

# Introduction

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**A**re you a school principal or district administrator who is concerned about developing more positive relations among different ethnic groups in your school community? Are you a teacher who has taken on a leadership role in your school? Are you a counselor who is in charge of a new conflict resolution program or human relations program? This book is written for K-12 school leaders of all kinds who care about developing school communities that encourage students and adults to get to know one another across lines of difference. It is for people who want to learn not only how to improve the ways they address ethnic or racial conflicts but also how to create a strong foundation of inclusion, a healthy respect for differences, and strategies for addressing the underlying sources of interethnic conflict. When applied, the lessons from this book will help school leaders reduce the likelihood of ethnic or racial violence and, on the more positive side, it will help them create safe, secure, and respectful multiethnic school communities.

But who, one might ask, is a school leader? In this book, we have decided to be very inclusive in the use of this term because the nature of school leadership is shifting rapidly. The term *school leader* used to conjure up a stereotype of a principal, probably a European American man who was able to rally the team with a firm and commanding voice. The best principals, according to the stereotype, were those with charisma—a quality as difficult to measure as love, and harder still to replicate. They were not so much military leaders who ruled with an iron hand and used fear as their primary tool of control, but patriarchal figures who cared about the people in the school community and knew how to reward those who followed their dicta. Nonetheless, they remained the final authority.

Recent scholars and practitioners of leadership, however, question this worn-out image of the school leader. Lambert (1998) urges us to be more concerned with leadership than with leaders:

When we equate the powerful concept of leadership with the behaviors of one person, we are limiting the achievement of broad-based participation by a community or a society. School leadership needs to be a broad concept that is separated from person, role, and a discrete set of individual behaviors. It needs to be embedded in the school community as a whole. (p. 5)

Furthermore, there is a definite advantage to thinking about leadership in this broad-based way when it comes to making schools more inclusive of diversity.

## 2 HOW SCHOOL LEADERS PROMOTE POSITIVE INTERETHNIC RELATIONS

By making room in leadership for more people with different talents and interests, greater possibilities open up for people of color, and others whose voices have been relatively silent in school leadership, to step into the foreground. Teachers, counselors, parents, community members, and students all have the potential to play formal or informal leadership roles in schools, and they may be especially skilled at leading initiatives that have to do with interethnic relations. Throughout the book, we include examples of people in these less traditional leadership roles as a reminder that the sources of leadership must broaden. We also hope the book will be equally helpful to those who are still in the process of becoming leaders, who may be in administrator and other types of leadership preparation programs.

### WHY LEADERS NEED TO FOCUS ON INTERETHNIC RELATIONS

In today's U.S. educational policy context, with its tremendous push toward greater accountability for student achievement, it may seem almost old fashioned to talk about improving intergroup relations. The focus has shifted away from diversity, self-esteem, and other topics that many consider "touchy-feely" or not germane to the bottom line concern with raising test scores. However, the focus on academic achievement and test scores has powerful implications for other areas of school functioning. If educators' efforts are primarily directed toward improving test scores, then less effort is available to focus on social issues in a school. Yet we cannot escape the fact that schools are socializing institutions as well as educating institutions. In fact, they socialize students whether we intentionally plan for that socialization or not. In the absence of any structured plan, schooling tends to reflect the social patterns of the larger society, including its structural inequalities based on class, race, gender, and so on. Not only does it reflect these unequal relations; it also tends to reproduce them over and over again. (Bowles & Gintis, 1976). Of course, social reproduction theories like these have been criticized for being too deterministic. "In such a view there is no room for human agency. Such a social theory, when applied to education, implies that neither the domestic minority students nor their teachers can do anything positive together educationally" (Erickson, 1987, p. 343).

