A Critical Autoethnography of a Post-Brown Principal's Effort to Develop

African American Students' Academic Identity and Achievement Orientation

by

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Dedication

I would dedicate my dissertation to my mother, Olive Ann Shepheard. Thanking you for being

the guiding spirit in my academic journey. You are truly a blessing and will be remembered in all

my current and future scholastic work.

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Abstract

African American male students in the post-*Brown* era are experiencing both social and academic failure in comparison to African American females and their non-Black peers. African American male students are a student demographic not receiving the most effective forms of school/classroom climate and culture, instruction, school discipline, and teacher-student interactions. As a result, many African American males are not developing a strong identification with school and the motivation necessary to engage in rigorous coursework. The failure to develop academic identity and achievement orientation in African American male students can lead to disengagement with the school in elementary years, higher school dropout rates, lower rates of college enrollment, higher rates of joblessness and poverty, and higher rates of incarceration.

The purpose of this study was to explore the impact of principal leadership on the development of academic identity and achievement orientation of African American males. This qualitative study represents a first-person narrative of the complexities, interpretations, analysis, and reflections of a post-*Brown* African American principal developing African American male students' academic identity and achievement orientation using leadership philosophies and practices derived from a study of principal leadership of all-Black schools during the post-*Brown* era. The method of research for this qualitative study was autoethnography with the author being both researcher and subject. The major finding from this autoethnography is that principal matters. By designing a child-centered learning environment characterized by high academic and

social expectations; effective teaching, including culturally relevant pedagogy; and parent engagement and community partnerships, African American males can develop academic identity and achievement orientation. Principals can be change agents and positively impact school cultures in ways that support African American male students in developing a positive identification of academic pursuits, and with demonstrating ownership of their learning outcomes.

Keywords: autoethnography, first-person narrative, Brown v. The Board of Education, principal leadership, urban education, critical race theory, academic identity, achievement motivation, change agent

Chapter 1: Introduction

There is one sin that slavery committed against me, which I can never forgive. It robbed me of my education. ~James Pennington, Former Enslaved African, (1828)

This study is an outgrowth of all my experiences, starting with being one of the thousands of Black students to experience busing as a result of the 1954 *Brown Decision*; to attending a predominantly Black college preparatory high school; to attending a small Catholic liberal arts college; to graduating from both an elite public university and an Ivy League university; and, to my career as a professional educator and principal. These experiences have shaped my cultural identity and my awareness of the power of human agency and cultural capital to make a difference in the lives of students. This autoethnographic study, influenced by my life experiences, experiential knowledge, literature review, and my study of the history of Black education, including the 1954 *Brown* Decision, prompted me to explore the impact of my leadership on Black students in an educational context that, in some ways, mirrors the social context of pre-*Brown* all-Black schools.

Throughout this introduction I will intersperse first-person narratives as a method of inquiry and link the research on pre-*Brown* principal leadership with my experiences as both a post-*Brown* student and school leader. This method of inquiry also provides an opportunity to explore both the intended and unintended consequences of the *Brown* decision.

Interspersion of first-person reflections serve as academic storytelling (Atkins & Schultz, 2008) and this literature counter story of the *Brown* decision from the perspective of a post-Brown principal. First-person reflections by the minority (nonwhites) can highlight how *Brown* resulted in both intended and unintended consequences. This literature review presents the story about a post-*Brown* principal who experienced bussing firsthand as one of the strategies stemming from Brown's attempt to desegregate public education. A primary reason for the interspersion of first-person reflections is to illustrate how desegregation decisions can be implemented in ways that still marginalize Black students.

Research on leadership has informed my research, professional development and current leadership philosophy and practice. The research of Platt, Tripp, Fraser, Warnock, and Curtis (2008) played a significant role in my professional learning and the process in which I used to identify the conditions undermining the learning of students in schools. I have also relied heavily on the work of Santoyo, Peiser & Lemove (2012), who provide a well-articulated framework for leveraging principal leadership to build exceptional schools for students. What is missing from both these well-articulated and exceptionally researched treatises on education is what has traditionally been neglected in education research: a research focus and design focused specifically on developing principal leadership for schools serving Black students.

As a result, my professional practice used the analysis of information from mainstream literature on principal leadership and effective schools with literature, essays, and historical information derived from a study of Black education. Researchers (Abdul-Adil, 2006; Allen, Lewis, & Scott, 2014; Green, 2004; Horsford, 2009; Tillman, 2004) in the field of Black education point out the positive correlation between principal leadership, school climate and culture, academic rigor, teacher expectations, parent engagement, and peer influence on Black

male achievement. I believe in the importance of teachers' possessing an understanding of how race impacts students' identity formation and students' need to understand the importance of leveraging students' cultural orientation to improve learning outcomes for Black students (Aladana and Byrd, 2015; Ladson-Billings; 2000; Gay, 2002). This perspective lends to the current research on culturally relevant pedagogy and social justice approaches to teaching and learning. For example, principal leadership is identified as having the greatest influence in establishing a culture of academic excellence in schools serving Black students (Allen, et. al, 2014; Gay, 2002). Culturally relevant pedagogy and social approaches to teaching and learning inform this study.

The research noted combined with my experiential knowledge and reflection on past experiences as a public-school student, college student, and principal in the post-*Brown* era informs this critical autoethnography, which explores a persistent question within contemporary studies of Black education. The growing re-segregation in American schools (Orfield & Yun, 1999), as previously noted, is the result of changing demographics. Blacks, along with Asians and non-white Latino populations are the minority-majority in American public schools (Orfield & Yun, 1999). Another factor impacting integration is White public opinion. Residential segregation and the choice of white parents to withdraw from public schools with mixed-raced student populations undermines the efficacy of the *Brown* decision's intent to eliminate one-race schools (Orfield & Yun, 1999). If the *Brown* decision has failed to eliminate one-race schools, then what is the answer for Black students if the entire basis of the *Brown* decision is that Black schools are inherently unequal?

I selected critical autoethnography as my methodology and critical race theory as my analytical and interpretive lens for two reasons. For one, this approach to inquiry provides me

with the opportunity to engage in deep cultural and historical analysis with issues of race and racism influencing data collection, analysis, and interpretation (Allen-Collinson & Hockey, 2008; Bell, 1983; Curry, 2008; Hughes, 2008;). Second, writing a first-person narrative on my self-identified role as a Black principal serving a minority-majority student population in the post-*Brown* era provides me with the opportunity to conduct research as an insider. My aim is to translate my personal narrative, using first-person representations, to examine the following research questions:

1. What is my self-identified role as a Black principal in the post-*Brown* era?

2. What are my biases and assumptions as they relate to my understanding of the saliency of racism in schools and classrooms in the post-*Brown* era?

3. What specific leadership practices did I enact to support Black students' academic identity formation and achievement orientation?

4. What special challenges did I face in my leadership performances to support Black students' academic identity formation and achievement orientation?

The selected research questions frame my literature review, data selection, analysis, and interpretation, and my writing of a first-person narrative. The use of critical autoethnography to describe and systematically analyze my personal experience in my self-identified role as a Black principal in the post-*Brown* era provides the mechanism to understanding the cultural experiences of a Black principal during the post-*Brown* era school.

The Brown v. Board of Education Decision of 1954

The *Brown v. Board of Education* decision of 1954 represents a watershed moment not only in American history, but also in the history of Black education (Green, 2004; James, 2010; Kozol, 2005; Lomotey, 2010; Milner and Howard, 2004; Shujaa, 1994; Tillman, 2004; Walker,

1996, 2018). In May 1954 the United States Supreme Court declared the *Plessy v Ferguson* doctrine of 1896 as unconstitutional and thus separate, segregated schools for Black and whites were found inherently unequal (Cashin, 2004; Douglas, 2005; Fairclough, 2007; Green, 2004). The *Brown* decision had a seismic symbolic impact on American society (Bell, 2004; James, 2010). For me, a post-*Brown* era student, this landmark decision meant I moved from an all-Black school to a predominately White school.

Despite the equality and anti-segregation rhetoric associated with the *Brown* decision, (Bell, 2004; Cashin, 2004; James, 2010; Lomotey, 2010) American schools are more segregated today than they were before the 1954 decision (Lyons & Chelsey, 2004; Milner & Howard, 2004). For example, 50% of Black students attend schools with a student population where over 75% of students are either white or nonwhite (Knoester, 2017). In the case of White students, only 14% of this group attend schools classified as multiracial (Knoester, 2017). Although the *Brown* ruling is a hard-fought victory over state-sanctioned segregation in schools, it is important to note the presence of segregating forces, such as white resistance to which often prevented meaningfully integrated schools. Another less talked about phenomenon is the impact of shuttering all-Black schools, the firing of Black principals and teachers, and the unequal treatment of Black students in desegregated school settings.

The question researchers and policy makers now need to ask in light of the retrenchment of segregated education is this: Why are Black males experiencing persistent underperformance in American schools more than sixty-years after the *Brown* Decision not only eliminated America's dual system of education, but also asserted that Black students assigned to one-race schools suffered irreparable damage to their socio psychological well-being and academic achievement? The Supreme Court's mandate for school districts to desegregate with "deliberate

speed" is based on the Court's opinion that America's apartheid system of schooling prevented Black children from maximizing their full social and academic potential (Cheney, 2011; Lyons & Chelsey, 2004; Milner & Howard, 2004; Morris, 2019; White, 2002; Wiggan, 2007; Jordan, 2017). The *Brown* decision declared legal segregation in public education unconstitutional. This monumental decision also had the unintended consequence of destroying Black agency and cultural capital or the nurturing and supportive learning environments experienced by Black students in separate all-Black schools.

According to the mainstream reading of the *Brown* narrative, after 1954 Black students left behind the daily indignities of segregated education and decidedly unequal schools and were ushered into a new reality of integrated schools with better resources and higher quality teaching (Fairclough, 2007; Green, 2004; James, 2010; Kozol, 2005; Lomotey, 2010; Lawson, 1992; Lyons & Chelsey, 2004; Milner and Howard, 2004; Walker, 1996, 2018). Unfortunately, in any given metropolitan area of the United States with high concentrations of Black students, 41% of Black students attended high poverty schools compared to only 8.5% of White students (National Equity Atlas, 2020). Sixty-plus years after *Brown* requires revisiting the aims of this 1954 Supreme Court decision considering the quality of education African American students today.

Because most children attend neighborhood schools and American schools are highly segregated by race and income, Black children are more likely than White children to attend high poverty schools (National Equity Atlas, 2020). Overwhelmingly racial minority schools that are characterized by the negative education indicators previously noted as well as less-experienced teachers, and fewer resources than schools serving their white counterparts (Lyons & Chelsey, 2004; Milner & Howard, 2004; White, 2002; Wiggan, 2007). Sixty-five years after the *Brown* decision inequality is now bolstered by class and poverty with serious socioeconomic

implications for American society (Bell, 2014; Mincy, 2006; Noguera, 2003). Past inequality now further complicates contemporary issues of equity, poverty, racial bias, racial stigma, and racial stereotypes.

Reflections of a Post-Brown Black Principal

As a Black male educator now serving as principal of schools with predominantly Black low-income populations, I have experienced first-hand a narrative in which inequality mirrors the race and class of the students attending my school. As a graduate student and researcher, I have focused exclusively on the impact of segregated and unequal schools on the learning outcomes of Black students. Having grown-up in a northern city impacted by the *Brown* decision of 1954 and as a young student I experienced first-hand Brown's use of "busing" to fulfill its vision of both integrated and quality education for Black students. Detroit neighborhoods in the late sixties and early seventies were racially segregated and so were the schools. Busing was a last resort to integrate Detroit's segregated schools. I also attended high school during the period when Black students—along with Asian-, and non-White Latino-Americans—were tagged with a new label, "majority minority," to reflect our status as belonging to the Black population making up the majority of students in America's public-school system.

As a result of the decline of White birth rates since the 1954 *Brown* decision and the fact that White student enrollment in public schools decreased during this period as well, the ideal of integrated schools envisioned by the *Brown* decision is challenged by the reality of changing demographics. Prior to being bused, I attend schools with a majority Black population from grades kindergarten through fifth grade. In those days, students in elementary school were tracked according to their math and reading scores into three different levels: high, medium, and

low. Students who failed in being classified for one of these three areas typically found themselves placed in some sort of remedial group or identified for special education.

I recall being in the high track, but this distinction made little impression upon my mind for a couple of reasons. Number one, I was too young to notice or care. And two, there was no way to know which student belonged to a specific track since all students, regardless of track, shared the same teachers and resources. Only when a student fell out of one of the three tracks did I notice a difference because these were the students who typically left the classroom for a portion of the day.

One of my close friends was a student pulled out for special education. During lunch, recess, or gym we talked about things as kids do--and the topic of his being pulled out of class did come up on a few occasions. I was curious as to what type of work he completed in special education; I knew why he was pulled out of class. He was considered "slow," a term we used to describe students in special education. I never saw my friend as "slow." He was quick-witted and precocious in terms of self-confidence and assertiveness, most especially during gym and on the basketball team. He was one of the leaders in our circle of friends but for some reason struggled in the classroom.

I entered sixth grade in 1974. My mother really did not want me to switch schools. And she did not want me to travel further for school. We both were content with my attending my neighborhood school. I was content for the reason of going to school with my neighborhood friends and being able to walk home from school. Going to a majority White school meant making new friends who did not live in my neighborhood and riding the bus home.

Once I entered my new school for the sixth grade, I immediately noticed a few quantitative and qualitative differences between my original school and the school that became

my new home because of busing. For starters, there were more white people. The principal was

white. The teachers were white. The janitorial or custodial staff were white. The lunchroom

attendants were white. The crossing guards were white. The neighborhood in which the school

resided was in a tree-lined, well-manicured white neighborhood close to a middle- and upper-

class shopping mall. The school and neighborhood sat adjacent to one of the wealthiest suburbs

in the state. As an adult, this same neighborhood remains predominantly wealthy and white,

whereas the school I once attended and the neighborhood in which it resides is now

predominantly Black and impoverished.

My new school offered a variety of courses not available at my original school, including

fine arts, drama, music with real instruments, foreign language, and organized sports teams. I

enjoyed the variety of course offerings and soon distinguished myself in arts and sports. In

addition, I maintained my scholastic average, making both the Principal's List, the Honor Roll,

and earning an Exemplary Citizenship award. I missed receiving honors in attendance because of

waking up late, missing the bus, and the inability of my mother to drive across town to my new

school. My mother worked the midnight shift and usually came home dog tired and went

immediately to bed. So, as a result, if I missed the bus, I usually had a free day home unless a

relative or friend was willing to drive me to school--my mother felt I was too young to take

public transportation.

I found my new school pleasant, friendly, fun, and open to my exploring mind. Although

I enjoyed my new school with all its amenities and the aesthetic qualities, I missed my

neighborhood school, my teachers, my friends, my basketball coach, and even the friendly gang

rivalries resulting in a few fights and skirmishes over nothing. I missed walking to school with

my sister; she was a few grades ahead of me. She did not experience being bused to a new school

and would oftentimes tease and deride me with statements like, "How do you like your new

white friends." We both would laugh as we had a few white friends in our neighborhood, but I

overheard adults in my neighborhood say these were the whites left behind because they could

not afford to flee to the suburbs.

I missed being a crossing guard and the hot cocoa that came with doing a good job. There

was so much I missed about my old school. But there was also so much I enjoyed about my new

school. I often wondered why I had to travel across town for a better school in terms of

resources. But selfishly, like most kids my age, this thought came and went as I was too busy

enjoying access to a well-lit spacious gymnasium, organized sports, music classes with

instruments and band, and art classes with opportunities to do more than draw; I actually had a

course in pottery. Also, there were no gangs.

I was a more cerebral kid with an interest in reading, collecting sports cards, and playing

seasonal sports. I could fight--my brother ran with gangs and made it his business to teach me the

art of beating a person down--but I was not a fighter. I didn't relish--like some of my

neighborhood friends--the idea of engaging in weekly, if not daily, confrontations or battle royals

against rival gangs or fights with kids from other neighborhoods who happened to be in the

wrong neighborhood at the wrong time. I found joy in going to school, reading a book, trading

sports cards, and playing sports. But these were my friends and I found common ground with

them in our after-school basketball and football games, and our Saturday and Sunday all-day

sporting events.

There were so many things I enjoyed about my old school and I could not understand

why I was being punished and bused to another school. My bus picked me up at the corner of my

block in front of my best friend's house; he was one of the many kids at my school not selected

for busing. The bus arrived early in the morning, before any of the other neighborhood kids were awake. I remember sitting on that bus wondering why I could not stay at my neighborhood school. I hated the bus ride; it felt like a ride to jail. But those feelings I had while riding to school would immediately dissipate once I arrived at my new school with its fully furnished library, classroom libraries, large gym, and well-equipped playground with basketball courts, playground, track and tons of green space for running, flipping and other forms of horse play.

Because I made friends rather easily, even though I was shy and more introverted—until you came to know me—my three years at this school were great. Admittedly, I felt ashamed at times for feeling disconnected from my neighborhood, and my friends, because of being bused to a different school. If it were not for the local YMCA providing space and time to reconnect with my friends over our common love for sports, I would have been an alien in my own neighborhood.

I kept my honor status for sixth, seventh and eighth grades. I excelled in drawing, painting, and sculpture. And I was a star player on the basketball team, garnering interest from both private and public-school coaches. I remember a few coaches visiting my gym class to watch me play and I recall overhearing one of them say, "He'll make a good point guard for us." In terms of both quantity of resources and the quality of the learning environment, I have nothing but positive to say about my middle school. Despite the setback I felt from being bused, I have come to see how the *Brown* decision provided me with academic opportunities not available at my neighborhood school.

Post-*Brown* Reality: Persistence of School Inequality

In the post-*Brown* era, the greatest levels of school integration occurred between 1968 and 1988 only to see the retrenchment of segregation in public schools in the 1990s (Bell, 2004;

Cashin, 2010). In heavily poor, minority-majority school districts today Black males are experiencing a host of negative academic and social outcomes (Goings, Smith, Harris, Wilson, & Lancaster, 2015; McGee, 2013; Noguera, 2003). In formal school settings Black males are noticeably distinguished from other student groups by their clustering in categories associated with academic failure and poor in-school behavior (Comeaux & Jayakumar, 2007, Goings, et al., 2015; McGee, 2013; Noguera, 2003). From my perspective, the clustering of Black students in areas of poor academic performance can contribute to negative perceptions of this population's academic abilities.

Black males experience the highest dropout rates; perform more poorly on standardized tests than non-Black peers; receive lower grades in core subjects; experience in disparity in referrals for placement in special education (Winsler, Karkhanis, Kim, & Levitt, 2013) and are the least likely to garner referrals or selection for gifted education (Ford, 2006; Ford & Whiting, 2010). The negative academic and social outcomes experienced by Black males are consistent across the K-12 trajectory (Allen, 2015; Bell, 2014; Bell, 2015; Dancy, 2014; Davis, 2003; Ford, 2006), with underachievement, both academically and socially, taking place at just about every grade-level (Allen, 2015; Davis, 2003; Green, 2004; Jenkins, 2006; McGee, 2013). Black males in formal school settings rank at the bottom on all indicators of achievement and school behavior (Allen, 2015). Questions can be asked as to whether the disruptive desegregation process has contributed to the poor academic and social performance of Black students.

Reflections of a Post-Brown Black Principal Part II

I attended a superior middle school. I can look back now as a college graduate and a professional in the education field and say this with honesty and integrity. I benefited from the *Brown* decision, from a personal standpoint. Why do I say this? After completing my middle

school studies, I was selected to take the examination for the competitive high schools in my

city. I remember being taken out of class—along with another classmate of Hispanic descent

who also happened to have made a name for himself as a football player—and being ushered into

a room to take the high school examination test for the competitive public and private high

schools. My friend Jose[1] was a math genius and performed well in his other courses to make the

Principal's List and the Honor Roll. He was also a good guy, earning recognition for outstanding

citizenship. And, unlike me, this kid never missed a day of school and, as such, earned a

certificate for perfect attendance. He was a scholar-athlete.

     Jose was not my first non-Black friend. A few White families lived in my neighborhood

and I befriended their children. We played football, basketball, baseball, and other sports

together; we attended the same schools. The white kids in my neighborhood attended private

schools or would mysteriously disappear during the school year to live with friends or family in

suburban neighborhoods, where they would attend school. Jose was my first non-Black friend

who was not classified as White. Prior to meeting Jose my interactions were prescribed by a

Black-White world. We became fast friends because we shared a love for sports and schoolwork.

We did not shy away from friendly competitions to see who could read the most books, or

complete a set of math problems the fastest, or write with perfect penmanship.

     We took the exam together and we both qualified for admission into one of the

competitive private or public high schools. Although I wanted to attend a private all-boys school

with a reputation for high scholarship and a competitive sports program, my mother could not

afford the tuition, even with a partial scholarship. I was devastated to say the least. So, I settled

on what was then classified as the top public preparatory school in the state.

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[1] Jose is a pseudonym as are all names in this dissertation.

Jose elected to attend a private Catholic school; I guess his parents could afford the tuition. Later, we found out that it was our athletic prowess and not our stellar academic achievement that led to our being identified to take competitive high school examinations. After entering high school, my coach told me I came on the radar because he was invited to scout me by my gym teacher who thought I had the skills to play high school basketball and thought I would be a good fit for the school because I had the grades, would easily pass the entrance exam, and would more than likely never pose an eligibility problem because I was a really good student. Of course, I would have to try out for the team like any other potential player; but my coach informed me that everyone thought I was sure shot to make the junior varsity team--which I did.

Upon reflection, no one talked with me or my parents about my attending any school outside of my district school. As a matter of fact, my mother was bitterly opposed to traveling a distance to attend this school when my neighborhood high school was literally in walking distance. I remember her saying, rather angrily, "You are going right up there to the same school your brother went to." Thinking back, I believe my mother resisted my going to this public preparatory school for one reason: She did not have the money to pay my weekly bus fare and she was not proud to admit such.

Initially my plan was to play basketball for my neighborhood high school after completing my final year of middle school. I grew up playing at the local YMCA with many of the players from both the varsity and junior varsity teams. My dream was to make the varsity team as a freshman, and I spent countless hours at the gym and playing local pick-up games across the city to hone my craft. The summer between the end of my middle school career and my entry to high school saw my mother warm to the fact of my attending the public prep school.

My sister told me that her supervisor at work convinced my mother that I was missing out on a golden opportunity if I were not permitted to attend this school. Funny, my mother went from being vehemently opposed to my going to this school to being my strongest supporter and ally, even to the point of picking my major and taking me shopping for clothes that would allow me to "fit in" with the other students. To this day, I am uncertain as to where my mother found the money to purchase clothes for me from the department store that catered to more well-to-do families. I strongly suspect my mother's supervisor purchased my clothing or maybe one of my uncles helped. Not certain, but I do remember starting my freshmen year with clothing that was so vastly different from the style worn by neighborhood friends.

I strongly believe the only reason I was granted the opportunity to take the competitive high school examination was because of my athletic abilities. To play for the team that recruited me, I needed to take the entrance exam. I came on the radar for this school because of my athletic ability first. My academic ability was a means for me to play for the school. What angers me to this day is that I was more-than-qualified to take the competitive high school examination based on my being one of the top students in the school.

I did not need sports to gain admission to this school; I could have entered without sports. I always saw myself as a student first, and athletics as something that I enjoyed. But if I had my preference, reading and studying gave me more enjoyment than playing sports. However, I do believe that had I not excelled athletically, I probably would not have taken the competitive high school examination and would have ended up attending my local high school.

Although I ranked at the top of my class, I was not selected to take the competitive examination because I deserved to do so; I was selected because I had coaches from competitive public and private schools salivating over my athletic talents. These coaches, representing first-

rank high school preparatory schools, knew I could pass the high school entrance exam and do well once admitted to the school. Later in life I heard cases of schools like this taking a chance on kids with lower academic ranking, only to see these kids wash-out after a semester or two. In the eyes of these coaches, I was a bankable commodity. Someone who could fulfill their lofty motto of scholar-athlete; even though, in most cases, these schools were more interested in the athlete than the scholar.

Nevertheless, I was grateful for the opportunity to attend this school for two reasons. I loved the school's academic program and extracurricular offerings. I attribute my love of art to my early exposure to a variety of different art forms and the fact that the teachers cultivated my interests. My new middle school had a stellar reading program. To this day, I cannot recall a school with so many ways of exposing students to literacy, books and reading--full library, classroom libraries, monthly reading programs and initiatives, book fairs, and, most significantly, teachers who actually promoted reading and blocked off time each day for students to engage in self-selected reading. My middle school years, thinking back, opened a world of possibilities for me as both a student and an athlete.

Post-Brown Reality: Persistence of School Inequality

The quest for integration and quality education has been elusive for Black males. There are no satisfactory explanations for Black male underachievement, despite extensive research on the topic (Ladson-Billings, 2006; McGee, 2013; Milner & Howard, 2004; Noguera, 2003; Ogbu, 2004; Perry, 2003; Stinson, 2011; Wiggan, 2007; Whiting, 2006; Winseler, et. al, 2013; Zirkel, 2005). Ironically, the lack of a definitive, agreed-upon answer is in part because the conversation on Black male underachievement is commonly explained from deficit frameworks (Bell, 2015; Dancy, 2014; Harper & Davis, 2012; Howard, Fleenaugh, & Terry, 2012; McGee, 2013; Mincy,

2006; Noguera, 2003; Ogbu, 1994, 1995, 2004), divorced from historical context (Ladson-Billings, 2005; Lyons & Chelsey, 2004; Milner & Howard, 2004). Deficit thinking interferes with understanding the complexities surrounding the education of Black males. The very act of Black America's evolving history in education prevents a definitive as to why African American males are failing in school.

According to Bell (2004), "Planning for the future requires an accurate assessment of what *Brown* accomplished either directly or indirectly, and what it failed to do" (p. 130). The *Brown* decision failed to address or conveniently ignored the resiliency and adaptability of American racism (Delgado & Stefancic, 2001; Bell, 2004; Ladson-Billings, 2005; Ladson-Billing & Tate, 1995). Racism, as a permanent feature of American life, must be considered when examining Black education in the post-*Brown* era.

The general view remains that the *Brown* decision eradicated segregation or at most the legal sanctioning of separate-but-equal schools. What the *Brown* decision could not eliminate or even temper is White public opinion in regard to how Whites viewed Black people; how they understand the socio economic and political issues impacting Black life; and how they frame their understanding of how American societal structures impact the quality of the Black life. In other words, the *Brown* decision could not legislate public opinion nor could it enact a statute to eliminate racism, explicit bias, unconscious bias, stereotyping, or deficit thinking regarding Blacks' intellectual abilities.

Deficit-paradigms associate Black male students' academic failures and poor social integration within school settings as resulting from cultural opposition to academic achievement (Ogbu, 1994, 1995, 2004), poor family background (Comeaux & Jayakumar, 2007; Noguera, 2003), community dysfunction (Noguera, 2003; Comeaux & Jayakumar, 2007), negative peer-

influences (Ladson-Billings, 2006; Noguera, 2003), and poverty (Noguera, 2003). Dominant

discourse on African American education presents Blacks as deficient, disadvantaged, and at-risk

(Horsford, 2009). Questions can be raised as to whether the *Brown* decision unintentionally

contributed to the perception of Blacks, as well as their institutions, as being inferior.

Reflections of a Post-Brown Black Principal Part III

I am a post-*Brown* baby. Not at any time during my elementary, middle school, high

school, or college experiences was I officially labeled at-risk. My first real exposure to labeling

students, upon reflection, occurred during my middle school years. As I previously mentioned, I

experienced busing as a fifth-grade student entering middle school. From grades six to eight, I

experienced middle school in a racially mixed school with a majority white student population

and a leadership and teaching staff that was predominantly white. And the school was situated in

an all-white middle class neighborhood adjacent to one of the wealthiest suburban communities

in the state.

Only a handful of Black kids from my original school were bused to this more affluent

public school. I am uncertain of the selection criteria for identifying students, but it appeared to

be a mixed bag. I was a high performing student and experienced very few problems integrating

successfully into my new environment. I made friends rather quickly. I excelled in my

classwork. I was a star athlete. And I got along well with my teachers. Oftentimes being rebuked

by both Black and white students as the "teacher's pet" or "her little favorite." I took this playful

chiding in stride, thinking nothing of it as I joked right back with comments like, "You're jealous

because she won't let you wash the board" or "You're mad because you failed your literature

exam."

Were there distinctions in how students were treated at my new school? Upon reflection, of course. The smarter you were the more privileges you received. The more athletic you were the more popular you were with both students and the teaching faculty. If you possess these qualities, like I and a few other kids did, you were a star—at least in the eyes of your classmates. I say this because a few of my Black classmates were exceptional athletes but struggled with their studies and tended to find themselves heading to detention or the principal's office quite often.

I also remember a Black kid who was exceptionally bright, but not very athletic. For some odd reason, this precocious kid seemed to always find himself on the receiving end of negative reprimands. I recall this kid being quick-witted, smart, but very sarcastic. He performed exceptionally well in class, top rank in most subjects. But for some odd reason he was referred to special education because, as I recall, the teacher stated he required an "attitude adjustment."

I recall most of the Black kids from my school were either enrolled in remediation services or were identified as special education and were pulled out of class for part of the day. Thinking back, I believe all the special education students from my school were Black males; I do not recall any Black girls in special education, at least not from my school. Since I was accustomed to the ranking system from my previous school, I never took notice of the fact that most of the Black boys from my school either received remedial support or were identified as special needs. What is most surprising, upon my reflection, is that some of these boys were not classified as such at our previous school.

Post-Brown Reality: Persistence of School Inequality

As previously noted, the *Brown* decision sought the equalization of schools by making school segregation unconstitutional (Fairclough, 2007; James, 2010; Kozol, 2005; Lomotey,

2010; Milner and Howard, 2004). Although *Brown* outlawed "separate but equal schooling" or legal segregation, it did not end de facto segregation and educational inequity. The *Brown* decision could not eliminate school cultural factors contributing to Black students' negative academic and social outcomes (Allen, Lewis, & Scott, 2014; Carter, 2008; Noguera, 2003). A few of the unintended consequences of the *Brown* decision is the exposure of Black students to hostile attitudes from a predominantly White teachers and administrative staff, racial bias in discipline, segregated busing routes, unfair tracking into remedial courses, racial disparities in assignment to special education, and low academic expectations.

Reflections of a Post-Brown Black Principal Part IV

Despite my academic success in middle school, I was a rather lackluster high school student--although I majored in the hardest program in the school: electrical engineering. My 'C average' at this competitive high school would have been a strong B or possibly an A at most of the local high schools. My first day on campus at a predominantly white Catholic liberal arts college was rather interesting. I landed at this school after struggling through high school—not because I could not do the work; I lost interest in both academics and athletics because of family problems. By the time I entered my sophomore year in high school, family problems, including my mother divorcing my stepfather, and then my father divorcing my stepmother; sent me spiraling into a negative cycle of disinterest in both academics and sports—the two things I loved most and the two activities that had come to shape my identity.

Nevertheless, I arrived at this predominantly white college because my parents were disappointed in my high school performance and refused to honor my desire to attend Morehouse College. Even though I majored in engineering, the hardest program at my high school, my parents viewed my 'C average' as lackluster. What they did not understand was my 'C average'

in engineering was not seen as lackluster--students in my program had more higher-level math courses than students enrolled in other programs. Many of my friends with similar grades enrolled at the best public college in the state and other competitive colleges with strong engineering programs.

I was disappointed because I had my sights on one college--Morehouse--and did not consider any other college. Upon reflection, I attribute my parents' disinterest in my academic pursuits as a byproduct of dealing with their own problems. I believe they found it rather hard to focus on preparing me to attend college out-of-state while dealing with the emotional and financial toil of going through a divorce. As a result, I was left to make sense of my next steps in life without much guidance.

So, I headed to this small liberal arts, predominantly white Catholic school after spending my high school years at a predominantly Black school with a student population larger than the college I was attending. I did not feel like a big fish in a little pond; I felt like a big fish in a small fish tank. My high school classmates, upon reflection, came from the city's Black elite. Judges, lawyers, doctors, dentists, physicians, engineers, architects, college professors, civic leaders, politicians, entrepreneurs, businessmen, and educators were the listed occupations of a significant number of my classmates. The historical writings on *Brown* typically ignore examples of Black academic success in predominantly Black schools. My first exposure to Ivy League graduates was at this school--a predominantly Black preparatory high school that catered to the city's Black elite.

My mother was a nurse with a two-year degree and my father was an accountant and a business executive, with an MBA—so I did not feel too out of place. The colleges in which my classmates' parents attended and the ones to which they aspired included the Ivy Leagues—

Harvard, Yale, Princeton, Columbia, Cornell, Brown, and Penn; prestigious liberal arts colleges

such as Amherst, Middlebury, and Wesley; competitive public universities such as University of

Michigan, and private research universities, such as Case Western Reserve, Stanford, and

Northwestern; and prestigious Historically Black Colleges like Howard, Morehouse, Spelman,

Fisk, and Tuskegee. Tier-two and tier-three schools, especially those located in the state, were

viewed as a significant step-down.

My high school principal, teachers, students, and anyone connected to the school

expected students to not only excel academically, but you were expected to go out and make a

significant mark in the world. Our high school motto, remembered and recalled by even those

who never attended our school, served as a rally cry for success and achievement. "Second-to-

None" is what I heard from the moment I stepped on my high school campus; it was the motto

that rang in my ears—rather disappointedly—when I enrolled in a school that my principal,

teachers, and classmates would have looked upon as beneath the dignity of a graduate from our

high school. My high school years served as my first introduction to the Black elite.

So when I arrived on campus with my more working-class classmates, I felt a certain air

of superiority given my attendance at a high school that was more popular than all the colleges in

the city with the exception of the state's highly ranked public university. On my first day on

campus, I was ushered into the office with the title "Multicultural Affairs." We were there to sign

up for remediation courses to help us prepare for the more rigorous college-level courses. We

were seated in a room; there were roughly twenty students in the room, all Black.

We were given copies of a placement test and given an hour to complete the assignment.

I finished first, in roughly 15 minutes. When I went to the teacher's desk to submit my

assignment, a young white male who appeared no older than me, looked up rather quizzically

and said, "You may want to check your work." I responded, rather curtly, "I did." I took exception to his thinking I had not checked my work since this was a standard requirement in my engineering courses at my high school. Plus, I rather resented having to take the exam in the first place. He then responded, this time rather rudely and forcefully, "You may want to check your work." I placed the exam on his desk and walked out.

Later in the week my counselor spoke with me and apologized for the unfortunate event and stated, "You were not even supposed to be with that group of students." I responded: "Then why was I told to go to the room and then given a test?" Staring at me with a blank face, the counselor said, "I don't know." I knew. It was expected that all Black students required remediation. As I reflect on this moment starting my college career in the mid-1980s, some things resonate with me.

Desegregation, at this point in America's history, from my perspective, had not enhanced the achievement of the majority of Black youth; I was one of the few that benefited from a middle school that improved my academic preparation, but a school that would not have selected me to take the competitive high school examination had it not been for my athletic skills. So, in one sense the school was a blessing, in another sense it was guilty of practicing the same lowering of academic expectations that have followed Black people since slavery.

I would like to believe that the predominantly Black middle school I first attended, if given access to the same quality of resources to develop students' academic potential, would not have denied me the opportunity to take the competitive high school examination. I believe the more I blossomed as a student, my principal and teachers at this school would have impressed upon me the importance of going to an excellent high school in preparation for enrolling in a competitive college or university.

My second point, once again upon reflection, is the treatment of the other Black students at my middle school. I am certain if all were given voice to describe their experiences, their assessment of our middle school may in some ways mirror my thoughts and in other ways deviate from my narrative, possibly in negative ways. I can point to a few of my Black male classmates who could detail hostile experiences in our new integrated school. Although my classmates and I constituted an exceedingly small percentage of Black students at our integrated school, we represented a disproportionate number of the school's remediation and special needs students. Whereby integration presented me with access to a wealth of resources and quality educational experiences, such was not the case for a significant number of Black students at my middle school.

My high school experience was quantitatively and qualitatively different from my middle school years. I attended a well-resourced school characterized by outstanding principal leadership, caring and highly effective teachers, extremely smart and ambitious students, well-connected and influential parents, and the expectation for success in college and career drilled into our heads from freshman year until graduation. And, most significantly, upon reflection, the school was a predominantly Black school. The principal, teachers, students, and parents looked like me. My sense of belonging was based on race; my struggle with belonging was based on class. Even with my struggle with class, I felt a sense of empowerment in my self-identity, cultural identity—these were my people even if they belonged to a different class; my academic identity and achievement orientation; and my sense of self-worth in relation to white society.

My high school principal and the teachers were well-dressed, well-mannered, well-spoken, and carried themselves with a high degree of self-confidence—both Black and white teachers, as the school's faculty, although predominantly Black, were ethnically diverse. There

was an elevated level of pride I experienced knowing that I was a graduate of this school. It impressed upon me the duty I had to make something of myself and I have carried this mandate with me throughout my collegiate and professional career.

The cultural capital available to students at this predominantly Black school sparked my interest in learning more about this class of Blacks who, contrary to the prevailing stereotypes I grew up believing about Black people, embraced quality education, racial pride, and success in professional life with a missionary zeal uncommon to my family, foreign to my neighborhood, and very much lacking even at my middle school. Although my middle school education was high quality and the commitment to achievement present, these characteristics were never linked to racial pride or a mandate to attend the best colleges in the country and to achieve professional success. My high school linked academic success to racial pride and professional accomplishment. I would joke with my high school friends that when we ran across a classmate whom we had not seen in a while that instead of asking "How are you doing?" we would ask "What are you doing?" We were more concerned with personal accomplishments than anything else.

I believe that the academic and social problems African American male students face in post-*Brown* schools is directly connected to principal leadership. Using my high school experience as one point of reference, the success in some schools in developing students' race pride in connection to positive racial identity is a concept not easily explained nor quantified. Post-Brown schools educating African American students typically focus on scholastic achievement in its connection to professional attainment. In addition, achievement motivation is stressed in terms of performing well in high school to go to college and upon graduation,

securing a high-paying job. There is typically no connection to scholastic achievement as a mechanism for community empowerment.

Lastly, the role of the principal in the post-*Brown* era, at least in schools with a college preparatory mission, is to manage the process of preparing African American children for entrance into competitive colleges and universities. Little to no attention is given to preparing students to use their college and university training for community empowerment. In a significant number of schools serving a predominately African American population, principals are focused primarily on supporting students with passing standardized tests and with managing behavioral problems.

The purpose of Chapter 2 is to explore the history of African American education leading up to the 1954 *Brown* decision. The aim of the literature review is to explore key themes in the development of African American students' academic identity and achievement orientation during the slavery period; during the Reconstruction era; and during the era of Jim Crow segregation leading up to the 1954 *Brown* decision. The literature review will focus on leadership practices of pre-*Brown* principals in the areas of developing students' positive racial identity, academic identity, achievement orientation, college aspirations, and community investment.

The autoethnographic nature of the study is based on the researcher's first-person experiences as a post-*Brown* principal. In the researcher's self-identified role as a post-*Brown* principal he bases his own leadership philosophy and practices the findings from the literature review on principal leadership in all-Black segregated schools. The literature review, in this case, serves not only as a documentation of Black education and principal leadership prior to the 1954

Brown decision; this literature review actually serves as a guide and a reflection tool for the researcher as he represents both the researcher and the subject of this study.

The research questions informing this study are linked not only to theories on principal leadership and school improvement, but also to historical leadership practices in marriage with contemporary leadership actions. In other words, both the literature review and the actual autoethnographic study are intertwined with practical implications for both the researcher and the reader of this study. The significance of the study lies in identifying best-practice in developing African American students' academic identity and achievement motivation on one hand. On the other hand, there is also interest in exploring how both expressions of student self-efficacy support not only individual progress but also community transformation. The next chapter explores principal leadership in developing African American students' academic identity and achievement motivation within the context of legalized opposition to literacy, and then within the social context of racially segregated education.

Chapter 2: Literature Review and Theoretical Framework

This review seeks to examine the existing literature on the lived experiences of African American principals during the pre-*Brown* era as a mechanism to place African American males' persistent underperformance in historical context. Franklin and Savage (2004), in *Cultural Capital and Black Education: African American Communities and the Funding of Black Schooling, 1865 to the Present*, stated "Good history always tells a story and in so doing, provides a way of looking backward as a vehicle for moving forward" (p. ix). As part of "looking backward as a vehicle for moving forward," the examination of literature review, with my self-identified role in pre-*Brown* African American principal leadership, within a historical context, is the primary focus of this literature review.

An examination of pre-*Brown* African American leadership philosophies and practices represent the narrative inquiry and counter-storytelling embedded in critical race theory. Furthermore, the examination of pre-*Brown* African American leadership from a critical race theory framework supports readers with an understanding of the lived experiences of real persons in both historical and social context. Emphasizing a sound historical perspective for understanding the social context of pre-*Brown* Black education contributes to highlighting the obstacles Black principals had to overcome to educate Black children in a society characterized by racist ideology and both legal and social proscriptions. Critical race theory use of storytelling and counternarratives to illustrate and underscore issues of race and social justice (Delgado & Stefancic, 2001; Delpit, 1988; Ladson-Billings, 2005, Ladson Billings & Tate, 1995; Solórzano

& Yosso, 2002) and supports the use of a historical lens to understand the leadership ideology

and practices of Pre-*Brown* Black principals.

My aim is to share my personal narrative, using first-person representations as a

continuation of the cultural capital used by pre-*Brown* Black principals to educate Black

students. My personal narrative as a Black principal in the post-*Brown* era represents an example

of group consciousness and collective identity that has traditionally served as a cultural resource

aimed at the advancement of the entire group. Historically, one of the most important

undertakings of African Americans was the use of education as a vehicle to achieve freedom and

first-class citizenship for the masses of Black people. Black principals during the pre-*Brown* era

were at the forefront of making use of "cultural capital" made available to them by parents,

community leaders and institutions, and the community at large who shared a common cultural

value that quality education for Black children was the pathway to freedom and first-class

citizenship.

Critical Autoethnography: Capturing Unheard "Voices of Color"

School segregation and educational inequity are sensitive and uncomfortable topics for

both Black and White audiences. Nevertheless, from the perspective of critical race theory,

marginalized racial groups lack the voice to speak in a racialized predominately white society.

The complexity of understanding race, racism, and the education of African American students

requires capturing the unheard "voices of color." Specifically, when examining the efficacy of

the 1954 *Brown* decision, desegregation research should not only include the positive impact of

racial desegregation of America's schools; desegregation research should also include the

negative repercussions of how *Brown* was carried out and how this decision was particularly

harmful to Black communities with the shuttering of Black schools, the firing of Black teachers and administrators, and the unequal treatment of Black children in predominantly white schools.

Rethinking the Brown Decision

As noted by educational historian Walker (1996) in her book *Their Highest Potential: An African American School Community in the Segregated South*, the *Brown Decision* focused primarily on the inferior facilities and lack of resources available in separate all-Black schools while either downplaying or ignoring the positive aspects associated with segregated schooling. For example, Walker (1996) notes how all-Black schools provided a safe, nurturing environment that instilled Black children with both racial pride and academic pride. Another exemplary example is Dunbar High School in Washington, D.C., formerly known as the Preparatory High School for Colored Youth, founded in 1870. Stewart (2013) in *First Class: The Legacy of Dunbar, America's First Black Public High Schoo*l, highlights the academic success Black children experienced at Dunbar, albeit segregated. Schools such as Dunbar and other similar separate all-Black schools in the pre-*Brown* era represent counter narratives to the interpretation of inherent inequality of Black students attending predominantly Black schools. Unfortunately, the *Brown* decision's narrative of inferior facilities and lack of resources is the primary lens by which separate all-Black schools are defined.

Critical Autoethnography

Critical autoethnography provides a method of inquiry and cultural and historical analysis of the unheard voice, narrative, testimonials and critical identity theories significant to this study (Allen-Collinson & Hockey, 2008; Atkins & Shultz, 2008; Burdell & Swadener, 1999; Chang, 2008). Critical autoethnography as a method of inquiry and cultural analysis is closely aligned to the counter-storytelling dimensions of critical race theory (Bell, 1983; Delgado, 1990; Delgado

& Stefancic, 2001; Harper & Davis, 2012; Ladson-Billings; 1990). As a method of inquiry,

critical autoethnography use of personal narrative to understand cultural experiences enables the

researcher to use personal experience as data (Allen-Collinson & Hockey, 2008; Atkins &

Shultz, 2008; Chang, 2008; Cho & Trent, 2006; Creswell; 2012). The use of personal experience

as data enables researchers to capture the unheard voice, testimonies, histories, and experiences

of marginalized groups.

Critical Autoethnographic Research and the 'Voice' of the Researcher

In critical autoethnographic research, the researcher's personal experiences, cultural

membership, historical and cultural background, and personal schema present the primary data

and bear the signature voice of personal interpretation (Allen-Collinson & Hockey, 2008; Atkins

& Shultz, 2008; Chang, 2008; Cho & Trent, 2006; Creswell; 2012; Ellis & Bochner, 2006). The

researcher's personal interpretation facilitates the ability to record a cultural context using an

insider voice; familiarity with the culture being investigated; participation as a member of a

social context; and the ability to use a reflexive process to examine the research question.

The ability of the researcher to consciously embed himself amidst theory, historical

knowledge, experiential knowledge, and practice explicates a social or cultural phenomenon

under investigation (Ellis & Bochner, 2006; Duncan, 2004; Delpit; 1992). The self-identification

nature of critical autoethnographic research recognizes, like critical race theory (Bell, 1980;

1983; Delgado, 1990; Yosso, 2005), experiential knowledge, including cultural histories, as

legitimate, appropriate, and critical to understanding social phenomenon. An important

assumption held by critical autoethnography is that reality is neither fixed nor entirely external

but created by and moves with the changing perceptions and beliefs of the viewer (Duncan,

2004). Cultural reality is fluid and changing and autoethnography attempts to capture the shifts and changes in social phenomenon and cultural production.

Critical autoethnography can be employed to explore the researcher's personal experience and to serve as a mechanism for unearthing three critical aspects of self-identification and culture: (a) to understand the lived experiences of real persons in context; (b) to examine social conditions and uncover oppressive power arrangements and, (c) to infuse theory and action to challenge the processes of domination (Reed-Danahay, 2017). Critical autoethnography is useful for capturing the unheard voice, narrative, testimonials, and critical identity theories significant to understanding multicultural issues (Chang, 2008; Solórzano & Yosso, 2002). From this perspective, critical autoethnography is used to document the counter-storytelling dimensions of critical race theory by providing an insider voice, familiarity, participant reflection, and a reflexive process for understanding the impact of history on the lived experiences (Delgado & Stefancic, 2001; Ladson-Billings, 1990) of a Black principal.

Critical Race Theory: Reinterpreting the Brown Decision

School desegregation was a necessary and important step in eliminating America's dual system of segregated education that limited educational quality, access, and opportunities to Black students throughout the United States. Next to the physical separation of students by race, probably the most striking trait of state-sanctioned segregation was the failure of the state and local officials to provide even adequate funding for separate Black schools (Franklin & Savage, 2004). White state officials consistently refused to supply adequate funding for Black public education until the 1940s and 1950s when they felt threatened by the possibility of court-mandated desegregation of the dual system of education (Franklin & Savage, 2004). The willingness of White state officials to concede and provide Black schools with minimum

financial support was an example of the critical race theories' interest convergence theory, which maintains that whites will promote racial advances for Blacks only when they also promote white self-interest. In this case, discriminatory funding practices were addressed, albeit not completely, only when the possibility of not doing so threatened the continuation of a segregated dual system of education.

Racism and Education

Critical race theory is a theoretical framework to critically analyze race and racism as supportive of illegitimate racial, social, and economic hierarchies that need to be changed (Ladson-Billings, 1998). For this study, critical race theory (CRT) provides a theoretical framework for analyzing and interpreting the personal data collected by the researcher. The centrality of racism in American institutions, including within educational settings (Ladson-Billings, 2005), is a critical theoretical element of critical race theory, and plays a significant role in this study in helping the researcher to explain how learning cultures are enacted (Ladson-Billings, 2006), and how individuals and groups self-identity in a cultural context (Curry, 2008) in which interpersonal relationships are shaped and influenced by the permanence of racism (Bell,1980). Racism impacting how individuals and groups behave must be studied with a cultural context.

White Supremacy in Education

One key focus of critical race theory is an exploration of the regime of white supremacy and the white privilege it facilitates in American society despite the rule of law and the constitutional guarantee of equal protection of the laws (Bell, 1980, 1983; Curry, 2008; Delgado & Stefancic (2001). Critical race theory can be used to examine how pre-*Brown* Black principals developed strategies to address the issue of racial domination in education (Ladson-Billings,

2004). Critical race theory, as a method of both inquiry, analysis and interpretation, employs a variety of methods, including personal experience, historical studies, and eclectic strategies, such as critical autoethnographic studies, to expose the ways in which white supremacy and racism disadvantage persons of color (Delgado & Stefancic, 2001). Exposing the ways in which racism and white supremacy interact to disadvantage non-whites and marginalized groups is one of the fundamental aims of critical race theory.

Counter-storytelling, a signature methodology of critical race theory, serves to contextualize problems and to illustrate how race works in a specific context (Solórzano & Yosso, 2002), including schools and classrooms (Davis, 2003; Ladson-Billings & Tate, 1995; Ladson-Billings, 1998). Schools and classrooms are identified by critical race theorists as principal sites for the reproduction and naturalization of myths and ideologies that systematically distorted minority cultural and racial identities (Calarco, 2014; Davis, 2003; Ladson-Billings & Tate, 1995; Ladson-Billings, 1998; Ogbu, 2004; Perry, 2003; Sohn, 2010; Zirkel, 2005). Critical race theory as a theoretical lens captures an alternative perspective on the ways in which racism and white supremacist ideology impacts Black education.

Personal Narrative Through the Lens of Critical Race Theory

Critical autoethnographic research and critical race theory can provide a theoretical framework and research approach to challenge ahistoricism by insisting on a cultural and historical contextual understanding of the negative issues impacting Black education (Bell, 2015; Dancy, 2014; DuBois, 1903; Green, 2004; Horsford, 2009; Ladson-Billings, 2004; Lyons & Chesley, 2004; Perry, 2003; Tillman, 2004a). The personal narrative attribute of critical autoethnography aligns with critical race theorists' beliefs in the importance and power of historically-silenced voices of color (Delgado, 1990; Delpit, 1988, 1992, 1995; Goings, et al.,

2015; Harper & Davis, 2012; Horsford, 2009; Ladson-Billings, 2005; Tillman, 2004). This component of critical race theory, the use of personal narrative to capture historically silenced voices, supports the use of critical autoethnographic research and narrative writing as a key component of the data gathering process.

Critical Race Theory and Counter-storytelling

Narrative writing can be used to substantiate claims (Ladson-Billings & Tate, 1995; Solórzano & Yosso, 2002) and to cast doubt on the validity of accepted premises and myths, especially ones held by the dominant racial group (Delgado & Stefancic, 2001). Counter-story telling is a means of exposing and critiquing normalized dialogues, traditional research findings, and policy decisions, and reform initiatives derived from deficit-thinking theoretical perspectives. Counter-storytelling places the researcher's personal narrative within a broader historical context (Delgado & Stefanci, 2001; Solórzano & Yosso, 2002). The primary aim of counter-story telling is to voice and perspective of marginalized groups.

Critical Race Theory and Experiential Knowledge

Critical race theory's insistence on recognition of the experiential knowledge of people of color as legitimate, appropriate, and critical to understanding, analyzing, and teaching about racial subordination in the field of education (Bell, 1980, 1983; Delgado, 1990; Yosso, 2005) can be used to inform critical autoethnography. Critical race theory in education views historical and cultural knowledge as a strength, and draws explicitly on the lived experiences of people of color (Ladson-Billings, 2005) by including such methods as storytelling, family history, biographies, scenarios, parables, chronicles, histories and narratives to provide counter narratives to the ahistorical decontextualized analysis issues impacting people of color (Bell, 1980; Delgado, 1990; Yosso, 2005). By including the lived experiences of people of color as a methodology data

gathering, critical race theory provides the researcher with access to and use of information traditionally considered outside the realm of scientific research.

Critical Race Theory and Cultural Capital

Critical race theorists posit a theory of cultural capital in communities of color that can only be accessed by nontraditional sources such as family histories, individual biographies, case studies, and historical resources (Solórzano & Yosso, 2002; White, 2002). These sources of information are defined as cultural capital by critical race theorists (Solórzano & Yosso, 2002; White, 2002). The model of community cultural capital put forth by Solórzano and Yosso (2002) and White (2002) values the history, cultural experiences and interpretations, experiential knowledge, and cultural assets of people of color, including the socio-cultural assets of Black communities during the pre-*Brown* era (Cheney, 2011; Ladson-Billings & Tate, 1995; Ladson-Billings, 1998; White, 2002). Understanding the positive attributes of cultural capital from non-whites and marginalized groups is one of the aims of critical race theory.

Deficit-Thinking Paradigms

White discourse articulates a deficit view of Black communities (Ladson-Billings, 2004; Ladson-Billings, 2006; Yosso, 2006). As the separation of the races was becoming more and more institutionalized by both law and custom, White discourse reflected the view of Black communities as places filled with cultural deficits resulting from being inhabited by a racially inferior group (Mincy, 2006). In the area of education, for example, White discourse married culture with race, suggesting that academic deficits and failure were socially and biologically linked to Blacks students' race. Deficit thinking is negative, stereotypical, and prejudicial in nature (Carter, 2008). Historical assumptions and beliefs about African Americans influenced

how the *Brown* decision was formulated; how it was interpreted; and the policy decisions enacted.

Deficit Thinking in the Post-Brown Era

A critical aspect of this literature review is the exploration of counter-narratives to cultural-deficit-theory explanations for African American male persistent underachievement (Comeau & Jayakumar, 2007; Fordham & Ogbu, 1986; Ogbu, 1994, 1995, 2004; Fordham & Ogbu, 1986; Noguera, 2003). For African American students in general and African American males specifically, identity development issues are problematized as a result of deficit paradigms dominating the dialogue, framing the problem, and recommending solutions to address performance deficits (Fordham & Ogbu, 1986; Ogbu, 1995; Peterson-Lewis & Bratton, 2004; 2004; Sohn, 2011; Stinson, 2011). By situating racialized achievement being derived from Black deficits, alternative explanations for the racial achievement gap are not given adequate consideration.

Black Oppositional Culture to Academic Success

One of the most influential explanations for Black students alleged underdeveloped academic identity and opposition to scholastic success is derived from the research of Fordham and Ogbu (1986). Interestingly, even though the research of Fordham and Ogbu (1986) attempted to address the systemic and systematic influences of structural racism negatively affecting African American education, the overall focus of their research was on what they theorized as an oppositional culture developed by this group in response to historical racism. African American collective identity and cultural frame of reference, according to Fordham and Ogbu (1986), provides a better explanation for the low academic performance and social maladjustment experienced by African American males in formalized school settings. Fordham

and Ogbu (1986) posit that Black children have an oppositional-collective identity toward school, which is derived from oppositional culture that places little value on academic success.

Acting White

One major reason for the poor academic performance of African Americans students, according to and Fordham and Ogbu (1986) is that this group of students experience excessive inconsistency and disturbing discomfort regarding academic effort and achievement. Ogbu (1994) associated African American male underachievement as both internal and cultural resistance to what this demographic perceives as the appropriation of white culture. Fordham and Ogbu (1986) argued African American male students' affective dissonance and ambivalence towards effort and academic success results in these two negative outcomes.

Ogbu (1994) asserted African American students are oppositional in both collective and self-identification because of possessing a cultural reference and orientation that is indifferent toward mainstream values because of the association of these values with "acting white." As a result, African American students define both academic identity and achievement orientation as psycho-social expressions of "acting white" and not culturally appropriate to Black identity (Fordham & Ogbu, 1986). This perspective by Ogbu provides one explanation for Black underachievement.

Deficit Theory and Black Underachievement

Academic achievement and motivation among Black students have been a source of both controversy and debate. One theory posited is that African American students who fail in school do so either because of cultural deficiencies, such as family and community deficits, or as a result of internal deficiencies, such as the adoption of cultural habits and ways of thinking that are not supportive of school success (Comeaux & Jayakumar, 2007; Noguera, 2003; Ogbu,

1995). The research of Comeaux and Jayakumar (2007) mirrors the research findings of Fordham and Ogbu (1986) in putting forth the argument that the cultural habits and ways of thinking of Black children are expressions of a specific cultural orientation predisposing them to school failure. Like Fordham and Ogbu (1986), Winsler, et al., (2013) assert that African American males are complicit in their underachievement by avoiding rigorous coursework because of embracing negative peer pressure.

Culture of Poverty

Like Fordham and Ogbu (1986), Noguera (2003) places the onus of poor African American male school failure on environmental and cultural factors, and on African American male's adoption of self-destructive behaviors in reaction to negative environmental and cultural forces. Noguera (2003) goes a step further by explicitly identifying poverty as the primary force causing family and community and disruption, which in turn influences African American males to adopt self-destructive behaviors, including disassociation from academic pursuits. Much like Fordham and Ogbu (1986), Noguera (2003) puts forth a cultural deficit framework, albeit rooted in poverty, to explain African American male underachievement.

Poverty, according to Noguera (2003) produces economic pressures resulting in Black children's disassociation with academic pursuits. The research of Noguera (2003), while emphasizing the role of poverty and the need for school reform supportive of African American male aspiration, including the elimination of racial stereotyping and profiling, points also to the cultural deficits in the African American community and the oppositional dispositions of African American male students as the primary causes for academic underachievement.

Disengagement from Academic Pursuits as a Coping Mechanism

Like the Fordham and Ogbu (1986) argument for the presence of oppositional

dispositions in African American culture, Peterson-Lewis and Bratton's (2004) research

identified cultural dispositions resistant to identifying with academic achievement. Fordham and

Ogbu (1986) defined these dispositions as permanent coping within African American cultural

frame of reference. Peterson-Lewis and Bratton (2004), unlike Fordham and Ogbu (1986),

argued that these cultural dispositions or coping mechanisms are flexible and reflect African

American students' attempt to act in ways that are considered authentically Black.

