ABSTRACT

Leadership Development Programs, Critical Race Theory, and Culturally Relevant
Pedagogy: A Phenomenological Case Study of Minoritized Perspectives

Tyron C. Vereen, Ed.D.

Mentor: Tony L. Talbert, Ed.D.

Leadership development programs (LDPs) and formal educational programs (i.e.,

advanced and terminal degrees) serve as conventional pathways for leader preparation

and leader ascension in postsecondary education settings. Institutionally established

LDPs should reflect institutional and participant values within their curriculum design.

However, many institutions do not validate nor elevate the voices of minoritized racial

and ethnic populations when designing or implementing LDP curricula. A need exists to

describe and discern LDP best practices based on valuable perspectives from

underrepresented LDP participants at institutions of higher education (IHEs) to effectuate

optimum pedagogy. Unfortunately, IHEs infrequently demonstrate urgency nor leverage

qualitative data from participants to change the asymmetrical power dynamics between

LDPs and emerging leaders. Ultimately, the minoritized ontological beliefs regarding

white supremacy, subordinating power structures, and marginalized voices require an

epistemological examination.

The author mainly explores the concordance between the expressed values of best practice LDPs and the expressed values of black LDP participants. This descriptive case study examines participants' phenomenological experience during the racial tumult of 2020. The researcher-created *Leadership Development Conceptual Framework* (*LDCF*) includes components of a best practice academic leadership development framework, critical race theory, and culturally relevant pedagogy. The study collects, analyzes, and synthesizes qualitative data from participants who have completed the LDP and identify as black. The central research question that parses the research data and LDP participant responses is, how do racially and ethnically minoritized participants understand, interpret, and navigate through leadership development programs in institutions of higher education?

This qualitative case study uses a criterion-based, purposive LDP participant sample from an anonymized institution of higher education to extract and analyze data using a semi-structured interview protocol. The research analysis incorporates a within-case, constant comparative analysis during the framework analysis of the a priori academic leadership development (ALD) framework, critical race theory (CRT), and culturally relevant pedagogy (CRP) components. Next, the cross-case thematic analysis yields the representative constructs of the researcher-created *Leadership Development Conceptual Framework* (*LDCF*). The study findings inform leadership development program design best practices (i.e., planning, implementation, evaluation, sustainability, and replication), exalt participants' voices using CRT and CRP, and scaffold future research.

Leadership Development Programs, Critical Race Theory, and Culturally Relevant
Pedagogy: A Phenomenological Case Study of Minoritized Perspectives

by

Tyron C. Vereen, B.S., M.S. Ed., M.P.A.

A Dissertation

Approved by the Department of Curriculum and Instruction

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Brooke Blevins, Ph.D., Chairperson

Submitted to the Graduate Faculty of
Baylor University in Partial Fulfillment of the
Requirements for the Degree
of

Doctor of Education

Approved by the Dissertation Committee

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Tony L. Talbert, Ed.D., Chairperson

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Brooke Blevins, Ph.D.

_____

Nicholas R. Werse, Ph.D.

Accepted by the Graduate School

August 2021

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J. Larry Lyon, Ph.D., Dean

Page bearing signatures is kept on file in the Graduate School.

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ABBREVIATIONS

ALD: Academic Leadership Development

CHOP: Children's Hospital of Philadelphia

CLS: Critical Legal Studies

CRP: Culturally Relevant Pedagogy

CRT: Critical Race Theory

CRT2: Culturally Responsive Teaching

I/DD: Intellectual and Developmental Disability

IHE: Institution of Higher Education

KSAOCs: Knowledge, Skills, Attitudes, and Other Characteristics

LDCF: Leadership Development Conceptual Framework

LDP: Leadership Development Program

PWI: Predominantly White Institution

SME: Subject Matter Expert

ACKNOWLEDGMENTS

I thank God for life, grace, comfort, and my village. I pay homage to the ancestors who laid the foundation for this privileged opportunity through their sacrifices. The most significant contributor to my personal and professional success is my mother, Bridgette G. Vereen. At age 15, you brought me into this world, and we overcame countless challenges that have fortified me for the present and future difficulties. May you rest in eternal peace, knowing that your legacy of service and compassion will live on through our posterity and me. I thank my father, Joe C. Chestnut, for countless words of encouragement and a meaningful relationship that has only grown stronger over time. Mainly, I thank my wife, Niccole, and children (Cole and Addison) for believing in me and sacrificing alongside me. I recognize that every individual and interaction played a role in my maturation and self-actualization—I am humbled and eternally grateful for each one!

I want to thank Baylor University's School of Education for developing this EdD program that serendipitously launched as I began my doctoral program search. I appreciate the coaching and support of my mentor Dr. Tony Talbert who served as a sage Shepard. Thank you for striking the perfect balance of autonomy and structure. I thank the research participants for sharing their stories and allowing me to amplify their voices while reconciling and improving my praxis throughout the research process. I applaud the Writing Center for their perseverance, patience, and positivity—especially during those

pressure points. I acknowledge and congratulate my fellow inaugural cohort colleagues for sharing their diverse knowledge and experiences on the way to our collective goal.

DEDICATION

To those who walk through the darkness seeking the light; to those who diligently labor
and pour themselves into the development of others, this volume is respectfully dedicated

CHAPTER ONE

Introduction to the Problem of Practice

We, the willing, led by the unknowing, are doing the impossible for the
ungrateful. We have done so much, with so little, for so long; we are now
qualified to do anything with nothing.

—Mother Teresa

Introduction

In November 2008, the country elected Barack Obama as the first Black President

of the United States of America. The perceived zeitgeist was characterized as the "dawn

of the post-racial era," whereby discrimination and inequality were no longer relevant

concepts within society or the contemporary lexicon (Ledwidge et al., 2013).

Concurrently, the researcher accepted admission into the Children's Hospital of

Philadelphia's (CHOP) 10-month "INSIGHTS: Leadership Development Program" while

employed at that institution. This deliberately developed program sought to enhance

professional KSAOCs (Knowledge, Skills, Attitudes, and Other Characteristics) while

establishing career laddering opportunities for underrepresented and minoritized

employees. During this time, the author simultaneously completed his first graduate

degree as a complementary pathway to leadership ascension. The leadership development

program (LDP) and formal academic credentialing were two practical approaches to

achieving the same goals—increasing leadership capacity, creating upward mobility, and

asserting professional influence. Over a decade later, these seemingly banal and isolated

occurrences now serve as the basis for this doctoral research study.

Presently, the United States of America is at an inflection point regarding race relations that seeks to dismantle institutionalized racism (Michener, 2020). Many Americans acknowledge the presence of systemic and institutionalized racism that has converged with sentiments toward immediate, radical socio-cultural changes. An unfathomable "interest convergence" of critical race theory (CRT) now exists for organizations to act boldly and intentionally toward thwarting racism through radical overhaul (Bell, 1995). Bell (1995) further clarifies, "the problem is that not all positioned perspectives are equally valued, equally heard, or equally included" (p. 901). Likewise, the constructivist and pragmatic worldviews characterized in the culturally relevant pedagogy (CRP) framework advocate an incremental and multicultural approach to addressing institutionalized racism and promoting participants' voices. While both CRT and CRP commit to leveling power imbalances that institutions and programs possess over individual participants, they are not sufficient in isolation. These theoretical frameworks jointly provide constructs that inform this study's design, rationale, methodology, and interpretations.

This phenomenological case study addresses the practical challenges of eliciting and leveraging underrepresented voices in LDP design to develop more relevant and influential higher education programs. This study contributes to the scholarly literature on LDPs in higher education settings from underrepresented perspectives. Moreover, the study participants understand their realities and experiences differently and offer various recommendations for program improvement. Thus, the researcher preemptively frames the expected program recommendations in terms of "radical" (see CRT) or "incremental" (see CRP) changes. Clarifying and categorizing the responses in this manner identifies

practical action steps for proponents of either approach. The convergence of a formal leadership development pathway, a best practice LDP design, critical race theory, culturally relevant pedagogy, and incorporating individual perspectives and values within leadership development curricula are at the crux of this exploratory inquiry.

This scholarship examines participants' interpretations and perceived values ascribed toward components of best practice leadership development programs through the lenses of critical race theory and culturally relevant pedagogy, as defined by minoritized racial and cultural participants in an anonymized higher education leadership development program. These prescribed domains of the author's *Leadership Development Conceptual Framework (LDCF)* appear in the literature in isolation but are not evident in concert. This research approach frames the intersection of race, multiculturalism, leadership development, and participant voice in LDP program design and development. Furthermore, introducing individual-centric narratives promotes reflective practice and gives voice and autonomy. It ultimately redistributes power to the most apropos for improving their circumstance (Freire, 2000).

Statement of the Problem

Leadership development programs (LDPs) omit minoritized participants' voices and values in the design process for LDPs. Institutions prioritize their programmatic ambitions to the detriment of program participants during program development. The current relationship between leaders and followers is not cooperative, nor is it sustainable for either party (Gardner, 1993). This inequitable power structure is pervasive in both majority populations and minoritized populations. The deficit of participant involvement and participant voice in program development is well-documented in business,

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governmental, and military contexts, but limited data exist in higher education (S. R. Jones & Abes, 2013; Tiggs, 2018). These omissions are problematic in general and dire in the case of minoritized communities. Communities of color are disproportionately underrepresented in higher education institutions' leadership ranks (IHEs; see Amey, 2006; Tiggs, 2018; Tilstra, 2008).

This problem exists at the intersection of three scholarly conversations. The first scholarly juncture narrates the validation of high-quality LDPs from the perspectives of designers and participants. The second intellectual intersection pertains to systemic racism and its impact on participant voice and institutionalized power dynamics. The third academic inflection point demarcates an omission of shared values and culturally relevant pedagogy in LDP programs' design and the absence of reflective practice for continuous quality improvement. Furthermore, the researcher addresses the importance of representation and voice for marginalized perspectives in conducting research (i.e., representative researchers). Notably, his positionality as a Black researcher contributes a novel and underrepresented perspective to this study and the field of research.

First, there is a scholarly conversation that intersects with the validation of high-quality LDPs. Substantial peer-reviewed literature exists regarding best LDP practices in institutions of higher education. This premise applies to two-year and four-year institutions (Kouzes & Posner, 2019; Riggio, 2008). Currently, emerging research focuses primarily on student leadership development rather than leadership development for faculty and staff in IHEs (Hastings et al., 2019; Leupold et al., 2020; McElravy et al., 2017; Owen, 2012; Rosch & Collins, 2020). Similarly, research focused on critical race theory, and culturally relevant pedagogy is scant concerning leadership development

programs. As noted, in isolation, these constructs are well-investigated and disseminated; however, there remains limited literature encompassing these interpretive domains' dynamic intersectionality.

The second scholarly conversation that intersects with this problem is the critical need to understand the power dynamics between institutions and individuals to address the alignment of culturally relevant pedagogy and participants' voices. According to Merriam (2014), "although Western educational theories and practices have dominated, our increasingly global, the multicultural world is creating opportunities to design and facilitate more holistic teaching and learning" (p. 254). Embedded within this statement is an expectancy for hegemonically empowered teachers and leaders in education to embrace the opportunity for change. However, embedded in the concept of hegemony is an intrinsic risk aversion by institutions to relinquish that power and maintain dominance over subordinate groups. Modifications to these institutionalized practices could result in the loss of privilege and power for those in authoritarian positions. A need exists to amplify the voices and praise the knowledge of the minoritized and marginalized participants. The stance of power and domination "minoritize" the racially and ethnically underrepresented populations in LDPs.

Also missing from the dialogue are critical conversations about the implicit value systems and social constructs of race, racism, power, oppression, and marginalization within the context of leadership development programs. Admittedly, these conversations are difficult for empowered and marginalized stakeholders alike. However, leaders responding with avoidance or indifference to this topic only exacerbate racism's pervasiveness and further marginalize the participants' knowledge and values. Kouzes

and Posner (2019) complicate matters further when they write, "Academic institutions, on both the faculty and staff sides, have an advantage over many other types of organizations in that our colleagues generally start with a shared commitment to learning and personal and professional development" (p. 57). In other words, the positionality of IHEs is best suited to develop their talent by using their "shared" values to overcome pernicious social constructs and achieve mutual aspirational goals.

The third scholarly conversation that interacts with the need for participant-centered program design and implementation leverages participants' reflective practice. Program curricula intend to transfer knowledge and values. Explicit and tacit values of a curriculum or program represent the institution's voice; yet, the program design and implementation often exclude the program participants' values. Engagement and expectation alignment occurs when they share value and continuous quality improvement. Participants gain voice and agency over their program design to influence the program structure, content, align expectations, and align shared values. Specifically, the KSAOCs attained through the leadership development program are presented to the newly trained leader's followers and perpetuated when those followers become emerging leaders. Therefore, the program and curricula must reflect the values of both the individual and the institution.

Simultaneously and metacognitively, there is a fundamental need to increase underrepresented perspectives within programs and investigating programs. It is worth noting the opportunity to fortify this research study and bolster the representative field of research conducted on a population by a population member—particularly Black researchers studying Black experiences. This observation is pertinent to both the present

study and future studies. "In 2018, American Philosophical Association reported 8,266 members. Of the 4,581 members who supplied the APA with data on race and ethnicity, 127 identified as Black/African American" (Gordon, 2019, p. 2). According to APA statistics, the number of African American academic researchers is notably small (about 2.8%; see discussion in Ohlott, 2002; Gordon 2019). The limited number of African American academic philosophers is noteworthy because it is indicative of how marginalization affects underrepresented voices. In other words, fewer Black/African American scholars mean fewer potential researchers with positionality and perspectives from that community of study. There are fewer representative studies and scholars to introduce alternative views, encourage discourse and critical analysis. Research on marginalized groups is exponentially advanced when more researchers share the ontological experiences as the participants under study (Gordon, 2019). While non-minoritized individuals can advance representation and representativeness, historically, indigenous researchers generally serve as the torchbearers. In place of sweeping growth in representative research and researchers, aspiring leaders turn to more traditional pathways of influencing the leadership ranks.

Aspiring leaders seek to validate their knowledge and skills acquisition through various formal approaches. Formal pathways (e.g., Ph.D. and Ed.D. programs) have served as a default method of leadership development in institutions of higher education (IHEs; see discussion in Gigliotti & Ruben, 2017; Stone & Major, 2014). These terminal degrees are often one of the minimum requirements for eligibility for academic and administration leadership roles; however, this formal training does not assure that an aspirational employee is a well-equipped leader. For example, an individual with a

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terminal degree possesses the minimal credentialing required for some leadership roles. Outside of the academic setting remains various other skills and qualifications that are essential for leader success. Furthermore, there is limited agreement on the definition of terms such as "leader," "leadership," and "leadership development," which echoes the divergent thoughts and approaches to LDP design.

These deficits illustrate the need to investigate further formal and intentional leadership development pathways that consider and include minoritized participants' voices. In this case study, leadership development programs are the training medium examined for fidelity with participant values and beliefs. Leaders need guidance and modeling applicable to best practices for individual growth, institutional growth, and culturally relevant congruence in program design and development.

Many leadership development programs (LDPs) invest scarce resources into program development's socio-cultural aspects (Villegas & Lucas, 2002). Notably, there is support for a "one size fits all" multicultural approach to leadership development that devalues and marginalizes "single identity" (e.g., race, ethnicity, or gender) LDPs (Ohlott, 2002). The choice is not whether a multifaceted identity is more valuable than a single identity; instead, it is paramount to value both understandings in the research literature (Brue & Brue, 2018; S. R. Jones & Abes, 2013; Ohlott, 2002). The available research is relatively static and lacks the dynamism and malleability necessary for cross-population assessments. Furthermore, disparities in the representativeness of minoritized researchers in academic settings require reconsideration. These researchers are well-positioned gatekeepers poised to lend credibility to a topic and advance the inclusion of participants' voices.

