

Identity, Teaching, and Learning

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*Our self-identity has a lot to do with how we are perceived
and treated by both significant and nonsignificant others.*

Our identity is the very core of who we are as human beings. From birth, we are subject to how we are thought about, treated, and cared for by the significant persons in our lives as well as by others in multiple environments. Our ideas about self are largely a reflection of others' ideas about us, good and bad or in between. Schools have an enormous influence on how we come to see ourselves, the hopes and dreams we acquire, and our achievement motivation.

KWL EXERCISE

1. Based on your earliest memories as a young child and then as a student in your first 3 years of school, how would you describe your sense of self then and the things that influenced you most during that time?
2. What would be most helpful for you to know about factors influencing one's personal identity and how identity relates to school success?
3. Draw several symbols or pictures that capture some of the major ways your time in K–12 schools has impacted how you define yourself today.



INFLUENCES ON IDENTITY DEVELOPMENT

Prejudice and institutional racism are common factors influencing the personal identities of both those who have benefited from White privilege as well as those who have been historically underserved in the United States. Although the concept of

race is not an accepted anthropological or biological concept, it is a very powerful cultural and political concept throughout the world. Given the history of race relations and a very mixed record of social justice in this country (Marable, 1997; National Advisory Commission on Civil Disorders, 1968), this guide begins by focusing on the relationship between school community stakeholders' racial identities and student educational outcomes.

What are the stages persons of diverse ethnicities and races might go through during the process of developing their racial identity in the United States? What are the schooling conditions influencing such development for different people and groups? These are only two of the relevant questions when trying to figure out what is behind the way educators (most of whom are White) and historically underserved students of color perceive and think about themselves compared to the way they perceive and think about those they define as racially different. Racial attitudes and experiences in the larger society and in specific school environments impact the racial identities of racially/culturally/linguistically diverse students *and* teachers in the United States.

One's identity has a major influence on how they perceive others, their self-esteem, self-confidence, aspirations, motivation, and effort expended in various aspects of their life (Smith, Walker, Fields, Brookins, & Seay, 1999). When schools don't aggressively try to facilitate positive identities by all their students, including their racial identity, there are consequences. A growing number of immigrants from all over the world who are students in our public schools, in addition to many diverse native-born students of color, are subject to stereotypes and low teacher expectations. Such bias increases student concerns about social acceptance and increases their feelings of inadequacy when it comes to academic performance (Altschul, Oysterman, & Bybee, 2008, 2006; Jackson, 2011). Identity development, especially among minority students with complex beliefs about ethnic identity, can influence the nature and depth of conflicts with diverse others, and also how well they do in school (Glenn, 2003). The personal strengths individuals develop or expand, as well as their degree of resilience when facing difficulties, may strongly influence their personal identity or be the result of their personal identity. The choices and priorities students embrace, as well as their perception of personal life chances and potential, are to some extent a reflection of the factors making up their racial/ethnic identity (McHatton, Shaunnsey, Hughes, Brice, & Ratliff, 2007; Noguera & Akom, 2000).

In many schools, there has been a major shift in student demographics over the last two decades, with a drop in the numbers of White middle class students and an increase in the numbers of limited English proficient (LEP) students from families with low socioeconomic status. LEP students are often very diverse first-generation residents in the United States, having come from southeast Asia, Central and South America, Mexico, northeast Africa, Slavic countries, and the Caribbean. They are of diverse nationalities and have diverse racial, ethnic, and language backgrounds.

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Some are not literate in their home language, and some are totally new to formal schooling as implemented in the United States. Some are in war refugee families, and even more are in split families that have moved to the United States, with some family members still in the home country.

It is very important for teachers to improve their understanding of issues causing interethnic tension and conflict, especially among secondary students, and there are resources available to assist teachers in this regard (Jorgensen & Brown, 1992; Ponterotto, Utsey, & Pedersen, 2006). Students of all cultural/racial backgrounds in the United States seek greater opportunities than those their parents may have experienced. These aspirations result in even greater tension when the American economy is undergoing major adjustments and shifts causing massive unemployment and underemployment. The family characteristics and domestic realities of immigrant and native-born students help illustrate how global events and conditions worldwide impact the dynamics of difference in a growing number of American schools.