African American socialization agents—parents, families, community, schools, and the

media—can promote dispositional dimensions consistent with attributes associated with racial

stereotypes or they can redefine the definition of "acting Black" in ways that facilitate the

development of a positive academic identity and achievement orientation in African American

youth (Peterson-Lewis & Bratton, 2004). Discourses—whether academic or racial—do not

merely reflect or represent social entities and relationships; they actively construct them

(Stinson, 2011). In other words, discourses on race, identity, and education, not only define

reality, but construct it as well.

The problem with deficit-thinking paradigms is that these explanations delineate African

American academic and social failure as expressions of individual characteristics, family

background, community membership, and socioeconomic status. This perspective severely limits

the impact of schools and, more specifically, school leadership, in making environmental and

cultural decisions facilitative of higher levels of African American academic achievement and

social integration. In addition, deficit-thinking paradigms over generalize the impact of

individual characteristics, peer pressure, family background, community membership, and

socioeconomic status on the dissociative behaviors of African American males in formal school settings (Ford & Whiting, 2010). Dissociative behaviors, according to this perspective, stem from family and cultural background.

Damage Imagery in the Aftermath of the Brown Decision

In the aftermath of the *Brown* decision damage imagery promoted negative stereotypes of African American students being intellectually impaired because of being educated in separate all-Blacks schools (Green, 2004). Damage imagery is psychological damage experienced by African Americans because of racialized segregation, racial stereotypes, bias, and discrimination. Within the American racial hierarchy 'race' is used as a meaningful category for making assumptions about young people's social value and intellectual ability. In the case of African American students, the racial stigma of being intellectually inferior continues to play a role in how this population is treated in post-*Brown* schools. Although race is a social construct, it has real consequences within the context of American social and cultural life.

Racial Stigmas

Although Whiting's (2006, 2009) Scholar Identity Model represents a culturally relevant asset-based framework to engage African American males in educational settings, the model fails to explicitly address the deficit-discourse negatively impacting African American males' development of positive racial identity, race pride, self-efficacy, academic identity and achievement motivation. Improving educational equity for African American students can only advance when a corresponding effort is made to reduce racial and ethnic stigma around intelligence and school achievement (Ford, 2006), and the treatment African American students receive as a result of these negative perceptions (Zirkel, 2005). Asset-based frameworks must

consider the ways in which culturally relevant instructions negate the negative perceptions

around race, intelligence, and academic ability.

The negative perception of urban schools with majority non-white populations is deeply

racialized, with school settings reflecting racist ideology (Ginwright, 2000). The presence of

racial stigmas is widely present in educational settings and these racial attitudes have a strong

influence on African American students' perceptions of self, their developing identities, and their

academic abilities (Zirkel, 2005). Racial stigmas impact identity formation and influence the

ways in which racial groups interact in social reality.

Racial Stereotypes

Contemporary racial and cultural biases and stereotypes, according to Bell (2015), have

roots in the history of slavery, civil war, and racial segregation. The residual effect of the slavery

and Jim Crow era racial stereotypes, biases, prejudices, and assumptions around issues of

genetics, culture, and intelligence have had an adverse impact on the perceptions Whites hold

about African American students (Alexander, 2020; Bell, 2015). Individuals and institutions

discriminate against African American males by assuming they are lazy, irresponsible,

aggressive, prone to violence, and incapable of high levels of academic achievement (Bell,

2015). Racial stereotypes can influence racial biases and the ways in which Black males are

perceived and treated in educational settings.

In the learning environments in post-*Brown* schools—both integrated and single-race

schools—there is the presence of racial stereotypes and assumptions of African American males

as lazy, irresponsible, criminally inclined, thuggish, unmotivated, and lacking achievement

motivation (Howard, Fleenaugh, & Terry, 2012). The imputation of African American

intellectual inferiority can potentially translate into racial biases that encourage racial profiling in

the form of tracking, low academic and behavioral expectations, less-rigorous curriculum, low-quality teaching, disproportionate referrals to special education, hyper-policing, and discriminatory disciplinary practices (Aldana & Byrd, 2015), and the absence of African American males from gifted and talented programs, and advanced-placement courses (Winsler, et al., 2013). Racial bias can impact education policy discussions and practices in educational settings.

Negative racial stereotypes are consistent aspects of the African American male schooling experience (Givens, Nasir, Ross, & de Royston, 2016). African American males are faced with the task of navigating imposed negative racial identities and academic aspirations from the larger society that problematize building positive self-efficacy (Givens, et al., 2016) and healthy racial and ethnic identities (Ginwright, 2000). African American males are stereotyped as anti-intellectual, anti-school, prone to criminality, hard, unemotional, and disconnected from society (Givens et al., 2016). As noted in the research is the view of racial profiling and stereotyping are micro-aggressions with severe psychosocial consequences for African American males of (Givens, et al., 2016; Ford & Grantham, 2010). African American families, communities, and the culture itself, in some cases, are viewed as contributors to the negative academic and social outcomes experienced by African American males in education settings (Noguera, 2003). Racial stereotypes shape cultural reality and the ways in which racial groups interact.

Negative stereotypes and perceptions of African American males—both academically and socially—ignore the structural arrangements, cultural practices, and racist ideologies which create social conditions that can adversely stifle the intellectual, academic, and social growth of African American males (Howard, Flennaugh & Terry, 2012). Graham and Anderson (2008)

assert that the racial self-concept held by African American males' during the schooling process impacts their formation of their academic identity.

Perceived Black Intellectual Inferiority

The main reason African American male students are failing to achieve at or above the level of their White peers is rooted in the long-held belief in society that African Americans are biologically and culturally inferior (Perry, 2003). The historical and contemporary belief in African American biological and/or cultural inferiority has contributed to numerous deficit paradigms or explanations for African American male underachievement in education settings (Perry, 2003, Bell, 2015). Perry (2003) asserts Black underachievement, while reinforcing racial and cultural stereotypes, is rooted in historical beliefs regarding Black intelligence.

Scholar Identity and Race Pride

African American males have learned to underachieve and devalue both school and academics because of a poor or underdeveloped academic identity and achievement orientation (Whiting, 2006, 2009). Achievement identity and achievement orientation, according to Whiting (2009) has several characteristics. Whiting (2006, 2009) identified several characteristics from research in authentic learning environments in the development of his multidimensional concept for how African American males develop academic identity and achievement orientation. Whiting's (2006, 2009) conceptual framework locates gender, race, and social identity as overlapping personality traits that impact both academic identity and achievement motivation. For example, Whiting's Scholar Identity Model (2006, 2009) identifies several personality traits as critical to African American male's formation of positive academic identity and achievement motivation.

Whiting's model (2006, 2009) notes nine interconnected and overlapping constructs as associated with what he terms a scholar identity: (a) self-efficacy, (b) future orientation, (c) willing to make sacrifices, (d) internal locus of control, (e) self-awareness, (f) strong need for achievement, (g) academic self-confidence, (h) race pride, and (i) masculinity (Whiting, 2006, 2009). Taken together, Whiting (2006) uses the term self-efficacy to describe how these attributes interact in ways to influence an individual's belief in his/her ability to succeed academically and socially. Bandura (1977a, 1997b) defined self-efficacy as one's belief in one's ability to succeed in specific situations or accomplish a task. Whiting (2006) declared self-efficacy as the foundational construct for his Scholar Identity Model and asserted that it plays the primary role in how African American males' approach academic tasks, goals, and challenges and how they behave towards academic content and settings.

Whiting's (2006) Scholar Identity Model attempts to understand the relationships among racial identity, self-efficacy, academic identity, and achievement motivation of African American males in educational settings. Whiting (2006) considered race identity and race pride as connected to African American male students' academic identity and achievement motivation. Critical to this study is Whiting's (2006) research findings which assert that African American males given opportunities to examine their racial pride and improve their racial identity are less likely to equate academic achievement with "acting White" and more likely to feel inhibited by social injustices based on gender, socioeconomic status, and race or ethnicity.

African American male students' racial identity has a significant impact on achievement, motivation, and attitudes toward academic achievement (Ford, 2008; Ford & Whiting, 2010; Whiting, 2006). One aspect of Whiting's (2006) Scholar Identity Model is the exploration of how the literature has failed to consider racial identity in the context of self-concept, self-esteem,

and overall self-perception (Ford & Whiting, 2010; Ford & Grantham, 2010). Ginwright (2000)

stated that racial-ethnic identification as a healing mechanism was important for positive

academic outcomes for African American males. When academic identity and achievement

orientation are embedded in African American male's racial-ethnic identity, according to

Ginwright (2000), higher self-esteem, lower levels of academic- and social-stress, greater school

engagement, and less antisocial behaviors, are present in their behaviors.

Whiting's (2006) self-efficacy as his foundational construct for his Scholar Identity

Model acknowledges the impact of racial identity and race pride on African American males'

academic identity and achievement motivation. Whiting (2006) raises the question of the impact

of racial identity and race pride on African American male students' development of self-

efficacy in school settings. The Scholar Identity Model asserts the need for individuals and

groups working directly African American males to intentionally implement learning activities to

reinforce positive racial identity and to build racial pride (Whiting, 2006). Reinforcing positive

racial identity can impact student achievement.

Failure of the 1954 Brown Decision

The *Brown versus Board of Education* decision of 1954 is the point in which the process

of failed efforts to educate African American males commenced (Milner & Howard, 2004;

Tillman, 2008). The racial achievement gap is a byproduct of failed attempts to integrate Black

students into predominantly White schools (Bell, 2015). African American males typically

experience few opportunities to develop positive school and classroom experiences, which in

turn negatively impact this group's development of an academic identity and achievement

motivation (Bell, 2015; Whiting, 2006). Schools educating African American males can

implement educational practices that encourage positive racial identity.

Dismantling of the dual system of education, because of the *Brown* decision, unintentionally led to the loss of the most influential figure in Black education – African American principals (Milner & Howard, 2004). The loss of African American educators, including African American principals, had a significant effect on the quality of education African American students received in post-*Brown* public schools (Milner & Howard, 2004). Placing the *Brown* decision in historical context facilitates a better understanding as to why this landmark decision is considered by some educational researchers as failing to provide Black students with quality education.

Historical Context for Understanding the Brown Decision

The road to the *Brown v. Board of Education* decision of 1954 began when the first enslaved Africans arrived at Jamestown, Virginia, in 1619 (Carson, 2003; Ciment, 2001; Horton & Horton, 1997; Schneider & Schneider, 2006). Colonial laws during this era gradually stripped African Americans rights and privileges enjoyed by White colonists of both free and indentured status. Colonial legislation eventually defined Blacks as property, not people (Carson, 2003; Ciment, 2001; Horton & Horton, 1997; Schneider & Schneider, 2006). The status of Blacks as property, not people, defined both the quality of the quantity of education Black received from 1619 to 1954 *Brown* decision.

When the British American colonies declared their independence from Great Britain in 1776, the bold assertion that "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness" was not extended to enslaved Africans. The founding fathers of the United States regarded the nation's Black residents as property to be bought and sold (Carson, 2003; Ciment, 2001; Horton & Horton, 1997; Schneider & Schneider,

2006). The traffic in African slavery contributed to the identifying this group as property instead of as human beings.

The Unites States Constitution, framed eleven years after the Declaration of Independence in 1787, not only legalized slavery, it designated enslaved Africans as three-fifths of a human being (Carson, 2003; Ciment, 2001; Horton & Horton, 1997; Schneider & Schneider, 2006). As a result, the idea of enslaved Africans being property was now married to the impression that Blacks were less than human. The status of the official founding of this nation's government in 1787 to 1865 with the end of Civil War was that of the chattel slave, with many prominent American citizens, including the clergy, questioning whether Blacks were indeed human (Daniels, 1997; Fredrickson, 1971; Jordan, 1969; Monte, 1972; Rothenberg, 200). The non-human status of African Americans influenced how society perceived this group intellectually.

Ideology of Black intellectual inferiority. The Black struggle for basic human rights and civil rights has always been tied to eradicating the man-made laws, statutes, and practices that legalized racial discrimination. Blacks from 1619 to the present have struggled not only against the attacks on their civil liberties and citizenship, but also the fight against white public opinion of Black inferiority (Cushion, Moore, & Jewell, 2011; Drake & Rosenberg, 2011; Graham & Anderson, 2008; Jenkins, 2006; McGee, 2013; O'Connor, Mueller, L'Heureux-Lewis, Perry, 2003; Zirkel, 2005). Whites dehumanized Blacks to justify their enslavement and economic exploitation (Fredrickson, 1971; Carson, 2003; Ciment, 2001; Horton & Horton, 1997; Schneider & Schneider, 2006). Whites created a social reality based on white privilege (Rothenburg, 2002) and Black penalty-- a term I use to describe how White privilege is based on privileging Whites at the expense of Blacks. White's privileged status provides Whites with control over the

language, symbols, and images of society. And control of these variables allows for Whites to manipulate society through white supremacist discourse, symbols, and images.

The ideology of Black intellectual inferiority in turn gave birth to intensified forms of racism in America, including the belief that Blacks were incapable of benefiting from education and were innately suited for training in agriculture, common labor, and menial occupations (Carson, 2003; Ciment, 2001; Horton & Horton, 1997; Schneider & Schneider, 2006). Although Dubois (in Lewis, 1993) noted "The status of a race at any particular time offers no index as to its innate or inherited capacities" (p. 47), Europeans and American Whites believed in inherited intellectual inferiority of Blacks as result of this group experiencing centuries of barbarism, heathenism, paganism, idolatry, superstition, illiteracy, laziness, and intellectual ineptitude. Slavery reinforced in the minds of Whites that the enslavement of Blacks and anti-Black sentiments were legitimately a part of the natural order ordained by God and justified by history and science.

Codification of slavery and anti-literacy laws. Between 1630 and 1776, the legal foundation of slavery was codified with a series of new statues that discriminated on the basis of race and turned informal slavery into institutionalized slavery (Carson, 2003; Ciment, 2001; Horton & Horton, 1997; Schneider & Schneider, 2006). During this period, informal policies and normative practice prevented both free and enslaved Africans from accessing literacy instruction (Carson, 2003; Ciment, 2001; Horton & Horton, 1997; Schneider & Schneider, 2006). Objections to Black literacy included the belief that enslaved Africans did not have the mental capacity for education (Anderson, 1988; Lotomey, 2010; Shujaa, 1994; Watkins, 2001). The codification of slavery prevented access to literacy for the majority of America's enslaved population.

Clandestine schools in the south. Despite antiliteracy laws and racist customs, a small percentage of both free and enslaved Blacks managed to acquire a degree of literacy, which included access to scriptural knowledge, basic literacy, and abolitionist or anti-slavery tracts (Williams, 2005). Clandestine schools or native schools were opened in the 1830s by Black educators with the passage of legislation making the instruction of enslaved Africans punishable by law (Williams, 2005). In these schools both free and enslaved Blacks were given literacy instruction unbeknownst to White slave owners and patrollers. Clandestine schools or "native schools" were unknown to White authorities until after the Civil War. In some cases, as with a "native school" located in Savannah, Georgia, enslaved Africans were taught a more advanced curriculum that included language, grammar, ancient and modern history, orthography, geology, arithmetic, elocution and music (Williams, 2005) For these reasons, it was possible for the Black community to develop a literate class during slavery.

Black education in the north. By 1787, all the northern states had abolished slavery. As a result, free Blacks in the North were more likely to gain access to education than free and enslaved Africans in the South (William & Ashley, 2004). For example, in 1787, in New York City, the Anglican and Quaker Manumission Society opened the New York African Free School, the first school for Blacks in the United States (Williams & Ashley, 2004). Founded eleven years after the *Declaration of Independence*, the school's mission was to educate Black children with a broad education in preparation for freedom and equality with Whites.

The Free African School System grew to include six buildings, where thousands of free and enslaved Black children were taught a rigorous curriculum consisting of reading, writing, penmanship, grammar, arithmetic, as well as religion, science, geography, and training in navigation. Students wrote essays and poems, put on plays and theatric performances connecting

to the larger societal issues of slavery and emancipation, and were provided with opportunities to engage in deep discussions and arguments on questions of race pride, stereotypes, the trauma of slavery, and their place within the greater American society. Black Students were subject to well-attended public examinations to demonstrate their competency and fitness to graduate (William & Ashley, 2004). The African Free School emphasized success in rigorous academic subjects as evidence to discount the claims of African American racial inferiority.

Many of the school's alumni went on to be educators, abolitionists, civic leaders, doctors, lawyers, actors, ministers, and artisans. These African Free School graduates can be considered the first generation of what became known as the DuBois' Talented Tenth. Famous African Free School alumni included Rev. Henry Highland Garnet, James McCune Smith, the first university trained medical doctor in the United States; actor Ira Aldridge; educator Charles Lewis Reason, the first Black college professor at a predominately white college; entrepreneur and abolitionist George T. Downing; and Rev. Alexander Crummell, the first Black person to graduate from Queen's College at Cambridge University, founder of the first Black learned society, the American Negro Academy, and mentor to Dr. W. E. B. DuBois (William & Ashley, 2004). The first generation of DuBois' Talented Tenth spearheaded the expansion of educational opportunities for African Americans.

Free Blacks in the North during those years from the formation of the Union until the Civil War were actively engaged in educating Black children (Douglas, 2005). Free Black leaders in the North embraced education as a central feature of racial uplift (Douglas, 2005) and established Black schools to provide Black children a curriculum that linked emancipation to learning (Douglas, 2005). As early as 1834, Cincinnati was home to six privately supported schools for Black children. During this period Blacks founded their own schools because local

white authorities refused to allow Black children to be admitted into public schools; and these officials refused to maintain separate schools for Black children (Douglas, 2005). The earliest initiatives to provide northern Black children with educational opportunities stemmed from the self-help efforts of free Blacks.

Reconstruction and industrial education. The period following the Civil War, from 1865 to 1877, is called Reconstruction. During this period, the federal government made cursory efforts to educate the newly freed Black citizens. Joining the Freedmen's Bureau in this effort were northern Christian missionary organizations (Carson, 2003; Ciment, 2001; Horton & Horton, 1997; Schneider & Schneider, 2006). The Bureau of Refugees, Freedmen, and Abandoned Lands (Freedmen's Bureau) was charged with the mission of providing formerly enslaved Black Americans with access to education (Anderson, 1988; Lomotey, 2010; Shujaa, 1994; Watkins, 2001). Blacks, denied literacy and access to formal education during slavery, eagerly sought education, often paying for it themselves (Anderson, 1988; Lomotey, 2010; Shujaa, 1994; Watkins, 2001). The proactive demeanor and actions of enslaved and free Blacks both during and after the slavery era demonstrated their respect for literacy acquisition.

Starting in 1877, White educators, industrialists, financiers, missionaries, and philanthropists shared several common concerns (Anderson, 1988; Lomotey, 2010; Shujaa, 1994; Watkins, 2001). All were committed to rebuilding and reuniting a nation fractured and divided by the Civil War and Reconstruction. All agreed that solving the "Negro Problem" was of greatest priority if the nation were to unify under a common socioeconomic and political system (Anderson, 1988; Lomotey, 2010; Shujaa, 1994; Watkins, 2001). African American education was viewed as the social institution to solve the "Negro Problem."

White society accepted some version of White superiority and Black inferiority—whether the version was historical, anthropological, biological, or cultural, matter little (Rothenberg, 2002; Watkins, 2001). What mattered was the common belief in the innate superiority of whites and the permanent inferiority of Blacks. Finally, most agreed that educating poor Southern whites for a changing economy was necessary and providing some minimal training to Blacks would contribute to their larger socio economic and political goals (Anderson, 1988; Lomotey, 2010; Shujaa, 1994; Watkins, 2001). The idea of White intellectual superiority and Black intellectual inferiority are cultural products of a society based on a racialized hierarchy.

The period from 1877 to the *Brown Decision* of 1954—seventy-seven years—marks a period in Black life and Black education characterized by Whites attempting to solve what they called 'The Negro Problem (Anderson, 1988; Lomotey, 2010; Shujaa, 1994; Watkins, 2001). The 'Negro Problem' entailed developing a system of education for four million ex-slaves that would at once train them for a proscribed job as menial laborers while also denying them political rights and access to higher education (Watkins, 2001). Blacks struggled, during this period, to gain access to higher education.

On June 4, 1890 and June 3-5, 1891, at the Lake Mohonk Conferences on Black education, White leaders from both the North and the South decided the primary goals of education for Blacks should be morality or obeying white authority and the dignity of labor or working in menial occupations for whites (Anderson, 1988; Lomotey, 2010; Shujaa, 1994; Watkins, 2001). Industrial education was the best vehicle to support the aim of providing Blacks with training for subservient jobs in the new Southern industrial order (Anderson, 1988; Lomotey, 2010; Shujaa, 1994; Watkins, 2001). The abolition of slavery prompted questions as to

how to integrate a previously enslaved Black population into the American economic system while also maintaining the system's racial hierarchy.

Industrial education took root in the South during the period from 1868 to 1954 (Anderson, 1988; Watkins, 2001). Samuel Chapman Armstrong, a graduate of Williams College and administrator with the Freedmen's Bureau, founded Hampton Institute in 1868 as a training school for teachers on the guise of being a trade or technical school, according to Anderson, (1988). Industrial curriculum emphasized moral instruction and its pedagogical approach emphasized manual labor, steady work habits, and practical knowledge required for employment in domestic service and the hospitality service industries as the core of teacher training (Anderson, 1988; Watkins 2001). Industrial education solved the 'Negro Problem' by articulating a vision of Blacks being granted limited education and controlled participation in the labor market, while being denied participation in the nation's political life or entering integrated social relations with Whites. (Anderson, 1988; Watkins, 2001). As previously noted, the aim of industrial education was to integrate Blacks into the American economic system without compromising the racial hierarchy.

Racial hostility in northern schools. In the North, during this same period, Black teachers established common schools for Black children, with some teaching white children as well. Free Blacks in northern cities grew increasingly apprehensive about exposing their children to white teachers they deemed as racist and underqualified (Douglas, 2005). Black parents in these communities launched efforts to secure Black teachers for Black schools (Douglas, 2005; Morris, 2019; Stewart, 2013). M Street High School in Washington, D.C is a case study of a public school controlled primarily by a Black superintendent, Black board of directors, and staffed by a Black principal all-Black teaching faculty.

M Street model of academic excellence in the pre-*Brown* era. M Street High School was one of the first high schools for Black students in the United States. The Preparatory High School for Colored Youth, the first name of M Street High School, was founded in 1870 in Washington, D.C. (Stewart, 2013; Morris, 2019). It was considered the most prestigious Black school in the nation between 1870 and 1955 (Stewart, 2013; Morris, 2019). The Preparatory High School for Colored Youth (later renamed Washington Colored High School) was established nine years before the creation of a high school for White students in the nation's capital.

M Street High School was known for its rigorous college preparatory curriculum and highly educated faculty (Morris 2019; Stewart, 2013). Although the separate-but-equal doctrine of *Plessy* officially established segregated school systems across the country, M Street was unique in that it provided an exceptional college preparatory curriculum (Morris 2019; Stewart, 2013) and the school's leadership and governance was predominantly Black. Unlike many segregated public schools in the United States, M Street High School was administered by a Black superintendent, Black board members, and Black principals and teaching faculty (Lomotey, 2010; Morris, 2019; Stewart, 2013). The racial management philosophy of industrial education was challenged by collegiate preparatory schools such as M Street High School.

As a result of M Street High School's leadership, the school implemented a classical liberal arts curriculum alongside a vocational and business curriculum (Lomotey, 2010; Morris 2019; Stewart, 2013). The vocational and business curriculum became the first of its kind in the Washington, D. C. schools. Francis L. Cardozo, principal of the school from 1884 to 1896, implemented a policy that required students to be admitted to high school based on their qualifications and academic performance (Lomotey, 2010; Morris 2019; Stewart, 2013). In

addition, he was responsible for introducing vocational and business courses to prepare students for a career in the business, trade, civic sectors of the city's economy (Lomotey, 2010; Morris 2019; Stewart, 2013). Unlike traditional business and vocational tracks that prepare students for careers, M Street High School's business and vocational programs were college preparatory (Lomotey, 2010; Morris 2019; Stewart, 2013).

According to the research (Lomotey, 2010; Steward, 2013), principal's Cardozo academic background and cultural heritage is important to understanding the initiatives he implemented at M Street. Cardozo was born free in antebellum South Carolina. He had the unique opportunity of earning his college degree from Glasgow University in Scotland, where he won scholarships in Greek and Latin. Upon completion of degree requirements at Glasgow University, Cardozo studied theology at the London School of Theology. He returned to the United States to find the Avery Institute in Charleston, South Carolina, serving as its principal until taking over the principalship of M Street High School in 1884. Cardozo's academic training set the precedent of Dunbar hiring principals with prestigious college degrees and stellar professional accomplishments.

M Street's school leadership and teachers instilled in students' high ideals of scholarship, racial pride, self-improvement, and commitment to racial uplift (Lomotey, 2010; Morris 2019; Stewart, 2013). Most of the school's graduates attended college, which was rare for most Blacks and unprecedented in the nation during the 1870s, 1880s and 1890s (Lomotey, 2010; Morris 2019; Stewart, 2013). M Street sent an unusually large number of its graduates to the nation's leading colleges and universities in the North and Midwest regions of the United States (Lomotey, 2010; Morris 2019; Stewart, 2013). During the school's early years, it was customary for students graduating from M Street to matriculate at a New England preparatory school before

seeking enrollment in one of the prestigious New England colleges (Morris 2019; Stewart, 2013). College readiness was a key aspect of the M Street curriculum.

By the 1890s M Street's rigorous college preparatory curriculum facilitated graduates being accepted at non-segregated northern and midwestern universities directly (Morris 2019; Stewart, 2013). For example, Edwin French Tyson, class of 1903, passed Harvard College rigid entrance examination and was the first M Street student to enter Harvard College directly from high school (Stewart, 2013). In 1899, the Black students at M Street High School scored higher than the students of the white high schools in the district on standardized tests in English and general subjects (James, 2010). M Street High School graduates secured scholarships at schools such as Amherst, Bowdoin, Brown, Dartmouth, Harvard, Iowa State, and Yale (James, 2010; Stewart, 2013). M Street faculty were graduates of these predominantly white colleges and universities and encouraged M Street graduates to seek admission.

The faculty at M Street held college degrees as opposed to school teaching certificates, which was unusual for public or private school teachers during that era (James, 2010; Stewart, 2013). Most of the teachers at M Street High School possessed degrees from prestigious Northern Universities, Ivy League colleges and universities, and from Howard University, considered at the time the 'capstone in Negro education' (James, 2010; Stewart, 2013). In fact, the faculty possessed more college degrees, including master's degrees and doctorates than their White counterparts at the local White high school (James, 2010; Stewart, 2013). Because of limited professional opportunities, M Street consistently employed Black teachers with academic credentials far beyond those of white schools (James, 2010; Morris 2019; Stewart, 2013). This may explain why the school was able to develop an effective college-going culture at M Street.

Rigorous curriculum and teaching excellence were hallmarks of M Street High School and graduates were expected to excel academically, graduate from prestigious colleges and universities (James, 2010; Stewart, 2013). Between 1891 and 1916, M Street High School graduated a multitude of students who achieved local, national, and international prominence (Lomotey, 2010; Stewart, 2013). Others gained recognition for being the first Black persons in their respective professions (Stewart, 2013). The education students received at M Street emphasized scholastic excellence and social commitment to the African American community.

Plessy v. Ferguson, 1896.

Historically, attempting to learn to read and write became an obsession for the African American community despite anti-literacy laws during slavery and segregated education after the abolition of slavery (Yeakey & Henderson, 2003). Another common characteristic associated with African American's obsession with literacy was the long-standing tradition of building schools (Franklin & Savage, 2004). A major education problem in America was the lack of quality education for African American students. The twin solution to this problem employed by Blacks was to fight for equal education opportunities and commit to providing Black students with quality education behind the wall of segregation.

The success of M Street High School in Washington, D. C. coincided with the 1896 *Plessy v. Ferguson* Supreme Court ruling. As with the *Dred Scott* decision of 1857, the Supreme Court gave legal sanction to racial discrimination. With the end of Reconstruction, Louisiana, like most Southern states, began passing laws to limit Black freedom and to institute a system of segregation in public spaces (Anderson, 1998; Douglas, 2005; Lomotey, 2005; Watkins, 2001). The Louisiana law that became the subject of the *Plessy* case was passed in 1890. The Supreme Court's decision in *Plessy v. Ferguson of 1896* permitted states to institute racially separate

public accommodations despite the Constitutions' 14th Amendment, which guaranteed all citizens with equal protection under the law.

From 1896 to 1954, legal separation was the law of the land, and Jim Crow or segregation laws were passed to cover a range of public services that were either denied outright to Blacks or only provided with inferior quantity and quality. Separate-but-equal laws licensed segregation in every conceivable aspect of life in the Southern states—including transportation, public housing, restaurants, libraries, zoos, movie theaters, rest stops, hotels, parks, swimming pools, marriage, sexual relations, tennis courts, golf courses, clothing shops, barbershops, hospitals, prisons, military service, and schools (Ciment, 2001, Horton & Horton, 1997; Lomotey, 2005; Williams, 2005). It would take nearly 60 years for the Supreme Court to reverse itself, in *Brown v. Board of Education* in 1954, and overturn the judicial precedent of separate-but-equal which gave legal sanction to segregation.

In terms of Black education, the *Plessy* decision relegated Black children in the South to many inadequate, unsafe, poorly unfunded schools (Anderson, 1998, Fairclough, 2007; Shujaa, 1994; Watkins, 2001). It became obvious when examining the legacy of Black educators during this period for this study, the Black response to White racial oppression illuminated the role of Black agency and cultural capital in resisting racial proscriptions and stereotypes. For instance, the activist response of educator and attorney Charles Hamilton Houston upsets the traditional narrative of Black passivity in response to the power of both law and custom to degrade Black education.

Charles Hamilton Houston and the fight against Jim Crow education. In 1934, Houston was appointed Special Counsel to the National Association for the Advancement of Colored People (NAACP). According to James (2010), Houston put forth the argument that the key to

dismantling separate-but-equal in all facets of American life was to focus on undoing the premise of separate-but-equal in public schools. Houston worked to lay the groundwork for the Supreme Court to rule that separate-but-unequal was first unconstitutional in educational settings and then to apply this precedent to other facets of American life negatively impacted by legal segregation (Atkinson, 1993; Bell, 2004; Cashin, 2004; James, 2010). The first step taken by Houston and his legal team was to document the inequalities existing in the primary and secondary schools of America's dual system of education.

According to James (2010), Houston decided to document the inequalities between Black and White education in South Carolina. Houston brought Thurgood Marshall, one of his Howard University law students and a 1933 valedictorian graduate (James, 2010), to serve on the NAACP's legal defense team. Houston and Marshall travelled through the South in the 1930s, documenting the inequality of Black school facilities in comparison to facilities provided to White students. In response to these unequal conditions in school quality, Houston and Marshall crafted a legal strategy to challenge segregation.

What did Houston and Marshall witness during their 1934 tour of the Deep South to document the inequalities between schools for Blacks, and schools for Whites? According to James (2010), Houston and Marshall made note of Black children attending dilapidated "one-room school houses with no tables, no desks, no stove, and one chair, one old piece of blackboard, with students crowded together on a single bench" (p. 58). Impoverished Black students were forced to walk to these rundown schools to receive what Houston and Marshall documented as inferior education and deplorable learning conditions (James, 2010). Houston and Marshall gathered evidence on the material conditions and the dearth of financial resources as evidence of the inequality of America's dual system of education.

Further compromising Black education in the Deep South were the lax compulsory attendance laws. When it came to compulsory attendance for Black students, these laws were not enforced (James, 2010). Houston and Marshall brought video footage and notes capturing the experiences of Black children's education in the Deep South to the NAACP as evidence that the constitutional mandate of segregation requiring "separate but equal" was not being met. Houston's filming of ramshackle one-room schoolhouses located across the Southern states brought to life the appalling conditions Black teachers and students were forced to teach and learn (James, 2010). The video footage captured by Houston and Marshall aimed to highlight the dismal conditions of Black education in the South under Jim Crow segregation.

Brown decision of 1954.

The _Brown_ decision of 1954 was the first in a series of United States Supreme Court rulings on public school desegregation (Bell, 1980a, 1983b, 2004; Cheney, 2011). The United States Supreme Court agreed that state-sanctioned segregation in public education was inherently unequal, thus legally abolishing America's dual system of segregated Black only and White only schools. Although the _Brown_ decision put a legal end to the doctrine of separate-but-equal established in the 1896 Plessy decision and gave a psychological boost to the Black struggle to end the pernicious system of segregation, a few major assumptions are embedded in the _Brown_ ruling.

With the desegregation ruling, the _Brown_ Decision assumed that Black students would receive the same educational benefits as given to their white counterparts. The _Brown_ decision assumed also that Black students would receive social and psychological benefits from being educated in an integrated learning environment. Furthermore, _Brown_ indirectly gave credence to

the view that Black students being educated in Black schools with an all-Black leadership and teaching staff were being socially and psychologically damaged.

The *Brown* decision, while acknowledging the role of segregation in limiting Blacks access to valuable societal resources and networks, may have overstepped itself by aligning social outcomes with collective Black socio psychological wellness. For example, the *Brown* opinion uses what Fanon (1967) an early critical race theorist defined as the language of inferiorization in putting forth the opinion that the separation of Black children from White children in public education necessarily damages Black children's socio psychological wellness and impedes their ability to learn.

Brown decision and damage Imagery.

The *Brown* decision of 1954 etched in the minds of both Blacks and Whites that Blacks learning in predominantly White institutions would lead to better socio psychological wellness and higher achievement (Atkinson, 1993; Bell, 1983b; Cheney, 2011). This is the crux of the *Brown* decision. What the *Brown* decision accomplished is what DuBois feared. The deemphasis on the efficacy of all-Black schools as places of where effective teaching and learning took place (Lewis, 1993) and the elimination of Black principals and teachers from the educational process of Black children by maligning both as incompetent (Etheridge, 1979; Chelsey, 2004; Green, 2004; Horsford, 2009; Ladson-Billings, 2004; Lyons &; Milner & Howard, 2004). The *Brown* decision questioned the efficacy of Black schools and, by extension, the leadership of Black principals.

Absence of positive examples from the *Brown* narrative. Research examining African American education from a historical perspective presents a counter-narrative to contemporary research positing African American students as being culturally disposed to reject formal

education, opposed to education, either as a result of the cultural values of the community or from interpreting academic success as acting white (O'Connor, Mueller, L'Heureux-Lewis, Rivas-Drake, & Rosenberg, 2011; Wiggan, 2008). The literature on pre-*Brown* all-Black schools asserts that African American students were given explicit instruction in activities aimed at developing racial identity, racial pride, academic identity, and achievement motivation (Cheney, 2011; White, 2002). The traditional *Brown* narrative is an absence of highlighting the value-added qualities of all-Black schools.

As a result of the mainstream narrative depicting all-Black schools, principals and teachers as ineffectual, Tillman (2004c) argues that both historical and contemporary contributions of African American principals have suffered from not being documented in the traditional literature on educational leadership and administration. Tillman (2004b) addresses the absence of literature on pre-*Brown* Black principals as the result of the mainstream narrative of Black schools contributing to the poor education of Black students. Thus, there are gaps in the knowledge on educational leadership and administration because of the scarcity of information on the leadership philosophies and practices of African American principals.

The research of Anderson (1998), Bonner, Freelain, Henderson, Love, and Williams (2010), Fairclough (2007), Morris (2019), Jordan (2017), Stewart (2013), and Walker (1996, 2018), presents counternarratives to the *Brown* decision's interpretation of all-Black schools being unable to address both the psychosocial and academic needs of Black learners. In addition, these works present a counterview to the notion of Black principals being ineffectual in facilitating a positive context for Black student achievement. There is reason to question as to why post-*Brown* all-Black schools were characterized as fundamentally harming Black children

in ways that caused irreparable damage. Another important question is why the positive assets of Black schools were given scant attention.

Pre-Brown Asset Model for Black Achievement

Historically, Black students are underserved in America's educational system. Married to inadequate and inequitable learning environments (Graham & Anderson, 2008; Harper & Davis, 2012) are deficit theories that not only justify Black underachievement as either biologically or culturally determined (Yeakey & Henderson, 2003), but also the absence of asset-models highlighting the positive ways in which Black students, have historically overcome educational inequality and inequity (Bonner, Freelain, Henderson, Love, & Williams, 2010; Morris, 2019; Jordan, 2017). The study of all all-Black schools, and more specifically the leadership of Black principals, can serve as an example and a road map for schools to follow as they strive to improve the academic outcomes for Black students.

Black Principal as Change Agent

Pre-*Brown* African American principals were considered the most influential professionals in the African American community because of their exemplary education and their access to valued community resources in the form of education (Jordan, 2017; Tillman 2002). Researchers on all-Black schools during the pre-Brown era (Jordan, 2917; Tillman; 2002; White, 2002) defined the role of pre-*Brown* Black principals as cultural workers for racial uplift. The ideology of racial uplift can be traced back to the Blacks introduction to the American racial-caste system during the slavery era when Blacks, irrespective of ethnic, tribal or national origins were viewed by Whites as a homogeneous mass of degraded people without history, culture, and value outside of their labor (Anderson, 1998; Fairclough, 2007; Franklin & Savage, 2004; Jordan, 2017; Walker, 1996; Watkins, 2002; Yeakey & Henderson, 2003). Being a cultural

worker required identification with African Americans as a marginalized racial caste; it also required a commitment to leveraging political, economic, educational, and other forms of social capital to improve the quality of life in the Black community.

The Black presence in America, was perceived as a national liability (Jordan, 2017; Watkins, 2001). In response to Whites' inability to recognize or acknowledge a stratified Black society, with a small but growing Black middle class whose culture and style of living often more closely resembled that of upper-class Whites, shouldered the responsibility of uplifting the race (Morris, 2019; Jordan, 2017; Walker, 1996). The Black elite believed that improvement of their material, moral, and educational condition through individual self-help and collective agency would diminish White racism and open the pathway for all Blacks--irrespective of class--to first class citizenship and social equality.

The ideology of racial uplift greatly contributed to the respect, status, and influence that pre-*Brown* African American principals possessed in the Black community (Bonner, et al., 2010; Green, 2004; Tillman, 2002). White (2016) noted how African American principals during the pre-*Brown* era served as intellectual role models and thus, by example, mitigated racial biases and stereotypes that attempted to undermine the efficacy of African Americans as intellectually capable. According to both Bonner, et al., (2010) and White (2002), pre-*Brown* principals earned professional degrees to serve as models of scholastic attainment for their students.

The decrease in African American educators, including African American principals, is the most significant explanation for the post-*Brown* underachievement of African American students (Bonner, et al., 2010; Ladson-Billings, 2004; Milner & Howard, 2004). The loss of African American educators and more specifically, African American principals with a certain philosophical outlook and pedagogical orientation, resulted in Black students losing their

primary source and catalyst of African American cultural capital and collective agency (Ladson, Billings, 2004; Milner & Howard, 2004). High-quality all-Black schools, led by African American principals, prior to the *Brown* decision, were characterized by the following attributes (Bonner, et. al., 2010; Lyons & Chesley, 2004; Cheney, 2011; Jordan, 2017; Morris, 2019; Stewart, 2013; Tillman 2004a; Tillman, 2004b; Tillman, 2004c; Walker, 1996; White, 2002):

1. Visionary, highly educated, courageous principals,

2. Highly educated, caring and committed teachers,

3. Belief in African American students' abilities to master rigorous, college preparatory curriculum,

4. Institutional belief in high academic and behavioral standards for all students within the context of a nurturing and supportive learning environment,

5. Belief in African American students' abilities to compete successfully academically with white students, despite racism, segregation, poverty, or other social obstacles to high levels of achievement,

6. Expectation that African American students would gain admission to competitive colleges and universities, and

7. Expectation that African American students would use their access to quality education to not only benefit themselves, but also to make meaningful contributions to the African American community by fighting to end the group's caste-like status.

African American principals served as the primary and most influential socialization agent for the preparation of Black students for life in a segregated society (Lyons & Chesley, 2004; Milner & Howard, 2004). The decrease in African American educators was the most significant explanation for the post-*Brown* underachievement of Black students (Milner &

Howard, 2004). There is an association between the reduction in African American principals as a result of the *Brown*-decision and the negative schooling experiences of African American students male students (Lyons & Chesley, 2004; Cheney, 2011; Green, 2004; Milner & Howard; 2004; Savage, 2002; Tillman, 2002; 2004; 2008; White, 2002;). According to this set of researchers, Black principals implemented a liberation pedagogy that supported African American students with developing an academic identity and achievement motivation.

Education as Liberation Pedagogy

The available literature highlights how pre-*Brown* African American principals defined education as a self-determinist strategy to achieve both individual development as well as social, political, and economic progress for the race (Bonner, et al., 2010; Lyons & Chesley, 2004). Pre-*Brown* African Americans principals served as academic models and models of racial pride, surrogate parents, disciplinarians, counselors, and advocates for African American children in a racist society. Legalized segregation was leveraged by pre-*Brown* African American principals to provide Black students with a unique educational experience in preparation for resisting cultural domination and economic exploitation in a segregated, racist society (Cheney, 2011; Morris, 2019; White, 2002). The role of African American principals in developing an environment of scholastic excellence represents an example of liberation pedagogy.

Separate all-Black schools were transformational institutions that provided Black students liberation pedagogy, culturally relevant instruction, and learning environments characterized by both academic and social support (Morris, 2019; Tillman, 2008). All-Black schools, much like the African American church, were considered as extensions of the home. All three institutions—home, church, and school represented agents of socialization that emphasized educational attainment and social responsibility (Cheney, 2011; Tillman, 2008). The

socialization process in each institution reflected a focus on education as a vehicle for racial uplift.

Although the system of segregation created numerous educational problems for all-Black schools, African American principals developed their own unique pedagogy and leadership practices to ensure the academic and social progress of African American students (Tillman, 2004). As a result of a segregated and racist social and educational context, the leadership philosophy and practices of pre-*Brown* African American leaders were rooted in the African American experience and expressed the cultural needs and actions of an oppressed racial caste (Fordham & Ogbu, 1986). African American principal leadership evolved within the context of Black racial segregation.

The African American community taught its members the atrocities of slavery and segregation, as lessons in resiliency and persistence (Bonner, et al., 2010; Jordan, 2017). African American principals were forced to do more with less because of having poor facilities and unequal funding and resources. In spite of these material disadvantages, pre-B*rown* African American principals inculcated Blacks with academic self-confidence and race pride--the attributes deemed as critical to surviving in a segregated society where they faced racial stigmas, stereotypes, and legalized segregation (Jordan, 2017; Green, 2004; Walker, 1996). Lessons on self-confidence and race pride existed side-by-side with negative societal messages.

Individual Agency

The educational experiences of a large percentage of contemporary African American students is characterized not only by low academic and social expectations but also inadequate resources, poor per-student funding, racist attitudes on the part of teachers, poor quality student support services, culturally incongruent teaching practices, limited access to rigorous

coursework, and the absence of high-quality teachers (Lyons & Chesley, 2004; McGee, 2013). In contrast to deficit-thinking, which situates Black academic underperformance within the context of maladaptive cultural characteristics, asset-models point to the learning environment as the locus for positively engaging Black students. African American students need to experience nurturing and supportive learning environments similar to pre-*Brown* classrooms where students learn in an unbiased environment stressing academic identity, race pride, respectability, scholastic success, civic responsibility, and collective agency (Milner & Howard, 2004, Tillman 2004a; Tillman 2004b; Tillman, 2004c). In other words, Black children need instruction rooted in Black liberation or agency.

Agency is defined as the participant's ability to redefine the meaning of race, identity, and education in ways that foster self-reliance, self-efficacy, and both individual and collective progress (Stinson, 2011; Peterson-Lewis & Bratton, 2004). Black educational discourse, according to Stinson (2011), can be altered in ways to bring about a different logic on issues of race and education. Separate all-Black schools are examples of agency or self-reliant and empowerment strategies aimed at racial uplift (Milner & Howard, 2004; Savage, 2002). As noted in an earlier section, racial uplift is another term for community empowerment strategies.

Traditional research on school segregation focuses primarily on the inferior facilities available in separate all-Black schools and how these institutions were underfunded and poorly equipped as a matter of course (White, 2002). Little attention is given to these institutions as one of the primary sources of collective agency and examples of best practice for use in post-*Brown* schools (Lyons & Chesley, 2004; Cheney, 2011; Green, 2004; Milner & Howard, 2004; Savage, 2002: Tilman, 2002; 2004a; 2008; White, 2002). Separate all-Black schools, like the segregated Black Church and segregated Black life, redefine the meaning of race, identity, and education in

ways to inculcate Black children with academic identity, race pride, respectability, civic engagement, and economic self-reliance for both individual and collective progress.

Collective Agency

As a result of collective agency and self-help, separate all-Black schools escaped the racial stigma of being places of inferior quality. Instead, these institutions were defined by the Black community as spaces fostering community pride and collective group advancement (Lyons & Chelsey, 2004; Cheney, 2011; Green, 2004; Milner & Howard, 2004; Savage, 2002: Tilman, 2002; 2004a; 2008; White, 2002). Separate all-Black schools, in spite of funding and resource deficits, provided Black children with an education that instilled academic self-confidence and racial pride and access to quality education in preparation for college and career success (Bonner, et al., 2010, Stewart, 2013). The African American community—both historic and contemporary—views education as a mechanism married to Black liberation and social justice (Ginwright, 2000). Agency or redefining of what it means to be Black in America enabled African Americans to turn separate all-Black schools into bastions of hope for generations of Black students.

There are four components of agency used by separate all-Black schools to develop students' academic identities and racial pride, academic identities: (a) African American community's zeal for education (Walker, 1996), (b) African American community's propensity to support all-Black schools with material and financial resources (Franklin & Savage, 2004), (c) devotion of poorly paid African American principals and teachers (Lyons & Chesley, 2004; Jordan, 2017), and (d) dedication of African American students and families to attend schools with distressingly poorer facilities and inadequate resources in comparison to predominantly white schools (Savage, 2002). The Black community's zeal for education and the Black

liberation pedagogy offered in the relative safety and security of separate all-Black schools forged group consciousness and collective identity despite inferior facilities and inadequate resources.

Pre-*Brown* principals provided leadership, organizational management, and supported the concept of collective agency as noted in the research (Bonner, et al., 2010; Savage, 2002). Black education under the leadership of African American principals was purposeful and considered the chief means to individual freedom, political rights, and economic stability (Jordan, 2017; Savage, 2002). African American education was also communal in that educated members of the race were expected to come back to the African American community and support the collective struggle for freedom, political rights, and economic achievement (Jordan, 2017; Tillman, 2004). As noted previously, one of the aims of education was racial uplift or community empowerment.

Academic achievement was valued to the extent that it contributed to collective progress in a segregated society (Stewart, 20013; Jordan, 2017; Savage, 2002). Pre-*Brown* African American principals, although having considerably fewer resources in terms of books, supplies, technical equipment, and appropriate facilities, managed to educate African American children because of their ability to leverage African American cultural capital or collective agency to mitigate the negative effects of Jim Crow segregation (Savage, 2002; Tillman, 2008). Although segregated schools did not equate to substandard education, African American principals leveraged cultural capital and collective agency (Bonner, et al., 2010; Cheney, 2011; Jordan, 2017; Savage, 2002) to overcome funding and resource deficits (Green, 2004), and to challenge the belief held by mainstream society that African American children in segregated Black environments could not learn effectively as White children in segregated White environments

(Green, 2004). All-Black schools sought to transcend the narrowly conceived approach to educating Black children offered by the industrial model of education.

Pre-*Brown* African American principals advocated for retaining all-Black schools not as an expression of Black Nationalism or a commitment to racial segregation but, instead, as an opportunity to forge collective agency and ensure racial autonomy. Integration was interpreted by African American educators as an expression of white domination and African American subordination (Cheney, 2011). They viewed collective agency as an expression of collective consciousness and solidarity to uplift the race (Cheney, 2011; Morris, 2019). Race consciousness was intricately linked to providing African American with access to quality education.

Cultural Capital

Separate all-Black schools were places where the social goals of African Americans could be realized. Black children were developing race pride alongside their academic self-confidence. In addition, Black students were taught to use their education and other resources to fight for full citizenship (Savage, 2002; Tillman, 2008). Cultural capital, which translates into students' possessing the knowledge, skills, and awareness of the cultural norms, values, beliefs, and discourse practices and patterns of the dominant group Delpit (1988, 1992, 1995), was embedded in the pedagogy of separate all-Black schools. The definition of cultural capital from an examination of pre-*Brown* literature also includes students learning the knowledge, skills, mental orientations, behavioral standards, and social outlook of their own group (Jordan, 2017). In other words, African American cultural capital provided students with a unique social theory for being both apart from and a part of Americanism society.

The greatest source of Black cultural capital in separate all-Black schools was the principal. Pre-*Brown* Black principals represented three aspects of cultural capital: (a) visionary

and strong principal leadership, (b) the ability to mitigate unequal facilities and inadequate resources in spite of societal constraints, and (c) and the selection of quality teachers with a commitment to racial uplift (Tillman, 2004). Pre-*Brown* Black principals made staffing decisions that reflected in hiring teachers who felt individual and collective responsibility for Black students' success (Franklin & Savage, 2004). Teacher selection was based on the two standards the candidate was expected to model for students: (a) academic pride, and (b) race pride. They also raised the level of teachers' practices by requiring professional development and participation in professional development teacher-mentoring programs (Franklin & Savage, 2004). Both the principal and the teaching faculty provided students with models of cultural workers.

Pre-*Brown* Black principals were able to use their social capital or network of social organizations, cultural institutions, civic associations, families, and community members (Morris, 2019) as a source of collective economic enterprise (Franklin & Savage, 2004) to offset the poor funding received by separate all-Black schools. Pre-*Brown* Black principals were models of scholastic attainment and race pride. During this era, Black principals were called 'race men' to signify their commitment to use education for racial uplift (Miller, 1968). Being a race man was synonymous with being a cultural worker.

Positive Racial Identity

Racial pride connected to academic achievement was articulated by pre-*Brown* Black principals as one of the guiding principles (Morris, 2019; Jordan, 2017; White, 2002) influencing the interactions between students and school personnel. Pre-*Brown* principals and teachers demanded academic excellence and exemplary social conduct from students as an expression of race pride (Savage, 2002). Notions of Black intellectual inferiority was challenged by the faculty

by not only stressing race pride, but also by holding both teachers and students accountable to meeting high academic and social standards (Stewart, 2013). Race pride was linked to scholastic attainment and respectable conduct. The personnel at separate all-Black schools viewed their students as capable and intelligent and employed a type of pedagogy that was beneficial to their development of race academic pride and race pride.

One pedagogical method employed by teachers was supporting students with embracing a shared meaning of racialized social experiences (Milner & Howard, 2004; Tillman, 2002). The education of Black students went beyond book learning; it included lessons on what it meant to be part of and apart from American society (White, 2002). This shared understanding of their place in the American racial hierarchy contributed to the development of racialized consciousness and a cultural orientation that viewed knowledge, skills, and education as self-determinist strategies to resist racial oppression.

Legalized segregation with its accompanying racial stereotypes presented a psychosocial threat to African American self-efficacy and agency. Pre-*Brown* principals practiced leadership strategies aimed at resisting ideologies and individuals opposed to the education of African American children (Tillman, 2008). Black students were exposed to a learning environment that emphasized academic achievement as an expression of race pride (Morris, 2019; Jordan, 2017; Savage, 2002). There was an absence of assimilationist tendencies in the leadership approach of pre-*Brown* African American principals (Tillman, 2008). Rather, pre-*Brown* principals prioritized creating learning environments emphasizing race pride as being necessary to developing Black students' academic identity, achievement orientation and collective agency.

Collective agency was based on group members and pre-*Brown* African American principals served community leaders with both a personal and professional investment in

nurturing the intellect of African American children as a result of the membership in the group (Jordan, 2017; Savage, 2002). This acknowledgement of group membership further explains their commitment to developing African American students for postsecondary success despite having fewer resources, poor facilities, second-rate equipment, and White opposition to Blacks receiving in rudimentary forms of education.

Separate all-Black schools resisted the deficit ideologies and individuals who sought to denigrate the intelligence African American children and the culture of the African American collective by stressing race pride (Tillman, 2008; Walker, 1996). Pre-*Brown* African American principals served as examples of scholastic attainment having, in most cases, earned college degrees; and by advocating for the group's collective commitment to nurture the intellect of African American students (Bonner, et al., 2010; Jordan, 2017; Tillman, 2008; White, 2002). Impressed on Black students was the expectation to develop into thinkers, scholars, and cultural workers (Walker, 2018; White, 2002). And, as noted in previous sections, student development was linked to this group one day serving as cultural workers.

Race consciousness undergirded the leadership practices, pedagogy, and curriculum orientation of separate all-Black schools (Morris, 2019; Walker, 1996; White, 2002). Race consciousness during the pre-*Brown* era meant preparing Black students for respectability, independence, political activism, higher education, and economic self-reliance in a segregated society (Walker, 2018; White, 2002). Race consciousness included providing students with an explicit understanding of their cultural background as members of a racial caste (Jordan, 2017; White, 2002). Acknowledgement of the group's racial-caste status accounts for the self-determinist pedagogy and curriculum aimed at freeing Blacks from racial oppression.

Rigorous Academic Standards

As a result of historical and continued racial oppression, the African American community viewed education to protect itself from social, political, and economic oppression (Morris, 2019; Savage, 2002). Pre-*Brown* African American principals stressed rigorous academic and rigid behavioral standards within an atmosphere of support and encouragement (Morris, 2019; White, 2002). Black students were taught to believe they had to work twice as hard as Whites to achieve in American society (Franklin & Savage, 2004; Jordan, 2017; Savage, 2002; Walker, 1996). In addition, because of the prevailing stereotypes of Blacks as immoral, lazy, and intellectually inept, Black students were instructed to work hard and to carry themselves beyond reproach as White society would judge more harshly their failures and inadequacies (Franklin & Savage, 2004; Jordan, 2017; Savage, 2002). Cultural work or racial uplift was designed to teach African American children how to successfully navigate a racially segregated society.

Access to rigorous quality education is a consistent theme in the study of separate all-Black schools (Bonner, et al., 2010; Cheney, 2011, Franklin & Savage, 2004, Morris, 2019; Jordan, 2017; Savage, 2002; Stewart, 2013). Pre-*Brown* African Americans principals worked hard to ensure Black children received access to quality education. And, as a result of a vision for Black students beyond high school graduation, pre-*Brown* African American principals created a professional culture in which teachers went beyond the mandated curriculum to ensure Blacks students received the best education (Cheney, 2011, Franklin & Savage, 2004, Savage, 2002). As members of the same despised racial-caste, Black teachers felt individual and collective responsibility to prepare Black students for success in a segregated society (Franklin & Savage, 2004). As such, pre-*Brown* principals created environments where teachers were

supported, professional development stressed, and where excellence, rather than minimum competency, was the standard (Cheney, 2011; Franklin & Savage, 2004; Savage, 2002). High expectations for academic success and social responsibility were emphasized by pre-*Brown* principals.

In addition to rigorous academic and behavioral standards, pre-*Brown* principals worked to ensure all-black schools provided African American students with a sense of protection and security, and role models outside students' immediate families (Cheney, 2011; Franklin & Savage, 2004; Savage, 2002). During the pre-Brown era, Black educators were held in high esteem in the Black community (Cheney, 2011; Franklin & Savage, 2004; Savage, 2002). They served as both academic role models and examples of race pride by their commitment to go-over-and-beyond to prepare Black children for success in a racist society (Cheney, 2011; Franklin & Savage, 2004; Savage, 2002). Pre-*Brown* Black educators viewed the acquisition of knowledge as a mechanism for Black liberation.

Explicit Instruction in Personal Etiquette and Social Skills

Pre-*Brown* teachers taught reading, writing, and arithmetic alongside instruction in etiquette and enforcing discipline (Bonner, et al., 2010; Cheney, 2011). Black students learned manners, neatness, poise, grooming, and other forms of social etiquette (Cheney, 2011, Jordan, 2017). Pre-*Brown* Black principals expanded course offerings to include college preparatory courses, including classical literature, with the result being more Black students prepared to meet college entrance examinations (Morris, 2019; Tillman, 2002). In addition to prioritizing academics and social etiquette, pre-*Brown* principals instilled Black students with racial pride and the belief that they could attain the same education and career goals as children of other races. This was accomplished by exposing Black children to highly educated professionals

within the teaching ranks and Black professionals in the fields of education, religion, law, and medicine--the professions open to educated Blacks during the post-*Brown* era.

Black Parent Engagement and Investment

African American parents praised by pre-*Brown* principals and teachers for being able to relate to their children as human beings and not as unwelcome guests (Morris, 2019; White, 2002). African American parents recognized and appreciated the staff at separate all-Black schools dedicated to helping their children obtain quality education (Cheney, 2011; Walker, 1996) in a learning environment that did not deride them for being Black. Black parents believed the faculty at segregated Black schools were better equipped to understand the educational and social needs of their children (Cheney, 2011, Jordan 2017; Tillman, 2004a). They also believed white teachers simply would not go the extra-mile to help Black students in ways like what Black teachers did as a matter of course (Cheney, 2011; Fairclough, 2007). Collective agency translated into the entire African American community, including parents, being committed to racial uplift through education.

Agency translated into Black families exhibiting faith in the ability of separate all-Black schools to successfully educate their children (Savage, 2002). Pre-*Brown* principals instilled in the entire African American community, including parents and the larger community, a sense of mission and moral obligation to prepare Black students for success in a racist society (Franklin & Savage, 2004; White, 2002). Within the *Brown Decision* narrative, perhaps the least articulated and most important aspect of this landmark decision, is the decline of academic pride and race pride as a result of eliminating one-race schools and the failure of integrated schools to learn from pre-*Brown* Black principals and teachers effective ways to educate Black children.

Conclusion

Contemporary educational researchers suggest a positive relationship between quality school leadership and the academic achievement and positive social integration of African American students (Allen, Lewis, & Scott, 2014; White, 2009). Principals are faced with a myriad of decisions pertaining to curriculum, instruction, assessment, safety net programs, parent engagement, teacher evaluation, and school culture and climate (Platt, Tripp, Fraser, Warnock, & Curtis, 2008; Santoyo, et al., 2012). One of the central arguments held by proponents of leadership efficacy and its impact on African American student achievement is that quality principal leadership correlates with positive academic outcomes for this population (Ladson-Billings, 2000). Principal leadership matters and a study of post-Brown leadership in all-Black schools can contribute to our understanding of the relationship between leadership practices and student achievement.

