should be the same for these students, but the strategies need to be crafted to meet their learning style. African American students do not win when you lower standards.”
F	1	“It indicates lowered expectations.”

The principals’ rationales for giving the vignettes particular ratings indicated that they have definite opinions about culturally responsive leadership practices and their use in predominately African American schools. Based on their responses, the principals in the study are not strongly in favor of the use of culturally responsive leadership in predominately African American schools; however they are somewhat in favor of it. The reoccurring comments from principals on their perceived one-sidedness of some of the culturally responsive leadership practices and how the inclusion of other cultures in the activities in the vignettes would make them amenable reveal uneasiness with the concept/practice. In addition, the varied responses also indicate that these principals are not monolithic in their thinking about the subject.

Results of Principals' Interviews

Emergent Themes

In addition to rating the vignettes and providing written rationales for the ratings, each of the seven principals agreed to a tape recorded interview. The principals were asked thirteen open-ended questions about the use of culturally relevant pedagogy and culturally responsive leadership practices in their predominately African American schools. The following themes emerged from the interviews as a result of a content analysis.

In response to the question, “what do you think is the most important factor or factors in educating African American student populations,” the themes of lack of exposure and experience were brought forth by non-African American principals. Specifically, the non African American principals asserted that African American students came to school without specific skills that placed these students at a disadvantage in school and society. For example, principal F stated:

I've always been in schools that were in low economic communities, but [also] predominately African American, so my experience has been in that framework. So my answer would be a consideration of [pause] um, racial is not as important to me as how much [as] they have been exposed to before they get to me. If they weren't exposed to computers and books before they came to school [sic]. Those are the considerations that I look at.

Similarly, principal G added:

A lot of the times in our community, students have not been exposed outside of the community and with the tests, texts, and global society we live in they need to

be exposed to something other than this street the school is on. They need background knowledge. So through experiences in the classroom, through internet, or hands on experiences we try to give them as much background knowledge as possible.

Without meaning to generalize, this “lack of exposure” seemed to gravitate toward what has been called a cultural deficit model (Deutsh & Brown, 1964). Deutsh and Brown argued that African American children entered school less ready than their White counterparts as a result of lower preschool attendance and broken homes. He further asserted that these factors resulted in African American students entering school less prepared than White students as well as impeding their ability to relate to the mainstream culture perpetuated in schools. Thus, a theory which can be traced back to *Brown v. Board of Education* and to research in the 1960s still is salient almost sixty years hence.

In contrast, the responses of five African American principals brought forth the theme of establishing culturally relevant relationships and cultural sensitivity. This theme as noted throughout the study aligns with the writings of Ladson-Billings (1995), Gay (2000), Hale-Benson (1986), Lomotey (1993), King, Hollins, Hayman (1997) and other researchers who claim that it is impossible to effectively teach African American students without first knowing who they are and using this knowledge to establish teacher-student relationships. Principal B captures these sentiments when asked the same question, “what is the most important factor or factors in educating African American student populations.” She stated, “Cultural sensitivity: because if you’re not sensitive to their background or daily encounters then you cannot properly instruct them.” In a similar vein, principal C reported:

To me the most important factor is a teacher that can relate to the students and being able to understand where they are coming from. [Interviewer- why is that important?] Because a lot of times background and cultural experiences impact the way kids learn and what they want to learn and how they want to learn. So having teachers that have a personal connection helps. It's not going to be a guarantee, but it helps.

Principal D contributed further:

First, I think that the most important factor is that we take the time to learn their experiential backgrounds to know the whole child so that we can use their prior knowledge as well as their cultural knowledge as a base and foundation to start the teaching and to springboard and scaffold into more teaching.

These African American principals stressed that this relationship building was the primary responsibility of the teacher and that it was a cornerstone in successfully teaching African American students.

In turning to the topic of their preparation for working in a predominately African American school, the emerging themes identified “innate” connections as well as having worked in urban schools as teachers. For the five African American principals in the study, they each reported that their cultural identities and experiences as African Americans afforded them a “natural” connection to African American students that they readily tapped into to reach and teach their students. Walker (1993a) describes a similar feeling from teachers and administrators working in segregated schools. Foster (1994) was informed of this innate connection when she interviewed 18 highly successful

teachers of African American students. An example of this connection was mentioned by principal C who asserted:

Should I remain politically correct? You know what? Ironically, my experiences have been in predominately white schools or affluent schools. I came from [name] high school. So this is a very big change for me. Even growing up I grew up in an upper middle class neighborhood so to me it's a little different from what I'm used to. *But I am who I am so automatically there's a connection when I see my babies.* (Emphasis added)

None of the principal respondents mentioned formal training as a form of preparation for working in African American schools. Principal E stated, "I'm not sure. I did not have any formal training that was tailored just for that so I would say just my own education background as a student and teacher. I taught in several different inner city schools."

The lack of formal training for working with African American students was also expressed when respondents were asked about a district initiative established for the expressed purpose of training principals to work in urban schools. When asked the question, "have you participated in the Superintendent's Urban Principal Initiative (SUPI) program and has it exposed you to culturally relevant pedagogical practices," the three principals who participated in the SUPI program, each reported that she received no exposure to culturally relevant pedagogical /leadership practices.

Yet, when the question was rephrased as, "do you think administrators should receive specific training before working with African American populations," five of the seven principals stated "yes". Of the two who stated "no", one asserted that principals should receive training not specific to African American students in predominately

African American schools, but training to understand the various cultures in their school setting. Principal C stated:

No, I just think that the right administrators need to be placed in the right place.

(Interviewer-how do you think that that should be determined?) It is what it is.

You don't put someone in a predominately Black school that cannot relate to the people and culture. Just like I wouldn't feel comfortable going to an all Hispanic school. It's not that I couldn't do it, I could, but it's just a better fit. This is a business. You get the right people for the job depending on the package that they come with. It's like a puzzle: you fit the right people in the right places.

(Interviewer- so the District needs to do some research on their end?) Absolutely.

Of the principals' interviewed, five of the seven responded that they considered their level of knowledge regarding culturally relevant pedagogy to be adequate. They referred to this as familiarity with such practices. Moreover, when asked if they thought that teachers should be trained in culturally relevant pedagogy all of the principals replied that teachers should be. According to principal B:

I definitely feel that they should be trained, but I'm also wise enough to know that they may buck it and say that I don't need this. Those who feel that they are already there may need it more than the ones who have never been introduced to it.

This principal's assumption that some of her teachers may reject training in culturally relevant pedagogy is similar to the sentiments of other principals who stated that their teachers might consider the topic "touchy" or stated that their having open and outright conversations with their staffs about race and culture had to be done in a "subtle" manner

so as not to be considered offensive to them. Comments such as these suggest that leadership actions to move one from being a culturally sensitive leader to be culturally responsive leader might be suppressed by these leaders so as not to make teachers or themselves uncomfortable. To quote one principal regarding the content of all 10 vignettes: “I don’t know if some of these things can be done in this county without you getting fired or having your teachers make complaints about you.”

Perhaps the most telling responses came when principals were asked to define culturally responsive leadership. Their definitions included:

- being able to adapt,
- knowing where students come from,
- adjusting to one’s surroundings,
- recognizing that schools may have a mix of student cultures,
- understanding the cultures that you deal with,
- recognizing that individuals are composed of their life’s experiences,
- respecting all cultures, and
- having an intolerance for disrespect of students’ cultures.

These responses while displaying an understanding of cultural sensitivity do not move beyond acknowledging cultural differences and attempting to understand them. Rarely did the respondents discuss this knowledge as a driving force in their leadership.

Nevertheless, when asked whether they considered themselves to be culturally responsive leaders, all of the respondents answered in the affirmative. Yet, when also asked to give examples of their use of culturally responsive leadership, the respondents did not provide any concrete examples of using it to improve the academic standing of African American

students. Rather, the concrete examples pertained to relationship building. For example, principal B stated:

You know, I'll go to the local community supermarket down the street and shop. My husband and I come from (city) to the grocery store here...I'm like come on let's go down and ride by the school. I go to games and the park. They need to see me. I need to know what they involve themselves with daily and they should see me in that nature. I don't have a problem with that. They come in here and talk to me. My door is always open for any kid. They need to know that I'm here for them because if they weren't here, I wouldn't be here. I believe in developing a personal relationship with kids and teachers.

Principal E reflected on what she considers culturally responsive leadership. She commented:

An example? Let me think, maybe the end of the year dance. We had an end of the year eight grade dance and music was playing and most of the students were dancing. They were playing music that the students liked, but there were a group of Hispanic students that were just watching and I asked a teacher what was going on and why were they just standing and watching. She didn't know but the male Hispanic assistant principal came in and I asked him to tell the DJ to play something that he thought our Hispanic students would dance to and for us to go out and dance. So they changed the music and the Hispanic students started to dance and the African American students continued to dance and we had everybody dancing so we knew we had music that wasn't just catering to the majority so that all of the students could participate so they went back and forth.

And once the rap music started playing again the Hispanic students still continued to dance they didn't just go back to a corner. So I would consider that culturally responsive leadership.

The responses from the principals indicate that they exhibit their culturally responsive leadership through understanding and relating to students, not via the implementation of leadership practices that encourage teachers to improve students' academic achievement by inserting elements of their culture into their educational experiences.

Results of Teachers' Responses to On-line Survey

Forty-three of the seventy teachers contacted completed the on-line survey resulting in an overall response rate of sixty-one percent.