Some global events that have contributed to major waves of immigration and domestic cultural conflict are the Spanish/American War, both World Wars, the Korean War, the Vietnam conflict, the Cold War, and the more recent wars in Iraq and Afghanistan. Social, political, and economic conditions around the world have also led to immigration to the United States. Immigration has historically been a source of domestic racial/ethnic conflict in the United States, but over time some immigrants have assimilated more easily than others (Vigdor, 2008). The negative and often discriminatory reactions to war refugees who come as immigrants, as well as the reactions to other immigrants who are seeking a better life than that in their native land, may heavily influence students' personal identity (Mosselson, 2006). Some relatively new immigrants do well in school, but have very low self-esteem, and some students whose families have been in the United States have high self-esteem and do very poorly (Bankston & Zhou, 2002).

There are racial, ethnic, cultural, and socioeconomic differences that some schools are not prepared for, financially, psychologically, or programmatically. Schools historically facilitate students' socialization process and help perpetuate cultural biases of dominant groups as well as a nation's social and political order (Spring, 2009). Cultural conflict within and across diverse racial/ethnic groups continues to a large extent. Those who experience the most prejudice and discrimination in many schools continue to include persons of color. In the 19th century and first half of the 20th century, persons of Irish, Italian, Polish, Jewish, Chinese, Japanese, and German ethnicities, to name a few, were also the targets of much discrimination, but over time, most of European background were able to assimilate into mainstream culture, one of the reasons being their skin color (Aguirre & Turner, 2003).

The following questions will help you personalize the influences on identity development in the past as well as in the present and stimulate your thinking about the role schools should play in addressing the biases that may influence student identity.

MAKE IT PERSONAL

1. What are your honest reactions and/or feelings about what is said in this chapter about factors influencing and manifestations of personal identities, including racial identity development?
2. What are your opinions about how student and teacher identities impact student performance in the classroom?
3. Talk with family members, friends, or other persons aged 70 or older to identify what kinds of conflicts occurred between students and between students and adults when they were in school between kindergarten and the 12th grade.
4. What names or epithets were used by people to refer to "different" others?
5. Which of the following behaviors or conditions experienced by many limited English proficient immigrant students and native nonmainstream English-speaking students in schools within the United States have also been experienced by persons you talked to when they were in school: stereotypes, social rejection, low academic expectations, feelings of inadequacy, and dominant group biases?
6. Based on your experience, what racial slurs or epithets referring to "different" others are *currently* being used by people in the larger society and in schools?
7. What are the similarities and differences between what people thought and said about "different others" before 1950 and what people think and say about "different others" now?
8. How do the Internet and mass media influence stereotyping and cultural biases in the 21st century?
9. In your opinion, what should be done in schools to counteract such biases?

**STUDENT IDENTITY AND ACHIEVEMENT**

Historically underserved students' identity and achievement performance are inextricably intertwined. This relationship may be confounded by the extent to which significant others, including educators, help students negotiate race, culture, and social surroundings when developing their identities. Akbar (1998) says the first function of education is to provide identity, which lays the foundation for what people will be able to do and what they must learn. He makes the case that education in all societies provides a foundation in one's cultural identity. He further concludes that education has the responsibility to transmit the legacy of competence and acquired immunities learned by earlier generations due to a variety of

intellectual and social diseases. Institutional and cultural racism are such diseases. But some ethnic groups do not leave it up to public schools to help their children develop a positive ethnic/cultural identity, knowledge of their cultural heritage, and “immunity” to social diseases.

Murrell (2008) asserts that achievement success is mediated both by beliefs in one’s capability as well as by the quality of school experiences and social interactions. His situated-mediated identity theory gives in-depth attention to how identity is related to achievement. He identifies what educators and other responsible adults should know about identity processes and the social environments in schools that promote identity development and achievement. Murrell’s core proposition is that identity is based on action in specific contexts, and who we are is a matter of what we choose to do and how we choose to invest in what we do. He argues that historically underserved students fall into three broad categories: those who persist in enduring schooling even though it has ceased to make sense to them; those who eventually check out of schooling activity; and those who persist because they find meaning, purpose, and academic identity.