Schools successfully educating African American students are schools effective in developing students' long-term identification with scholastic success (Harper & Davis, 2012; Jenkins, 2006; Ladson-Billings, 1995; 2000; Whiting, 2006a). African American students are traditionally underserved in both society and within formalized school settings. School leaders play an instrumental role in implementing institutional policies and practices nurturing Black students' aspirations for college enrollment (Ladson-Billings, 2000). Servicing traditionally marginalized groups requires quality school leadership.

School Leadership Behaviors

Little attention is given to the key behaviors of school leaders and their deliberate actions to ensure the learning environment is nurturing and supportive of African American males as models of best practice for post-*Brown* schools (Tillman, 2002; Tillman, 2004a; Tillman 2004b;

Tillman 2004c; Tillman, 2008). There is considerable evidence of African American males wanting to do well in school (Noguera, 2003). What is less understood is how environmental and cultural forces influence the ways in which African American males come to perceive schooling and how these perceptions influence their behaviors and performances in formal school settings (Noguera, 2003). What are the leadership practices associated with students' academic success is a question worth exploring?

One school-based factor associated with student academic success is the presence of a school leader who takes intentional steps to provide students with a nurturing and supportive school culture and climate and programmatic initiatives that prioritize both high academic and behavioral standards (Santoyo, et al., 2012; Green, 2004; Howard & Milner, 2004; Ladson-Billings, 2000; Noguera, 2003; Platt, et. al., 2008 Tillman, 2002). Schools effective in educating African American male schools are led and managed by strong principals who hold their students and teachers to the highest academic standards (Allen, et al., 2014; Tillman, 2008). Intentionality, in terms of targeted practices to raise the achievement levels of students, is associated with student achievement.

The challenge facing principals and schools is implementing strategies to develop African American males' long-term, permanent identification with academic achievement (Whiting, 2006a). What should be given greater emphasis in the research on Pre-*Brown* Black education is the role of separate all-Black schools in creating the conditions for developing Black students' academic identities and race pride. Insofar as the institution of slavery was concerned, Black people were a degraded race of inferior intelligence. By the end of slavery, Black people continued to be viewed as a degraded race without the ability to benefit from even rudimentary forms of education. The drive for Black education was organic to Black people; it was a social

movement defined by racial uplift, collective agency, and cultural capital. Greater attention must be given to the role of all-Black schools in successfully educating Black students.

Unlike the pre-*Brown* era, a predominantly white administration and teaching staff are responsible for the education of African American students today (Lyons & Chesley, 2004). A majority white teaching force leads to cultural incongruence (Dancy, 2014; Ladson-Billings, 2000; Tillman, 2002; Tillman, 2008). Lessons drawn from pre-*Brown* principal leadership philosophy and practices can be used also to address issues of cultural incongruence between a predominantly white teacher staff and a predominantly Black student body. Examining contemporary Black principal leadership through the lens of leadership ideology and pedagogy of pre-*Brown* Black principals can generate research that can potentially mitigate the negative effects of more than 60-years of deficit discourse. This research can also leverage both historical and contemporary examples of African American leadership practices supportive of Black students' development of academic pride and race pride.

Chapter 3: Research Methodology

The role of the principals has shifted dramatically since the 1954 *Brown* decision. In the last sixty-plus years principalship has experienced new challenges and higher degrees of complexities. For the last six decades post-*Brown* principles are faced with intended and unintended consequences of the *Brown* decision. On the one hand post-*Brown* principals are faced with the presence of continued racial segregation in a significant percent of American schools, despite *Brown's* attempt to end the nation's dual education system. On the other hand, post-*Brown* principals experience increased accountability for improving students' test scores, shrink the racial achievement gap, and prepare all students for college and career. How have post-*Brown* principals responded to the role of the principalship, with the increased responsibilities and demands, and with the societal trends impacting the original aims of the 1954 *Brown* decision?

Purpose of the Study

This autoethnographic study represents a highly personalized first-person narrative of a post-*Brown* African American principal. My self-identified role as a post-*Brown* African American principal will be examined from an insider's perspective to better examine, analyze, and interpret my leadership practices within a specific social and cultural context. This autoethnographic study positions itself as a first-person narrative of a post-*Brown* African American principal's attempt to develop the academic identity and achievement orientation of

African American male students. This study utilizes qualitative research as its method of inquiry to engage in deep cultural analysis.

The cultural dynamics I encountered, the initiatives I enacted, the special challenges faced, and the meaning I attached to these social experiences will provide post-*Brown* principals and other educators with a singular case study to assist in growing their own professional practice as well as their understanding of intended and unintended consequences of the 1954 *Brown* decision. This study captures my lived experiences as a post-*Brown* principal.

Personal narratives resemble autobiographies in that they are highly personal, rich in description, and reflective of the author's personal biases and interpretations of the subculture being studied (Atkins & Schultz, 2008). As a research method, autoethnography combines elements of autobiography, and ethnography (Burdell & Swadener, 1999; Chang, 2008). As a method of research, autoethnography uses first-person-personal narrative to document cultural experiences. (Chang, 2008; Allen-Collinson & Hockey, 2008; Atkins & Shultz, 2008). First-person narratives are considered evocative, bringing for strong images and memories from the author's experiences.

In the case of this study, the social and cultural context is post-*Brown* elementary school with a predominately African American student body. Methodology in traditional qualitative research requires an objective voice on the part of the researcher (Allen-Collinson & Hockey; Burdell & Swadener, 1999). This approach to research is not without limitations, biases, and value-laden statements (Chang, 2008). Research is influenced by unstated assumptions, including the method of investigation used. Autoethnography rejects the prevailing orthodoxy defining qualitative inquiry as neutral and objective.

Autoethnography research is a qualitive method where the researcher's voice is used to describe his or her personal experience within a social context (Creswell, 2012). Taking an insider's perspective to represent a qualitative approach that lends to capturing voices and perspectives traditionally marginalized (Ellis, 1997). One of the purposes of autoethnography is to utilize the voice of the researcher to better understand significant events, observed cultural norms, people and groups, and the artifacts associated with a specific social context.

Autoethnography can be employed to challenge traditional methods of inquiry by consciously approaching inquiry as oppositional transformational discourse to present counter-accounts of social reality (Ellis & Bochner, 2006). Autoethnography serves as a valuable research methodology for conducting cultural analysis through first-person personal narrative (Graham & Anderson, 2008). In autoethnographic research, the researcher's intimate and personal experiences and interpretations are used to describe and critique cultural beliefs, practices, and social experiences (Duncan, 2004). The study uses autoethnographic research as a qualitative method of inquiry. This approach to research enables the researcher in developing a self-narrative capturing the voice of a racial minority. Capturing the voice of a racial minority contributes to a holistic understanding of the culture and social phenomenon of the subgroup being studied.

In terms of objectivity, critical autoethnography as a method of inquiry and cultural analysis, rejects the idea of scientific objectivity (Allen-Collinson & Hockey, 2008) and is more closely aligned to the counter-storytelling dimensions of critical race theory (Delgado, 1990; Delgado & Stefancic, 2001; Harper & Davis, 2012). As cited in Chapter 2, Allen-Collinson and Hockey (2008), Atkins and Shultz, (2008), Burdell and Swadener, (1999), and Chang (2008) assert critical autoethnography as providing a method of inquiry and cultural and historical

analysis of the unheard voice, narrative, testimonials and critical identity theories significant to understanding cultural and social phenomenon of a specific subgroup. As a result of this approach to inquiry, autoethnography does not always conform to established academic convention and finds itself on the margins of conventional scientific inquiry.

Autoethnography is consistent with the perspective of critical racist theorists in that personal experience is legitimate and can be the foundation for further sociological understanding (Delgado, 1990; Delpit, 1995; Ladson-Billings, 1995). Subsequently, this approach to inquiry and analysis gives voice to the personal experiences of the researcher for the purpose of extending sociological understanding (Ladson-Billing, 1995). This form of scholarship highlights the issues of objectivity, data quality, legitimacy, and ethics (Ladson-Billings & Tate, 1995). Autoethnographic enables the researcher's use of decolonized approaches to inquiry to understand cultural production and social phenomenon (Ladson-Billings, 1992; Ladson-Billings, 1998; Ladson-Billings & Tate, 1995). This shared psychological, cultural, and sociological experience enables this method of inquiry to further the reader's knowledge and understanding of the impact of a subgroup social context.

Research Setting

To protect the confidentiality of the school and the individuals referenced in this study, I selected the fictitious name W. E. B. DuBois Academy. W.E.B. DuBois Academy is an urban charter school serving students in grades PreK through sixth grade. The student population is 300 students, all of which are low-socioeconomic African American. There were twenty-three students classified as requiring special education services. The charter management company outsourced special education services. Special education services were not provided to students

until October of the school year. The services from October to the end of the school year were inconsistent.

The school is in a mixed-race suburb located on the margins of a major urban city. The mixed-race suburb is predominantly 77% Black, 10% Jewish, 5% white, and 5% Hispanic nonwhite, and 3% Asian. The school opened in a building that once served as one of the city's public elementary schools. The school under the charter management company was in operation for twelve years before being closed due to low achievement. The building remained shuttered for five years before being taken over by a new management company.

As a result of being abandoned for five years, the school's physical plan required major refurbishing. Only a portion of the school, roughly 30% of its physical space, was operable during my tenure as principal. The remaining 70% was under construction which resulted in the school not having a gymnasium, computer lab, library, and additional classrooms and office space. The absence of additional physical space presented numerous problems.

The grade-level configurations consist of two classes for each grade-level, with a teacher-student ratio of 1:19. There were a total of sixteen teachers on the teaching faculty, along with four assistant teachers assigned to grades PreK and kindergarten. The demographic makeup of the teaching faculty consisted of three male teachers and thirteen female teachers. The racial make-up of the teaching faculty consisted of four African American teachers and twelve white teachers.

Throughout the school year the school suffered from a chronic shortage of certified teachers. Of the 16 teachers on the staff, only six were certified; the remaining 10 classrooms were staffed by temporary or long-term substitute teachers. The inconsistency in staffing classrooms with substitute teachers proved a continuous problem that negatively impacted

instructional quality, student engagement, the school's climate and culture, and parent-engagement. By the close of the school year, my certified staff was reduced to four teachers because of teacher turnover.

The school's educational program consisted of a curriculum aligned to the Common Core State Standards and with an emphasis on international studies, foreign language, and technology. Due to the absence of textbooks and learning resources, there was an inability to deliver the written curriculum with efficiency and fidelity. In terms of instructional approach, the charter management company provided guidelines, methods, or standards for teacher classroom room instruction. In the area of assessment, the teachers were expected to prepare students for success on standardized assessments. The charter management company employed a central office curriculum specialist to support teachers in the development of learning activities and assessments to prepare students for success on the charter management's quarterly assessments, the chartering agency's three yearly assessments, and the state's standardized assessment given at the close of each school year.

Research Design

Representing how post-*Brown* African American principals self-identify is an important aspect of research in educational leadership for two reasons. For starters, the primary aim of the *Brown* decision of 1954 was to ensure African American students gained access to equal education by ruining unanimously that racial segregation of children in public schools was unconstitutional, even if the segregated schools are otherwise equal in quality. Second, the *Brown* decision was supposed to signal the end of legalized racial segregation in the schools of the United States. Busing African American students was one of the primary strategies utilized. But these efforts stalled after the courts stopped enforcing desegregation in the 1980s. This

qualitative study is designed to examine the lived experiences of an African American principal of an all-Black school sixty-plus years after the *Brown* decision.

The goal of autoethnography is to produce social and cultural representations that contribute furthering our knowledge in the field of education. To ensure research validity the following criteria were followed in the data collection process for this study (Feldman, 2003):

1. Clear and detailed description of how data were collected and explicitly in terms of what count as data.

2. Clear and detailed descriptions of the representations and themes constructed from the data.

3. Triangulation of data to include multiple ways to represent the same self-study.

4. Evidence demonstrating how the researcher changed or evolved because of the study.

5. Summarization of the value of this study to the furthering the profession

Data collection for this study began when I served as founding principal of an urban PreK-5/6 charter school. My interest in autoethnographic research as my method of inquiry stemmed from connection it allows researchers to their lived experiences. As a result of my academic background in sociology, education, and African American history, I was interested in using self-reflection and writing to explore my anecdotal and personal experiences as post-*Brown* African American principal and then to connect my narrative to the intersection of race, racism, and education in a post-*Brown* social context.

In my past roles as teacher and principal, I habitually collected artifacts, in the form of scrapbooks, to capture my practice and experiences as an educator. Upon accepting the role of founding principal of an urban elementary school, I immediately began collecting data during the

summer months before the start of the upcoming academic year. The primary document that

served to capture my summer work was the "Scholar's Way Student Handbook" (Appendix A)

which highlighted the school's academic mission, vision, core values, education program,

teacher pedagogy, student expectations and student life, parent involvement, and community

outreach. I was given sole responsibility and autonomy for crafting this handbook.

Prior to the August parent meeting, I spent the summer working on the teacher-student-

parent handbook. My board of directors had given me the autonomy to craft a teacher-parent-

student handbook I deemed reflective of the school's vision of college-readiness for students in

an urban school. I enthusiastically jumped at this opportunity for a couple of reasons. For

starters, I believed schools serving Black children required an institutional belief in high

academic and behavior expectations that went beyond telling both parents and students the

consequences of failing to perform academically and/or for poor behavior. I wanted a handbook

less-punitive and more of a collective showing for how we--all stakeholders--would support our

students in meeting high academic and behavioral standards. Crafting this handbook from the

perspective of individual accountability and community building approach required me to think

deeply on what made for a good school where students were held to high expectations within the

context of a nurturing and supportive environment.

I thought of the teacher-student-parent handbooks as the ethos of the school, rather than a

list of dos and don'ts. My aim was to bring to reality both individual and collective agency or the

mental outlook in which all stakeholders--teachers, students, and parents--were deeply invested

in making our schoolwork. I poured over literature and handbooks of schools--private, public,

charter, and institutions of higher education--I identified as having strong ethos or community

standards and commitments (Appendix B).

What I found in common with most, if not all the schools I identified, was strong commitments to fostering individual responsibility and accountability within the context of community advancement. In other words, no one existed on an island; all members were accountable for being the best version of themselves to build a strong learning community. Schools with this ethos not only made written commitments to the importance of individual responsibility and community, they took the time for the painstaking work of developing rules, rituals, routines, and organizational practices supportive of this aim.

In order for teachers, parents, and students to make investments in the school, I learned, they needed to know how the vision, mission, and core values of the school were married to the rules, rituals, and routines they were expected to adhere to on a daily basis. Teachers needed to know teaching expectations. Students needed to know learning and behavioral expectations. Parents needed to know, explicitly, how I would support both teachers and students in their assigned roles.

Over the summer I poured over countless teacher-student-parent handbooks in search of high leverage strategies for use in crafting our handbook. What I discovered, in addition to providing the explicit instruction and explanation for the rules, rituals, routines, and organizational practices of the school, all of which are central to the interpersonal relationships defining both the culture and climate of the school, there was also the need for traditions or weekly, if not daily, activities to support building bonds between all stakeholders. Community bonding is one of the hallmarks of pre-*Brown* separate Black schools.

The period between September and December, I documented 13 school-based initiatives derived from the *Scholar's Way Student Code of Conduct*. The content of these initiatives was posted on the school's website and Facebook page: I was responsible for the selection of pictures

and other artifacts and for writing the accompanying narratives. During this period, I kept a reflexive journal which I completed after each major initiative. I found that reflecting on my thinking behind each initiative, as well as analyzing the intended impact of each event, required that I give greater specificity to the reasoning behind each initiative.

During the data collection process, I identified seven core themes to start the process of thinking about the activities that typically take place in the school year. I initially placed the data collected under one or more of the following traditional school improvement categories (a) principal leadership, (b) curriculum, (c) instruction, (d) assessment, (e) safety-net programs, (f) parent engagement, and (g) school climate and culture. By engaging in daily reflection on these five initial categories, I realized that a singular initiative could be categorized under more than one, if not all the five categories. As I noted the overlapping nature of my initial categories, I decided to review my research questions to place my data sets into descriptive codes under the following research dependent questions:

1. What is my self-identified role as a Black principal in the post-*Brown* era?

2. What are my biases and assumptions as they relate to my understanding of the saliency of racism in schools and classrooms in the post-*Brown* era?

3. What specific leadership practices did I enact to support Black males' academic identity formation and achievement orientation?

4. What special challenges did I face in my leadership performances to support Black males' academic identity formation and achievement orientation?

The data collected from August through December were placed under one or more of these research-dependent questions. Regarding my daily maintenance of my personal journal during this period, I used Facebook postings, postings on the school's website, as well as a

notebook to log day's events. I found that postings on Facebook provided me with a platform to calendarize events, agendas, and to store pictures and announcements.

All my sources, from faculty agendas, staff memos, and notes on my reflexive analysis of social phenomenon and cultural events were placed in folders under the five headings noted previously. Artifacts from each folder were then organized under each of my research questions. As noted previously, many of the subjects fell under more than one research question. I then looked for common strands and key attributes that had the strongest alignment with a specific research question.

From January to June 2017 I implemented my innovative teaching project. During this period, I used three primary strategies to collect data: (a) memory practice scrapbooking, (b) social media posting and (c) required grant proposal updates submitted to the university's grant authorizer. In addition, I continued to collect reflexive analysis of data via journaling. The narrative nature of memory scrapbooking equipped me with data for the storytelling elements, such as characters, plot, mood, and dramatic tension, that would support my writing of an evocative narrative (Maller & Strenger, 2017; Phillips, 2016). Memory-practice scrapbooking (Phillips, 2016) served the following purposes for this study:

1. I was able to reflect on my decisions, actions, and intentional behaviors enacted as the primary subject of this study.

2. I was able to uncover my assumptions and biases within the context of this study.

3. I was able to add an additional layer of documentation for this study as I decided on what counted as data in this self-study.

4. I was able to extend the triangulation of data beyond multiple sources of data to include explorations of multiple ways to represent the same self-study.

5. I was able to document how my research changed me over the course of self-study and to summarize why this study is valuable to the education profession.

During memory-practice scrapbooking, I continued the process of disaggregating data and placing this information in folders labeled with my research questions. And, once again, much of the data overlapped and proved meaningful to more than one question.

After a review of the data in the research questions folders, as well as the artifacts collected in the memory-protective scrapbooks, I decided to develop a central category that covers all other codes and categories by integrating and synthesizing them in the form of sentences. These sentences captured the essence and essentials of the meanings I derived from the data. For example, the data gathered data from memory-practice scrapbooking reflected information on my self-identified role as a Black principal in the post-*Brown* era; this data also reflected the theme from the literature review of Black principals as change agents.

Attention to social and cultural details and the nuances involved in my self-identified role informed by analysis of the contextual events at the heart of this inquiry. At this stage, I kept the research-dependent questions of this study at the forefront of my thoughts in the data collection process. Memory-practice scrapbooking served as memory protection to support my recollection of events (Phillips, 2016). Since the focus of this study was the self-study of my self-identified role as a Black principal in the post-*Brown* era, it made sense to prioritize and integrate data subsets using research dependent-questions as the primary codes or themes.

My research dependent-questions serve as the holistic codes for analyzing the data corpus as whole and to identify the basic themes or issues under each category. Table 1 highlights the data collection timeline and the subcategories of data collected for integration, synthesis, and theory building.

Table 1

Initiatives Enacted from August through December

Initiative	Date	Description	Artifacts
Student Handbook	July - September	Handbook highlighting the school's academic mission, vision, core values, education program, safety-net programs, teacher pedagogy, student discipline, college-readiness theme, student expectations, parent involvement, and community outreach.	Scholar's Way Student Handbook
Visible College-Bound Culture	September	Small-scale initiatives such as college pennants a decor; faculty and staff wearing college apparel; college fairs and informationals; college week and campus visits	Pictures, memory-practice scrapbook
Scholar's Way Orientation	September	Orientation on key facets of college readiness: 1) contextual skills and awareness, 2) academic behaviors, 3) key content, 4) key cognitive strategies	Scholar's Way Orientation packet
Student Assembly	September - December	School-sponsored informational meetings about the school's small-scale and large-scale programs. It includes presentations that cover academic and college-theme topics.	Pictures and videos of assemblies
College Friday	September-December	Another event to emphasize the expectation of college for everyone.	College Friday Announcements, pictures, videos of assemblies
Parent Academy	September-June	Program designed to solicit family/parent support to encourage students to pursue academic challenges and develop good academic habits, leadership skills, and extracurricular interest.	Announcements, pictures, videos

Table 1 (Continued)

Initiative	Date	Description	Artifacts
Teacher Professional Development	September-June	Activities to ensure teachers share the message that college is possible and is what is expected for all students, not just honor roll students. To equip staff with knowledge and skills to implement college-bound classroom culture and teaching strategies.	Agenda, Professional Development training materials
Literacy Initiative: Readers are Leaders	November	Program aimed at encouraging students to read beyond the traditional curriculum and the normal school day.	Readers are Leaders student tracking form.
Literacy Initiative: Daily Oral Reading	September-June	Provide instruction that systematically presents daily opportunities for students to engage to practice their reading.	Daily Orally Reading schedule
Literacy Initiative: Guest Speakers Series	March	Provide students with exposure to the kinds of jobs specific majors typically lead to. Expose students to a variety of career paths open to graduates in a specific major	Advertisement for Guest Speaker Series, memory-practice scrapbook
After-School Tutoring	October-June	Effective tutoring programs are formal, housed at the students' school and staff by the classroom teachers.	Tutoring logs, student work samples
Literacy Initiative: Book Drive	October-June	Outreach literacy initiative to collect used and new textbooks, readers, and other literacy resources	Pictures, memory-practice scrapbook
Literacy Initiative: School Library	October- June	Building of a room containing collections o of books, periodicals, and other literacy resources	Pictures, memory-protected scrapbook
Diversity Issues: School Administrators	Aug-June	Issues of culture, social equity, administrative neutrality, organizational efficiency, and effectiveness	Journal notes

Table 1 (Continued)

Initiative	Date	Description	Artifacts
Diversity Issues: Culturally Relevant Pedagogy	October	District-wide professional development on the topic of culturally relevant pedagogy	Copy of PowerPoint Presentation, presentation materials
MAP Testing	October	College readiness activity to link standardized testing to college readiness standards	"I Have a Plan" documents and photographs
Mentoring:	September-June	Various mentoring initiatives to support teacher effectiveness and students' development of academic identity and achievement motivation	Pictures, memory-protected scrapbook
Community Partners: Alpha Phi Alpha	February	Partnership with community groups to bring resources to the school in support of developing students' academic identity and achievement orientation.	Pictures, memory-protected scrapbook
Community Partners: Black Genius Project	May	Partnership with community groups to bring resources to the school in support of developing students' academic identity and achievement orientation.	Pictures, memory-protected scrapbook
Innovative Teaching Grant	January	Teaching grant to implement an innovative teaching practice.	Grant proposal, pictures, memory-protected scrapbook

The studies research-dependent questions served as the primary mechanism for integrating the data collection into specific themes or topics:

1. What is my self-identified role as a Black principal in the post-*Brown* era?

2. What are my biases and assumptions as they relate to my understanding of the saliency of racism in schools and classrooms in the post-*Brown* era?

3. What specific leadership practices did I enact to support Black males' academic identity formation and achievement orientation?

4. What special challenges did I face in my leadership performances to support Black males' academic identity formation and achievement orientation?

I analyzed the data from each of the research-dependent questions to identify common themes, recurring themes, based on the research questions. I reduced each question to one- or two-word code as follows: (a) Self-Identified Role, (b) Biases and Assumptions, (c) Leadership Practices, and (d) Special Challenges. I also looked at data that did not fit with any of the research questions, and I classified this information as new findings. I then analyzed the new findings further to determine if they were reflective of a new aspect or an unexplored aspect of one of the four themes.

Under Self-Identified Role the following pieces of data or evidence were selected as relevant to the research question one: (a) visible college-bound culture, (b) student handbook, (c) student assemblies, (d) staff meetings and professional development, (e) college knowledge, (f) community outreach, (g) parent engagement, and (h) literacy initiatives.

Under Biases Assumptions, the following pieces of data or evidence were selected as relevant to the research question two: (a) post-*Brown* assumptions, (b) lack of administrative diversity, and (c) culturally relevant professional development.

Under Leadership practices the following pieces of data or evidence were selected as relevant to research question three: (a) mentoring, (b) community partnerships, and (c) innovative teaching.

Under Special Challenges the following pieces of evidence were selected as relevant to the research question four: (a) college knowledge, (b) after-school tutoring, and (c) daily oral reading. If this was not question four, what did you use to answer that?

Chapter 4 highlights the findings regarding principal leadership how self-identification as a post-*Brown* principal impacts the leadership philosophy, educational pedagogy, and practices of an African American principal. The term self-identification as a post-*Brown* principal is

critical to understanding the findings of this autoethnographic study for two reasons. This qualitative study highlights how the principal seeks to understand the application of the original aims of the 1954 *Brown* decision--the elimination of race-based inequality--within a social context antithesis to the decision's mandate to end segregated one-race schools. Second, the attempt of the principal to leverage African American cultural capital and collective agency within a cultural context fundamentally different from post-*Brown* all-Black schools.

As noted previously, the findings of the study are organized under four categories representative of the four research questions. Section 1 will address the principal's understanding of his self-identified role as a post-*Brown* principal and the initiatives enacted reflective of this self-definition. Section 2 will address the principal's biases and assumptions regarding the saliency of racism in a post-*Brown* social and cultural milieu and his observations of what he observed and experienced. Section 3 will address the principal's leadership practices in attempting to develop African American male students' academic identity and achievement orientation. Section 4 will address the special challenges the principal faced in his self-identified role as a post-Brown African American principal. All names referenced in Chapter 4 are pseudonyms to protect the identity of individuals mentioned in this study.

Ethical Concerns

Memory, of course, is punctuated by interpretative recollection, and present events (Philips, 2016). As such, I was aware of how interpretive recollection impacted how I retold the past and how issues of memory are subject to ethical considerations (Philips, 2016). The strategy of using memory-practice scraping and social media postings supported me in building a bridge between the interrelated work of memory work and story-making work (Philips, 2016). Memory-

practice scrapbooking supported my use of personal memory when writing my first-person narrative.

Chapter 4: Findings

The purpose of this qualitative autoethnographic study was to explore the impact of my self-identified role as a Black principal in the post-*Brown* era on the academic identity and achievement motivation of African American male students. This chapter conveys the initiatives enacted and the findings from these initiatives that were used to answer my research questions. In the first section, I explore my self-identified role as a post-*Brown* African American principal and the seven initiatives enacted in this role. Next, I explore my personal biases and assumptions regarding the saliency of racism at the school in which I served as principal. Then I explore three leadership practices I implemented to develop African American males' academic identity and achievement motivation. Next, I explore four special challenges I faced in my self-identified role as a post-*Brown* African American principal. This chapter informs my introspective view of my thinking and actions as both the primary researcher and as the subject of this autoethnographic study.

Identifying as a Black Principal

The purpose of this section of the study is to explore my findings to the following research question? "What is my self-identified role as a Black principal in the post-*Brown* era?" In this section, I share findings regarding how I self-identified as a Black principal in the post-*Brown* era, which represents a relevant variable to understanding the initiatives enacted. Within this section, I will share findings from the following areas that serve to highlight how I self-identified as a Black principal in the post *Brown* era: (a) visible college-bound culture, (b)

student handbook, (c) student assemblies, (d) staff meetings and professional development, (e) college knowledge, (f) community outreach, g) parent outreach, and h) literacy initiatives and outreach. Each of these subsections provides rich detail descriptive of my initiative in my self-identified role as Black principal in the post-*Brown* era.

Visible College Bound Culture

With the opening of a new school year, I was extremely excited to start my journey as founding principal of a new school. I was excited for a couple of reasons. The school was new--without any academic baggage such as low-test scores and low teacher morale. Here was a chance, I thought to myself, to create a school from scratch. As students and parents entered

W. E. B. DuBois Academy, I stood in the walkway leading to the campus entrance and reminisced positively on the stories I had read (Fairclough, 2007) on how excited Black parents were with the opening of Rosenwald schools for Black children in the rural areas of the South during the pre-*Brown* era. I felt a great degree of racial pride at this moment watching parents drop-off their children and witnessing the beaming faces of excited students ready for their first day of school. My reminiscence at that moment fueled my desire to work hard to build a college-going culture for Black students and their families. I believed my role as principal required that I be a change agent or someone who would bring quality education to underserved Black children.

As I walked the hallways, greeting parents and welcoming students to the school, I felt responsible for more than providing my students with a quality education; I was overtaken by feeling responsible for their adult outcomes. Instead of seeing elementary aged children, I envisioned my students as graduates of the best colleges and universities in the United States. I envisioned my students attending the Morehouse, Harvard, Michigan, Spelman, and Howard universities of the world.

In many ways, it is difficult, I surmise, to understand the weight I felt each day serving as founding principal of a school serving a predominately Black low-income population. The intersection of race, socioeconomic status, and education had always created uncomfortable tensions in my mind. Although my school was new in the sense of being a school without baseline data on student achievement, I was cognizant of the possibility of a large percentage of my students coming from schools with inequitable poor academic outcomes. I faced the new school year knowing there was no easy recipe for student achievement and that principals are on the hot seat to improve students' test scores. In my new role I would continue to have to address the statistical issues that characterized my past roles as principal of predominantly Black, low-income schools.

For example, in all the previous schools I led low test scores in comparison to both district and state averages were the norm. In addition to low test scores, the schools I led the students were predominantly low-income African Americans. Low-income and racial minority students are typically the two sub-group populations with the lowest test scores on standardized tests. During my time as what is called a "turnaround principal," the directive I received from the school board and the management company was to "raise test scores." In my new role as founding principal I was certain the issue of raising test scores would be prioritized by the school board and the management company.

I believe my self-identified role as a post-*Brown* Black principal is to resist the dominant ideology of defining Black and low-income from a deficit-paradigm. In my self-identified role as a post-*Brown* Black principal, I saw my role as two-fold. In one sense, I aimed to design programs to improve the education of Black low socio-economic elementary school children

while also challenging the hidden racial messages, images, words, and symbols associated with students being both Black and low-income.

Communication is at the very heart of the schooling process. Schools serving this type of community have the sole function of preparing youth not only for college but to get their children into top-flight colleges and universities. Poverty impacts academic outcomes; but poverty is not a learning disability or the primary factor determining if African American students will excel scholastically. I have always held the belief that academic talent, irrespective of racial background and socioeconomic status, can be developed through education.

The literature review from this study provided me with an asset-based perspective that enabled me to see how community, family, and the school play a large role in determining scholastic aptitude and school achievement for children and how the socioeconomic status of the community and family, and the funding of the school are not the primary determinants of students' academic success. Principals have the influence to establish a culture of academic excellence and craft schooling policies affecting student achievement. Most, if not all my reflections on school this year, were framed from a self-described role as principal of a post-*Brown* school serving a predominantly Black student population. The carefully constructed deficit theories noted in the literature influenced the way I not only defined my role, but also how I reflected on the social phenomena I observed.

I attempted to represent in my leadership style, philosophy, and pedagogy the leadership philosophy and practices of pre-*Brown* African American principals. I dressed the part by wearing a suit and tie every day to school. I decorated my office with my college degrees, with college banners, and with photographs of scholastically successful African Americans. In my interaction with students, parents, and teachers, I consciously carried myself in the professorial

style of African American principals I had read about in the literature with impeccable manners, proper speech, calm demeanor, and self-confidence.

In my self-identified role as a post-*Brown* African American principal, I aimed to build a visible college-bound culture. It was not easy given the dearth of resources allocated to the school. A genuine college-going culture builds on the expectations of postsecondary education for all students--not just the best and brightest students. Having lived on the wrong side of the tracks in terms of race and socioeconomic status, I am intimately aware of unfair social circumstances capable of not only decreasing the quality of life for African American children, but also limiting their access to cultural capital and assets found in the college-oriented suburbs.

The question that I asked myself at the start of the school year was "How can we make our school and our community one in which students are expected to graduate from high school and then enroll and graduate from college?" The problems besetting us, I surmised, to a large extent, reflected the cultural orientation towards college readiness of the students, the parents, the community, and the school. My first step was to assess the needs and then implement a few small-scale ideas to make the school college friendly.

I wanted a visible college bound culture, so I engaged staff in hanging posters and brochures from community, two-year, and four-year colleges on the walls and to decorate bulletin boards both in the classrooms and outside the classrooms. We used college pennants as decor--with all the initial pennants coming from my own and teachers' personal collections. Decorating the school with college pennants, banners, and memorabilia as a reminder of the school's commitment to prepare students for college was a vision I had from the start. I remember walking the empty halls and classrooms prior to school opening and envisioning how I

would work with the staff to transform this space into something reflective of a college-bound culture.

A few overhead questions from parents called into question my emphasis on exposing their children to college at such an early age. "It's too early for this" they would say as they watched me, and other staff members hang pennants and banners and design bulletin boards with college pennants, posters, and other college-theme paraphernalia. In my opinion, I did not think the parents' questions meant any harm. Instead, I defined it as our responsibility to assist parents with understanding the school's mission of preparing students for college at an earlier age and to reinforce our belief with both written and visible messages that college is possible and it is what is next for all students, not just the honor students.

One afternoon, I recall exiting my office and I noticed a parent staring at one of the many college banners we hung in the main hallway leading to the lunchroom. "I never heard about college until I was in the 11th grade" one parent shared with me as I walked past. I cannot recall what I said in return, but upon reflection, my usual response to these types of comments was to engage parents in a conversation around college readiness and the importance of students reading at home. I recall another parent saying to me "I went to community college for a couple of semesters, but I wasn't sure of what I wanted to do."

I recall conversations like this often where parents mentioned having either wanted to attend college but never enrolling or having attended college for a semester or two before dropping out. I was amazed by the number of stories our college pennants generated. I found it highly informative listening to parents describe their college experiences. I had one parent applaud our efforts to promote college readiness and added that her child's grandfather attended

and graduated from Wilberforce University, a historically Black college in Ohio. This parent also mentioned how her child's grandfather would be so proud of him right now.

My reason for adopting a college-going theme and culture in my school was based on a couple of factors. For one, dating back to my first year as a classroom teacher, I felt Black History focused too much on slave narratives, the Civil Rights Movement, Dr. King and other high-profile Black leaders, the history of Black in sports and entertainment and too little on what I can to define as the "Black Intellectual Legacy." Early in my career I asked myself this question: "How can I develop African American students' life-long identification with scholastic attainment, community leadership, race pride and preparation to take their place in a society still marred by racism?" Early in my career I crafted lessons highlighting African American achievements at Historically Black Colleges and Universities (HBCUs), at Predominately White Institutions (PWIs), and in various high-status professions, such as banking, medicine, law, engineering, architecture, science, and the arts. I married these in race pride with high academic expectations, and carefully selected extracurricular activities in African American art, music, drama, poetry. My students consistently received lessons, both during class and through carefully selected extracurricular activities, of race pride being married to high levels of scholastic achievement and community leadership. I realized early on in my career my responsibility to provide students with a rigorous college preparatory education while simultaneously deconstructing the powerful and harmful racial stereotypes around Black achievement.

Upon reflection, the schools I led mirrored how many classrooms were decorated when I was an elementary school principal. My classroom was decorated with college pennants and banners, college artifacts and posters, pictures of academically successful African Americans, and college sweatshirts and t-shirts hung from the ceiling. I desired for my students to enter my

classroom each day with visible and visual reminders of their "Black Intellectual Legacy" and that they were responsible for upholding their racial legacy by achievement at the highest levels scholastically, by being responsible citizens and by being consciously aware of how racism attempts to deny them their earned place in American society.

Student Handbook

My leadership experience is greatly influenced by the college-readiness movement. The idea that college is the next step after high school shaped my leadership philosophy and pedagogy. As the founding principal, I was given the sole responsibility by the school's board of education and its management company to pull all stakeholders into the vision of crafting an elementary preparatory school. I was the spokesman for this vision and was given autonomy, minus the financial resources, to craft a college preparatory school for elementary aged students. This development, the school's college preparatory focus, was the result of two factors: (a) the inability of the district's marketing plan to attract students based on its original mission of being an international school, and (b) the district's inability to fund the school's proposed international curriculum. In other words, I was principal of a school with an international studies mission, but without the resources and curriculum materials to fulfil its mission.

Prior to the start of the school year, I spent the summer months researching and crafting the *Scholar's Way Student Code of Conduct*. I read and examined the handbooks of schools, districts, and colleges--both private and public--with a college preparatory mission (Appendix B). My aim was to give teachers, students, and their parents/guardians an understanding of the general guidelines and expectations for our new vision of a college preparatory elementary school. To receive approval from both the board of education and the school's management

company, I was required to retain the school's original international focus. For example, the vision statement in the school handbook read as follows:

> The mission of W. E. B. DuBois Academy is to provide a challenging learning opportunity for students. This alternative learning experience will draw and, in a positive way, connect families from a variety of cultures, both locally and internationally. W. E. B. DuBois Academy aim to ensure high academic achievement for all students, both regionally and globally. (p. 1)

In the "Message from the Principal" section of the *Scholar's Way Student Code of Conduct*, I emphasized the school's commitment to a solid traditional education, with preparation from kindergarten through eighth grade to be "ready to earn an International Baccalaureate (IB) High School Diploma" (p. 2). My aim was to set the groundwork for implementing the International Baccalaureate (IB) Primary Years Program with its emphasis on inquiry-based learning, academic ownership and independent learning, social-emotional wellness, strong personal values, and international mindedness.

I selected IB also because I believed the curriculum would provide Black children with a head start on a college education, while also increasing my students' chances of gaining admission to an elite high school. I believed a rich and rigorous course of study in the elementary and middle school years would position my students to do well on the high school examinations for the select local high schools. In addition, I was working on developing partnerships with prestigious day and boarding schools. My aim was to funnel a few of my students to these types of schools and ensuring their success once admitted by making sure the selected students had the knowledge, competencies, and social awareness to succeed in these spaces. I was also aware that schools with a predominately Black student population were less likely to provide students with

access to IB programs, Advanced Placement courses, and other co-curricular activities designed to develop students' college readiness.

When I explained to the Board of Education and the school's management company the international focus of the IB Primary years program and how elementary students enrolled in this program outperformed non-IB students in mathematics, reading and writing on international indicators of global achievement, the *Scholar's Way Student Code Conduct* was given approval, however without approval to start the application process in Year 1. The board and the management company decided the school's founding year was not the best time to pursue IB authorization. In addition, the application fee, service fees during the authorization process, and a non-refundable candidacy and consultation fee were points of contention during the September board meeting, with the decision being made that the school's financial health was not strong enough to pursue IB certification.

I was given authorization to implement the other aspects of the *Scholar's Way Student Code of Conduct* as these initiatives were recorded in board minute notes as small-scale requiring little to no financial investments. I disagreed with the board's decision as I shared with the management company the school's need for textbooks and other educational resources, technology, teacher supplies, and the need for special courses (i.e., physical education, music, art, foreign language) if the school was to fulfill its mission of providing students with the "skills to compete in a global society while fostering a love of technology and the arts," as noted in the school's mission statement.

I made it a point of emphasizing the school's mission statement in relation to my request for the resources required to provide students with a traditional education. The board listened to my argument without commitment; the issue was tabled for the next board meeting, except for

one board member committing to equipping the school with a computer lab. I felt confident the board member in question would fulfill his commitment and he did. The school was furnished with a computer lab prior to the state testing in October. The school experienced a lack of district purchased textbooks, educational resources, teacher supplies, and the resources for special courses throughout the entire school year.

Having crafted the *Scholar's Way Student Code of Conduct* which mapped out the school's educational program, rituals, ceremonies, and activities on which our school's college-bound culture would be centered, initially, I served as the primary spokesman for communicating this plan to teachers, students, and parents. During parent-orientation in August, I spoke to parents, students, and staff regarding the content of the student handbook. I answered both parents and students' questions and, at the close of my discussion. For example, I made note of the following questions, as they were the concerns most expressed by parents during our discussion: "How will disciplinary issues be handled?," "Will the school provide transportation?," "When would the school have a gym?" "Will the students have access to technology?" and "Will the students have books to take home to complete assignments?"

I shared with parents that the school's discipline system was based on positive reinforcement, restorative justice, and a tiered system of interventions. I directed parents to read over the handbook as it would provide details for the school's multi-tiered approach to intervention and that I would go over our disciplinary system, as well as answer all the other questions in greater detail during the first parent meeting to open the new school year. I then directed the school's administrative assistant to provide each parent with a copy of the student handbook. But I did affirm with parents the school would provide transportation, and students would have access to both technology and books for home use. Regarding the school gym I

informed parents that I was unaware of a completion date for the gym but once I came into this information that I would send a letter home to parents with an update on the gym's status.

The student handbook, I believed, not only represented a tool to support both students and parents with navigating the school's culture and academic requirements, I believed it empowered parents to better support their students in meeting rigorous academic standards. I recall one parent stating how pleased she was with the school having a handbook to enable both the school and the parents to be on the same page in terms of academic and behavioral expectations. I noticed other parents filing through the pages and reading what appeared to be sections that captured their attention.

Student Assemblies

Daily assembly was a small-scale idea I implemented to engage all stakeholders-- students, parents, teachers, and the community in our college going culture. I named our daily assembly Crown Forum after the name of the weekly assemblies held at Morehouse College, an all-male historically Black college located in Atlanta, Georgia. I shared with students, parents, and teachers the source of the name Crown Forum and how it was used as Morehouse College. The purpose of Crown Forum, I shared, was to encourage students to pursue academic challenges, develop good academic habits, and to engage in community gatherings so that school was a positive experience. The school also used Crown Forum to expose students to issues affecting their community while providing space for (a) the celebration of special events, including birthdays, (b) exposing students to guest speakers and role models, (c) celebration of academic and behavioral achievements,(d) and providing students with an audience for their own scholarly and/or artistic productions. The Crown Forum also served as a mechanism for

providing students with orientation to what we defined as the "The Scholar's Way" or the

academic and behavioral expectations the school expected of students (Appendix C).

Each morning, starting in September, I rang the opening bell for the entire student body

to gather for the day's Crown Forum. Since we were a small school, I was able to comfortably

accommodate all students in grades K-5. When I crafted the idea of using Crown Forum as one

of the school's small-scale college readiness strategies, I wanted this daily ritual to have an

impact on the school's environment or "personality." School environment referred to the social,

academic, and emotional context of the school. I saw in Crown Forum a small-scale strategy

contributing to a positive school environment and serving as a stabilizing force for our students. I

wanted our students to feel socially connected to the school and for teachers to participate in the

collective effort to support students in feeling safe, challenged, and in successfully integrated

into the school's culture.

From September to the close of the school year, I worked with teaching staff to make

Crown Forum serve the following purposes: (a) develop caring relationships, (b) establish a

strong academic environment, (c) provide students with structure and safety, (d) develop

students' race pride and academic pride, and (e) provide students with opportunities for

participatory learning. During our regularly scheduled staff meetings on Mondays, I conducted

mini workshops exploring various dimensions of these topics under the workshop title,

"Developing Students' Scholar Identity."

During our weekly staff meetings, I stressed the importance of helping African American

children understand race and embrace their ethnicity and heritage. My aim was to provide

teachers with the knowledge and skills to support or reinforce our students' positive racial

identity. I shared culturally relevant lesson activities that I deemed as promoting feelings of

racial knowledge, pride, and connection to scholastic success. For example, teachers were provided professional development in building a classroom learning environment that centered around organizing the physical space of the classroom to facilitate students' engaging in student-led discussions; using concept maps to explain content; and using both discussion and concept mapping to analyze and respond to standardized test questions (Appendix G).

I challenged teachers during our weekly mini-professional development meetings to create classroom learning environments that focused on higher order thinking and to use every opportunity to communicate this emphasis to students, parents, and their fellow teachers. For example, during the Crown Forum, I consistently shared the importance of preparing our kids for college success. My daily talks with our students and teachers emphasized high academic expectations, race pride and the significance of communality and social support if our students were to achieve academic success.

My approach to developing students' race pride was to use instructional methods to build and encourage critical thinking that were relevant to students' lives and capture their interests, and to utilize experiential and cooperative methods of learning. I provided teachers with professional development on employing a variety of instructional practices while using historical and culturally relevant content derived from the study of African American achievers at Historically Black Colleges and Universities (HBCUS) and Predominantly White Institutions (PWIs). For example, during the month of October students participated in an activity called "I Have Plan."

The purpose of this activity was to provide students with an opportunity to research a college or university in which they planned to attend. The activity also included researching one or more areas of study the student was interested in pursuing while attending college. During this

period, our weekly mini-professional development sessions I emphasized evidence-based strategies teachers could employ to support students in the completion of this assignment.

Early in the school year I stressed with teachers the importance of holding students accountable for work completion. Teachers asked in terms of accountability what measures should be taken to ensure students completed work assignments. I explained to the teaching faculty the goal was to allow students with opportunities to grapple with rigorous content while also providing them with scaffolds such as close reading strategies, study-skill building sessions, and opportunities to engage in small group work with partners. I made it a priority to visit classrooms to observe these practices in action and to make note of the quality of instruction for future reference as I planned for teacher professional development.

Second, I encouraged teachers to use technology to aid students with concept development through visual representations of learning. In addition, I shared how technology could be leveraged to support students with research skills, to provide students with access to skill-building activities and tutorials, and to allow students space to create innovative ways to express his/her learning. Unfortunately, not all classrooms were fully equipped with technology, which made the implementation of this strategy limited to two classrooms. Although the school board approved a computer lab for the school the charter management company sought philanthropic donations in lieu of a budgetary line item to purchase technology. One of the school's board members donated a limited number of SMART Boards and computers in absence of the school equipping the entire school with technology as a budgetary line item. We received two SMART Boards and supporting technology that were shared among teachers.

Third, I recommended the use of flexible grouping to support students in engaging in discussion using academic vocabulary and language. In addition, I shared, small group

configurations can be used as a vehicle to support peer-tutoring and the completion of group projects. Teachers were accepting of these recommendations and I noticed students actively engaged in group-work during my numerous classroom visits. During our weekly staff meeting and professional development sessions teachers shared me with how flexible grouping proved challenging at first because students struggled with the social skills required for engaging in these types of student configurations. But over time, as one fifth grade teacher shared, students were able to learn how to engage in accountable talk, practice group social etiquette and work in teams when engaging in group work.

Grouping strategies were not implemented with a level of fidelity across all grades levels as I wished. In grades K-2, teachers were highly effective in using grouping strategies because of the emphasis of K-2 standards with developing students' social skills. In grades three to six, a few teachers experienced classroom management issues in the form of what one teacher described as "excessive talking" or "fooling around." This group of teachers preferred the traditional classroom set-up of having students in sit in straight rows as a deterrent to off-task behaviors and excessive talking.

Last, I shared how rubrics and exemplars could be used to show students "What is good enough?" to meet rigorous standards. I shared with teachers how student engagement increases when students are presented with explicit standards and the quality of work expected of them to meet the standard. This recommendation was one of the most challenging tasks I asked of teachers due to the lack of familiarity teachers had with backwards mapping of instruction.

By providing teachers with in-service and training and professional development on these topics, I believed I was giving the teachers a vote of confidence in their potential to use a variety of instructional techniques that were both inquiry-based and culturally relevant. I wanted to

demonstrate through my words and actions that academics were the focus of the school and that I also valued a participatory environment. I wanted students to be involved with the Crown Forum as participants and not spectators. Like their counterparts at Morehouse College, students had opportunities to deliver oral presentations on topics being taught in their classrooms. Student debates on scholarly topics were encouraged and facilitated by the teaching faculty. Students read from self-selected books, recited original poetry, shared original artwork, engaged in singing and theatrical productions, and competed in debate or in math games.

On different occasions throughout the year students expressed a feeling of stronger connection to the school because of having opportunities to participate in Crown Forum. Teachers shared thoughts on how Crown Forum ensured leadership that was not confined to teachers and the principal. Instead, students were empowered in the decision-making and planning process which contributed to student involvement and buy-in. I shared that Crown Forum modeled the democratic process by inclusive of all stakeholders--including parents--and, more importantly, it provided students with safe space to demonstrate learning to experiment with innovations.

Staff Meetings and Professional Development

During staff meetings throughout the year, Crown Forum was one of the standard agenda items. The staff and I discussed our vision of college readiness for all students to specific instructional practices and learning opportunities for students. At most meetings, starting in September, I discussed activities to provide students with time, space, and audience to demonstrate their learning. I shared with the staff that I believed this approach to teaching contributed to developing both students' academic pride and positive racial identity.

At one staff meeting, prior to the start of Black History Month, I shared with the teaching faculty my understanding of the role of academic preparedness, academic tenacity, and positive racial identity as facets of college readiness. At this meeting, one of the teachers inquired as to the school's plans for the celebration of Black History Month. We engaged in discussion around the topics of integrating Black studies throughout the curriculum and not solely during the celebration of Black History Month. For instance, one teacher, a young, second-year female White teacher, expressed that I was not giving adequate attention to celebrating Black History Month. She mentioned how Black history is not taught in the traditional curriculum and the month of February represented an opportunity to expose students to their heritage. She was very adamant in stressing her point. Other teachers nodded in agreement with her position on celebrating Black History during the month of February.

I shared with this teacher and the rest of the staff that the celebration we currently celebrate as Black History Month was once called "Negro History Week" when it was first celebrated in February of 1926. One staff member stated how she was unaware of starting out as a one-week celebration and inquired as to why it was not a month-long celebration from the beginning. I shared with the staff how the founders of Black History Month, originally called Negro History Week, aimed to highlight the contributions of African Americans to American history to counteract the universal practice of not teaching this subject at all or reducing it to an insignificant sidebar to what is typically taught in the American school curriculum. What the founders of Negro History Week aimed for was the integration of Black history a part of year-round study, along-side of other histories, as part of school's traditional curriculum. What has happened, I shared, is that Black History month is taught as not being taught as a central part of American history but, instead, as encompassing of narrow topics, such as slavery and the civil

rights movement, and the historical biographies of a limited number of African American

historical figures.

I stressed my view of the importance of providing students with an integrated

understanding of their racial heritage within the context of the core curriculum, instead relying

on a one month of celebration, divorced from the regular curriculum and what students were

currently learning within the natural sequence of the core curriculum. The one teacher who

initiated the discussion continued to express her concerns with students needing opportunities to

learn about their culture and heritage. I agreed with her point but continued to stress that an

integrated curriculum approach to teaching Black History would provide students with both

culturally relevant pedagogy and rigorous curriculum. What helped with meeting a mutual point

of understanding was when I shared with her my aim to use the innovative grant I obtained to

continue to engage students in a semester-long study of the African American historical figure

noted in the grant project. As I reflected on this moment, I recall making note of the need to

continue to provide teachers with professional development in culturally relevant pedagogy and

interdisciplinary studies. I felt that as a white teacher this young lady felt the need to advocate for

the traditional celebration of Black History as way to demonstrate her own cultural competence

and respect for Black history and culture. She was following, in my opinion, the traditional

approach all teachers--Black, White, and non-Black/White--followed based on their university

training and their own experiential knowledge in this area.

To eliminate an official celebration of Black History Month or to minimize its

importance was tantamount to heresy in the eyes of many teachers. My challenge, in my self-

identified role, was to aid teachers in moving from a singular celebration of Black History to

designing an educational system that complemented rather than opposed African American

culture and history daily. In other words, I wanted something more than a celebration; I wanted

an educational system that effectively provided African American students with year-long

rigorous learning opportunities that facilitated high levels of scholastic achievement while also

developing their race pride and respect for themselves and their communities.

I also shared my thoughts on deficit thinking and how beliefs that low-income Black

students fail in school because they and their families experience cultural and/or biological

deficiencies that either obstruct the learning process or place less value on education. I then

shared how activities such as Crown Forum provided us with an opportunity to provide students

with access to information about African American figures in higher education and the

professions while also providing them with the space and time to demonstrate their own learning.

For example, students were provided opportunities to demonstrate science experiments

that originally took place in the classroom. Students in grades K-5/6 gave presentations on the

cause of rust, how soil, fertilizer and water are food for plants, and how human population

impacts the water cycle. Since science activities stressed the importance of group or

collaborative work, students gave presentations on how they worked together as scientists,

including sharing how disagreements were resolved and how they worked as a team to construct

knowledge.

Another example I believe demonstrates the significance of Crown Forum as an

intellectual space for student demonstrations was the weekly opportunities for teachers to gain

experience with the concept of "representation-to-learn." As teachers learned in one of our major

professional development initiatives, "representation-to-learn" helps to overcome student

passivity characteristics of traditional classroom instruction. With students knowing they were

required to participate in weekly demonstrations of learning based on the content being taught,

teachers noticed students taking greater ownership and responsibility for his/her learning. One teacher, a fourth grade African American female teacher, noted how the use of "exit slips" as a tool to help students keep track of their learning and to inform her when a particular assignment was complete, proved very helpful in reducing off-task behaviors and increasing greater focus on task completion at a higher level of quality.

College Knowledge

Another small-scale strategy I implemented to emphasize the expectation that college was for everyone was College Friday. Every Friday, the school celebrated College Friday during Crown Forum. On College Friday, qualifying students were permitted to wear college tee shirts or sweatshirts in lieu of the standard uniform. For a student to qualify for College Friday, he or she had to be recommended by the teacher based on having demonstrated both academic and behavioral progress during the week. Teachers were encouraged to recommend as many students as have met the criteria. For example, by the end of the school year, during the months of April, May, and June, on numerous occasions we had instances of most of our classrooms with 80% or more students qualifying for College Friday. On several cases, the entire student body during the months of April, May and June qualified for College Friday. We accomplished this goal by providing students with the opportunity to show progress in their achievement as determined by the teacher.

At the start of the school year, even accounting for academic progress, the percentage of students qualifying for College Friday accounted for 50% of students in grades Kindergarten through Third grade; 30% of students in Fourth Grade; and 10% of students in Fifth/Sixth Grade. It took a few months for students to become acclimated to our academic standards, and our strict, yet responsive, system of discipline. By working with students closely each day and through the

implementation of daily Crown Forum, we were able to support most of the student population valuing both academic achievement and academic progress. Students who struggled with achieving high academic marks learned to value of hard work and dedication to gain average academic marks; and there was no stigma attached to not achieving the best grades as long as the student could honestly say he/she worked hard and gave their best. One of our mottos--taken from the movie "The Great Debater" was "Only Your Best is Good Enough." As a school community we taught our students to value hard work and dedication over report card grades and test scores. As a result, I would like to think we provided all students with an opportunity to excel at his/her own pace and within his/her own capacity.

Students were informed on Thursday at the close of the school day if they met the criteria for participation in College Friday. Parents of participating students were contacted Thursday evening to inform them of their child being selected to participate in College Friday. Parent communication occurred in the form of a written progress report and, in some cases a telephone call home.

On Friday during Crown Forum, all students selected for participation in College Friday participated in a recognition ceremony for exemplary achievement or academic progress and for positive social conduct. College Friday included presentations and performances, including the opportunity for teachers and students to share the academic and social progress their classroom was making. Parents were invited to this event and were provided opportunities to share their thoughts on the progress their children were making at our school. I used College Friday to acknowledge classroom innovations and to recognize teachers formally for the positive impact they were making on students. In addition, I used this time to acknowledge students for meeting

both academic and behavioral expectations and to highlight student work samples that I deemed reflective of high-quality work.

Community Outreach

By March, Crown Forum was firmly entrenched in our school with students participating in this activity every morning throughout the week. During one of our staff meetings during March, the teachers and I discussed learning activities for National Reading Month. From the start of the school year, improving student engagement with reading and literacy was one of our primary school improvement strategies. Students were reading daily at the close of each day with a 40-minute block of uninterrupted reading time. Our school-wide "Readers are Leaders" was held in November. And, most significantly, we had successfully transformed an old science lab into a library and literacy centered called the "Scholar's Library."

After discussing our plans for Reading Month over the course of two staff meetings in February, we decided on an initiative to bring guest speakers to the school to speak with the students during Crown Forum. Since we stressed to our students the types of jobs a college major typically leads to and the variety of career paths open to graduates within a specific major, we decided it made sense to provide students with exposure to the different professions. We believed students hearing directly from college graduates about their personal experiences in the professional world would be helpful for students considering a specific major. We also agree that students would hopefully understand why our school emphasized having a strong academic foundation in preparation for college and career.

From March to the end of the school year, the school hosted the "Scholars Way Guest Speakers Series" during Crown Forum. Our list of guest speakers included doctors, lawyers, engineers, college professors, professional athletes, sports team executives, nurses, barbers,

chefs, and entrepreneurs. I worked closely with my school leadership which included representatives at each grade level along with the school's administrative assistant in identifying African American male and female speakers in a broad field of professions. Our lone White speaker was an FBI agent who paid us a visit. He did a great job of sharing his experiences as a police detective in New York City before being recruited to join the FBI. He shared with students how his recruitment stemmed not only from the excellent job he was doing as a detective, but also because he was a college graduate and spoke more than one language.

As a school leadership team, we agreed to intentionally seek out guest speakers who reflected not only the racial background of our students but also individuals who at one time shared our students' socioeconomic status. The school leadership team agreed that supporting our students social, emotional, and intellectual dimensions of their character would be best facilitated by scheduling guest speakers from a similar background as our students.

In my opinion, one of the best guest speakers was a young fourteen-year-old African American. He came from a background like many of the students at our school: racial minority and low-income family. He was an honor roll student and played on his school's football and basketball teams. What I found most remarkable, and the reason the staff and I decided to have him speak at our school, was the fact he attended aviation school with the goal of becoming a fighter pilot in the Air Force.

Parents shared positive comments regarding our guest speakers' program. We usually had a turnout of seven to ten parents attending our guest speaker series. The teachers and I used this event as an opportunity to reinforce with parents the school's commitment to providing students with a strong academic background. On numerous occasions, I made note of conversations between teachers and parents on the topic of encouraging their children to pursue academic

challenges, develop good study skills, and to pursue interests outside of the classroom. I used our guest speaker's program to meet with parents, and to provide tours of the school for parents with an interest in knowing more about the school and wanting to see samples of students' work. For example, the K-3 teachers shared with parents our year-long focus on early-literacy acquisition and the ways in which parents could reinforce literacy at home. The school's grades four through six parents were given advice to support students with current classroom projects. This group of parents were also provided with literature on the calendar events taking place at both the local library and community center located near our campus.