The best practices for higher education leadership development programs derive from the best practices from private business; however, there are opportunities to examine and apply evidence-based approaches across disciplines. Moreover, "corporate sector approaches and strategies are often difficult to convert into the higher education environment" (Academic Leadership Forum Advisory Board, 2011, p. xi). Thus, both individuals and institutions have mixed results with starting and sustaining leadership development programs. This challenge is further complicated when it pertains to minoritized participants interested in attaining leadership development attributes. For this reason, the researcher's ontology and axiology are reflected in the thrust of the study and addressed by highlighting critical race theory and culturally relevant pedagogy frameworks.

Purpose of the Study

This qualitative, phenomenological case study investigates the perceptions of minoritized participants in leadership development programs within institutions of higher education. The purpose of this research is to investigate held ideologies and value systems of leadership development program participants through their lived experiences, using the lenses of critical race theory and culturally relevant pedagogy to examine an established best practice leadership development program. In investigating this phenomenon, the researcher seeks to gather and synthesize participants' perspectives on their voice, alignment of personal and organizational values, and reflections on the applicable content. The essence of these experiences elucidates the dynamic intersectionality between a best-practice leadership development program design and racial and cultural challenges. Using the tenets of race, ethnicity, power dynamics, and

reflective practice as understood by a minoritized participant in an anonymized higher education leadership development program in 2019–2020. The research seeks to develop a conceptual framework based on successive Framework Analysis and Thematic Analysis of data collected. The researcher-designed *Leadership Development Conceptual Framework (LDCF)* evolves from investigating the central research question.

The central research question addressed is, how do minoritized participants in an anonymized institution of higher education (IHE), best practice leadership development program (LDP) experience, and interpret institutionally developed content through the lenses of critical race theory and culturally relevant pedagogy? The sub-research questions for this study are:

1. How do participants' voices or absence of voice impact the form and function of leadership development programs?

2. What aspects of the leadership development program reflect participants' values?

3. How should leadership development programs embed topics of race, racism, power, and culture into the curriculum?

4. What are the leadership development practices that contribute to a participant's success as a leader?

5. What curriculum components were the most meaningful to the participants' reflective practice?

Conceptual Framework

This study utilizes three a priori theoretical frameworks, including a best-practice leadership development program model to inform the researcher-created a posteriori framework, *Leadership Development Conceptual Framework* (*LDCF*; see Figure 1.1). Berman and Smyth (2015) examined doctoral dissertations and the functionality of a conceptual framework and concluded, "conceptual frameworks have been presented as

critical to successful student empirical research, and a contributor to the level

performance at the postgraduate level" (Berman, 2013, p. 131). This analysis provides

insights that indicate a road map for conceptualization for this dissertation's organization

and clarity. The author employs Berman's advice to develop a conceptual framework that

reflects the a priori theories' constructs and applies the relevant aspect to this research

study's interpretations.
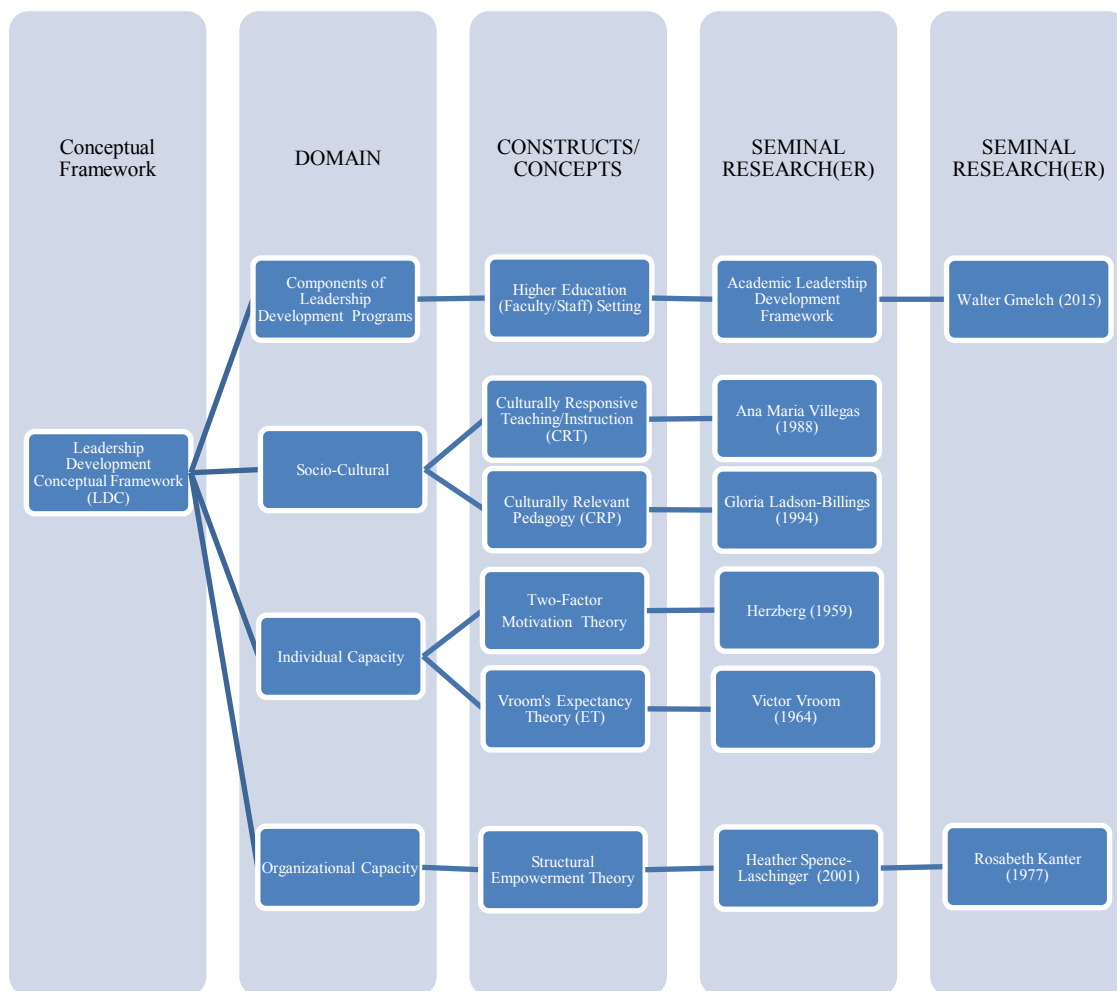
Figure 1.1. The leadership development conceptual framework (LDCF) by T. Vereen, Baylor University, 2019.

The *Academic Leadership Development* model developed by Walter Gmelch and Jeffrey Buller serves as the aperture by which screening, selection, and benchmarking of LDPs occur (Gmelch & Buller, 2015,). Owen (2012) declares that "theories of student learning and development are fundamental in leadership education because they make prescriptions about how people can adopt increasingly complex ways of being, knowing, and doing—essential forms of development for leadership learning" (p. 17). IHEs need to demonstrate congruence in their values regarding leadership principles to their students, faculty, and staff. Norms and transferable knowledge of leadership should consistently exist in programs and courses for both students and faculty. Therefore, the program components are standardized and promote reliability between different populations. Furthermore, Owen clarifies that theoretical models need not only derive from an environment or industry-specific context.

According to Creswell and Poth (2018), a phenomenon is both the central concept examined by the researcher and "the concept being experienced" by research participants (p. 314). Theoretical modeling provides a dynamic lens to understand how to synthesize and analyze the phenomenon. In this study, the *Leadership Development Conceptual Framework (LDCF)* combines features of critical race theory (CRT), culturally relevant pedagogy (CRP), and academic leadership development (ALD) frameworks.

The crux of the research-developed conceptual framework design relies on each construct addressing a unique aspect of the participant's experience with the leadership development program. Critical race theory serves three primary roles in this study. First, CRT conceptualizes the social construction and existence of race and racism in IHEs and LDPs (Bell, 1995; Delgado & Stefancic, 2001; Gordon, 2019; Roberts, 2004). Second,

this theory highlights the importance of participants' voices through narratives and storytelling (Bell, 1995; Ladson-Billings & Tate, 1995; Ledesma & Calderón, 2015). Third, the centrality of the interest convergence construct in education signifies the opportunity for radical changes in asymmetrical power struggles (Bell, 1995; Parker & Lynn, 2002; Tate, 1994, 1997). Remarkably, the institutional interest and the individual interest are unaligned, thus exposing a power dynamic that either result in support and urgency or placation and disregard. Finally, culturally relevant pedagogy situates the study's understanding of the participant's voice (etic) and reflective practices (Banks & Banks, 2015; Brown-Jeffy & Cooper, 2011; Jones et al., 2016; Lee, 2013; Nasir et al., 2014; Wood et al., 1996). Ultimately, the study uses Gmelch and Buller to scrutinize the validity of ALD's espoused best practices. The ALD seminal researched labeled the LDP under study as an exemplar.

Research Design

This study uses a qualitative research design to interpret and understand the essence of minoritized participants' experiences in higher education leadership development programs. Qualitative research, in general, and a phenomenological case study, in particular, permits the researcher to collect and analyze phenomena in-depth design to inform the creation of research questions and guide the methodological approaches (Clarke & Braun, 2017; Creswell & Poth, 2018; Huberman & Miles, 1994; Moustakas, 1994).

Qualitative research promotes the construction of knowledge based on the participants' description of the phenomenon. According to Creswell and Poth, "qualitative research begins with assumptions and the use of interpretive/theoretical

frameworks that inform the study of research problems addressing the meaning individuals or groups ascribe to the social or human problem" (2018, p. 8). This investigation uses a phenomenological case study to allow the homogenous group of LDP participants to share their views on the experience as contextualized by the *Leadership Development Conceptual Framework* (i.e., best practice LDP design, critical race theory, and culturally relevant pedagogy).

The use of questionnaires and semi-structured interviews permits participants to provide robust responses for coding, thematic analysis, and interpretation. The researcher inserts his reflexivity into the study using inductive, interpretive, and constructivist processes. Quantitative research uses a traditional positivist worldview that is rigid and stifles the nuance and subjectivity critical for this research study. A significant advantage of this design is holistically assessing the phenomenon and amplifying the minoritized participants' multiple perspectives.

Definition of Key Terms

This section defines the commonly held terms related to leadership development programs, including preparation, higher education, and student leadership developments.

Academic Leadership: "is the act of empowering members of the faculty and staff by working with them collegially to achieve common goals, build a community of scholars, and sustain a high level of morale" (Gmelch & Buller, 2015, p. 33).

Individual Capacity: This term relates to the extent to which an individual has the knowledge, skills, abilities, and other characteristics (KSAOCs) necessary for success in a leadership development program. The value ascribed to each attribute varies among different leadership development programs (Gmelch & Buller, 2015).

Institutionalized Racism: "This term refers to the systemic ways dominant society restricts a racialized individual or group's access to opportunities. These inequalities, which include an individual's access to material conditions and power, are not only deeply embedded in legal institutions, but have been absorbed into American culture to such a degree that they are often invisible or easily overlooked" (Purdue Writing Lab, 2020, p. 1).

Institutions of Higher Educations (IHEs): refers to 2-year, 4-year, and graduate colleges and universities (20 U.S.C. United States Code, 2011).

Intersectionality: "This term refers to the notion that one aspect of an individual's identity does not necessarily determine other categories of membership" (Purdue Writing Lab, 2020, p. 2).

Leader: An individual characterized by honesty, competence, inspiring, and forward-looking. The individual is committed to the growth and development of their followers, their institution, and selves through reflective practice (Gmelch & Buller, 2015; Kouzes & Posner, 2019).

Leadership: "The process of influencing a group of people to move in a common direction toward a (frequently visionary) goal" (Gmelch & Buller, 2015, p. 42).

Leadership Development Programs: Intentional, formal activities to promote the development of knowledge, skills, and other characteristics necessary to prepare an individual for a successful leadership role(s). It is used in various capacities to describe varying program types that include but are not limited to Student leadership, educational leadership, and institutional leadership (Tilstra, 2008; 20 U.S.C. United States Code, 2011).

Minoritized Participant: The researcher developed a working, and the constitutive term

refers to any individual not classified as a White heterosexual male (i.e., ethnicity or

race) who aspired to a leadership role and participated in a LDP (Browder, 2000).

Organizational Capacity: Relates to the context by which an institution has or will

prepare itself to undertake a leadership development program. The availability of

institutional capacity influences the program's internal and external components and

viability (Gmelch & Buller, 2015).

Social construction: "This term refers to the notion that race is a product of social thought

and relations. It suggests that race is a product of neither biology nor genetics but is

rather a social invention" (Purdue Writing Lab, 2020, p. 1).

Conclusion

Leadership development programs serve as a laboratory to represent and

champion institutional and leader values, align institutional and leader ideology, examine

praxis and modify all the above when appropriate. A laboratory is as good as its

commitment to quality theories, tools, techniques, scientists, and commitment to

continuous quality improvement. Analogously, LDPs bear responsibility for sustaining

the appropriate pedagogies, epistemologies, methodologies, and reflective practices

necessary for leader success. In other words, LDP participants serve as objects of the

training program and as a transmitter of the values and knowledge shared in the program.

It is problematic that race, racism, power imbalance, culture, participant voice,

and limited reflective practices are unaddressed in LDPs' continuous quality

improvement. The researcher and research study provide a conceptual framework that

combines the best practice Academic Leadership Development (ALD) model, critical

race theory, and culturally relevant pedagogy frameworks to address the independent and intersecting challenges. The following section discusses the literature review of the frameworks used in developing the *Leadership Development Conceptual Framework (LDCF)* and contextualizes this inquiry's parameters.

CHAPTER TWO

Literature Review

Introduction

This chapter surveys the scholarly literature to accomplish three goals. First, the researcher provides background and context, including the concepts and definitions of leadership in higher education. The study's thrust comparatively analyzes institutions of higher education leadership development programming (faculty or staff). Providing conceptual and operational context is vital to the successful analytical comparison because it sufficiently informs the researcher of the environment's essential content, concepts, and constructs. Context is needed to identify, standardize, and disseminate best practices within the educational discipline. Second, this chapter connects general leadership development programs (LDPs) best practices and the best practices within institutions of higher education (IHEs). Third, this chapter engages in the discourse of critical race theory (CRT), culturally relevant pedagogy (CRP), and their intersectionality. The peripheral components and context for comparative analyses.

This argument unfolds in six steps. First, this chapter surveys the background and context scholarship, specifically leader development versus leadership development and institution-centric practices versus individual-centric practices. These two subheadings demonstrate LDP's fundamental assumptions in this study. These contextualizing ideologies enable framing the problem (i.e., the need for the research) and discerning gaps in the literature. This discourse also introduces considerations for organization-centric values, and individual-centric values implicitly and explicitly expressed. Second,

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this chapter transitions into an investigation of the available best practices in leadership development program design and implementation. This inquiry establishes the first pillar of the researcher-created *Leadership Development Conceptual Framework (LDCF)*—a formalized, standardized, best practice LDP approach. Third, this chapter delves into the specificities of institutions of higher education (IHE) leadership development programs and their value proposition. Fourth, the chapter introduces critical race theory, an a priori theoretical framework. This chapter informs historical context, relevance to institutions of higher education, and relevance to leadership development programs. The framework establishes the second pillar of the *LDCF*. Fifth, the chapter discusses the historical context and evolution of culturally relevant pedagogy (CRP), its relationship with education, higher education, and leadership development programs. Culturally relevant pedagogy emerges as the last component of the *LDCF*. Sixth, the author examines the confluence and divergence of CRT and CRP as interpretive lenses to the study. In particular, the researcher investigates the intersectionality of gender with critical race theory and culturally relevant pedagogy. Finally, this paper concludes by describing the implications of qualitative results and the researcher-created *Leadership Development Conceptual Framework (LDCF)*.