If leaders see their task as managing the status quo of the school and following, to the best of their ability, the latest policy dictates to raise achievement, social reproduction theorists like Bowles and Gintis (1976) will probably be more right than wrong. Such schools will tend to remain vehicles for the reproduction of the class structure, race relations, and conflicts of the larger society. If, however, leaders and other educators take seriously their "human agency" as Erickson (1987) suggests, then there is a great deal that can be done in local settings such as schools and districts to alter the status quo of intergroup relations and patterns of dominance and subordination. We have seen evidence that local leaders, be they principals, teachers, students, parents, community activists, or other educators, can, in fact, make a profound difference in the way schools socialize students and adults.

There are at least three reasons for leaders to use their human agency to improve interethnic relations, as well as group relations more generally:

1. One reason is that students are unlikely to focus on academic learning if they feel unsafe or threatened at school. Maslow (1968) theorized in the 1950s that a sense of safety and security is a prerequisite for higher levels of human development. If we want to raise academic achievement across all groups and not leave low-income students of color and poor white students even further behind than they already are, we need to create a strong foundation for their learning. This foundation includes freedom from physical violence and freedom from slurs and harassment based on ethnicity, language, religion, and other aspects of identity.
2. Another reason is that in today's increasingly multicultural school and work environments, students and adults need more than ever to learn how to get along, and work productively, with those who are different from themselves. And particularly at times when there are crises such as the September 11, 2001, attacks on the World Trade Center and the Pentagon, we are reminded that relations across lines of difference are *always* in need of preventive attention so that they do not explode into hate crimes and violence.
3. A third reason, and for us the most powerful, is that we believe schools should become "laboratories for a more just society than the one we live in now . . . . Classrooms [and schools] can be places of hope, where students and teachers gain glimpses of the kind of society we could live in and where students could learn the academic and critical skills needed to make it a reality" (Bigelow & Miner, 1994, p. 4).

This book urges educational leaders to reinvigorate a focus on developing positive human relations as a serious part of the school's mission, along with promoting academic achievement.

## **HOW THE LEADING FOR DIVERSITY PROJECT GOT STARTED**

The impetus that led to this book first emerged from a group of principals in the San Francisco Bay Area who, in 1995, met with several staff members from ARC Associates, a nonprofit organization in Oakland, California, to discuss issues they face as leaders in ethnically diverse schools and possible professional development that could help them resolve these issues. Of course, they raised many complex problems, none of which had easy solutions. Here is a sampling of the questions that were related to ethnic diversity:

- How do we address the persistent underachievement of African American and Latino students, especially males, in Bay Area schools?
- How do we increase the number of faculty members and administrators of color so that students will have more role models who look like them and understand their cultural backgrounds?

#### 4 HOW SCHOOL LEADERS PROMOTE POSITIVE INTERETHNIC RELATIONS

- How can we increase parent involvement among non-English-speaking parents?
- How can we deal with teachers who still hold racist, ethnocentric views of students of color?
- Many of these school leaders expressed a particular urgency when it came to interethnic or interracial conflict. How, they wanted to know, do effective school leaders address racial or ethnic conflicts? How do they develop positive relations among the different sectors of the school community? Are there any models we can look at?

Several of the leaders in this group explained that they had faced serious gang violence in their schools and were still seeking ways to respond more effectively. Others were concerned about tensions that seemed to be just under the surface. One high school principal described her concern about how quickly students and parents seemed to accuse teachers of racism whenever teachers referred students to the office for behavior issues. She felt the white teachers were becoming more and more lax and letting problem behavior slide rather than confront such accusations. A middle school principal described his frustration with the way students as well as faculty members tended to self-segregate at lunch and during breaks. On the one hand, he felt it was healthy for students to develop a positive sense of ethnic identity, but, on the other hand, he didn't like it that other students were sometimes actively excluded.

As these examples illustrate, the interethnic conflicts these principals were concerned about encompassed a range that included violent encounters as well as what might be more aptly described as simmering undertones of hostility or exclusion on the basis of race or ethnicity. They were well aware that the violent encounters represented a bubbling up of tensions that are always present in any sector of our society, given its history of racist policies and practices and our continuing struggles over present-day issues such as affirmative action, immigration policy, welfare, bilingual education, and democratic principles in the wake of terrorism.