The school's K-2 teachers shared with me how parents were appreciative of our focus on reading and home literacy. One of kindergarten teachers shared with me a conversation she had with a parent in which the parent stated how her daughter came from a preschool that was less structured and allowed the kids to play throughout the day. This parent was appreciative of our school stressing structure and striking a positive balance between providing students with opportunities for both structured and unstructured play as well as allocating time to support students with developing self-regulatory skills in order that they may effectively engage with literacy activities. Many parents shared with me their gratitude and appreciation for giving their children access to high achieving professionals.

Parent Engagement

Early on I decided our college-readiness programming would be substantially less effective without parent and community support. I desired for parents to be involved as much as possible with our school and with helping their children meet the college-readiness standards we set as school. At the start of the school year, we established a Parent Academy which met on Friday of each month after Crown Forum. I designed Parent Academy as a strategy to improve

the school-home connection with an emphasis on developing parents' knowledge and skills to provide their children with academic support at home. All classes were free of charge with a focus on three main topics: Student Wellness, Student Achievement, and Parent Advocacy.

Early on attendance at Parent Academy was sporadic and not well-attended based on the number of students enrolled. We would have roughly five to six parents in attendance and this small group consistently attended Friday sessions throughout the months of September and October. As the school implemented more initiatives, such as our "Readers are Leaders Program," and the school's book drive to establish a school library, parent participation in Parent Academy increased to around twenty active parents. These parents volunteered as morning-and-after-school hall monitors, classroom assistants, lunchroom aides, after-school traffic monitors, tutors, office assistants. One of the major impediments to higher parent participation was transportation.

Our school was a commuter school with only a small percentage of parents living in one of the surrounding neighborhoods. As a result, many parents shared with me many barriers such as the cost of gas or that their automobile was not exceptionally reliable. Parent involvement in elementary schools is generally higher than middle and high school participation rates. Early on I worked with staff to dispel the perceived barriers as to why parents may not participate in school activities. The major perception that I addressed early on was the belief on the part of staff members that parents did not engage with the school due to disinterest in their children's academic wellness or as resulting from racial and socioeconomic differences concerning the value of education.

During staff meetings throughout the year I continuously reiterated my belief that lack of parent engagement can stem from parents believing their involvement is not needed and parents

not knowing what constitutes effective parent involvement. I consistently informed teachers that it was our responsibility as school leaders to inform parents of why their involvement was needed and the ways in which they could support the school to ensure students received a quality education. The Parent Academy served as an excellent mechanism to support parents in becoming advocates for quality education while also supporting teachers with dispelling negative perceptions regarding the lack of parent engagement. In addition, the Parent Academy enabled parents and teachers to have sustained, intimate interactions which helped each group to better understand each other's role in the education process of the children at our school.

In addition to serving in various volunteer roles, this group of parents served as advocates for the school by communicating with the school board, the management company, and the authorizer on issues such as school safety, understaffing, building and maintenance, textbooks and resources, and other issues they deemed as impacting school quality. One area representative from the Parent Academy expressed dissatisfaction with the school's lack of textbooks and special courses such as physical education, art, music, and foreign language. These concerns were shared by Mrs. Wheatley, the parent of a Third-grade student. She shared with me that she was in contact with parents not officially a part of the Parent Academy via vial telephone conversations, as well as a few off-campus gatherings. She stated that her aim was to distance me from these complaints because she feared the board of education and the management company would retaliate against me.

Parents' concerns with the school lacking textbooks and co-curricular courses was a subject of intense discussion during the school's October Open House. While I found it encouraging to see parents advocating for resources and students' access to a holistic education, I found myself in the middle of the debate and the target of parents' dissatisfaction with the

school's offerings. Unknown to some parents was my advocacy for the same issues during

monthly board meetings and in my communication with the management company.

Nevertheless, as the principal of the building, parents held me accountable for school quality and

requested answers as to my plan for addressing the dearth of textbooks and the absence of special

courses. I had a group of parents very much aware of my work behind these scenes advocating

for resources. Parents involved with the Parent Academy were aware of my advocacy during

board meetings. In truth, I was able to leverage parent complaints to my advantage as I would

always direct them to send letters of concern to the charter management company. In more than a

few cases, I provided them with the phone number to headquarters and instructed them to speak

directly with the chief executive officer.

Since the school's gymnasium was under construction, I explained to parents physical

education could not be offered until the following year. I informed parents in lieu of a physical

education course, we would offer students an opportunity to engage in physical education

activities during the warmer months and on days without inclement weather in the public park

adjacent to the school. I informed parents that during the colder months, students would take a

course in health education. This solution appealed to parents, although it did not eliminate the

complaints. Members of the Parent Academy stepped in and explained to the parents in

attendance my efforts to address these issues since the start of the school year and that it would

be better for them to direct their concerns to the management company.

Literacy Initiatives

Parents were equally concerned about the absence of textbooks and other educational

resources in the school. Parents shared this concern during the October Open House and by the

month of December the teaching faculty expressed frustration with having to purchase supplies

from their own paychecks. I shared the same frustration with both parents and teachers. Since the start of the school I had spent my personal funds on copy paper, teacher supplies, books, office supplies, bulletin board and construction paper, books, games and recreational items, and food for parent events. The lack of textbooks and educational materials proved to be a topic I broached at every board and management meeting.

In addition to the lack of textbooks, the school did not have a library or media center. In the past I worked in schools without a library and they accounted for this by equipping each classroom with a classroom library. I approached the management company regarding the idea of purchasing classroom libraries in lieu of the school not having a library or media center. My proposal was rebuffed due to a lack of funds. First, I was told of the charter management company's plan to refurbish the school's library during year-two. Therefore, purchases for books and other literacy resources would not be approved during year-one. Second, I was informed that if I increased student enrollment by Count Day, the enrollment of additional students would generate the funds needed to purchase individual classroom libraries during year-one, but a substantial increase in student enrollment would be required. I informed the board of education and the charter management company that I did not agree with their position and that the students currently enrolled required access to literacy resources to receive a quality education. I left the meeting feeling frustrated, once again, with the "profit-over-people" mentality influencing budgetary decisions.

Book drive. After meeting with both the board of education and the management company on numerous occasions regarding the lack of textbooks, reading materials, and other educational resources, I decided the only solution to providing students access to literacy materials was through a book drive. I shared this idea with staff during our weekly staff meeting.

I discussed having a book drive with students and parents during the Crown Forum. All stakeholders were supportive and onboard with the idea of a book drive. That evening I took my plans for a book drive to social media, contacting friends and associates within my professional network with a request for a donation of used and new books. The following morning, I located a large room that once served as a science lab as the location for a library.

To receive approval from both the school board and the management company, the teachers and I selected a couple of small-scale programs we felt certain would receive approval. Building on our daily oral reading initiative we officially launched in October, we decided to add a few other literacy initiatives. Before- and after-school tutoring were added at the end of the month of October. And right before Thanksgiving recess we kicked off our ``Readers are Leaders" literacy program. This program provided each student with a reading log to keep track of the number of books he or she read during the week. At the end of the week, during Crown Forum, students who completed his/her reading log were given a prize, usually in the form of extra school supplies, books, college t-shirts, or educational games.

During the month of November, I had already started cleaning out the unused science lab with the help of teachers and a few young men enrolled in my mentoring program. Books started coming in during the latter part of October and by November the school was receiving daily donations from parents, friends, and associates of the teachers, and from my social media requests. At one of our Crown Forums in November, a parent inquired as to why our school lacked a library. On this day, the president of the school board was visiting the school on an administrative matter and exited the main office at the point when the parent posed her question. A few other parents, numbering, if I recall, five or six, also chimed in to express their concerns with not having access to library books at the school. I responded to the parents' questions by

noting how the school had started a book drive in hopes of opening a library at the school. The parents immediately began to applaud as the board president who stood silently near the main office door.

I then informed the parents in attendance that opening a library at the school required board approval and that I would have to submit a proposal first. One parent, a member of the school's Parent Academy who had interactions with the school board pointed out to the rest of parents that the board president was in attendance. She then stated that the board president should grant approval for this idea without my having to submit a written proposal. The president of the board while commending me for prioritizing reading assured the audience that I could bring a library to the school. I nodded in agreement and interpreted his words as official approval to officially establish a library at the school. I informed the parents that since we have secured approval from the school board's president our next step is to secure books for the library.

Approval of the library meant we could use space in the school for this purpose; it did not mean the board of education will provide funding support. I received a phone call from the board president a few days later noting his intent to donate books. I shared with him my thanks and appreciation, but also reiterated the need for the board to consider ways in which our literacy efforts could receive budgetary funding support. He continued to stress the lack of funding, as reported by the charter management company, to prioritize classroom libraries as a budget item. He noted his plan to support my philanthropic efforts to secure additional books for our school.

During the months of December and January books poured in daily. It became exceedingly difficult doing inventory of the selections and even more difficult to secure shelving for all the new and used books. To secure books and curriculum resources I reached out to family and friends. I contacted associates and professional colleagues. I reached out to local universities

and businesses. I also visited schools in districts experiencing budget cuts and school closures to secure textbooks and teaching materials. I was able to secure old books and curriculum materials from both public and private schools located in affluent, predominantly White communities.

I also contacted local Black sororities and fraternities, including Alpha Phi Alpha and Omega Psi Phi Fraternities, Alpha Kappa Alpha and Delta Sigma Theta Sororities, and the Prince Hall Masons for financial donations to purchase bookshelves. I also used the school's Facebook page and my personal Facebook, LinkedIn, and Twitter to solicit book donations. The teachers at the school followed my lead and took to social media requesting book donations.

From November to the opening of the Scholar's Library in March, the school received a wide range of donated textbooks, books, and curriculum materials. Initially, the book donation center was located at the front of the main office. It was soon overflowing with books, making it virtually impossible to enter the main office without climbing over stacks and stacks of books. I decided to move the drop-off station inside the book room. Originally, we used milk crates as makeshift bookshelves. After sharing the need for additional bookshelves at the January school board meeting, the authorizer donated twenty store bought crates. Students and parents helped to process and shelve books. Teachers, students, and parents decorated the book room with college pennants and memorabilia secured from college and university donations. I also donated my personal collection of college pennants and memorabilia.

School library. By March, the school had a fully operating library with books cataloged by genre, students working as volunteer-librarians, and each classroom scheduled for twice a week visit. I was impressed by the literacy lessons designed by the teachers. Students engaged in self-selected reading or the teacher-designed literacy activities. Students participated in silent reading, shared-reading, oral reading, and they created literacy projects such as picture books,

storyboards, and presentations. I secured the services of an art teacher from an affluent private

school. The art teacher facilitated a school-wide arts project which entailed each student

designing a tile to be installed in a large mural with the name of the school centered in the

middle. I visited the library often to talk with students about their experiences in the library.

The Scholar's Library became the intellectual and social hub of the school with all

school-based activities taking place in this room. I purchased numerous chess sets and the

students created a chess club. A few of the students were familiar with the game and they taught

the other students who were not familiar. They organized their own tournaments with games

scheduled during lunch and recess each day. Oftentimes, students would visit the Scholar's

Library to play chess in lieu of going outside for recess. On numerous occasions students arrived

early to school to play chess. Those who lived within walking distance of the school stayed after-

school to play chess. Since I opened the school on Saturdays for tutoring, students not enrolled in

the tutoring program would visit the school to play chess or to use the library.

Teachers utilized the Scholar's Library for student presentations, birthday parties, staff

gatherings, parent meetings, one-on-one and group counseling, tutoring, and as a place to lounge

and talk. I provided the start-up capital from my personal funds for the school to set up a cafe

and store. We called our cafe and store the "Scholar's Den" and sold pastries, snacks, school

supplies, and small gifts. The funds were then used to purchase gifts for College Friday.

Community donation. In March, we received a $500 grant from a local insurance

business to purchase books and other supplies for the Scholar's Library. The director of this

insurance company was a friend, engineer, and a former co-worker. When he found out from my

LinkedIn posting that we were seeking book donations for our library, he informed me of a grant

opportunity through his company. We held a small reception in the Scholar's Library in honor of our monetary gift that the school received.

The occasion was replete refreshments and photographing an oversized check. It was fun and the kids and their parents really enjoyed the festivities. The funds were then used to purchase college t-shirts to give to students during College Friday, to purchase additional chess sets, and to buy educational games. Both small and large contributions made building a library possible.

Ribbon cutting ceremony. The ribbon-cutting ceremony for the Scholars Library was held in late March. Invitations were sent to parents, the school board, and the city's public officials. We started the morning with the gathering students for Crown Forum. The city's mayor, police and fire chief, the head librarian from the city's library, and dignitaries from the city council were in attendance to celebrate the opening of the Scholar's Library. The mayor congratulated the school on opening a school library and she wished us continued success in making positive contributions to the city.

At the conclusion of Crown Forum, the entire school gathered at the entrance of Scholar's Library for the official ribbon cutting ceremony. The hallways were filled with the entire student body and teaching faculty. After the mayor officially cut the ribbon, students enrolled in the mentoring program and additional students selected by the teachers gave the mayor and her team an official tour of the library. The students shared with the mayor the narrative of how the library came about. The event included a small reception, picture taking, and opportunities for students to engage with city officials.

Biases and Assumptions About the Saliency of Racism

The purpose of this section of the study is to explore my findings to the following research question? "What are my biases and assumptions as they relate to my understanding of

the salience of racism in schools and classrooms in the post-*Brown* era?" In this section, I share

findings regarding my experiences in three areas: a) post-*Brown* assumptions, b) diversity of

leadership in the administration of schools, and b) culturally relevant professional development.

Within this section, I will share findings regarding the racial biases and assumptions in my

interactions with both administrative personnel and teachers.

Post-Brown Assumptions

After the 1954 *Brown v. The Board of Education* decision ruled that segregated education

was unconstitutional and in violation of the 14th Amendment, the decision was made to

desegregate schools by using special buses to transport African American children to schools in

the suburbs. The aim was to provide African American children with the same educational

provisions as white students. It was also contended that the process of desegregation, or busing,

would ensure that students would be treated first and foremost as individuals, and not as

members of a racial caste--as has been the case historically for African American students. It was

also assumed that busing would counteract the historically divisive nature of perceived racial

differences and facilitated the emergence of a more racially tolerant society. My thinking was

shaped by these assumptions when I started my year as founding principal of a school serving a

Black low-income student population.

Lack of Administrative Diversity

I served as founding principal of a Black low-income school sixty-five years after the

Brown decision--enough time for the assumptions of *Brown* decision to generate empirically

verifiable scenarios. Although legally sanctioned segregation was ruled unconstitutional, W. E.

B. DuBois Academy was one hundred percent African American. Ninety-seven percent of my

students were commuter students, with 40% of them being bused to an underfunded school

located in a racially mixed suburb. The school, like many schools in predominantly Black neighborhoods during both the pre-*Brown* and post-*Brown* era, was old, rundown, required numerous repairs, underfunded, understaffed, and lacking textbooks and other educational resources and supplies.

The school's board of education is all-White. The school's charter management company is all-White as well. The school's charter school authorizer was in a predominantly White community located 200 miles from the school. The only African American person associated with the school's Board of Education, management company, and authorizer was an elderly African American woman who served as W. E. B. DuBois' compliance officer. This woman was a retired principal and worked in the charter school office of our school's authorizer to ensure regulations, policies, and guidelines are followed by the school board, the charter management company, and the school. Outside of attending required school board meetings, this individual had little to no contact with the school.

In my previous roles as a principal, the authorizing entity followed the same pattern of being predominately white. In my past roles as a principal, the charter management company and the school board were predominately African American. Since all the schools I led in the past were in urban communities with the same type of racial and socioeconomic make-up, I assumed the school's leadership would reflect the diversity of the population being served. In addition, when I applied for the position of founding principal, the name of the school attracted my interest. The school was named after a prominent historical figure in African American history. I falsely assumed that the school was founded by either a group of African American charter school entrepreneurs or a group of diverse partners with several African Americans in leadership positions. I also incorrectly assumed the board of directors would follow a similar pattern from

my past experiences of including a diverse make-up of business professionals, community activists, and former educators.

The charter-management company was not only all-white, but also managed by several family members in key positions. For example, the sister-in-law of the chief executive officer served in the position of executive assistant. The chief executive officer's son--while still a college student and lacking experience in technology management--served as the school director of technology. The chief executive officer's husband served as the unofficial director of building and grounds. His construction company was used for all major repairs, including painting, carpentry, plumbing, electricity, roofing, etc. The executive director's family member--not certain of his direct relationship--served as the school's janitor; he worked for her janitorial company which provided custodial services to the school. The president of the board of education was the chief executive officer's friend and business partner in the real estate industry. The school's accountant was the chief executive's officer friend; they resided in the same neighborhood. The school's architect, the individual responsible for the school's refurbishing during year-one, was a friend of whom who worked on other projects financed by the chief executive officer. The remaining three board members were personal friends selected by the chief executive officer and approved by the charter management company.

I mistakenly assumed the founders of W. E. B. DuBois Academy would be a diverse group of professionals. I was not prepared for the lack of diversity, especially when the absence of diversity was married to what I believe with explicit biases towards Black students and their families. In other words, I had no experience working in such a "White" environment. Outside of the compliance officer for the charter school authorizer, there were no people of color in any district-level, upper management position. For reasons that are still not clear to me (perhaps I

sensed that I would encounter racism) I assumed early on that I would encounter white

supremacist discourse in its various forms. My standpoint was influenced by past experiences as

a principal leading a mixed-race teaching faculty where I encountered white supremacist

discourse from a large percentage of White teachers in the form of the negative labeling of

African American students and their families. Thus, my past personal experiences (being African

American in a racist society) and my professional experiences (working with White teachers who

I felt negatively labeled African American children and their families) gave me a particular angle

of vision for analyzing white supremacist discourse and biases and has definitely contributed to

my own set of biases and assumptions in how I viewed whites and how I interpreted race

relations.

I did not view the upper management team as card carrying members of the Ku Klux

Klan or individuals willing to engage in what society defines as "hate speech." What I did expect

to witness was the privileging of "whiteness" and the penalization of "blackness." The Whites in

the upper management position would make all of the decisions--without respect for my input;

without consideration for the opinions of the parents and without regard for the wellness of the

students, all of whom are predominately Black. This is what I expected. This represented the

biases and assumptions I brought to my self-identified role.

I mistakenly assumed the founders of W. E. B. DuBois Academy would consist of a

diverse group of professionals. I viewed the organizational structures of W. E. B. DuBois

Academy as reflecting two things. For one, the charter management company was comfortable

with having an organizational structure lacking in racial diversity. From my perspective, the

chief executive officer viewed Black people as commodities to be used to further her economic

interests. For example, in my interactions with the chief executive officer she would refer to me

as "Obama-like" and how my education background, conservative dress, and communication style would "attract Black parents to my school." The key term for me was "my school" and not "our school." I felt like she saw me as a marketing tool and less as a human being to know as a person and to respect as a professional. My interactions with the school board were the same-- distant and cold. Although my relationship with the charter school authorizer was collegial, our interactions were limited and revolved primarily around exchanging courtesies at board meetings, and to a few instances where I shared my concerns regarding the charter management company's budgetary decisions.

Other than overseeing compliance issues and sending a representative to attend monthly board meetings, the chief executive officer of the charter school authorizer itself had minimal contact with the school. I spoke with the school's compliance officer on numerous occasions regarding my concerns with the school's physical plant and dearth of textbooks and other educational resources. Although she listened attentively each time we had a conversation, she never committed to supporting me in addressing any of the issues I shared.

Biased Hiring Decisions

During the first few months on the job, I noticed the absence of Black or Brown faces in the organization's leadership structure and with hiring of individuals outside of teachers. Even during the higher process, I noticed the chief executive officer and her district leadership team rated Black candidates lower than White and non-Black candidates during the interview process. For example, in August preceding the start of the school year, the district leadership team interviewed five African American teachers. Three of the teachers came with ten years of experience teaching in traditional public schools. All three received strong recommendations from their previous employers. All three showed evidence of having raised student test scores on

standardized assessments. All three were looking to secure employment in the charter school sector where they believed they would have great opportunities to work in a child-centered environment. All three were attracted to the school because of the school being named after a prominent historical African American figure. All three stressed the desire to work in an urban school with predominately low-income African American children. All three possessed academic degrees beyond the bachelor's degree level. All three candidates were rated low, with exception of my rating, and denied an opportunity to join the school's teaching faculty.

Two other African American teachers were recommended by me. I worked with each teacher at a previous location and had known the pair for over ten years. Both shared the same professional attributes as the other three African American teachers in terms of professional recommendations, qualifications, and a desire to work in urban settings teaching African American children. I advocated for these two teachers for an entire month before the charter management company agreed to hire them--and this was after both teachers worked an entire month for free, supporting the school with student recruitment.

In my past leadership roles African American teachers were highly sought after for schools with predominantly Black, low-income African American students. I assumed the charter management company held the same belief. From my numerous conversations with both district and school-level leaders, a commonly held belief is Black teachers have better classroom management and can build better rapport with Black low-income students. From my own past experiences, I found veteran African American teachers more successful at working with low-income Black students than new teachers of both races Also, I found White veteran teachers, with experience teaching Black low-income students, were also more effective than new teachers of both races. I assumed the management company shared my belief and would make a

concerted effort to hire highly effective African American teachers. I also assumed the charter

management company would seek out veteran teachers of all races with experience working with

Black low-income students. At a minimum, I took for granted the charter management company

wanting to hire a diverse staff, as my experiences with hiring teachers in urban schools consisted

of actively recruiting African American teachers.

     I was surprised when I witnessed in the charter management team's actions a preference

for White candidates, irrespective of the candidate having a demonstrated track record of

teaching effectively in urban schools, and irrespective the candidate's years of years of

experience. Black candidates, with exemplary references and with data showing h/she improved

students' test scores were routinely passed over after the initial phone call or face-to-face

interaction with the hiring team. On the other hand, White candidates, with no experience

teaching in an urban setting and some without teaching experience at all, were routinely selected

for the round-two of the interview process. I felt Black teacher candidates were judged by the

hiring team as "inferior" or less qualified than White teacher candidates even when resumes

spoke to more successful teaching experiences with the population our school served.

     Although the management company finally acquiesced to hiring the two African

American teachers I previously worked with, they refused to hire the three other African

American teachers. As a result of my advocacy for the hiring of African American teachers, the

district hiring team removed me from the hiring process altogether. I was no longer granted the

opportunity to interview candidates--this was a first for me as a principal. In my past leadership

roles, the principal had the final say in all hiring decisions. When I inquired as to why I was

removed from the hiring team, the response was "We do not want to take you away from more

important concerns, primarily student recruitment." This information was communicated to me

directly from the chief executive officer. What occurred next, and what I expected to happen, was the hiring of white teachers only--some were veteran teachers with experience teaching in urban settings, the majority were new experienced teachers, with two having no prior classroom experience outside of student teaching.

Once the charter management company made it clear in the preference for White teachers--irrespective of qualifications--I implemented the following strategies: (a) prepare to assign a classroom aide or parent volunteer to classrooms where teachers struggled with classroom management, (b) develop a system of in-school detention to deescalate classroom issues and to prevent out-of-school suspensions, (c) provide teachers with ongoing professional development in effective teachers strategies to increase student engagement (quality instruction to increase student engagement is best deterrent to disruptive classroom behaviors), and (d) personally serve as dean of students for students with chronic behavioral issues These are strategies I had successfully implemented in the past when faced with similar issues with teacher quality and effectiveness.

Even with these strategies in place, the school suffered from a high turnover rate of White teachers throughout the school year. In my previous role as a principal in high-minority, high-poverty urban schools I was accustomed to high teacher-turnover; and with the vast majority of turnover occurring with White staff. One of the problems I faced with White teachers, new to the field of urban education, is with helping them overcome their initial motivation for wanting to teach in urban schools.

I shared with the chief executive officer and the district's management team that removing me from the hiring team caused them to confuse a candidates' enthusiasm for teaching in an urban setting with the candidates self-efficacy in terms of his/her belief in being able to

teach African American children from low-income communities and as to whether the candidate possessed the mental dispositions, interpersonal qualities, and pedagogical skills to be successful with African American children. For example, I shared how in my experiences with White teachers' approach to teaching in predominantly Black schools with a "savior mentality." I reminded the hiring team in our earlier interviews when White teachers were asked the question, "Why do you want to teach in an urban school setting?," the typical response "I want to help Black kids do better in school." When probed further as to how would their positive intentions to help Black students do better in school impact their curriculum, instruction and assessment practices in the classroom, the majority could not, I reminded them team, provide a coherent sensible answer. One teacher, for example, I reminded them, equated teaching in urban setting to her experiences teaching at a summer camp that had as she noted "a few Black kids." Still, another teacher stated, "My teaching practices will not change because kids are kids." I reminded the hiring team that my questions were designed to move past good intentions to actual evidence of impact or, at minimum, a demonstration of knowing something about the sociocultural dynamics of urban schools, knowing something about culturally relevant instruction, and knowing something about the history and culture and the students they were going to teach. I did not need, I shared with them, White saviors coming into a predominately Black school to give students "hope." One member of the hiring team, the district's human resource officer, who was new to her role in education, and the person assuming the primary responsibility of hiring teachers stated, I recall clearly, "What's wrong with hope. These kids need hope. There's nothing wrong with hiring teachers who have hope in these kids." By this time, I had grown visibly frustrated. For starters, I disliked the human resource director's reference to our students as "these kids." I much prefer terms such as "our kids" or "our students" or, better yet, "the students

enrolled in our district." In response, I stated, "Are you familiar with Bob Marley?" The human resource director responded in the affirmative, although I cannot recall and did not make note of her exact words. But I recall saying to her, "Our kids need more than hope. Marley in one of his songs said, 'Some people have hopes and dreams; some people have ways and means. I am interested in hiring teachers with hope in our children along with the ways and means of providing our kids with a quality education."

By the human resource director's facial expression, I am led to believe she did not take kindly to my remark. I continued by sharing how the teachers I believed the White teachers she hired are filled without hope but lack the means or the skills to educate our children. I shared how I felt that many of them lacked the will to teach Black children and that the only reason they applied to our district is because they could not find employment in the Whiter districts. Many of them, I continued, got their perspective of teaching in urban schools from movies and films. I do not need, I stated, teachers whose knowledge of Black children, their parents, and their communities is derived from stereotypical movies instead of being the result of actually studying and learning about the students they are serving. Although, I stated, many of these teachers can develop the self-efficacy, mental traits, interpersonal skills, and pedagogical practices to do well in urban schools, I fear we are passing over more qualified applicants in the process.

What I really wanted to say was "Why is it we are passing over better qualified Black candidates-- who were able to answer my questions without additional prompting--for candidates who lacked both knowledge and experience with teaching in urban school settings? I knew the answer. And for me it boiled down to race and racism. I believe that the charter management company simply had no interest in hiring a significant number of Black teacher candidates.

Unfortunately, this human resource director failed to see the savior complex within normative whiteness when it comes to making hiring decisions.

The human resource director stated she understood my point. As I exited her office, I knew having stated understanding my point would not translate into better hiring decisions; nor would it mean I would be invited to return to the hiring team. Her statement was a convenient way, I felt, to end the conversation. I have always felt that White people act differently when interacting with any White person than with any Black person because Whites--irrespective of qualifications--possess "Whiteness"; whereas Blacks--irrespective of qualities--not only do not possess "Whiteness," they are also penalized for belonging to racial group classified as inferior.

Out of all the members on the district hiring team I possessed the highest level of education; the most experience in education; and the most experience hiring teachers. Yet, I was dismissed from the hiring team. I have always felt discrimination of this kind fits within the framework of white superiority. White people, I felt, use group power to accomplish group objectives or to secure things White people want. I felt the human resource director, along with the other members of the hiring team, were exercising power of a dominant group for the benefit of the total group. In other words, showing a preference in hiring White teachers was due to these teachers sharing group membership based on shared "Whiteness." I, on the other hand, did not share in "Whiteness" and, therefore, was treated as an "Other," credentials and experience withstanding. In most cases, my experience, my education, my opinion did not matter when it came to hiring decisions.

White Privilege

I observed during the school year the frustration White teachers experienced because of not being able to develop positive and informed relationships with the Black students in their

classrooms. One teacher, a kindergarten teacher, who also happened to be a family member of the chief executive officer, incurred daily power struggles with her kindergarten students. They wanted to play and sit with their friends. She wanted them to demonstrate obedience to her authority and to remain seated in a designated area according to her seating chart. The kids were very talkative. She wanted absolute silence. Over the course of the first month of school I received from parents numerous complaints regarding the teacher's harsh tone, military-style expectations, along with suspicions of corporal punishment. During this same time, I noticed in my weekly disciplinary referral records that 90% of classroom infractions were from the kindergarten classroom. When I spoke with the teacher regarding the disproportionate number of disciplinary referrals from her class, she responded that the kids do not listen; they lack home training; and they are simply not interested in learning.

The teacher in question was provided with both a teacher's aide, in-school detention, professional development on best-practices in early-childhood teaching, and weekly observations on my part to give her weekly feedback on her practice. These efforts resulted in the teacher aide threatening to quit as she found the teacher's language and disciplinary practices as developmentally inappropriate and bordering on abuse. The teacher in question did not attend staff meetings nor did she participate in professional development. The teacher in question would send, on average, five to ten students to detention daily.

The observation feedback I gave her in the areas of using appropriate tone with students and refraining from accusatory statements; reaching out to parents regarding classroom issues; utilizing the teacher's aide to support with classroom rituals, routines, and in addressing disciplinary issues; implementing preventive classroom management, such as refraining from teaching while seated; and giving greater attention to the scheduling of instruction, with

appropriate breaks for restroom usage, recess, and hands-on-activities. Interestingly, she would listen to my feedback and then share her concerns with students not being ready for kindergarten, not having home training, and parents who complained too much.

When I expressed my concerns regarding this teacher's performance with the chief executive officer, including missing staff meetings/professional development sessions without notification; arriving late to school and without lesson plans; and the numerous parent complaints regarding her treatment of students, I was given an excuse for each behavior noted. The chief executive officer informed me that due to a family situation the teacher was granted permission to arrive late and to leave early. She further stated that her lack of lesson plans was due to a family situation causing her stress. Then she asked me if the parents complaints stemmed from parents not wanting their children disciplined. Lastly, she stated I could do a better job of being sensitive to this teacher's needs, in addition to providing her with additional support.

I recall asking, rather pointedly, why was I not informed by the district office of the teacher's modified schedule and why didn't the teacher inform me of having district permission to arrive late and leave early? I explained to the chief executive officer that she never stated having been given permission to arrive late and leave early; she only mentioned, rather vaguely, as having family issues to address. I also stated all teachers are required to submit lesson plans, along with the expectation of being prepared to teach. I then shared with the chief executive officer copies of the numerous parent complaints that I investigated first-hand by making daily visits to her classroom and had observed on more than one occasion disciplinary practices that were developmentally inappropriate, such as yelling at students and expecting students to complete assignments without any input or support from the teacher. Lastly, I asked how much

more support could I give and that my observational data had led me to the conclusion of the teacher not meeting a minimum standard of proficiency.

I shared also how her performance and blatant disregard for adhering to professional expectations by arriving to school on time, being prepared to teach, and attending staff meetings/professional development contributed to staff morale issues. Many teachers, I shared, were concerned with her being granted privileges based on her being a family member. The chief executive officer responded by stating the opinions of the other teachers did not matter and the teacher in question would remain on the teaching staff. I had grown accustomed to the chief executive officer reminding me of my belief that White people who think this way are never going to relinquish their separate White identity by treating Black people as a group as equals. My credentials, professional experiences and successes meant truly little in the face of White institutional power from which I was excluded.

Environmental Racism

In addition to lacking textbooks and other educational resources, the building itself suffered from numerous maintenance issues, including the broken water fountains and toilets. These two issues were further compounded by numerous issues with the school's water pipes which led to several instances of the school lacking running water for days at a time. I brought these building issues to the attention of the school board, the management company, and the authorizer repeatedly from September through February. I encouraged parents to write letters. Representatives from the Parent Academy attended board meetings and shared their concerns with building maintenance issues.

During the board meetings, when the issue of building maintenance was brought up by a representative of the Parent Academy, the education board would listen, take notes, and direct

questions to the charter management company as to how these issues would be addressed. The chief executive officer or the district's accountant responded each time that these issues were being addressed. At no time did the board of directors ask me my thoughts or opinions on the matter. Even if they had asked, I was instructed by the district's accountant to direct all building and maintenance issues to him.

The water fountains were serviced but continued to spew brownish water. I instructed students and staff to bring bottled water and I also stored cases of water in my office as well as in the school's library during the latter part of the school year. We continued to experience periods of not having access to water due to the school's old water pipes and the inability of the maintenance company to find a permanent solution to the problem. I made a request to the school board and the management company to explore securing the services of a different contractor to address our building problems. My proposal went unanswered, even after numerous attempts on my part to add this item to the monthly board meeting agenda. I was informed by the school's accountant to table my concern as it would not be addressed given the fact that the maintenance company servicing the school was owned by the husband of the chief executive officer.

From my past experiences, schools serving a predominantly low-income minority population were typically not only underfunded, but also suffered from long-standing maintenance issues, as well as day-to-day building problems that were oftentimes left unaddressed. These issues I expected to encounter. I never expected to encounter environmental racism. My use of the term environmental racism is based on my belief that Black students are subjected to environmental and health risks in disproportionately higher numbers than other groups in society. When students are not given access to clean water and the proper disposal of

waste materials in terms of broken and inoperable toilets and facets, I see this as an expression of environmental racism. Black children, from my experiences as both a teacher and principal, are exposed to more dilapidated surroundings and greater environmental threats because of their race. When Black children are forced to learn in polluted space, I believe it has a profound effect on their social, psychological, educational, and physical wellness. Not having access to clean water and proper sanitation is not only an expression of environmental racism; it is a violation of human rights, from my perspective.

I placed this lack of responsiveness of the board of the directors and the lack of urgency on the part of the charter management company within a racialized context. African Americans face disproportionate rates of exposure to environmental harms than any other racial group in the United States. And, I believe discrimination and willful neglect in public policy, planning and responsiveness to public health concerns are the root causes. It was through this lens that I judged the action of both the board of education and the charter management organization.

My staff asked me on numerous occasions why the board of education or even the charter authorizing agency allowed the charter management company to expose our children to public health risks. During a staff meeting in November and during a moment of both frustration and candor, I shared with the staff my belief that the physical environment, including schools, is a system controlled and designed by the dominant group--and the dominant group can be racist. A White teacher asked me why I would think the lack of responsiveness was due to racism. She stated it could be simply greed. In response, I said, if my recollection were correct, "Do you think White children would be forced to drink dirty water or go to restrooms not given daily maintenance. Do you think the board of education and the management company would be more responsive to these complaints if they came from White families?" The teacher remained silent

for a moment and then mentioned if the parents were poor Whites the response could possibly be the same. I then stated, environmental disparities are well-documented and poor Black people bear the greatest burden. And I simply do not think this our building problems would be addressed in the same way if most students were White. The teacher then asked why? Whites tend to be more responsive to the needs of other Whites than they are to Blacks. I did not mean the response would be perfect, I shared, but I did believe the responsiveness will be better than what Blacks typically receive.

Throughout the school year, I solicited the support of both teachers and parents to send letters to the school board, the management company, and the school's authorizer highlighting the building problems and the periodic episodes of students lacking access to clean water and running toilets. After parents threatened to contact the media regarding the lack of clean water, broken water faucets, and inoperable restrooms, the management company responded by sending a maintenance team to address the issues noted in the complaints. But as previously stated, a permanent solution was not found, and we faced continued maintenance problems throughout the school year.

Adding to the school's maintenance problems was the lack of a permanent custodian. The president of the school's management company owned the company providing our school with custodial services. The person assigned to serve our school arrived at the close of the day to clean-up the school. The school was without a full-time custodian during the school day. I spoke with the management company on numerous occasions regarding the need of a permanent custodian to clean the restrooms throughout the day, to pull trash and other waste during the periods, and to provide emergency clean if a student or staff member suffered an accident in which blood may have spilled.

The management company responded by providing the school with a part-time custodian. This person arrived after 1:00 PM each day in general, and on some days, he arrived closer to 2:30 PM. This person's arrival time was after the school's lunch period which meant I had to rely on myself, students and teachers to clean and sanitize the lunchroom tables, sweep and mop the lunchroom floors, and bag trash for the school's three lunch periods. I once again spoke to the school's management company regarding the late arrival of the custodian and need for custodial support during the school's peak hours.

The president of the management company told me she spoke to the custodian assigned to our school and that he informed her that he arrived on time each day and provided the school with custodial services during the school's three lunch periods. I listened to her response and reiterated what I had personally observed as principal of the school. In addition, I further explained how I assumed custodial duties throughout the day with the support of both students and teachers. The president of the management company reiterated her point of having spoken to the custodian regarding the matter.

Why was the custodian's word taken over the building principal who is responsible for the building and is supposed to exercise the highest authority in the management hierarchical change? After this exchange with the chief executive officer, I asked myself, "Do I evaluate the performance of the custodian or is the custodian invested with the power to evaluate my job performance?" As much as I did not want to accept cold reality, I nevertheless acknowledged to myself that the custodian, in matters of building maintenance, is the authority figure. It is interpretation of reality, and not mind, that has the greatest weight and influence.

I viewed her siding with the custodian's description of events as opposed to the narrative I shared as the building leader as another example of her attempt to declare Black people as

inferior. After this meeting, I recall visiting with a staff member, a White male teacher I had grown accustomed to speaking with and brainstorming ideas around issues of school improvement. I shared with him the narrative of what occurred during my meeting with the chief executive officer to his shock. He could not believe the chief executive officer took the word of the custodian over the building principal. I said to him, this incident reminded me of slavery when an enslaved Black person could not testify against Whites.

Leadership Practices and Black Male Academic Identity Formation and Achievement Orientation

The purpose of this section of the study is to explore my findings to the following research question? "What specific leadership practices did I enact to support Black males' academic identity formation and achievement orientation? In this section, I share findings regarding my experiences in three areas: (a) mentoring, (b) community partnerships, (c) parent engagement, and (d) and innovative teaching. These were the leadership practices implemented that aimed at developing African American male students' academic identities and achievement orientations.

Mentoring

I have always been curious as to how African American male students make sense of their life experiences and how these experiences translate into the perception of schooling. This curiosity on my part led me to close interactions with African American male students throughout my career. And these interactions led me to start mentoring programs each year I served as a teacher or administrator in public schools. At the start of the school year I started to identify African American male students to participate in mentoring. I provided teachers with the following criteria to support me in the selection process: (a) scholarship potential, (b) leadership

potential and (c) and potential to engage effectively in community service. The reason I used the word potential was to diversity the pool of students selected for participation in the program. My aim was to enroll a diverse group of young men representing a broad spectrum of abilities instead of focusing primarily on advanced students or students traditionally labeled "at-risk."

The program was called Urban Scholars Male Mentoring Program. The aim of the program was to prepare boys of color for success in college, career, and life. During a staff meeting in October I shared with the teachers the program components and invited them to recommend two students to participate in the program. I shared with the teachers that the program was limited to students in grades four to six with meetings taking place before-school, during lunch and after-school. I then shared program highlights and the need for each teacher to secure parent permission for the recommended student to participate in the program. Teachers were curious as to program components in terms of the curriculum and the topics discussed. I shared the following information, listed on Table 2, with the teachers:

Table 2

Urban Scholars Male Mentoring Program

PROGRAM PRINCIPLES & STRUCTURE	
SCHOLARSHIP	The Urban Scholars Male Mentoring Program provides learning experiences to prepare boys of color to meet rigorous academic standards.
LEADERSHIP	The Urban Scholars Male Mentoring Program provides boys of color with learning experiences to prepare them for leadership in their chosen career.
SERVICE	The Urban Scholars Male Mentoring Program provides boys of color with learning experiences to prepare them to be of service to the community in which they reside.
PROGRAM COMPONENTS	Time Management Workshop Study Skills Workshop Goal Setting Workshop College-Readiness Workshop Career-Readiness Workshop Life-Skills Workshop Conflict Resolution Training Manners & Etiquette Worship College Tours One-on-One Mentoring Field Trips Community Service Activities

At the conclusion of my presentation teachers shared their approval of the program and appreciation that I was willing to engage in mentoring young men, especially given my other responsibilities. One teacher, an African American fourth-grade teacher that I worked with in the past, shared with the rest of the staff my history of mentoring young men and the success of the program in terms of developing students' commitment to academic success, race pride and future

aspiration for success in college and career. I shared also how my work with this small group of young men was embedded in over goal of providing all students with access to college and career readiness activities, including our young ladies. The Urban Scholars Male Mentoring Program, I shared, was a program I have implemented every year of my 20-year education career. It provides an opportunity for the school community to witness first-hand an asset-based approached to teaching and learning, one in which we invest in developing young Black males' commitment to academic success and future aspiration for college enrollment.

By January, I had roughly 12 young men enrolled in the Urban Scholars Male Mentoring Program. Every young man was required to wear a shirt and tie to school every day. All the young men were required to attend before-school, after-school, or Saturday tutoring. The more responsible young men served in various leadership roles in the school, from crossing guards, tutors, custodial staff, lunch attendants, office clerks, and librarian. Daily meetings were held during the lunch and recess periods, after-school, and on Saturdays for those living within walking distance of the school or those with access to weekend transportation.

The motto of Urban Scholars Male Mentoring Program was "Service-Above-Self" and the guiding principles were scholarship, leadership, and service. Each young man was required to write an essay on each of the guiding principles, using the program's five muses as sources of inspiration and example. The program's five muses were Frederick Douglass, W. E. B. DuBois, Paul Robeson, Jesse Owens, and Dr. Martin Luther King, Jr. These individuals were selected as best representing the qualities I wanted to instill in the young men participating in the program. I informed the young men that the muses were selected as a source of inspiration when they meet challenging academic and social situations.

The symbol of the program was the Urban Scholar Shield. I engaged the services of one of my fraternity brothers to create a heraldic shield with the color's reddish burgundy and gold. The burgundy or reddest tone symbolized ancient greatness in Africa and the strength required to endure the enslavement in the Americas. Gold symbolized the ancient wisdom of Africa, the generosity of the underground railroad, and the education denied to African during their enslavement. Black or Sable symbolized the constancy and prudence required to achieve academic excellence in a society that denied African Americans access to quality education. Green symbolized loyalty to country, love or race and culture, and the joy derived from living in a multicultural world.

I wanted the chief section of the shield to house the name of Urban Scholar about the student. The fess portion of the shield was divided into two sections and would house two of the organization's symbols: (a) the cup of academic excellence, and (b) the torch of leadership. The golden censer was added as the program's heraldic charge. Encased in between the shield and the wreath of grit was the program's motto "service-above-self." My fraternity brother designed the shield free of charge based on the information provided.

Students participating in the program had to memorize and recite the meaning of the shield, in addition to completing an examination requiring them to apply this information to their current lives and their future aspirations as future college men. Participating members were required to strive for no less than a 3.0 grade point average on 4.0 scale. They were also expected to strive for perfect attendance, demonstrate exemplary behavior in the classroom, and strive for leadership roles in the school. The young men in the Urban Scholars Mentoring program became the ambassadors of the school and served as a model of the type of student I sought to develop at the school.

Teacher professional development. During a staff meeting in January, I shared with teachers the Urban Scholars Mentoring Program's induction process and weekly workshops to support teachers in implementing a college-going culture in their classrooms. The induction program and weekly workshops focused on the following college-readiness outcomes: (a) students become self-directed, independent learners, (b) students understand and use academic language-the language used to communicate in rigorous college preparatory classrooms, (c) students are able to gather, comprehend, evaluate, synthesize, and report on information and ideas, (d) students are able to conduct original research in order to answer questions or to solve problems, (e) students construct effective arguments, using evidence, and engage in debate, and (f) students can use accountable talk and either challenge or build on the ideas of others.

Four components of college readiness. The following month, during February's professional development, I conducted a workshop on the four components of college readiness: (a) key cognitive strategies, (b) key content, (c) academic attitude and behaviors, and (d) contextual skills and awareness. I shared that the success of a well-prepared college student is built on these four components and that the school's classroom practices must reflect opportunities for students to engage in key cognitive strategies such as analysis and problem solving, which could be accomplished through project-based and inquiry-based learning. I stressed the importance of infusing the content knowledge students were expected to master with culturally relevant topics and examples.

The teachers and I discussed the need to rely less on disciplinary referrals to correct errant student behavior and, instead, consciously craft activities to assist students with developing self-discipline, self-control, and self-monitoring. The school implemented restorative justice as one of our strategies to rely less on disciplinary referrals and more so on reconciliation

and community building. I believed the school's shift from a punitive system of rewards and punishments to one relying more on student investment, required teachers to engage in deeper problem-solving conversations with students which, in turn, would lead to teachers having a better understanding of their students.

I congratulated the teaching staff on what I believed to be an excellent job at building students' "college knowledge." The "I Have a Plan" activity during the month of October provided students with an understanding of the college admissions including application requirements; college options and choices, tuition costs and financial aid; college culture and student life; and the connection between PreK-12 learning and gaining admission to competitive colleges and universities.

Mentoring Brian. One day in February, I asked one of my young mentees by the name of Brian, as to what he liked most about school. Brian is a member of the Urban Scholars Mentoring program, and conversations of this type were typical for us as we often discussed his feelings about school, family, and other issues. He informed me that he enjoyed helping in the book room, getting the books out of the cars, and helping to shelve the books. When I inquired as to why he found satisfaction in this activity, he shared that he enjoyed getting out of class to help. He insisted that his reason was not a desire to horseplay or get into mischief. Brian was a young African American male student in Grade Five. Based on the school's October standardized test scores, Brian scored high in mathematics and above average in reading. His classroom grades were below average in all subjects with the teachers attributing his performance to constant misbehavior, including sarcasm, chronic horseplay, open defiance, and name calling.

During one of his many visits to my office for a classroom infraction, I shared with him my belief that we got along well and how I could not recall in instances of him being defiant or sarcastic. Brian was sent to the office by his fifth-grade teacher for hitting another student and insubordination. The referral read that Brian exited his seat and grabbed another student's head. When instructed by the teacher to return to his seat, the teacher reported Brian became belligerent and hostile. I asked Brian to read the disciplinary referral written by the teacher. I then asked him to explain what the referral entailed in terms of the code of conduct he violated. Brian admitted to leaving his seat without permission to throw paper away in the waste basket. He also admitted to playfully slapping his best friend's head. When confronted by the teacher, Brain stated he tried to tell him his pen burst and that he was trying to throw it in the wastebasket. He stated the teacher started shouting "Get back in your seat. Get back in your seat." At that point, Brian admitted to me that he told the teacher to "shut up talking to me."

I then asked Brian would he have responded to me in the same way. He said no. I asked why? He stated that I acted like an adult. I asked him to explain further. He stated that I acted mature and that I did not overreact when correcting students. Brian then shared that his teacher likes to yell and say and do "stupid stuff." I asked him to provide me with an example. He said the teacher confiscates food and candy from him and his classmates and then proceeds to eat these items in front of the students. He then stated that when he or other students protest, the teacher will then threaten them with a disciplinary referral.

Brian was sent to my office for disciplinary infractions often throughout the entire school year. I deemed him to be highly intelligent with extraordinarily strong verbal skills. He was a natural leader; I noticed how students were drawn to him and followed his lead. He was very precocious with strong opinions on a variety of issues and topics, including teacher quality. Brian

shared with me on numerous occasions his dissatisfaction with his teacher. Brian, in my opinion, represented what was wrong with the education system in terms of its lack of responsiveness to young Black male students.

Brian was a highly intelligent student with leadership skills--albeit mischievous as many students are at his age. What I found most telling in his interactions with teachers was the virtual invisibility to his teachers of these positive traits and the magnifying by those teachers of his negative traits which, in truth, were a reflection of being a young person transitioning to adolescence. When Brian received a disciplinary referral, it was always accompanied with a note of insubordination or a refusal to accept correction. His refusal of correction was noted as "talking back," "mumbling under his breath," "shrugging of the shoulders," "walking out of the classroom," and "getting loud. "What I found most revealing was the teacher being more upset about Brian being insubordinate than the original disciplinary infraction. I also noticed this teacher's reluctant to implement strategies designed to develop positive interpersonal relations between him and Brian.

This teacher's solution to every infraction committed by Brian--never of the violent sort and typically of the horseplay variety, compounded by insubordination--was in-school detention or out-of-school suspension. And, when one of these two outcomes did not occur, I was then accused of not being a supportive principal. Even when I attempted to explain to him that the strongest indication that harsh disciplinary measures are ineffective was that the recipients of these measures rarely changed their behavior. The teacher responded by saying how he was less interested in Brian changing his behavior and more interested in having him removed from his classroom when he failed to follow his directives. It was at this point I figured the teacher as

being more interested in controlling students than he was in building positive relationships and in

helping students develop self-regulation skills.

For the remainder of the school year I worked closely with Brian on developing his self-

regulation skills and appropriate ways to engage in self-advocacy. I started out with meeting with

Brian in the morning to set goals for the day and to provide him with positive messaging in terms

of encouragement and advice for interacting with his classmates and with his teacher in

constructive ways. I visited his classroom, once during the morning of the school day and again

at the end of the day. These visits provided me with an opportunity to observe Brian, the teacher,

and the overall social and intellectual environment of the classroom. In addition, I met with

Brian during the lunch/recess period which, again, provided me with another contact point to

address developing issues or to simply serve as a sounding board to any issues or concerns he

had.

Overall, my daily contacts with Brian mitigated his disciplinary issues; although he had

occasional lapses and found himself, once again, in my office for disciplinary infractions

connected to self-regulation issues. What I did notice, which was also acknowledged by the

teacher, was Brian's willingness to accept correction. I noticed his willingness to accept

correction even when the issue requiring disciplinary action seemed questionable in my opinion.

For example, Brian was given a disciplinary referral for going to the restroom after recess instead

of reporting to class with the rest of the students. The teacher wrote a disciplinary referral and

sent Brian to my office. I asked Brian the reason he neglected to report to the classroom first

before going to the restroom. He stated "I really had to go. And Mr. Crest takes a long time

getting us lined up to go." I asked him if he had asked Mr. Crest if he could go to the restroom as

it was an emergency. Brian looked at me, shrugged his shoulders, and stated that Mr. Crest was

not going to give him a pass to go to the restroom. He stated that Mr. Crest was going to tell him to go sit down and wait.

Community Partnerships

I shared with the teaching faculty at the start of the school year my plans to seek community partnerships to support our vision of a college-bound school culture. The partnership established with Alpha Phi Alpha Fraternity was easy to establish because of my membership in the fraternity and the chapter in which I belonged was in the same city as the W. E. B. DuBois Academy. I started working with the fraternity in September on the programming I wanted to put in class during the second semester of the school year. The second community partnership with a grassroots organization with the mission of bringing asset-model solutions to schools serving Black students came unexpectedly.

Alpha Phi Alpha Fraternity. At the end of January, I established a community partnership with a local chapter of Alpha Phi Alpha Fraternity. The fraternity agreed to support our college-going culture by serving as mentors to the young men enrolled in the Urban Scholars Mentoring Program; serving as guest speakers during Crown forum; serving as classroom assistants during the day and after-school tutors. The fraternity also agreed to implement its national program called "Go-to-High School, Go-to-College" at our school during the month of April. The "Go-to-High-School, Go-to-College" program was established in 1922 as one of the first college-readiness programs aimed at advocating in African American communities the importance of completing secondary and collegiate education as a road to advancement.

After meeting with members of the fraternity, we decided to implement the program as a school-wide initiative inclusive of both boys and girls. The program's mission was originally designed to inspire African American males to achieve new academic heights and build

leadership skills while promoting personal success, growth, and discipline through the exposure to career and educational opportunities guided by mentors and role models. I shared with the director of the program my belief that the program's mission would help all our students, especially since the entire school was immersed in a college-bound culture.

Alpha Phi Alpha's *Go-to-High School, Go-to-College* one-week program was held in April. Members from the fraternity visited classrooms to discuss topics related to study skills, graduating from high school, selecting a college, life on campus, the skills and mindset for successful matriculation, and some of the positives and negatives associated with attending college away from home. Members from the fraternity worked directly with young men in the Urban Scholars Male Mentoring Program. They were given access to a more specialized and detailed presentation over the course of three-days which entailed a deeper discussion on the core themes of the mentoring program: scholarship, leadership, and service.

The young men were required to write a research paper and give a PowerPoint presentation on a prominent member of the fraternity. In addition, they were required to complete a community service project in partnership with the city's parks and recreation department. This project required cleaning up the part located adjacent to the school and the planting of trees. The fraternity presented awards for best research paper, presentation, and oration. These activities took place during the Crown Forum over the course of two days. Parents were invited to view the presentations.

At the end of April, the entire school participated in Alpha Phi Alpha's "College Decision Day." This program is a nation-wide initiative aimed at reinforcing that excellence in the classroom should be given as much emphasis and pomp as the NCAA's National Signing Day for high school athletes. On this day, students shared their "I Have Plan" projects which

noted the college he or she planned to attend and the college major in which he or she planned to pursue. At the core, College Decision Day is a celebration of successful teaching and learning.

The teaching staff and I encouraged students to wear college t-shirts. The teaching staff planned a variety of college-themed activities, including debate contests, writing and poetry contests, mock college interviews, art contests, spelling bees, and math games. We celebrated the work of teachers by showcasing students' classroom work, which included science and social studies projects, writing samples, and examples in reading and mathematics. I was able to secure donations from a few local colleges and universities in the form of pens, pencils, stickers, t-shirts, and buttons. We distributed these items to the students. The school's closing activity for College Decision Day consisted of the entire student body gathering at the front of the school for a group picture.

Community-based program. By the month of May, the school implemented several small-scale initiatives to make the school college friendly. In May, I received a phone call from a colleague who worked for one of the local universities as an adjunct professor. He informed me of another colleague at the university who found it difficult to establish a partnership with the public-school system for a program aimed at providing urban students with access to college-readiness programs and workshops. Dr. Green inquired if I had an interest in hosting the program at my school. I informed him of my interest and requested more information regarding the program.

The name of the program was "Black Genius in the 21st Century." The program director could not find a school willing to participate in this fully funded program. Dr. Green shared how the program director was either turned down outright by some schools, while other schools did

not return his phone calls. Dr. Green promised to help me get in contact with the program

director so that he could provide me with greater detail about the program.

Within a week of my phone call with Dr. Green, I met with the program director who I

found out was a high school classmate at the public prep school I had attended. Mr. Perry

explained the details of the program over a cup of coffee in the Scholar's Library. I shared with

him the story of how the library was established and the school's plans to eventually relocate the

library to a larger space once the school's building renovations were complete next year. Mr.

Perry expressed his favorable impressions of how the library started. I also shared with Mr. Perry

information about the Urban Scholars Mentoring Program. I introduced him to a few of the

young men enrolled in the program and they had an opportunity to share with him their future

college and career aspirations. Mr. Perry expressed his astonishment at these young men having

a clear plan for where they wanted to attend school and the career they wanted to pursue upon

graduation.

During our meeting, Mr. Perry shared with me the program components. It would consist

of five weeks of college, career, and life readiness activities for all students in grades three to

five. Sessions would be held on Saturdays from 8:30 am to 1:00 PM with breakfast and lunch

provided. Workshop content would include academic skill-building activities, self-awareness

training, study skills, and exposure to various genres of music, including jazz, classical, hip-hop,

and spoken word. In addition, the program included field trips to museums and college visits,

which also included transportation and lunch. At the completion of the five-week program, a

graduation ceremony would be held with each student receiving a program t-shirt and a

certificate of completion. The final ceremony would include a luncheon and the participating

students were free to invite their parents and two other family members or guests to the celebration.

The following week the first of 'Black Genius Project' occurred on a Saturday. Breakfast and lunch were provided as promised. Roughly 15 students were in attendance for the first session. The topic of discussion was the connection between community-based activism and education. There were four teachers hired by the director of the Black Genius Project involved in delivering program content and they were able to break out into small groups and work with students individually on the topic. Students were guided through personal goal-setting strategies and were encouraged to pursue personal interests and goals beneficial to community building. The instructors used journal writing, imaginative activities, such as simulations, and games to allow students to express themselves in identifying ways to link their educational goals to improving their local community.

Over the course of the five-week session, students' attendance fluctuated from 25 to 30 students, representing grades three through six. I spoke with several students enrolled in the program and each expressed being pleased with the program's content. One student, a fifth-grade female student, stated how she did not think she would like to attend school on Saturday. She stated how Saturdays were days to hang out with her friends. I probed further and inquired as to why she felt this way. She stated how getting up on Saturdays was hard; she preferred to sleep in. She stated that the learning was fun and that the topics were relevant to her interests and life. "My mother," she shared, "made me come to the first session." She stated having enjoyed her first time attending. I asked her what she found enjoyable. She stated how the community-based projects were of great interest to her and how she wanted to open a medical center in her

neighborhood after finishing medical school. Her medical center, she stated, would be equipped with a doctor's office, library, and gymnasium to help sick people.

Jonathan and scholastic achievement. In May—close to the end of the school year—students went on a field trip called the Century-Royal African Tour at the city's main art museum. The purpose of the tour was to provide students with exposure to the African influence on Egyptian culture and history. The tour guide was a local historian of Black and African history who delivered presentations and facilitated field trips to public schools throughout the area.

Jonathan, one of the few sixth graders enrolled at our campus, attended the Century-Royal African Tour. Jonathan was a member of the Urban Scholars Male Mentoring Program and proved to be an exceptionally bright, well-disciplined student. He scored in the top two percentile of students on standardized assessments at the school and earned a 4.0 GPA on the last report card marking period. As a result of periodic bouts of homelessness and the lack of consistent transportation, Jonathan's attendance record proved irregular on occasion. Jonathan expressed plans to either attend Yale University to study Egyptology or Teachers College Columbia University to study to become a college professor. Jonathan spent all of his free time during school hours in the Scholar' Library reading on Egyptian history.