<p style="text-align:center">*Leader Development Versus Leadership Development*</p>

Institutions and individuals benefit from a process of continuous quality improvement; however, improvement only occurs when the appropriate resources target the appropriate entity (Kanter, 2020). In general, organizations of all types invest discretionary resources to enhance their product or services and workforce. Nevertheless, the ongoing debate persists around where resources (financial or otherwise) are needed to

improve and sustain a business. This debate aptly characterizes the similar division around leader development versus leadership development.

The interchangeable use of the terms leader development and leadership development persists throughout the literature. In this study, the researcher distinguishes leader development connotes an idyllic individual-centric approach and leadership development relates to a more institution-centric approach. After making this distinction in this section, the researcher uses leadership development as the default term for discussing both individual and institution-focused approaches. Leader development is far less represented in the literature than leadership development and prompts a deductive approach to its characterization. Friedman advises that leader development is "a common definition is that leaders mobilize people toward valued goals" (2008, p. 12). This definition is nearly identical to a description of "leadership" that appears in the ensuing paragraphs. One implication of Friedman's offered definition is that it is challenging to extrapolate a leader's definition without overlapping leadership. The researcher concedes that a cursory review of leader definitions is synonymous; the research insists that a distinction is necessary to explicate a development program's object—whether it be a leader development program or a leadership development program. With this concession, the author focuses on "leadership" and "leadership development" for the remainder of the literature review. The voluminous references to "leadership" and "leadership development" indicate an unspoken commitment to this nomenclature (Amey, 2006; Auclair, 1990; Baltodano et al., 2012; Black & Earnest, 2009; Bryman & Lilley, 2009; Chibucos & Green, 1989; Connaughton et al., 2003; Eddy & Rao, 2009; Priest et al., 2018; Riggio, 2008; Seemiller & Priest, 2015).

Leadership is a nebulous entity that connotes very different meanings in various contexts. Leadership, according to Gmelch and Buller (2015) is, "the process of influencing a group of people to move in a common direction toward a (frequently visionary) goal" (p. 34). This definition objectifies leadership in the context of a "qualitative-holistic" approach, as opposed to a "quantitative-analytic" approach (Bolman & Deal, 2013, p. 339). The distinction reflects the perspective of the dominant powers in an organization. For example, an organization that values outcomes and deliverables (i.e., organization-centric outcomes) may ascribe to the quantitative approach, whereas an organization is interested in (i.e., individual-centric results). In either case, the discrepancy is impactful to the types of programs developed, which reflect the implicit and explicit organizational values (Connaughton et al., 2003).

Other perspectives on leadership frame the concept in terms of its applicable "frame" of reference. The "frames" from organizational development theory include structural, human resource, political, and symbolic (Bolman & Deal, 2013; Bolman & Gallos, 2011; Gardner, 1986). The frames provide classifications by which praxis of leadership is understood. Additionally, frames assist in organizing and interpreting meaning from the ideologies and actions of organizations and individuals. Still, others follow leadership theories that focus on leader traits, leadership styles, contingencies, leader-member exchanges, and transformational leadership. To that end, it can be overwhelming to both institutions and individuals on how to identify and follow a particular approach. The researcher adopts the qualitative-holistic approach to understanding and interpreting values espoused in leader and leadership development.

A lack of consensus exists on a single theory of leader development or whether it should be "leader" or "leadership" development. Thus, the research synthesizes and constructs an operational definition for examination. Guthrie and Thompson (2010) propose, "leadership education be comprised of a balanced mix of three elements: formal education in theories and principles of leadership, practical experience, and reflection on experiences in light of formal education" (p. 50). The authors provide pragmatic guidance to positions the general argument for construct examination. One such theme in the literature is the contrast and potential conflict between organizational goals and individual goals and needs. The researcher suggested that motivation, desire, readiness should be at the forefront of an LD program recruitment or needs assessment strategy and discussed how emerging techniques in the industry interface with learners. The most salient themes related to self-awareness, introspection, and practice of leadership. Riggio views leaders as students of leadership, and it requires reflection to understand oneself in the context of leadership development (Riggio, 2008). In turn, these "students" need constant feedback and assessments to investigate their behavioral and cognitive changes (Pellicer, 2008). This tactic promotes both investigation and instigation of desired outcomes. The data from assessments and evaluations can measure against the expressed motivations of the learner.

The data, in turn, can be used to develop or improve quality training programs. Riggio (2008) provides essential empirical data, including quantitative data, to support each of his held beliefs. The author uses the distinction between leader development (individual) and leadership development (organization) to parlay into the topic of "learning organizations," which is a concept that has not been expressed consistently in

this literature review. The author explained the importance of tailored programming and taking time rather than rushing a solution or training. Riggio's approach comports with other scholars in the field of study. The article's breadth and depth are substantial and successfully highlight the current and future leadership development state. This consensus gap in the profession illustrates a need to identify constructs that promote standardized implementation and evaluation.

Institution-Centric Versus Individual-Centric Leadership Development

A further investigation into leadership development programs irradiates the differences between institutions and individuals' values in the program design development. Institution-centric leadership programs are far more prominent than individual-centric programs (Fritz & Guthrie, 2017; Schneider, 2002). Thus, the voice of the institution overshadows the outcries and voices of individuals. Fritz and Guthrie advocate the requisite "understanding what individuals view as important to their lives by placing a name or label on it provide language to what one values" (2017, p. 47).

Institution-centric approaches to leadership permeate the literature and illuminate some challenges and opportunities. Mintzberg professes, "it is not 'individuals' who should be developed, but members of a social system in which leadership is developed" (2004, p. 242). One interpretation of Mintzberg's seminal work considers his statement to take an institution-centric leadership development stance (Cummings et al., 2016). The researcher surmises that an alternative explanation is that transformation must occur on a macro level for sustainable changes. Mintzberg's quandary regarding institution-centrism versus individual-centrism sheds insight into resource allocation and implicit value suppositions' complex problem.

Individual-centric approaches to leadership development are sparse in theory and application (Seemiller & Priest, 2015). Distributed leadership theory serves as an entrée to the individual-centric process. Distributed leadership is more prevalent and pertinent in a higher education setting than in other industries (McNair et al., 2016). A decentralized approach to leadership strikes the heart of the power imbalance in leadership development programs' design and development.

Dalakoura (2010) posits, "leadership is not just an individual phenomenon. It is a complex phenomenon that encompasses the interactions between the leader and the social and organizational environment" (p. 443). Thus, Dalakoura corroborates the recurring theme of nuance and relationships and the importance of dissecting the direct and indirect impact of those relationships within an organization and an individual. Accordingly, the researcher believes that individual-institutional relationships' nuances require a nuanced research design and methods to capture the essence of dynamic relationships (Creswell & Poth, 2018; Yin, 2014, 2016).

Best Practice Leadership Development Programs

The following section identifies prominent and relevant themes from the literature that represent supported best practices and substantiate the need for standardized best practices of higher education leadership development and a dynamic framework for understanding the individuals' environment. The researcher selected a framework aligned with the research participant recruitment strategy. Specifically, the literature review focuses on Gmelch and Buller's (2015) Academic Leadership Development model because of the alignment with the site selection and participant sampling used at the study site. Of course, some disagree with the inductive approach and consider it convenient;

however, the investigator asserts that the challenging nature of institutional, individual, and theoretical congruence precluded the participant selection decision.

Gmelch and Buller's (2015) *Building academic leadership capacity: A guide to best practices* structurally informs the conceptual framework's domain related to leadership development. The authors focus on the discipline of higher education leadership development programs. This seminal work contains a case study from the "Academic Leadership Forum" that served as a "workshop, learning laboratory, mentoring environment, and support group" (p. 8). The three central constructs of the model are conceptual understanding, reflective practice, and skills development (Blythe, 1998; Guthrie & Thompson, 2010; Merriam & Bierema, 2014; Schön, 1983). The most practical application of the model is the components found within the Venn diagram's overlap spaces (see Figure 2.1). Leveraging the academic leadership development (ALD) model allows the researcher to apply the components to either "grounded theory," "practice," or "application." It affords the researcher a very malleable design (Gmelch & Buller, 2015, p. 12). The researcher believes this framework is constructive in the various iterations of this current research and future higher education LDP research. Discerning the importance of the interplay between the individual and the institution requires a distillation of each component.

The Academic Leadership Development Framework (ALD), as seen in Figure 2.1, displays three elements: Conceptual Understanding, Skill Development, and Reflective Practice (Gmelch & Buller, 2015, p. 12). The corporate concept known as the *7-S model* informed Gmelch and Buller's tenets (Peters & Waterman, 1982, p. 13). The dominant ideas of the *7-S Model* are Three Hard S's (Strategy, Structure, and Systems)

and Four Soft S's (Staff, Skills, Style, and Shared Values). This model is comprehensive

in its approach, as evidenced by its concepts that address the grounded theory,

application, and practice. Strong congruence exists between the implementation of the

framework and the researcher's planned use of the framework. Figure 2.1 identifies the

macro-level concepts while the micro-level components undergird the framework (i.e.,

the 7-S model). This model allows stratification of the respective environments and

populations for comparative analyses.

Figure 2.1. The academic leadership development framework (ALD). From *Building academic leadership capacity: A guide to best practices.* (p.12), by W.H. Gmelch & J.L. Buller, 2015. Jossey-Bass. Copyright 2015 by Copyright Clearance Center, Inc. Reprinted with Permission.

Furthermore, Walter Gmelch and Jeffrey Buller have tremendously enhanced the

ability of researchers who pursue practical and evidence-based theories and frameworks

that they can use for inductive and deductive experimentation. In short, the model is very dynamic in its application and empirically robust, based on the depth and breadth of knowledge from its seminal researchers and authors. To add to the analyses' dynamics, the author incorporates a socio-cultural thread in culturally relevant pedagogy.

Higher Education Leadership Development Programs

Institutions of higher education can create and tailor leadership development programs to meet the needs of their campus. Gmelch (2011) explains that only three percent of two thousand academic leaders surveyed reported having systemic leadership development programs on their campuses. The study provides perspective on the limited availability of services on college campuses. The study, however, does not account for leadership development programs offered intra-departmentally. The importance of this distinction is that programs implemented institution-wide implicitly signal the value of comprehensive organizational development. While the distinction between program types is valuable, it is critical to focus on the lack of LDP programs.

Gmelch and Buller (2015) surveyed department chairs across the United States, found that only 3.3% came to their position with formal training (p. I). Bolman and Gallos reiterate this deficit in claiming, "the dearth of training and preservice preparation of college and university leaders only exacerbates the gap" (2011, p. 13). The study highlights the accessibility of programs for current and aspiring leaders. These two studies demonstrate a deficit in both an institutional and individual capacity for professional advancement in concert. While the previous research ascertains the availability of resources, recent research highlights the gaps in availability. Leadership development programs are often unavailable, although infrequently accessed by an

institution's current stewards and leaders. Furthermore, this problem has been particularly pervasive among minoritized racial and ethnic populations. This dissemination of knowledge and resources is essential to developing the respective institutions, leaders, and society.

Gmelch and Buller (2015) delineate the "Costs of Poor Administrative Preparation" (p. 3). This "cost" is a pivotal aspect to call out because financial and opportunity costs are assessed continuously by developers of LDPs. This section expresses the importance of leadership development programs based on their benefits to individuals and organizations. The initial cost is the program's cost within the context of limited resources for program development and sustainability.

The second area of cost is when the "institutions suffer" (Gmelch & Buller, 2015, p. 4). Institutions suffer when leaders are unprepared or underprepared for their roles and responsibilities. There are many potential adverse outcomes when there is an incongruence between roles and individuals. This critical point reflects the underlying concept of opportunity costs. Opportunity costs refer to the cost of not being prepared to take advantage of opportunities potentially beneficial to the individual or the institution. The research also posits that by not preparing individuals for leadership success, there is a higher likelihood of turnover in that role (Bolman & Deal, 2013; Friedman, 2008). The two significant turnover declivities are the lost productivity in the employee's absence and cultural or institutional knowledge loss. This declivity is paramount in consideration of the evolution of an organization. When expertise, processes, protocols, and culture require reproduction from scratch after every resignation, an organization will remain in the lower echelon of productivity and possibly never achieve its full potential.

Stone and Major (2014) identified the value proposition of leadership development programs (LDPs) within the comparative contexts of academia, business, and the military. The authors identify disparate appropriations of funds for leadership development in favor of business and military settings, in contrast to academic settings. The former industries are striving for competitive advantages and allocate resources to archiving that goal. The study evaluates the quantifiable value of various LDPs (noncredit, credit, and blended) for higher education administrators. The research presents five significant themes in its conceptual framework. First, these entities focused on leadership behavior, actions, and style. Second, the institutions address building individual and organizational capacity. Third, these bodies touted tangible and intangible assets. Fourth, the entities recognized the perceived significance of valuable leadership qualities. Fifth, the institutions illuminated the measurement and management of intangible assets.

The valuation construct is essential to identify metrics that are agreed upon by leaders and learners. Quantifiable measures aid in formative and summative evaluation and can promote quality improvement processes. The measuring and managing intangible assets theme was a bit nebulous. It gave protocols for application but had constraints on the applicable arenas. Notably, the results showed a gap in assessment and metrics for intangibles (i.e., "invisible" factors) that determine or foster participant engagement. While the study contextualizes itself for a continuing education audience, some components are transferable to other areas. One deficit of the article was the limited exploration of the underpinnings for competitive advantages and value creation. These

variables are critical to defining the purpose of LDPs and defining the audience that most benefit from LDPs.

The study provides a point of reference to assess the extrinsic factors that promote the investment in LDPs and the participants in LDPs. The environmental factors create intentional and unintentional signals of value. This implicit and explicit value can impact the motivation for participation and persistence in LDPs. The designers of leadership development programs must remain mindful of their vision, mission, goals, and objectives for their LDPs. They need to ensure congruence between expressed program ideas and actions and their organization's ambitions and the participants.

Notably, leaders in institutions of higher education occupy a potentially precarious position in the institution, as related to value espousal. The IHE and the followers of the leader expect the leader to prioritize their value systems. In order to serve two masters—Kouzes and Posner state, "leaders are expected to speak out on matters of values and conscience" (2019, p. 23). In some cases, the value systems are the same, and in other instances, the values are divergent. Pellicer (2008) echoes Kouzes and Posner in a general sense, "I learned that if you are the formal leader, you have to give others in the organization both a reason and the opportunity to demonstrate that they care by finding ways to involve them in meaningful decision making" (2008, p. 70). This decision-making creates an opportunity to engage in meaningful instructional design.

Opportunities arise for instructional design alignment and realignment prevail when both IHEs and their administrators commit to explicitly expressing their desired outcomes. Again, Stone and Major (2014) assist in framing leadership development themes into the themes of success, helpfulness, priority, competitive advantage,

sufficiency, and effectiveness. These themes may ultimately guide how LDPs design, market, and select candidates. Understanding the tangible and intangible benefits allows course correction from the perspective of the individual, institution. Establishing baseline data helps create a repository of quantitative data that interprets through a qualitative lens in program evaluation. This framing reinforces a strong belief that there are concurrent systems by which individuals and institutions interact (Laschinger, 2010; Lethbridge, 2011; McDermott et al., 1996).