One would think that issues of such great concern would be highly visible in the preparation of school leaders. Surprisingly, though, we learned that while diversity is given a certain degree of lip service in administrative credentialing programs, these leaders had not been prepared with tools to analyze racial or ethnic conflict, or with specific strategies for building positive interethnic communities. They were trying to acquire these competencies on the job, but they didn't know of any available models they could turn to for guidance. When we attempted to help them locate good models, we realized that this was an area in great need of research so that positive practices could be brought to light and shared.

As a result of these initial meetings and inquiries, the Leading for Diversity Research Project was developed. We focused on two central research questions:

1. How can leaders effectively address racial or ethnic conflicts?
2. How can leaders create a foundation for safety and respect so that relationships among diverse groups and individuals can flourish?

In order to answer these questions, we conducted case studies of 21 schools across the United States where the student population was diverse, where there was some history of racial and ethnic tensions in the school or surrounding community, and where the leadership had taken proactive steps to improve relations among the different groups. This research (Henze, Katz, Norte, Sather, & Walker, 1999) spanned 3 years, from 1996 to 1999, and was funded by two U.S. Department of Education grants.<sup>1</sup> Appendix A provides a description of the methodology.

## WHAT THE LEADING FOR DIVERSITY STUDY CAN (AND CAN'T) TEACH US

What we have learned from this study is, in one sense, very simple: School leaders can, without a doubt, make a positive difference in interethnic relations. This message is a vital one to carry forward because schools, and the adults who operate them, are often blamed for everything that is wrong with the educational system. In particular, they are blamed for perpetuating inequalities that make racial tensions worse rather than better. While some of this blame is justified in some cases, it is important to keep in mind that individuals in leadership roles can do a great deal to create a local environment for positive change—even in the midst of larger, systemic inequities. How they create this positive environment is the subject of this book. The 21 schools in the study offer a number of insights that can help those in school leadership roles put into practice the ideals of safety, respect, and social justice in diverse schools.

The schools in the study spanned all levels—elementary, middle, and high school. We found that different levels of schooling called for certain differences in approach. For example, high schools tended to have more ethnic-studies classes than middle schools, and we found no such classes in elementary schools. There was much more emphasis on parent involvement in the elementary schools and middle schools than there was at the high schools. Differences such as these take into account both the developmental level of students and the different sizes and structures of elementary versus middle or high schools. Throughout the book, we share examples from all three levels of schooling in the hope that educators at all levels will find useful and relevant information.

Many people have asked us, on hearing about the study, whether we also studied practices that address homophobia, discrimination against differently abled people, classism, and so on. We agree that there is a need for more attention in schools to all these areas of intolerance and oppression. However, the vast range of *isms* in our society would have called for too large and unwieldy a study. Given our limited resources and time, we decided to remain focused on issues of race and ethnicity. On the other hand, we believe there are many commonalities linking all forms of intolerance and oppression, whether people are the subject of harassment because of race and ethnicity, gender, sexual orientation, physical disabilities, or any other kinds of difference. It is likely that many of the same approaches discussed in the following pages could be adapted to addressing other forms of intolerance.

Another question that sometimes arises is whether the study's findings can be applied outside the United States. Since we did not base the study in any other

## 6 HOW SCHOOL LEADERS PROMOTE POSITIVE INTERETHNIC RELATIONS

countries, we are not able to generalize to non-U.S. contexts. This is not to say that school leaders in other countries will find nothing of value here. Certainly, those who work in ethnically diverse schools will find material here that they can adapt or use. However, the educational policy context may be very different in other countries—for example, many other countries have a national curriculum that all schools have to follow, whereas in the United States, there is still considerable choice at the state and local level. Even for U.S. readers, it is important to remember that most innovations cannot be lifted as-is from one context and placed into another. There is always a need for including local stakeholders in the process of decision making and adapting the innovation to fit the local context.