In his situated identity model, Murrell calls these three categories *positionalities*, as they represent the actions and decisions that students make, and how others, such as teachers and college student volunteers, respond to them as a result. Murrell suggests that educators tend to write off those students they conclude do not try hard or want to learn. Such historically underserved students are not helped to develop achievement identities.

Our identity may be more influenced by what others believe about us, their impressions of us, and how they react to our actions. Students need to both feel smart and *be* smart, according to Murrell. The ways students express their identities can sometimes undermine their achievement and goals. For example, some adolescents give high priority to being popular among their peers more than they value high grades. During the course of grappling with this dilemma related to what Murrell calls being a street kid versus a school kid, some students may make life-changing choices. Educators are also making choices when they decide whether or how to help historically underserved students they label as not valuing education.

Many students of color are victimized by educators’ adherence to what Murrell calls a color-blind ideology, which he also characterizes as the “new racism, cultural racism.” Race may never be mentioned when educators discuss the challenges involved when trying to help all students learn at grade level or beyond. But the subtext is that certain “differences” or “cultural characteristics” are perceived as inferior and others as superior. Equal treatment of students who come to school with major differences in life experience, customs, academic readiness, and strengths is a part of this color blind ideology. Equality is very different from equity and may be a step toward achieving equity, but it is not the same or as essential, even though a mantra of many teachers is the proclamation they proudly state: “I treat all students the same.” Teacher–student communication in many low-income urban schools

throughout the United States reinforces who is privileged and who is believed to be inferior, and the discourse is sometimes subtle, but often unself-consciously blatant. Most educators are socialized in preservice preparation and on-the-job activities to embrace the “color blind,” “equality,” or meritocracy belief system. The results are students being the ones blamed for their so-called failures without any scrutiny of the structural and cultural aspects of schooling that perpetuate disparities in outcomes (Murrell, 2008).



RACE AND PERSONAL IDENTITY

Diverse school community stakeholders’ identities are reflected in their attitudes, behaviors, and comfort with both self and other racial groups. Racial identity is an important part of one’s overall identity. According to Ponterotto et al. (2006), the White racial identity development process involves coming to terms with one’s own unearned privilege in society. Sue (2003) asserts coming to terms with unearned privilege must be followed by an honest self-examination of one’s role, active or passive, in maintaining the racist status quo. In any given school community, there may be major resistance to spotlighting the need for greater self-awareness of one’s racial identity and the possible relationship to educational opportunities and outcomes. The White racial identity model (WRIM) of Helms and Cook (1999) has seven levels, the lowest four of which include personal characteristics such as denying or being oblivious to White privilege, avoiding discussions about racism, and not analyzing what personal responsibility they might have related to their own racism. The opposite end of the Helms and Cook WRIM is called “autonomy,” characterized by an avoidance of participation in racial oppression, the relinquishment in some cases of White privilege, and involvement in activism against many forms of oppression. Helms (1990) suggests Whites can overcome a history of ignorance and superiority by abandoning individual racism as well as recognizing and opposing institutional and cultural racism.

Similarly, Howard (1999) has developed a model of White identity with three distinct orientations: fundamentalist, integrationist, and transformationist, each having thinking, feeling, and acting as the modalities of growth. A central theme of his work, as in *Pedagogy of the Oppressed* by Paulo Freire (1970), is that White dominance has historically and continues to be a powerful presence in the educational process. For example, Howard’s fundamentalist orientation is similar to the lower levels of Helms WRIM, regarding the denial and avoidance when it comes to dealing with racism, the belief in White superiority, the Eurocentric teaching approaches, the color blind ideology, and the commitment to assimilation. Powerful experiential catalysts are required to dislodge individuals from a fundamentalist orientation, according to Howard. The integrationist orientation described by Howard includes

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such characteristics as an acknowledgement of White dominance but acceptance of it, see injustice as the victim's problem, don't question Western hegemony or the need for major shifts in White consciousness, and don't grasp the systemic nature of social inequality. White educators may need help in critically assessing whether they subscribe to any of these beliefs, and if so, what implications their beliefs have for the education of historically underserved students of color. Those who manifest the transformationist orientation in Howard's model are described as able to acknowledge White complicity in dominance and oppression. They have abandoned the idea of White supremacy, are not threatened by differences, are guided by respect for racial and cultural others, and are both self-reflective and antiracist. White educators with this orientation may need to be legitimized and empowered to take a more visible role of shared leadership in their school communities and also supported in their work with peers at the other end of the WRIM.