Furthermore, Laschinger's review of conceptual frameworks for incorporating student leadership development programs distinguishes the concept and context. Understanding organizational capacity helps contextualize the environment (institution and culture) where leadership development programs occur. The individual's ability to develop the KSAOCs in a LDP is equally, if not more, important.

Regarding personal impact, "individuals suffer" when there is poor leadership preparation in an organization (Conger & Benjamin, 1999; Gmelch & Buller, 2015, p. 4). Conger & Benjamin and Gmelch & Buller identify career damage as a potential detriment to an unprepared or underprepared leader. This career damage typifies in instances where unsuccessful leaders beget unsuccessful followers and future leaders. The humanistic component of the worst-case scenarios should be at the forefront of hiring managers' minds to be deliberative in their decision-making. The researcher also posits that the individual members of an organization suffer when there are turnover and uncertainty. The missing leader's responsibilities can affect the business flow, successful outcomes within the business model, and aspiring leaders' deterrence to pursue a

leadership role. Moreover, the cost-benefits analysis is best juxtaposed with the variables in the context of their leadership development settings.

The researcher of this manuscript employs the cost-benefit analysis to establish the value of leadership development programs. The cost-benefit analysis highlights the various stakeholders impacted by leadership development, followed by a detailed review of the settings covered in the study. The investigator frames the *LDCF* domains (e.g., best practice LDP characteristics, racial and socio-cultural considerations). These mechanisms, in part, serve as the analytical lens for evaluating the study's findings.

Whether explicit or implicit, every institution of higher education holds and expresses a value system. Identifying the values held by both individuals and institutions is critical, but changing the alignment is imperative. Although the researcher agrees with the premise of transformative changes and value alignment, he is desirous of accountability markers for this process. When ownership is not assigned or proportionately shared, the researcher believes momentum to achieve this goal dwindles.

Institutions wield power and influence, deeming what is beneficial and how they choose to address the dilemma. In Nevarez's view, "leadership theories are concerned with gradations of influence and how much influence is used to reap the most beneficial outcome for the organization" (2013, p. 11). Nevarez's point is that organizational outcomes and interests elevate while individual outcomes and interests relegate. This sentiment identifies a problem with marginalization, dominance, and value suppression. Simultaneously, individuals have autonomy in selecting their employers and thresholds that they will not cross. Pellicer encapsulates this notion by stating, "no organization is going anywhere that the people who make up the organization don't want to go"

(Pellicer, 2008, p. 44). By focusing solely on autonomy, Pellicer overlooks the deeper

problem of implicit victim-blaming that logically concludes with organizational

dominance over the individual.

Critical Race Theory (CRT)

Critical race theory (CRT) is a disruptive and transformative paradigm. Critical

race theory's roots emanate from the legal system in the United States of America (Bell,

1995; Parker & Lynn, 2002). Lewis Gordon explains, "Critical race theory (CRT), in its

most influential form, was initiated at Harvard Law School by Derrick Bell's early

critique of Critical Legal Studies (CLS)" (Gordon, 2019, p. 1). The legal origins

characterized the fight against legal injustices, which disenfranchise and disempower

people of color. The racial minority voices and views spurred this intellectual discourse

in the 1970s. Scholars such as Billings, Tate, and Delgado support Bell's (1995)

supposition that "not all positioned perspectives are equally valued, equally heard, or

equally, included" (p. 901). These scholars express the disproportionate representation of

minoritized perspectives. The limited storytelling and counter-storytelling skew the

narrative promulgated to the world. An increase in marginalized voices via inclusion and

valued diversity aids in transforming the existing power dynamic imbalance

institutionalized racism. Delgado (1991) reinforces this point by stating,

> As marginalized people, we should strive to increase our power, cohesiveness,
> and representation in all significant areas of society. We should do this, though,
> because we are entitled to these things and because fundamental fairness requires
> this allocation of power. (p. 1225)

Ultimately, advocates and allies for transformation need to empower those marginalized

individuals. Delgado's perspective is emblematic of the struggle undertaken by non-white

addressed by the five constructs of critical race theory.

Five constructs commonly represent critical race theory. The first construct is the concept that racism is ordinary and not aberrational (Hartlep, 2009). The lens promulgates a falsehood that non-white have the same opportunities as their majority counterparts. Explicitly seen color-blindness and meritocracy Second, "interest convergence" represents a dynamic where whites promote racial justice/progress when they are the change beneficiaries. The "convergence" refers to the intersection where the interests of whites and non-whites intersect (Banks & Banks, 2015; Bell, 1995; Hartlep, 2009). Third, race's social construction refers to the inclusionary and exclusionary activities that create diverse social systems for people of color. The various Jim Crow-era laws, redlining practices, and voter suppression serve to disenfranchise non-whites. The dominating majority (whites) construct this ideology which reflects their negative affect toward non-whites. Fourth, the critical element of story-telling and counter-storytelling provide a voice to the voiceless. The storytelling construct seeks to promote the ideas and experiences of non-whites and thwart rhetoric that does not reflect their experiences. Fifth, critical race theory presents two divergent paths for combating the marginalization of underrepresented populations. "Crits," supporters of CRT, must decide whether to push back against institutionalized and systematized racism through either radical or incremental approaches. Radical approaches idealize urgent and immediate responses, whereas incremental approaches appeal to more systematic and long-term approaches to combating racism. CRT provides these constructs and tools to empower people of color.

To enfranchise and empower subjugated racial minorities, their experiences must permeate society's consciousness about racism's existence and normalcy. Historically, minoritized individuals have seen the changing faces of racism in America. Racism

appears in slavery, economic disenfranchisement, white supremacy, and daily

microaggressions (Tate, 1997). Regardless of the form, the resolution is labeling the

violation and offering a counternarrative. Power infrastructure suppresses and silences

the voices of underrepresented individuals. In turn, CRT and CLS advocates seek to

increase scholarly works that combat the narratives that do not reflect minoritized

individuals' ontological realities (Bell, 1995; Nasir et al., 2013; Tate, 1994, 1997).

Delgado and Stefancic (2001) state, "Only aggressive, color-conscious efforts to change

the way things are will do much to ameliorate misery." The researcher acknowledges the

need for urgency in addressing systemic inequities while maintaining the need for

incremental incursions. The legal scholars of CLS and educational advocates for CRT

hold the same belief in radical change. Detractors of CRT proclaim that this radical

change is a deconstructive and detrimental approach to resolving the issues (Subotnik,

1998). The naysayers are valid in their belief that CRT advocates want to break the

system and cycle.

     In the wake of George Floyd's killing and the ensuing civil unrest, America

reached a tipping point and sea change regarding the collective appetite for sweeping

changes (Michener, 2020). *The New Jim Crow: Mass Incarceration in the Age of

Colorblindness* (Alexander, 2012) underscores the institutionalization of racism in

America and the myriad attempt by minoritized individuals to change the narrative

incrementally. However, an alternative to incremental change exists:

> For materialists, understanding the ebb and flow of racial progress and
> retrenchment requires a careful look at conditions prevailing at different times in
> history. Circumstances change so that one group finds it possible to seize
> advantage or to exploit another. They do so and then form appropriate collective
> attitudes to rationalize what was done. Moreover, what is valid for the
> subordination of underrepresented individuals is also true for the relief of it: civil

rights gains for communities of color coincide with the dictates of white self-interest. Little happens out of altruism alone. (Delgado & Stefancic, 2001, p. 7)

Delgado and Stefancic (2001) underscore the need for radical changes to evoke a timely response from the dominant majority. Brooks and Brooks (1999) agree when they write, "creating constructivist classrooms requires bold changes—institutional adaptations that break significantly from past and current practices to create new structures and norms for the institutions undergoing change" (p. 120). Where constructivist approaches generally promote incremental advances Brooks and Brooks illuminate the shift in cultural ideologies. Parrillo (2007) states, "…prejudicial attitudes may be either positive or negative. Sociologists primarily study the latter; however, because only negative attitudes can lead to turbulent social relations between dominant and minority groups" (p. 505). This argument directly links the considerations made by leadership development program participants. These individuals face a choice to either move incrementally or radically. Both approaches to combating marginalization require a communal and supported effort. The initiation of this effort requires individuals to feel empowered to take agency over their circumstances. Storytelling and counter-storytelling narratives are the primary tools for thwarting the repetitive cycle of disenfranchisement.

Participants in leadership development programs are self-directed learners desirous of value representation and representativeness in program design. Additionally, these aspiring leaders seek freedom in how they engage in learning. "Students are more motivated to learn classroom subject matter when they believe it has value for them personally" (Ormrod, 2018, p. 544). The value-proposition for participants to commit to a leadership development program relies on the shared (i.e., participant and institution) belief that the program advance professionalism and career opportunities. Regarding

professionalism, each participant pursues knowledge and skill attainment for practical application. Participants disengage when a curriculum lacks relevant content. This disengagement is damaging in the interim and long-term for both parties. Engagement and meaning are the primary contributors to program completion and reflective practice beyond the training (Blythe, 1998; Ormrod, 2018). Furthermore, in reflective practice, participants require relevant skills to their leadership context congruent with their ontological and axiological stances. Programs that lack fidelity with best practices models or personalized are ultimately less relevant, engaging, and meaningful to participants.

In his national best-selling book, *Total Leadership: Be a Better Leader, Have a Richer Life,* Stewart Friedman (2008) introduces the concept of "stakeholder dialogue" and its importance to strong relationships between leaders and followers. He insists, "stakeholder dialogues have two main goals: to *verify* existing expectation and to, if it makes sense, change existing expectation—to explore how they might be met in new ways" (Friedman, 2008, p. 97). The "dialogue" focuses on developing relationships and affording new opportunities to enhance those relationships. In IHEs and many other professions, trust is an essential element in fostering. According to Friedman, and by extension, this engagement tactic is relevant to the relationships and dynamics between LDP program participants and LDP program leadership.

Culturally Relevant Pedagogy (CRP)

The foundation of and interstation between program participants and teaching facilitators is the curriculum. In the case of a leadership development program, the curriculum presents opportunities to connect the learner and learner to the learning process. In the previous section, CRT addresses the systemic and institutionalized barrier,

which raises a question concerning minoritized participants' ability to make sense of the curriculum and their personal understanding of their praxis.

In this section, the researcher synthesizes seminal works in cultural competence, diversity, and inclusion. This research study's relevance is the focus on understanding the participants and their experiential and philosophical contexts. The pivotal theory in understanding culture in an educational setting is the theory of culturally relevant pedagogy (CRP) and its extension, culturally relevant teaching (CRT2), which is pertinent to creating leadership development programs. While these frameworks apply to LDP creation, program designers infrequently integrate them in the development of LDPs. The findings on cultural competency, diversity, and inclusion are essential in determining whether leadership development programs best serve aspiring leaders—as single-identity or open-entry projects (Ohlott, 2002; Seemiller & Priest, 2015).

To understand the spirit of culturally relevant pedagogy, the author turns to the seminal researcher in the field of study. Ladson-Billings (1995) outlines the tenets of CRP as, "1) Produce students who can achieve academically, 2) produce students who demonstrate cultural competence, 3) develop students who can both understand and analyze the existing social order" (p. 477). Villegas and Lucas (2002) similarly prioritize the academic achievement review of CRT2. Prioritizing academic achievement first indicates the importance of the setting (i.e., academia) and the overarching goal. This posture informs the development of all learning-centered programs, including leadership development programs.

Ladson-Billings (1995) further addresses the theoretical underpinnings of culturally relevant pedagogy that reflect the individual's formation based on culturally relevant teacher practitioners' beliefs. Four primary principles expressed are

> a) belief that all students are capable of academic success; b) See pedagogy as art—unpredictable, always in the process of becoming; c) See yourself as a member of the community; d) See teaching as a way to give back to the community. (Ladson-Billings, 1995, p. 478)

Embedded in her views is a consistent and iterative relationship between the content, the setting, the practitioners, values, social constructivists' beliefs, reflective practice, and a qualitative-holistic approach to learning and learners. The theory is succinct in illuminating opportunities and responsibilities for educators, institutions, and individuals.

Culturally responsive pedagogy respects unique identities, individual and cultural contributions. The theory advocates equitable multicultural education experiences and reflective practices, discourages "banking" models, and rejects color-blindness in favor of multicultural representation and participant voice in learning environments. The CRP ontological stance recognizes the influence and impact of a hegemonic power in education. Often students' values and voices are marginalized in education settings, as implied in theory. As is the remedy, theorists believe teacher and leader praxis can disrupt and influence curricula deficits.

The framework's epistemological lens infers that research constructs understanding between the researcher and the researched and shaped by individual experiences. This component of the theory frames the importance of the participant's voice (emic) and its relationship with the researcher (etic). The research design documents and leverages participant responses to semi-structured interviews to establish

the participant's voice. The axiological lens views individual values as honored

sentiments that the individuals negotiate. These values serve as a foundation for cultural

assimilation and incremental changes. CRP is an ideal framework to address reflective

practice and communal idea-sharing. As the conceptual framework suggests, reflective

practice is the instrument by which LDP participants evaluate their praxis and a tool for

program designers to enhance program quality and praxis.

Ladson-Billings (1995) espouses the crucial importance of establishing and

maintaining strong social relations. Specifically, she correlates the maintenance of fluid

student-teacher relationships, demonstrably connecting with all students, developing a

learning community, and promoting collaboration and accountability, which are

ingredients for successful relationships. The social constructivist lens is applicable at this

juncture as it parallels the philosophical worldviews necessary to understand such

phenomena.

Villegas (2002) identifies "Strand 1: Socio-cultural Consciousness" from her

model for culturally responsive teaching as the concept and supports the views of

Ladson-Billings (p. 21). This consensus among scholars provided greater depth to the

field of study and increased the reliability of findings. The students' empowerment

dynamic stems from their knowledge and cultural awareness acquisition and application.

Ladson-Billings' argument is pertinent to the contextualization of programs for all study

groups. A key implication for the research study in concert with Ohlott's (2002) claims is

the reinforced concept of personalization and student-centered approaches.

It is necessary to use a critical conceptual lens to understand an LDP's implicit

and explicit constructs. Culturally relevant pedagogy (CRP) is a framework derived from

Culturally relevant teaching theory that relies heavily on understanding explicit and implicit experiences within an academic setting (Gay & Howard, 2000; Ladson-Billings, 1995). By nature, CRP is interested in exploring didactic characteristics that are unique or generalizable. Notably, CRP does not directly address the issue of race. The omission of race in some ways omits the implicit and explicit experiences and values of an individual.

Negotiating individual and institutional values. Prioritization of values co-occurs for individuals and institutions. The standard way of thinking about values purports them as held beliefs that express philosophical stances. Schwartz and Bilsky (1987) identified common value themes that denote "(a) concepts or beliefs, (b) about desirable end states or behaviors, (c) that transcend specific situations, (d) guide selection or evaluation of behavior and events, and (e) are ordered by relative importance" (Schwartz & Bilsky, 1987, p. 551). These themes cover the gamut of applications and contexts for values that the researcher uses to explicate individual and organizational values.

Structural dynamics and power dynamics intersect to inform the level of connectedness individuals feel to the organization and how organizations support their beliefs. It is critical to align organizational commitments that show up in two forms, attitudinal commitments and calculated commitments (McDermott et al., 1996). The former refers to committing to support institutional values based on desire, whereas the latter is obligatory. The power dynamics at play in the calculated approach. McDermott's study provides empirical data relating to nurses' perspectives on empowerment and organizational commitment.