Table 14
Response Rate of Teachers in the Study

School	Teachers Surveyed	Teacher Respondents	Response Rate
A	10	6	60%
B	10	4	40%
C	10	7	70%
D	10	5	50%
E	10	10	100%
F	10	5	50%
G	10	6	60%

Among the total sample of 43 teachers, the responses to questions on culturally responsive leadership were almost equally divided between yes and no. This pattern was broken in only two of the 10 questions, 9 and 10. With respect to principals advising on

specific methods which are culturally relevant 39 teachers (90.7%) answered negatively.

Conversely, 39 teachers responded that their principals could relate to and respect

African American culture. The following frequency table illustrates their responses.

Table 15

Teachers' Responses to On-line Survey Questions by Frequency and Percent N=43

1. Does your principal promote African American culture? If so please explain?		Number of times answer occurred	Percent of teachers who reported answer
Answer	Yes	17	39.5
	No	18	41.9
	Sometimes	4	9.3
	Uncertain	4	9.3
	Total	43	100.0
2. Does your principal promote the use of multiple teaching and learning styles specifically aimed at meeting the needs of culturally diverse populations? If so please give an example?			
		Number of times answer occurred	Percent of teachers who reported answer
Answer	Yes	23	53.5
	No	15	34.9
	Sometimes	1	2.3
	Uncertain	4	9.3
	Total	43	100.0
3. Has your school offered professional development in culturally relevant/responsive teaching practices?			
		Number of times answer occurred	Percent of teachers who reported answer
Answer	Yes	16	37.2
	No	22	51.2
	Sometimes	1	2.3
	Uncertain	4	9.3
	Total	43	100.0

Table 15 (continued)

4. When your principal discusses your student population are specific references made regarding their cultural differences or styles?

Answer	Number of times answer occurred	Percent of teachers who reported answer
Yes	10	23.3
No	29	67.4
Sometimes	4	9.3
Total	43	100.0

5. Do you feel that your principal has set high academic expectations specifically for African American students? If so please give an example of an initiative?

Answer	Number of times answer occurred	Percent of teachers who reported answer
Yes	14	32.6
No	26	60.5
Sometimes	1	2.3
Uncertain	2	4.7
Total	43	100.0

6. Does your principal's leadership style remind you of a leadership style that you have witnessed or experienced in the African American community? Please give an example.

Answer	Number of times answer occurred	Percent of teachers who reported answer
Yes	18	41.9
No	22	51.2
Uncertain	3	7.0
Total	43	100.0

7. Does your principal include the community in school efforts? If so, please explain.

Answer	Number of times answer occurred	Percent of teachers who reported answer
Yes	27	62.8
No	9	20.9
Sometimes	4	9.3
Uncertain	3	7.0
Total	43	100.0

Table 15 (continued)

8. Does your principal include the community in school efforts? If so, please explain?		Number of times answer occurred	Percent of teachers who reported answer
Answer	Yes	16	37.2
	No	23	53.5
	Uncertain	4	9.3
	Total	43	100.0

9. Has your principal ever advised you on instructional methods specific to African American students? If so please give an example.

9. Has your principal ever advised you on instructional methods specific to African American students? If so please give an example.		Number of times answer occurred	Percent of teachers who reported answer
Answer	Yes	3	7.0
	No	39	90.7
	Sometimes	1	2.3
	Total	43	100.0

10. Do you feel that your principal can relate to and respects African American culture? If so, please explain?

10. Do you feel that your principal can relate to and respects African American culture? If so, please explain?		Number of times answer occurred	Percent of teachers who reported answer
Answer	Yes	39	90.7
	No	1	2.3
	Sometimes	1	2.3
	Uncertain	2	4.7
	Total	43	100.0

Results of Teachers' Responses to On-line Survey by School

School A had a total of 29 instructional staff. The teachers surveyed (N=6) at school A answered six of the 10 questions asked with a majority response of no (one, three, four, six, eight, and nine). Questions seven and 10 received a majority response of yes. Questions two and five received the majority of responses which were equally rated yes or no. See appendix B table B1 for more information.

Thirty-eight full time teachers were employed at school B. The teachers (N=4) at school B answered four of the 10 questions asked with a majority response of no (three, four, five, and nine). Questions two, eight and 10 received a majority response of yes. Questions one and two received the majority of responses which were equally rated yes or no. Question seven received a majority response that was equally rated yes or uncertain. See appendix B table B2 for more information.

Forty-two teachers were employed at school C. The teachers (N=7) at school C answered four of the 10 questions asked with a majority response of no (three, four, five, and nine). Questions six, seven, and 10 received a majority response of yes. Questions one, two, and eight received the majority of responses which were equally rated yes or no. See appendix B table B3 for more information.

Forty-two teachers were employed at school D. The teachers (N=5) at school D answered three of the 10 questions asked with a majority response of no (three, four, and eight). Questions one, two, five, six, seven, and 10 received a majority response of yes. Question nine received majority responses which were equally rated yes or no. See appendix B table B4 for more information.

Forty-eight teachers were employed at school E. The teachers (N=10) at school E answered six of the 10 questions asked with a majority response of no (one, four, five, six, eight and nine). Questions seven, and 10 received a majority response of yes. Questions two and three received the majority of responses which were equally rated yes or no. See appendix B table B5 for more information.

Fifty-eight teachers were employed at school F. The teachers (N=5) at school F answered one of the 10 questions asked with a majority response of no (nine). Questions

one, two, three, five, seven, eight, and 10 received a majority response of yes. Questions four and six received the majority of responses which were equally rated yes or no. See appendix B table B6 for more information.

Sixty-one teachers were employed at school G. The teachers (N=6) at school G answered six of the 10 questions asked with a majority response of no (one, four, five, six, eight and nine). Questions two, seven, and 10 received a majority response of yes. Question three received majority responses which were equally rated yes or no. See appendix B table B7 for more information.

Results of Combined Principal and Teacher Data

The majority of teachers surveyed at school A did not consider their principal's attitudes and actions reflective of an instructional leader that promoted the use of culturally relevant pedagogy and culturally responsive leadership as outlined in the 10 questions asked on the survey. The two areas that they did consider her actions culturally relevant/responsive were in her including the community in school efforts and her being able to relate to and respect African American culture. While these two questions contain essential elements necessary to be a culturally responsive leader they do not measure actions or attitudes connected to pedagogical practices. Principal A has spent more time working in predominately African American schools than the other six principals. In fact, her entire 28 year career has been in this environment. She was also the only principal in the study that responded that she was very familiar with the concept of culturally relevant pedagogy. However, her teachers do not report that she encourages them to utilize culturally relevant instructional practices.

Most teachers surveyed from school B found that their principal promoted the use of multiple teaching strategies for culturally diverse students, involved the community in school efforts, and related to and respected African American culture. However, the majority of them also found that she did not offer professional development in culturally relevant/responsive teaching practices, make references to the specific cultural differences or styles of students in her discussions with the staff, set high academic expectations specifically for African American students, or advise them on instructional methods specific to African American students. Principal B readily admitted that she was only somewhat familiar with culturally relevant pedagogy and that she had not been trained in the practice.

The majority of surveyed teachers from principals C's school reported that there were three areas where they did consider her actions culturally relevant/responsive. They were her leadership style reflecting a style of leadership observed in the African American community, her inclusion of the community in school efforts and her being able to relate to and respect African American culture. As with principals A and B the majority of teachers surveyed from principal's C's schools did not view her as actively promoting the use of culturally relevant pedagogy through her conversations with staff or via instructing staff in specific methods to use to meet the academic needs of African American students. Of the seven principals who participated in the study principal C was the only principal who felt that principals of predominately African American schools did not need any training specific to their student demographics.

Principal D was identified by the majority of teachers surveyed from her school as having strengths in the areas of promoting African American culture, promoting the use

of multiple teaching styles for culturally diverse students, setting high academic standards for African American students, possessing an leadership style familiar in the African American community, involving the community in schools efforts, and relating to and respecting African American culture. Where the majority of her teachers thought she did not exhibit culturally relevant pedagogy and culturally responsive leadership was in offering professional development in culturally relevant pedagogy, making references to the specific cultural differences or styles of students in her discussions with the staff, and encouraging teachers to connect with students and parents from a cultural perspective. Based on the researcher's interview with principal D she seemed to have the most understanding of the concepts of culturally relevant pedagogy/leadership, which she related that she had recently become familiar with through readings and attending conferences.

The majority of teachers at the school led by principal E reported that she did not promote African American culture, make specific references regarding the cultural differences or styles of students, set high academic expectations specifically for African American students, exhibit a leadership style reminiscent of a leadership style witnessed or experienced in the African American community, encourage teachers to connect with students and parents from a cultural perspective or advise teachers on instructional methods specific to African American students. The two areas that the majority of her surveyed teachers agreed with was that she included the community in school efforts and showed respect for and related to African American culture. Due to the researcher having worked at the school led by principal E, the teacher response rate from the school led by principal E was the highest of all the schools in the study with 10 of the solicited

10 teachers responding providing the researcher a comprehensive view of teacher opinions of their principal. Of the 10 questions asked of the teachers, principal E received the lowest number of yes responses by the majority of her teachers matching with those received by principal A. Principal E's responses to the interview questions asked of her appeared carefully formulated to make clear her position that educational initiatives or training for teachers or administrators in predominately African American schools should not be specific to African American students but that they should include all students. Thus, the responses of her teachers seem to reflect and match her attitudes and philosophies about culturally relevant pedagogy and culturally responsive leadership.

Principal F was portrayed by her teachers as a leader who promoted or exhibited seven of the 10 items asked in the teacher survey, making her the principal in the study with the highest number of yes responses by the majority of her teachers surveyed. The one area where the majority of principals' F teachers did not feel she implemented culturally relevant pedagogy or culturally responsive leadership was in offering them advice on instructional strategies specific to African American students. Principal F was also the only principal that candidly stated that she had never heard the term culturally responsive leadership, yet her teachers claimed that for the most part she exhibited it. She was also the only Caucasian principal in the study.