### WHO WE ARE

In the traditions of contemporary anthropology and ethnographic research, which necessarily involve a great deal of interaction with the people and settings one is studying, it is important for researchers to grapple with their subjectivities. In other words, the idea that researchers are objective, uninvolved beings who somehow translate complex social realities into research findings without any bias or underlying values is untenable today. Rather than pretending complete objectivity, researchers in this tradition are urged to give readers some insight into their position or particular angle of vision, for this can “enable and inhibit particular kinds of insights” (Rosaldo, 1989, p. 19).

Without going into great detail about our personal lives, we want to give you, the readers, a flavor of who we are as individuals and as a team. Our biographical sketches in *About the Authors* introduce us. We are the same people who conducted the Leading for Diversity Research Project. We were all employed at the time by ARC Associates, a nonprofit organization in Oakland, California, which is dedicated to promoting educational excellence and equity for students of diverse backgrounds. We all had various experiences we brought to bear on working in the field of multicultural education, social justice, and leadership. We viewed our team as an important mirror for our work on the study. Because we are an ethnically diverse group ourselves, and because issues of race, ethnicity, and leadership formed the center of our study, we found many opportunities to examine our own beliefs and practices, both individually and as a team. When we had conflicts within the team, we often turned the observer’s lens that we used in schools on ourselves. When we shared stories with each other about the schools we were spending so much time in, somebody always had a different perspective. Often, that perspective was filtered through the lenses of our racial and ethnic background (African American, Latino, or European American), our gender, or our economic background. But equally often, it was not a matter of any of the above but, rather, a matter of family history or personal style.

The point is that we saw ourselves as continuing learners, particularly about the power and depth of race, ethnicity, class, and other differences, and we had to be willing to confront some of our own biases in doing this work. We established an agreement at the beginning of the project to discuss differences openly. This internal work allowed us to see how difficult this must be for schools, which are much larger and more diverse than our small team of five. It also served as a reminder that school leaders, in order to be proactive in

**Box I.1**

Nationality:

Race:

Ethnicity:

Culture:

the area of diversity, need to practice internally what they are preaching externally. The idea that school leaders need to teach students about diversity and intergroup relations assumes a one-directional flow of information, from those with more formal authority and power to those with less. But proactive leaders recognize that the flow goes both ways; they, too, must participate in the learning process.

**DEFINING KEY TERMS**

Before we embark on an exploration of what school leaders can do to improve relations among racial or ethnic groups on campus, it is worth taking time to consider what is meant by *nationality*, *race*, *racism*, *ethnicity*, and *culture*—especially since these terms tend to be used loosely in many everyday conversations. Students in high schools frequently ask each other, “What’s your race?” and the answers can vary enormously from “I’m half black and half Japanese” to “I’m from Lebanon.” Any response that refers to skin color, ancestry, language background, or nationality may be deemed an acceptable answer. There are, however, distinctions that are important to understand if we want to move beyond fuzzy thinking in dealing with our differences. We open this section with an activity that is designed to reveal any problems associated with the terminology.

**ACTIVITY 1: DEFINING TERMS**

This activity can be done in any preservice or inservice setting. The purpose is to come to grips with the overlapping use of the terms *nationality*, *race*, *ethnicity*, and *culture* and to begin to sort out some distinctions. The facilitator should give every participant a 3-inch-by-5-inch (or 5-inch-by-7-inch) index card. On the left side, ask them to list the words *nationality*, *race*, *ethnicity*, and *culture* (or use the form in Box I.1). Then follow the steps outlined below.

1. **Individually:** Take a few minutes to think about, and write on the card, your own nationality, race, ethnicity, and culture. For the race category, try to use the racial categories in the U.S. census—American Indian or Alaska Native, Asian, black or African American, Native Hawaiian or other Pacific Islander, and white (U.S. Census Bureau, 2001).

## 8 HOW SCHOOL LEADERS PROMOTE POSITIVE INTERETHNIC RELATIONS

2. **Whole group:** Did you have any difficulty deciding what to write for any of these categories? What problems did you encounter?