The power dynamics are expressed in terms of administrators to supervising clinicians and supervisors to floor nurses. Specifically, the study shares that the most

substantial results found a positive correlation between nurses who perceived a commitment from their organization and possessing a sentiment of empowerment. These individuals reported a greater sense of connection with their work and the institution. Kanter's structural organizational management theory aligns with the McDermott study to "underscore the importance of developing structures that enable staff to continue to learn and develop new skills" (Kanter, 1993; McDermott et al., 1996, p. 46). Kezar and Lester (2009) extend this discussion by highlighting the intentional and unintentional barriers organizations introduce into the leadership journey. Bolman and Gallos assert that "every institution needs a culture that aligns with its values, inspires individual and collective efforts, and provides the symbolic glue to coordinate diverse contributions" (2013, p. 13). Gallos is correct in his assertion that synergy in a shared vision and shared values communicate. These collective sentiments' confluence reflects the direct and indirect impact that value systems play in the intentional and unintentional difficulties in aligning values with organizational culture. The study provides transferable findings about the importance of esteeming employee values.

Bolman and Deal (2013) use quantitative and qualitative studies to understand the core component and nuances of leadership development and value alignment. Bolman and Deal insist, "qualitative-holistic relies on case studies, and interviews with practitioners to develop ideas and theory about how leadership works in practice" (2013, p. 339). Currently, leadership development programs (LDPs) espouse a learner-centered approach, but the data denotes far more organization-centric methods. The LDPs are not tailored to the participants in mind, nor are the participants included in the design phase (Harris & Cullen, 2010). It is vitally important to gain context and understanding of LDPs

from the very individuals who seek to develop within the programs. The aspirations of organizations and organizational leaders do not necessarily align with those of the program members. Specifically, the alignment gap between participants' expectations, best practice LDP design, and culturally relevant pedagogy exist.

Overall, employee-employer relationships depend on amenable partnerships between the organizational leaders and marginalized staff. Glaser poignantly states, "the closed and competitive attitudes many people habitually bring to the workplace interactions cause them to see others as their adversaries" (2005, p. 31). This applicable quote connotes the importance of collaborative vision and value sharing. Boleman and Deal posit, "egalitarianism implies a democratic workplace where employees participate in making decisions" (2013, p. 153). These authors reinforce the struggle for organizational democracy and the partiality towards the status quo. Anyone familiar with oppressive power dynamics should agree that this approach erodes trust and marginalizes individuals' voices in favor of organizations.

CRP, higher education, and reflective practice. While theoretical frameworks are essential to contextualize and structure a research approach, it is equally important to consider applying, implementing, and evaluating reflective practices. Ladson-Billings (1995) theorizes, "not only must teachers encourage academic success and cultural competence, but they must help students to recognize, understand, and critique current social inequities" (p. 476). This claim echoes Paolo Freire's (2000) sentiments around a praxis express it as a "reflection and action upon the world to transform it" (p. 51). Merriam and Merriam (2009) corroborate this thinking and praise self-reflection and

reflective practice. This idea of ongoing assessment used by Blythe (1998) conveys a similar personal assessment notion throughout a professional's lifespan.

It is crucial to consider leaders' self-development capacity at all levels. Dalakoura agrees when he writes, "it is imperative that in the fast-changing environment of today, employees should also take responsibility for their development. Self-development is an essential success factor since it promotes continuous learning" (Dalakoura, 2010), p. 435). This crucial statement espouses the importance of investing resources into individuals in LDPs. The research echoes this sentiment but is mindful of the valuable symbiotic relationships between individuals and institutions. Individuals' institutions create and share an institutional culture. However, cultural context is solely interpreted by the individual, and institutions of higher education must ensure the representation of employees' respective culture(s).

Ongoing assessment of leadership praxis is vital to the incremental improvement of individual and institutional outcomes. Ongoing assessment, per Blythe (1998), is "the process of providing students with clear responses to their performances of understanding in a way that will help them improve their next performance" (p. 72). This type of assessment focuses on individuals fortifying their understanding through practical application and reflection. The Japanese's approach to incremental improvement is labeled "kaizen" and comports with an appreciative inquiry into personal development. Evaluation, for this study, focuses on program evaluation. However, this evaluation cannot be measured with behavioral changes that drive results (Kirkpatrick & Kirkpatrick, 2016).

Kirkpatrick and Kirkpatrick establish a linkage between "Four Levels" of training that comprise Level 1: Reaction, Level 2: Learning, Level 3: Behavioral, and Level 4: Results (2016, pp. 10–18). This scaled approach to the evaluation of parallels and contextualizes individuals and institutions (Schön, 1983). The first level, reactions, are initial sentiments of favorability for an intervention. The second level, learning, focuses on the acquisition of knowledge. This knowledge acquisition is identical to the first construct of culturally relevant pedagogy (Ladson-Billings, 1995). Additionally, Level 2 learning focuses on knowledge, skills, attitude, confidence, and commitment—all of which reflect the KSAOCs components in Gmelch and Buller's (2015) ALD framework. The third level, behavior, refers to the application of acquired knowledge in the workplace. Practitioners in leadership development programs and their supervisors place a strong emphasis on this level. Behaviors are visible and produce the first tangible and measurable results. The fourth level, results, are targeted outcomes that occur as a result of training. This level is vital to the design and continuous quality improvement process for program design. Organizations and individuals similarly value this level because it is the inflection point where they hold one another accountable for success.

Additionally, curricula developed with consideration and a student-centered approach promote greater engagement and achievement of goals and objectives (e.g., learning objectives, behavioral objectives). However, without regard for the context of organizational and individual capacity relative to the LDPs, these, albeit convincing and instructive tenets, are not validated.

Overall, the prominent strategies within CRP include confronting and addressing stereotypes, discrimination, systemic oppression, increasing knowledge of other cultures,

statuses, and intersections, using an asset-based approach to students, and increasing diversity and representation within classrooms. Understanding these larger constructs allows the researcher to scale down to the finer, more nuanced components, variables, and dynamics.

Intersectionality of CRT, CRP, and Gender

The researcher appreciates the intersectionality of gender, race, and ethnicity and highlights the gender in this section to account for anticipated and emergent themes in the data analysis process (Cole, 2009a; Guthrie et al., 2017; Morrison et al., 1992). Considering the predominantly female cohort of minoritized participants, the investigator anticipates nuance between male research participants and female participants.

Evidence suggests that there are differences in the manner that learning environments treat women and men. Banks (2016) delves into the concepts of "gender bias," "classroom diversity and pedagogy," and "gender equity" (Banks & Banks, 2015, pp. 81–131). The research sequentially orders the historical overview of gender issues, gender issues in the school setting and ultimately addresses and alleviates infrastructure challenges. Historical context is important to understand the growth and expansion of discourse. The chapter highlights the gross inequity that is evident within the gender paradigm, particularly for women. The pernicious and insidious nature of gender inequality and inequity is akin to disabilities, race, and sexuality. Like the other classifications, historical context, the evolution of the issue, the external variables, and the ever-changing challenges and targets are the order of the day.

Institutionalized beliefs and values are challenging to shift, but inverting these detriments afford a more level playing field across genders. Banks (2015) laments,

"women were commonly viewed as being mentally and morally inferior to men, relegated to learning only domestic skills" (Banks & Banks, 2015, p. 82). With this perspective as a basis for historical context, the researcher connotes that misogynistic males were the authors and leaders of educational and psychological frameworks. Dominant patriarchal constructs discourage women from pursuing further academic successes while simultaneously diagnosing them mentally or physically deficient. Banks (2015) shares an in-depth list of declivities that adversely affect boys and girls in school settings. Some highlighted areas include a skewed emphasis on subject matter for each gender; diminished retention and matriculation rates; sexual harassment, self-esteem, higher education, and earnings (S. R. Jones & Abes, 2013; Madsen, 2012; Wood et al., 1996).

When addressing classroom diversity, there is a need to unfurl several layers that express the imbalance between male and female-centric content. Specifically, Banks (2016) identifies five typical thinking phases about women from the scholarly discourse (p. 99). The stages are "male-defined curriculum, contribution curriculum, bifocal curriculum, women's curriculum, and gender-balanced curriculum" (p. 99). These concepts are very enlightening and constructive when considering the dynamics at play in curriculum development and implementation. The phases each bring light to the dominance of male views in literature, the absence of relevant female contributions, varied vantage points and perspectives, empowerment and validation of women's experiences, and the social cognitive model of learning (i.e., 'the kitchen sink of perspectives'). Knowledge is the first step in addressing the issue, but applying this knowledge is the slower area of progress.

Ultimately, Banks focuses on ways to improve the experience for all learners (marginalized in particular). The multifaceted approach requires an understanding of the intersectionality between gender and many statuses (e.g., SES, ability, and race). An appreciation of the various groups and the heterogeneity within those subcultures and groups. An impetus exists for mindfulness among educators regarding the vast distinctions and amalgamations of the issues and students. Critical race theory overtly states the need to spotlight racism and the objects of racism (i.e., minoritized individuals) rather than allow conflation with other intersectionality points (e.g., gender, socio-cultural, poverty). This contention supports Ohlott's (2002) argument that there are several benefits to levering "single identity" leadership development programs.

While it is essential to isolate the variable of race within CRT, it is incumbent upon researchers to recognize the inextricable relationships between the -*isms* of gender and race. Parker & Lynn state, "although race and gender epistemologies have attempted to bifurcate and thereby essentialize identity into frozen, fixed frames, an intersectional analysis forces us to see the relationship between sexism and racism as symbiotic" (2002, p. 11). Gender discrimination can masquerade as race discrimination or vice versa. critical race theory scrutinizes all constructs of truth claims, whether in terms of race, ethnicity, or gender. "Intersectionality makes plain that gender, race, class, and sexuality simultaneously affect the perceptions, experiences, and opportunities of everyone living in a society stratified along these dimensions. To understand any one of these dimensions, psychologists must address them in combination" (Cole, 2009b, p. 179). Moreover, researchers are obliged to distinguish attempts to investigate a single variable and clarify limitations in attributing correlational or causal relationships in their findings.

Furthermore, the biases infiltrate the classroom through the demeanor of the educators and the educational texts. It is appropriate to scrutinize utilized texts, the school's seating arrangements, and intolerance for bullying or other harmful actions against students (Banks & Banks, 2015). The language and cultural norms permitted in a learning environment are critical indicators of its leaders' value system. Thus, it is crucial to espouse the appropriate value system in both words and actions. When diversity is not addressed or fostered, there are inevitably deficits in the learning structure.

Conclusion

In this chapter, the researcher provided contextual definitions of leadership, leadership development, race, racism, power, and reflective practice in higher education settings. The researcher also engaged in the discourse with the nuanced peripheral constructs and context for comparative analyses. These constructs represent a framing approach for best practices leadership development programs, participant voice and representation, and reflective practice for participants and program designers. Ultimately, this chapter identifies gaps in the research pertinent to these study participants' success and relevant to future research endeavors.

Institutions of higher education (IHEs) train and develop future leaders from their unique position. IHEs build knowledge, skills, attitudes, and other characteristics (KSAOCs) within their staff and faculty ranks that, in turn, share their knowledge and skill gains with the student body. Leadership development programs do not address the social constructs of race, racism, power, and oppression, nor do they reflect minoritized participant values and voices in program design (Ladson-Billings & Tate, 1995; Nevarez,

2013). These absent voices are needed to contextualize and transform LDPs into transformative experiences that enhance aspiring leaders' knowledge and skills.

Additionally, a need exists to catalog participant recommendations for reflective practice and programmatic modifications. Regrettably, the study field is limited in contextualized research that focuses on LDP design, race, racism, multiculturalism, and praxis in concert. Leadership development programs assume responsibility for identifying, recruiting, and instructing aspiring leaders selected to participate. The laudable ambition of growing each participant relies upon a dynamic curriculum and instructional team, as well as an engaged learner.

Chapter Two explores many abstractions from the literature and synthesizes the information to conceptualize and contextualize the nature of the research problem, purpose, theoretical frameworks, interpretive lenses. In contrast, Chapter Three describes the prescriptive approach to investigating the research question and subquestions. In the next chapter, the methodological and procedural methods for analyzing these delineated gaps in the literature.

CHAPTER THREE

Methodology

Introduction

The review of existing literature elucidates the challenges and approaches to standardizing leadership development best practices and examining the interpretations and applications of critical race theory and culturally relevant pedagogy. Presently, leadership development programs are limited in their availability and scope. A perennial need for skilled human capital and leaders of humans exists. The human capital deficits require diverse demography and diverse, representative voices of aspiring leaders in the design of their LDPs. Nevertheless, institutions of higher education (IHEs) are creating programs with limited participant input, expressly limited to racial and ethnic representation. The literature expresses a gap between theoretical claims and practical application of best practices in addressing this deficit. This study amplifies the minoritized perspectives and voices of program participants and underrepresented researchers.

A qualitative research design using semi-structured interviews provides the latitude for participants to share their understanding and experiences in unrestricted ways. The phenomenological case study approach bounds the investigation by identifying minoritized participants in a best practice LDP in a higher education institution. The participants' interpretation of the LDP and suggestions for improving the LDP is vital to continuous quality improvement programmatically. Improved program design and fidelity increase the quantitative representation and qualitative preparation of historically

minoritized participants. There are differences between the researcher-created conceptual framework's practical and theoretical applications to extrapolate substantive, rich data from leadership development program participants. This study's contextual framework is the road map for navigating through the multiple domains and understanding them in concert with one another. Ultimately, the delineated research questions, the researcher's perspective, and definitions serve to establish the framework for exploring this phenomenon.

The purpose of this phenomenological case study is to explore a leadership development program at an anonymized institution of higher education through the experiences of minoritized LDP participants, using the frameworks of critical race theory and culturally relevant pedagogy. At this stage in the research, the phenomenon's essence formalizes through the meanings of race, racism, power, reflective practice, and design best practices. This study explores the crux of the phenomenon in four ways. First, this study contextualizes and critiques race and ethnicity's social constructs in leadership development and higher education settings (Bell, 1995; Delgado & Stefancic, 2001; Ladson-Billings & Tate, 1995; Parker & Lynn, 2002; Tate, 1997). Second, this study amplifies the importance of participants' voices in program design (Priest et al., 2018; van Ameijde et al., 2009). Next, the research intends to catalog participant-generated ideas for improving leadership development programs. Finally, the study promotes reflective practice by participants and program designers in their institutions.

The study is significant because it blends the unique intersectionality of socio-cultural constructs, participant voices, program development, and reflective practices. Each component of the conceptual framework is independently substantial and advances

the literature for the respective paradigm. However, the researcher advances the discourse by examining the researcher's interconnectivity, the research participants, the phenomenological context, and their applicable social-cultural constructs. This chapter explains the purposive sampling, data collection, data analysis, and methods leveraged to establish congruence between the conceptual framework and study methodology.

The central research question addressed is, How do minoritized participants in an anonymized institution of higher education (IHE), best practice leadership development program (LDP) experience, and interpret institutionally developed content through the lenses of critical race theory and culturally relevant pedagogy?

The sub-research questions for this study are:

1. How do participants' voices or absence of voice impact the form and function of leadership development programs?

2. What aspects of the leadership development program reflect participants' values?

3. How should leadership development programs embed topics of race, racism, power, and culture into the curriculum?

4. What are the leadership development practices that contribute to a participants' success as a leader?

5. What curriculum components were the most meaningful to the participants' reflective practice?

Researcher Perspective

In the current study, the researcher immerses himself in both personal and professional perspectives. Acknowledging and explaining those perspectives is paramount to understanding the researcher, the rationale for this research, the methodological approaches, and, ultimately, the interpretation of the findings. The author's ontological, epistemological, and axiological stances integrate the concepts of

race, racism, power, participant voice (emic), and researcher positionality. Accordingly, these ideologies embedded within the *Leadership Development Conceptual Framework (LDCF)* express (overtly and covertly) independent ascriptions to the respective a priori frameworks and confluent intersectionality within the research-developed conceptual framework. The researcher perspective section focuses on disentangling and characterizing the ideologies, interpretive lenses, and tangible representations within the study.