The tour guide for the "Century-Royal African Tour" informed me of his impression of Jonathan. He stated that Jonathan would have a career in Egyptology if he chose to pursue this course of study. He stated how Jonathan was able to recognize and name most of the artifacts at the museum. He went on to say that he felt Jonathan was gifted. I shared with him Jonathan's interest in Egyptology and how he was enrolled in a course on the topic at Yale via online. The tour guide appeared, in my opinion, shocked. He mentioned his disbelief in a sixth-grade student

taking a course in Egyptology at an Ivy League university. He further mentioned how his interest in African and Egyptology was not developed until he was well into his college years.

College visits. The week following the "Black Genius Project" I scheduled a visit to the engineering department at a local university. During the college visit, students were taken on a tour of the university, including the engineering department, library, and media. They also attended a presentation by Dr. Green on the topic of college readiness. During the round-table discussion, Dr. Green asked students if they planned on attending college and where. I noted how each student stood up, stated his or her name, and then proceeded to say the name of the college he or she planned on attending and the career he/she planned to pursue after graduation.

Austin, the president of the mentoring club, stood up first and said "Good morning. My name is Austin Steen. I plan to attend Harvard University to study law. My future career goal is to become an engineer and lawyer because I want to work with laws dealing with inventions." Each student followed in the same manner because this was the way they were taught during Crown Forum. At the conclusion of the program, Dr. Green expressed how impressed he was with the students and that he did not expect them to know at such an early age the colleges and careers they wished to pursue.

Innovative Teaching

In December, I applied for an innovative teaching grant from a major university. I was exploring instructional intervention strategies that would allow teachers to enhance students' engagement and interest in learning. Furthermore, I was exploring evidence-based strategies to help teacher's diversity instruction to meet the unique learning needs of the students. The program provided funds for the implementation of innovative teaching programs that aligned with the university's vision of equity and inclusion.

After reviewing the grant requirements, I decided to submit a proposal aimed at keeping students actively engaged in learning through an interdisciplinary approach to teaching that included reading, writing, the integration of STEM, and culturally relevant topics. In February, right after the start of the new semester, I received notification of my grant proposal being approved. I was excited as I opened my email and read the notification letter approving my innovative teaching program. I looked forward to sharing the news with the teaching staff at the next staff meeting.

At the next faculty meeting, I shared the grant notification letter with the teaching faculty. Many of them verbally expressed being proud of my efforts, happy for the school, and excited about the initiatives I shared to ensure the engagement of students in positive ways. I shared the focus of the grant project and how I believed an interdisciplinary approach to teaching that combined reading, writing, STEM and culturally relevant practices would help to develop students' identification with academic pursuits while also improving their motivation to learn. I informed them of my research on developing students' "Scholar Identity" and how this information stressed student engagement as fundamental to developing students' academic identity and achievement motivation.

As the meeting progressed, I shared with teachers my plan to establish an Urban Scholar Fellowship Award. The fellowship award, I shared, consisted of identifying eight to 12 students to serve as junior researchers on the historical project highlighting the life and legacy of a local figure in Black history. The selected students would be responsible for conducting original research, crafting a narrative of this person's life, and then translating this narrative into an exhibition to be shared with the public.

Over the next two months, I allocated thirty-minutes at each weekly staff meeting to mini-professional development sessions on research techniques, close reading, informative writing and editing, working in small groups, student-led conversations, public speaking, crafting presentations, and social etiquette. The teachers were very responsive and told me on numerous occasions their appreciation for the weekly sessions to improve their craft.

Black history and literacy exhibition. After months of research, including the students selected as Urban Scholar Fellows attending research sessions before-school, during lunch and recess, after-school, and on Saturdays. There was a total of 12 students working on this project from February until the last week of June. The research sessions included research about the life of the Black history figure under study. Students examined both primary and secondary resources. Primary resources were examined during a Saturday trip to the local historical museum. Secondary resources were in the form of articles, newspaper clippings, and essays retrieved from the internet. In addition, students visited numerous local libraries for books and other resource materials on the topic.

Each student was required to craft a mini-research project that included answers to the following social studies questions: (a) Who, (b) What, (c) When, (d) Where, (e) How. This method, called the 4WH method for elementary-level social studies research, provided students a framework to collect and analyze the data collected from both primary and secondary resources. Students were instructed to collect visual images on the topic to provide the viewing audience with visual representations of the historical figure being studied.

Once students crafted their mini presentations, each student presented their findings to the other group members. This step was enacted to provide each student with feedback while also providing the group with an opportunity to synthesize information from multiple sources to

ensure historical accuracy. I provided students with scaffolded writing support which focused on defining terms, comparing information, organizing, and analyzing information, making judgments about the information gathered, and expressing opinions supported by evidence.

The most difficult hurdle I expressed teaching writing was supporting students with conveying information in their own words and with clustering information in categories that would make sense to the reader. I noticed students' ideas for a research paper consisted of copying the information word-for-word. This barrier was overcome by supporting students in gaining the breadth or depth of understanding of the topic to enable them to analyze and categorize the information effectively.

I realized that if students do not know the topic thoroughly, even phrasing the information can be a daunting task. Students were attempting to explain new information that they did not fully understand. I relied on "patch writing" or writing that allows for students to borrow heavily from the wording in primary and secondary sources to correctly convey the ideas they were attempting to write about. In other words, students could mimic the language found in both primary and secondary sources found online and at the library. I found this method remarkably effective as students were able to borrow the stylistic techniques they observed in the writings of essayists and researchers.

I noticed that students were able to establish a context for writing; create appropriate headings and organizational structures that aligned with the historical figures narrative; integrate quotations and statistics into their narrative; and offer insights and new ways of thinking about the data. For example, one African American female student made note that the historical figure under study was a good student because of his family's academic background, which in turn probably made college easier to navigate. From a sociological perspective, the student referenced

the social assets of a person, such as family background and education, that promote social mobility.

Another example is of one of the student's finding inconsistencies of the historical figure's timeline. He found different dates for both the death and birth of the historical figure under study in the secondary resources he referenced. I asked him what approach he would take to reconcile these differences. He decided a primary source, such as certificates of birth and death are more reliable than information found in an article or book. He mentioned how the authors of the books could have misread the information or relied on information from an inaccurate source.

The Urban Scholar Fellows spent five months conducting original research on a local figure in Black history and put together an exhibition that included historical timelines, pictures with written narratives, and a collection of historical artifacts highlighting this individual's impact on local history. Over the course of the project we had a few students removed from the group due to either poor grades or poor behavior. Students who were removed were given an opportunity to reapply once their classroom grades or behavior improved.

The approach noted proved effective in incentivizing program participation. For example, one Urban Scholars Fellow, a young African American male with a 4.0 GPA, exemplary attendance, and test scores ranking highest in the school in both reading and mathematics at his grade-level was dismissed from the program for misbehavior on the bus. His teacher recommended his dismissal from the research team consequently for his inappropriate behavior. I agreed and we both understood his dismissal as temporary.

I spoke with this young man about the incident on the bus. He revealed having been involved in horseplay and name calling that escalated into a fight. He was not involved in the

actual fight, but he admitted to being one of the primary instigators. I shared with him that given his involvement in this incident that he would be unable to participate with the group for one week and that his readmission to the group required a public apology and some form of restorative justice activity. I shared my belief that he was endowed with exceptional scholastic gifts but that he ran the chance of wasting his talents by getting involved with toxic situations.

The Black History and Literacy exhibition was installed on Saturday and Sunday preceding with teachers, students, and parents assisting with the installation. The grand opening for the exhibition occurred on the following Monday with scheduled classroom visits. The Urban Scholars served as tour guides. The exhibit was visited by all students in grades Kindergarten to sixth grade. Parents visited the exhibit during the morning hours, throughout the day and during our extended hours after school from 3:30-5:00 PM. In addition, we opened the exhibition up to the local community on Saturdays from 9:00 AM - 11:30 AM.

At the close of the school year, Mr. Payne, a fifth-grade teacher at the school, asked me to assist him with developing a similar historical project for next year. I agreed to be of assistance during a conversation we had at the close of the day while walking down the hallway on after-school duty. As we walked down the hallway, Mr. Payne continued to share with me ideas for a new project combining Black history with mathematics. He stated his belief that by combining culturally relevant content to his teaching of math he could gather greater student interest. The local figure we studied was one of the earliest African American engineers, and Mr. Payne believed it to be an excellent idea to use the narrative of Black engineers to get students excited about studying mathematics.

Special Challenges

The purpose of this section of the study is to explore my findings to the following research question? "What special challenges did I face in my leadership performances to support Black males' academic identity formation and achievement orientation?" In this section, I share findings regarding the special challenges I faced in the following areas: (a) college knowledge, (b) after-school tutoring, (c) daily oral reading and (d) and home literacy. Within this section, I will share findings regarding special challenges experienced that impacted my leadership performance in support of Black male students' academic identity formation and achievement orientation.

Standardized Testing and Students with Special Needs

During our late September staff meetings, the staff and I discussed initiatives we could implement to build students' pre-testing motivation for the October district standardized assessment. We discussed the usual items of encouraging students to get plenty of sleep before test day; engaging students in fun activities prior to testing to help them relax; stocking up on healthy snacks for testing days; playing calming music to help students relax and reduce stress; and holding a rally in hopes of getting students motivated about the test. All of these were great ideas, I shared with the staff, but I informed them of my desire to link the district's test to their plans to attend college.

For starters, I wanted to invalidate the long-standing historical myth that in most ways Black students lacked higher education aspirations. I wanted our students to experience success often and not rely exclusively on test scores as the determining factors as their intellectual abilities. as students. I also held the belief that academic development is a process and changing and evolving; I wanted our students to embrace the change process by challenging themselves to

improve academically and socially each week while also enjoying the process of doing so. Too much emphasis on test scores, I shared with the staff, takes away from the natural process of taking on the great virtue of learning. I wanted our students to view the district's assessment as one of many academic challenges to prepare for, but within the context of life-long learning, and enjoyment of learning.

Standardized testing. District testing is usually an interesting dynamic in schools. From my experience, school leaders experience anxiety during the testing period and a sense of failure if their students fail to demonstrate adequate academic growth. I am not this type of leader. I base students' growth on their classroom performance only--although the district and the state assessed my performance, that of the teachers, the students, and the entire school on standardized test results. I shared with the staff early on my belief that focusing exclusively on preparing students for success on standardized assessments actually robbed them of a rich, diverse, engaging education and that I will not make standardized assessments as a priority; at least I will not prioritize these test in the traditional ways principals were expected to by gutting the curriculum in certain subjects and by narrowing the content in which students were exposed. I shared with teachers that our aim was to provide students with a rich liberal arts education; one that gave attention to all the core subjects while also integrating reading for pleasure, art, and physical education.

In addition, I shared with staff our goal of linking testing to students' visions of enrolling in college. We would encourage them to treat the district assessment as a college entrance examination that we wanted them to do well on as with the other activities planned to prepare them for college. Unsurprisingly, the teaching faculty was very receptive to the idea I shared. One teacher stated how she was relieved to not feel pressured to raise test scores. Another staff

member shared how she felt so much more at ease knowing she would not have to rush students by accelerating the content students were expected to master before the testing date. I felt relieved because I felt, for the first time, I was being true to my vision of developing a learning environment that was student-centered and genuinely focused on students' growth and development.

To encourage students to see district testing as being connected to their vision of enrolling in college, I worked with the teachers to implement a school-wide learning activity called "I Have a Plan." The "I Have a Plan" required students to complete a college readiness activity. The activity required the students to complete a worksheet with a section for their name, grade level, the college he or she plans to attend, and the name of the career in which the student planned to pursue. The purpose of this activity was to support students in becoming self-directed, independent learners while also encouraging teachers to provide examples and models of what is expected of students. I informed the teaching faculty that upon completion of this activity we would use the students' work to decorate the hallways.

I shared with teachers the need for us to support students in personal goal setting and to encourage each student to pursue his/her personal interest and goals. I provided teachers with a mini lesson on using a college and career inventory to help students explore their career interests and then how their interests could influence their choice of college and the career path they chose to take. I encouraged the teachers to craft lessons aimed at providing opportunities for students to research both colleges and careers. Once students finalized an initial career choice, each student was then required to research two or more colleges offering majors in the areas in which they had a career interest.

I felt the teachers believed the requirements to complete this task were demanding. A few teachers expressed their concerns as to whether the assignment was age-appropriate for students in lower elementary school. I shared with the teaching faculty my belief in the assignment being developmentally appropriate for students and encouraged teachers to find fun and creative ways to engage students with the completion of the assignment. I stated that by delivering instruction that allows for exploration students' own interest and plans would lead to greater achievement motivation and engagement.

Jason and college readiness. Jason was a fifth-grade student classified as special needs, with learning disabilities in both reading and mathematics. He was diagnosed with an attention disorder which impacted his achievement in both math and reading. Based on his Individualized Education Plan (IEP), he read at a second-grade level and his math skills were at a third-grade level. Jason struggled with behavioral issues in the classroom and received, on average, two to three disciplinary referrals per day for minor infractions such as excessive talking, aggravating other students, and insubordination.

Jason was constantly in trouble for talking back to the teacher. His teacher shared with me that Jason rarely completed any of his assignments. His classmates expressed to me on numerous occasions their dislike of Jason because they found his behaviors inappropriate and bothersome. One student shared with me how Jason would make odd noises, beat on his desk, or throw paper during quiet reading time and that she found his antics irritating. Jason's teacher reported that he engaged in constant berating of other students or he instigated situations between students in hopes of causing a fight.

When Jason was sent to my office for a disciplinary infraction, I allowed him to read the disciplinary referral and then respond to the inappropriate behavior noted. He would dispute the

accuracy of the information noted on the referral while also laughing hysterically. I would wait until Jason stopped laughing and then ask him if the content of the referral was accurate. Surprisingly, he would admit to his actions but would qualify his admission by saying that other students were engaged in the same behaviors.

During my interactions with Jason, I found him engaging and very smart. I provided him with tutoring services for math and discovered that he was a very capable student when provided with one-on-one support free of classroom distractions. Over the next couple of weeks, I tutored Jason before-school on Monday, as he lived two blocks away from the school and could arrive early. I also tutored him on Saturdays. During the week, he also received tutoring from his classroom teacher. Based on my observations, he was vastly different socially when working with individual adult tutors than when interacting with adults in a classroom setting.

During one-on-one sessions with either me or with a teaching assistant, Jason was attentive and respectfully responsive to feedback and always completed his assignments with a grade of 70% or higher. In the classroom setting, Jason was the direct opposite--easily distracted, insubordinate towards the teacher, aggravating classmates, and failing to complete his assignments. Although Jason received sporadic special education services (The charter management company outsourced special education services and due to payments not being made on time, services tended to be sporadic.), he preferred the services provided by our system of tutoring. He stated the work received from the special education, when he/she was available, was way below his ability level.

When the school introduced the "I Have a Plan" college readiness activity Jason balked. He was adamantly against the idea of going to college and stated on numerous occasions he had no intent seeking admission to college. Jason expressed to me his plan on becoming a chef. He

stated he enjoyed cooking and would often prepare meals for his family. I spoke with Jason's aunt about Jason's interest in being a chef and she noted that he cooked most meals at home because of his mother working the late shift.

Later in the week Jason visited my office and announced his plans to attend college. I was shocked given his adamant resistance to participating in the school's "I Have a Plan" activities. I asked Jason if he was indeed sure of his plans. He responded in the affirmative. I questioned him further, reiterating my point that he initially informed me of not wanting to attend college and that he desired to become a chef. Jason stated that he found a college that offered cooking courses and that he changed his mind and would now attend college. After speaking with Jason's aunt, I discovered he found a college offering a certificate program in culinary arts. His aunt stated he was very much excited because he was unaware of colleges offering courses in cooking.

Jason was excited by the prospect of attending a culinary arts college. His mother purchased him a college t-shirt from one of the top culinary arts colleges in the country for him to wear on College Friday. I had developed a reputation at the school for pushing college on students. And yes, I expected all my students to aspire to attend college. But I was still surprised by Jason's sudden change of heart and his announcement of his plans to attend college.

After-School Tutoring

I both hated and loved after-school tutoring. I hated it because some parents took advantage of our tutoring services to arrive more than an hour late to pick up their children. And guess who had to stay behind when this occurred? I loved after-school tutoring because we provided below-grade-level students with opportunities for one-on-one and small group

instruction. I often tutored small groups in math and reading and thoroughly enjoyed the opportunity to do so.

Jason, along with several other students was enrolled in our after-school tutoring program. Every Wednesday and Thursday from 3:45-4:45 PM students participated in learning activities to build their math and reading skills. Program attendance was lacking relative to our student enrollment and based on the number of students who needed tutoring. Most of our students were commuter students relying either on bus transportation or being picked up by their parents.

As a result of tutoring being scheduled after-school, many students simply could not attend as the result of lacking transportation. I remember a student saying to me, "You are the top man. You need to figure something out." I laughed because I realized I needed to find a way to provide students with alternative tutoring opportunities, possibly on Saturdays. But first, I had to convince an already overworked teaching staff to commit more time to the school.

The teaching faculty supported our after-school tutoring program. But we continued to face inconsistent attendance numbers because of students lacking transportation. We would have served more students if we were a neighborhood school or provided transportation. Nevertheless, the teaching team worked to support the students who were able to attend.

Daily Oral Reading

During one of our after-school meetings at the start of the school year, the teaching faculty and I decided to have students read at least one book per month. We decided on this initiative for a couple of reasons. Early on we discovered many of our students were below-grade-level based on the results from our universal screener. The purpose of the universal screener is to identify students who are at risk for experiencing reading difficulties. These

students required intervention to prevent reading failure. One question the staff and I debated was how universal screeners can falsely identify too many students as struggling readers. We decided to triangulate the data from the universal screener with other data points from the teachers' formative assessments and from reading interest inventories completed by the students.

In addition to these more formal steps, I had informal conversations with students during the morning hours, during lunch and recess, and after school about their reading habits. Many students expressed a lack of interest in reading. Many stated the only time they read books was during school hours. The results from the reading interest survey revealed what I and the teaching staff suspected. Not only did a large percentage of students dislike reading; many students lacked access to reading material in school, at home, and in the community due to the closure of libraries. At this point I realized the need for me to do two things. For one, I needed to create a school library. Two, I needed to form community partnerships to bring additional literacy resources and opportunities to the school.

Home Literacy

Right before Thanksgiving recess, at one of our Crown Forums, a parent asked to speak with me. I asked her to accompany me to my office as she had a few questions and requested a private conversation. I was uncertain as to the nature of her request to speak with me. In this instance I braced myself for bad news. The parent shared with me how our goal of having students read daily at home placed her in a difficult situation due to her own poor reading skills. The parent went on to share how her son enjoyed reading and how she was pleased the school required students to read daily. The problem, as she stated, was her own dislike of reading coupled with her own struggles with reading.

As I reflected on this one parent's struggle to support her child with reading, I brought my concerns to the teaching faculty during a staff meeting. At this meeting I discussed the need to develop an adult literacy center, which would include access to courses in basic reading, writing, and mathematics, as well as access to GED courses. Earlier in the year we created Parent Academy which served the need of providing parents with literacy support and activities around the school's education program. But in speaking with the teachers we wanted to take the next step and provide parents with access to literacy courses, including GED courses. Unfortunately, this initiative never moved beyond the planning stages as the bulk of my time and that of the staff was committed to working directly with students.

Conclusion

The purpose of this qualitative autoethnographic study was to explore the impact of my self-identified role as a Black principal in the post-Brown era on the academic identity and achievement motivation of African American male students. This chapter conveys the initiatives enacted and the findings from these initiatives that are used to answer my research questions. In the first section, I explore my self-identified role as a post-*Brown* African principal and the seven initiatives enacted in this role.

 In the second section, I explore my personal biases and assumptions regarding the saliency of racism at the school in which I served as principal. In the third section, I explore three leadership practices I implemented to develop African American males' academic identity and achievement motivation. In the fourth section, I explore four special challenges I faced in my self-identified role as a post-*Brown* African American principal.

In my exploration of the key three areas, I will provide a summary of my observations considering my research questions. In my self-identified role as a Black principal in the post-

Brown era, I saw myself as a change agent for the education conditions negative impacting Black students' achievement; I also saw myself as an advocate for preparing Black children for college. My self-identified role, in many ways, is impacted and influenced by the perception of me held by the charter management company, which I believe had a negative effect on hiring decisions. My role as a change agent was further compromised by my inability to exercise greater autonomy on hiring decisions. Despite the lack of support from the charter management company, as well as from the board of education, I was able to initiate numerous effective initiatives aimed at developing Black students' academic identity and achievement motivation.

The biases and assumptions I bring with many to education settings is that I will encounter racial stereotypes, biases, and possibly discrimination. Although I wanted to feel like I was a part of the charter management's organizational structure, I correctly assumed that I would be deliberately excluded from certain aspects of decision-making, such as the school budget. I did not expect deliberate exclusion from all decision-making. I was not considered a part of the leadership team at the district level and was excluded from all meaningful participation. The basic inferiority of Black leadership and teachers, from my opinion, appeared to be an accepted fact on the part of the charter management group. I felt I had no value to the charter management team other than the education profits they can extract from me.

The leadership practices I enacted were aimed at developing the academic identity and achievement motivation of Black students, and specifically Black male students. The stigmatization of Black students as disengaged, if not hostile to learning motivated me to implement leadership practices I deemed supportive of nurturing Black students' academic identity, achievement motivation and their race pride. I believe deficit explanations for Black

underachievement fit within the framework of white superiority and my aim was to counteract this ideology with concrete examples of Blacks excelling both scholastically and behaviorally.

I faced numerous challenges that impacted by my self-identified role as a post-*Brown* Black principal as well as the leadership practices I enacted. My biggest challenge was an absence of power. A group that holds power defines reality and dictates policy and practice. Being isolated from hiring decisions which impacted the objectives I sought to achieve in my self-identified role. I and my students and teachers faced both safety and environmental hazards that I was, in many ways, powerless to prevent. I learned that power is not abstract; it is very real. I saw it. I watched how it worked. I was negatively impacted by it. Power is the ability to oppress those who are powerless; it is the ability to exploit those who are without power.

This chapter informs my introspective view of my thinking and actions as both the primary researcher and as the subject of this autoethnographic study. The next chapter, Chapter 5, provides an opportunity to explore findings; note my conclusions from the data; discuss interpretive insights; discuss implications for practice; and, finally, to share recommendations for future research. I will also share recommendations for post-*Brown* principals leading schools with a predominantly African American student population.

Chapter 5: Discussion

Chapter 5 provides an opportunity to discuss conclusions I have drawn from data. In addition to providing interpretive insights, I will discuss implications for practice and share recommendations for future research in principal leadership in the post-*Brown* era. This chapter is organized around four major themes: (a) post-Brown principal as a change agent, (b) leadership that acknowledges and addresses racism, and (c) reaching their highest potential -- protecting the social and emotional wellness of African American students, and (d) Black males—at risk or at promise. These emerged from the study's four research questions: (a) "What is my self-identified role as a Black principal in the post-*Brown* era?," (b) "What are my biases and assumptions as they relate to my understanding of the saliency of racism in schools and classrooms in the post-*Brown* era?," (c) "What specific leadership practices did I enact to support Black students' academic identity formation and achievement orientation?," and (d) "What special challenges did I face in my leadership performances to support Black students' academic identity formation and achievement orientation?

Post-Brown Principal as a Change Agent

"What is my self-identified role as a Black principal in the post-*Brown* era?" I saw my self-identified role as a post *Brown* African American principal as an agent of change. In my role as a change agent, I am responsible for constructing a teaching and learning environment supportive of African American students' development of academic identity and achievement motivation. Meeting the challenge of educating underserved students and, specifically, African

American students requires the implementation of culturally responsive leadership and teaching practices. My emphasis on implementing a visible college-bound culture, characterized student-empowering activities, such as Crown Forum, student-demonstrations of learning, guest speakers, and interdisciplinary learning is based on my understanding of culturally relevant, authentic learning experiences as the best starting point to increase student engagement by encouraging students to take ownership of learning outcomes.

Crafting a parent-teacher-student handbook will allow leaders to lead with focus, authenticity, and to orchestrate a teaching and learning environment characterized by a sense of togetherness, pride engendered by a visible college-bound culture, teacher-student relationships that are at once supportive and nurturing and challenging and accountable, and parent involvement that reflects high levels of investment and involvement in the school's educational program. The parent-teacher-student handbook serves as manual to guide the school's educational program in ways that can be culturally relevant, responsive, respectful, and considerate of the needs of all stakeholders.

The classroom is the locus for improvements in student learning. As such, being a change agent requires treating teachers as the most important factor impacting student achievement. Providing teachers with professional development opportunities that are job-embedded, culturally relevant, grounded in building content-knowledge master, and student-centered will not only improve student learning outcomes; this practice of providing teachers to first-rate professional learning will lead to the development of high-quality teachers. Teachers with a strong grasp of the art of the teaching, with a strong understanding of content, and with the ability to use culturally relevant pedagogy to develop positive relationships with students and

parents is the primary lever to improving the learning and social outcomes for African American students.

Change agents in schools educating a predominately Black student population must emphasize the teaching of college knowledge that goes beyond the traditional college fair approach to exposing students to colleges and universities. College knowledge must include instruction in (a) key cognitive skills used by successful college students, (b) mastery of key content, (c) explicit instruction in academic behaviors, and (d) explicit instruction in contextual skills and awareness. The area of contextual skills and awareness must address the university's academic culture which requires explicit instruction in how to navigate a college system influence by both race and racism.

Community and parent investment are a key lever to improving the learning outcomes for African American students. Change agents view parents and community members as partners in reaching the goal of preparing Black students for college by ensuring this population is given equal and equitable access to a rigorous curriculum that is student-centered, culturally relevant, experiential, holistic, authentic, challenging, expressive and collaborative, cognitive and developmentally appropriate, and constructive. These are the characteristics of curriculum and instructional practices found in wealth, affluent, predominantly white elite prep schools. Change agents see no reason why these aims should not be the aim for educating all children--including children from minoritized backgrounds or from less-affluent homes and communities.

Developing Academic Identity and Achievement Motivation

The primary conclusion I arrived at after the literature review and the completion of this study is the principal as a change agent is essential to developing the academic identity and achievement motivation of African American children in general, and Black male students

specifically. This conclusion is supported by the literature on pre-*Brown* African American schools and leadership as presented by other scholars (Bonner, et al., 2010; Lomotey, 2010; Morris; 2019; Jordan, 2017; Stewart, 2013). Although post-*Brown* principals exercise less control over areas such as the staff racial make-up, course requirements, teacher work hours, curriculum content, pedagogical practices, and testing requirements, as post-*Brown* era principals, there are ways in which principals can still act as change agents as describe by Franklin and Savage (2004), Harper and Davis (2012), Morris (2019), and Jordan (2017). The role of a change agent in a post-*Brown* context must take into consideration numerous changes in the way in which schools are organized; the ways in which teachers are recruited and developed; changes in curriculum focus and outcomes; and changes in which shifting demographics have impacted the racial and socioeconomic make-up of student enrollment.

My self-identified role as pre-*Brown* Black principal entailed acknowledging my membership in the racial caste in which my students belonged. In other words, I defined myself as Black or African American. I acknowledged my historical membership in an ethnic group that came to comprise a singular racial group descending from Africa, enslaved in North America, and stigmatized by a racial-caste-like status after having secured freedom from enslavement. The stigma which society has attempted to place on me and those who look like me is no stigma at all, in my view. Instead, I feel exceptionally fortunate, privileged and blessed to be the descendant of racial group who spent generations dedicated to the idea of providing quality education to a people denied access to education during their enslavement and then prevented from accessing quality education once liberated from enslavement. My self-identified role as a post-*Brown* principal is fundamentally shaped by my membership in the Black or African

American collective. And such membership provides me with an insider's view and voice (see Burdell & Swadener, 1999; Delpit, 1995) when writing this narrative.

I am an insider in the sense of how autoethnography studies are conducted as self-reflective explorations and investigations of my anecdotal and personal experiences as described by Ellis and Bochner (2006). But I am also an insider in the sense that I am a member of the racial and cultural group under study. In many ways, my autoethnography provides the reader with narrative visibility of not only my personal experiences, but also the historical experiences of Black people within educational settings (see Tillman, 2002; Yosso, 2005). Historically speaking, the Black experience in education, as in other sectors of society, has been a conflict-driven story or what Ellis and Bochner (2006) call evocative narratives. During this study, I could not remain totally objective, which would have required the suppression of racial-cultural memory.

Readers of this study, of course, will have some initial questions about my rationale for this study. For starters, the very nature of this study was evocative in the sense of generating strong racial/cultural thoughts, memories, feelings, and visual images to mind. My self-identification as post-*Brown* principal generates racialized ways of seeing current reality and visual images that remind me that my experiences are in many ways no different than those experienced by my ancestors. When I identified myself as a change agent, my thinking was informed and influenced by the excellent educational models I heard about in my family history; stories shared with me by those who retained racial/cultural memory of all-Black schools in both the South and the North; and from my own study of all-Black schools, including the literature review informing this autoethnography (in particular, Morris, 2019; Tillman, 2004; White, 2002). Each of the seven themes shared from my literature review shaped how I self-identified

and influenced my approach to answering the research-dependent questions at the foundation of this study. Noted are the seven themes defining principal leadership during the pre-*Brown* era:

1. Visionary, highly educated, courageous principals,

2. Highly educated, caring and committed teachers,

3. Belief in African American students' abilities to master rigorous, college preparatory curriculum,

4. Institutional belief in high academic and behavioral standards for all students within the context of a nurturing and supportive learning environment,

5. Belief in African American students' abilities to compete successfully academically with white students, despite racism, segregation, poverty, or other social obstacles to high levels of achievement,

6. Expectation that African American students would gain admission to competitive colleges and universities, and

7. Expectation that African American students would use their access to quality education to not only benefit themselves, but also to make meaningful contributions to the African American community by fighting to end the group's caste-like status.

Anticipating questions regarding my intent in using the *Brown*-decision as a backdrop for studying my own lived experiences as principal in the post-*Brown* era, I present a few critical findings from the literature that I hope will guide the reading and make the findings more meaningful and purposeful. First, pre-*Brown* Black principals self-identified as change agents, albeit facing numerous challenges in their attempt to fulfil this role (Morris, 2019; Jordan, 2017; Franklin & Savage, 2004; Walker, 1996). Second, pre-*Brown* leveraged both school and

community resources to build a college-going culture (Cheney, 2011; Fairclough 2007; Jordan, 2017; Watkins, 2001). Third, pre-*Brown* principals used the concept of "race pride" to develop students' academic identity and achievement orientation, (Anderson, 1988; Green, 2004; Morris 2019; Jordan, 2017; Walker, 2018). And, fourth, the segregated nature of pre-*Brown* schools provided principals with teachers with greater likelihood that students would be taught by teachers who shared the same racial and cultural background (Ladson-Billings, 2004; Lyons & Chesley, 2004; Jordan, 2017).

Although I am using all-Black schools from the pre-*Brown* era as an excellent educational model, I am not particularly advocating a return to the socioeconomic and political context that created America's dual education system. Instead, I am sharing lessons and inspirations from the leadership philosophies and practices that supported the success of Black children despite legal segregation. In my self-identified role as a post-*Brown* Black principal as a change agent, I adapted these findings from the literature to develop programs and initiatives reflecting the special type of pedagogy implemented by pre-*Brown* Black principals.

One of the common racial/cultural beliefs accepted by the African American community is that education provides access to social mobility; that it serves as protection against political encroachment; that it can serve as a vehicle to economic stability; and, it is a measure of racial dignity. All these elements were important to pre-*Brown* principals and undergirded the educational philosophy informing their practice (Lyons & Chesley, 2004; Milner & Howard, 2004; Savage, 2001). In addition, pre-*Brown* principals emphasized the importance of implementing a school culture that prioritized future enrollment in higher education (Morris, 2019; Jordan, 2017; Franklin & Savage, 2004; Walker, 1996). The racial/cultural beliefs of African Americans within the context of the Jim Crow era represents a backdrop to

understanding the impact of the *Brown* decision on the Black community's educational philosophy and practices.

My foremost purpose in stressing a visible college-going culture was to provide students, staff, and parents with an inspirational, culturally affirming learning environment where Black children were expected to excel academically and socially in preparation for college enrollment. Creating the *Scholar's Way Student Code of Conduct* guided me in terms of building a visible college-bound culture, inculcating students, teachers, and parents with the school's vision, missing, core beliefs, and education program, was the *Scholar's Way Student Code of Conduct*.

Culture of High Expectations. The *Scholar's Way Student Code of Conduct* was a valuable, informative resource for my work and for communicating with stakeholders. Much too often, I discovered in my leadership practice, the importance of writing things down and documenting practices to codify school improvement strategies implemented over a period. Based on my personal leadership experiences, I would hypothesize that leaders do not always approach school improvement in ways that incorporate or consider past precedents when framing or selecting new initiatives. As founding principal, I wanted to codify the school's practices through a well-articulated vision of scholastic excellence, married to carefully selected practical strategies to build a college bound culture. I believed the *Scholar's Way Student Code of Conduct* served this purpose.

As a school leader, I have given a major part of my attention to extracting educational policies and practices upon which to promote school improvement. The reality is, however, that many of the educational policies and practices found in published school improvement books and manuals share very little on the best approaches to encourage, inspire, and motivate children--irrespective of race or socioeconomic status--to aspire towards higher levels of scholastic

achievement and social responsibility. I know the obsession of steering everyone toward college is deemed as misguided, impractical, and not in tune with meeting the personal needs of each student. Nevertheless, I have found--from both experience and research--that this idea of "college not being for all students" is articulated most often in schools educating the marginalized--the poor and students of color (Allen, 1992; Bell, 2015; Carter, 2008). While I acknowledge the need for additional pathways to career success, including vocational training and specialized trades, one of the focuses of this study is the development of African American students' academic identity and achievement motivation in preparation for enrollment in a four-year college or university.

I believe that giving marginalized students choices requires educating them on the possibilities of a four-year college education as a starting point. Nothing is inherently wrong with expecting Black children to meet society's high standards for academic excellence. What is wrong is that many Black children are not given complete access to America's high standards for academic excellence and, therefore, their choices are limited by social and educational circumstances instead of by ability or interest in other pursuits, such as vocational tracks.

My work demonstrates that deep race consciousness matters, like what Franklin and Savage (2004) describe as a "clear and deep understanding of what it means to be African American" (p. 16). My conception of race consciousness includes an educational program with an explicit commitment to prepare African American students for college. Black education during the pre-*Brown* era prioritized access to higher education as an expression of first-class citizenship, racial pride, and resistance to the racist ideology of Black intellectual inferiority (Bell, 2014; Morris, 2019; Jordan, 2017; Savage, 2001). My autoethnographic study highlights the use of race consciousness as a vehicle to develop students' academic identity and

achievement motivation, as well as to build a culture whereby high academic and social

expectations are normative practices.

My goal in crafting the *Scholar's Way Student Code of Conduct* was to deconstruct the

sense of isolation and alienation Black students sometimes feel about scholastic success and

college enrollment. For example, my findings from both practice and research reveals that Black

students' scholastic ambitions are devalued outside of preparing them for success on

standardized tests; and, the conclusions I have drawn from my practical experiences align with

the research of Yeakey and Henderson (2003). I wanted to craft a document that was at once

child-centered, while also articulating practices that prioritized the social, emotional, and

physical development of children. In addition, I wanted to include practices that not only

enhanced students' self-esteem but also gave them fuller participation in the school and in the

broader community. I saw my actions as being aligned with the research on pre-*Brown* all-Black

schools which emphasized a student-centered learning environment as presented by Jordan

(2017) in preparation for participation in a democratic society.

Student-centered Learning and a Culture of High Expectations. The major lesson I

learned from my study of pre-*Brown* all-Black schools is that leadership planning must put

students and high achievement at the center of the schooling process (Fairclough, 2007; Chance

& Lewis, 2013; Walker, 2018). One of the problems I have noted in many schools serving low-

income Black children is the continuous struggle to maintain a stable environment. One of the

strengths I noted from my study of pre-*Brown* all-Black schools was their success in managing

student behavior (Morris, 2019; Jordan, 2017; White, 2002) using proactive positive strategies

(Morris, 2019; Tillman, 2004b; Alison, 2013; White, 2002). During this era positive behavior in

school was associated with the family and community social values (Morris, 2019). Misbehavior

was frowned upon as students viewed school reprimands as experiencing a loss of family and community reputation.

Intellectual and Social Development. Another lesson I learned was the value placed on character in conjunction with intelligence and that neither was possible without the other. Fortunately, I was able to craft a system of student expectations and discipline which oriented students, teachers and parents to the school; provided explicit classroom and school expectations; and provided explanation to the academic support services and safety-net programs available to students, including tiered interventions, restoratives practices, student assemblies, and cultural building activities to support students in his/her successful integration into the school.

For example, Crown Forum, the name of our student assembly, was designed to help our students develop good character and internalize appropriate behavior. This approach to discipline--good character and internalization of appropriate behavior--was a common aim at pre-*Brown* all-Black schools (Bonner, et al., 2010; Franklin & Savage, 2004; Morris, 2019; Jordan, 2017; Stewart, 2013; Walker, 1996). Initially, the teachers at my school were leery as to how having students attend a daily assembly would lead to good behavior. They were more accustomed to policies and practices aimed at controlling behavior and applying some form of punitive discipline when students broke one of the rules. In addition, students were more acclimated to close supervision and rigid structures of a punitive nature. It took a while for both students and teachers to understand the power of student cooperation in learning how to conduct themselves throughout the school day with minimal supervision from adults.

The *Scholars Way Student Code of Conduct* provided students with clearly described expectations--both academically and socially--and situations in which infractions of established rules of conduct might occur and the way those infractions would be addressed. Crown Forum

provided an opportunity to reinforce our established codes of conduct while also providing

students with opportunities to showcase their learning, and teachers with the space to share

classroom successes. Although we worked to promote a positive image of our school, I stressed

to both students, staff, and parents that a positive image without authenticity is a house of cards

waiting to fall.

High-Quality Teachers. If the success of pre-*Brown* all-Black schools can be attributed

not only to the leadership, but also to the well-trained, dedicated teaching faculty (Bonner, et al.,

2010; Morris, 2019; Jordan, 2017; Stewart, 2013), then it seems to me that during the pre-*Brow*n

era, principals had great leeway to select teachers who were caring, highly qualified, and who

looked like the students they were responsible for teaching (Franklin & Savage, 2004; White,

2002). In addition, pre-*Brown* principals selected teachers who believed in preparing students for

college and career while also infusing them racial pride (Bonner, et al., 2010; Morris, 2019;

Jordan, 2017; Tilman, 2004). The significance of the principal and teachers in this process is

noted throughout this qualitative study.

My selection of teachers was limited to a large degree by both the teacher shortage and

the charter management's decision to remove me from the hiring team. Yet, even with these

limitations I was able to institute professional development activities and school structures

supportive of teachers' developing the competencies required to effectively teach low-income

African American students. Professional development activities focused not only on curriculum

knowledge and traditional best practices in instruction. I provided teachers with workshops on

building students' scholar identity or academic identity and achievement motivation through

integrated African American history in the traditional curriculum; providing students with

opportunities for hands-on-learning and demonstrations of learning; and by placing less

emphasis on "test prep" and greater emphasis on teaching students executive skills, such as time management, student skills, self-regulation and academic self-confidence.

I hypothesize that with greater input from me on budgetary and hiring decisions I would been have able to hire better teachers and provide them with the resources to improve their curriculum implementation, instructional practice, and knowledge of culturally relevant practices. Of course, the legally segregated social context of pre-*Brown* schools determined that Black children would be taught exclusively by Black teachers. Black principals during the pre-*Brown* era selected teachers based on their academic qualifications, positive racial identity, and the ability to provide students rigorous teaching within a supportive and nurturing school environment (Bonner, et al., 2010; Jordan, 2017). My work also notes how during the period after the American Revolution, in places such as New York and Philadelphia, Black children were first taught exclusively by White teachers. The African Free School in New York served as an example of Black children receiving quality education from an all-White teaching faculty. The lesson post-*Brown* principals can gain from this study is the hiring of high-quality teacher can be irrespective of racial background. The African Free School is one of the earliest, if not the earliest example of an all-White teaching using culturally relevant leadership and teaching practices to effectively educate Black children.

As a result of the *Brown* decision, Black children are now taught by teachers from all races, ethnicities, and nationalities. As a result of the teacher shortage, schools are facing difficulties with staffing schools with enough teachers. During the pre-*Brown* era, teaching was considered a high status, well-respected profession in the Black community (Bonner, et al., 2010; Cheney, 2011; Morris, 2019; Jordan, 2017). This is not the case in contemporary society in general--teachers of all races, ethnicities and nationalities are not well-respected by-and-large.

And with the teacher shortage--combined with low-pay--makes it exceedingly difficult for principals to be choosy in the hiring process. As a result, it would prove difficult to hire teachers who embodied the racial and professional characteristics of pre-*Brown* schools. In terms of race, the hiring of teachers solely on this basis is illegal and harkens back to pre-*Brown* social constraints.

My leadership philosophy and practice are rooted in the belief that ALL teachers need to be caring adults, highly qualified, college-and-career oriented, culturally competent. This is the criteria I used for hiring teaching faculty. But once again, my removal from the district hiring team, and the shortage of qualified teachers made it difficult to hire the types of teachers I deemed necessary to fulfil the school's college preparatory mission. In response to the need for highly-quality faculty, I established a system of teacher training to help teachers in developing the teacher cultural competencies required to be a successful teacher of African American students.

In addition to studying the history of the students they teach; teachers need to be familiar with the communities from which the children come from. This familiarity, which I shared with my teachers must include not only the socioeconomic status of the family, but must also include knowledge of the family structure, community cultural practices, educational background, religious orientation, parenting style, and future aspirations for their children. This information is vital to engaging parents in culturally responsive ways that are reciprocal in nature and meaningful to the growth and development of the child.

Culturally Responsive Leadership

One small-scale initiative I implemented to help develop students' knowledge of colleges and universities was "College Friday." I believe this initiative had a greater impact on the

teachers than it did the students. Here is why. Pre-*Brown* all-Black schools, as I have noted, were student-centered institutions (Bonner, et al., 2010; Etheridge, 1979; Morris, 2019; Jordan, 2017) and committed to developing students' academic identity and achievement orientation. My leadership reflected a student-centered approach because I focused on the process of preparing students for college, not just the outcome in terms of grades and other concrete examples of achievement. For example, I leveraged my student's history and culture as the starting point for learning. My work demonstrates how education must support Black students with grappling with their history and their present condition in an American context defined by both race and racism. In other words, student-centered learning, from my study, is based on students' positionality within American history, culture, and society. This perspective speaks to the educational concept of culturally responsive leadership and culturally relevant teaching noted in the works of Ladson-Billings (2006). A study of Black history and culture served as aid of socialization and acculturation and serves as the grounding point for all other forms of learning.

For example, admittedly, I did not know "College Friday" would lead to teachers using this weekly event to motivate students throughout the week. In addition, teachers used "College Friday" as a tool to develop students' academic identity, achievement motivation, and race pride. Teachers encouraged students to do their best. They encouraged them to be proud of their race and to face academic challenges with self-confidence. I believe "College Friday" helped to validate academic culture as not being the exclusive domain of White or affluent children. My research serves to dispel the myth that scholastic achievement is the exclusive domain of Whites. This focus of my leadership as change agent was accomplished by providing teacher with professional development that married experiential learning, authentic and challenging content with Black perspectives, points of view, interpretations, and explanations of reality. In other

words, the critical change facilitated on my part was supporting both teachers and students in their critical return to the distinct-thought and practice traditions that shaped Black history and culture, while also equipping Black people with a social theory and approach to living in a society defined by both race and racism.

Leveraging Cultural Capital. What happens when music, art, physical education, foreign language, and other co-curricular activities are cut from the school budget? In wealthy and affluent school districts the community utilizes a broad network of resources when faced with the prospect of budget cuts to ensure their children continue to gain access to these important learning and developmental courses. In underserved schools and communities, the students, and the schools, in more cases than not, are left with a huge void. I learned a valuable lesson from the study of pre-*Brown* principals on the importance of being creative and innovative in providing my students with access to rich co-curricular activities (Morris, 2019; Jordan, 2017, Stewart, 2013). Building relationships with local community organizations, fraternities and sororities, and colleges and universities were critical to my being able to provide my students' opportunities for rich educational experiences. As a result of being proactive in my role to reach out to community stakeholders, students benefited from art and music programs, school-wide literacy initiatives, mentoring programs, tutors, field trips, guest speakers, co-curricular activities, university and civic partnerships, and financial investments used to purchase books and other instructional materials.

Critical Engagement. Principals operating as change agents must include in their definition of culturally responsive leadership a well-defined program to engage with community stakeholders. There is a need in schools serving minoritized students to go beyond the borders and boundaries of the education culture and schooling process that traditionally defines urban

education or schools serving a majority-minority student population. Culturally responsive

leaders must use critical thought, critical polices, and critical practices to critically engage

community stakeholders on issues impacting Black children in schools that are traditionally

underserved and undervalued.

Critical thought means embarking on a critical examination of how to situate the learning

experiences of Black children in the historical and contemporary context of being Black in a

society that values whiteness. The valuing of whiteness facilitates the penalizing of schools that

are minority-majority. My work notes how financial, building, safety, curriculum, and human

resource deficits were routinely ignored. The *Brow*n decision removed the most obvious, and

visible forms of legal segregation, while leaving in place de facto educational and residential

segregation; all of which has led to schools being more segregated than they were during the

Brown era. Culturally responsive leaders must be able to navigate what I define as neo-

segregation. My study provides as examples of ways in which a culturally responsive leader can

identify ways to effectively educate Black children in an educational systems that is undergoing

the re-patterning of white supremacy and racism to continue the goal of racial domination.

Critical practice must lead culturally responsive leaders to decolonize the curriculum,

pedagogy, and assessment practices that contribute to African Americans caste-like status in

American society. This is one of the reasons I rejected the testing culture that relies exclusively

on White American historical and contemporary interpretations, their thought traditions,

education concepts, traditions, and cultural values that are promoted as universal and standard

which, in truth, are expressions of their positionality as the dominant racial group. My study

notes my intentionality in developing a learning culture characterized by support, nourishment,

experiential learning, authentic and challenging activities, teacher-student interaction and

collaboration and, most importantly, expressiveness in the sense of providing students with space and time to fully engage ideas, construct meaning, and to employ the whole range of communicative skills--drawing, artistic expression, music, speech, writing, digital presentation, visual arts.

After studying and spending time at elite preparatory schools, I came to see that this is the type of education these affluent, wealthy, and predominantly white students received as a form of standard practice. Black, less-affluent, poor students receive a narrow curriculum that focuses exclusively on preparing this group to pass both district and state standardized assessments. Even in less affluent predominantly White schools the curriculum is not narrowed to the point of eliminating all forms of co-curricular activities in the same way I have seen in Black schools. Black failure on district and state assessments is used to justify narrowing the curriculum without evidence that doing so will lead the academic gains envisioned by this strategy. What is evident from the use of what is known in the education industry as "test prep" is the lessening of student engagement with academic content in general. In other words, the hyper-testing environment is leading to students dis-engaging from all forms of learning.

Critical engagement with community stakeholders supporting parents, community groups, university, and civic partners in re-constructing the narrative of Black students from one of "at-risk" to "at- promise." To support community stakeholders in reconstructing the narrative of Black students from "at-risk" to "at-promise," there must be real and authentic conversations around race. My study points to how racial literacy or the ability to understand what racism is and how it is used to reproduced inequality and oppression, and the role of education and schools in this process, is a critical shared understanding we must reach.

Unfortunately, culturally responsive leaders will encounter individuals and groups who are unwilling, reluctant, or unable to acknowledge the history, pervasiveness, and salience of race and racism in the schooling experiences of Black leaders, teachers, students, and parents. Critical engagement, as noted in my study, will require culturally responsive leaders to engage in activities that ascribe new meaning to race or "Blackness" in order to challenge and transform the way all educators think about "Blackness" and how the attitudes, assumptions, and biases derived from the meaning they hold. Learning is socially constructed, and it requires interpersonal and social interactions with teachers. Teachers with a deficit view of Black children are incapable of creating classroom learning experiences and interactions that not only scaffold learning, but also affect students' academic identity, achievement motivation, and race pride. The community--including state departments of education, university teacher preparation departments, school districts, schools, and parent and community organizations must engage in this critical conversation and begin the process of identifying strategies to eradicate or at the very minimum, mitigate racism in schools serving minority-majority students.

Leadership that Acknowledges and Addresses Racism

Pre-*Brown* principals were considered the most influential professionals in the African American community (Jordan, 2017; Tillman, 2004c). From my study of the literature, Black administrators and faculty during the pre-*Brown* era constructed an education that produced Black children who were competent, self-confident, and possessed positive racial identities (Tillman, 2002; Jordan, 2017). I believe that learning from administrators and teachers who looked like them and were highly educated and civically engaged made an impression on Black students during this segregated era. I attempted to model this standard by sharing my own academic background with my students, pushing them to see schools such as Harvard,

Morehouse, Yale, and Spelman as being within their reach, and by emphasizing the important role of reading and literacy to their future success.

My school suffered from a lack of textbooks and other educational resources. But like my pre-*Brown* predecessors I believed that collective group consciousness represented the primary resource or cultural capital needed to begin and sustain a grassroots approach to addressing our material resource deficit. I leaned on my own racial/cultural memory in recalling the founding of schools by Black people during the slave era and after emancipation. For example, I recalled examples like the founding of Tuskegee Institute by Booker T. Washington, Piney Woods by Dr. Laurence C. Jones, and Bordentown by Rev. Walter Allen Simpson Jordan. These men faced much harsher resource deficits and still managed to build schools that went on to educate generations of African American children. These models of African American agency (Franklin & Savage, 2004; Horsford, 2009) provided me with the impetus to leverage community resources to build a library at my school.

Race Pride and Collective Agency

Education for African Americans, historically speaking, was perceived as being more than a means of personal gain and professional improvement; it served as a means of self-protection (Anderson, 1988; Franklin & Savage, 2004; Watkins, 2001) and as a symbol of racial pride (Milner & Howard, 2004; Jordan, 2017). Building a school library served a similar aim from my perspective. I saw building a school library as a symbol of racial pride and the power of collective agency. Parents visited our new library and shared how impressed they were by the initiative, especially witnessing it evolve from a stack of books piled near the front office to a full-fledged library. One parent, shared with me the pride she felt knowing the school worked together to build a library--she also noted her appreciation in having the school open on

Saturdays which enabled her son to visit the library and not have to catch the bus to the public library across town.

Students shared their pride for our new library as well. While walking down the hall observing students passing to the lunchroom, I would always catch them peeking through the window at the other students who were using the library and then asking their teacher the time of day their classroom would visit. On numerous occasions, students would stop me in the hallway and say, "I like our library" and "We have the best library." I always felt pride--even race pride--at these simple, yet impactful statements. I felt like I impressed my students through my actions in taking the initiative to correct a wrong. I also felt pride in being able to work with students, parents, teachers, and the broader community to do something impactful by establishing a library from scratch.

Education as Liberation and Community Empowerment

My pride--both personal and racial--was never tempered or lessened by the fact that the chief executive officer never once visited the library during the early stages; never formally acknowledged my work or that of students, teachers and parents; never once acknowledge the external stakeholders that contributed both time, money and resources to establishing the library; and never once included the library initiative in her monthly district-level reports. I was proud of our efforts as a community and felt that my leadership represented liberatory pedagogy. This form of leadership is concerned with the socio-political and socioeconomic survival and liberation of African Americans from racism and racial oppression. Collective agency or the ability of the community to organize around initiatives to improve the material condition of the group has historical precedence in the Black community. For example, in the pre-*Brown* literature (Franklin & Savage, 2004; Jordan, 2017; Tillman, 2002), education is noted as being

tied to liberation. The Black community used collective agency in taking responsibility to provide their community with access to education. I believe one of the unintended consequences of the *Brown* decision is that the Black community no longer relied on collective agency to address community and school resource deficits.

This study includes evidence of the different ways in which community resources can be leveraged to provide students with a rich curriculum and access to resources not provided by the school. In Chapter 4, I noted how partnering with fraternal organizations, faith-based organizations, civic entities, businesses, local college and universities, foundations, and community activist not only brought much needed resources to our school, these partnership facilitated the establishment of networks of resources that served as conduits to attract additional resources from unexplored sources.

My work highlights racial discrimination as both individual and institutional practices that are not always explicitly visible on the surface. Racial discrimination--whether conscious or unconscious--are effective in creating barriers to achieving equality and equity. As a change agent, I relied on my knowledge of race and racism to interpret both education and the schooling process as neither neutral nor objective. The material deficits experienced by minority-majority schools illuminates the ubiquitous nature and permanence of racism in the American school system. Racism will not disappear altogether; it will re-pattern itself on race-neutral, color-blind policies and practices. I interpreted the material deficits experienced by my school as an expression of racism in that being classified as "white" means gaining access to the privilege of quality of education. While being classified as "Black" means being penalized with inferior education and by an educational system unresponsive to the real needs of people classified as 'Black."

When I initiated the book drive to address the school's deficit in textbooks, library books, and other educational resources, I did so with education for liberation in mind. Education for liberation is the cultivation of group consciousness based on understanding the concept of race as not being purely biologically, but predicated on social, political, historical, and cultural commonalities and shared experiences by people classified as 'Black." These elements serve to frame the sociality reality of Black people as "a people" or a group with shared interest and common goal to eradicate or mitigate the impact of racism and racial oppression on their lives. My study highlights one of the shared interests, common goal, and collective enterprises I initiated in the form of a book drive to establish a school library.

Meeting the students' multidimensional needs--intellectual, social, emotional, physical, and moral--required a community-based approach to education, and access to quality curriculum and books was a non-negotiable from my perspective. Instead of viewing the African American community from a deficit framework, I opted, instead, to view the African American community as an asset in the same way I value other community agencies and supports. The question I posed to myself throughout the school year was: "How can we meet the challenge of better educating low-income African American students?" I believe that a national research agenda that includes the exploration of community-outreach paradigms is critical. Why? Schools cannot address the issue of educating traditionally marginalized students alone. Leveraging community partners, which must include membership on boards of education, will enable schools' leaders to leverage a wide range of cultural and community capital to meet the needs for marginalized students.

Material Deficits as an Expression of Racial De-Valuing

During the pre-*Brown* era the state's primary role was to provide financial support to maintain the infrastructure of schools and to ensure each school was equipped with the necessary

resources to keep the school in operation at minimum level of efficiency (Anderson, 1988; Jordan, 2017). Unfortunately, during this era all-Black schools were short changed and not given even the minimum level of resource allocations (Anderson, 1988; Fairclough, 2007; Wiggan, 2007). They were forced in most cases to accept the used and discarded books from predominantly White schools.

Interesting enough, here I was sixty-plus years after the *Brown* decision facing a similar funding and resource deficit as my predecessors. Drawing upon lessons from my racial/cultural memory, I initiated a book drive to address the resource and material deficit impacting my students. In many ways I saw the book drive and subsequently the school library that came from our collective efforts as symbolic of positive racial pride. During the pre-*Brown* era, the administrators and teachers sought to overcome the negative messaging that segregated schooling and life sent to young impressionable Black students (Morris, 2019). There was a need to utilize the school's culture and interpersonal relationships with students to counter society's negative messaging.

The message segregation sent was Black students and schools were less-valuable (Jordan, 2017). Hence, the underfunding and the lack of resources these schools endured. I felt a similar message was being sent to my students and that it was my responsibility to spare my students of this negative messaging by providing them with affirming experiences that communicated value and self-worth. The communication of value and self-worth was accomplished through positive interpersonal relationships and students witnessing the teacher investment in improving the school's education program.

When the Scholar's Library opened in March--the culmination of a months-long book drive--I felt a strong sense of race pride in having spearheaded this initiative. In my opinion

leading young people is an incredibly special privilege, but leading young African American

children is even more special because of the historical material deficits and racial de-valuing this

group has faced in their quest for equal and equitable education. I have always pondered the

question of why students in high-minority/high-poverty schools are not performing as well

academically and socially as their more affluent and predominately White peers. What are the

circumstances Black low-income students need to excel academically? I do not have the answers.

But I do have a recommendation and this recommendation is derived from my study of post-

Brown literature and from personal experiences as an African American educator in the post-

Brown era. This message of devaluing Black lives is communicated and reinforced in poorly

funded and under-resourced schools. Why else would minority-majority school lack textbooks,

reading materials, and other educational resources required to provide students with a quality

education?

All schools educating children should be adequately funded, staffed, and resourced.

Although the closing of all-Black schools after the *Brown* decision proved to be a historic

affirmation of racial equality, I have come to question the efficacy of this decision to address

racism as the primary ideology by which material conditions in society are organized. I educate

children marked as "Other." My study makes visible the longstanding invisible connections

between race and material resource allocation. I have come to see racism in education as

pervasive, invasive, destructive, and completing totalizing in the way it negatively impacts every

facet of education, from resource allocation to whether a toilet will be cleaned with regularity.

This point is important for contemporary post-*Brown* educators to consider for this

reason: Even with the presence of biased or racist thinking, if predominantly Black schools are

provided with adequate funding and greater decision-making as to how those funds are spent,

Black children will, undoubtedly, benefit from a more responsive learning environment. Consider for a moment how the *Brown decision* could not legislate a change in the mindset of the people administering school systems. Brown, for all its noble sentiments, could not do away with white privilege, beliefs in Black inferiority, nor could it ensure White-controlled school boards would act in good faith when administering desegregation mandates. In other words, the *Brown* decision could not do away with the mindset that originally created America's dual system of education in the first place.

I believe my experiences as a post-*Brow*n principal leading a predominately low-income Black school reflect, to a large degree, the racial and racist carryover from the pre-*Brown* era. My opinion, of course, can be construed as biased and assumptive in nature; but I must add that it is based on my belief that white privilege has always existed side-by-side with "Black penalty." By "Black penalty" I am referencing the societal privileges that benefit Whites (Daniels, 1997; Rothenberg, 2002), while Blacks must bear the financial and social costs rooted in racial discrimination and unresponsive social systems. The educational privileges Whites enjoyed during the Jim Crow era were a result of Blacks having no power in state legislatures and school boards, and white policymakers could set policies that sustained White dominance, even to the point of directing all tax dollars--including taxes paid by Blacks--to fund segregated schools for White children (James, 2010; Jordan, 2017). In my opinion, the school board and the charter management agency were engaged in a similar practice.