The majority of teachers surveyed at the school led by principal G reported that he promoted the use of multiple teaching styles specifically aimed at meeting the needs of culturally diverse populations, included the community in school efforts, and related to and respected African American culture. In contrast, the majority of teachers surveyed felt that he did not promote African American culture, make specific references regarding

the cultural differences or styles of students, set high academic expectations specifically for African American students, exhibit a leadership style reminiscent of a leadership style witnessed or experienced in the African American community, encourage teachers to connect with students and parents from a cultural perspective or advise teachers on instructional methods specific to African American students. When asked to rate his familiarity with culturally relevant pedagogy, principal G rated his knowledge of the concept/practice the lowest of any of the principals in the study stating he was between unfamiliar and somewhat familiar with it.

Chapter Summary

The data in this study provided a comprehensive view of seven principals' attitudes toward the use of culturally relevant pedagogy and culturally responsive leadership in the predominately African American secondary schools that they lead. The analysis of school documents principals' responses to the vignettes, principals' interviews, and teachers' responses to a survey document a portrait of principals that are aware of and sensitive to African American culture as it exists in their schools and may even be able to relate to it. However, their responses reveal a minimum level of proven culturally responsive leadership actions that promote culturally relevant pedagogy as a method to be used by teachers in their schools as a means of improving the academics of African American students.

CHAPTER 5

CONCLUSION, DISCUSSIONS, RECOMMENDATIONS

This study was concerned with principals' attitudes towards the use of culturally relevant pedagogy and culturally responsive leadership in predominately African American schools. Unlike most research on culturally relevant pedagogy which is usually studied from the position of teachers, the researcher decided to study culturally relevant pedagogy from the perspectives of principals since they often influence pedagogical practices in schools. The work of several seminal researchers in the field of culture and education were relied on to frame this study. Gloria Ladson-Billings' culturally relevant pedagogy (1995), Geneva Gay's culturally responsive teaching (2000), Lauri Johnson's culturally responsive urban leadership (2006), and Kofi Lomotey's ethnohumanist leadership (1993) influenced this research and provided its theoretical underpinning. Secondary school principals and teachers served as the purposive sample for this study. Culturally relevant and responsive methods were used to review school documents, illicit responses from principals via vignettes and interviews, and from teachers through surveys. The study population consisted of seven principals and 43 teachers.

Conclusion

The study's findings revealed that the principals theoretically viewed culturally relevant pedagogy and culturally responsive leadership as useful tools in educating

African American student populations as evidenced by their responses on the 10 vignettes. Furthermore, they had a general understanding of African American culture and exhibited sensitivity to the cultural needs of African American students (Ladson-Billings, 1995). Principals admitted that they had a limited knowledge of the concepts of culturally relevant pedagogy and culturally responsive leadership as defined in academic literature. Most of them formulated their understanding of the terms based on assumptions. When the principals discussed the benefits of culturally relevant pedagogy they often stressed that it could help teachers deal with difficult students or diffuse problematic situations. The principals in the study did not actively encourage teachers to utilize culturally relevant pedagogy as a means to improve the academic achievement of African American students. In fact, the types of race and culture based conversations necessary to initiate this type of pedagogy were considered risky by some of the principals. Beachum, Dentith, McCray & Boyle. (2008) refers to this lack of conversation about race as *the colorblind politic of leadership*. It is possible that principals felt uncomfortable having such conversations with their staff because they perceived that they would be uneasy with such topics, then again, the principals themselves may have had reservations based on their own apprehensions.

The principals in the study tended to gravitate toward cultural sensitivity instead of culturally responsive leadership practices that are specific to African American culture. Stafford, Bowman, Ewing, Hanna & Lopez-De Fede (1997) define cultural sensitivity as being aware that cultural similarities and differences exist and that they affect learning, values and behavior. Furthermore, Zion and Kozleski (2005) add that cultural sensitivity also means that a culturally sensitive individual is willing and open to learning about

different cultural groups. While principals in the district where the study was conducted have been exposed to professional development courses such as Multicultural Education Training and Advocacy (META) according to principal F, this type of training does not suffice for the type of training needed for leading predominately African American schools. In addition, as evidenced by the principals' vignette responses, principals' interviews, and teachers' survey responses the fact that the principals in the study manifested cultural sensitivity toward their African American students does not necessarily translate or develop into culturally responsive leadership. It simply means that he or she is not naïve to the role that culture plays in shaping an individual on various levels. On the contrary, the cultural responsiveness that is advocated by this study requires a specific skill set based on cultural knowledge that sprouts into culture based leadership action. Zion and Kozleski (2005) contend that cultural responsiveness is:

The ability to learn from and relate respectfully with people of your own culture as well as those from other cultures. It includes adjusting your own and your organization's behaviors based on what you learn. Cultural responsiveness is not something you master once and then forget... cultural responsiveness is not about trying to change others to be more like you. It is about cultivating an open attitude and new skills in yourself (p.29).

It is the adjusting of organizational behaviors and the honing of culture based skills as Zion and Kozleski stated that principals in the study seemed to lack. However; principals must desire to acquire these skills and be exposed to them through professional development if they are to develop culturally responsive leadership.

Principals also displayed a preference for multiculturalism instead of culturally relevant pedagogy or culturally responsive leadership for African American students in their predominately African American schools. When presented with vignettes that

stressed or highlighted practices specific to African American students, principals consistently made it clear to the researcher that while they might agree with a practice that it would be more beneficial to expand it to all cultures within a school. The idea of instruction tailored to African American students was not something that they seemed to be able to accept without caveats. They expressed a need to make certain that other cultures in their schools which were usually Hispanic did not feel left out. While they insisted that all of their students should be included in instructional efforts there was no mention by any of the principals of attempts to make instruction culturally relevant for any student group at their schools, African American or Hispanic. Their attitudes exhibited a penchant for multiculturalism which can be viewed as an attempt to stay in a zone that is considered safe or to subscribe to a philosophy that is popularly accepted at least in theory. Ladson-Billings (1996) contends that multiculturalism is a race based concept that has become diluted as the topic of separate races has somehow diminished within the concept. She states:

Issues of race and racism has been muted and marginalized from the multicultural discourse. Somewhere in the “celebration of diversity,” multicultural discourse moved to an “equality of difference” that meant a separate analysis of race was undesirable. Absent from this approach was the historical and sociocultural reality of the material conditions of people of color, particularly African Americans in society.

Principals’ favorability for multiculturalism when interviewed and surveyed about culturally relevant pedagogy and culturally responsive leadership also makes the researcher question principals’ definitions of curriculum and pedagogy. Usually when

multiculturalism is discussed it refers to inclusion of various cultures in the curriculum. On the contrary, pedagogy is most often used to refer to teaching practices and strategies. It is unclear whether principals that insisted on the inclusion of all students' cultures into culturally relevant pedagogy practices understood that even though this could be accomplished it would still require teachers to gain a separate in-depth understanding of the specific cultures of their student populations (Gay, 2000). The next step in this quest for cultural synchronization would entail teachers synthesizing and comparing or contrasting students' cultural norms and culture based pedagogical practices. In other words, there would have to be separation of student cultures before one could differentiate or unify them. In the case of multicultural curriculum, teachers use an anthology and teach about various cultures simultaneously without having to grasp a comprehensive understanding of various cultures due to the availability of teacher curriculum guides. Consistent with the latter, principals studied gave the impression of being leery of emphasizing the study of students' cultures separately which is a prerequisite if one is to become a culturally relevant pedagogue or culturally responsive.

The principals' affinity for promoting pedagogical practices advocated by mainstream educational forces was evident when the majority of teachers surveyed in the study responded to the question, "Does your principal promote the use of multiple teaching and learning styles specifically aimed at meeting the needs of culturally diverse populations?" Teachers stated that their principals promoted and encouraged the use of differentiated instruction. This popular practice has been a trend in this southeastern school district for over the past five years, if not longer. However, if principals have a thorough understanding of differentiated instruction then they know that culturally

relevant pedagogy is couched in differentiated instruction because differentiated instruction includes differentiating the process by which students learn and this can be done according to students' interests and learning modalities. Utilizing cultural references that students can relate to in one's pedagogical practices is a definite way to pique interest and attending to specific learning modalities that are common among a cultural group can only enhance learning. Yet when teachers were asked, "Has your principal ever advised you on instructional methods specific to African American students?" ninety percent of the teachers responded no. I contend that viewing culturally relevant pedagogy from the perspective that it is a means of differentiated instruction may assist principals of predominately African American schools with feeling that it is a more acceptable pedagogical practice to promote among teachers.

The African American principals in the study also frequently brought up the topic of innate connections to their African American students (Lomotey, 1993). They expressed that their experiences as African Americans granted them a personal understanding of their students' lives and home environments. While this may be true, unless these innate connections can be experienced vicariously by teachers in these schools who in turn transform them into effective pedagogical practices based on this knowledge, then they serve a limited purpose. Furthermore, since this southeastern school district has a history of placing African American principals in predominately African American schools and these schools have continued to be mid to low performing, innate connections only have not improved the academics of these students. In addition, the principal in the study whose leadership was considered the most culturally responsive by her teachers was not African American but Caucasian. Thus, while innate connections are

important what is even more essential is using knowledge about African American students' lives to assist them in making connections to curriculum and education.