Both Helms and Howard point out there is evidence some Whites skip some of the stages they describe. Nevertheless, the reader should consider whether there is sufficient attention given to the phenomenon and centrality of racial identity to the achievement of equitable educational outcomes. If educators knowingly or unconsciously manifest many symptoms of racial identity that are inimical to facilitating equitable educational opportunities and outcomes, it is imperative that cultural courageousness as discussed in this guide be embraced to help address such a dilemma. One's level of racial identity can either facilitate or hinder "walking the equity talk" in the interest of achieving both cultural democracy and social justice for all. This guide will document some of the institutional biases and barriers to high achievement that may unwittingly be perpetuated by those whose racial identity makes it very difficult if not impossible to support cultural democracy and actively oppose cultural hegemony.

It is equally important to consider the levels of racial identity manifested by persons of African and Latino/a descent (as well as those in other historically underserved groups). Just as Helms is one who has done some seminal research in the area of White racial identity, Cross and Vandiver (2001) have done likewise in the area of Black racial identity in the United States, with the creation and refinement of Cross's nigrescence theory and measurement. The current version of his model, originally developed in 1971, has eight levels, three of which are variations of the pre-encounter stage. The first variation of this stage includes assimilationist values, with little emphasis on group identity; the next variation of pre-encounter is characterized by miseducation during which there is acceptance of inaccurate and stereotypical information about Black people and a continuing hesitancy to engage Black culture; the third iteration of the pre-encounter stage is labeled by Cross as racial self-hatred, with self-loathing regarding being Black. At the other end of the cross-racial identity continuum are three levels labeled as "internalization," from nationalist to biculturalist to multiculturalist. Persons in any of these three levels give weight to being

Black. However, the biculturalist also gives weight to being American, the multiculturalist fuses three or more personal identities, and the latter two engage in mainstream culture as well as issues related to all of their personal identities. The preK through graduate school teaching and learning process should play a major role in helping Black educators, students, parents, and community persons develop identities that help them both embrace their ethnic roots and successfully negotiate any forces of cultural hegemony they may experience. All educators should be provided more support in developing identities that enhance their efforts to facilitate achievement at high levels by all students.

The Latino/a racial identity model by Ruiz (1990) has levels similar to those of Cross. Latino/a's identified by Ruiz as being at the causal and cognitive levels of his model may experience trauma related to ethnic identity and do not identify with their ethnic culture. They have an inclination to associate group membership with prejudice and poverty. There is a tendency to equate assimilation with life success, and therefore they seek assimilation into White society to escape from prejudice and poverty. At the other end of Ruiz's racial identity model, persons highly accept their culture and ethnicity and have increased self-esteem, after experiencing extreme stress over ethnic conflict and disillusionment with assimilation. They then become disposed to reclaim their culture of origin and increase their ethnic consciousness.

In both Cross's and Ruiz's models, it is important to studiously avoid stereotyping all persons of African or Latino/a descent as reflecting one or more of the racial identity levels in the model of each researcher. Many persons may not neatly fit into any of their described levels of racial identity, especially if their background is multiracial or they are involved in multiracial relationships. What may be more important for those aspiring to be culturally courageous leaders is the willingness to take into consideration the probability that race and/or ethnicity play a major role in the personal identity of many if not most persons in the United States.