I have no hard evidence of misappropriation of funds--although the charter management company's accountant resigned from his position at the close of the school year and shared with me his concerns of funds being mishandled. But I will say, if funds were mishandled, or even appropriated for personal use, I will not in any way find such actions surprising. The history of

Black education, from my interpretation of the literature and from my personal experiences, is one of lies, deceit, kickbacks and, in more than a few cases, theft.

Contemporary leaders of schools serving low-income Black students must become intimately aware of the budgeting process. Actively engage in the budget planning process. Gain detailed knowledge of accountability standards as they relate to school budgeting and spending. And, most importantly, engage in strong advocacy for funds to be directed towards hiring quality teachers and once hired, providing them with a quality system of induction, mentoring, and professional development. In addition, modern-day principals must advocate for spending directed at ensuring students have access to the resources and appropriate support services to ensure the learning environment is conducive for intellectual development, psychosocial wellness and student physical safety and health.

Biases and Assumptions

What are my biases and assumptions as they relate to my understanding of the salience of racism in schools and classrooms in the post-*Brown* era? To answer this question, I needed to address my personal biases and assumptions. Woven together in the oral testimonies, reflections, commentaries, written histories, and every-day sayings is the belief that Blacks must be twice as good and work twice as hard to make it American society. I recall my depression-era grandfather admonishing me as a kid on numerous occasions with the saying, "You are Black. And Whites will never let you forget this. You will have to work twice as hard to even get half-a-loaf of bread." I found this statement to be true in my interactions with the charter management organization, the education board, and the charter school's authorizer.

The one bias and assumption I have carried with me throughout life is racism and racial inequality being a consistent factor in my professional life. Although my belief in the

fundamental belief in the power of education to eliminate racial proscriptions fueled my passion

to provide my students with rigorous learning experiences supportive of their development of an

academic identity and achievement motivation, I felt in many ways powerless in the face of what

I perceived as White hegemony. As a young college student, I defined racism as a random,

isolated act of individuals behaving in discriminatory and biased ways. As a result of experience

and advanced education, I have come to define racism as normative actions and thinking that

impact both individual behavior and institutional practices. In other words, racism is not a

boogey man waiting to scare its unsuspecting victim. Racism as noted in the research of Delgado

and Stefanic (2001) is American society's normal way of interacting with Blacks and those

classified as nonwhite.

For example, the "whiteness" in terms of the numerical composition of the school board,

charter management company and the charter authorizing agency is not questioned in American

society. White majority in leadership positions is taken as normal and expected. And I also

believe "whiteness" in terms of the societal privilege of framing problems, defining problems,

and generating solutions to problems is taken for granted. In other words, I felt my relationship

with the charter management company, school board, and the charter authorizing agency as one

in which the power to define reality and to act upon this definition rested in their hands alone.

For example, on numerous occasions I participated in board meetings in which my

thoughts and opinions on matters of education were not solicited. I found it rather amusing to

watch board members without experience in the field of education grapple with issues that

principals like myself addressed as matter of routine. Not one person on the board of directors

found it practical to ask the person--me--with the most education and experience in addressing

educational issues for his thoughts in solving routines problems such as organizing a parent

group, organizing tutoring programs, establishing community partnerships, hiring teachers, recruiting students, and a host of other educational issues in which my thoughts were never solicited or my recommendations ignored. When it came to decision-making, I was treated as invisible. I did not view these groups as card carrying members of the Ku Klux Klan. At no time did I observe any of the individuals from these three groups engaged in what one can define as "hate speech," or even explicitly racist discourse. What I did observe was their total obliviousness to my invisibility as an equal stakeholder. My invisibility resulted in my input not being solicited in some cases. In other cases, my input was ignored. In the most egregious circumstances, I was politely asked not to provide any input. In all three cases, my invisibility remained a constant

Being an African American man in a racist society and having navigated a predominately White system of higher education and a professional life characterized by Whites being in the most senior positions of authority, I have grown accustomed to expecting varying degrees of racist and racialized treatment which I have come to characterize as being "Invisible." I arrived on the job with the expectation of invisibility to a degree and that I would have to make myself visible working "twice as hard to even get half-a-loaf of bread." In the past, my approach of working twice as hard usually worked. I followed my grandfather's advice of being well-dressed, well-spoken--if not overly polite--, team-oriented, communicative, knowledgeable about my industry, and willing to work long hours, if needed. But I was also admonished by my grandfather to never "compromise dignity for a dime." He repeatedly admonished me in our numerous conversations over the years, that "Race pride is nothing more than human pride. You were created by God, like all men. Never let anyone take your pride in exchange for a dollar." As a result of this family advice, I always attempted to strike a balance between being cooperative

with White authority figures but never to point of insulting my personal dignity or in doing

something contrary to what I deemed to be the right course of action. Self-respect was always

more important to me than status or money. I carried this attitude with me in my interactions

with the charter management company, the school board, and the charter school authorizer. Even

when they attempted to hold meetings as if I were not in the room, I made it a point to force my

way into the conversations by sharing my experience and knowledge on the topic being

discussed. They would respond favorably to my comments, suggestions, and recommendations.

My advice to post-*Brown* principals facing similar invisibility is this: Speak up and

standout. Racism in education makes it appear the exclusive domain of the ruling race. If one

were to examine the leadership and decision-making positions within the education

establishment lacks racial diversity. As a result, the White ruling class gets to decide how Blacks

are to be educated. And the Blacks who are invited to serve as leaders or decision-makers are

expected to be uncritical, silent or "agreeing" participants. Being a change agent in education

must address three critical areas: politics, policy, and practice. Politics and policy will determine

the degree of equality and equity found in minority-majority schools. And practice will

determine the degree of culturally responsive leadership and culturally relevant teaching taking

place in schools and individual classrooms.

What I am going to write next is uncomfortable to me, as the researcher, and may prove

uncomfortable to the reader. I have always felt that when White people are uncomfortable, Black

people are silenced. The cold and distant relationship I had with the charter management

company as well as with the school board, I interpreted as a type of silencing in the face of hard

truths. By making me invisible, I felt, the hard truths regarding poor budget allocations, the

absence of textbooks and other resources, the biased hiring decisions, the unclean learning

environment, the poor custodial services, the nepotism in hiring outside contractors, and the lack of involvement with the students and the school itself were no longer visible and, thereby, did not exist.

Contemporary school leaders facing similar situations must resist invisibility by being strong advocates for organizational practices and policies contributing to student, teacher, and parent wellness. As noted in the post-*Brown* literature, principals of all-Black schools were advocates for student and school wellness (Ethridge, 1979; Morris, 2019; Williams, 2005). I believe that one of the best strategies I implemented is the establishment of a Parent Academy. Silencing happens when, for White people, hearing the truth of a situation from the perspective of Blacks, non-Whites or marginalized groups is too much.

My study highlights the negative outcomes associated with Black people exercising little control over all three areas--politics, policy, and practice. In the pre-*Brown* literature, I documented numerous examples of pre-*Brown* Black principals having to work with racist individuals and school structures to bring resources to their oftentimes poorly funded schools (Jordan, 2017). I felt my duty was to do the same while also recognizing that in the eyes of all three groups, I was "invisible" and "visible." I was invisible when it came to sharing powering and the decision-making. I was visible as a marketing tool--and that is exactly how I felt most of the time, like a "tool" --to attract students and parents to enroll in the school.

I felt objectified but never inferior, although I did feel resentment at not being a part of the decision-making process. My resentment stemmed from the very thing in which White society has admonished African Americans for not possessing education. Outside of the president of the charter authorizing agency, who held a PhD in education leadership, no other individual within these groups exceeded my educational level. In terms of education and

experience, I exceeded all members of the charter management company as well as every member on the board of education. Yes, I experienced invisibility. And nowhere did this feeling of invisibility show up more than when I was dismissed from the district-level hiring team under the guise of the charter management team wanting me to devote all my time to recruiting new students.

The decision to remove from the district-level hiring team was due to racism. I felt my removal from the district-level hiring team was a result of the team consciously or unconsciously working to protect white privilege by giving White candidates preference; and because they viewed Black candidates as less-qualified, if not inferior to the least experienced White candidate. My aim was to hire the best teachers, irrespective of color, but I will also acknowledge my desire to hire highly qualified African American teachers for two reasons. For one, like post-*Brown* principals, I wanted to higher "teachers of their people" (Jordan, p. 28) or teachers whom I believed possessed the mental characteristics, behaviors, education and social commitment to willing engage in the work of racial uplift or what is better defined as helping Black children succeed at "higher pursuits"--to take a term from the pre-*Brown* literature (Jordan, 2017, p. 28). Encouraging Black students towards higher pursuits, in the case of my school college readiness, represented my primary aim--a goal I felt the charter management team did not share.

White Teachers. Second, I wanted to build a diverse staff by hiring the right kind of Whites and non-Black teachers. Drawing on my knowledge of the slavery era and Reconstruction era teachers, I am well-aware of this history of mission-oriented White educators who demonstrated a thorough commitment to providing Blacks with access to quality education and instruction that can be characterized as racial uplift. In Chapter 2 I made note of the African

Free School in New York City which was founded in 1787--during the slavery era-- to educate both free and enslaved African Americans in preparation for participation in a free, democratic society (Andrews, 2017; Williams & Ashley, 2004). For me, the careful vetting of both Black and White teachers is of singular importance for school leaders because the classroom is the locus of all school improvement efforts. The careful selection of teachers is a principal's most important duty. And I resented my elimination from the hiring process.

I must mention at this point a bias I have regarding White female teachers. As I noted previously, being classified as White is a privilege. In my past experiences working in urban schools, White female teachers experienced the greatest difficulties with classroom management and in developing effective interpersonal relationships with students, most especially in the upper elementary grades with middle school students. I have felt this stemmed from three things: (a) poor university training in terms of preparation for teaching in urban schools with predominantly Black and Brown students and families, and (b) missionary zeal or "white savior complex" (think of movies like *Dangerous Mind*s and *Freedom Riders*), and (c) geographical distance from the students and communities in which they serve, (d) white privilege which manifest itself in a superior, self-righteous approach to educating children perceived as inferior racially, culturally, socially or due to their socio-economics profile. These factors, in my view, contributed to high teacher turnover from this population of teachers for the following reasons. In absence of training in urban education and culturally relevant instruction, these teachers quickly find that a savior complex led to either too much empathy in terms of statements I heard such as "These students need a lot of support," which oftentimes translated into lowered academic expectations and tolerance for constant violation of school rules. On the other end, end the savior complex showed itself in inflexibility and a controlling personality, which contributed

to poor interpersonal relations with students and, unfortunately, to negative labeling of students with terms such as "thugs" and "gangsters" when students failed to comply with what the teacher expected.

Both types of responses are rooted, in my opinion, to the factors I described above. But what I must add, which I find to be of even greater importance, is the refusal of the type I just described to accept professional development or even feedback from leaders that look like me. In other words, I have experienced Black teachers lacking university training in urban education or culturally relevant instruction. Some of these teachers, also, came to the school with a savior complex; and some also demonstrated a superiority complex which I attributed to class differences between them and the students. I have also witnessed instances of Black teachers engaging in negative labeling and stereotyping of students of students so-called urban culture, family structure and/or socioeconomic status.

There difference between these two groups--Black and White teachers, I observed, is the dynamic of white privilege which, I believe, led to qualitative differences in the way in which feedback was received from a person that looks like me. Only on a few occasions can I note African American teachers being resistant or hostile to the feedback I gave to them regarding their practice. These instances occurred early on in my career when I was new to the principalship, relatively inexperienced in developing effective relationships with teachers, and as a result, I believe, my relatively young age in comparison to the teachers I managed.

White teachers, in general and of course with more than a few exceptions, were less open to receiving feedback and, in some cases, demonstrated resistance to being managed. I attributed this to--rightly or wrongly--to their white privilege and belief that irrespective of my position, education and experience I was inferior to them. What I have noted in my practice is the

narrative of White teachers who come to minority-majority schools with a "savior mentality" only to find the students' resistance to her pedagogy, parents dissatisfied with her approach to discipline, and her own frustration with students inability to relate to her approach to instruction.

What I found most disheartening as a school leader, as well as being detrimental to students, was her unwillingness to participate in professional development and her resistance to feedback. As an experienced principal I recognized two things that I did not foresee changing soon. For starters, White female teachers make up most public-school teachers. Second, the current student population in urban schools is predominantly low-income Black and Brown students. White women are on the first line of service in urban education. Therefore, I established professional development academies with this population in mind in order to support them with understanding the realities of teaching in an urban school context; and with educating students who may hold a different view of education; a different sociocultural context for understanding the practice and purpose of education; and a different socioeconomic reality that impacts the perspective students and their families hold in terms of the purpose and practice of formal education.

I shared with teachers during staff meetings and professional development that we are role models to students and that our own professional dignity and scholastic accomplishments were models for our students to emulate. In racially diverse learning environments, where the teaching faculty is not one-race, but diverse, I found a way to incorporate White teachers in the vision of teaching students race pride by making this term synonymous with scholastic accomplishment and professional dignity.

White teachers can see themselves as divorced from initiatives labeled Black as result of being racially classified as White or from feelings of guilt or uncomfortableness with the sins of

their forefathers in terms of slavery and segregation. During professional development on the use of culturally relevant pedagogy I shared with teachers how African Americans during the pre-*Brown* era equated with race pride with scholastic success, good morals, community investment, hard work, and college and career aspiration (Morris, 2019; Savage, 2001). It was pride simply in possessing Black skin or in having anti-White sentiments. It was pride, I shared, in knowing that a Black skin did not denote inferiority--and Blacks, during this era, set out to prove it by creating all-Black institutions--sometimes out of choice, but most often out of necessity--to demonstrate to themselves and White Americans their American identity and respect for their African heritage (Miller, 1968; DuBois, 1903; Anderson, 1988).

The perspective and approach I described, albeit assumptive and biased, frames my approach to hiring and to providing teachers with professional development. In many ways, upon reflection, I feel that my approach mirrors the way in which pre-*Brown* principals selected teachers for all-Black schools. I made note how post-*Brow*n principals selected teachers who understand the students, parents, and families to which he/she will serve (Jordan, 2017; Morris, 2019). In addition, teachers were vetted for curriculum knowledge, pedagogical skills, and the ability to form positive relationships with students and their families (Franklin & Savage, 2004; Jordan, 2017;). Lastly, and a criterion I deemed significant to this study, pre-*Brown* principals selected teachers based on him/her exhibiting or demonstrating "race pride" (Franklin & Savage, 2004; Jordan, 2017; Morris 2019). From a contemporary perspective, in absence of the segregated context which informed teacher hiring decisions, I interpret race pride, today, as being reflective of culturally relevant pedagogy and anti-racist teaching. The study of pre-*Brown* schools provides a paradigm for critical thinking on teacher selection; and teacher induction, mentoring and professional development for schools serving low-income Black students.

White Privilege. A critical area, as touched on briefly in the above section, is the notion of white privilege. I find it necessary to provide additional discussion and reflection on this topic as I believe it represents a critical finding in this study. As I mentioned previously about Chapter 4 and the narrative of the White teacher who demonstrated both poor performance as a teacher and the unwillingness to accept feedback on her practice. In addition, this teacher received approval from the chief executive officer, unbeknownst to me, to arriving to school late and leaving early, with the latter impacting her ability to participate in professional development. As stated at the start of this section, my views and interpretations may be judged as biased, uninformed, distorted, partial, or even interpreted as prejudice. This is not my intent; it is more so an acceptance of the role of race and racism in shaping my leadership thinking.

For starters, in my interactions with the charter school management company, I felt as if their actions communicated to me that Blacks students are tolerated; they are not celebrated. How else can I explain the failure of the charter management company to participate in the numerous weekly school activities in which students demonstrated their learning? How else can I explain how the scholastic accomplishments of our students were ignored weekly and how the majority of my interactions with the charter management company dealt with issues connected to recruitment and retainment of students and, of course, daily attendance? I how else can I explain the refusal of the charter management company to accept my evaluation of a teacher as marginal, dismiss parent complaints regarding this teacher as inconsequential, and then admonish me for not being as supportive as I should have been towards this teacher? Of course, the reader of this study will detect racial biases and the sociocultural assumptive qualities in my interpretation of the charter management team's behaviors. Nevertheless, one of the qualities of autoethnographic research is that it provides an insider versus outsider narrative (Allen-Collinson & Hockey, 2008;

Ladson-Billings, 1998). As noted in critical race theory (Delpit, 1992; Delgado, 1990), my voice

matters and my aim in writing this autoethnographic study is to de-center hegemonic power that

silences the voices of Blacks, nonwhites, and other marginalized groups.

I felt the attitude of the charter management company reflected both "white privilege"

and "Black penalty." As I stated previously, "Black penalty" is the cultural, socioeconomic, and

political price Blacks, nonwhites and other marginalized groups pay in order Whites to benefit,

almost exclusively, from society rewards, opportunities, and benefits. I felt the students at W. E.

B. DuBois Academy were economic units adding to the charter management company's bottom-

line. As noted in Chapter 4, my interactions with the chief executive officer centered primarily

around recruitment, enrollment, retention, and daily attendance.

Of course, as an experienced principal I am acknowledge that student enrollment is

connected to student funding and that to provide students with quality resources, school leaders

must secure a healthy enrollment. My issue with the charter management company, and by

extension the board of education and the charter school's authorizing agency, is that zero funds

were allocated for textbooks and educational resources and minimum funds were allocated for

the upkeep of building grounds and custodial services. I concluded that whether my students

received a quality education was immaterial to the primary goal of increasing student enrollment.

These are the hidden advantages of white privilege that contemporary school reformers

must consider when developing both policy and practice and when creating leadership training

modules or courses for principals serving high-need/high-minority schools. How do these hidden

advantages impact teacher receptivity to supervision, feedback, correction, and professional

development? How do these hidden advantages impact the professional relationship between

non-White leaders and White teachers in settings where the student population being served his

predominantly Black and low-income? These are questions to consider when thinking about the negative impact of white privilege on students' learning experiences and outcomes.

I agree with the perspective of critical race theorist W. E. B. DuBois (1903)when he notes how Blacks are an oppressively racially colonized group, treated as inferiors, and valued only to extent of their labor being exploited to the benefit of a dominant White society. For me, the ignoring of my students' scholastic production on the part of the charter management company was synonymous to ignoring their humanity. On the flip side, the primary focus on recruitment, enrollment, retention, and daily attendance was synonymous, from my perspective, with the quantification of Black students into units of income. The greatest value White society is "whiteness"; the lowest value in the same society is "Blackness." And this valuing process contributes to the Black children, from my perspective, receiving unequal and inequitable education opportunities.

It would prove helpful, for contemporary education reformers to explore how pre-*Brown* all-Black schools, including Historically Black Colleges and Universities, to identify strategies used by these institutions to prepare Black students for a society rift not only with racial proscriptions, but also with normative beliefs in the inherent inferiority of Black people. For example, in my literature review I focused intentionally on documenting African American individual and collective agency during the pre-Brown era. I made this decision because the *Brown v. Board of Education* decision, from my perspective, is one in which quality Black education is achieved only through White philanthropy, integration with Whites, or when predominantly Black institutions, in terms of the student body, is administered by White teachers and administrators. In order to combat the normalization of racism and to challenge longstanding societal beliefs in the inherent inferiority of Black people--and by extension, predominately

Black institutions--the ethnocentric and hegemonic ways in which the Brown decision is narrated must be challenged by highlighting the positive narratives of pre-*Brown* all-Black schools.

Unfortunately, the role of White philanthropists in early Black education is overemphasized to the exclusion of the Black self-help initiatives that spurred the growth and expansion of Black education. A study of pre-*Brown* literature is pregnant with examples and illustrations of Black agency or resourcefulness in opening schools and securing the necessary resources for their maintenance and continuance. These examples can be used to question and reflect on the current practices being used to better engage African American students.

Reaching their Highest Potential – Protecting the Social and Emotional Wellness of African American Students

Our multi-tiered support system noted in the *Scholar's Way Student Code of Conduct*, also noted in Chapter 4, highlights a systemic and systematic approach to not only developing student's emotional wellness, but also protecting them from inappropriate forms of disciplinary action. The aim of the *Scholar's Way Student Code of Conduct* was to support all stakeholders, including teachers, parents, and students--support each student in reaching her highest potential. And supporting Black students reach their highest potential must take into consideration their social and emotional wellness.

I was not always successful in protecting the emotional wellness of students. But I actively implemented systems to do so while also monitoring classrooms to make note of the interpersonal actions between teachers and students. When I encountered instances where I observed students not being treated fairly, I intervened based on the processes and procedures noted in the *Scholar's Way Student Code of Conduct*. The protection of African Americans

students' emotional wellness aligns with the pre-*Brown* literature of Cheney (2011) and Morris (2019).

Protecting Black students' social and emotional wellness is critical and one which post-*Brown* principals must give priority for a couple of reasons. As noted in the literature, Black students are subject to negative representations of their intelligence and morality (Cussion, Moore & Jewell, 2001). They are also subjected to having their voices silenced (Delpit, 1995). When "white privilege" is added to the equation, principal may observe situations in which students are accused of committing a disciplinary infraction, negatively labeled by the teacher, and not given an opportunity to voice his/her opinion in regard to the nature of the incident. In Chapter 4 I highlight an incident involving Brian as an example of the steps and strategies post-*Brown* principals can employ to ensure Black students are educated in a safe and nurturing classroom environment.

Environmental Racism

As previously noted, school safety is important and must be prioritized by school leaders. The area of school safety that I found most troubling at W. E. B. DuBois Academy is the neglect of proper care of building and grounds, unsanitary drinking water, poor sanitation practices, and the absence of consistent custodial services. Before students can be provided with a rigorous and challenging curriculum within a learning environment that is both intellectually stimulating and emotionally secure, they must have access to a safe, secure, and hygienic learning environment. The charter management company did not allocate the appropriate funding to ensure the learning environment at W. E. B. DuBois Academy met the criteria of being safe, secure, and adhering to appropriate standards of cleanliness and waste management.

In my past leadership role, I have worked in schools without adequate funding. I have also worked in schools with old textbooks, outdated resources, and lack of technology. I had never worked in a school without reliable custodial services. Inoperable water fountains spewing brown tinged water, broken toilet stools, stalls without doors, toilet stools not flushing appropriately, inconsistent custodial services, and the failure of the charter management company and the board of education to respond to both my vocal and written complaints and complaints forward to them by concerned parents reeked of environmental racism, in my opinion.

Black children, in the general society, are disproportionately harmed by lead poisoning, air pollution, asthma, mold, and other environmental hazards. I did not expect to lead a school where students faced similar risk in the form of unhealthy, and possible lead-poisoned water. I never expected students having access to clean and operable restroom was a privilege, instead of a fundamental right. I never expected that one of my roles and one of the duties of our students was to serve as custodians and to provide snow removal services. And I surely did not expect the charter management company and the school board to never reach a permanent solution to solving this problem.

Public health, including school health, must be prioritized. As I reflected on the post-Brown literature, I highlighted one of the *Brown's* decision's most damaging indictments of America's dual system of education. The characteristics noted were crumbling buildings, inadequate heat, windowless buildings, poor ventilation, broken plumbing, rotted desks, and limited or no access to clean water. Environmental racism in connection to Black communities and schools has historical precedence and it is rooted in white privilege, structural inequality and

the belief in Black inferiority which, in my opinion, justifies providing this population with either no service or slow, unresponsive service.

Black Males - At-risk or At-promise

"What specific leadership practices did I enact to support Black males' academic identity formation and achievement orientation?" Should all students strive to go to college? What alternatives are we offering to those students who do have an interest in higher education or who lack the financial resources? Is higher education more valued in American society than vocational education? These are the questions I pondered since I have entered the field of PreK-12 education. These questions were also considered within the context of my wondering how to effectively teach Black students from low-socioeconomic backgrounds to have racial pride and an appreciation for education as a life-long endeavor.

As an experienced teacher and school leader, I am aware of the racial dynamics within post-*Brown* schooling settings, specifically the ways in which the curriculum, teaching and assessment practices, rules and regulations, and the interpersonal relationships can contribute to the feelings of detachment on the part both Black male students. Post-Brown leaders must confront the directly the trauma experienced by Black males in students in education settings that fail to develop their race pride, academic identity, and achievement motivation--all of which occurs under the guise of racial neutrality and color-blindness.

Mentoring Black Male Students

My study demonstrates how mentoring programs can served as a mechanism for providing Black male students with targeted academic and social supports. and these finding also reflected my past leadership activities in establishing mentoring programs for African American males at the previous schools in which I served as principal. Mentoring, as noted in this study,

must be culturally relevant and the resist using deficit-frameworks to engage Black males by focusing on their alleged intellectual, academic, social, and familial deficits. There is an invisible connection between deficit-frameworks and the continued negative messaging and branding of African American students as intellectually inferior and behaviorally dysfunctional. Too often mentoring programs targeting Black male students use deficit-frameworks to justify the need to mentor this population.

For example, when I first engaged in mentoring young Black male students early in my teaching career as fifth-grade teacher, I was applauded by principals, my fellow teachers, and parents for my willingness to troubled and troublesome boys. I engaged in this form of racial myth making, which is rotted in the notion of a color-blind and the belief that racism is individual expressions of prejudice, discrimination, and hate, instead of viewing it as an expression of institutional constrictions impacting Black male school success. As my knowledge of both race and racism evolved; and my critique of race, whiteness and white supremacy developed into a social theory impacting my leadership philosophy and teaching practice, the shape and form of my mentoring activities changed. I began to see that Black boys were not the problem. The problem is the educational system has a problem with Black boys. And this problem manifests itself in a couple of key areas.

For starters, the intellectual capacity and capability of Black male students is questioned. And this questioning takes form in a culture of low-academic expectations. The deficit-framework used to explain both Black males' intellectual capacity and ability and their low scholastic attainment in educational settings is the result of a historical marketing and branding campaign aimed at characterizing Black males as subhuman and intellectually inept. The concept of Black intellectual inferiority was used to not only justify slavery, but also to justify denying

enslaved Africans access to literacy. The concept of Black intellectual inferiority was used to justify segregated, unequal, and inequitable schooling during the Jim Crow era. This same concept is used in today's schools to explain Black male underachievement.

Deficit discourse is propaganda used reproduce the myth of Black intellectual inferiority while simultaneously strengthening Whites ability to engage in racial mythmaking to make themselves appear to be intellectual superior and that American society is race-neutral, color-blind, and merit-based. The way race and racism are defined in American schools has led to the underlying sentiment that Black male underachievement is the consequence of differences in racial intelligence and behaviors. In other words, Black males fail because they are a failure and no amount academic and social interventions will prevent this population from failing.

From a mentoring statement, my acknowledgment or belief in Black people being viewed as and treated as inferior framed how I constructed my mentoring program, including the topics discussed, the symbols and images used to represent the organization, and the program's organizational aims and values. As I reflect back on this study and my implementation of a mentoring program to develop African American males academic identity and achievement motivation, I am reminded of a statement DuBois made at the turn of the century, a period in which Black inferiority was taken a fact, and not a mere speculation: "He simply wishes to make it possible for a man to be both a Negro and an American without being cursed and spit upon by his fellows, without having the doors of Opportunity closed roughly in his face" (Lewis, 1993, p. 28). My focus on mentoring African American boys stemmed from desire to support them in making sense of their dual heritage while also preparing them for an American society frowned upon their African heritage as inferior, and their American heritage as a misnomer.

Mentoring activities, from my perspective, were aimed at supporting African American male students in both understanding and resisting being educated and socialized into accepting an inferior position in American society. I resisted the reformist approach to mentoring which viewed African American males as in need of being "saved." Instead, my approach focused on what I called the "Black Intellectual Legacy Model." This model supports Black students with understanding the role of racial positionality in a society characterized by race and racism. As such raising Black students' critical consciousness through the study of the history of ancient and medieval Africa, the transatlantic slave trade, the abolitionist movement, the struggle for emancipation and civil rights, the era of Jim Crow segregation, and the post-*Brown* era. In other words, the raising the critical consciousness in Black students requires culturally relevant pedagogy and the use of Black history and culture as the starting point for all learning.

Instead of commemorating Black history as a singular celebratory event, I instead provided by the young men enrolled in the program with an opportunity to engage in a year-long student of historical figures in Black history who modeled race pride, academic identity and achievement orientation. For example, in Chapter 4 I made note of the program's five muses as sources of inspiration and example. Each muse represented one of the five qualities the program aimed to instill in the participating young men: Scholarship (W. E. B. DuBois), Leadership (Paul Robeson), Service (Dr. Martin Luther King, Jr.), Self-Made (Frederick Douglass) and Grit (Jesse Owens).

As the year progressed it was heartwarming to see the young men enrolled in the program demonstrate--not always with consistency--the five attributes of an Urban Scholar. They all attempted to be more studious in the classroom with varying ranges of success; all of them eagerly sought leadership opportunities in the classroom and in the school. Urban Scholars

served as custodians, lunch aides, librarians, and office helpers. They provided snow removal services and tutored students in the lower grades. Most of them engaged in community service projects in their neighborhoods, according to the reports I received from parents of a few young men enrolled in the program. Teachers reported that the Urban Scholars were by-and-large more focused, more studious, more diligent, and more willing to take risks than other students in the classroom. I was pleased with these outcomes because I felt these young men were living by the precept of Frederick Douglass, which is communicated in one of our mottos: "Self-Made or Never Made."

One student, Brian, succinctly captures the struggles of both mentoring and the travails experienced by young Black boys in formal school settings. Brian was a socially precocious student, filled with energy, highly intelligent, but also prone to poor self-regulation and what I considered a constant need for attention. He was being raised by both parents, but held contempt for his father, whom he viewed as irresponsible and weak. Brian expressed both love and fear of his mother, whom he characterized as a person prone to cursing, but also unwilling or unable to provide him with consistent discipline. From my conversations with Brian, I gathered that his household was best characterized as chaotic, with rap music blasting continuously, the open use of alcohol, arguments and fights occurring often, poor supervision of children, all of which provided Brian with poor examples of good behavior, while also providing him with ample opportunities to run the streets with older boys.

Brian visited my office often due to classroom disciplinary issues--primarily horseplay and insubordination towards the teacher. As a result, I had the opportunity to get to know him very well. During the time we spent together--which was almost daily--I cannot recall a single incident of Brian being disrespectful or insubordinate in his actions with me. His classroom

teacher, a White male teacher with ten-years of teaching experience, stated that Brian showed me respect because I was the principal. I believe Brian's attitude towards me was facilitated by mutual respect and acceptance resulting from my intentional practice of spending time with him to get to know him as person.

Over time, Brian's behavior began to change. I believe his change in behavior stemmed from a couple of interventions. For starters, I believe the time he spent in detention in my office provided him with an opportunity to engage with an adult figure who exhibited stability in his actions and also an awareness of the socioeconomic and developmental issues impacting his growth and development. Brian had grown accustomed to arguing, fighting, and cursing as normal expressions of problem solving. He also grew accustomed to viewing hostile confrontations with adults as normal. It took a while for me to support Brian in understanding appropriate problem-solving; although he continued, throughout the year, to struggle with self-control and self-regulation. Nevertheless, Brian became less confrontational and was willing to accept correction from his teacher--a person he did not respect, as he shared with me on numerous occasions.

The lack of respect Brian exhibited towards his teacher, I believe, was not due to racial differences; it stemmed, in my opinion, from the teacher being, in many ways, an exact replica of Brian's parents in terms of how he behaved and in how he addressed problems. Brian's teacher lacked professionalism and was also prone to engage in what is best defined as petty arguments with students, as well as writing disciplinary infractions for minor classroom infractions. As a result, this teacher suffered from not having gained the respect of Brian and other students in the classroom.

Another factor or influence influencing Brian's growth and development was his interactions with a positive peer group. I always said that kids naturally gravitate towards groups, which when Black males are involved, these groups are typically labeled negatively as gangs. Traditionally when educators think of a gang, we think of an organized group engaged in criminal activity. My aim was to demonstrate and teach the young men in the mentoring program to model for other students and teachers their ability to form a group committed to scholastic excellence, school leadership and socially productive behaviors. I believe Brian and the other young men enrolled in the mentoring program interactions with me and other positive Black men from Alpha Phi Alpha Fraternity, from community and civic organizations, from the local colleges, universities, and businesses provided them continuous positive interactions with men who represented both scholastic and career success.

Providing Black students with access to quality mentorship by the principal, teaching faculty and community members is of critical importance. Young Black males need models of race pride, academic identity, and achievement motivation in the form highly educated principals and teachers, and from examples drawn from the Black community, including religious leaders, college and university professors, entrepreneurs, business owners, politicians, civic leaders, service-industry professionals, and general laborers. Mentoring, from this perspective, is not an isolated program but, instead, a dynamic process of social interactions encompassing the entire Black community. The Black community must be at the forefront of addressing the needs of Black children, while also working to leverage multiracial coalitions. For example, my study makes note of vibrant community partnerships with a state university, with a national foundation, with a national fraternity.

As a Black man and as a post-*Brown* Black principal, I continue to face the question which DuBois (Lewis, 1993), in his seminal classic Souls of Black Folk, asked at the turn of the twentieth century: "How does it feel to be a problem?" And, what I discovered from both research and practice is the normalcy of American racism. And this societal normalcy of treating Black people and nonwhites as inferior is the source of the problem. My study offers a critique of race, whiteness and white supremacy in ways that make racism visible. For example, the popularization of mentoring as a strategy to "save" Black boys is never questioned in terms of its long-term efficacy in remedying problems that rooted in Blacks being a racially colonized group. How can mentoring eradicate the reproduction of inequality and racial oppression? It cannot. Mentoring, although impactful on a small-scale, is a band-aid attempting cover and heal the soul and physical wounds of systemic racism.

Achievement Gap versus Crisis in Faith

The debates on the achievement gap, opportunity gap, and the like are expressions of the belief that Black male students are incapable of high levels of scholastic attainment. There is an obvious "crisis in faith" when it comes to educating Black male students--schools and teachers simply do not believe Black male students are smart and capable of engaging in rigorous, challenging learning activities. My interactions with the school board and the charter management company reinforced this belief as I was challenged on more than one occasion to spend less time focusing developing students' aspiration for college, and more time on improving their reading skills in preparation for the district and state standardized assessments.

This criticism on the part of the school board and the charter management company divorced developing students' college aspirations from literacy acquisition. Developing students' college readiness includes developing students' literacy skills as well as enabling them to

become self-directed, independent learners. College readiness activities also supports students in understanding and using academic language--the language used to communicate complex technical information--so that students will be prepared for the academic demands of college. My study highlights how Black male students were able to conduct original research, which included the ability to gather, comprehend, evaluate, synthesize, and report information in a variety of forms, including orally, in writing, and digitally. I defined literacy as more than reading; it includes writing, speaking, listening, viewing, the construction of knowledge, and the acquisition and use of wide range of vocabulary. The school board and the charter management company defined literacy as reading proficiency in preparation for success on standardized tests. I sought to develop engaged and open-minded--but discerning readers. The school board and charter management company were interested in raising students test scores on standardized reading assessments.

My belief in the intellectual capacity of Black males students and my rejection of deficit-discourse that placed a ceiling on their capacity and capability, while also stifling this groups college aspirations, led me to enact a learning environment that married race pride with inculcating Black male students' with academic identity and achievement motivation. Building a visible college-bound culture is more than displaying college banners. It is more than defining college readiness in terms of the rigor of course offerings. A visible college-bound culture is more about the visible attitudes, thought-patterns, dispositions, and behaviors of the adults responsible for educating Black children.

In my self-identified role as a post-*Brown* African American principal I felt it incumbent upon me to follow in the same tradition as pre-*Brown* principals by stressing the importance of scholastic attainment and higher education. I viewed our Crown Forum, the school's mentoring

program, and college visits in facilitated by community partners, as initiatives developing

students connecting race pride with one's academic identity and achievement motivation. For

example, I make note of how Jonathan, one of only two sixth graders at the school, studied

Egyptology online through Yale University's online courses. He also participated in the Royal

African Tour, a program sponsored by a national foundation in partnership with the state's

university, in which he impressed the tour guide with his knowledge of African history and

Egyptology. I must mention at this point that Jonathan suffered from bouts of homelessness,

throughout the year, but still managed to maintain a 3.8 grade point average. He was thoroughly

committed to graduating from a prestigious high school and one day enrolling in Columbia

University in hopes of one day becoming a university professor.

My recommendation for contemporary principals is never use race, or even culture of

poverty as an excuse for African Americans failing to excel scholastically. Poverty, as I shared

with my teachers, is a material condition; it is not a culture. One hundred percent of my students

were classified racially as Black; and one hundred percent of my students were classified as low-

income. I never once used race or poverty to justify student underachievement nor did I use

poverty to excuse errant student behavior.

Although, as I shared with my teachers, material deprivation can lead to the manifestation

of individual-dysfunctional- reactionary- behaviors. The incidents of individual-reactionary-

behaviors to material deprivation cannot be characterized as representative of collective cultural

characteristics. Why? Because as I shared with my staff, individuals respond differently to

material deprivation. Poverty can cause some families to act and behave in dysfunctional ways.

Whereas another family may respond in ways characterized as stable and progressive. Therefore,

it is important that post-*Brown* principals provide their staff with support in not defining

individual-dysfunctional reactionary behaviors in response to systemic inequality as representative of the collective culture of Black students and the Black community. This assumption, from my perspective, is not only accurate but lends to supporting the racial biases, stereotypes, assumptions, and deficit discourse schools must work diligently to eradicate.

I make mention of college visits being a strategy I used to develop African American students' academic identity and achievement motivation. What exactly does academic identity entail? This is a question we explored during staff meetings/professional development. I felt it of the utmost importance for the teaching faculty to understand college readiness as being more than building students' college knowledge and awareness via pennants displayed throughout the school and by having them attend college fairs or some variation of this type of activity. As a school leader and educational consultant, I visited schools elementary, middle, and high schools where these superficial approaches were the primary evidence used to define the school as having a "college ready" learning environment.

As a school leader I noticed how Black students enter high school or college not only less academically prepared, but also with less academic self-confidence when faced with challenging subjects. In some cases, I witnessed Black students internalize the negative stigma around being Black and being scholastically capable. My aim in building a college-bound learning environment at the elementary level was to start early in the process of developing Black students' academic self-esteem which, in my view, is another way of saying academic identity and achievement motivation. My goal is to provide students with access to not only college knowledge, but also the cognitive strategies and academic behaviors associated with being college ready.

Not only were students at W. E. B. DuBois Academy able to articulate their college of choice and future career aspiration; they were also capable of explaining why they selected a particular college; why they selected a specific career; and what they hoped to accomplish with their training upon graduation; and oftentimes what they wanted to accomplish upon graduation included some aspect of giving back to the community or what is defined in Black history as engaging in racial uplift. I encouraged students to achieve both college and career success in order to dispel the myths of Black inferiority; to counter the narrative of zip code determining future destiny; and, most importantly, to gain the knowledge skills needed to "rebuild the hood" instead of "leaving the hood"--as I would often share with students during Crown Forum as a way to remind them of the power of education to transform underserved communities.

My recommendation to post-Brown *principals* is to gain a clearer understanding of exactly what college readiness can entail for low-income African American students. It is my opinion that college readiness for this group must look differently in terms of aims, approach and preferred outcomes. My perspective is informed by the acknowledgement of African Americans' caste-status in America which, in my opinion, led to disinvestments in communities of color leading to, what I believe as schools not as responsive to the needs of the community as they can be. Today, education and college readiness, in my opinion, is linked to individual pursuits, career success, money-making and, in the case of African American students, escaping their cast-like status which includes earning enough money or income to leave their neighborhoods in pursuit of a better life in more affluent and typically Whiter communities.

I have always felt that this definition of education and college readiness contributed to the racial stigma of Blackness being equated with inferiority. In visiting college campuses early in their academic careers, I desired for my students, as I stated was to effectively demonstrate the

progress they are making in the areas of academic identity and achievement motivation. But I also wanted for them the development of a comfortable level being in the college and university settings. Moving from the abstract of college readiness, in my opinion, to envisioning one's self as a member of a college community, requires early and sustained concrete experiences on college campuses and with interacting with the college community.

Principal Leadership Matters

The principal as a model of scholastic attainment, race pride or cultural awareness, life-long learning, effective teaching, student advocacy, and parent and community outreach are the most important factors to developing African American students' academic identity and achievement orientation. Principal leadership matters. Principal instructional leadership matters most. My study highlights how I wrote an innovative teaching grant proposal offered by a local university. I am going to briefly discuss a few important outcomes as they relate to the principal being an instructional; and how instructional leadership impacts effective teaching and African American students' developing academic identity and achievement motivation.

The innovative teaching grant provided funding to support an innovative teaching practice to support students' engagement in interest in learning. I selected an interdisciplinary approach to teaching that combined reading, writing, STEM, and culturally relevant practices, including the study of Black history, to support in developing African American students' academic identity and achievement motivation. During the innovative teaching implementation process I conducted mini-workshops on research techniques for students, close reading strategies, informative writing and editing, grouping strategies, student-led conversations, public speaking, crafting presentations and teaching students social etiquette appropriate for academic settings. Upon reflection, I believe my demonstration of my instructional knowledge in a variety

of different areas led to teachers to view me as an instructional leader. Teachers asked questions often regarding how to improve their craft. I received requests, almost weekly, for me to visit a teacher's classroom to observe her practice or to co-teach as lesson. I even received communication from teachers on the weekend, as my opinion about how to prepare an effective lesson using the strategies I shared in professional development.

I believe if I had secured a workshop presenter to deliver professional development to my teachers the impact on the teaching staff would not have been the same, not in terms of the quality of content, but in terms of the interpersonal relationships I built with the teachers and the confidence I established in teachers that I was an instructional leader. Teachers were aware of my academic background. They were also aware of my having been a former classroom teacher. But what solidified their belief in me as an instructional leader was my ability to deliver an effective workshop; my ability to craft effective lesson plans; and, most importantly, my ability to teach children.

As I reflect on my years of experiences as a principal, as I contemplate the findings of the autoethnographic study, I am led to one final conclusion in my thinking: The instructional leadership of the principal is a the most important factor in the success of not only students, but also the overall effectiveness of the school in terms of promoting teacher effectiveness and the learning success for all students. The implementation, on my part, of the innovative teaching grant, providing me with an opportunity to engage in the practice of teaching with greater intentionality; it also facilitated my approach to teacher professional development--all of which led to, in my opinion, the crafting of a culture of learning throughout the school.

My recommendation to contemporary post-*Brown* principals is to give ample consideration to the ways in which they can be intentional in modeling for teachers effective

teaching practices; intentional in selecting job-embedded professional development opportunities; and intentional creating learning opportunities for students that are authentic, meaningful, culturally relevant, and scalable. In addition, I recommend the marriage of high standards to opportunities for students to demonstrate their learning. This process translates into providing students space and time and supports engagement in what is called in the educational community "representing to learn," which entails allowing students to draw, sketch, create, dramatize, jot, map, graphic, and other conceptual and artistic expressions in order to demonstrate learning. For example, during Crown Forum, students were provided with daily opportunities to engage in "representing to learn" activities. Upon reflection, I can see where this type of learning supported students in being less passive and more active and responsible for their own learning.

I am putting forth an informed opinion based on my years of experience as both a teacher and principal, as well as my current research. I believe, given the current emphasis on standardized testing, that schools no longer place children at the center of the school teaching and learning. Instead, education reform and innovation centers primarily on testing, curriculum innovations designed to increase test scores, pedagogical methods aimed at accelerating student success on standardized tests. I find this focus unfortunate and demoralizing for both teachers and students who, in the cases in which I have observed, have grown weary of learning activities focused primarily on passing a battery of different assessments. What is missing, or I should say, what is given less focus is student-centered learning activities that are authentic, engaging, relevant and motivating to both teachers and students.

Although the entire school participated in this activity, twelve students were selected to serve as Urban Scholar Fellows, which was a fellowship opportunity that enabled students to

participate in research under my guidance for the purpose of crafting a Black History and Literacy Exhibition to be put on display in the school. What I found most relevant about this approach to implementing the innovative teaching grant was the way in which we were able to engage the entire school in the creation of a multi-media interdisciplinary project that incorporated STEM as well as Black History was the seriousness in approach the selected students took in being selected as fellows. The fellow served as role models and sources of both aspiration and inspiration for other students. As noted in the works of Ladson-Billings (1992; 1995; 2000; 2006), culturally relevant pedagogy, it is important to engage learners whose experiences and culture are traditionally excluded from the curriculum.

For post-*Brown* principals culturally, relevant instruction must be viewed as not only a strategy for effectively teaching African American students; it must be a method for ensuring equity in schools serving traditionally marginalized students. Culturally relevant instruction, from my understanding, empowers students intellectually, socially, emotionally, and politically by using cultural referents to impact the construction of knowledge; how knowledge is analyzed and shared; the application of skills to meaningful activities; and how learning impacts the growth and development of students' attitude. For me, I see culturally relevant instruction as the best method for supporting African American students in their development of academic identity and achievement motivation because this method of instruction emphasis rigorous learning; it affirms students' history and cultural competence; and it facilitates sociopolitical and critical consciousness, including the critique inequities, that are traditionally not addressed in the traditional curriculum .

In my view, the education practices of African Americans throughout history were culturally relevant in design and implementation. The caste-like status of African Americans

created a need for educational practices that inculcated sociopolitical/critical consciousness and an understanding and critique of inequities within America's social and educational institutions. I belief the success of pre-*Brown* all-Black schools in effectively teaching Black students was due to the use of culturally relevant teaching practices that affirmed students' racial heritage and cultural background as assets, rather than deficits. In addition to affirming students' racial and cultural heritage, pre-*Brown* principals and teachers inculcated students with positive expectations, beliefs, values, and norms of Black culture--such as hard work, striving for intellectual excellence, moral correctness, race pride, social etiquette, and a commitment to engage in community building and restoration.

Special Challenge-- Narrowing the Definition of Literacy Acquisition

"What special challenges did I face in my leadership performance to support Black males' academic identity formation and achievement orientation?" Upon deeper reflection, especially given my years of witnessing this phenomenon, I found narrowing the definition of literacy acquisition as especially troubling. As I shared with teachers, I am a proponent of teaching basic reading skills. But I am also a proponent, I shared, of providing students access to rich fiction and nonfiction, including reading in the areas of history, science, math, and the arts. I came into my first leadership role at the heart of the 2001 No Child Left Behind Legislation when the focus on reading became intensified. Although, fourteen years later Every Student Succeeds act, enacted in 2015, eased the harsh penalties imposed on schools for students not making adequately yearly progress in both reading and mathematics, an intensified focus on improving reading scores and testing continued. As a result, as I noted earlier, is a narrow curriculum with laser-like focus on reading and math. But, in the case of reading, it was not the

broad, rich reading characteristic of liberal arts education. It was, instead, the narrow deadening type of reading that causes students to dislike, if not hate reading.

My study notes how students' results on a universal screener influenced me to take the traditional step of providing students with reading intervention. As I stated previously, I am not against teaching basic reading skills. One component of reading is primarily a set of skills that involves decoding and comprehension. My problem with the comprehension portion of reading, "identifying the author's point of view" or "finding the main idea", are divorced from students' content knowledge, background knowledge, and vocabulary level. I grappled early in my career with the ideas that students were expected to answer questions about the Civil War on a standardized test and yet lacked content knowledge about the Civil War. Early in my career as a teacher I believed in whether or not a reader understands a text depends on his/her vocabulary, content knowledge, and background knowledge more so than their ability to "find the mind idea" of a passage.

And background knowledge is developed in both formally and informally. Typically, students from literacy-rich backgrounds have access to books and other resources to aid in building background knowledge. Whereas students from impoverished-literacy backgrounds have limited access to books and other resources to aid in building background knowledge. And, of course, race and racism play a major factor as to whether a child is born into a literacy-rich family and community or one characterized by limited access to literacy.

When I implemented daily reading time, a 45-minute block of uninterrupted reading, I did so in defiance of this trend of focusing exclusively on test-prep. Of course, I ran into little opposition since my school served elementary age students and the district and state assessments required proficiency in reading. Therefore, my implementation of daily reading was accepted by

the school board, the management company, and the authorizer as an excellent strategy to help

students in need of additional support with meeting proficiency standards. What they did not

know was my curriculum approach to reading instruction--which I opted not share. Instead of

providing students with what I called "skill, drill and kill the reader", teachers provided students

with access to novels and information text---most of which we culled from our personal libraries

and from purchases at the local thrift shops.

My approach to reading instruction was what led to my decision to implement a schedule

for students to engage in daily reading; create a school library to provide students with access to

rich fiction and nonfiction narrative texts; and to form community partnerships to bring

additional literacy resources to the school. In addition to these three initiatives, I also

implemented a before- and after-school tutoring program, with sessions also made available on

Saturdays. Although, attendance tended to be sporadic because of parent's transportation issues,

we continued to offer after-school tutoring to any students able to attend. As a staff, we also took

the initiative to provide students with tutoring opportunities before-school and on Saturdays.

I encouraged teachers to commit to helping their students who needed additional support

in basic reading skills by showing their willingness to commit after-school tutoring. In addition, I

worked with teachers on developing tutorial plans that included hands-on-learning and lessons

that were conceptually aligned to what students were taught in the classroom. In addition to

content tutoring, I requested teachers invite parents to participate in the tutoring sessions to gain

insight into how their children learned and to discover ways that could help their child at home.

When I implemented daily reading as well as after-school tutoring I did so to counter the

idea of schooling for Black children being reduced to little more than test preparation. For

example, in pre-*Brown* schools it was common for teachers to provide struggling students with

additional academic support. Central to the belief of these teachers was a commitment to providing all students with access to the skills, knowledge, mental habits, and behavioral practices required for success in a segregated society.

The "I Have a Plan" college readiness activity noted in this study provided students with opportunities to engage in an authentic learning that integrated reading, writing, research skills, goal setting college and career exploration. I shared a narrative of how this activity supported a student classified as special needs, who incurred numerous disciplinary infractions, with deciding he wanted to attend college after initially balking at the idea. Upon reflection, I wondered the outcome for Jason, in terms of his excitement at having found a college aligned with interest, if I had not implemented the "I Have a Plan" activity and, instead, continued the traditional method of preparing students for standardized assessments. Would Jason still have found his interest in studying culinary arts at the collegiate level? Possibly. Possibly not. What I do know is the decision I made to deviate from the traditional way in which we prepare African American children for district assessments opened up the pathway to seeing college as a viable post-secondary option for students like Jason and for a significant number of students at W. E. B. DuBois Academy.

My recommendation for post-*Brown* principals, most especially for those who share the same outlook and concerns as I have with the ways in which reading instruction is being redefined to focus exclusively on preparing students for success on standardized tests, is this: Innovate. Finding innovative ways to integrate what you know to be good for children into the traditional ways in which students are prepared for taking standardized assessments of reading proficiency. Place a student-centered learning focus at the heart of your instructional leadership to ensure not falling into the trap of being a manager of harmful practices and policies. Build a

leadership team that shares your vision of student-centered learning as a safeguard against becoming myopic in your thinking as a result of district and state pressures to conform to the traditional methods for preparing students for success on standardized tests in reading.

Home and Adult Literacy

I make note of home literacy being one of the special challenges I faced. Here is why. A parent shared with me how she appreciated the approach the school was taking with her son in terms of requiring him to read additional books at home. The parent stressed that although appreciative of our approach emphasizing home reading, this required her to assist her son with reading and, unfortunately, not only was she not good at reading; she disliked reading.

I shared this parent's story with the staff and noted how the school needed to develop an adult literacy center to support parents with developing their literacy skills. As an experienced school leaders with a background in reading and literacy, I brought to my self-identified role a belief that children with a richer home literacy environment displayed a larger vocabulary, greater content knowledge, stronger background knowledge, and more advanced reading skills than their counterparts with less rich home literacy environments. Although we were not able to fulfil our goal of implementing an Adult Literacy center, I believe our aim of providing parents access to basic reading, writing and math skills, as well as support with completing GED courses, if needed, will greatly enhance the home literacy experiences of their children.

Conclusion

Brown v. The Board of Education decision of 1954 represents a breaking point in the history of Black education (Milner & Howard, 2004). In May 1954, the United States Supreme Court declared segregated schools for Black and whites decided as inherently unequal. This monumental decision called for the desegregation of public education resulted in the closing all-

Black schools. The result of closing all-Black schools was the loss of jobs for hundreds of Black principals and teachers. More importantly, in retrospect, is the loss of Black agency and cultural capital used by these educators to effectively educate Black children. The loss of Black principal leadership with their racially and culturally influenced leadership philosophy, pedagogy, and practice may prove to be the most damaging unintended consequence of the *Brown* decision. It may prove helpful for contemporary post-Brown educators to reflect on how absence of a culturally relevant leadership pedagogy impacts the learning trajectory of African American students.

The self-determinist model of pre-*Brown* Black schools and its leadership provided me with a model and organizational framework for my use of cultural capital to improve the quality of education for my students. Community partnerships were vital to helping the school address numerous resource deficits. Group consciousness and collective identity, and the use of social networks assisted me in creating and maintaining material, financial, and human resources to support the collective advancement of the school. During pre-*Brown* era the legacy of racism and slavery combined with Jim Crow segregation to inculcate African Americans with race consciousness, group consciousness, collective identity, and a collective mission to secure quality education for Black children. While there are still vestiges of these elements of cultural capital in contemporary Black life, I would argue after the *Brown*-decision of 1954 some of the positive aspects of Black life and Black schooling was lost because of desegregation.

Another area that could benefit from better understanding is the unintended consequences of the *Brown* decision in making deficit discourse the sociological framework for understanding the schooling experiences of Black children in separate all-Black schools. The *Brown* decision put for the narrative of Black students leaving behind the daily indignities of segregated

education for better education in well-funded integrated schools with greater resources and

higher quality teaching. In most cases, integrated schools were better funded and better

resources. But in some cases, African American principals and teachers and principals were

better educated and more effective in meeting the needs of African American students.

Contemporary post-*Brown* principals are advised to revisit the narratives of post-Brown schools

to draw on both inspiration and knowledge from the culturally relevant leadership practices that

defined these schools.

For the past sixty-plus years there has been ongoing debate as to whether integrated

education benefited Black children. The question of Black students' success in integrated schools

is a debate without a firm answer. While the *Brown* decision eliminated America's dual system

of education, it also put forth the narrative of Black students suffering irreparable damage to their

socio psychological well-being and academic achievement by attending all-Black schools. In

addition, *Brown* assumed, incorrectly in some cases, Black students would perform better

academically and socially in integrated schools. What can be said is that *Brown's* narrative is

one-sided in favor of the potential positive effects of school desegregation and integration, while

ignoring the concrete examples of culturally relevant leadership and teaching in pre-*Brown* all-

Black schools. value-added segregation.

This study highlights many of the challenges African Americans students continue to face

in post-*Brown* schools. The results of this study imply the necessity of studying the positive

outcomes associated with segregated education as a mechanism for identifying school-based

structures and practices facilitative of high levels of achievement for Black students. I am

recommended a more in-depth study of the culturally relevant leadership and teaching practices

of pre-*Brown* all-Black schools to contribute to the growing body of knowledge of best practices for educating African American students.

The results of this study support the findings of the literature that principal leadership matters. Sixty-five years after the *Brown* decision inequality is now bolstered by class and poverty with serious socioeconomic implications Black students. Post-*Brown* principals must address the past vestiges of segregation, inequality, and deficit discourse while also facing contemporary issues of equity, poverty, implicit and explicit bias, and new manifestations of racial stigma and stereotypes resulting from the urbanization of Blacks in ghettos and underfunded communities. This study challenges the traditional view of principal leadership by providing examples of how a post-*Brown* principal adapted the leadership philosophy, pedagogy, and practices from pre-*Brown* Black principals to address both past and new manifestations of oppressive practices, including racism and poverty, leading to stunting Black student's ability to achieve in school.

The biggest challenge facing post-*Brown* Black principals is finding ways to leverage the school's and community's cultural capital to support school programs and initiatives supportive of African American students. The results of this study point to a few ways in which post-*Brown* principals can use to leverage the community's cultural capital: (a) being highly visible to teachers, students, parents, and the broader community, (b) marry visibility with a concrete plan for developing African American students' academic identity and achievement motivation, (c) providing consistent time and space in the building for all stakeholders to engage in professional development s in order to build investment in the school, (d) prioritize parent investment using all forms of communication available but, more importantly, provide parents with concrete ways to invest in the school, (e) provide teachers with ongoing professional development around issues

of race, Black history, deficit discourse, and culturally relevant curriculum and teaching

practices, (f) provide leadership opportunities for students; students must be provided with

opportunities to take ownership of the of school's climate and culture, (g) provide students with

opportunities to engage with rigorous, demonstrative learning opportunities that are authentic,

meaningful and culturally relevant, (h) engage in community outreach and partnerships as a

vehicle to bring additional material, monetary, and human resources to the school; make sure

these efforts align with school's vision, mission, and core values, and (i) embrace the idea of

racism contributing to how schools are organized and how interpersonal relationships within the

school are developed and maintained.

The results of this study suggest that post-*Brown* principals can be change agents, if they

embrace their primary role as the catalyst for influencing individual and collective agency among

the school's various stakeholders; and if they take the lead in leveraging cultural capital to move

all stakeholders towards improving learning outcomes for students. Post-*Brown* principals can

benefit from studying the historical records and narratives, including the leadership philosophies,

pedagogies, and practices used by principals of this era to implement the actional steps noted and

taken in this study. I would like to see schools of education preparing both principals and

teachers offer a course on pre-*Brown* all-Black schools as method to support current and future

teachers and school leaders with learning from the culturally relevant leadership and teaching

practices of these schools. This autoethnographic study points to the need to reexamine how

culturally relevant leadership practices of pre-*Brown* Black principals can contribute to the body

of research on best practice to inculcate African American students with academic identity and

achievement orientation.

Limitations

The purpose of this critical autoethnographic study was to explore the efforts of a post-Brown principal's efforts to develop African American students' academic identity and achievement motivation. The underlying assumption of qualitative research is that reality and truth are shaped, influenced and finally constructed through the interaction of individuals and groups and the cultural events and social phenomenon inherent in the environment in which he/she or the group lives. One of the advantages of using this approach to research is that it gives the reader access to my private thoughts, and the ways in which I made sense of the cultural events and social phenomenon taking place in my environment. The ease in which data is collected is facilitated by my own experiences serving as the primary source of information.