African American principals also discussed that they viewed students at their school as their children. This is referred to in the literature as “othermothering”. In this tradition, teachers often see themselves as othermothers or women who, through feelings of shared responsibility, commit themselves to the social and emotional development of all children in a community (Collins, 1991). Othermothering has also been described as a “universalized ethic of care” or a “collective social conscience” (Case, 1997) in which the caring that othermothers engage in is not simply interpersonal but profoundly political in intent and practice. The African American principals talked about caring for and protecting their students and showing them tough love when necessary. They spoke as if their lives were connected to students' futures and as if they had a vested interest in their total well being.

In addition, several of the African American female principals talked about growing up in challenging environments and wanted their students to understand that it was possible to overcome difficult circumstances. They wanted students to view them as role models. One principal in particular, called herself a hope builder because she wanted to instill hope in her students and encourage them to rise above life's challenges. The fact that this principal and her African American colleagues in the study stressed the hardships faced by African American students and felt it their responsibility to help students tackle and defeat them is evidence that they care about the social, spiritual, and emotional needs of their students. The researcher also believes that they were concerned with their students' academic advancement; however, it is believed that principals'

knowledge of culturally relevant practices and culturally responsive leadership are limited and the culture of the school district where they work is not progressive enough to promote it. The one principal in the study whose interest in the topic of culturally relevant pedagogy and culturally responsive leadership seemed strong enough for her to actually become an agent for this type of change in her school will retire at the end of this year. Regrettably, the cultural knowledge that it took this leader a lifetime to amass will be lost to the students and school community when she retires. Although, it may be possible to recapture this knowledge through mentoring programs for principals in predominately African American schools since a need for networking and mentoring of principals in predominately African American schools was mentioned by an African American and Caucasian female principal in the study.

The study also brought forth a disclosure that was unique to the non-African American principals in the study. These principals unlike their five African American counterparts thought that the low socio-economic status of students and the lack of exposure to middle class experiences presented more of a challenge to students' academic success than culturally responsive relationships between students and teachers or cultural mismatch between home and school. Ford (1996) asserts that this type of thinking is a byproduct of the deficit paradigm in education which "blames the victim" (African American students, families, and communities) for underperformance. Furthermore, it is possible that the Hispanic and Caucasian principals viewed America's Eurocentric based cultural values and norms as the measure to which all students should assimilate to or aspire to obtain. In addition, they may feel that once students are exposed to middle class experiences may be the educational gaps will close. If this is the case, this attitude

discredits the distinctiveness of African American culture and the impact that it has on all facets of students' lives.

Another consideration that this study highlighted was the way principals in these schools viewed their roles. At the onset of the study the researcher assumed that the principals in the study operated from the mode of the instructional leader. Culturally responsive leaders and ethnohumanist leaders function from this mode because they view themselves as advocates for African American students. Similarly, because they promote social justice for students who are often marginalized in America's schools, they frequently have to critically educate all segments of the school community and this includes teaching and modeling effective pedagogical practices for teachers. In addition, due to the high teacher turn over rate in these schools, principals also find themselves with a steady stream of new teachers as well as teachers who entered the profession without having taken education courses. Therefore, they need to possess a repertoire of pedagogical practices beyond those of classroom management skills to impart to these teachers to help them be successful and meet student needs. The principal model of the past where principals could succeed by managing schools is passé in these schools, they demand active leaders that can instruct, mentor, and inspire. However, this can be problematic if principals are uncomfortable with the role of "instructional" leader, are unfamiliar with contemporary pedagogical practices, or feel as if other job responsibilities don't allow them adequate time to function in these roles.

The study revealed that the seven principals displayed some leadership behaviors that were culturally sensitive. Furthermore, as a group the principals seemed reluctant to endorse and promote teacher use of culturally relevant pedagogy. Additional reasons for

this may be influenced by principals' perception of conflicting district preferences. Therefore, in order to further understand the possible causes of principals' reactions apprehension toward the subjects of race and culture in schools as they relate to pedagogy, it is first necessary to comprehend the expected role of the principal who works in predominately African American schools in this southeastern school district.

Discussion

Principals placed in predominately African American public schools in the southeastern school district where this study took place were generally of African descent. The schools that they lead are often designated letter grades of C or below based on the state's annual school grading system. As far as curricular are concerned, these principals are not given the option of using research based curriculum materials that they think will increase student achievement. Instead, the curriculums at these schools are often remedial programs (Durdin, 2008) determined by the district, and principals are told not to deviate from them but to implement them with fidelity even if they have not proven effective with their student demographics.

Principals manage their schools but not without regional oversight. They report directly to regional centers that include directors and a superintendent. The regional administrators visit schools in order to observe school operations, classroom instruction, and to make certain that schools are functioning in accordance with region, district, or state directives.

School success in the district mirrors that expected in the society. High students' scores on the annual state assessment, large percentages of graduates, low suspension rates, and minimal percentages of reported school incidences are expected. Principal

success as measured by the district includes, controlling students and teachers, pacifying parents, establishing allies in the community, and dutifully following region and district directives. Part of following district directives includes the use of recommended instructional strategies.

Direct instruction, differentiated instruction (mostly learning centers) and Creating Independence Through Student-owned Strategies (CRISS) are instructional strategies promoted by the district. In fact, the district has made a concerted effort to train teachers in the use of these strategies and as a way to enforce their use by teachers; they are often included in administrator's classroom observation checklists. However, never in the researcher's 12 years as a teacher and administrator in the urban district where the study occurred have such efforts been implemented to include culture specific strategies to improve the education of its lowest performing student group, African Americans. Even under an African American superintendent who went as far as to identify 39 predominately African American low performing schools and created a school system within a school system to address their needs.

The superintendent's initiative was heralded as an innovative educational approach that would put the spotlight on low performing schools and provide its students with additional resources. Teachers who worked in these identified urban schools received a 20 % increase in pay and taught an additional hour per day. They were also required to obtain 56 hours of self selected district offered professional development a year. None of the professional development courses offered by the district were on the topic of culturally relevant pedagogy. Nor was any type of professional development that addressed the unique needs of African American student populations advocated. What

was continuously expressed by the superintendent and administrators was that the students in these schools had been underserved and that their pattern of low achievement was as a result of what teachers in these schools did not do. Yet, despite its touted innovation, the initiative did nothing new to help teachers change their pedagogical practices to support the specific needs of African American students from a culturally relevant perspective.

The educational climate where principals of predominately African American schools lead although it highlights the academic failures of African American students is one where supporting African American students from a cultural perspective is viewed as radical and a deviation from district norms. This attitude prevails despite a 1994 state mandate that requires the teaching of African American history in grades K-12 in all Florida districts. This law requires all teachers, across subject area disciplines and at each grade level to provide instruction in African and African American History. Such instruction must include the history of African peoples before the conflicts that led to the development of slavery, the passage to America, the enslavement experience, abolition, and the contributions of African Americans to society. While the district went as far as to comply with the state requirement of creating a taskforce to assist with the introduction of the law into schools and the dissemination of sample curriculums which the researcher was a part of, the effort was short lived. After about two years, key district players in the promotion of the mandate were transferred to other departments causing the effort to falter and ultimately fall by the wayside never to be resurrected and soon to be forgotten.

So while some principals may want to promote and advocate a more culture based pedagogy and or curriculum the culture of the schools district does not appear to be

receptive of this leadership frame. Furthermore, principals realize that in a district where principals are moved sometimes on a yearly basis and demotions are frequent that going against the grain can prove harmful to one's career. Even though as previously stated the majority of the principals in predominately African American schools are of African descent, it seems that their placement at these schools is a formality. It appears they are made principals at these schools to continue a district tradition of placing African American principals at predominately African American schools or to appease parents, community members, or active alumni who might consider it an affront to place non-African Americans as principals of these schools.

It is also possible that the educational and career success of the African American principals in the study have influenced their opinions on the limited usefulness of culturally relevant pedagogy and culturally responsive leadership. These principals have obviously been able to navigate America's Eurocentric educational arena, amass upper middle class capital, and obtain what some would consider influential jobs. Consequently, these principals may be of the opinion that the pedagogical strategies used to teach African American students need not differ from the norm in order for them to succeed based on their own experiences. I contend that the life experiences of these principals outside of school may have provided them with the encouragement and fortitude to succeed academically but that these experiences are markedly different than those of present day African American students.

While the African American principals in the study all attended high school and college in the post brown era, their parents were products of the pre-Brown educational era. Parental influence undoubtedly impacted the principals' attitude regarding the

importance of education and its perceived effectiveness in eliminating racial barriers. Therefore, it can be argued that the principals' drive to achieve in integrated school settings was a possible manifestation of their parents' dreams and desires for them. Conversely, the African American students attending the urban predominately African American secondary schools led by these principals have parents that have only attended integrated schools many of whom did not experience academic success. Whereas the parents of the principals in the study hoped that an integrated education would provide their children access to a better future, many of the parents of students in the schools led by the principals in the study have experienced the reality of integration and have found it lacking and were often times disillusioned with the educational process. Moreover, the further removed students and their parents are from the pre-Brown era the less chance there is that students will be exposed to the collective push of the African American community to overcome educational challenges. So while the principals may see themselves in their students lived realities; the parental influences and societal factors that impact them are quite different.