Furthermore, there might be a strong relationship between the White and Black/Latino/a racial identity levels described in this section. In other words, White educators having a racial identity at the fundamentalist or integrationist orientation as described by Howard may have attitudes and values that contribute to Black or Latino/a students developing racial identities at the pre-encounter stage or causal stage as defined by Cross or Ruiz. In addition, there are likely many schools that have White educators at both the lower levels and at the autonomy racial identity level in the Helms and Cook model, affecting their ability to work together. Teachers of African and Latino/a descent may also be very diversified in terms of their racial identity levels as defined by Cross and Ruiz. Research is needed on whether racial identity level affects the disposition of all teachers, regardless of racial background, toward meaningful collaboration in achieving equitable outcomes.

Conflicts between educators with vastly different racial identity levels may contribute to insidious covert and overt educational practices in the 21st century that help perpetuate the alienation of students of color and perpetuate White privilege in society and schools. Just as historically underserved students' identity and achievement performance are inextricably intertwined, the same is likely true for the connection between educators' racial identity and whether they give priority to providing equitable learning opportunities. Student *and* teacher identities can have major impact on interpersonal and intergroup dynamics as well as on student motivation to achieve (Zirkel, 2008). Historically underserved students who are not helped to develop positive racial identities may be much less motivated to make their best effort in school or to see a relationship between what happens in school and their daily lives, especially when they are not empowered to fight the conditions keeping them in subservient roles.

VIGNETTE 1-1: INTRODUCTION TO JIMMY

Jimmy is a 14-year-old Black male about to enter the ninth grade. He lives in a low- to moderate-income area in one of the largest cities in his state. He is the oldest of four children living with his single mother, and has many family responsibilities. As a result, he seldom studies at home. Although he has managed to please his mother most of the time in meeting his home responsibilities, she is worried about his attitude toward school. He doesn't look forward to entering the ninth grade for a variety of reasons, including the effort he will have to put into his studies in order to be eligible for seeking a spot on the track team. He likes science and Black history but doesn't care for the "White" history he is expected to learn, and struggles with his writing. Because of his writing, he tends to not like English classes, mainly because his vocabulary and comprehension skills aren't as good as they should be, even though his fluency and decoding skills are at grade level. He also doesn't think his English and math teachers really care about whether he and his friends learn or not.

Jimmy is always trying to figure out how to make some money and is frustrated that he can't get a regular job until he turns 16. He has resisted staying after school for extra help in his studies, because of his home responsibilities, his not liking the teachers, and wanting to be available for occasional odd jobs he finds in his neighborhood. He also knows he could do better if he applied himself but doesn't want to stand out from his homeboys.

Jimmy is at a critical crossroads. The personal decisions he makes in the next year are likely to have major impact on his life circumstances. Underachieving Black male students in the ninth grade are statistically in an extremely vulnerable position since many drop out of school by the end of the 10th grade. Like most adolescents, Jimmy's decisions are very influenced by the opinions of his peers and by his home responsibilities. His attitude about school and efforts to do well in his courses are also influenced by what he thinks about his teachers.

Jimmy is dealing with a lot in his young life. He has developed certain attitudes about school and conclusions about some of his teachers. His priorities may already seem set in stone. He is self-confident about some of his personal characteristics and skills, but he has very little faith that doing better in school will improve his life. Jimmy seems to have an increased consciousness of how prejudice and racism impact his life in his community and in his school, which may have caused him to feel that many Whites do not view him as an equal. He also appears to be most interested in exploring aspects of his own history and culture. Jimmy's racial identity development may be in direct conflict with the identity of his White teachers and with the policies and practices of his school/school district.

Chart 1a lists some factors that influence personal identity. Some of these items apply to Jimmy. Which items or parts of items apply to you? Develop two prioritized lists based on the items below, with your first list identifying the five factors that most influenced your identity in the eighth grade, and your second list identifying the five factors that most influence your identity at the present time. You may want to add factors not on the list.

The factors are by no means all inclusive, but suggest the range of variables that may influence each individual's self-identity. What is important to remember is that self-identity may be dynamic and ever-changing, just as life circumstances. Some life experiences or significant others have major impact on a person's identity that last a lifetime. How other persons perceive us impacts our personal identity (Kirk & Okazawa-Rey, 2004). The teacher/student relationship is one of the critical influences on student identity and is one of the major factors influencing student effort and student performance (Banks et al., 2001; Ladson-Billings, 1995; Zirkel, 2008).