3. **Jigsaw:** Divide into five groups. Each group will be responsible for reading and summarizing one of the sections that follows (on nationality and the problems with the terms race, racism, ethnicity, and culture). Make a note of any comments or questions you have about this section.

4. **Jigsaw, continued:** Now form groups of five, each with one representative from the previous groups. Representatives should teach the rest of the group what they learned and discussed in the previous group. Again, make a note of any questions or comments that come up in the group.

5. **Still in the same groups:** Read *Why School Leaders Need to Understand Terms Associated With Race and Ethnicity*. As a group, discuss what you could do as leaders in your schools to help others understand these concepts better?

### Nationality

Most adults will not have any difficulty understanding the term nationality. It means the country or countries of which you are a citizen. In some cases, people have dual citizenship. In order to know this, one has to know the citizenship laws of the countries in question. In the United States, one can be a citizen by being born in the United States or born of American citizens in a foreign country. Immigrants to the United States can also become naturalized citizens by applying for and taking a citizenship test. Many students in high school and earlier are not sure of their nationality and whether they have dual nationality or not.

### Race

The term race is problematic. It has been used to describe physical differences of populations which are then erroneously associated with mental capacities and the ability to achieve a high level of civilization. In the 1800s, it was common to hear phrases such as lower races, inferior races, superannuated races, backward races, mongrel races, primitive peoples, savages, and so forth. Traditional racial classifications in the United States include white or European, American Indian, black, and Asian. Yet, biologically, science has



shown that there are more genetic differences within so-called races than there are between them. "Such facts render the concept of race and the continuance of race classification erroneous and obsolescent" (Montagu, 1997, p. 46).

Although Montagu's work was originally published in 1942, the message that race is not a valid biological category is little known among the public. Many people in the United States and other countries continue to believe and behave as if there were separate, distinct races. For this reason, we can say that race is a concept that is socially constructed, even though it is not biologically valid.<sup>2</sup> One might well ask, if there is no scientific validity to the concept of race, why do we continue to use it in gathering data for the census, for school districts, health services, and other public entities? According to Park (2000), "If we don't have the data, we can't track inequities and patterns across social categories. We can't move policy without data and analysis." It is precisely because racial discrimination has been real, even though race is not, that we have to continue to monitor inequities by examining data across racial and ethnic categories.

## Racism

A definition of racism that has been applied often in workshops on racism is the following: Racism is prejudice based on perceived racial categories plus the institutionalized power used to keep people of that group down. A shorthand formulation is racism = racial prejudice + institutional power (Lindsey, Robins, & Terrell, 1999, p. 98).

Interestingly enough, this definition itself can engender conflict because it has been used to argue that people of color cannot be racist. This makes some people who identify as white defensive, and they may cite examples in which they feel individuals of color have practiced racism against them.

This is a good point, and it leads to another useful distinction—that between *institutional racism* and *individual racial prejudice* (Nieto, 1996). Certainly, any individual can perpetrate acts of racial prejudice on any other individual. Thus African Americans as individuals can be racially prejudiced against white people, Asians can be racially prejudiced against Latinos, and so on. But African Americans as a group do not currently have the political or economic power in the United States to keep whites down, so in that sense, no matter how much racial prejudice individual African Americans might have for whites, they cannot be said to be practicing institutional racism.

Because racism has, typically, been framed in terms of black and white relations, it is important to point out that racism affects different groups in different ways. Asian Americans, for example, are subject to a different kind of racism than African Americans because of the perception that they do too well, as suggested by their overrepresentation in elite colleges and universities (Omi, 2000). As a result, Asian Americans may experience racism in the form of invisibility, marginality, and neglect.