In addition to generational and parental influences having a possible impact of principals' attitudes toward the use of culturally relevant pedagogy and culturally responsive leadership; unconscious acculturation and accommodation toward the values of the dominant culture may also play a part in principals' thinking about the practices. In school districts where principals are expected to behave and lead in a specific manner that does not allow for autonomy or innovation but instead requires them to act as agents for the district one can expect there to be a significant degree of assimilation toward the espoused values of the school district. However, it must be remembered that the

educational philosophies of most school districts reflect those of the dominant society which has been unsuccessful at educating minority students and has made no real attempt to solve the educational challenges of African American students by instituting educational practices that highlight their cultural differences as valuable educational assets. African American principals who don't reflect on the uniqueness of African American culture and its importance in all aspects of the lives of African American students including the ways they learn inside and outside of formal educational institutions have adopted mainstream ways of thinking and embraced traditional education paradigms. This is evidence of acculturation, a form of assimilation. According to Belgrave & Allison (2006):

Acculturation affects the extent to which African Americans have assimilated to the Eurocentric worldview. Acculturation is the degree to which a minority culture adopts the values and customs of the majority culture. Some scholars note that acculturation and deviation from an African-centered is at the root of many of the social problems Africans face today (pp.41-42).

Prior to integration, African American principals displayed a lesser degree of acculturation because internalizing the blatant proclaimed inferiority of African American students was considered destructive. However, it appears that some African American principals, possibly because of the academic success of a few African Americans including themselves believe that the current educational system as it stands is appropriate for all students.

The principals in the study may also be unconsciously accommodating traditional Eurocentric educational efforts by not attempting to go against the grain. When African

American principals continue to lead in ways that do not disturb the existing status quo they are accommodating and perpetuating its views (Marable, 1998). Doing things the way they've always been done in regards to educating African American students for whatever reason (job security, lack of knowledge regarding alternative leadership skills, etc.) can be interpreted as being satisfied with the educational system's methods of educating African American students or not wanting to upset the system.

While it is a fact that institutional forces at play in the African American schools in this study make it difficult to lead in these schools due to them being micromanaged by the region and district and principals being expected to lead via an autocratic leadership style, it is also true that principals must find ways to insert their moral leadership, values and views into this leadership context. English (2008) refers to this act as individual agency. In the following excerpt he defines and discusses individual agency:

Individual agency is the idea that individual persons are powerful, can act independent of their environments, and act in a way that can change their organizations. Too many studies in administration minimize the importance of the individual human in the amalgam of structural components and variables. In such studies, the importance of morality and moral decision making is subjugated to the organization. While schools are forms of organizations, to lose sight of individual students, teachers, and leaders is to dehumanize the entire enterprise (p. 190).

This study unlike those mentioned by English recognizes the necessity of administrators employing individual agency, especially those who work in urban schools, since they more than their colleagues in affluent schools, find themselves being forced to implement

policies and programs that they find counterproductive. In concurrence, Mansberger (2005) pointedly states: “Yes, administrators will continue to have a responsibility to administer mandated policies, but this responsibility needs to be mediated by a strong sense of the broader role of education in the enablement of individual agency”. The principals in this study can exhibit individual agency by encouraging teachers to diversify their pedagogical practices, the one avenue where they still have some leeway. It is precisely because this avenue is still available to educational leaders and teachers that this study sought to determine how principals in these schools felt about the use of culturally relevant pedagogy and culturally responsive leadership as options for improving the academic achievement of their predominant student demographics.

Culturally Responsive Leadership Model

The information gleaned from the seven principals in this study has informed the researcher of a variety of reasons why principals in the study feel the way they do about culturally relevant pedagogy/leadership. Based on this information and the dearth of literature that currently exists on the merging of culturally relevant pedagogy and educational leadership the researcher felt it necessary to develop a model of culturally responsive leadership.

The researcher defines culturally responsive leadership as leadership that has as its driving force the academic success of African American students via the promotion of pedagogical strategies based on their cultures. Culturally responsive leadership as defined by the researcher is based on three foundational elements. The culturally responsive leader must be: a student of the African American education tradition, a pedagogy facilitator, and a navigator/negotiator.

- Student of the African America education tradition – The culturally responsive leader is aware of the importance that education has played in the lives of African Americans from their arrivals in the Americas through the present day. He/she is also familiar with the traditional role of African American teachers and administrators during segregation and attempts to replicate strategies used by these educators to help African American students excel such as othermothering (Collins, 1991) and teaching students non-academic skills they need to help them overcome systemic racism, also referred to as, teaching them what was needed (Foster, 1997).
- Pedagogy facilitator- The culturally responsive leader facilitates the professional development of teachers in the effective use of culturally relevant pedagogy and conducts explicit classroom modeling of pedagogical practices for teachers when needed. In addition, the culturally responsive leader encourages teachers to become masters of culturally relevant pedagogy and to share their developed best practices in the field with colleagues.
- Navigator/negotiator – The culturally responsive leader is astutely able to navigate his/her way through bureaucratic processes in order to secure social justice and equity for traditionally marginalized students. He/she is also able to negotiate with powerful individuals in the educational arena to accept his/her unconventional/innovative leadership practices based on his/her thorough understanding of educational policy, solid community support, and track record of producing educational excellence.

The researcher's model requires principals in African American schools to understand the condition of African American students and the communities that they come from. A historical perspective is taken because it is important for leaders of African American schools to know how these students have been educated in segregated and integrated conditions as well as be able to identify best practices used by teachers and leaders in these settings. Furthermore, this model also emphasizes the role of the principal as an instructional leader who takes the initiative to research pedagogical practices that are specific to African American students and not only promote their use but also train teachers and model the strategies with students. This type of pedagogy facilitator wants first hand knowledge of the use of specific practices so that he or she can speak from experience about what works and does not work with African American students and be able to assist teachers with the modification of strategies if necessary. The culturally responsive leader in this model is also a maverick and risk taker. He or she is a change agent who is not afraid to challenge the status quo or district bureaucrats on the behalf of African American students. The hands on experience that he or she has working with students and teachers in African American schools makes him or her an authority in the field and it is on this authority that he or she is able to advocate on the behalf of African American student populations. This authority coupled with a track record of achievement via the use of effective culturally relevant and responsive practices affords him or her the leverage to demand the autonomy needed to create a sustainable high performing academic culture based on the uniqueness of African American students.

Policy Recommendations

Suggested Federal Level Policies

Improving principal leadership for predominately African American schools should be considered a crucial aspect of the nation's agenda to successfully educate all children. The federal government could accomplish this by recruiting a think-tank of national and international scholars that specialize in the fields of African American culture, race, teaching and educational leadership to develop a university course to be used in public universities throughout the nation. Furthermore, a financial incentive should be offered to a cadre of professors from public universities in order to train them in the use of the curriculum to ensure that each public university has a resident expert in the field.

Suggested State Level Policies

It is important for principals in urban schools to serve multiple functions in order to help teachers improve education for students so that they reach the academic capacity that is required of them. One of these functions is to serve as culturally responsive leaders in urban schools. However, while principals must take on this role because it is the responsible thing to do, power rolls best downhill. The state department of education's initiation of the 1994 African American history mandate was a positive step toward making certain that the history and culture of African American students be integrated into school curricula. Yet, this mandate has not been realized in the school district. Therefore, the state must first enforce this mandate by making certain that districts are in accordance with it. Next and equally as important, the state must place an emphasis of training principals how to work with teachers who are fulfilling this mandate. This can be

accomplished by helping principals obtain leadership and pedagogical skills that are culturally responsive and relevant. The model for culturally responsive leadership that I offer can be used as a starting point to help administrators understand the necessary skills for becoming a culturally responsive leader. This should be followed with in-depth exposure to seminal researchers in the field of culturally relevant pedagogy and culturally responsive teaching through principals being required to take the course in culturally responsive leadership suggested. Universities that receive state funding must be held accountable for making certain that culturally responsive leadership is embed in their educational leadership programs. Knowledge of culturally responsive leadership should also be incorporated into the state principal competencies that principals are required to learn in university educational leadership programs and display while performing their daily job tasks.

Suggested District Level Policies

The understanding of pedagogical practices that benefit culturally diverse students is imperative in the school district where these principals lead since ninety-one percent of its students are deemed minorities or non-White. Using generic pedagogical strategies to teach these students does not afford them the equitable education that they deserve. Since the accumulation of knowledge is a life long pursuit. It is not enough for principals to gain knowledge of contemporary leadership practices while they earn their degrees or certification in educational leadership. It is the duty of principals as well as school districts to ensure that educational leaders continue to keep abreast of effective leadership trends as well as to successfully blend theory and practice to develop a realistic praxis. The school district's office of professional development offers professional development

tailored to district and school site administrators. While the district has exposed school site administrators to the work of scholars that discuss urban education issues such as Ruby Payne, Crystal Kuykendal, and Pedro Noguera, these scholars present conflicting messages about the problems occurring in urban schools and the solutions to them, thus preventing the development of a cohesive district urban education philosophy.

For example, Payne's book, *A Framework for Understanding Poverty* (2001) was distributed to school administrators and touted as progressive. Payne purports that urban students grow up in poor neighborhoods without financial and societal resources which causes them to think and function in survival mode. Furthermore, she adds that if educators are going to effectively teach these students then they must learn to understand this mindset. Payne's work draws heavily on the cultural deficit theory where the blame for African American students' educational shortcomings rest predominately if not solely on their "deficient" culture, behaviors, and home environments. Her work does not address the ingrained and systemic inequities, racism, and lack of social justice that is inherent in America's public educational system.

In contrast, the works of education reformist Kuykendal and Noguera emphasize that the poverty that exists in many African American neighborhoods often stems from societal factors that adversely affect African Americans due to racist policies on multiple fronts and levels. Furthermore, these authors challenge educators to understand and respect students' cultures. Kuykendall encourages educators to become "merchants of hope" and help African American and Hispanic students achieve academic excellence. She calls on them to become a part of a crusade to save students. Noguera (2008) also promotes the understanding of urban students' lives outside of school as a first step to

helping them improve their academics. However, he also points out that many students particularly African American and Hispanic males contribute to their own academic demise by acting out and failing to challenge themselves academically (p. 22).