First, the researcher selected a qualitative research design because of the central interest in understanding the participant's experiences and respective interpretations of that shared experience. Notably, a phenomenological case study design was the most congruent design to comport with the researcher's problem, purpose, and research questions. This design's form and function are essential to align and achieve the qualitative aspirations of this research.

This section disentangles some fundamental and pernicious (whether intentional or otherwise) experiences that shape the researcher's worldview in various ways. In keeping with a qualitative research design, the researcher employs a constructive worldview. According to Merriam and Bierema (2014), constructivism is "a collection of perspectives all of which share the common assumption that learning is how people make sense of their experience—learning is the construction of meaning from experience" (p. 36). I agree that constructing knowledge is deeply personal based on my own experiences. I believe this applies to the research participants' understanding and interpretations.

Additionally, Merriam and Bierema (2014) insist that "our orientations are often a mix of these perspectives" (p. 39). In making this comment, they highlight a need to understand participants' conceptualizations' nuance and fluidity. In their book *In Search of Understanding: The Case for the Constructivist Classrooms*, Brooks and Brooks (1999) reinforce the importance of nuanced understandings and fortifies constructivism's relationship to thematic understanding. The authors state, "these explorations create opportunities for students to structurally shift their thinking about the phenomena around them" (Brooks & Brooks, 1999, p. 48). Thus, the participants' insights in this study require a constructivist worldview to clarify their interpretive processes and products.

For this reason, the researcher integrates the constructivist worldviews into the research design and methodology. Ultimately, adult learners need to use reflective practice consistent with LDP best practices to negotiate their understanding. It is also critical for the researcher to facilitate the learners' negotiation of meaning. The study uses a phenomenological case study for its qualitative design, semi-structured interviews, CRT and CRP frameworks, and the ALD model, position the researcher and research to accomplish those objectives.

The researcher's pragmatic worldview arises in selecting three a priori theoretical frameworks, including a best practice-leadership development program model. Pragmatists recognize the nuances of any phenomenon, and they take choreographed steps to develop a rigorous, worthy, and coherent study (Huberman & Miles, 1994; Tracy, 2010). While pragmatism is often associated with mixed methods research designs, it remains relevant to qualitative design—qualitative phases are core components of mixed methods (Creswell & Plano Clark, 2018). Pragmatism is appropriate in this

context because of the overlap between CRT and CRP (Ladson-Billings, 1995; Ladson-Billings & Tate, 1995). Suitably, the research anticipates uncertainty, vacillation, and challenges. A pragmatic approach permits a more holistic and nuanced approach to understanding the phenomenon. These considerations have significant implications for this study's design, methodology, interpretations, and the researcher's future work on this topic.

The researcher's perspective is shaped by a lifetime of experiences as a Black/African American male (i.e., a racially and ethnically minoritized individual). The investigator embeds his experiences and interpretations in every aspect of this study. "Positionality reveals the importance of identifying the positions and frames of reference from which scholars and writers present their data, interpretations, and analyses, and instruction" (Banks & Banks, 2015, p. 5). The researcher understands the marginalization and discrimination of Black Americans in the following synoptic contexts and examples.

I was born into a gentrified, post-Jim Crow era in South Carolina, where my forefathers were sharecroppers. The life experience influenced the researchers understanding of racial and cultural divides. Also, family members' responses and approaches to these divides created a division in the researcher's thinking. Specifically, some family members took more aggressive and radical strategies to voice their opposition (see critical race theory). In contrast, other family members took a more passive and incremental approach (see culturally relevant pedagogy).

At age 13, I faced housing discrimination in Philadelphia and as a five-year resident of Levittown, New York, which is notorious for its discriminatory practices after World War II. During my teenage years, I witnessed educational disparities for persons

of color in a gentrified, well-funded public high school community. These two experiences highlight the researcher's understanding of institutional racism. Both instances demonstrate unseen power structures that deter an individual's ability to excel. Similarly, in higher education institutions, leadership development programs have established infrastructures that amplify participants' voices and values or marginalize those voices and values. These examples represent a modest portion of Black Americans' collective lived experiences and validate racism, prejudice, marginalization, and discrimination to the researcher. This ontological stance aligns with the selection of critical race theory, which critiques the constructs of race and racism as they relate to individuals and institutions.

In both personal and professional settings, the study analyses and interpretations neutral, positive, and negative experiences anchor (Milner, 2007). A holistic representation of the "large picture emerges" occurs when cause-and-effect relationships do not bind researchers' descriptions (Creswell & Poth, 2018, p. 44). The researcher's direct and indirect exposure to discriminatory practices provides a potential source for bias while also garnering value from shared epistemology and ontology between researcher and participants. The investigator's positionality allows examining and explicating epistemological, axiological, and ontological assumptions on the topic (Creswell & Poth, 2018; Milner, 2007; Priest et al., 2018).

The researcher participated and completed the Children's Hospital of Philadelphia (CHOP) "INSIGHTS" leadership development program (LDP) in 2008. The program was an eight-month (8) academic and practical experience that provided individual and group: skills assessments, professional development, and "career-laddering"

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opportunities for full-time underrepresented ethnicity or race) employees in cohorts of 15 participants. Senior leadership championed this program directly to the "Employee Retention Collaborative" that sought to enhance and retain human capital to preserve institutional knowledge, institutional culture, and institutional resources. The target audience for the INSIGHTS program was minoritized employees interested in formal pathways to leadership ascension. The same target audience from this program informed the selection of a sample population for the current research study.

Furthermore, this program is aligned with the Academic Leadership Framework model in many ways and influenced the researcher's decision to use a higher education LDP setting for the study. Additionally, CHOP altered the researcher's perspective on how an individual can transform an institution through reflective practices, as outlined in the study's purpose. This perspective highlights the value of investing in employees and future leaders. The researcher believes that lived experiences on the leadership development pathway, whether successful or unsuccessful, serve the same purpose as a research study—to inspect, correct, or redirect further study (Penuel et al., 2011).

Ultimately, the researcher has professional development and leadership development experiences in Education, Public Health, Social Services, and Public Administration arenas that share similar ambitions. These professions support a client-centered, student-centered, or family-centered approach to supporting the needs of the community. This perspective aligns with the constructivists' tenets of meeting individuals where they are on the continuum. The researcher has formally and informally gained and applied skills *across* industries, specializations, and populations; however, each environment ascribed to best practices within their respective settings and communities.

The confluence of experiences and intellectual curiosity demonstrates an interest in identifying the best practice themes present in higher education leadership development programs. Understanding this phenomenon through the researched-created *Leadership Development Conceptual Framework (LDCF)* comprises a literature review on LDP best practice models, culturally relevant pedagogy, critical race theory, and the representation of minoritized perspectives.

The researcher is an experienced professional and an advocate for underrepresented and marginalized individuals in public health, social services, and education settings for over 20 years. The researcher has served as an advocate and ally against various prejudices and discriminatory practices in various professional roles. Some of the job roles and declivities include Psychosocial Rehabilitation Counselor (mental ability), Camp Counselor for Intellectual and Developmental Disability (I/DD) students (voice and advocate for non-verbal), HIV Test Counselor and Reproductive Health Educator (HIV stigma, gender, sexual orientation discrimination), Director for an Early College High School program (educational equity). This career path reflects the researcher's interest in promoting empowerment and equity for marginalized voices. The emic of marginalized, minoritized, and underrepresented populations is paramount to addressing this study's purpose in response to its problem statement.

Furthermore, the researcher's voice (emic) should create a complementary narrative-counternarrative exchange that promotes critical discourse, disrupts power dynamics, and influences substantive changes in research methodologies and program design. The research believes that intellectual discussion is a powerful tool to create meaningful lessons and engage learners. This approach coalesces with the use of

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culturally relevant pedagogy as a tool for empowering learners to understand their truths and express those truths in a student-centered learning environment. CRP also promotes a reflective practice that the research views as critical to his personal and professional growth. Brooks and Brooks (1999) insist, "the most effective change processes are incremental; leaders break down big problems into small, doable steps" (p. 77). The belief of incremental changes is long-held (Bell, 1995; Delgado & Stefancic, 2001; Ladson-Billings & Tate, 1995; Tate, 1997) by the researcher.

Interestingly, the divergence between CRT and CRP occurs in the use of radical versus incremental change approaches. In this study, the use of CRP signifies the importance of constructivist interpretation and reflective practice as a means for LDP participants and LDP program designers to pursue continuous quality improvements. On the one hand, critical race theory argues that marginalizing social constructs are only dismantled through radical changes and upheaval. On the other hand, culturally relevant pedagogy claims that incremental changes to structural barriers afford more impactful and sustainable. My view is that both frameworks are necessary to qualitatively understand, interpret, and address the challenges in leadership development program design.

Conceptual Framework

The phenomenological case study focuses on participants' experiences and respective attitudes toward those experiences in a best practice LDP, through the theoretical lenses of critical race theory (CRT) and culturally relevant pedagogy (CRP) to increase participant's voice, displace power imbalance in program design, and enhance reflective practice and program quality (Bell, 1995; Gmelch & Buller, 2015; Ladson-

Billings, 1995; Ladson-Billings & Tate, 1995). It is necessary to use a critical conceptual

lens that promotes understanding of implicit (i.e., hidden curriculum) and explicit LDP

constructs. The study examines the underrepresented perspectives of minoritized

participants who participated in anonymized leadership development programs and

served in leadership roles at higher education institutions (IHEs) in the United States in

2020.

This study couches the researcher-created *Leadership Development Conceptual*

Framework (LDCF) as the guiding philosophical and methodological apparatus. It is

crucial to benchmark qualitatively valid and reliable best practice LDPs. However, it is

paramount to critique the standard-bearing programs (see ALD framework) with

representative perspectives and analyses from minoritized participants and researchers

(Gmelch & Buller, 2015). This approach reflects Merriam and Bierema's (2014) belief

that "knowledge in this sense is not sought for individual development, but rather to

benefit the whole community" (p. 243). This study's methodology is guided by three a

priori theoretical frameworks—culturally relevant pedagogy, critical race theory, and the

ALD best-practice model contributing to the LDCF. The study's participants' voices and

values are vital data points for developing a tailored and culturally appropriate

curriculum. It is helpful to understand these a priori theories in isolation. Still, it is

necessary to combine the frameworks to advance the desired short-term and long-term

outcomes.

Specifically, the researcher focuses on participants' experiences and respective

attitudes toward those experiences in a best practice LDP, through the theoretical lenses

of critical race theory (CRT) and culturally relevant pedagogy (CRP) to increase

participant's voice, displace power imbalance in program design, and enhance reflective practice and program quality (Bell, 1995; Gmelch & Buller, 2015; Ladson-Billings, 1995; Ladson-Billings & Tate, 1995).

Critical race theory commits to studying race, racism, and power; critiques and challenges white normative standards and institutionalized practices. It recognizes dominance and subordination relations and encourages participant voice through first-person narratives, storytelling. Like narratives and storytelling, phenomenological case studies rely upon the participants' "lived experiences" (Creswell & Poth, 2018, p. 77). Critical race theory's ontological stance on reality emphasizes power and identity struggles (Bell, 1995; Delgado & Stefancic, 2001; Ladson-Billings & Tate, 1995; Parker & Lynn, 2002; Tate, 1997). Additionally, this research body recognizes privilege and oppression based on race or ethnicity, class, gender, mental abilities, sexual preference. CRT defines race as a social construct, and racism exists subjectively for individuals and groups (Ladson-Billings & Tate, 1995; Tate, 1997). The research study investigates the program participants' interpretation of racial constructs and their impact on their program experiences.

The epistemological stance understands reality by studying social structures, freedom and oppression, power, and control (Parker & Lynn, 2002). In general, critical Race theorists believe that individual reality can change through experiences and awareness. The axiological stance promotes and emphasizes the diversity of values from the standpoint of various communities. CRT theorists believe individuals possess knowledge that is important to their self-understanding and contributes to collective

understanding. Additionally, these values serve as a foundation for social justice and radical changes.

Culturally relevant pedagogy respects unique identities, individual and cultural contributions (Brown-Jeffy & Cooper, 2011; Ladson-Billings, 1995; Milner, 2011). The theory advocates equitable multicultural education experiences and reflective practices, discourages "banking" models, and rejects color-blindness in favor of multicultural representation and participant voice in learning environments (Alexander, 2012; Freire, 2000; Ladson-Billings. The researcher encourages participants to describe their experiences leveraging the a priori frameworks to structure interview protocol. The data collection occurs in semi-structured interviews to allow participants the freedom to interpret and contextualized their lived experiences. The collected data are read, re-read, coded, and organized into themes. The themes are compared across participants and compared to the constructs of the *LDCF*. In turn, understanding the phenomenon crystallizes during the interpretation and synthesis of the findings.

The CRP ontological stance recognizes the influence and impact of a hegemonic power in education. The theory suggests consistent marginalization of students' values and voices in educational settings. As is the remedy, theorists believe teacher and leader praxis can disrupt and influence curricula deficits (see Table 3.1 and Table 3.2). The framework's epistemological lens constructs understanding between the researcher and the research participants through similar and dissimilar experiences. This component of the theory frames the importance of the participant's voice (emic) and its relationship with the researcher's etic view. Semi-structured interviews that collect participant responses to establish the participant's voices. The axiological lens contends that

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individuals negotiate values to honor various sentiments. These values serve as a

foundation for cultural assimilation and incremental changes.

Table 3.1

Philosophical Assumptions of CRT

Theoretical Framework	Description	Ontological Beliefs (Reality)	Epistemological Beliefs (Knowledge)	Axiology Beliefs (Values)
Critical Race Theory (CRT)	Committed to studying Race, racism, and power. Critiques and challenges white normative standards and institutionalized practices. Recognizes dominance and subordination relations. Encourages participant voice through first-person narratives, storytelling.	Reality is based on power and identity struggles. Privilege or oppression based on race or ethnicity, class, gender, mental abilities, sexual preference. Race is a social construct. Racism exists, and individuals and groups subjectively experience it.	Reality is known through the study of social structures, freedom and oppression, power, and control. Reality can be change through research.	Diversity of values is emphasized within the standpoint of various communities. Individuals possess knowledge that is important to their self-understanding and contributes to collective understanding. These values serve as a foundation for social justice and radical changes.

Source: Adapted from Creswell and Poth (2018).

CRP is an ideal framework to address reflective practice and communal idea-

sharing. As the conceptual framework suggests, reflective practice is the instrument by

which LDP participants evaluate their praxis and a tool for program designers to enhance

program quality and praxis.

Table 3.2

Philosophical Assumptions of CRP

Theoretical Framework	Description	Ontological Beliefs (Reality)	Epistemological Beliefs (Knowledge)	Axiology Beliefs (Values)
Culturally Relevant Pedagogy (CRP)	Respects unique identities, individual and cultural contributions. Advocates for equitable multicultural education experiences and reflective practices. Discourages "banking" models and rejects color-blindness in favor of multicultural representation and participant voice in learning environments.	Recognizes the influence and impact of a hegemonic power in education. Education settings marginalize students' values and voices. Teacher and leader praxis can disrupt and influence curricula deficits.	The researcher and research participants construct an understanding that is shaped by individuals' lived experiences.	Individual values are honored and negotiated among individuals. These values serve as a foundation for cultural assimilation and incremental changes.

Source: Adapted from Creswell and Poth (2018).