By reading the cultural and social account of my first-person narrative, readers may become aware of how race and racism continue to impact the post-Brown schooling experiences of Black children and how principals react to this continued presence of racism and inequality. Both advantages I noted also entails limitations. First, by subscribing analysis to a first-person narrative, the research is limited in the conclusions that can be drawn from critical ethnographic studies. Nevertheless, the reader can still reflect on the data and the findings as singular case study.

Second, the feelings evoked in readers of my first-person narrative can be unpleasant, if not unpredictable. But this is one of the purposes of autoethnography--the production of an evocative narrative. Because of its strong emphasis on "self," autoethnography can be judged as being narcissistic, self-indulgent, too individualized, and bordering on fictitious therapy. Some researchers have argued the closeness of the researcher to the questions or problems under study can compromise objectivity (Allen-Collinson & Hockey, 2008; Denizin & Lincoln, 1994). But

from a critical race theory perspective (Bell, 1980; Delgado & Stefancic, 2001), the question of "Objective reality can never be captured" (Denzin & Lincoln, 2000, p. 5). Subjective interpretations of reality are rooted in first-person narratives (Delgado, 1990; Delpit, 1992). It is for the reader to assess whether the information presented is subjective or objective.

Third, self-disclosure on my part requires honesty and complete transparency. This limitation entails many ethical questions. Because one of the main features of autoethnography is the study of "self" within a cultural and social context. The description of events within this context can involve sensitive issues regarding both the researcher and the people connected to study. As a result, consideration must be given when referring to people or groups involved in the study.

Recommendations for Future Research

Future studies on exploring the leadership practices of post-*Brown* principals can explore how these individuals developed their racial identity, leadership philosophy, and strategic approach to educating African American children within a dual education system and within a segregated society. For instance, a critical question worth exploring is "Where were Black principals drawn principally from in terms of the location of their birth, their family background and upbringing, their education, and the sociopolitical and economic context in which he/she matured?" In other words, future research can aim to explore factors and variables influencing how pre-*Brown* Black principals developed their own academic identity and achievement orientation.

Another promising area for future research is to explore, in greater detail, the lived experiences of Black students in post-*Brown* all-Black schools. For instance, future research can seek to explore the following questions, "How did Black students view both principals and

teachers in all-Black schools?," "What influence did the principal and teachers have on Black

students' development of an academic identity and achievement orientation?" (with the question

being answered from the student's perspective). Another promising area for future research, one

in which undoubtedly sheds light on teacher training and practice, is "How were Black teachers

trained in teacher preparation schools or at the university during the Jim Crow era?"

These questions aim at studying and describing the factors involved in the identification

and encouragement of the unusual opportunities and academic talents among what an

underprivileged racial caste was. One of the interesting outcomes of this critical

autoethnographic study is the racial and cultural characteristics of Black educators during a

period when America's dual system of education provided them with a degree of autonomy to

shape the educational experiences of Black children in ways they deemed beneficial to racial

progress for the entire group. It must be further noted that this study, in fact, represents the

documentation of some of the earliest practices of what today is defined as culturally relevant

instruction.

The most significant contribution of this study to the growing body of research in

culturally relevant pedagogy is its emphasis on principal leadership and its impact of student

academic identity formation and achievement orientation. With contemporary research pointing

to the significance of principal leadership and, more specifically, instructional leadership as one

of the most important factors to improving student achievement, then this autoethnographic

study makes a unique contribution with its exploration of culturally relevant instructional

leadership. When student achievement intersects with both race and class or socioeconomic

status, traditional instructional leadership practices may prove either ineffective or may make a

limited impact in improving students' outcomes. Culturally relevant leadership, as first modeled

in pre-*Brown* all-Black schools, and implicated with a high degree of success in a post-Brown school, as documented in this study, may prove to possess greater efficacy in improving student learning outcomes by developing African American students academic identity and achievement motivation.

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APPENDIX A: The Scholar's Way Student Code of Conduct

Message from Principal R. Faisal, M.Ed., Ed. M.

What makes ████████████████████my so special? **First,** ████████
████████████ will focus on a solid traditional education, starting in
Kindergarten, that emphasizes academic skill development in reading, writing, public speaking,
arithmetic (and, in later grades, mathematics), the natural sciences and the social sciences.
Embedded within the curriculum is a laser focus on character education and development that is
necessary for your child to become a caring and involved citizen of the United States as well as
a contributing member of the local and global community in which they live and compete.

Second, your child will learn how to effectively use modern technologies to
enhance instruction and learning. Technology skills and tools will become, for them, life-long
learning tools.

Third, your child will be exposed to the fine arts and modern languages which are
important for the development of the whole child. Students will participate in physical education
and exercise classes to keep their body and mind sound with age-appropriate instruction to
further their physical and mental well-being.

Fourth, and most importantly, ████████████████████████will prepare
your child from kindergarten through grade eight to be ready to earn an International
Baccalaureate (IB) High School Diploma in grades ten through twelve. IB is a rigorous
educational program that will offer your child the opportunity to master world-class educational
standards, which will enable your young adult to be able to seek admission to a world class
university, not only in the United States, but globally.

Finally, ████████████████████has a sister school located in
Krakow, Poland – the *International School of Krakow*, a United States of America State
Department School – which houses 37 different nationalities, making the school a real United
Nations. Your child will have many opportunities to be involved in this global education
component. This will start in Kindergarten and involve students in every grade. By grade
six, ████████████████████will provide a real-world two week overseas
student exchange program, and other international activities, that will engage your child
internationally to further prepare them to live and complete globally.

Thank you for selecting to enroll your child in ███████████████████████**XXXX**
We look forward to providing your child with a world-class education.

████████████████**XXXX**

INTENDED BLANK

MISSION SPECIFIC GOALS

MISSION SPECIFIC GOAL #1

xxxxxxxx International Academy is committed to promoting scholastic excellence, positive citizenship, and global awareness. Our dedication to these three principles is based on the belief that all students are capable of superior academic achievement in preparation for college success, professional competency, and participation in a global society.

MISSION SPECIFIC GOAL #2

xxxxxxxxxxxx is committed to character development and the cultivation of civic responsibility. We believe that students must have respect and acceptance for themselves and tolerance for others in preparation for participation in a multicultural society.

MISSION SPECIFIC GOAL #3

xxxxxxxxxxxxx is committed to cultivating future scholars, leaders, businessmen, entrepreneurs, and citizens with a global perspective. We believe that a global perspective is essential to success in college, career, and life. We believe that global thinking is essential to the maintenance of world peace and international cooperation.

SCHOOL CALENDAR

First Semester	
August 24 – September 3 (Monday-Friday)	School Offices Open for Registration
September 1-3	Professional Development for Teachers
September 7	Labor Day Observed
September 8	First Day of School for Students
September 8 -12 (Session I)	Scholar's Way Induction and Orientation
September 14- October 16	Fall NWEA Testing Grades K-6
September 15 -19 (Session II)	Scholar's Way Induction and Orientation
October 7	Count Day
October 16	Parent/Teacher Conferences- 8:00 AM- 4:00 PM - No School for Students
October 26	Professional Development- No School for Students
November 2- November 6	Quarter 1 Summative Assessment
November 6	End of Quarter 1
November 25 -27	School Break/Holiday- No School for Students & Staff
December 21- January 1	School Break/Holiday- No School for Students & Staff
January 4- February 5	Winter NWEA Testing Grades K-6
January 18	School Break/Holiday – No School for Students & Staff
January 25 – January 29	Quarter 2 Summative Assessment
January 29	End of First Semester/Quarter 2
Second Semester	
February 10	Count Day
February 11	Parent Teacher Conference- Evening- 4:00- 8:00 PM
February 15-16	Winter Recess—No School for Students & Staff
February 22- March 4	Open Enrollment
March 14- June 3	Spring NWEA Testing Grades K-6
March 25	School Break/Holiday – No School for Students & Staff
March 28- April 1	Quarter 3 Summative Assessment
April 1	End of Quarter 3
April 4-8	School Break/Holiday – No School for Students & Staff
April 11- May 27	MI Summative Assessments
April 14	Parent Teacher Conference – Evening- - 4:00- 8:00 PM
May 2- May 6	Quarter 4 Summative Assessment
June 17	Last Day of School Report Cards Issued
June 20-22	Professional Development

Frederick Douglass International Academy - SAMPLE SCHEDULE

Period	Time	K	1/2 Grade	Grade 3/4	Grade 5/6
Morning Latchkey (2 hours)	6:00-8:00 AM				
Morning Breakfast	7:30 AM-7:55 AM				
Teacher Report Time	7:30 AM				
Morning Post & Supervision	7:45-8:00 AM				
Homeroom	8:00-8:30	Homeroom & Morning Meeting	Homeroom & Morning Meeting	Homeroom & Morning Meeting	Homeroom & Morning Meeting
1st Period (90 Minute)	8:30 – 10:00 AM	Reading/ELA	Reading/ELA	Reading/ELA	Reading/ELA
2nd Period (60 Minute)	10:00AM-11:00 AM	Math	Math	Math	Math
Lunch A Recess B	11:00-11:30	K -2- Lunch	K -2- Lunch	Recess	Recess
Lunch B Recess A	11:30-12:00 PM	Recess	Recess	Grades 3-6 Lunch	Grades 3-6 Lunch
Period 3	12:00-1:00 PM	ENCORE – Art Integration/Computer/ P.E. Health/Global Studies	ENCORE- Art Integration/Computer/ P.E. Health/Global Studies	ENCORE-Art Integration/Computer/ P.E. Health/Global Studies	Encore-Art Integration/Computer/ P.E. Health/Global Studies
Period 4 (60 Minute)	1:00-2:00 PM	Science	Science	Science	Science
Period 5 (60 Minute)	2:00-3:00 PM	Social Studies	Social Studies	Social Studies	Social Studies
Period 6 (30 Minutes)	3:00-3:30	ENCORE- Forum College Readiness Skills & Essay Writing	ENCORE -Forum College Readiness Skills & Essay Writing	ENCORE -Forum College Readiness Skills & Essay Writing	ENCORE -Forum College Readiness Skills & Essay Writing
Dismissal (15 Minutes)	3:30-3:45 PM	After-School Dismissal	After-School Dismissal	After-School Dismissal	After-School Dismissal
Teacher Dismissal	4:00 PM	4:00 PM	4:00 PM	4:00 PM	4:00 PM
After-School Programs (60 Minutes)	3:45-4:45 PM*	# of Students	# of Students	# of Students	# of Students
Evening Latch Key (2 hours & 30 Minutes)	3:30-6:00 PM	# of Students	# of Students	# of Students	# of Students

*No After-School Programs on Mondays due to Staff Meetings.

11

LIFE AT THE ACADEMY – A SCHOOL DAY

██████████████████ rovides for robust and relevant learning experiences to the real world, reflecting the knowledge and skills that our young people need for success in college and careers in a 21st century learning center classroom that embeds technology into every aspect of teaching and learning. Our goal is to ensure our students are fully prepared for the future enabling them to be well positioned to compete successfully in the global economy. To meet this goal, we have designed a school day around a block and ENCORE schedule, which provides time for students to engage in and focus on core subjects, while supplementing core subject learning with critical educational elements that will help them become knowledgeable, active citizens who are values and virtuous-driven.

TIME	ACTIVITY
6:00 AM	Morning Latch-Key Program
7:30 AM	Morning Watch/Breakfast
7:45 AM	Move to Classroom
8:00 AM-11:00 AM	Morning Session I – English Language Arts & Mathematics (180 minute Block Session
11:00 -11:30 AM	Dining Hall (Pre-K – 3)
11:40 – 12:10 Pm	Dining Hall (Grades 4, 5 & 6)
11:30 – 2:30 PM	Afternoon Session II – Natural Sciences & Social Sciences
2:30 -3:30 PM	ENCORE- Physical Education/Health & Character Education (60-minute rotating block)
3:30 PM	First Dismissal
3:30-3:45 PM	Transition Period
3:30 -6:00 PM	After-School Latch-Key
3:45-5:00 PM	After-School Programs and Activities* & Academic Tutoring *Fee-based participation
6:00 PM	Dismissal

STUDENT DISCIPLINE

The intention of ███ is to assist every student in acquiring the skills, knowledge, and habits necessary to become a self-sufficient, thinking member of our democratic society. This includes the learning of not only academic skills but developing character traits that include self-awareness and valuing others ███ has a responsibility to create an environment conducive to maximize learning thereby requiring an atmosphere of acceptance, fairness and equality.

PBIS- Good discipline is bet thought of as positive, not negative; to this end ███ subscribes to the positive behavior approach. This approach consists of helping the student to adjust and turning unacceptable conduct into acceptable conduct for these reasons.

#1 Discipline must be treated as an individual matter for each student. Each student must be dealt with as an individual according to his/her age and maturity, experience, abilities, and interest.

#2 The best discipline is **PREVENTIVE** in nature rather than regulatory and restrictive.

#3 Since students are basically motivated to learn and to meet standards of acceptable behavior, the role of parents, educators, and school employees should be one of **GUIDING STUDENTS** in understanding, establishing, and maintaining acceptable behavioral standards.

#4 When it is necessary a teacher will write a referral for disciplinary conduct, which will be forwarded to the Principal.

RESPONSIBILITIES OF THE STUDENT

███ cholars are expected to respect constituted authority which includes not only obedience to school rules and regulations but also conformance to the laws of the community, state, and nations. Students should respect property rights of fellow students, teachers, administrators, and other school personnel. The Golden Rule of "Do unto others as you have others do unto you," is a good rule to apply.

Responsibilities of the Teacher

Teachers are responsible for creating an atmosphere conducive to learning. This, they are directly responsible for maintaining discipline in the classroom and assisting in the maintenance of discipline throughout the building. Such responsibility and authority of any teacher extends to all ███ students under the assigned supervision of such teachers, and to other students so situated as to be subject to the teacher's control.

Teachers will provide the opportunity for students to learn and understand acceptable behavioral standards within the classroom/school. This Handbook, with its rationale and implications, will be discussed with the students at the beginning of each school year and thereafter, as necessary.

RESPONSIBILITIES OF THE PARENT

Parents are expected, and should be willing, to cooperate with school authorities and to participate in conferences regarding the behavior, health, attendance, and/or academic progress of their children. Parents should never in any circumstances approach a ███ student regarding dissatisfaction with athletics, academics, or social behavior. Academy administration must be contacted if a problem arises.

Responsibilities of the Principal

The Principal is expected to exercise leadership in implementing all necessary procedures, rules, and regulations to make effective the Handbook for the Board. Whenever appropriate in implementing such procedures, rules, and regulations, the Principal will enlist the cooperation of the community agencies actively engaged in working with community youth.

What is the Scholar Way?

The Scholar Way is the name of ▒▒▒▒ **Positive Behavior Intervention and Support System** (PBS). The Scholar Way is a school-wide system of support that include proactive strategies for defining, teaching, and supporting students in demonstrating college-ready behaviors. Scholars at FDIA receive a continuum of positive behavior support within our campus, including the classroom and non-classroom settings (such as morning arrival, hallway travel, dining hall, restrooms, latchkey, after-school dismissal, and after-school activities).

POSITIVE BEHAVIOR INTERVENTION AND SUPPORT SYSTEM (PBIS)

Positive behavior support is an application of a behaviorally-based systems approach to improving student conduct by making negative behaviors less effective, efficient, and relevant, and college-ready behaviors more applicable and functional. The underlying premise of this approach is simple: academic success requires mastery of key behaviors necessary for a student to regulate, evaluate, and direct their own thinking and actions. The facets of positive behavior support ▒▒▒ provides encompasses a range of behaviors that reflect:

- self-awareness
- emotional intelligence
- study skills
- cultural awareness
- self-advocacy

- self-monitoring
- social awareness/etiquette
- time management
- self-confidence

- self-control
- attention
- group participation
- choice management
- situational awareness

Why is so important to focus on The Scholar Way or teaching college-ready behaviors (positive social behaviors)?

Frequently, the question asked, "Why should spend time teaching 'The Scholar Way'?" In the past, school-wide discipline focused mainly on reacting to specific student misbehavior by implementing punishment-based strategies including reprimands, loss of privileges, office referrals, suspensions, and expulsions. Research has shown that the implementation of punishment, especially when it is used in absence of positive support, is ineffective. Introducing, modeling, and reinforcing positive social behavior and explicit instruction in behavioral expectations, along with rewarding students for following them is a much more positive approach than waiting for misbehavior to occur before responding.

The purpose of *The Scholar Way* is to establish a climate in which appropriate college-ready behavior is the not only the norm, but a valued aspect of being a ▒▒▒▒ *Scholar* and for participation in a *Community of Scholars*. The complex problems of learning an living together can be worked through, or avoided altogether, by establishing rituals, routines, artifacts, classroom expectations, ceremony, rite-of-passage, and celebration as the key components students need to participate in our Community of Scholars. The learning environment becomes calm partly because it is structured and predictable; whatever trauma presents itself in the course of the day, procedures are already in place to help students handle most situations.

THE SCHOLAR'S WAY

SYSTEMS APPROACH TO DEVELOPING STUDENTS WITH AN ACADEMIC MINDSET AND WHO DEMONSTRATE COLLEGE-READY BEHAVIOR

"Positive Behavior Interventions and Supports (PBIS) is a proactive approach to establishing the behavioral supports and social culture needed for all students in a school to achieve social, emotional, intellectual, and academic well-being. The primary goal is to reduce undesirable mindsets and behaviors and increase students access in inculcation of an academic mindset and college-ready behaviors or what I define as The Scholar's Way."

~ Principal Rashid Faisal, M. Ed., Ed. M.

Why The Scholar Way is called a Systems Approach?

Systems are needed to establish and effectively implement a college-going culture. The Scholar Way (school-wide PBIS) process emphasizes the creation of systems that support the demonstration of college-ready behaviors on the part of students. The Scholar Way focuses on the following key elements: 1) Expected Outcomes, 2) Data, 3) Practice, and 4) Systems. The goal is to create a school/classroom environment that is predictable and effective for improving students' academic mindset, college-ready behaviors, and scholastic performance.
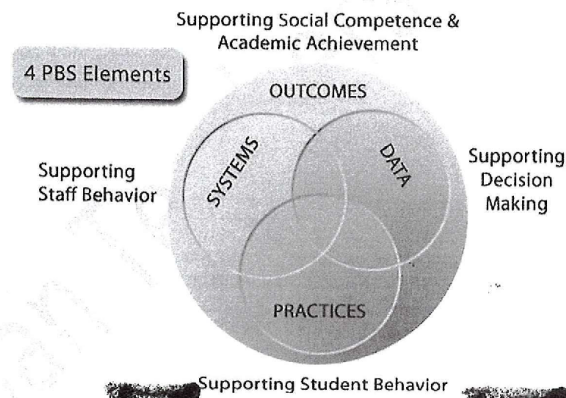
Outcomes: academic behavior targets that are endorsed and emphasized by students, families, and educators (What is important to the ▮▮▮ learning community).

Practices: Rituals, routines, interventions and strategies that are evidence based (How will we reach our goal of scholastic excellence and exemplary conduct).

Data: Information that is used to identify status, need for change, and effects of interventions. (What data will we use to support our success or barriers?)

Systems: supports that are needed to enable the accurate and durable implementation of the practices of PBIS. (What durable systems can be implemented that will sustain this over the long haul?)

The Scholar's Way
Establishing a Community of Scholars

Contextual Setting of School- Community of Scholars

We effectively teach appropriate behavior to all children. All The Scholar Way practices are founded on the assumption and belief that all children can exhibit appropriate behavior. As a result, it the ▮▮▮▮ responsibility to identify the contextual setting and events and environment mental conditions that enable exhibition of college-ready behaviors (appropriate behaviors).

- At-home Curriculum- Rituals and Routines to prepare for a successful entry into school
- Morning Arrival
- Transition to Classroom
- Hallway Travel
- Classroom Expectations
- Dining Hall Expectations
- Recess Expectations
- After-School Dismissal
- Latchkey
- Clubs
- Visitors/Substitutes

College-Bound Culture

At ▮▮▮▮▮ believe primary prevent is the most significant step that can be taken to ensure all students exhibit college-ready behaviors. All adult members of the ▮▮▮ administration, teaching faculty and staff use 1) common language, 2) common practices, and 3) consistent application of positive and negative reinforcement.

Vision
Mission
Core Values & Beliefs
Educational Program
Physical Arrangement
Common Language
Common Practices
Consistent Application of Positive Reinforcement
Consistent Application of Negative Reinforcement
Consistent Application of Consequences

PRIMARY INTERVENTIONS

The primary prevention of positive behavioral interventions and supports (PBIS) consists of rituals, routines, rules, rites-of-passage, ceremonies, celebrations, and physical arrangements that are developed and taught by school staff to prevent initial occurrences of behavior the school would like to target for change. There are four core behavioral expectations for ▮▮▮▮▮ cholars. These expectations are positively stately, easy to remember, actively lived, and re-enforced/re-taught throughout the daily life of ▮▮▮▮▮ holars.

PROGRESS MONITORING

Randomly throughout the day, the Director of Student Life, ask ten random students to name (give verbal articulation) to *The Scholar's Way College-Ready Behavior Expectations*. 100% of students must be able to tell the Director of Student Life what they are and give examples of what they look like in the daily life of a ▮▮▮▮ Scholar.

PHYSICAL ARRANGEMENT
TO FACILITATE STUDENT SUCCESS

ARRANGING
CLASSROM PHYSICAL SPACE

The physical structure of a classroom is a critical variable in affecting student morale and learning. A█████student seating is arranged to support students in the process of developing community, engaging in accountable talk and joint problem-solving, and building community and collaboration skills.

-Students sit in groups of 3-5
-Bulletin Boards, White Boards, etc., highlight standards, learning objectives, academic vocabulary, rubrics, student work samples, rituals, and routines
- Signs that label areas and space
- Individual work areas
- Group Instruction Area (GIA)
-Flexible grouping
-Learning Centers or Work Station
-Teacher Work Area
-Transition Area/Routine for Transitioning from one subject to the next
-Posted Student Daily Schedule
-Supply Area
-Technology Area
-Recreation and Leisure Activity Area

HOUSE SYSTEM
Creating Student Leaders within a Predictable School Culture

The House System is a traditional feature of schools in located in England. The school is divided into subunits called 'houses' and each student is allocated to one house in the moment of the enrollment. Houses may compete with one another at sports, academic games, and in other ways, thus providing a focus for group loyalty, school pride, and community building.

Principal Rashid Faisal adapted this English tradition to meet the needs of traditional public school students in the United States.

- Within this system each classroom is named after Ivy League colleges/university which then become the *Major House* name for that particular classroom. Students belong to the 'House' in which they are enrolled (*see Diagram 1*).
- Each house will usually also be identified by its university flag, symbols, logo, mascot, colors, poems, and songs.
- Within each house there are Minor Houses that are student-led. Minor Houses are named after regional colleges and universities, major public universities, Historically Black Colleges and Universities, and competitive liberal arts college *(See Diagram 2).*
- Within each Minor House students take on four primary leadership rotating leadership roles:

a) Major Prefect (Student Leader)
b) Minor Prefect (Student Co-Leader)
c) Secretary
d) Manager

- Each Minor House is responsible for working collaboratively with the other MHs to establish classroom rituals, routines, classroom rules, ceremonies, celebrations, and the like.

- MHs engage in community service projects, collaborative projects, academic competitions, athletic contest, and a host of other academic, social, and physical activities designed to improve self-awareness, intelligence, collaboration, physical well-being, emotional intelligence, and social skills.

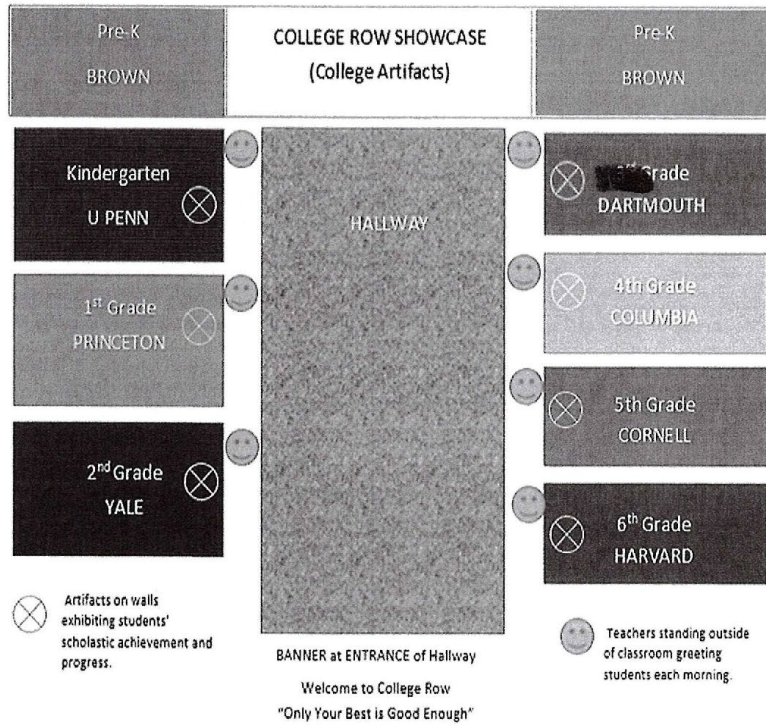- Major Prefects automatically serve on the school's ██████████ Student Council

*Students sit with their Major/Minor Houses during dining hall, Crown Forum, and other school-wide functions.

Diagram 1. Major House System

College-Bound Physical Arrangement

| Pre-K BROWN | COLLEGE ROW SHOWCASE (College Artifacts) | Pre-K BROWN |

Kindergarten U PENN

1st Grade PRINCETON

2nd Grade YALE

HALLWAY

3rd Grade DARTMOUTH

4th Grade COLUMBIA

5th Grade CORNELL

6th Grade HARVARD

⊗ Artifacts on walls exhibiting students' scholastic achievement and progress.

BANNER at ENTRANCE of Hallway

Welcome to College Row

"Only Your Best is Good Enough"

☺ Teachers standing outside of classroom greeting students each morning.

THE SCHOLAR'S WAY

CEREMONIES

Scholar's Way Induction and Orientation (September)
Scholar's Day Assembly (Monthly)
Fall Scholar's Convocation (October)
College Friday
Scholar of the Week
Scholar of the Month
Spirit Night (Fall, Winter, Spring)
Debate (Fall, Winter, Spring)
Scholar Day Recognition Ceremony (Quarterly)
Founder's Day Convocation (Spring)
Frederick Douglass Day (February 14, 1818)
Social Studies Fair
Science Fair
Read-a-thon
Book of the Month
Writing Fair
International Day
Commencement

SCHOLAR'S WAY
Mentoring and Motivating Students to Succeed

Deal and Peterson in their book, *Shaping School Culture*, define school culture as a "powerful web of rituals and traditions, norms, and values that affect every corner of school life." While every school has its own special culture, ████████████ has a distinct culture, frequently referred to as the Scholar's Way. This "way of thinking and acting," which empowers and inspires students to aspire towards scholastic excellent and moral excellence, contains the following seven interrelated components:

1. A rich legacy of scholarship, leadership and service as modeled by ████████████
2. An *Air of Expectancy* (Our scholars are expected to do well).
3. Self-esteem building through *Positive Messaging*
4. Mentoring by faculty and staff members
5. Strong community bonds and pride
6. Modeling of the Scholar's Way by teachers and staff
7. A climate and culture characterized by rituals, routines, high expectations, rites-of-passage, and ceremony.

Rituals, Routines and Classroom Expectations

A ██████ mly established and practiced rituals and routines—supported by explicit Classroom Expectations—as well as artifacts, provide the classroom management structures that enable ████████ chers and students to use class time efficiently and productively. The established Rituals, Routines and Classroom Expectations create a **Community of Scholars** that enables students to learn, interact responsibly and appropriately, move about the classroom room purposefully, use all of the resources of the classroom respectfully and efficiently, and be demonstrate the primary attribute of being college ready—independence, personal responsibility, and collective consideration.
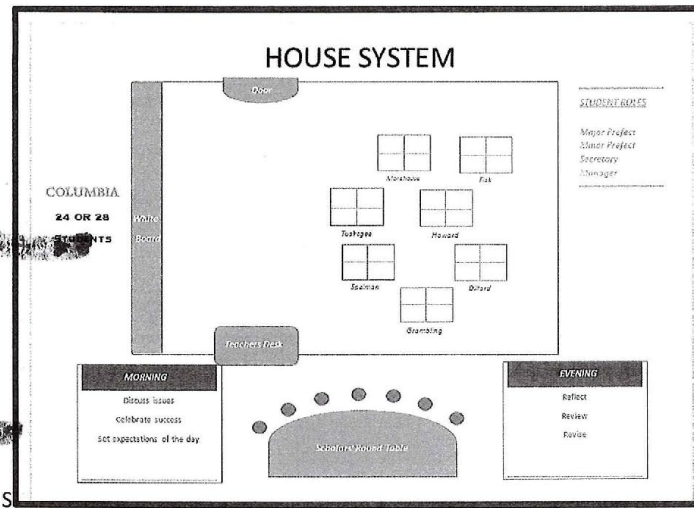
"To participate in a Community of Scholars, students must develop a specific way of thinking and acting. I call this the Scholar's Way. With the support of teachers, all students can develop the mental characteristics and behavioral attributes for success in college, career, and life. Rituals, routines, and classroom expectations allow students to take responsibility for knowing what to do and the teacher to use precious instructional time teaching. I believe it is important for the teacher and the student to know what, where, and when things need to happen in the school and within the classroom. As such ████ chers spend a great deal of time—initially—making sure students are equipped with the mindset and skills for effective participation as student within our Community of Scholars."

~ Principal R. Faisal, Ed. M.

Diagram 2. Minor House System

HOUSE SYSTEM

Door

STUDENT RULES

Major Project
Minor Project
Secretary
Manager

COLUMBIA

24 OR 28
STUDENTS

White
Board

Morehouse   Fisk

Tuskegee   Howard

Spelman   Dillard

Grambling

Teachers Desk

MORNING
Discuss issues
Celebrate success
Set expectations of the day

Scholars Round Table

EVENING
Reflect
Review
Revise

Multi-tiered Support System (MTSS)

The Scholar Way uses an efficient, needs-driven resource deployment system to match behavioral resources with student need. We achieve high-rates of student success by implemented a differentiated behavioral support system.

"There is power in setting high expectations, communicating those expectations daily, positively reinforcing those same expectations, and providing students with early intervention when they fail to meet expectations. All of these actions, on the part of caring adults, impact a student's self-confidence, self-esteem, academic self-image, and social success."

~ Principal Rashid Faisal, Ed. M.

School-Wide/Classroom Behavioral Expectations

We believe everyone deserves a safe, supportive, stimulating, and orderly learning environment. We require college-ready behaviors (appropriate behaviors) by teaching, guiding, directing, and providing opportunities for new learning experiences. We create opportunities for students to practice and succeed in exhibiting college-ready behaviors and effective choices in order to reach their scholastic potential and contribute to the school's Community of Scholars. The following I WILL STATEMENTS AND ACTIONS, and POSITIVE AFFIRMATIONS.

School Motto: "Only Your Best is Good Enough"

At ▆▆▆▆▆▆▆▆▆▆▆▆▆▆▆Academy we cultivate within our students what educational researchers identify as the **scholar identity** which encompasses a set of values, beliefs, attitude, and social interactions identified with students who are effectively prepared for participation in college, career and life in a global community. We expect Douglass Scholars to:

- *Give their best effort to achieve academically.*
- *Give their best effort to achieve socially.*
- *Demonstrate self-confidence in all interactions.*
- *Demonstrate a caring attitude in all interactions.*

Early Intervention- Morning & Afternoon Meeting/ENCORE

At ▆▆▆▆ we believe early intervention before the targeted behavior occur. Early Intervention ▆▆▆▆▆ explicit instruction, modeling, and re-teaching of the *Ritual and Routines of the Scholar Way.*

Daily Topics of Discussion during Morning Meeting/Encore/Afternoon Meeting

- Morning Arrival
- School-Wide Expectations
- Transition to Classroom
- Hallway Travel
- Classroom Expectations
- Dining Hall Expectations
- Recess Expectations
- After-School Dismissal
- Major House News
- Minor House News, Updates & Conflict Resolution

Scholar's Way Ticket

At ▆▆▆▆ we believe in "catching" students exhibiting appropriate college-ready behaviors. We are constantly on the watch to "catch students being good." Specific praise is extremely important to the process of teaching students the value and importance of appropriate conduct.

The Scholar Way Card is a small piece of paper labeled as "Thank you for being a Douglass Scholar." All staff members hand out the Scholar Way Card with specific praise to students as they witness them demonstrate appropriate behaviors. The Scholar Way Card is redeemable at the end of each month to purchase items from the ▆▆▆▆▆▆▆▆ **Bookstore**.

The Scholar's Way Creed of Excellence	COLLEGE-GOING CULTURE
A college-ready school culture serves as the foundation for Frederick Douglass International Academy as it serves to inculcate students with academic self-confidence and college-ready behaviors.	One way we foster a college-going culture is by holding Douglass Scholars accountable to live by the Scholar's Way Creed which they recite each morning in the Community of Scholars.

SCHOLAR'S WAY
CREED OF EXCELLENCE

MY EDUCATION is important to me.
To become educated, I must discipline myself.

I will observe the school rules every day to make my school the best school on planet earth.

I will listen to my teachers.
I will treat my classmates kindly.
I will work with all of my ability
I will work quietly and respect the rights of others to learn in peace.

Every day I will do my best to respect others and to respect myself.

MY EDUCATION is important to me.

Yvonne R. Stokes
Copyright 1998

POSITIVE AFFIRMATIONS –

I have not statements ...

I will show **Respect for Myself** and **Respect for Others** by:	
Positive Affirmation: *I have only done those things that help me to achieve a successful future.*	**Positive Affirmation:** *I have treated my associates with courtesy, justice and truthfulness.*
- Attending school regularly and being on time - Following the rules and directions of adults - Doing my classwork/homework neatly and completely. - Practicing positive behavior choices - Remaining on school grounds unless I have permission to leave school - Learning from both positive acknowledgement and negative consequences of my behavior - Choosing not to bring tobacco, alcohol, other drugs, weapons, or prohibited items to school. - Dressing in a way that is appropriate for the learning environment. - Speaking in a way that is appropriate for the learning environment.	- Being understanding of other's feelings - Using positive words with others (no putdowns, playing-the-dozens, verbal bullying, etc.) - Treating others like I want to be treated. - Not bullying or threatening (verbal or physical) - Being honest by telling the truth, and admitting to things I have done. - Working with others in positive ways. - Keeping my hands/feet to myself. - Refraining from using profanity in school or on school grounds. - Working together and/or with adults to manage negative behaviors and emotions. - Using a respectful, positive, and considerate tone of voice and body language when I am speaking to others. - Listening when others are speaking to me. - Refraining from physical violence.

I will show **Respect for Learning** by:	I will show **Respect for Property** by:
Positive Affirmation: *I have lived by the school's motto, "Only Your Best is Good Enough."*	**Positive Affirmation:** *I have taken care of my things and those things which I share with others. I have respected school property and the property of others.*
- Following school/classroom rules and school staff directions at all times. - Keeping focused on my work at all times. - Coming to school prepared to learn with appropriate supplies and attitude towards learning. - Participating in class activities and discussions. - Completing my own schoolwork and classroom with MAXIMUM EFFORT. - Keeping my eyes on my own paper when taking quizzes and tests. - Giving my best effort when I find the assignment or task difficult. - Asking questions when I do not understand a problem or concept.	- Taking care of things in my school, classroom and on school grounds. - Not bringing dangerous or distracting things, such as matches, lighters, weapons, toys, fireworks, alcohol/tobacco/other drugs, medicine not prescribed to me, prohibited electronic devices, etc. to school. - Using school materials or a classmate's material for their intended purpose. - Using computers as directed by adults. - Refraining from touching a fire alarm unless there is an emergency - Refraining from making threats about setting fires, bombs or blowing something up. - Using playground/recess equipment in a safe manner. - Keeping cell phones off and out of sight during school hours except with permission from school staff.

CORE VALUES

We Value …

SCHOLARSHIP
LEADERSHIP
SERVICE
EFFORT
RESPECT FOR CULTURAL DIVERSITY

As a Way of Life …

Character Building Theme of the Month

Based off of Jackie Robinson's Nine Values to Live by

Month	Character Term	Description
September	Courage	Doing what you know is the right thing, even when it is hard to do.
October	Courage	Staying focused on a plan, even though the path to its end may be difficult.
November	Determination	Staying focused on a plan, even though the path to its end may be difficult.
December	Team Work	Working with others towards a common goal.
January	Persistence	Working toward a goal and continuing to move forward even though you face obstacles or barriers.
February	Integrity	Holding to your values, regardless of what others think you should do.
March	Citizenship	Making a contribution that improves the lives of others.
April	Justice	Treating people fairly, no matter who they are.
May	Commitment	Making a promise and following through on it.
June	Excellence	Don the best that you possibly can.

Source:

Title: *Jackie's Nine: Jackie Robinson's Values to Live By*
Author: Sharon Robinson

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STUDENT CODE
CONTRACT OF COMMITMENT

The Scholar's Way
Non-Negotiable Rules
and Regulations

expectations. ████████ belong to a Community of Scholars and, thereby, are expected to achieve academically and socially at the highest level. This is what we by having an "Air of Expectancy" for all our students.

~ Principal Rashid Faisal

1. Attend school daily and come on time prepared to learn.	11. Respect membership in a Community of Scholars by walking quietly and respectfully during hallway travel.
2. Ear the school uniform daily. Hats are not to be worn in the building.	12. Do not eat or drink in the classroom. Eat only in the cafeteria. Candy and gum chewing are prohibited even in the dining hall.
3. Report to designated areas during Morning Arrival.	13. Respect the building. Do not graffiti or deface any part of the building.
4. Greet your teacher at the door. Enter the classroom quietly, store your items appropriately, take your assigned seat, and begin work immediately.	14. Do not engage in horseplay during morning arrival, the classroom, hallway travel, the lunch period or recess, and after-school dismissal.
5. Be prepared to work every day. Bring whatever equipment is required for learning.	15. Do not use profanity.
6. Do not bring cell phones, radios, games or other banned electronic devices to school	16. Properly clean and organize personal items prior to leaving school for the day.
7. Keep your desk area and "House"* clean and orderly.	17. Vandalism of the restroom is PROHIBITED and will lead to temporary or permanent removal from the academy.
8. Leave all outer clothing in your classroom closet.	18. Report to designated area during After-School dismissal
9. Do not yell, shout, or engage inappropriate laughter.	19. Leave school grounds with an unauthorized visitor/parent/guardian.
10. Do not engage in physical or verbal violence.	20. Failure to do your best academically and socially will lead to a set of pre-determined consequences.

_____   _____
Scholar   Date

_____   _____
Parent   Date

_____   _____
Teacher   Date

██
████████████████████████ **nt Dress Code**

Any student attending an Academy managed by ███████████ Inc. is expected and required to be in full uniform at all times according to grade level while attending the Academy or at an event off Academy premises, unless otherwise stated (i.e. pajama day, jean day, field trip, etc.). Uniforms are to be in good condition without stains, tears, or rips. Uniforms are to properly fit the student in size (i.e. no loose fitting clothes or clothes of a tight nature). Pants must be worn at waist level, and a belt is to be worn when required. The required uniform is as follows:

Grades Kindergarten through Third Grade

Gentlemen	Ladies
Boys:	**Girls:**
o Polo shirt in the color of either navy or red with Academy logo on upper left	o Polo or Peter Pan collar shirt in the color of either navy or red with the Academy logo on the upper left if a polo
o Navy tie beginning in First Grade	o Navy cross-tie beginning in First Grade
o Slacks of navy color	o Slacks of navy color
o Black shoes (either dress or sneaker with no other color)	o Long pleated skirt, skort or jumper not to be more than 2 inches above the knee in the color of navy
o Navy socks	o Black shoes (either dress or sneaker with no other color)
o Black belt (optional)	o Navy socks or tights
o Cardigan sweater and/or sweater vest in the color of either navy or red (optional)	o Black belt (optional)
	o Cardigan sweater and/or sweater vest in the color of either navy or red (optional)

Fourth Grade through Eight Grade

Gentlemen	Ladies
Boys:	**Girls:**
o Polo, Oxford or Broadcloth Button-Down shirt in the color of either light blue or navy (If wearing a polo, it must have the Academy logo on the upper left)	o Polo or Peter Pan collar shirt in the color of light blue or red (If wearing a polo, it must have the Academy logo on the upper left)
o Navy tie	o Navy cross-tie
o Slacks of navy color	o Slacks of navy color
o Black shoes (either dress or sneaker with no other color)	o Long pleated skirt or skort not to be more than 2 inches above the knee in the color of navy
o Navy socks	o Black shoes (either dress or sneaker with no other color)
o Black belt	o Navy socks or tights
o Cardigan sweater and/or sweater vest in the color of either navy or red (optional)	o Black belt
o Navy blazer (optional)	o Cardigan sweater and/or sweater vest in the color of either navy or red (optional)
	o Navy blazer (optional)

Special Occasion Dress:
- Students are not permitted to wear sleeveless shirts or tank tops
- Shorts, skirts, skorts, jumpers and dresses are not to be more than 2 inches above the knee
- Clothing is not to be revealing in nature
- Clothing is not to have profanity, inappropriate messages, or inappropriate pictures
- No hoodies are permitted
- Shoes shall follow the normal dress code
- Clothes may not be loose fitting or worn inappropriately

Please note: Students wearing dress shoes, must bring sneakers on gym days to participate

PARENT-STUDENT-TEACHER COMPACT

As a student, I agree to …

- Attend school regularly and be punctual
- Come to school prepared, ready to learn and participate
- Ask for help when I need it
- Complete work assigned
- Follow all school rules
- Display positive behavior towards peers, staff, teachers, visitors, and administrators
- Adhere to the school uniform policy

As a teacher, I agree to …

- Make effective use of instruction/academic learning time.
- Prepare highly-quality, engaging and culturally relevant lessons
- Deliver my instruction with care, patience and a commitment to all students achieving.
- Provide enriched and challenging instruction that is aligned to the core curriculum
- Provide appropriate and meaningful homework
- Provide a safe, caring, and challenging learning environment for all learner
- Keep parents informed of their child's progress
- Provide an environment that allows positive communication
- Promote and support parental involvement
- Model respect for my students and peers
- Set high expectations for all students
- Model the attributes of a life-long-learner

As a parent, I agree to …

- Guarantee regular attendance and punctuality
- Send my child to school prepared and ready to learn
- Inquire as to how my child's day went at school
- Ensure my child completes all assigned work
- Ensure my child follows the school rules
- Ensure my child displays positive behavior towards all members of the ████ Community of Scholars
- Ensure my child adheres to the school uniform polity
- Attend conferences and maintain ongoing communication with my child's teacher
- Teach the importance of self-respect and respect for others
- Support school policies and procedures
- Hold high academic and social expectations for my child
- Volunteer when possible and support school activities.

Student Signature _____   Date _____

Parent Signature _____   Date _____

Teacher Signature _____   Date _____

LEVELS OF INTERVENTION AND POSITIVE BEHAVIORAL SUPPORT

A major initiative at ▇▇▇▇ The Scholar's Way (Positive Behavior Intervention Supports)/PBIS) which includes proactive strategies for defining, supporting, and teaching college-ready behaviors (appropriate behaviors) to create a college-bound learning environment or what we define as a Community of Scholars. Attention is focused on sustaining a three-tiered or level system of support to enhance student learning, engagement, and social interactions. Student often need guidance, encouragement and social skills to improve their behavior. The ▇▇▇ teaching faculty and staff recognize that maintaining and changing student behaviors involves a continuum of teaching, re-teaching, correction, acknowledgements, supports, and intervention.

Three Levels of Intervention

LEVEL 1 –
ALL STUDENTS

Includes:

- General curriculum enhanced by acknowledgements of positive behaviors, and clearly stated expectations that are applied to all students.

LEVEL 2-
SELECTED INTERVENTIONS

Focus on:

- Specific interventions for students who do not respond to universal efforts.
- Targeted groups of students who require more support
- Interventions that are part of a continuum of behavioral supports needed in schools.

LEVEL 3-
INDIVIDUALIZED INTERVENTIONS

Focus on:

- The needs of individual students who exhibit a pattern of problem behaviors.
- Diminishing problem behaviors and increasing the students' social skills and functioning.
- Interventions involving functional behavioral assessments and behavioral intervention plans.
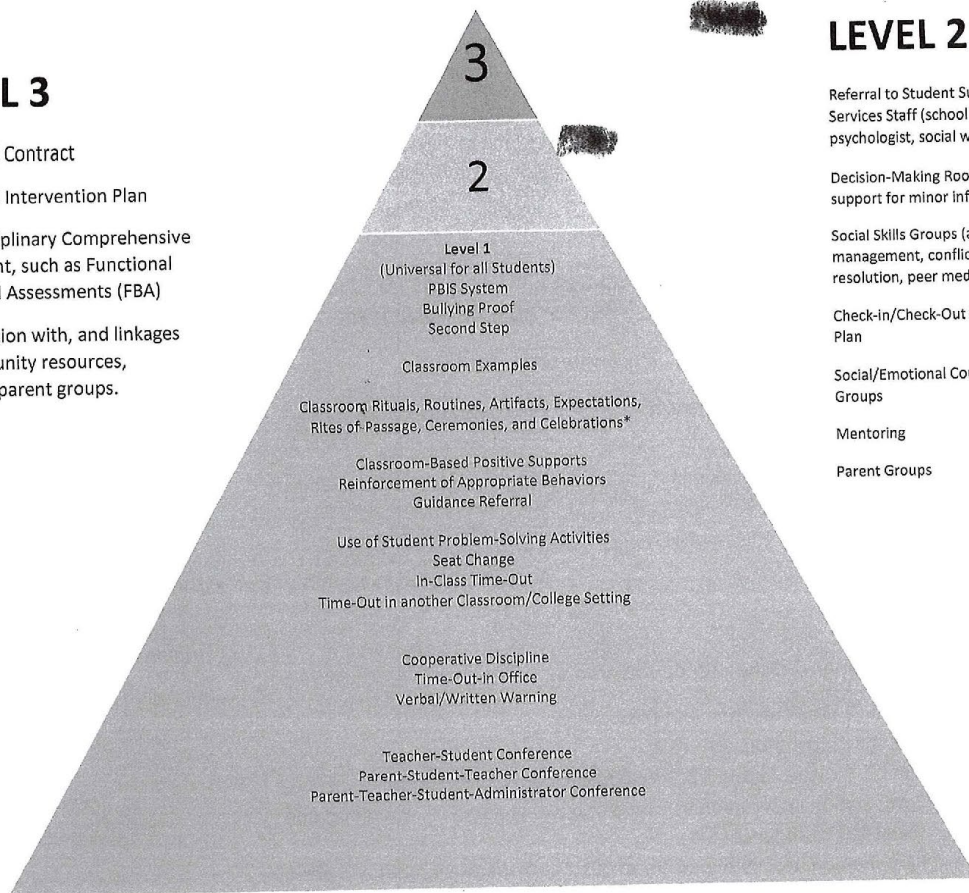
Level 1 Interventions – School-Wide/Classroom

- Scholar's Way Induction and Orientation
- Membership in House System
- Explicit Rituals, Routines & School/Classroom Expectations
- Participation in Ceremonies aimed at building personal, academic, and social self-confidence
- Participation in activities celebrating scholastic achievement and positive citizenship
- Daily positive reinforcement through positive messaging and acknowledgement
- Mentoring and Modeling from teaching faculty and staff
- Timely and meaningful parent communication
- Individualized Level 1 Interventions

THE THREE LEVELS OF INTERVENTION
Intervention may include (but are not limited to) the examples below:

LEVEL 3

Behavioral Contract

Behavioral Intervention Plan

Multi-disciplinary Comprehensive
Assessment, such as Functional
Behavioral Assessments (FBA)

Collaboration with, and linkages
to, community resources,
agencies, parent groups.

3

2

Level 1
(Universal for all Students)
PBIS System
Bullying Proof
Second Step

Classroom Examples

Classroom Rituals, Routines, Artifacts, Expectations,
Rites of-Passage, Ceremonies, and Celebrations*

Classroom-Based Positive Supports
Reinforcement of Appropriate Behaviors
Guidance Referral

Use of Student Problem-Solving Activities
Seat Change
In-Class Time-Out
Time-Out in another Classroom/College Setting

Cooperative Discipline
Time-Out-in Office
Verbal/Written Warning

Teacher-Student Conference
Parent-Student-Teacher Conference
Parent-Teacher-Student-Administrator Conference

LEVEL 2

Referral to Student Support
Services Staff (school
psychologist, social worker)

Decision-Making Rooms-
support for minor infractions.

Social Skills Groups (anger
management, conflict
resolution, peer mediation)

Check-in/Check-Out Support
Plan

Social/Emotional Counseling
Groups

Mentoring

Parent Groups

STUDENT EXPECTATIONS

At ███ the school's Committee of Student Life created a matrix (graph) listing the behavioral expectations for the areas in school where this behavior is 1) taught, 2) modeled, 3) practiced, and 4) observed.

Morning Arrival

- Do not run across the cross way
- Do not play or run in the circular drive
- Report to your designated area
- Do not block the front entrance
- Check your uniform before entering the building.
- Enter the building quietly and report directly to your assigned location
- Do not engage in loud talk, horseplay or other disruptive actions when entering the building.

After-School Dismissal

- Do not run across the cross way
- Do not play or run in the circular drive
- Report to your designated area
- Exit the building quietly and report directly to your assigned location
- Do not engage in loud talk, horseplay or other disruptive actions when exiting the building.
- Do not block the front entrance
- Walk directly home at the end of the day (if you are classified as a "walker")

Hallway Travel

- Do not run or engage in horseplay or loud talk when traveling the hallway.
- Do not walk in the center of the hallway or on the wrong side (stay to the right)
- Check your uniform when traveling in the hallway.
- Walk quietly and report directly to your assigned location.
- Do not engage in loud talk, horseplay or other disruptive actions when traveling the hallway.

Restroom

- Enter the restroom quietly.
- Do not run or engage in horseplay or loud while in the restroom.
- Do not leave paper towel on the restroom floor.
- Wash your hands before exiting the restroom.
- Check your uniform before exiting the restroom.

Dining Hall Expectations (Lunchroom)

- Wash your hands before entering the dining hall. .
- Enter the dining hall quietly.
- Keep your place setting clear and organized while eating (Do not throw, sling, or toss food items).
- Talk in your "inside voice."
- Do not run or engage in horseplay, loud talk, or other disruptive behaviors while in the dining hall.
- Do not leave food, milk cartoons, wrapper, or paper towel on the dining hall floor.
- Place all uneaten/unused items in the designated area.
- Do not exit your seat unless granted permission to do so.
- Clean your personal space before exiting the dining hall table.
- Check your uniform before exiting the dining hall.
- Do not leave the dining hall without permission.

Recess

Follow the rules and directives established by your teacher.

COMMUNITY OF SCHOLARS MORNING ROUTINE

The purpose of the Morning Commitment is to prepare each ███████s Scholar for positive, effective and meaningful participation in the Community of Scholars.

1. At 8:30 AM Sharp! The *Community of Scholars* Convene
2. All ███████ Scholars recite *The Scholar's Way Creed of Excellence*
3. All ███████ Scholars recite *A Pledge to Myself*
4. All ███████ Scholars recite the *4 Positive Affirmations*
5. All ███████ Scholars recite the *Douglass Core Values*
6. All ███████ Scholars recite the *"Character Building Theme"* of the Month

LEVELS OF CONSEQUENCES

The Code of Student Conduct shall apply to all students at all times on all ▉▉▉▉property, including:

- In school buildings
- In individual classrooms
- On school grounds
- At all school-related, or School-sponsored activities, including but not limited to:

-field trips
- Latchkey & after-school programs
-sporting events

Levels of Interventions and Consequences for Violations of the Code of Student Conduct

As with any incident of student behavior, school administrators will exercise informed judgments as to whether a students' actions constitute a violation of the Board policy and/or the Code of Student Conduct. The levels, shown on the following pages, guide administrators to use progressive interventions to change student behaviors. The administrator always has the option to use an intervention from a lower-level as long as one from the prescribed level is also employed. Moreover, if a behavior is deemed a criminal offense by local authorities and such offense is not identified in this Code of Student Conduct, the consequence may be expulsion from the ▉▉▉▉▉▉▉▉▉▉▉▉▉▉ Academy. **Restitution** for loss or damage will be required in addition to any other prescribed consequences.

Levels of consequence and options for progressive interventions follow **Repeated chronic or cumulative offenses may require higher levels of interventions/consequences.** For serious violations, interventions/consequences may begin at a higher level.

CODE OF STUDENT CONDUCT: LEVELS OF CONSEQUENCES

Level	Disciplinary Options	
1	**Classroom Level Interventions/Consequences** Teachers use the following interventions to help students change behavior in the classroom. If these interventions are successful, referral to the school administrator may not be necessary	
	Verbal/Written Warning Letter of apology Loss of privileges Use of Student Problem-Solving Worksheet Seat Change Parent Contact Teacher Conference with Student Mentoring	In-class time-out Time out in another classroom setting Reinforcement of appropriate behaviors Written reflection about incident Before or after-school detention Behavior contract
2	Appropriate when Level 1 Intervention/Consequence has been ineffective Teachers use the following interventions to help the students change behavior in the classroom. In some cases, referral to the school administrator may be necessary.	
	Parent/guardian involvement Phone call/letter to parent or guardian Confiscation of prohibited item Supervised time-out outside of classroom Conference with parent or guardian Behavior contract (signed by student and parent) Teacher and/or administrator conference with student and/or parent	Parent contract Parent or guardian accompany student to school or class (MANDATORY) Conflict resolution Peer mediation Class change Warning Letter from Principal
3	Appropriate when Level 2 Intervention/Consequence has been ineffective	
	Office referral required/Administrator **Parent/guardian notification required** Suspension (1-5 days) Detention Campus clean-up In-school suspension Alternative school-based program Decision-making room	Community Service (Volunteer work for any non-profit organization, public or private, as a form of restitution) Learning Lab (Saturday Academy)
4	Appropriate when Level 3 Intervention/Consequence has been ineffective	
	Office referral required/Administrator **Parent/guardian notification required** Suspension (1-5 days) Modified School Day Parent or guardian accompany student to school or class (MANDATORY)	Alternative school-based program Referral to Alternative Learning Program Adjustment to transfer to another school
5	Appropriate when Level 4 Intervention/Consequence has been ineffective	
	Office referral required/Administrator **Parent/guardian notification required** Extended Suspension (10+ days Pending Permanent Expulsion)	
6	Appropriate when Level 3 Intervention/Consequence has been ineffective	
	Office referral required/Administrator **Parent/guardian notification required** Expulsion (to be considered only in the most extreme cues)	Referral to Alternative Learning Program

Consequences for Elementary Students

Offense/Violation		Level of Consequence						Reportable to Police/Social Service Agency
		1	2	3	4	5	6	
Absence (unlawful) (Excessive absences may result in recommendation for retention)		▪	▪	▪	▪	▪	▪	If Illegal
Tardiness (Excessive tardiness may result in recommendation for retention)		▪	▪	▪	▪	▪	▪	If Illegal
Alcohol/Tobacco/ and Other Drugs Possession, Consumption, Distribution, Possession w/intent to distribute						▪	▪	▪
Possession of Weapon (including toy and look-alike guns, knife, other item that can be used as a weapon)						▪	▪	
Possession and use of dangerous instruments		▪	▪	▪	▪	▪	▪	▪
Arson/Fire						▪	▪	
Attack on Students	Category 1			▪	▪	▪	▪	▪
Repeated Attack on Students	Category 2					▪	▪	▪
Gang Violence							▪	▪
Threatening Behavior	Category 1			▪	▪	▪	▪	▪
Repeated Threatening Behavior	Category 2					▪	▪	▪
Bias Behavior (Harassment and Intimidation)						▪	▪	▪
Unsafe actions (intentional or non-intentional)		▪	▪	▪	▪	▪		
Intent to cause bodily harm/injury							▪	▪

Consequences for Elementary Students Continued …

Offense/Violation	Level of Consequence	1	2	3	4	5	6	Reportable to Police/Social Service Agency
Bomb Threat							■	■
False Fire Alarm						■	■	And Fire Marshall
Fireworks/Explosives						■	■	And Fire Marshall
Possession of Matches/Lighter			■	■				
Bullying		■	■	■	■	■	■	If Violent
Extortion/Strong Arming/Blackmail						■	■	If Violent
Cyber-Bullying		■	■	■	■	■	■	If Violent
Cell Phone Misuse		■	■	■	■	■		
Computer Misuse:	Criminal					■	■	■
	Malicious				■	■		
	Mischievous	■	■	■	■			
Cheating		■	■					
Plagiarism				■	■			
Destruction of Property/Vandalism			■	■	■	■	■	■
Disruption of Classroom/School		■	■	■	■	■	■	
Disrespect Toward Others		■	■	■	■	■	■	
Disruptive Clothing/Uniform Violations		■	■	■				
Electronic Device Misuse (Cell Phones)		■	■	■				If Illegal
False Information/Accusations		■	■	■				
Forgery/Counterfeit Currency					■	■	■	If Illegal
Gambling				■	■	■		
Hazing				■	■	■		
Inappropriate language		■	■	■				
Instigating/Inciting school disturbance			■	■	■			
Insubordination		■	■	■	■			

Consequences for Elementary Students Continued ...

Offense/Violation	Level of Consequence	1	2	3	4	5	6	Reportable Police/Social Service Agency
Leaving an Aras and/or Leaving Class and/or School Grounds without Permission		▪	▪	▪				
Putting substances in another person's food or drink or on a person's body					▪	▪	▪	If Illegal
Sexual/Intimate Activity					▪	▪	▪	If Illegal
Sexual Harassment		▪	▪	▪	▪	▪	▪	If Illegal
Stealing and/or Theft		▪	▪	▪	▪	▪	▪	If Illegal

Student Responsibilities

████ STUDENT RESPONSIBILITIES

Students are responsible for treating each other fairly and for acting in compliance with school policies and reasonable directions from school staff.