## Ethnicity

Ethnicity is a less loaded term than race. It refers to a social group that shares a sense of group membership, culture, language, political and economic

## 10 HOW SCHOOL LEADERS PROMOTE POSITIVE INTERETHNIC RELATIONS

interests, history, and an ancestral geographical base (Wijeyesinghe, Griffin, & Love, 1997). Yup'ik Eskimos, Swedes, Haitians, Nubians, Basques, and the Irish are all examples of ethnic groups. Notice that some ethnic groups coincide with nationalities, as do Haitians in Haiti, whereas others exist as one of several ethnic groups in a nation-state (e.g., Basques in Spain), or across several nation-states (e.g., Nubians live on both sides of the Egypt–Sudan border).

The concept of ethnicity is a useful antidote to the biologically flawed concept of race. It helps people become more specific and historically grounded in their naming of identities. Instead of white people identifying themselves as a race, they can identify as Scots-Irish, German, Slavic, and so forth. Asians can identify as Malaysian, Japanese, Vietnamese, Laotian, and so on. A problem arises, however, when people are unable to trace their ethnic roots. In the United States, slavery and the forced break up of families and loss of native languages obliterated the historical record of which slaves came from which tribes or regions of Africa. In other countries—Cuba, for example, although there was also European colonization and slavery—families were allowed to stay intact, and, as a result, Cubans of African ancestry are much more connected to their ethnic origins as Yoruba, Congolese, and other ethnic groups.

Ethnicity is also a form of identity that people choose and construct to vary degrees to suit different purposes. For example, Hensel (1996) describes how Yup'ik Eskimos in Alaska may, in certain settings, pass as real or fictive whites.

Successful passing carries its own risks as well as rewards. The reward is the ability to appropriate unevenly distributed cultural capital, such as knowledge, status, wealth, opportunity. . . . The costs are possible rejection by one's own group, as well as (possibly) increased stress inherent in such a bicultural balancing act. . . . People are likely to show themselves differently in different situations, for different purposes. (Hensel, 1996, pp. 84-85)

Given the many ethnic groups in urban and suburban schools these days and the increasing numbers of students who are multiethnic and multiracial, one can imagine that the possibilities for claiming different ethnicities vary enormously from moment to moment and from setting to setting. One of the implications of this variability for school leaders is that they cannot assume that people will stay fixed in a single ethnic or racial identity. Schools that force people to choose an ethnic identity and remain there merely reinforce old divisions. Schools where it is an accepted and valued practice to explore ethnicity and acknowledge how identities can shift depending on context are more likely to help students and adults bridge racial and ethnic divides.

### **Culture**

Culture is a much-contested concept among anthropologists. Some have even suggested doing away with it entirely (e.g., Wolcott, 1991). In the past, anthropologists and others assumed that culture was a kind of package deal. Cultures were believed to have neat boundaries, and, inside those boundaries, were all sorts of traditions and structures, such as marriage practices, gender

roles, religion, death rituals, childrearing practices, language, power and authority structures, food, and so on. “In the 1940’s, when I began my field-work, everybody knew what culture was—culture was what everybody had in a predictable, bounded sense; everyone [was] recognizable by their laundry list of cultural traits” (Spindler, 1996). The one area anthropologists agree on is that culture is learned; that is, it is not an inherited trait. Most other notions of culture are now hotly contested.

Contemporary concepts of culture are beginning to take into account the following understandings:

1. There is tremendous variation in the cultural repertoire within a given cultural group, depending on age, gender, occupation, economic niche, and many other factors.
2. Cultural borderlands, with much sharing and borrowing, are more the rule than the exception these days, especially among industrialized nations and in our increasingly interconnected cyberspaces.
3. We all actively construct and change culture, as well as acquire parts of it through socialization—the only culture that remains static is a culture that has died.
4. Much of culture is implicit—foods-and-festivals depictions give a false picture of culture as a visible, ritualized set of practices and ignore the less-visible aspects of culture, such as the way we respond to a compliment or how we know when it is appropriate to hug somebody.<sup>3</sup>

### **Why School Leaders Need to Understand Terms Associated With Race and Ethnicity**

The distinctions among terms such as race, ethnicity, nationality, and culture are important for school leaders to understand for at least two reasons. First, if race and racism are socially constructed (not biologically determined), then people have the power to socially deconstruct them. In other words, we do not have to accept racial divisions and racism as givens. We can work to change other people’s misperceptions and misinformation. School leaders in positions of authority, such as principals, district administrators, and county superintendents, stand in powerful positions from which to influence others. Their policies and practices are highly visible and can shape the way others perceive human diversity.