With the exception of Payne's work the research of the above-mentioned scholars offer beneficial contributions to the important conversation on urban school improvement for African American students. Yet, district administrators are asked to read these works without the appropriate follow-up or support for implementing the ideas suggested by the authors. In addition, the purview of research on urban education that the school district exposes administrators to is narrow. For example, the works of other nationally renowned urban education scholars such as Lisa Delpit, Geneva Gay, Michelle Foster, and Joyce King are not included in district offered professional development courses. These researchers could offer administrators a more realistic perspective of teacher readiness and preparation based on their experiences with teachers as well as methods for bridging the gap between students' home cultures and that which is fostered at school.

Gloria Ladson-Billings' research has also not been introduced to administrators through District initiated professional development courses. Her work holds educators and well as school districts and federal education authorities accountable for what she calls the education debt. Ladson-Billings asserts that America has accumulated an enormous education debt by failing to offer students of color an equitable education. In addition, this debt is based on a variety of historical, moral, socio-political, and economic factors that have disproportionately affected non-white students. Ladson-Billings not only addresses the problems of urban students in her research but her coined practice of

culturally relevant pedagogy provides a specific educational framework for teachers and administrators interested in effectively meeting the needs of African American students.

The use of the work of seminal researchers in the field of culturally relevant pedagogy as a resource for administrators and teachers along with the implementation of Ladson-Billings' explicit framework for culturally relevant pedagogy would display a valiant effort on part of the school district to meet the contemporary and relevant professional development needs of administrators and teachers, specifically those working in predominately African American schools.

To specifically further enhance the knowledge of principals on the topics of culturally responsive leadership and culturally relevant pedagogy a year-long learning community should be established with a facilitator trained in educational leadership and culturally relevant pedagogy. The primary aim of the learning community would be to help principals merge the two fields and develop culturally responsive leadership practices.

In order to ensure that culturally responsive leadership and culturally relevant pedagogy is occurring in predominately minority schools, district administrators should require that evidence of these practices be submitted to them in monthly reports. In addition these practices should be observable in teachers' lesson plans, school based learning communities, school improvement plans, and communications to teachers, parents, and the community. Principals and teachers who do not demonstrate competency in these areas should be paired with a mentor principal or teacher who has demonstrated mastery in the field.

Suggested School Level Policies

The role of the principal as the instructional leader that models expected instructional practices, philosophies, and expectations cannot be stressed enough. Since the principals in the study all viewed culturally relevant pedagogy as a practice that their teachers should be trained in then a professional development course that includes the works of seminal researchers in the field should be mandatory for teachers working in predominately African American schools. In addition, teachers and administrators in predominately African American schools should also have the opportunity to observe master teachers in the field. Observing teachers performing culturally relevant practices in action can provide them with the opportunity to make real life connections between theory and practice. Furthermore, it would allow them to ask questions of culturally relevant pedagogues working with similar student demographics.

Recommendations for Future Studies and Implications

This study on principals' attitudes toward the use of culturally relevant pedagogy/leadership was limited to secondary principals of predominately African American school with at least one year of tenure at the school. Expanding this study to include the voices of elementary school principals of schools with the same student demographics could provide the academic community with valuable insight on whether the attitudes' of principals differ based on school level. Moreover, since approximately sixty percent of the district's students are classified as Hispanic and the ESOL program is a major component of schools, the researcher thinks that a similar study should be conducted that seeks to determine principals' attitudes toward the use of culturally relevant pedagogy/leadership from a Hispanic perspective in predominately Hispanic

Schools. Also it would be prudent to conduct this study from the approach of determining the attitudes of district administrators toward the use of culturally relevant pedagogy/leadership since school policies even instructional trends are often initiated at the district level. Finally, the researcher proposes that a study be conducted using the researcher's model for culturally responsive leadership in order to determine its usefulness in predominately African American school contexts.

This study was profound in that fifty years after the Brown decision it necessarily and critically investigated principals' attitudes toward pedagogical and leadership practices specifically aimed at improving the education of one of America's most marginalized groups, African American students. In addition to considering the plethora of professed reasons for principals' attitudes towards the use of culturally relevant pedagogy and culturally responsive leadership in predominately African American schools the researcher also brought forth other possible reasons for principals' perspectives. The implications for federal, state, district, and school policies and professional development offered by the researcher provided suggestions for school reform that can build a solid foundation for an educational system that is culturally relevant and responsive to the needs of African American students.

Furthermore, the tenets of culturally relevant pedagogy: (a) students must experience academic success; (b) students must develop and or maintain cultural competence; and (c) students must develop a critical consciousness through which they challenge the status quo of the current social order (Ladson-Billings, 1995), should be essential components of African American educational paradigms. Culturally responsive leadership, the true missing link in urban education, which includes principals of

predominately African American schools being: (a) students of the African American education tradition; (b) pedagogy facilitators; (c) and navigators/negotiators must also be implemented if teachers and leaders are to work jointly to truly educate and not just school African American students according to standards set forth by the status quo.

APPENDIX A
CULTURALLY RELEVANT PEDAGOGY AND LEADERSHIP PRACTICES
PROTOCOL

Culturally Relevant Pedagogy and Leadership Practices Protocol

Thank you for participating in a Survey of Culturally Relevant Pedagogy/Leadership Practices. Participation is completely voluntary. Please feel free to make comments and suggestions at the end of this survey.

The survey is a part of a larger study concerned with determining whether administrators who work in urban schools with predominately African American students support or encourage culturally relevant pedagogy through their leadership style.

The following vignettes are based on characteristics of culturally relevant pedagogical and leadership practices as identified by a number of seminal researchers in the field. A prominent researcher has defined culturally relevant/responsive pedagogy as “using the cultural knowledge, prior experiences, frames of reference, and performance styles of ethnically diverse students to make learning more relevant to and effective for them.”

Directions:

Please rate the following ten vignettes on a scale from 1-5 according to your perception of each scenario’s usefulness and relevance to your current student demographics. Next, fill in the section following each vignette explaining why you gave each vignette its rating.

Please rate the following vignette accordingly: I think this vignette reflects a leadership practice that is:

Strongly unfavorable to African American School Populations	Somewhat unfavorable to African American School Populations	Undecided	Somewhat favorable to African American School Populations	Strongly favorable to African American School Populations
1	2	3	4	5

Vignette # 1

A principal of a predominately African American school is concerned with the increasing number of students placed in indoor suspension. In response she initiates a mentoring program as an alternative to suspension and invites parents to attend the initial planning session to provide their input and suggestions for the program. She also invites students from the Black Student Union of a local college to serve as mentors.

I rated the vignette a ____ because _____

Please rate the following vignette accordingly: I think this vignette reflects a leadership practice that is:

Strongly unfavorable to African American School Populations	Somewhat unfavorable to African American School Populations	Undecided	Somewhat favorable to African American School Populations	Strongly favorable to African American School Populations
1	2	3	4	5

Vignette #2

A principal of a predominately African American secondary school is aware that 9th grade teachers are about to implement a unit on environmental pollution/hazards. He attends the department's collaborative planning session and tells *teachers they should informally survey the surrounding African American neighborhood* where the school is located on their drives to and from work to identify local evidence of environmental pollution/hazards. He tells them to look for evidence of environmental pollutions and hazards such as illegal dumping, proximity to major thoroughfares or highways, poor sewage drainage, proximity to cell phone towers, etc. in order to help students understand the relevance of the issue.

I rated the vignette a ____ because _____

Please rate the following vignette accordingly: I think this vignette reflects a leadership practice that is:

Strongly unfavorable to African American School Populations 1	Somewhat unfavorable to African American School Populations 2	Undecided 3	Somewhat favorable to African American School Populations 4	Strongly favorable to African American School Populations 5
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<p><u>Vignette # 3</u></p> <p>A principal of a predominately African American secondary school requires teachers to read Janice Hale’s book, <i>Black Children: Their Roots, Culture, and Learning Styles</i>, in which it is argued that since black children grow up in a distinct culture, they require an educational system that recognizes and incorporates their strengths, abilities, and culture into the learning process. In addition, the principal conducts a staff development utilizing teaching strategies from the book such as teaching students from a constructivist model (whole picture to parts), using inferential reasoning, and infusing social justice issues into lessons and requires teachers to conduct similar lessons with their students while she observes them.</p>	<input style="width: 100%; height: 100%;" type="text"/>
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I rated the vignette a ____ because _____

Please rate the following vignette accordingly: I think this vignette reflects a leadership practice that is:

Strongly unfavorable to African American School Populations 1	Somewhat unfavorable to African American School Populations 2	Undecided 3	Somewhat favorable to African American School Populations 4	Strongly favorable to African American School Populations 5
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<p><u>Vignette #4</u></p> <p>A principal of a predominately African American secondary school initiates an on-line journal writing campaign for administration, teachers, and students in which they reflect and respond to questions about their cultural heritage. Teachers are asked to volunteer their work for publication in a section of the school’s newsletter entitled “Each One Teach One- Roots and Culture Chat.</p>	<input style="width: 100%; height: 100%;" type="text"/>
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Please rate the following vignette accordingly: I think this vignette reflects a leadership practice that is:

Strongly unfavorable to African American School Populations	Somewhat unfavorable to African American School Populations	Undecided	Somewhat favorable to African American School Populations	Strongly favorable to African American School Populations
1	2	3	4	5

Vignette # 5

A principal of a predominately African American secondary school directs academic and elective departments to review their primary texts to determine the level of cultural inclusivity representing the school’s student demographics. She then advises them to identify documents to supplement sections of the text that are not culturally responsive or relevant.