Disciplinary Action

Students spend the majority of their time in classroom environments where behavior is expected to meet the high standards set by ████████████████████████. While most discipline matters are managed in the classroom, some student behavior is managed by the office through an office referral that may result in interventions or consequences based on the nature of the violation of the Code of Student Conduct (See Levels of Consequences). Parent/guardian involvement is critical to the creation of safe and orderly environments. Parent/guardian notification is *desired* at all levels of interventions and consequences, but is *required* whenever there is the possibility that a student might be removed from the regular school environment.

Alternative Learning Program/Placement Committee

Chronic misconduct may result in the student's removal from school. An Alternative Learning Program Placement Committee will support parents in finding a different school.

Suspensions and Expulsions

Chronic misconduct may result in the student's removal from school. The removal may range from a short-term suspension (ten days or less), and extended suspension (more than ten days), or expulsion (removal for a period of 180 days).

Short-Term Suspension

Short-term suspension means "the removal for disciplinary reasons of a student from school for a period of not more than ten days by a school principal." The principal has the authority to remove a student for misbehavior for a specific time (not to exceed ten school days) at his/her discretion. When possible, the principal or his/her designee will meet with the student to explain the allegations against the student and allow the student to respond.

Expulsion

Expulsion means "the removal of a student from ████████ ████████████ for a minimum of 180 days, in compliance with federal and state laws and regulations, for a specified violation of the Student Code of Conduct. In addition to the procedures described above for suspension, the Superintendent or his/her designee must review each expulsion request to determine if the expulsion is appropriate. A decision to expel a student may only be made by the Superintendent or his/her designee in response to a principal's request.

Upon determination that a student should be expelled, the Superintendent or his/her designee will provide the student and his/her parent/guardian a written statement of the reason(s) for the expulsion, the educational services provided to the student, if any, the process for readmission, as appropriate, their right to an appeal, and their rights at the appeal hearing, if one is requested.

180 Days
Firearm (Possession or Use)
Use of Weapons
Distribution or Use of Controlled Substances
Bomb Threat
Attack on Student*
Attack on Staff
Gang Violence

VIOLATION OF STUDENT CODE OF CONDUCT

STUDENT INFORMATION

Name: _____

Grade: K   1   2   3   4   5   6

Teacher: _____

Referring Staff: _____

Check all that apply:
- ☐ Teacher   ☐ Substitute Teacher
- ☐ Principal   ☐ Administrative Staff

Date: _____   Time: _____

Date of Incident: _____   Time of Incident: _____

Location of Incident

☐ Morning Arrival
☐ Building & Grounds
☐ Douglass Dining Hall
☐ Recess
☐ Classroom
☐ Bus Travel

☐ Classroom
☐ Restroom
☐ Hallway
☐ After-School Dismissal
☐ Latchkey
☐ Field Study

OTHER: _____

Minor Behavior Violation
- ☐ Inappropriate language
- ☐ Physical contact
- ☐ Minor Defiance/insubordination
- ☐ Dress Code Violation
- ☐ Property Misuse
- ☐ Electronic Violation
- ☐ Horseplay
- ☐ Running
- ☐ Loud Noise

Others Involved in Incident:

Major Behavior Violation
- ☐ Insubordination/Disrespect
- ☐ Use of Profanity
- ☐ Near fighting/Inciting a fight
- ☐ Fighting
- ☐ Bullying/Harassment/Intimidation Threats of Violence/Cyber Bulling
- ☐ Sexual Harassment/Assault
- ☐ Disruptive Behavior/Repeated
- ☐ Major Dress Code Offense
- ☐ Pubic display of affection
- ☐ Possession of non-exploding devices
- ☐ Verbal/Physical assaults of teachers/school personnel
- ☐ Bomb threat
- ☐ Arson
- ☐ Vandalism

- ☐ Destruction of Property
- ☐ Theft
- ☐ Technology Code Violation
- ☐ Truancy
- ☐ Possession/use/or sale of alcohol, tobacco/ drugs/paraphernalia
- ☐ Possession of defaming or Inappropriate print/media
- ☐ Tampering with fire alarms/extinguishers
- ☐ Possess or use of gang-related clothing/ Paraphernalia/verbal or non-verbal gestures
- ☐ Gambling
- ☐ Forgery/Cheating
- ☐ Leaving class without authorization
- ☐ Robbery/Extortion
- ☐ Bus/Field studies incidents involving any of the above.

What Happened? (Brief Description of Incident)

Teacher Decision

□ Conference with student(s)
□ Parent Contact
□ Parent Conference
□ Meeting with Child Study Team

□ Loss of Privilege
□ Detention
□ Conflict Resolution
□ Peer Mediation
Other: _____

All minor incidents are filed with classroom teacher.

Administrative Decision

□ Conference with student(s)
□ Parent Contact
□ Parent Conference
□ Meeting with Child Study Team
□ Loss of Privilege
□ Detention
□ Conflict Resolution
□ Peer Mediation

□ In-school suspension (____hours/days)
□ Out of school suspension (___days)
Other: _____

▪Three minor incidents equal a major.
▪ ▪ All majors require administrator consequences and parent contact.

DOCUMENTED POSITIVE BEHAVIOR SUPPORT AND INTERVENTION (PBIS)

Follow-up Agreement between Student and the ███ ommunity of Scholars

The purpose of disciplinary action/consequences is for the student demonstrate appropriate behavior and respond in an appropriate manner to problems arising from living, working and learning in a community. As such, a ███████ found in violation of a school rule/routines are required to reflect on his/or actions by taking personal ownership of the infraction, identifying ways to respond/react differently, and to identify the supports and/or interventions needed in order for him/her to demonstrate appropriate behavior.

1. What rules/routine did you violate?

2. Why did you violate this rule/routine?

3. What will you do differently next time?

4. How can we help you make better choices?

_____   _____   _____
Student Signature   Teacher Signature   Principal

STUDENT CODE OF CONDUCT – QUICK REFERENCE GUIDE

MINOR VIOLATIONS

Step 1: Verbal Warning
Step 2: Verbal Discussion with Student
Step 3: Disciplinary Action
Step 4: Note/Email Communication with Parent
Step 5: Phone Call Home
Step 6: Mandatory Parent-Teacher Conference

□ Anecdotal records to document disruptive student behavior is required.

□ Keep a phone/email/communication long to document parent contact.

REPEATED CHRONIC VIOLATIONS

Step 1: Disciplinary Action
Step 2: Submit Behavioral File to Dean of Student Life
Step 3: Mandatory Parent Conference with Principal

□ Anecdotal records to document disruptive student behavior is required.

□ Evidence of documented intervention strategies

□ Evidence of Parental Contact

□ Keep a phone/email/communication long to document parent contact.

CHRONIC VIOLATIONS

Step 1: Conference with Dean of Student Life
Step 2: Conference with Parent
Step 3: Disciplinary Action

□ Anecdotal records to document disruptive student behavior is required.

□ Keep a phone/email/communication long to document parent contact.

Efforts shall be made by the staff to solve disciplinary problems within the school setting.

Verbal/Written Warning – A verbal or written notice to a student that a specific behavior is unacceptable and may result in stronger action if the behavior is not corrected.

Student Conference- A conference involving a student and staff for the purpose of discussing and solving behavioral problems.

Parent Conference- A conference involving the parent(s) and staff member(s) for the purpose of discussing and solving behavioral problems. The emphasis is on enlisting the assistance of the parent(s). The student may also be involved in a parent conference.

Referral to a Resource Agency or Person—Referral to an in-school or out-of-school agency or person may be made whenever it is determined that this action may be of assistance in the solution of a behavioral problem. A referral normally would be made with the cooperation of the parents.

APPENDIX B: Preparatory Schools Studied for Crafting Scholar's Way Student Code of

Conduct
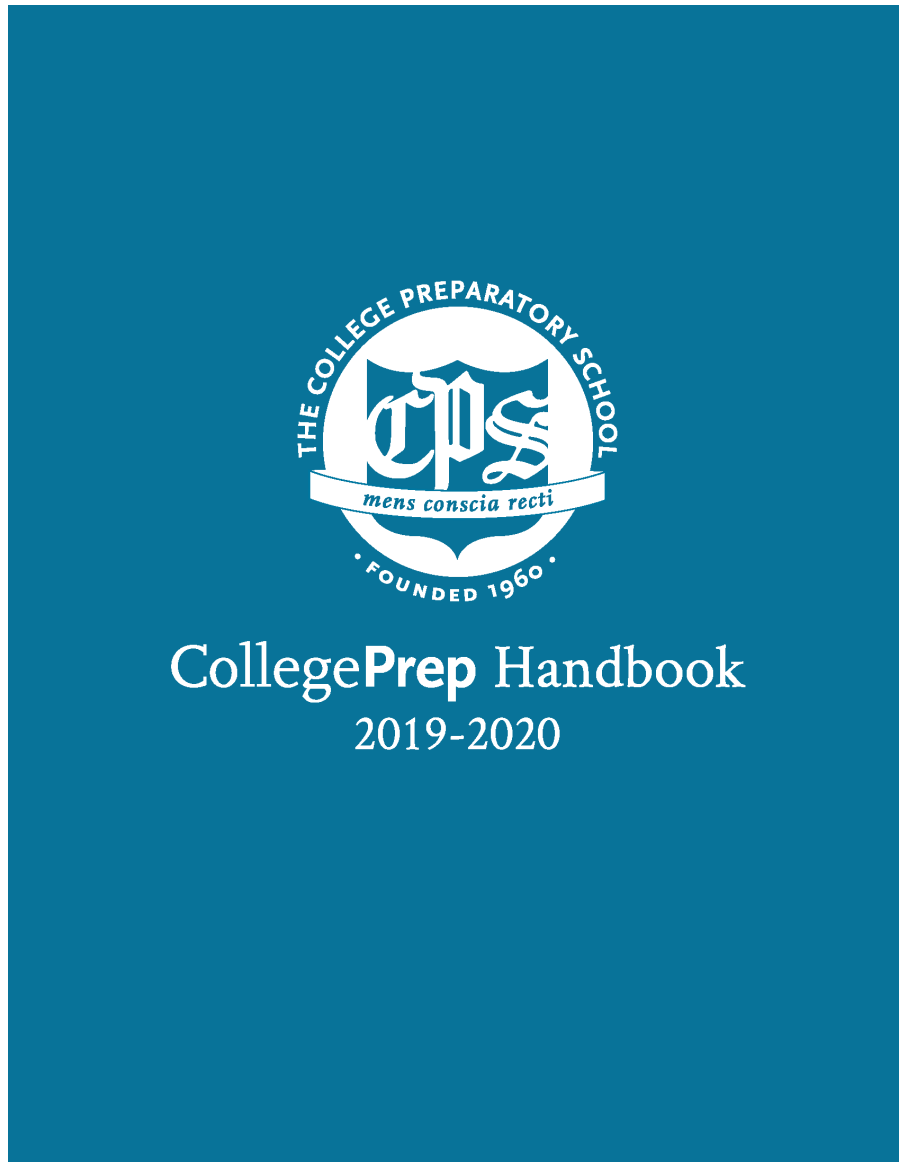
APPENDIX C: Classroom Observation Tool

CLASSROOM OBSERVATION – 6 ELEMENTS OF GOOD INSTRUCTION

Teacher: _____   **Date:** _____

Subject: _____   **Time In:** _____ **Time Out:** _____

	Overall Rating	Not Evident	Evident	Good	Exemplary
1	Clarity of Purpose				
2	Modeling of Learning				
3	Independent Work				
4	Focused Teaching				
5	Assessment of Students' Progress				
6	Closure				
	Evidence (Observable)	**Not Evident**	**Evident**	**Good**	**Exemplary**
1	The purpose/focus of the lesson is abundantly clear.				
1	Students are able to tell/explain what they are working on without hesitation (verbal articulation/written articulation/Conceptual demonstrations).				
2	Teacher models how competent learner thinks (thinking aloud)				
2	Teacher models and support students in recognizing and evaluate different ways of analyzing problems.				
3	Students observed working independently (individually and/or cooperative groups) without continuing direction from or reference to the teacher.				
4	Teaching directed to whole group, small group, or one student is shaped by the teacher's assessment student's or students' need.				
4	Teacher spends time with individual and small groups while they are engage in individual and/or cooperative work.				
4	Teacher implements **drop-in teacher intervention** (Tier 1 Support) using question stems/ prompts and cues designed to get the student "back on firm ground."				
5	Teacher assesses students' progress and needs (formal assessment, informal assessment, checkpoint assessment, pre-test, or a post-test).				
5	Teachers records/documents students' progress in order to make instructional plans based on those reviews.				
6	Teacher revisits the purpose of the lesson in light of what has transpired during the lesson.				
6	Teacher provides a preview of the next lesson or ties multiple lessons together.				

Administrator: _____   **Date:** _____
(Signature)

CLASSROOM OBSERVATION – 6 ELEMENTS OF GOOD INSTRUCTION

Additional Notes (Evidence of Structured & Engaged Teaching for Learning)

Opening
Work Period
Closure
Teacher Reflection (Optional)

CLASSROOM OBSERVATION – 6 ELEMENTS OF GOOD INSTRUCTION

TEACHER RUBRIC TO SELF-ASSESS INSTRUCTIONAL DELIVERY

Core Area 1: Clarity of Purpose	Strongly Evident	Evident	Partially Evident	Not Evident
The purpose/focus of the lesson is abundantly clear.				
Students are able to tell/explain what they are working on without hesitation (verbal articulation/written articulation).				
Core Area 2: Modeling of Learning – Exposing Thinking	**Strongly Evident**	**Evident**	**Partially Evident**	**Not Evident**
Model how the competent learner thinks.				
Model and support students to recognize and evaluate different ways of analyzing problems.				
Core Area 3: Independent Work – Individual and/or Cooperative	**Strongly Evident**	**Evident**	**Partially Evident**	**Not Evident**
Students observed working independently (individually and/or cooperative groups) without continuing direction from or reference to the teacher.				
Core Area 4: Focused Teaching	**Strongly Evident**	**Evident**	**Partially Evident**	**Not Evident**
Teaching directed to one student or a small group of students is shaped by the teacher's assessment of the student or students' need.				
Teacher spends time with individual and small groups while they are engage in individual and/or cooperative work.				
Teacher implements drop-in teacher intervention using questions, prompts, and cues designed to get the student "back on firm ground."				
Core Area 5: Assessment of Students' Progress and Needs	**Strongly Evident**	**Evident**	**Partially Evident**	**Not Evident**
Teacher assesses students' progress and needs (formal assessment, informal assessment, checkpoint assessment, pre-test, or a post-test).				
Teachers records/documents students' progress to making instructional plans based on those reviews.				
Core Area 6: Closure	**Strongly Evident**	**Evident**	**Partially Evident**	**Not Evident**
Teacher revisits the purpose of the lesson in light of what has transpired during the lesson.				
Teacher provides a preview of the next lessor or ties multiple lessons together.				

CLASSROOM OBSERVATION – 6 ELEMENTS OF GOOD INSTRUCTION

APPENDIX D: Crown Forum -Scholar Way Orientation

Crown Forum – Speaker Schedule

Over the heads of our students, ▮ *holds a crown that we challenge each student to grow tall enough to wear.*

~ Principal R. Faisal
Founding Principal

Day/Date	Lower School (GradesK-3) 8:30 AM		Upper School (Grades 4-6) 9:00 AM	
Monday 9/21	What is the Scholar's Way?	▮	What is the Scholar's Way?	▮
Tuesday 9/22	What is a Community of Scholars?	▮	What is a Community of Scholars?	▮
Wednesday 9/23	Who is Frederick Douglass?	▮	Who is Frederick Douglass?	▮
Thursday 9/24	What is a College Bound Culture?	▮	What is a College Bound Culture?	▮
Friday 9/25	The Meaning of Crown Forum	*R. Faisal*	The Meaning of Crown Forum	*R. Faisal*

APPENDIX E: Principal Newsletter Announcing Parent Academy

DOUGLASS WEEKLY

Frederick Douglass International Academy ▪ Oak Park, MI 48237
▪ 248.953.2003 ▪ www.fdi-academy.org

August 21-25   VOL 1 ISSUE 1

From the Principal
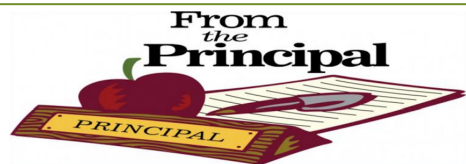
~MISSION~

The mission of Frederick Douglass International Academy is to provide a safe educational community for students and their families. In addition, Frederick Douglass International Academy is committed to provide students with the skills to compete in a global society while fostering a love for technology and the arts.

Leadership Motto: *Only Your Best is Good Enough*

Dear Parents,

Welcome to Frederick Douglass International Academy for the 2017-2018 academic year! I am overjoyed to once again have the opportunity to work with such a wonderful group of people at a school gaining national attention for our focus on college readiness. I eagerly look forward to working with all of you to continue FDIA's standing as a model of innovation in college-readiness.

Thank you for entrusting us with your child. It is our goal to provide each FDIA scholar with equitable opportunities to meet rigorous academic and social standards. To help us strive for this goal of college, career, and life readiness for all scholars, the teaching faculty and staff have developed a school improvement with a strong focus on teaching and learning. A few of our goals for the 2017-2018 school year are:

1. All scholars in grades K-8 will fall at or above the fiftieth percentile on the spring 2018 MAP Assessment.
2. All teachers will develop effective learning environments, characterized by rigor, focus, collegiality, and results.
3. All scholars and faculty members will cultivate a building-wide college-bound culture of positive behavior, intervention support and restorative practices through engagement and through living the "Scholar's Way" student-teacher handbook.

This upcoming school year will once again be filled academic challenges and growth for all students. I look forward to working together to make a POSITIVE impact in the lives of our Douglass Scholars.

Educationally yours,

Principal R Faisal, M.Ed, Ed. M.

Calendar of Events

Character Word of the Month: Teamwork

Mon: 8/21
-Scholar's Way Orientation
-Victors 50 Book Reading Challenge
-Progress Report #1
-Staff Meeting/PD
3:45-5:00 PM

Tues: 8/22
-Scholar's Way Orientation
-Return Signed Progress Report #1
-Victors 50 Book Reading Challenge

Wed: 8/23
-Scholar's Way Orientation
-Victors 50 Book Reading Challenge

Thu: 8/24
-Scholar's Way Orientation
-Victors 50 Book Reading Challenge
-Teacher-Team Meeting
3:45 -5:00 PM

Fri: 8/25
-Scholar's Way Orientation
-College Friday
-Scholar of the Week
-Victors 50 Book Reading Challenge

UPCOMING IMPORTANT DATES

Just a reminder...

8/28: School Improvement Meeting/Data Teams 3:45-5:00 PM

8/30: Fall Scholars' Convocation

9/1: College Colors Day

9/4: NO School/Labor Day

APPENDIX F: Harkness Model for College Ready Classrooms Professional Development

HARKNESS

DISCUSSION METHOD & THE HOUSE SYSTEM OF STUDENT EMPOWERMENT

"The lecture is useful in its place, but its place is small in a school for children. It will be shown elsewhere that that a too talkative teacher is rarely a good teacher. ~The Seven Laws of Teaching

Rashid Faisal, M. Ed., Ed. M.
Urban Teachers Academy

What is the Harkness Discussion Method?

The Harkness Discussion method is a teaching and learning method involving students seated in a large, oval shape to discuss ideas in an encouraging, open-minded environment with only occasional or minimal teacher intervention. The method is in use at many American boarding schools and colleges and encourages classes to be held in a discursive manner. The style is elated to the Socratic method.

Traditional Model   Harkness Model
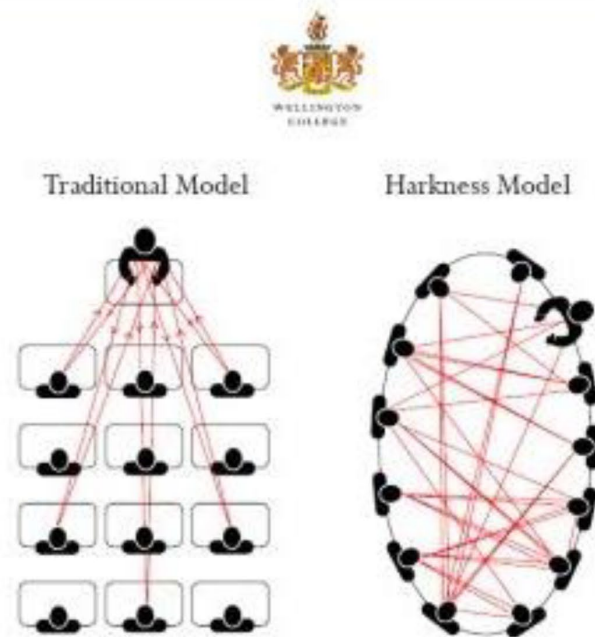
What is the House System?

The House System is a teaching and learning method involving students seated in groups of four to learn content, discuss concepts, and work on skill development with peers. The teachers utilizes a gradual withdrawal method to transition students from seeing the teacher as the primary instructor to seeing the teacher as a facilitator of instruction to seeing themselves as owners or constructivist of knowledge.

HOUSE SYSTEM

Door

COLUMBIA
24 OR 28 STUDENTS
White Board

Morehouse   Fisk
Tuskegee   Howard
Spelman   Dillard
Grambling

Teachers Desk

STUDENT ROLES
Major Prefect
Minor Prefect
Secretary
Manager

MORNING
Discuss issues
Celebrate success
Set expectations of the day

EVENING
Reflect
Review
Revise

Scholars' Round Table

Harkness Discussion Method

Harkness Model

HOUSE SYSTEM
Door
Morehouse   Fisk
Tuskegee   Howard
Spelman   Dillard
Grambling
Teachers Desk

What I have in mind is a classroom where students could sit around a table with a teacher who would talk with them and instruct them by a sort of tutorial or conference method, where each student would feel encouraged to speak up. This would be a real revolution in methods. ~Edward Harkness

What is the goal of the Harkness Discussion Method? Encouraged students to think, generate ideas, demonstrate intellectual openness, defend arguments and explanations, analyze competing and conflicting issues, and generate strategies to solve complex problems (i.e., sound reasoning) and to develop discussion skills.

What is the teacher's role? The teacher interacts little as students engage in discussion, interjecting only to guide the discussion. The goal is to support each student as they gain confidence with critical thinking, sharing their ideas, and listening and critiquing the ideas of their peers.

Harkness Model in Social Studies

Key Questions to Guide Discussion

1. What is the difference between a "fact" and an "opinion"?

2. How can you use historical information to make an inference regarding an event or an issue?

3. What is the difference between "fact", "opinion", and "inference".

4. How can the text be used debunk opinion? What is the role of evidence in doing so?
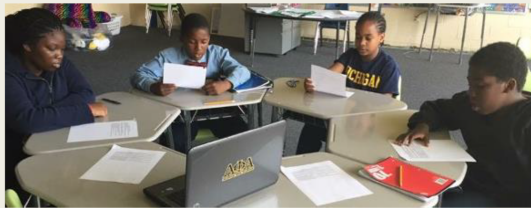
Key Academic Vocabulary

Domain-specific words are specific to a discipline or field of study. These academic and domain-specific words are the words that experts use in their field to make communication precise and powerful—and the words students are expected to understand to meet college readiness standards.

- Difference
- Fact
- Opinion
- Historical Information
- Inference
- Event
- Issue
- Text
- Support
- Debunk
- Evidence

Harkness Method

Discussion on Harkness Method & Harkness Method in Action

What are you noticings?
What are your wonderings?

How can you grade the whole class (traditional Harkness Method) or Teams (Based on House System)?

http://dante.udallas.edu/schofield/LLL_UBD-Unit/assessment%20evidence/Discussion_Rubric.htm

Here are a traditional learning domains associated with the Harkness Method:

- Academic Behaviors
- Oral Speaking
- Reasoning
- Listening
- Reading
- Analysis

Harkness Method is based on:

- Academic Behaviors
- Oral Speaking
- Reasoning
- Listening
- Reading
- Analysis

Harkness Method in Mathematics is based on Mathematical Reasoning.

Mathematical statements can be *true or untrue*, and they can be about particular things or about more general classes of things

Key Academic Vocabulary

Domain-specific words are specific to a discipline or field of study. These academic and domain-specific words are the words that experts use in their field to make communication precise and powerful—and the words students are expected to understand to meet college readiness standards.

- Difference
- Fact
- Opinion
- Historical Information
- Inference
- Event
- Issue
- Text
- Support
- Debunk
- Evidence

Harkness Method in Mathematics is based on <u>Mathematical Reasoning</u>.

Mathematical statements can be *true or untrue*, and they can be about particular things or about more general classes of things

Examples of Harkness Discussions and Mathematical Reasoning

The statement $2 + 2 = 2 \bullet 2$ is a true *statement* about some particular numbers.
The statement $3 + 3 = 3 \bullet 3$ is another *statement*, but it is not true.

The statement $x = x + 1$ is a *general statement* but it is untrue, no matter what the value is chosen for x. In other words, this untrue statement says, "A number is equal to 1 more than itself." This can never happen

The statement $a + b = b = a$ is a general statement about adding two numbers a and b. It is a true statement for any numbers a and b.

Key vocabulary: true statement, untrue statement, general statement.

Harkness Method in Mathematics is based on <u>Mathematical Reasoning</u>.

Always, Sometimes, Never

General statements about numbers in mathematics are either true, false, or conditional or always true, sometimes true or never true.

That statement $a + b = b = a$ is true. It is the commutative property of addition and holds true for all numbers a and b.

The statement $a = a = 1$ is false (never true). It holds for no number a.

The statement $a + a = a \bullet a$ is a conditional statement (sometimes true). It is true for some values of a, and false for other values.

It is true, since $2 + 2 = 4$, and $2 \bullet 2 = 4$.

It is false for many numbers, such as 3, since $3 + 3 = 6$, but $3 \bullet 3 = 9$.

Harkness Method in Mathematics is based on <u>Mathematical Reasoning</u>.

<u>Tools for Mathematical Reasoning</u>
To write a mathematical justification, you can use these tools?

Definition – for example, the definition of a cylinder.
Properties – for example, the distributive property.
Previously known results – for example, the sum of angles in a triangle
Given information – a fact included in the problem statement
Diagrams and words – to explain your reasoning
Letters- to represent the variables
Examples and counterexamples – for sometimes true statements.
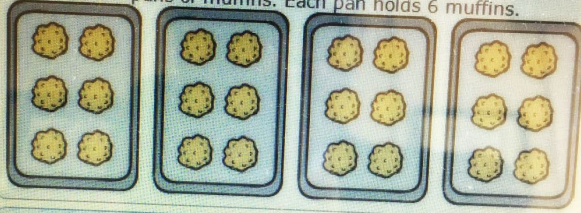
Sample MAP® Test: MAP Mathematics

Click on all the cylinders.
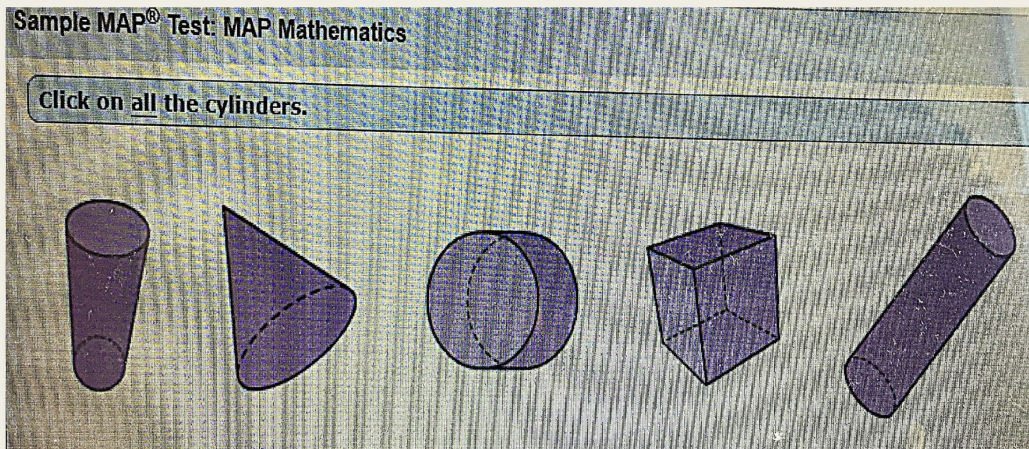
Sample MAP® Test: MAP Mathematics

Kate made 4 pans of muffins. Each pan holds 6 muffins.

One way to find the total number of muffins is 4 × 6.
What is another way to find the total number of muffins?

A. 4 + 4 + 4 + 4

B. 4 × 4 × 4 × 4

C. 6 + 6 + 6 + 6

D. 6 × 6 × 6 × 6

Sample MAP® Test: MAP Mathematics

What is 1524 ÷ 37?

A. $31\frac{4}{37}$

B. $41\frac{7}{37}$

C. $311\frac{7}{37}$

D. $401\frac{13}{37}$

Which shows a complete list of factor pairs for the number 44?

A. 1, 44
2, 22
4, 11

B. 1, 44
2, 22
4, 12

C. 1, 44
2, 22
4, 11
8, 6

D. 1, 44
2, 22
4, 12
8, 6

Click on two lines that are parallel to each other.
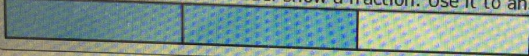
A truck drove for 6 hours. Click on **all** the measurements that are equal to 6 hours.

600 seconds   21,600 seconds   36,000 seconds

36 minutes   60 minutes   360 minutes

Sample MAP® Test: MAP Mathematics

The shaded parts of the model show a fraction. Use it to answer the

Which is equal to the fraction shown?

A.

B.

C.

D.

E.

Marcus wants to build a fence around his rectangular garden. His garden is 20 meters long and 17 meters wide. How long does the fence need to be to go all the way around the garden?

A. 57 m

B. 74 m

C. 148 m

D. 340 m
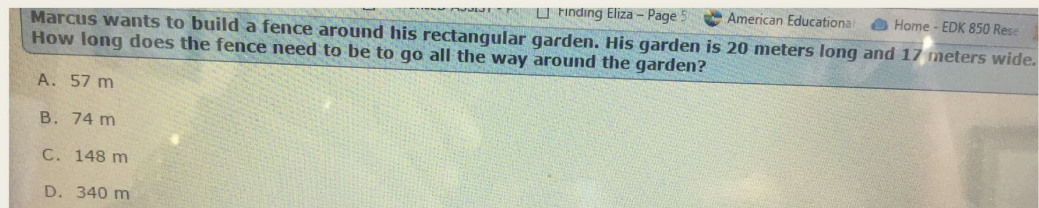
Thank you for participating in today's professional learning. Students do not get excited about books or topics. They get excited by teachers who are enthusiastic about teaching. You are the difference maker!!!!!
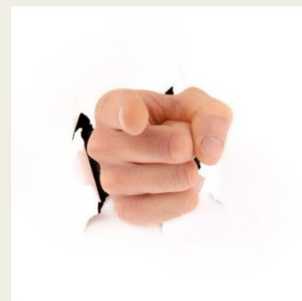
APPENDIX G: Individualized Student Plan of Work

INDIVIDUALIZED STUDENT PLAN OF WORK

School Name: Frederick Douglass International Academy
_____

STUDENT:	School Year:	Grade:
Teacher:	Testing: MAP	Testing Period:

STUDENT DEMOGRAPHIC DATA

AGE:	CURRENT GRADE:	REPEAT GRADE ❏ YES ❏ NO	YEARS AT ACADEMCY
FREE/REDUCED LUNCH ❏ YES ❏ NO	SPED ❏ YES ❏ NO Child Study Recommended	SOCIAL WORK/SERVICES/COUNSELING ❏ YES ❏ NO	OTHER: HOMELESS ❏ FOSTER CARE ❏

GOAL PERFORMANCE

Content Area	Fall MAP 2017	+/- Growth	Winter MAP 2018	+/- Growth	Spring MAP 2018
Reading					
Language					
Mathematics					

ADDITIONAL PERFORMANCE DATA

INTERIM ASSESSMENT

Content Areas	Q1	Q2	Q3	Q4
Reading				
Mathematics				

*Assessments prior to the end of each quarter that "Mirror" NWEA & MI-Step

REPORT CARD GRADE

Content Areas	Q1	Q2	Q3	Q4
ELA				
MATH				
READING				

ACADEMIC BEHAVIOR

Content Areas	Q1	Q2	Q3	Q4
ABSENCE				
TARDY				
DENTION				
REFERRAL				
SUPSENSION				
RECOGNITION				

Plan of Action of Action

READING (Based on NWEA Learning Continuum)
*To Be Completed During Child Study Meeting

Skill/Concept/Content		
	Date Taught	Date Mastered
	Date Taught	Date Mastered
	Date Taught	Date Mastered
	Date Taught	Date Mastered
	Date Taught	Date Mastered
	Date Taught	Date Mastered
	Date Taught	Date Mastered
	Date Taught	Date Mastered
	Date Taught	Date Mastered
	Date Taught	Date Mastered

MATHEMATICS (Based on NWEA Learning Continuum)
*To Be Completed During Child Study Meeting

Skill/Concept/Content		
	Date Taught	Date Mastered
	Date Taught	Date Mastered
	Date Taught	Date Mastered
	Date Taught	Date Mastered
	Date Taught	Date Mastered
	Date Taught	Date Mastered
	Date Taught	Date Mastered
	Date Taught	Date Mastered
	Date Taught	Date Mastered
	Date Taught	Date Mastered

Tier 2 Interventions/After-School Tutoring and/or Saturday Academy

_____is recommended for attendance at After-school Tutoring and/or Saturday Academy during the _____ school year.

Additional Notes

_____   _____
Principal   _Date_

_____   _____
Teacher   _Date_

_____   _____
Student   _Date_

_____   _____
Parent   _Date_

APPENDIX H: Instructional Learning Cycles Professional Development
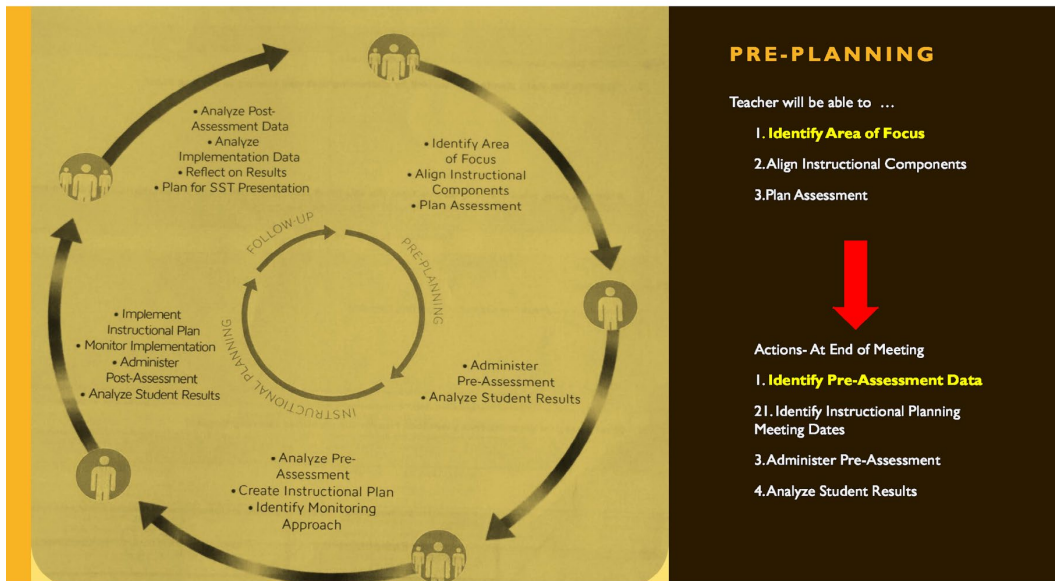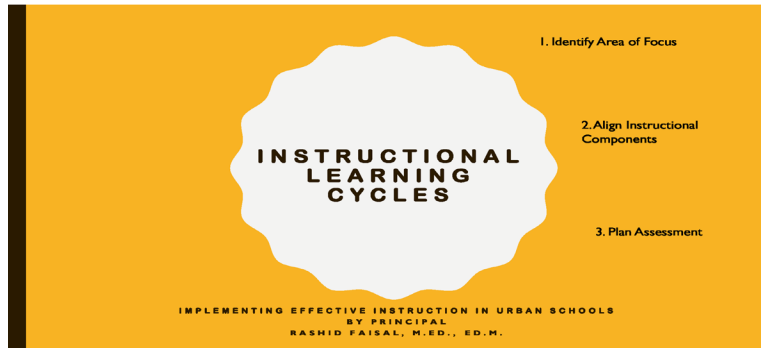
CRITICAL QUESTIONS

1. WHAT IS AN INSTRUCTIONAL LEARNING CYCLE?

2. WHAT IS EFFECTIVE INSTRUCTION?

3. HOW IS INSTRUCTIONAL LEARNING CYCLES LINKED TO EFFECTIVE INSTRUCTION?

IDENTIFY FOCUS AREAS

What are we supposed to be teaching during the next 3-5 weeks? Identify cycle begin and end dates.

- NWEA Standards
- MI-Step Standards
- MobyMax (Based off Common Core State Standards/College Readiness
- HHG Curriculum

What should students learn?

DATA DIG

What are we supposed to be teaching during the next 3-5 weeks?

What were the performance trends in your classroom?

7th Grade Class Mathematics – MAP Results Spring 2017
Following areas of deficit:

- 69% of students performed at the lowest percentile in **Real and Complex Number**.
- 62% of students performed at the lowest percentile in **Geometry.**

DATA DIG
NWEA LEARNING CONTINUUM

Real and Complex Number Systems
- **Ratios and Proportional Relationships**
- Perform Operations
- Extended and Use Properties

Instructional Gap	Instructional Gap	Instructional Gap
Student will be able to determine missing values in a **function table** *representing a proportional relationship given the rule.*	*Student will be able to calculate the* **percent** *of a number.* *Student will be able to converts between* *decimals and percent* *less than 100%.*	*Student will be able to solve for a missing value in a proportion by basic reasoning with* **equivalent fractions**.

APPENDIX I: Parent Academy Announcement

PARENT ACADEMY

JOIN US FOR FREE PARENTAL DEVELOPMENT WORKSHOPS THROUGHOUT THE YEAR

Connect
Parent
Teacher
Student

For More Information Contact

Principal R. Faisal

January Parent Academy

Date:

Time: 3:45 – 5:00 PM

Location: R

Topic:

Math Standards and College Readiness- Supporting Math Instruction at Home

Upcoming Event

– 1/16

MAP Testing – 1/17 – 2/4

End of the Quarter – 1/20

Parent Academy – 1/23

– 1/27

Report Cards – 2/2

Winter Break – 2/22-2/26 (School Reopen on 2/27)

STEM – 2/28

www.fdi-academy.org   https://www.facebook.com/FDIAcharter

APPENDIX J: Six Elements of Good Instruction

 # 1 Select an Implementation Expectation for the Focus Walk

#2 Write down the evidence you expect to see on the Focus Walk.

#3 Write down the questions you will ask students, teachers to help you determine the evidence.

#1 Clarity of Purpose

#2 Modeling of Learning

#3 Independent Work

FOCUS WALK

#1 Clarity of Purpose

The purpose of the lesson is abundantly clear.

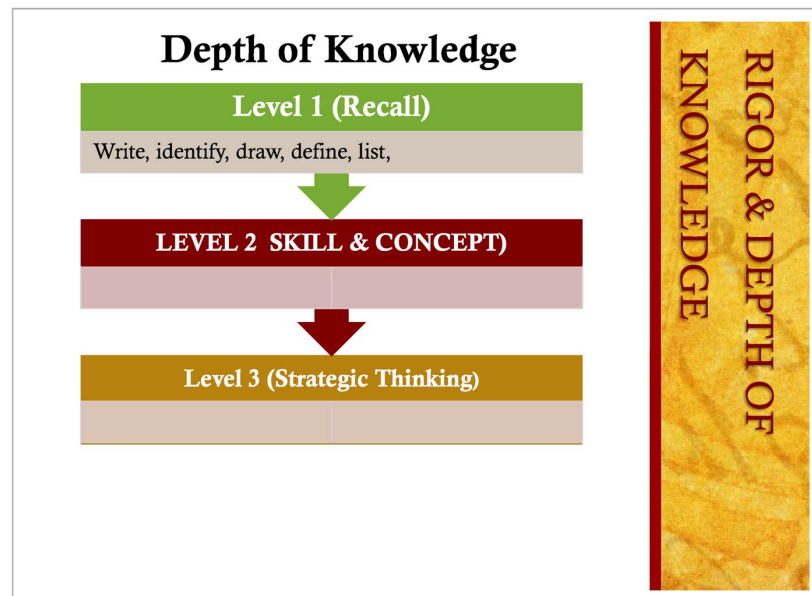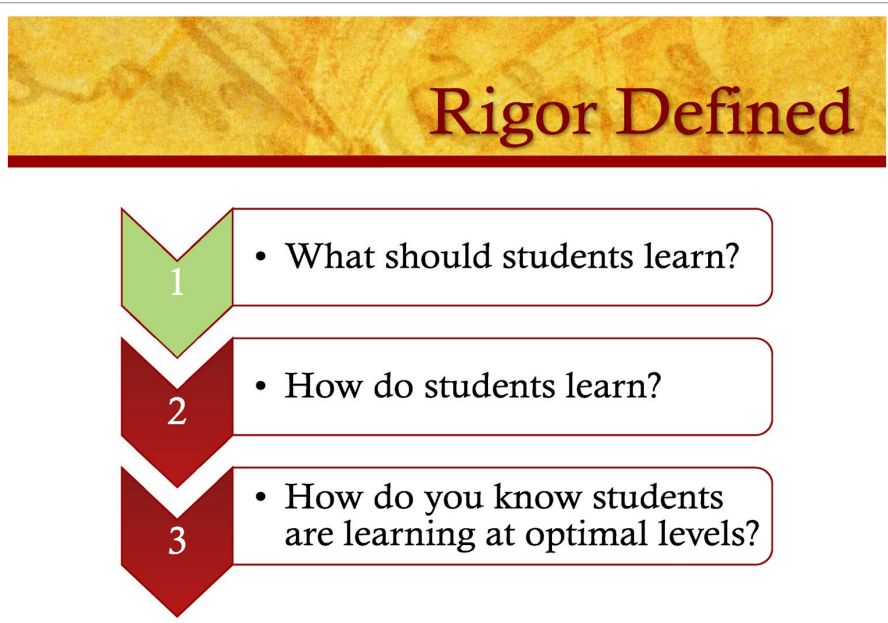**Objective:** <u>Write</u> facts about sea turtles. (Depth of Knowledge /Level 1)

#1 Clarity of Purpose

- **Students are able to tell you what they are working on without hesitation (verbal articulation and academic language)**

Depth of Knowledge

Level 1 (Recall)

Write, identify, draw, define, list,

LEVEL 2 SKILL & CONCEPT)

Level 3 (Strategic Thinking)

RIGOR & DEPTH OF KNOWLEDGE

Rigor Defined

1. • What should students learn?

2. • How do students learn?

3. • How do you know students are learning at optimal levels?

Rigorous Lesson Planning

What should students learn?

What is Your Focus?

Rigorous Lesson Objective

Academic Language/Vocabulary (Cross Grade Vocabulary Focus)

Next Steps – *How do students learn? and How do you know students are learning at optimal levels*

Why Academic Vocabulary?

1. To **close the gap** between students who come from economically disadvantaged backgrounds and those who do not schools should use systematic programs of vocabulary instruction throughout the grades.

1. Recent federal documents have identified vocabulary instruction as one of the **essential elements of literacy development**.

Source: Marzano Academic Vocabulary

#2 Modeling of Learning- Exposing Thinking

Teacher "model" how competent learners think.

Teacher "model" different ways of analyzing problems.

#3 Independent Work- Individual and/or Group/Cooperative

Anchoring

Why is **clarity of purpose** important to teaching and learning? Provide three strategies you implement for clarity of purpose?

Why is **modeling** important to teaching and learning? Provide three strategies you implement to model for students?

Why is **independent work** important to teaching learning? Provide three strategies you implement to support students in effectively engaging in independent work?

APPENDIX K: Staff Meeting/Professional Development Agenda

1

███████████████████████ Academy

Leadership Team □	Staff Meeting x	PD x
SIT X	Strategic Planning □	Teacher Meeting □
Parent Meeting □	Student Council□	Principal Meeting □
Data Team X	Parent Academy □	Stakeholders □

Date: ███████	Start Time: 3:45	End Time: 5:00 PM

*This meeting was originally scheduled for ███████

Overall Meeting Goal:

Goal Statements
1. Establish a comprehensive vision for a college-bound culture.
2. Distribute leadership and school capacity
3. Establish institutional belief all students can meet rigorous academic and behavioral expectations – "No Opt Out"
4. Establish regular evidence-based reviews and plan adjustments
5. Establish the classroom as the locus of school improvement/progress
6. Formalize Data Team

Expected Behaviors for Team Performance	
Treat others with dignity and respect (stay focused on the agenda and seek clarity where needed).	Support and promote teamwork (support the best efforts of others).
Understand and consider the needs and impacts of your own work on others (coordination of services)	Demonstrate an ability to problem solve and make timely decisions (follow each problem with a timely solution). Focus on facts, issues, processes and outcomes.
Participation is everyone's right and responsibility. Actively seek and receive feedback for improvement (provide constructive criticism).	Consistently share knowledge and information (learn from others).
Stay on scheduled-begin and end on time. Stay on task—conduct one piece of business at a time.	Come prepared—do required readings and pre-work
Listen without interrupting, acknowledge the strengths of the other viewpoints, and check for understanding before you disagree.	Use sticky notes and "parking lots" for sidebar questions and discussions.
Reach consensus which means everyone can live with an outcome/decision.	Remember—we're all in this TOGETHER.

2

AGENDA

DATE: █████████

TIME: 3:45-5:00 PM

Agenda Item	Topics	Facilitator
Calendar Review & Daily Schedule	−Calendar Review for September −MAP Testing Schedule??? −Fall Scholar's Convocation (Rescheduled) −College Colors Week & Richard Hill Date for College Colors Day (9/1) Visit from Pat Muex from MDE on 9/7 @3:45 International Literacy Day 9/8 Saturday Academy 9/9−9/30 After−School Tutoring??? Parent Academy on 9/11 Visit from █████ on 9/14 @3:45 Progress Reports 9/18 Teacher Meeting 9/21 SIT/Data 9/25 School Safety Drills 9/13	███████████████
Authorization	−Visit from Authorizer on 9/14 (Compliance− Attendance/Health Screening	R. Faisal
Human Resource & Staffing	−Recruitment of Teachers for K, 1, 3, and 6 −Identification of and training for long−term substitutes −Support Substitute Teachers with Lesson Plans, etc. Clearer understanding of student support services	██████ R. Faisal, R.

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	(e.g., SPED, Social Worker, etc.)	
Student Enrollment	−Current Enrollment −Enrollment Projections −Recruitment Activities −Daily Attendance (Close Monitoring) −Getting students up to speed who enroll after Labor Day −Addressing parent concerns	███████ & R. Faisal
Student Wellness & Culture and Climate	−Update on Scholar's Way Orientation * PBIS * Restorative Practices * School-wide cleanliness	Open Discussion ███████████████ R. Faisal

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Agenda Item	Topics	Facilitator
Parent/Community Engagement	−Classroom Newsletter/Course Syllabi −Parent Academy −Parent Academy Committee −Parent Concerns	Open Discussion ▮▮▮▮
Leadership & Organization	Small−School Model Early School (PreK−1) Lower School (Grades 2−5) Upper School (Grades 6−8—once the these grade levels are adequately enrolled)	R. Faisal
Curriculum	▮▮▮ Curriculum (copies made for teachers) Curriculum Committee (PreK−1, Lower School (Grades 2−5), & Upper School (Grades 6−8) Curriculum Maps (internal) Curriculum Outline (external) Review of Lesson Planning Template	R. Faisal
Instruction	−Six Elements of Good Instruction & Walk Through	R. Faisal
Assessment	−Fall ▮▮▮ testing window −NWEA training #2 for 9/21???? −Data Protocol Training/Data Team −Child Study Protocol/Recommendations −Universal Screener & Assistive Technology −Formative Assessments & Grading Practices	▮▮▮▮
Safety Net Programs	−Tier 1 Interventions (Workshop Model) −Tier 2− Literacy Support Specialist, After−school	R. Faisal

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School-Wide Programs	tutoring, and Saturday Academy -███████ Book Reading Challenge (Update) -Victors 200 Book Campaign (Update) -Fall Scholars Convocation (Rescheduled) -Fall Open House -Curriculum Night -Parent-Meet-and-Greet -Annual Title 1 Meeting	R. Faisal
Parent Academy	Parent Academy 9/11 Parent Meet-and-Greet	
Other Issues, Concerns & Celebrations		R. Faisal

Work Session - Data Team

1. Formally establish data team
2. Formally establish data team meeting schedule (separate from SIT Team)
3. Craft assessment schedule (e.g., MI-STEP, MAP, district assessments, etc.)
4. Identify focus and next steps, including additional training dates.

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Professional Development

Please check of the areas in which you require additional professional development. Professional development opportunities are available on the following dates (please check the dates in which you are interested in attending).

Curriculum	Instruction	Assessment
□ Curriculum Mapping □ Lesson Planning □ Unit Plans	□ Six Elements of Good Instruction □ Harkness Method □ Core Six □ Instructional Learning Cycles □ Workshop Model & Tiered Interventions □ Academic vocabulary □ Academic language	□ Data Wise Protocol □ Understanding MI-STEP □ Understanding NWEA □ Student Work Samples □ Formative Assessments □ Mirror Assessments (Assessments that mirror what students see on standardized assessments) □ Data Walls □ Assistive Technology
Parent & Community Outreach	**Culturally Relevant Pedagogy**	**PBIS/Restorative Practices**
□ Effectively engaging parents □ Community Outreach protocol	□ College-Bound Classroom Culture □ Representation to Learn □ Grouping Strategies □ Interdisciplinary teaching □ Integrating Black history/cultural studies □ Rituals, Routines and Student Ownership	□ PBIS □ Restorative Practices

Please make note of the Professional Development Dates and times for September. Professional development dates and topics are contingent on interest, the number of teachers requesting a specific session, and the date. If you are interested in one-on-one support, sessions can be scheduled on an individual basis.

Date	Time	Topic
September 2	9 AM – 11 AM	TBD
September 9	9AM – 11 AM	
September 16	9 AM – 11 AM	
September 23	9 AM – 11 AM	

Recommended Reading

Please consider the following books and articles for your professional reading.

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1. The Core Six: Essential Strategies for Achieving Excellence with the Common Core by Harvey Silver, R. Thomas Dewing, and Matthew J. Perini.
2. Common Formative Assessments: How to Connect Standards-Based Instruction and Assessment by Larry Ainsworth and Donald Viegut.
3. Data Wise: A Step-by-Step Guide to Using Assessment Results to Improve Teaching and Learning by Kathryn P. Boudett, Elizabeth A. City, and Richard J. Murane

Articles

Controlling the Power of Words: Teaching Students How to Confront Insults by Richard Curwin
https://www.edutopia.org/blog/power-of-words-confront-insults-richard-curwin

Creative Ways to Give Students Feedback by Ben Johnson
https://www.edutopia.org/blog/creative-ways-grade-and-provide-feedback-students-ben-johnson

APPENDIX L: Professional Development Needs Assessment

1

Professional Development Needs Assessment					
SE = Strongly Evident	E = Evident		SWE = Somewhat Evident	NE = Not Evident	
Standard 1 School/district staff qualifications, knowledge, and skills support student learning	**SE**	**E**	**SWE**	**NE**	**Implications for Professional Development**
All school/district staff hold necessary certification/and or meet applicable requirements					Certification Requirements
All school/district staff meet district/state/and federal highly-qualified requirements					Federal Requirements (Highly Qualified Personnel)
Staff has the professional skills to be effective in their positions.					Effective Hiring Practices
Staff have substantial content knowledge in their assigned area.					Content-area professional development

2

Staff communicate effectively with students, parents, and colleagues.					Professional Communication
Staff establishes and uses systems to maximize student learning.					Instructional Framework
Staff utilizes strategies to maximize student learning.					High leverage research-based instructional strategies
Staff collaborate on student learning.					Collaboration Skills
Staff give the needs of students first priority					Student-centered culture
Staff possess instructional technology skills to support and enhance professional practice.					Technology integration

3

Standard 2 Educators in schools/district acquire or enhance the knowledge, skills, attitudes, and beliefs necessary to create high levels of learning for all students (National Staff Development Council)	SE	E	SWE	NE	Implications for Professional Development
Staff participates in Learning Teams and the school have structures in place where teacher/staff work in learning teams.					Learning Teams
Staff collaboratively analyze student work to adjust instruction based on on-going student performance.					Analyze Student Work
Professional learning at the school emphasize both content and pedagogy for learning.					Comprehensive Instructional Framework
Staff use Best-practice to increase teacher's understanding of how students learn.					Best Practice

4

Staff use Best Practice to identify high leverage research-based strategies to improve student achievement.					Best Practice
Staff use Best Practice to differentiate instruction to improve student achievement					Differentiation
Staff participate in induction and supported in a manner that helps them be successful.					**Induction Program Coaching**
School/district professional learning is needs-based, aligned, job-embedded, and results-driven.					Needs Assessment Job-embedded PD Data-driven Instruction
Staff participate in learning opportunities to meet identified individual/group needs.					Needs Assessment Job-embedded PD Data-driven Instruction

5

Professional development is aligned with the school improvement plan, strategic plan, and accountability standards (state and district standards, assessments, and goals), National Staff Development Council Standards.					Needs Assessment Job-embedded PD Data-driven Instruction
Professional development activities are based on student data and teacher evaluation information.					Instructional Supervision
Professional learning opportunities are embedded within the regular workday.					Scheduling professional development
Professional development is aligned with the School Improvement Plan/Strategic Plan					Document and practice alignment
Teachers/staff apply learning from professional learning.					Instructional Supervision Teacher Self-Efficacy
Teachers/staff have ample time for formal, structured collaboration and reflection.					

6

Colleagues observe one another and provide feedback regarding application of learning.					Peer observations Peer review Collaboration
Staff analyze student results and determine the impact on professional learning					Analyzing student work samples Analyzing and interpreting data Data-driven decision-making
The school incorporates principles of adult learning into professional development.					Adult Learning Theory
The school has an established system for evaluating the quality of specific professional development.					Evaluation of professional development
The school set goals for professional development success and monitor the outcomes of professional development investment.					Evaluation of professional development

APPENDIX M: Scholar's Way Orientation Sample

5

Day 5

Time	Period	Activity
8 – 8:15 AM	Do Now	Final Essay: *What is a Scholar?*
8:15 – 10:00	Reading/ELA	Oral Presentations: *Who is* ███████ *?*
10:00 AM – 11: 00 AM	Math	Math Assessment
11:00-11:30	Lunch	Dine with Scholars
11:30-12:00	Recess	Community Building Activity
12:00-12:30	Encore	Organize Final Art pieces
12:30-1:00	Encore	Organize Final Art Pieces
1:00 -2:00	Science/Social Studies	
2:00-3:00	**Essential Question:** *What is a Community of Scholars?* **Essential Question:** *What makes a community?* Final Essay: *What is a Community of Scholars?*	

Notes:

The School and Classroom Community

UNIT 1: School and School Community: Citizens Understanding Civic Ideals and Practices

Focus: Children and adults have rights and responsibilities at home, at school, in the classroom, and in the community

Learning Outcomes:

■ Classrooms are organized for student learning

■ Teachers are important to classrooms

■ Schools are special purpose buildings

■ A school community helps children learn

■ Many people work in schools and have different jobs and responsibilities

■ A school community helps in many ways (health, etc.)

■ Students help each other in many ways

■ A school is made up of diverse people and students

■ Members of a classroom deserve to be heard and deserve respect

■ School communities have missions, special songs, mottos Rights and Responsibilities

■ Citizens are members of communities

■ Citizens have rights and responsibilities

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Geography

UNIT 2: Geography, People and the Environment

Focus: Maps and globes are representations of Earth's surface that are used to locate and better understand places and regions.

Learning Outcomes:

■ Places in the classroom can be located using directions

■ Places in the school and neighborhood can be located using directions

■ A globe represents the Earth

■ Maps can be used to represent places

 ■ Places and regions can be located on a map or globe

■ Schools are located in neighborhoods

■ Schools, communities, or neighborhoods can be represented and located on a map

■ Michigan State is part of the United States

■ The United States is made up of many different states

■ The United States can be located on a map (states, land and water masses)

■ Schools, neighborhoods, cities are part of the United States

Focus: Features of Communities

■ Communities have unique features and special purpose buildings (homes, schools, businesses, places of worship, libraries, parks, leaders, police/fire station, museums, hospitals)

 ■ Communities have rules and routines (garbage collection, street signs, crossing the street)

■ Communities have history

 ■ Communities change over time

■ Communities have landmarks, monuments, and architecture

■ Communities have forms of transportation

 ■ Communities have local organizations People and Neighborhoods

■ A neighborhood is made up of many different families

■ Neighborhoods reflect the languages and traditions of the people who live there

■ Residents are people who live in neighborhoods

■ Residents pay for goods and services

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- People work in neighborhoods and have different jobs and responsibilities (police, store owners, sanitation workers, firefighters)

- People in neighborhoods rely on each other for goods, services, and assistance

- People deserve respect and understanding

- A neighborhood/community is part of a borough

- People and communities are affected by and adapt to their physical environment.

- Physical environment affects the way people live

- Physical features of a community can be changed by climate, weather

- People can change their environment

APPENDIX N: Student Progress Report

STUDENT PROGRESS REPORT

Name: _____ Grade:_____ Date: _____ Teacher: _____

Subject	A	B	C	D	F
Attendance					
Social Behavior					
Work Habits					
Problem-Solving Skills					
English Language Arts					
Mathematics					
Science					
Social Studies					

Area of Strength	Area in Need of Improvement

_____   _____

Parent Signature   **Date**

-    **PARENT SIGNATURE REQUIRED -**

APPENDIX O: Student Writing Prompt

Douglass Scholar: _____   **Date:** _____

Who is Frederick Douglass?

_____

_____

_____

_____

_____

_____

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