THE HIDDEN CURRICULUM

The teacher/student relationship is also a major part of the hidden curriculum in schools that influences students' beliefs about self. The hidden curriculum also has a pervasive influence on how school staff work together and whether students are motivated to do their best (Eisner, 1994). Characteristics of the hidden curriculum (Holcomb-McCoy, 2005; Jackson, 1990) include the following:

- Stated and unstated teacher expectations
- Discipline practices
- Communication, collaboration, problem-solving, and conflict-management norms among students and among teachers and students
- Human relationships between teachers and students, because how people think about and treat others is part of what students learn in school
- How people initiate contact, interact with, and react to each other

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Chart 1a Factors That May Influence Personal Identity

	Factor	Check the five factors that most influenced your identity in the eighth grade	Check the five factors that most influence your identity at the present time
1.	Race/ethnicity/nationality, and perception of respect received based on race/ethnicity/etc.		
2.	Socioeconomic circumstances (e.g., income level of family or self, job occupations, and social status in the community)		
3.	Physical/mental/emotional disabilities, or perceptions by others of there being a disability		
4.	How the mass media portray persons of particular groups, and also how the groups are portrayed		
5.	The influence of past schooling experiences, including how teachers react to particular human differences, and how instructional materials portray particular human differences		
6.	Personal experience of and reaction to biases (e.g., biases that reflect racism, sexism, or classism), based on one's race, gender, socioeconomic background, age, sexual orientation, physical size, or any disability		
7.	Information from one's family, guardians, and significant others about the experience of persons in one's primary reference group(s) in the United States, particularly in its educational systems		
8.	Personal home life, including family relationships and personal interests		
9.	Personal phenotype characteristics, such as body type, skin color, facial features, height, weight, and hair length/texture		
10.	Primary language and/or dialect, and fluency in academic English		
11.	Geographic location of primary residence within the United States		
12.	Religious beliefs/practices		
13.	Personal perception of what significant others, the general society, and/or peers think about you		
14.	What family, friends, and teachers expect of you and how they treat you		
15.	OTHER:		

All of the above variables have enormous influence on the dynamics of difference in school communities. For example, teacher ideas about how they should be treated by students and parents, combined with the major factors influencing their personal identity, may have influence on how they react to student attitudes, behaviors, and learner characteristics, including student motivation and readiness to learn at grade level (Noguera & Wing, 2006). Similarly, students' racial identity, life experiences, and past schooling experience may influence how they perceive some of their teachers, especially those of different racial backgrounds.

MAKE IT PERSONAL

FN1-1 (SEE FACILITATOR NOTES IN APPENDIX 1)

1. What are some ways your personal identity, including race, ethnicity, religion, gender, primary language, occupation, socioeconomic status, and sexual orientation, has been a major influence in your life? For example, have you made choices or developed life priorities based on your personal identity/identities?
2. How has your self-identity influenced what you think about your life chances or potential, and what you think about others with identities very different than your own?
3. In what contexts (e.g., playing a specific sport, as a student, singing, performing, or public speaking) do you feel very confident and in what contexts do you have less confidence?
4. Name some examples of contemporary cultural bias/prejudice against immigrant groups that are held by various native-born economic and cultural groups or individuals in the United States and influence what happens in your schools.
5. What do you think you should be doing, if anything, to counteract the cultural biases you thought of in response to #4?

Race and culture have long had a major impact on schooling in America. Schools often reflect the attitudes and biases of the various subgroups from which their students come, especially those of the dominant socioeconomic classes in society (Bowles & Gintis, 1976). Conflicts within and across student groups, between adults and students, and between communities and schools are often influenced or fueled by different racial and cultural perspectives. Race relations and institutional racism in the United States continue to help shape identities, conflicts, and educational experiences, including day-to-day teaching and learning, in most school communities (Zirkel, 2008). The scenarios that follow further illustrate diverse

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identities and how status, power, and authority might be sought or fought over by various school stakeholders, thus impacting the conflicts, that is, dynamics of difference, in school settings.