Research Design

The researcher employed a qualitative research design to explore and understand the study's central phenomenon—the experiences and interpretations of one higher education leadership development program, as interpreted by minoritized participants. The study sought to collect, organize, synthesize, and interpret meaning from the participants' responses to semi-structured interview questions (Creswell & Poth, 2018). The investigator used encoded central research questions and sub-research questions to guide the methodological development. This pioneering effort to understand this unique population and context required an innovative approach. A novel approach to a novel

community requires the study of a single case. While the study is novel, the qualitative research design is well-established.

Creswell and Poth (2018) encourage focusing on a single phenomenon or case because spurious cohorts create difficulty identifying a shared theme or experience. In this phenomenological case study, the four black research participants share the LDP experiences but understood and interpreted it differently. A phenomenological case study was an ideal approach for systematically organizing and analyzing thick descriptions of experiences to derive the phenomenon's essence (Moustakas, 1994). Unlike quantitative research's empirical and rigid tenets, phenomenology appreciates and desires nuanced intricacies in the data. To understand the phenomenon, the inquirer uses a constructivist worldview to situate the research data (Mertens, 2009). Constructivist approaches are consistent with the inductive processes for qualitative data analysis. The methodology was in accord with the philosophical assumptions of the *Leadership Development Conceptual Framework (LDCF)*. Alignment between the research design, philosophical worldview, research methods (i.e., data collection protocols, in-depth interviews, and thematic analysis methods) established methodological congruence within the bound case. Notably, the study used qualitative research validation strategies (i.e., trustworthiness, credibility, dependability, and transferability) to rationalize the employed methodologies.

Site Selection and Participant Sampling

The study's site was an anonymized leadership development program (LDP) on the campus of an anonymized institution of higher education. The site selection process began by reviewing literature and identifying a "best practice" LDP. The anonymized

LDP appears in the literature as a best practice model based on the Academic Leadership Development (ALD) framework (Gmelch & Buller, 2015). This particular LDP focused on developing leadership acumen and cultivating an innovative entrepreneurial mindset for the institution's next generation of leaders. The higher education population comprises over 80% ethnically and racially underrepresented students (primarily Black/African American and Latinx/Hispanic). The total student population exceeded 10,000 students. The anonymized LDP cohorts traditionally enrolled a maximum of 20 participants annually for the 9-month program. The criteria for participation in the program required completion of an application (including resume), a supervisor recommendation, one year of employment, and a job title above a minimum supervisory ranking. The demographics of the last two cohorts included approximately 50% minoritized participants. The researcher selected the site based on his familiarity with the program cohorts' demographic makeup that yielded underrepresented research participants. Additionally, the LDP cohort consisted of racially and ethnically minoritized participants with whom the researcher had professional relationships. The researchers' relationships with the key gatekeepers (participants) informed the purposive sampling and snowball recruitment process.

This study identified four participants using a combination of purposive criterion-based snowball techniques and typical case sampling protocols (Bogdan & Biklen, 2007; Creswell & Creswell, 2018; Creswell & Plano Clark, 2018; Creswell & Poth, 2018; Merriam & Merriam, 2009). The snowball technique used current research participants to identify and refer additional participants to the study. The primary gatekeeper participant was ideal for this approach because of their established rapport with fellow participants.

The criteria for participation in this study correlated to past or current enrollment in a higher education leadership development program, identification as a minoritized racial or ethnic participant, and a leadership role in higher education institutions. The study used a purposive selection of a homogenous group of gatekeeper participants based on their proximal relationship to the program, the researcher, and the study's socio-cultural context (Huberman & Miles, 1994). The research participants represented both male and female perspectives. During the data analysis phase, the researcher determines if stratification by gender or another variable elicits a noteworthy finding.

Data Collection

In the data collection section, the author presents the procedures and interview protocols. The procedure section provides an overview of the steps taken to gather data consistently. The interview subsection delineates the questions used and the structure of the interviews.

Procedures

First, the researcher electronically disseminated the formal interview protocol and consent forms to participants at this initial recruitment phase. The initial gatekeeper research participants and subsequently "snowballed" participants met via an online conference call platform for 15 to 30 minutes to discuss the study opportunity (Creswell & Poth, 2018). Creswell and Plano (2018) reinforce the use of gatekeepers when stating, "qualitative research is well known for the collaborative stance of its researchers, who seek to involve participants in many aspects of research" (p. 178).

Specifically, the researcher provided an initial screening questionnaire as part of the sampling procedure to allow participants to self-identify as minoritized participants

and review the interview protocol. The interview protocol consisted of the central research question and five sub-questions and contained guiding and probing questions (Kvale & Brinkmann, 2015). The items elicited participant responses that corresponded with the research problem and purpose statement. Then, the researcher read the consent form aloud to the participant asks if the study participants have any questions. The participants reviewed the interview protocol and verbally committed to participating in the semi-structured interview(s). Next, the researcher and participant agree upon a convenient time to meet for both parties. The researcher asks participants to identify a quiet, distraction-free location with a stable (preferably ethernet) internet connection. Interview times coalesced to mutually agreed upon researcher and participant schedules, with 45 to 60-minute durations. Before the interview session, participants completed the electronic consent form (i.e., Google Forms) and pre. Alternatively, participants can photograph their signed consent form that the researcher converts into a PDF for recordkeeping.

Interviews

The researcher sent the participants a formal calendar invitation and instructions to join the semi-structured interview on the virtual videoconference call platform. The researcher prepared for the interview by printing the interview protocol, interviewing questions, and bringing a notepad for contemporaneous notetaking. The interview protocol and questions provide structured preparation for the conversation and notetaking because they organized the sequencing. The researcher conducted and recorded interviews via the Zoom videoconference call platform, which offered audio transcription. Paterson (2013) corroborates the use of video recording by stating, "We

tend to ascribe lack of bias to the authoritative record that is provided by this technology, video-recorded data are often presumed to be more credible and precise than what is observed by the human researcher" (p. 31).

The researcher re-read the interview protocol and consent forms with each participant before beginning the recording. While interviewing participants, the researcher takes type-written reflective field notes using a documenting template (Bogdan & Biklen, 2007; Merriam & Merriam, 2009). The documenting template was a Microsoft Excel spreadsheet (see Figure 3.2 Analytic Framework Matrix) pre-populated with the sequenced guiding interview question. During the semi-structured interview, the audio and written transcripts, the reflective field notes, and video playback methods served as dependable instruments for the researcher's reliability. Following the interview, each participant received an encrypted email including (a) a verbatim interview transcript, (b) the questions and their responses highlighted, and (c) meaningful statements to facilitate member-checking activities (Creswell & Poth, 2018; Moustakas, 1994).

A scanned PDF document stored in a password secured folder, alongside the Zoom platform's electronic data, preserved all hardcopy data (e.g., reflective field notes and artifacts). Saldaña (2016) recommends leveraging the recording feature for quality review of interview facilitation and data scrubbing. He also identifies an opportunity to identify initial themes for real-time follow-up and probing. This exploratory study incorporates Saldaña methods for collecting, organizing, and coding data. The following section delineates data analysis and data interpretation methods (see Table 3.3 and Table 3.4).

Table 3.3

Alignment of Research Questions, Theoretical Lenses, and Methods Part 1

Research Question	Sub-Questions	Theoretical Lens	Data Collection
How do minoritized participants in an anonymized institution of higher education (IHE), best practice leadership development program (LDP) experience, and interpret institutionally developed content through the lenses of critical race theory and culturally relevant pedagogy?	How do participants' voices or absence of voice impact the form and function of leadership development programs? What curriculum components were the most meaningful to the participants' reflective practice? How should leadership development programs embed topics of race, racism, power, and culture into the curriculum?	Critical race theory (CRT) Culturally relevant pedagogy (CRP)	Semi-Structured Interviews Sample Leading Question(s): What was your experience like in the LDP? Does your race/ethnicity impact how you view the program? If so, how? What influence does gender have in understanding these constructs? Differently than women?

Table 3.4

Alignment of Research Questions, Lenses, and Methods Part II

Research Question	Sub-Questions	Theoretical Lens	Data Collection
How do minoritized participants in an anonymized institution of higher education (IHE), best practice leadership development program (LDP) experience, and interpret institutionally developed content through the lenses of critical race theory and culturally relevant pedagogy?	What aspects of the leadership development program reflect participants' values?	Culturally relevant pedagogy (CRP)	Semi-Structured Interviews Sample Leading Question(s): In what ways has the LDP influenced your praxis? What influence does gender have in understanding these constructs?
	What are the leadership development practices that contribute to a participant's success as a leader?	Academic Leadership Development (ALD)	Semi-Structured Interviews Sample Leading Question(s): What LDP components are do you consider "best practices"?
	What curriculum components were the most meaningful to the participants' reflective practice?	Culturally Relevant Pedagogy (CRP)	Semi-Structured Interviews Sample Leading Question(s): How has the LDP informed your thinking about your role at the IHE?

Data Analysis

In the data analysis section, the author presents the procedures and validation strategies used during data analyses. The procedure section provides an overview of the methodology for interpreting the collected data. The validation strategies incorporate substantiated approaches that bolster the authority of the investigation. The procedures and validation strategies work in parallel to ensure robust analyses occur.

Procedures

Qualitative data were collected using semi-structured, detailed interviews to explore minoritized participants' ideologies and experiences in leadership development programs (LDPs) in a higher education setting. The primary goal was to facilitate a critical thinking process of program participants that affords experiential and reflective perspectives (Enosh et al., 2015; Gillham, 2005). The following section highlights the steps established to interpret the collected data.

The researcher employed Creswell and Poth's (2018) "Data Analysis Spiral" method for the examination of the data (p. 186; here, see Figure 3.1). Data analysis requires standardization and began with the organization of data (Creswell & Poth, 2018, p. 194; Yin, 2014). The data organization happened during the study's planning phase to ensure that the implementation phase of data collection operates efficiently. The researcher read, annotated, thematically synthesized, and compared the audio recording and video recording as a data validation strategy for the interview transcription from the Zoom platform. Annotation occurred by hand and Microsoft Word's assistance (word processing) and Microsoft Excel (data processing) tools. The researcher stored all electronic files with a consistent naming convention. The researcher saved the data to multiple storage drives before accessing the data; as the researcher verified the transcript's accuracy, the memoing process for emergent ideas initiated (Creswell & Poth, 2018).

Data Collection

Managing and organizing the data

Reading and memoing emergent ideas

Describing and classifying codes into themes

Developing and assessing interpretations

Representing and visualizing the data

Account of Findings
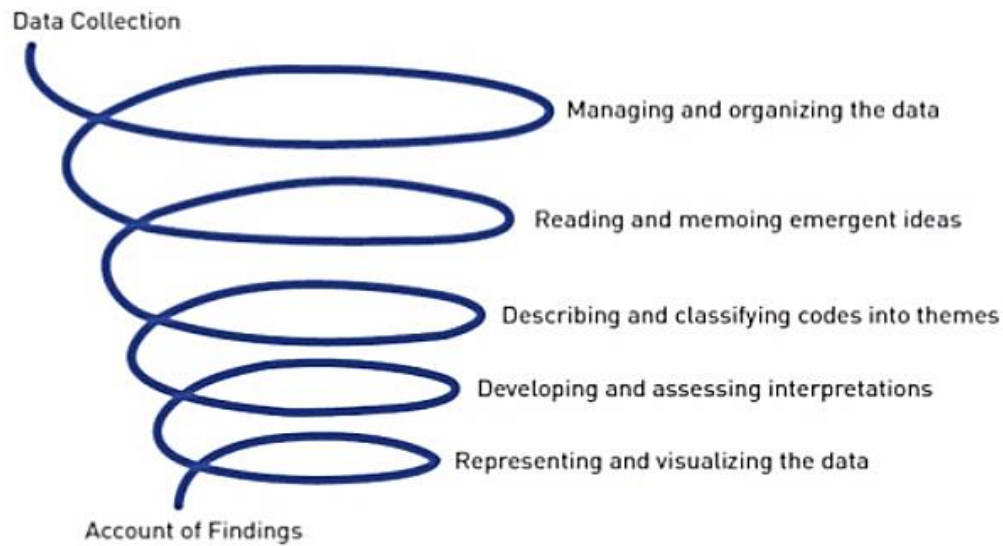
Figure 3.1. Data analysis spiral. From *Qualitative inquiry & research design: Choosing among five approaches*, p. 186, Creswell J.W., & Poth, C.N., 2018, Sage. Copyright Clearance Center, Inc. Reprinted with permission.

The process of "bracketing" was the first step in "phenomenological reduction," whereby the inquirer compartmentalizes any held experiences or preconceptions from the study (Creswell & Poth, 2018, p. 314; Moustakas, 1994). Next, the researcher proceeded to read notes and reflect on emergent ideas, reacquainted the research with the data, and began the process of coding. Coding is an iterative process, and the researcher classifies similar ideas, sentiments, and, ultimately, themes (Braun & Clarke, 2013; Clarke & Braun, 2013, 2017). Next, the researcher utilized two of Creswell and Poth's (2018) four strategies for coding. The predefined codes required modification with supplementary codes that reflected emergent codes. Those new codes were also subsequently reduced into themes. Saldaña (2016) provides the following categories for coding: 1) Expected Codes, 2) Surprising Codes, 3) Unusual or of Conceptual Interest, and 4) predetermined codes. Codes like 'institutional value,' 'participant value,' typify some of the expected codes. The researcher catalogs and organizes various codes to determine code frequencies

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to combine similar representations into themes (Paterson et al., 2003; Rossman & Rallis, 2012; Saldaña, 2016). Representative themes emerged by grouping the equally relevant and significant statement, known as horizontalization (Creswell & Poth, 2018, p. 314; Moustakas, 1994). The researcher carefully reviewed notes and the codebook to identified patterns in the data horizontalization process.

The researcher leveraged Microsoft Excel to create an Analytical Framework Matrix (Creswell & Poth, 2018; Gale et al., 2013; see Figure 3.2). The predetermined and emergent codes and themes populated a drop-down menu that allowed the research to centralize voluminous direct quotes. The matrix consisted of participant names on the X-axis and the categories (i.e., "Data Excerpt/ Direct Quote," "Primary Code," three "Tertiary Code," "Participant Affect," "Emerging Categories," "Emerging Themes," Underlying Issues (as seen by the researcher)/Literature Review Congruence," on the Y-axis). The Analytic Framework Matrix allows the researcher to "Sort" and "Filter" various a priori constructs to determine their prevalence. Additionally, the tool afforded structured space for inductive and deductive processing.

Next, the researcher conducts a Framework Analysis whereby each a priori framework construct presents as a lens for coding participant responses. After cataloging and coding within-case responses, the researcher identifies themes across cases via the Thematic Analysis approach. The formulation of overarching themes entails representing the collective perceptions and experiences of the phenomenon, as understood by the research participants. The thematic analysis allows iterative interpretations within the study's parameters and in the context of various worldviews (Braun & Clarke, 2013; Clarke & Braun, 2013, 2017; Moustakas, 1994). Additionally, these prominent themes

inform the development of the researcher-created *Leadership Development Conceptual Framework (LDCF)*. The *LDCF* is structured based on multiple a priori theoretical framework constructs. Each paradigm expresses independent methods and worldviews that must demonstrate fidelity alignment with the research questions and interpretation of responses. The researcher codifies the interpretations into succinct takeaways through visual representation (Clarke & Braun, 2017; Creswell & Poth, 2018; Miles et al., 2014). The visual representation of the findings expresses the data and the inductive analysis in a palatable way.