Second, understanding the distinctions among the social terms race, ethnicity, nationality, and culture could potentially become part of the curriculum in all schools, providing an epistemological base from which students could learn about group relations. Studying about the biological fallacy of race could become part of the science curriculum in every state, while untangling concepts of ethnicity, nationality, and culture could be an explicit part of social studies curriculum. Professional development for teachers would need to ensure that they are well prepared to teach these concepts. Providing a more scientific, biological, and anthropological basis for the study of diversity among students would help to drive the “touchy-feely” reputation of diversity studies into a more academic vein, giving it greater prestige and respectability and

## 12 HOW SCHOOL LEADERS PROMOTE POSITIVE INTERETHNIC RELATIONS

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heightening the chances that district policymakers will see it as a valuable addition to the curriculum.<sup>4</sup> Curriculum leaders at all levels can use their positions to advocate for such changes.

### ACTIVITY 2: MORE TERMS FOR GROUPS

This activity can be used as a follow up to Activity 1. The purpose is to extend the discussion of socially constructed terms to include other terms used to create distinctions among groups. For example, we know that class or economic differences can create divisions among people even if they share common ethnic origins.

1. **Small groups:** Think about students at your own schools and consider these questions:

- A. What group terms do you hear students using to categorize each other?
- B. How are these terms used to include or exclude people?
- C. How do students define these terms? Are their definitions or meanings different from the ones adults give to the same terms?
- D. What consequences are there to belonging or not belonging to specific groups?

2. **Whole group:** Share your responses to the above questions.

3. **Whole group:** What impact do these groups have on the climate at your school?

## SUGGESTIONS FOR USING THIS BOOK

You might wish to use this book in several ways. If you are an individual reading it for your own learning, you can read it in the usual linear way from beginning

to end, or you can skip around. If you read it from beginning to end, you will be moving deductively, from broad generalizations to specific instances of those generalizations. If you are a person who likes to process information inductively, from concrete experiences to broader generalizations, you might want to begin with a couple of the cases in Part II, which are based on actual dilemmas and problems that school leaders struggled with. The cases also have some learning activities embedded in them to help you make sense of the problem. These activities will refer you to some of the theories and tools in Part I.

This book can be used in a number of group formats. If you are a professor of educational administration or teacher education, you might include it as part of a course that deals with issues of equity and diversity. If you are a staff developer working for a district, you might consider using sections of the book (especially the cases in Part II) in professional development sessions for leaders. Or you might be a member of a school-based study group of practitioners looking for ideas and strategies to create a more positive interethnic school community. Most of the activities in the book assume that readers are already working in schools or district offices, or at least are familiar with a particular school. The activities include some space for writing down responses to questions, though admittedly these spaces are too limited to allow for much extended reflection. Readers are urged to go beyond the spaces provided.

At the end of the book, there are two resources that you might find useful. Appendix B is a list of Resources for Schools. This is a list of videos, curricula, and professional development materials that were used by schools in the Leading for Diversity research project. We have provided short descriptions and contact information whenever possible. Another resource is the checklist in Appendix C, which aligns content from this book with the educational administration standards developed by the Interstate School Leaders Licensure Consortium. Those who are using the book as part of an administrative credentialing program will find this helpful in mapping out how the content of the book addresses the six standards.

## NOTES

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2. For more information about anthropological research on race, see the American Anthropological Association (1998).

3. Further explanations of these concepts can be found in Rosaldo (1989), González (1995a), and Henze and Hauser (1999).

4. For a case study showing how diversity studies were made a requirement in one district, see Henze (2001).