SCENARIO ONE

A new charter school principal, appointed 2 weeks before the school year began, decided to request her predecessor remain on the job for the first month of the school year, but has not sought information from her predecessor about any of the financial, academic, or achievement challenges being experienced by the school. She is new to the district, has never been a principal before, and has no work experience in an elementary school. Some of the teachers who were told by the previous principal about her concerns related to their job performance are those who are currying favor with the new principal to get changes in the academic program and discipline policies. Enrollment is down from the previous year and some parents of Asian and White backgrounds have pulled their children out of the school because of concerns about the lack of rigor in the Grades 2–5 academic program and loss of a balanced curriculum in Grades K–8, for which the school used to be known.

SCENARIO TWO

A majority of the school board in a large school district, after hearing the concerns of many White middle to upper middle class parents and reviewing select research consistent with the parents' point of view, does not approve their superintendent's proposal for including attention to racial/cultural issues in the district's comprehensive effort to reduce achievement disparities, because they feel underachievement is caused by socioeconomic factors and not issues related to race and the quality of instruction for diverse populations.

SCENARIO THREE

An assistant principal overheard and chose to ignore very disparaging remarks of some teachers about other teachers in their school who relate well to students of color, handle all of their discipline problems, hold all students to high academic expectations, work beyond the school day with students as needed, and have more students experiencing high educational outcomes.

SCENARIO FOUR

Limited English proficient (LEP) students from one ethnic background brutally tease and stereotype LEP students from other ethnic backgrounds who are new to the elementary school.

MAKE IT PERSONAL**FN1-2 (SEE FACILITATOR NOTES IN APPENDIX 1)**

1. At the end of each scenario above, identify what you think are the major influences on the identities of persons described in the situation.
2. Identify the conflicts (i.e., dynamics of difference) and reasons for the conflict in each of the four scenarios in this chapter; describe how you think each scenario could contribute to inequitable student outcomes.
3. What could be done to minimize the conflicts in each situation?
4. What does the personal identity, including the racial identity, of students and educators have to do with student educational outcomes?



THE ROLE OF CULTURALLY COURAGEOUS LEADERS IN ADDRESSING IDENTITY/CONFLICT ISSUES

1. Culturally courageous district and school site administrative leaders would engage in recruiting and cultivating support from all stakeholder groups in the school community for a vision of what the district and school could be. They would seek and incorporate input on their new vision from such groups after making a convincing case for educational institutions playing a much more comprehensive role in healing wounds and confronting unstated needs of the larger community. They would exemplify personal and professional identities that reflect the courage to build trust, mediate conflict, and genuinely collaborate. They would carefully plan how to engage all adult stakeholder groups in critically examining how racial identity levels may negatively impact student achievement.

2. Culturally courageous teacher leaders would incorporate more attention to addressing the learning and status needs of historically underserved students, regardless of their background. They would display genuine concern for the welfare of all students, and aggressively seek new knowledge/skills that would help them jump-start their own personal transformation. They would also display a no-excuses philosophy beginning with how they relate to peers and other school community stakeholders, especially historically underserved students and parents. They would not practice “aversive racism” where they explicitly support egalitarian principles and believe themselves to be nonprejudiced but harbor negative feelings and beliefs about Blacks and other historically disadvantaged groups (Gaertner & Dovidio, 1986).

REVIEW OF CHAPTER 1

- A new leadership paradigm is needed that includes the courage to critically examine the relationship between how schools influence identity development and student educational outcomes; such leadership must come from leaders in all stakeholder groups in school communities, including students, parents, community persons, university faculty involved in teacher and administrative preparation programs, and support staff as well as teachers and administrators.
- There are many culturally based environmental factors that influence how persons define themselves and create their unique identity construct, including their level of racial identity development, which impacts student educational outcomes.
- One's personal identity and level of racial identity development influences how they perceive and interact with persons considered different and may also have great impact on conflicts with such persons.
- The history of racial and cultural bias in the United States, including past and contemporary responses to immigration, continues to influence the dynamics in many schools as well as student educational outcomes.