I rated the vignette a ____ because _____

Please rate the following vignette accordingly: I think this vignette reflects a leadership practice that is:

Strongly unfavorable to African American School Populations	Somewhat unfavorable to African American School Populations	Undecided	Somewhat favorable to African American School Populations	Strongly favorable to African American School Populations
1	2	3	4	5

Vignette # 6

A new high school has opened in a predominately African American neighborhood. During the first faculty meeting of the year the principal has teachers complete and submit a survey entitled, “*Teaching African American Students*”. The purpose of the survey is to assess teachers’ disposition toward teaching African American students and to capture the degree to which teachers believe culture should be a consideration in teaching African American students.

I rated the vignette a ____ because _____

Please rate the following vignette accordingly: I think this vignette reflects a leadership practice that is:

Strongly unfavorable to African American School Populations	Somewhat unfavorable to African American School Populations	Undecided	Somewhat favorable to African American School Populations	Strongly favorable to African American School Populations
1	2	3	4	5

Vignette # 7

A new high school has opened in a predominately African American neighborhood. The appointed principal does not live in the neighborhood but she makes it her first order of business to attend the local church and introduces herself to community members and parents. She also holds the first PTSA meeting of the year at the church and provides dinner for parents and students.

I rated the vignette a ____ because _____

Please rate the following vignette accordingly: I think this scenario reflects a leadership practice that is:

Strongly unfavorable to African American School Populations	Somewhat unfavorable to African American School Populations	Undecided	Somewhat favorable to African American School Populations	Strongly favorable to African American School Populations
1	2	3	4	5

Vignette # 8

A principal of a predominately African American school holds in-depth, regular sessions at every grade level with teachers regarding their expectations for culturally diverse students and how their teaching practices reflect their belief systems and either fosters or erodes students' identity and self-esteem.

I rated the vignette a ____ because _____

Please rate the following vignette accordingly: I think this vignette reflects a leadership practice that is:

Strongly unfavorable to African American School Populations 1	Somewhat unfavorable to African American School Populations 2	Undecided 3	Somewhat favorable to African American School Populations 4	Strongly favorable to African American School Populations 5
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<p><u>Vignette # 9</u></p> <p>A principal of a predominately African American school meets with a group of beginning teachers on teacher work days prior to the opening of the new school year. She models cooperative learning, apprenticeship, and peer coaching as three effective learning strategies for African American students over traditional strategies such as lectures and direct instruction.</p>	<input style="width: 40px; height: 40px;" type="text"/>
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I rated the vignette a ____ because _____

Please rate the following vignette accordingly: I think this vignette reflects a leadership practice that is:

Strongly unfavorable to African American School Populations 1	Somewhat unfavorable to African American School Populations 2	Undecided 3	Somewhat favorable to African American School Populations 4	Strongly favorable to African American School Populations 5
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<p><u>Vignette # 10</u></p> <p>A principal of a predominately African American school informs her teaching staff that she expects them to evaluate African American students by standards appropriate to them and not to a standard based on a single class and cultural experience. She also strongly emphasizes that a significant portion of students' quarterly grade should be based on oral presentations.</p>	<input style="width: 40px; height: 40px;" type="text"/>
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I rated the vignette a ____ because _____
_____.

Feedback or Comments on Survey:

APPENDIX B

TEACHERS' RESPONSES TO ON-LINE SURVEY QUESTIONS BY FREQUENCY
AND PERCENTAGE

Table B1

Teachers' Responses to On-line Survey Questions by Frequency and Percentage School: A N=6

1. Does your principal promote African American culture? If so please explain?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	2	33.3	33.3	33.3
	no	4	66.7	66.7	100.0
	Total	6	100.0	100.0	

2. Does your principal promote the use of multiple teaching and learning styles specifically aimed at meeting the needs of culturally diverse populations? If so please give an example?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	3	50.0	50.0	50.0
	no	3	50.0	50.0	100.0
	Total	6	100.0	100.0	

3. Has your school offered professional development in culturally relevant/responsive teaching practices?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	1	16.7	16.7	16.7
	no	4	66.7	66.7	83.3
	uncertain	1	16.7	16.7	100.0
	Total	6	100.0	100.0	

4. When your principal discusses your student population are specific references made regarding their cultural differences or styles?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	1	16.7	16.7	16.7
	no	4	66.7	66.7	83.3
	Sometimes	1	16.7	16.7	100.00
	Total	6	100.0	100.0	

5. Do you feel that your principal has set high academic expectations specifically for African American students? If so please give an example of an initiative?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	3	50.0	50.0	50.0
	no	3	50.0	50.0	100.0
	Total	6	100.0	100.0	

Table B1 (continued)

6. Does your principal's leadership style remind you of a leadership style that you have witnessed or experienced in the African American community? Please give an example.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	2	33.3	33.3	33.3
	no	4	66.7	66.7	100.0
	Total	6	100.0	100.0	

7. Does your principal include the community in school efforts? If so, please explain.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	3	50.0	50.0	50.0
	no	1	16.7	16.7	66.7
	sometimes	2	33.3	33.3	100.0
	Total	6	100.0	100.0	

8. Does your principal include the community in school efforts? If so, please explain?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	2	33.3	33.3	33.3
	no	3	50.0	50.0	83.3
	uncertain	1	16.7	16.7	100.0
	Total	6	100.0	100.0	

9. Has your principal ever advised you on instructional methods specific to African American students? If so please give an example.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	no	6	100.0	100.0	100.0
	Total	6	100.0	100.0	

10. Do you feel that your principal can relate to and respects African American culture? If so, please explain?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	4	66.7	66.7	66.7
	uncertain	2	33.3	33.3	100.0
	Total	6	100.0	100.0	

Table B2

Teachers' Responses to On-line Survey Questions by Frequency and Percentage

School: B N=4

1. Does your principal promote African American culture? If so please explain?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	2	50.0	50.0	50.0
	no	2	50.0	50.0	100.0
	Total	4	100.00	100.0	

2. Does your principal promote the use of multiple teaching and learning styles specifically aimed at meeting the needs of culturally diverse populations? If so please give an example?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	2	50.0	50.0	50.0
	no	2	50.0	50.0	100.0
	Total	4	100.0	100.0	

3. Has your school offered professional development in culturally relevant/responsive teaching practices?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	1	25.0	25.0	25.0
	no	2	50.0	50.0	75.0
	uncertain	1	25.0	25.0	100.0
	Total	4	100.0	100.0	

4. When your principal discusses your student population are specific references made regarding their cultural differences or styles?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	no	3	75.0	75.0	75.0
	sometimes	1	25.0	25.0	100.0
	Total	4	100.0	100.0	

5. Do you feel that your principal has set high academic expectations specifically for African American students? If so please give an example of an initiative?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	1	25.0	25.0	25.0
	no	3	75.0	75.0	100.0
	Total	4	100.0	100.0	

Table B2 (continued)

Does your principal's leadership style remind you of a leadership style that you have witnessed or experienced in the African American community? If so, please give an example.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	2	50.0	50.0	50.0
	No	1	25.0	25.0	75.0
	uncertain	1	25.0	25.0	100.0
	Total	4	100.0	100.0	

7. Does your principal include the community in school efforts? If so, please explain.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	2	50.0	50.0	50.0
	uncertain	2	50.0	50.0	100.0
	Total	4	100.0	100.0	

8. Does your principal include the community in school efforts? If so, please explain?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	2	50.0	50.0	50.0
	No	1	25.0	25.0	75.0
	uncertain	1	25.0	25.0	100.0
	Total	4	100.0	100.0	

9. Has your principal ever advised you on instructional methods specific to African American students? If so please give an example.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No	4	100.0	100.0	100.0
	Total	4	100.0	100.0	

10. Do you feel that your principal can relate to and respects African American culture? If so, please explain?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	4	100.0	100.0	100.0
	Total	4	100.0	100.0	

Table B3

Teachers' Responses to On-line Survey Questions by Frequency and Percentage
School: C N=7

		Frequency	Percent	Valid Percent	Cumulative Percent
1. Does your principal promote African American culture? If so, please explain?					
Valid	Yes	3	42.9	42.9	42.9
	No	1	14.3	14.3	57.1
	uncertain	3	42.9	42.9	100.0
	Total	7	100.0	100.0	
2. Does your principal promote the use of multiple teaching and learning styles specifically aimed at meeting the needs of culturally diverse populations?					
Valid	Yes	3	42.9	42.9	42.9
	No	3	42.9	42.9	85.7
	uncertain	1	14.3	14.3	100.0
	Total	7	100.0	100.0	
3. Has your school offered professional development in culturally relevant/responsive teaching practices?					
Valid	Yes	1	14.3	14.3	14.3
	No	4	57.1	57.1	71.4
	sometimes	1	14.3	14.3	85.7
	uncertain	1	14.3	14.3	100.0
	Total	7	100.0	100.0	
4. When your principal discusses your student population are specific references made regarding their cultural differences or styles?					
Valid	Yes	1	14.3	14.3	14.3
	No	6	85.7	85.7	100.0
	Total	7	100.0	100.0	
5. Do you feel that your principal has set high academic expectations specifically for African American students? If so please give an example of an initiative?					
Valid	No	5	71.4	71.4	71.4
	uncertain	2	28.6	28.6	100.0
	Total	7	100.0	100.0	

Table B3 (continued)

6. Does your principal's leadership style remind you of a leadership style that you have witnessed or experienced in the African American community? Please give an example.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	4	57.1	57.1	57.1
	no	3	42.9	42.9	100.0
	Total	7	100.0	100.0	

7. Does your principal include the community in school efforts? If so, please explain.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	4	57.1	57.1	57.1
	no	2	28.6	28.6	85.7
	sometimes	1	14.3	14.3	100.0
	Total	7	100.0	100.0	

8. Does your principal include the community in school efforts? If so, please explain?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	3	42.9	42.9	42.9
	no	3	42.9	42.9	85.7
	uncertain	1	14.3	14.3	100.0
	Total	7	100.0	100.0	

9. Has your principal ever advised you on instructional methods specific to African American students? If so please give an example.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	no	7	100.0	100.0	100.0
	Total	7	100.0	100.0	

10. Do you feel that your principal can relate to and respects African American culture? If so, please explain?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	7	100.0	100.0	100.0
	Total	7	100.0	100.0	Total

Table B4

Teachers' Responses to On-line Survey Questions by Frequency and Percentage

School: D N=5

1. Does your principal promote African American culture? If so, please explain?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	3	60.0	60.0	60.0
	no	2	40.0	40.0	100.0
	Total	5	100.0	100.0	

2. Does your principal promote the use of multiple teaching and learning styles specifically aimed at meeting the needs of culturally diverse populations? If so please give an example?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	4	80.0	80.0	80.0
	no	1	20.0	20.0	100.0
	Total	5	100.0	100.0	

3. Has your school offered professional development in culturally relevant/responsive teaching practices?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	2	40.0	40.0	40.0
	no	3	60.0	60.0	100.0
	Total	5	100.0	100.0	

4. When your principal discusses your student population are specific references made regarding their cultural differences or styles?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	2	40.0	40.0	40.0
	no	3	60.0	60.0	100.0
	Total	5	100.0	100.0	

5. Do you feel that your principal has set high academic expectations specifically for African American students? If so please give an example of an initiative?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	3	60.0	60.0	60.0
	no	1	20.0	20.0	80.0
	sometimes	1	20.0	20.0	100.0
	Total	5	100.0	100.0	

Table B4 (continued)

6. Does your principal's leadership style remind you of a leadership style that you have witnessed or experienced in the African American community? Please give an example.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	3	60.0	60.0	60.0
	no	2	40.0	40.0	100.0
	Total	5	100.0	100.0	

7. Does your principal include the community in school efforts? If so, please explain.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	4	80.0	80.0	80.0
	no	1	20.0	20.0	100.0
	Total	5	100.0	100.0	

8. Does your principal include the community in school efforts? If so, please explain?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	2	40.0	40.0	40.0
	no	3	60.0	60.0	100.0
	Total	5	100.0	100.0	

9. Has your principal ever advised you on instructional methods specific to African American students? If so please give an example.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	2	40.0	40.0	40.0
	no	2	40.0	40.0	80.0
	sometimes	1	20.0	20.0	100.0
	Total	5	100.0	100.0	

10. Do you feel that your principal can relate to and respects African American culture? If so, please explain?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	5	100.0	100.0	100.0
	Total	5	100.0	100.0	

Table B5

Teachers' Responses to On-line Survey Questions by Frequency and Percentage
School E: N=10

1. Does your principal promote African American culture? If so, please explain?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	2	20.0	20.0	20.0
	no	5	50.0	50.0	70.0
	sometimes	2	20.0	20.0	90.0
	uncertain	1	10.0	10.0	100.0
	Total	10	100.0	100.0	

2. Does your principal promote the use of multiple teaching and learning styles specifically aimed at meeting the needs of culturally diverse populations? If so please give an example?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	5	50.0	50.0	50.0
	no	5	50.0	50.0	100.0
	Total	10	100.0	100.0	

3. Has your school offered professional development in culturally relevant/responsive teaching practices?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	5	50.0	50.0	50.0
	no	5	50.0	50.0	100.0
	Total	10	100.0	100.0	

4. When your principal discusses your student population are specific references made regarding their cultural differences or styles?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	2	20.0	20.0	20.0
	no	8	80.0	80.0	100.0
	Total	10	100.0	100.0	

5. Do you feel that your principal has set high academic expectations specifically for African American students? If so please give an example of an initiative?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	1	10.0	10.0	10.0
	no	9	90.0	90.0	100.0
	Total	10	100.0	100.0	

Table B5 (continued)

6. Does your principal's leadership style remind you of a leadership style that you have witnessed or experienced in the African American community? Please give an example.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	4	40.0	40.0	40.0
	no	6	60.0	60.0	100.0
	Total	10	100.0	100.0	

7. Does your principal include the community in school efforts? If so, please explain.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	6	60.0	60.0	60.0
	no	4	40.0	40.0	100.0
	Total	10	100.0	100.0	

8. Does your principal include the community in school efforts? If so, please explain?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	3	30.0	30.0	30.0
	no	7	70.0	70.0	100.0
	Total	10	100.0	100.0	

9. Has your principal ever advised you on instructional methods specific to African American students? If so please give an example.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	1	10.0	10.0	10.0
	no	9	90.0	90.0	100.0
	Total	10	100.0	100.0	

10. Do you feel that your principal can relate to and respects African American culture? If so, please explain?

Valid	yes	9	90.0	90.0	90.0
	sometimes	1	10.0	10.0	100.0
	Total	10	100.0	100.0	

Table B6

Teachers' Responses to On-line Survey Questions by Frequency and Percentage
School F: N=5

1. Does your principal promote African American culture? If so, please explain?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	4	80.0	80.0	80.0
	sometimes	1	20.0	20.0	100.0
	Total	5	100.0	100.0	

2. Does your principal promote the use of multiple teaching and learning styles specifically aimed at meeting the needs of culturally diverse populations? If so please give an example?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	3	60.0	60.0	60.0
	sometimes	1	20.0	20.0	80.0
	uncertain	1	20.0	20.0	100.0
	Total	5	100.0	100.0	

3. Has your school offered professional development in culturally relevant/responsive teaching practices?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	3	60.0	60.0	60.0
	no	1	20.0	20.0	80.0
	uncertain	1	20.0	20.0	100.0
	Total	5	100.0	100.0	

4. When your principal discusses your student population are specific references made regarding their cultural differences or styles?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	2	40.0	40.0	40.0
	no	2	40.0	40.0	80.0
	sometimes	1	20.0	20.0	100.0
	Total	5	100.0	100.0	

5. Do you feel that your principal has set high academic expectations specifically for African American students? If so please give an example of an initiative?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	4	80.0	80.0	80.0
	no	1	20.0	20.0	100.0
	Total	5	100.0	100.0	

Table B6 (continued)

6. Does your principal's leadership style remind you of a leadership style that you have witnessed or experienced in the African American community? Please give an example.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	2	40.0	40.0	40.0
	no	2	40.0	40.0	80.0
	uncertain	1	20.0	20.0	100.0
	Total	5	100.0	100.0	

7. Does your principal include the community in school efforts? If so, please explain.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	5	100.0	100.0	100.0
	Total	5	100.0	100.0	

8. Does your principal include the community in school efforts? If so, please explain?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	3	60.0	60.0	60.0
	no	1	20.0	20.0	80.0
	uncertain	1	20.0	20.0	100.0
	Total	5	100.0	100.0	

9. Has your principal ever advised you on instructional methods specific to African American students? If so please give an example.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	no	5	100.0	100.0	100.0
	Total	5	100.0	100.0	

10. Do you feel that your principal can relate to and respects African American culture? If so, please explain?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	5	100.0	100.0	100.0
	Total	5	100.0	100.0	

Table B7

Teachers' Responses to On-line Survey Questions by Frequency and Percentage
School G: N=6

1. Does your principal promote African American culture? If so, please explain?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	1	16.7	16.7	16.7
	no	4	66.7	66.7	83.3
	sometimes	1	16.7	16.7	100.0
	Total	6	100.0	100.0	

2. Does your principal promote the use of multiple teaching and learning styles specifically aimed at meeting the needs of culturally diverse populations? If so please give an example?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	3	50.0	50.0	50.0
	no	1	16.7	16.7	66.7
	uncertain	2	33.3	33.3	100.0
	Total	6	100.0	100.0	

3. Has your school offered professional development in culturally relevant/responsive teaching practices?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	3	50.0	50.0	50.0
	no	3	50.0	50.0	100.0
	Total	6	100.0	100.0	

4. When your principal discusses your student population are specific references made regarding their cultural differences or styles?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	2	33.3	33.3	33.3
	no	3	50.0	50.0	83.3
	sometimes	1	16.7	16.7	100.0
	Total	6	100.0	100.0	

5. Do you feel that your principal has set high academic expectations specifically for African American students? If so please give an example of an initiative?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	2	33.3	33.3	33.3
	no	4	66.7	66.7	100.0
	Total	6	100.0	100.0	

Table B7 (continued)

6. Does your principal's leadership style remind you of a leadership style that you have witnessed or experienced in the African American community? Please give an example.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	1	16.7	16.7	16.7
	no	4	66.7	66.7	83.3
	uncertain	1	16.7	16.7	100.0
	Total	6	100.0	100.0	

7. Does your principal include the community in school efforts? If so, please explain.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	3	50.0	50.0	50.0
	no	1	16.7	16.7	66.7
	sometimes	1	16.7	16.7	83.3
	uncertain	1	16.7	16.7	100.0
	Total	6	100.0	100.0	

8. Does your principal include the community in school efforts? If so, please explain?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	1	16.7	16.7	16.7
	no	5	83.3	83.3	100.0
	Total	6	100.0	100.0	

9. Has your principal ever advised you on instructional methods specific to African American students? If so please give an example.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	no	6	100.0	100.0	100.0

10. Do you feel that your principal can relate to and respects African American culture? If so, please explain?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	5	83.3	83.3	83.3
	no	1	16.7	16.7	100.0
	Total	6	100.0	100.0	

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