	A	B	C
1	Participant	Wilma	Wilma
2	Data Excerpt/ Direct Quote	So this so I didn't even notice it until it was brought to my attention in a meeting after that actually in a text message during the meeting, but it was said, 'do you realize that all of the videos we wise and all the articles, we read are all by white people.'	So yeah so I thought it was really cool actually i'm glad you asked about the participants all over the place right, so there was a gamut of different individuals from different departments and divisions. I wanted a different tenure, I think you know we didn't really talk about that much, but there were dean's there were faculty members, there were tenured faculty as well as adjunct faculty. There were staff members administration, there were people who worked in individual campuses and CEO ease there were people who worked at the district office.
3	Primary Code	Learning within the context of culture	Strategy
4	Secondary Code	Storytelling/ Voice	Color-Blindness
5	Tertiary Code	Culturally mediated instruction	Networking/Community Building
6	Tertiary Code	N/A	N/A
7	Tertiary Code	N/A	N/A
8	Participant Affect	Negative	Postive
9	Emerging Categories	N/A	N/A
10	Themes	N/A	Personal Referrals
11	Underlying Issues (as Seen he Researcher)/Literature Review Congruence	CRP/ CRT	ALD

Figure 3.2. Analytic framework matrix.

Validation Strategies

The alignment between methods and results depends on the use of appropriate measures. Jim Collins (2001) suggests adhering to the "SMaC recipe" (Specific, Methodical, and Consistency) when evaluating qualitative results. Collins' practical approach is consistent with qualitative research exemplars, in particular, triangulation. To achieve trustworthiness, triangulation of data collection methods and data analysis protocols consisted of an online demographical and experiential questionnaire, semi-structured interviews to isolate and triangulate independent variables that impacted the participants' perspectives, and member checking (Creswell & Poth, 2018; Norman K. Denzin, 2012; Yin, 2014). Researchers must ensure that studies are reliable and valid in the qualitative context.

Qualitative research does not ascribe, nor does it perfectly align with quantitative research's more established validation strategies. "Reliability and validity are conceptualized as trustworthiness, rigor, and quality in qualitative paradigm" (Golafshani, 2003, p. 604). In this qualitative phenomenological case study, the term triangulation refers to an analytical approach that uses various methods to strengthen the research. Golafshani (2003) goes on to state, "triangulation is typically a strategy (test) for improving validity and reliability of research or evaluation of findings" (p. 603). In this study, the researcher recorded the interviews, took contemporaneous notes, reviewed the interview transcript, and confirmed the research participant's accuracy. Denzin (2012) likewise supports using multiple data points to verify the accuracy, thus improving trustworthiness.

In addition to the participants' responses' trustworthiness and accuracy, it is imperative to address inaccuracies. The confirmability concept discusses counter-

narratives and spurious findings that do not comport with prevailing themes (Creswell & Poth, 2018; Moustakas, 1994). Confirmability is often associated with positivist views because its strength increases with increased individual confirmations versus the multifaceted appreciation of a phenomenon (Cutcliffe & McKenna, 2004). The data audits were principal examples of confirmability methods that allow judgment of the data collection and analysis procedures. Using this method permitted the researcher to assess biases and distortion (Cutcliffe & McKenna, 2004).

The participants provide technical and substantive feedback on the content and verify the accuracy during member checking activities. These activities assure authentic rich descriptions of the phenomenon, which aligned with the concept of dependability (Creswell & Poth, 2018; Moustakas, 1994). In this study, the researcher accepted each participant's response as an ontological truism in isolation while seeking common themes among different participants. Furthermore, the researcher reviewed the interview protocol before and after each interview to assess fidelity with the procedure and make adjustments as necessary. Unexpected responses and interview outcomes necessitated a constant review of the overall approach and specific methods (Kvale & Brinkmann, 2015).

Ethical Considerations

Legal and ethical considerations were chief obligations to the successful execution of a research study because it protects the participants' privacy (Allmark et al., 2009; Creswell & Plano Clark, 2018; Creswell & Poth, 2018). Baylor University's Institutional Review Board (IRB) approval process addressed this study's primary legal considerations. According to the university, the study does not qualify as human subjects

research because the study results were not generalizable to a broader population due to the sole focus on a specific program at one particular institution.

The researcher committed to anonymizing the name of the leadership development program site for the sake of institutional intellectual property and potential unsavory exposure in the public arena. Protecting the study participants' privacy and confidentiality is vital to sustaining access and rapport (Creswell & Poth, 2018)**.** This ethical consideration aspect is essential to this study's snowball sampling approach and subsequent studies conducted with this population. "Avoid disclosing information that would harm participants" is a guiding principle towards demonstrating "respect the privacy of the participants" (Creswell & Creswell, 2018, p. 95). In response to Creswell and Creswell, the author employs pseudonyms to maintain anonymity and confidentiality (Creswell & Poth, 2018).

During the study's recruitment and interview phases, the researcher presented the informed consent document and interview protocol to promote transparency. The investigator encouraged the participants to answer the open-ended question fully and honestly, with a caveat, they may decline to answer any question. The researcher permits the participant to ask for clarification and rephrasing any unclear questions. After the interviews, the researcher stored the anonymized data in a password-secured hard drive folder. The legend and key for unmasking the participants' identities were stored separately from the transcripts and notes to bolster confidentiality and security.

Limitations and Delimitations

An unexpected limitation of this research study was the COVID-19 global pandemic. The pandemic prevented in-person opportunities for participant recruitment

and interviewing. Additionally, the health crisis impacted the enrollment and accessibility of leadership development program participants because of retirements, furloughs, and job losses. Specifically, the institution of study no longer employs two prospective research participants.

There is limited racial and ethnic variance in this study. The participant pool for the criterion-based sampling included one Asian Pacific Islander, three LatinX/Hispanic, and five Black/African American potential participants. The researcher identified the two black male and two black female interviewees from the available sample population. A more diverse sample of racial and ethnic minoritized participants is ideal; however, the researcher concedes this issue and focuses on the available participants. Omitted from this inquiry are analyses of social class and gender. The researcher does not venture to use critical race feminism to analyze nuanced results for participants' stratified classifications. Using additional theoretical lenses dilutes the centralizing experiences and phenomenon of this case study.

Conclusion

In this chapter, the researcher explained the methodological processes for the research study. The investigator demonstrated his reflexivity in the researcher's perspective section. This inquiry leveraged the researcher's positionality to inform the research design selection, site selection, participant selection, and other methods. The author also outlined specific procedures with rationales and validation strategies. Moreover, the researcher assured methodological congruence with theoretical frameworks and research questions. These approaches positioned the study to investigate the central research questions and elicit detailed descriptions of the phenomenon for

examination. In the next chapter, the researcher implements the data collection and data

analysis procedures to evaluate the findings.

CHAPTER FOUR

Results and Implications

Introduction

In this chapter, using a multiple case qualitative study design, the researcher explored participants' interpretations of an anonymized leadership development program (LDP) at an institution of higher education (IHE). This study is vital because it allows underrepresented participants to validate a 'best practice" LDP based on their experiences and understandings. The researcher elucidates these uncommon within the context of systemic racism and its impact on participant voice and institutionalized power dynamics. Additionally, the study addresses the ongoing misalignment of shared values and culturally relevant pedagogy in LDP programs' design and the absence of reflective practice for continuous quality improvement (Connaughton et al., 2003; Fritz & Guthrie, 2017; Ladson-Billings, 1995a). The researcher conducted four interviews and collected data from participants to investigate the central research question. The central research question addressed is: How do minoritized participants in an anonymized institution of higher education (IHE), best practice leadership development program (LDP) experience, and interpret institutionally developed content through the lenses of critical race theory and culturally relevant pedagogy?

This chapter accomplishes three things. First, the data were analyzed on an individual, within-case basis using a constant comparative approach (Miles et al., 2014). Second, the researcher introduces each participant via vignette, then presents the representative qualitative findings for that single case before introducing the next

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individual case. Specifically, each participant interview was transcribed, reviewed for quality, coded, input into a researcher-developed data matrix, cataloged, and analyzed (Creswell & Poth, 2018; Saldaña, 2016; Yin, 2014). The representative constructs of each a priori framework are discussed and supported by direct participant quotes. Specifically, during the Framework Analysis, each participants' responses are interpreted juxtaposed to the constructs of the three established a priori frameworks: critical race theory (CRT); (see Figure 4.1); culturally relevant pedagogy (CRP); (see Figure 4.2), and academic leadership development (ALD); see (Figure 2.1), best practice model initially presented in Chapter Two.
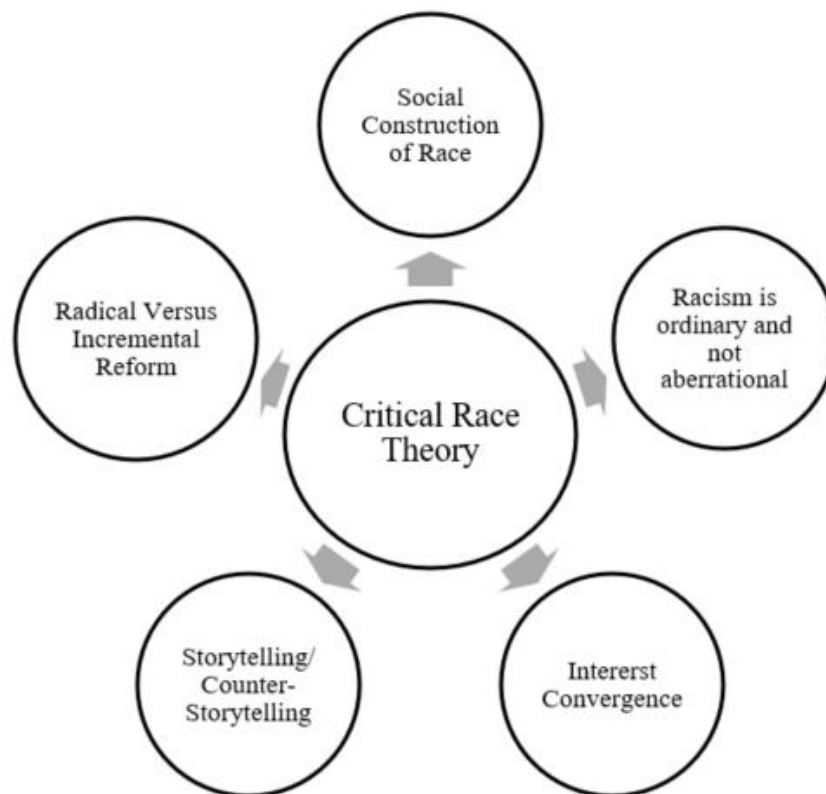
Figure 4.1. Critical race theory (CRT) constructs.

The researcher only textually represents the a priori framework constructs identified and

illuminated during the interviews in this chapter's Framework Analysis process. Second,

following the within-case analysis, the data were analyzed cross-cases. The researcher

then incorporated a Thematic Analysis to identify common constructs from the a priori

frameworks represented in the collective data using pattern-matching techniques. Third,

the Thematic Analysis yielded prominent themes (i.e., constructs) used to advance the

researcher-developed a posteriori *Leadership Development Conceptual Framework*

(LDCF); see Figure 1.1 and inform the implications.
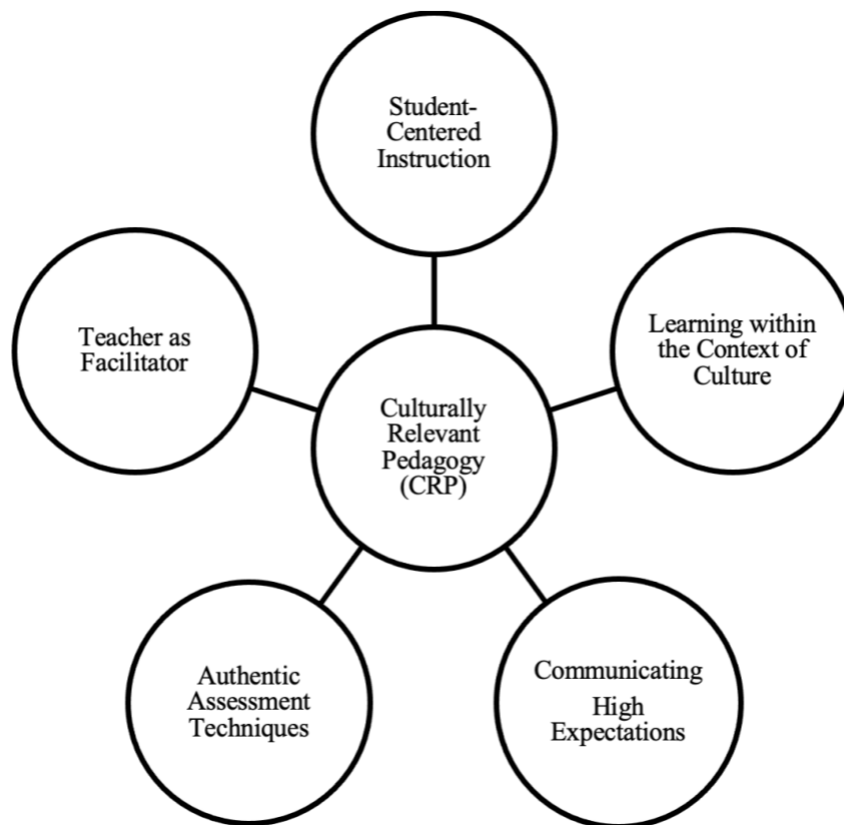
Figure 4.2. Culturally relevant pedagogy (CRP) constructs.

Qualitative Data Findings: Participants for Within-Case and Framework Analysis

   The researcher presents participant vignettes and within-case analysis of interview

data organized by each a priori framework and their respective constructs in the

following section. The within-case analysis precedes the cross-case analysis that presents

the data in the same order. These framework analysis and thematic analysis processes

segue into the discussion and interpretations of findings, implications, summary, and

conclusion.

Table 4.1

Participant Descriptions

Participant Pseudonyms	Nelson	Wilma	Toni	Booker
Race	Black	Black	Black	Black
Gender	Male	Female	Female	Male
Higher Education years of experience	4	3	26	18
Years at current employer	4	3	5	17
Role(s) at IHE	Staff	Staff	Faculty & Staff	Faculty & Staff
Highest Education	Bachelors	*Masters	Doctorate	Doctorate
Age (as provided)	55	33	40–50	-

*Current doctoral student

   Table 4.1 presents a demographic snapshot of each study participant, including

race, gender, higher education experience, years at current employer, role(s) at IHE (i.e.,

Faculty or Staff). The purposively selected individuals qualified for this study by

identifying as Black, employees of an institution of higher education, and participants of the IHEs leadership development program within the past two years.

Participant 1: Nelson

Nelson is in his fourth year of employment with an institution of higher education (IHE). This current role is Nelson's first experience working in higher education, but he has over 20 years of experience in his functional role. The researcher characterizes his functional role as a non-faculty administrator. Before the leadership development program (LDP) under research, Nelson had never participated in another LDP at his current employer; however, he has completed multiple LDP programs in other institutions. Notably, Nelson's functional role is situated within the department that developed the LDP.

ALD model: Structure. Nelson participated in a 45-minute interview and a 15-minute follow-up interview. The interview began with Nelson's describing the structure and purpose of the LDP as:

> The program is one that is managed by the [[IHE Executive Leader]] of the institution. It is designed to expose and build future leadership of the institution, and so it is a series of courses with reading assigned reading some of it are articles, whether it's Harvard Business Review or some other business-related periodical. Some of the reading is actually books that are assigned, and the topics are around things dealing with leadership—you know, are you born with it, or can it be developed, right? When you're in a leadership position, you know what does that means? How do you develop yourself? How do you develop other leaders and while?

Nelson's discussion provides insights into the structure of the program and some of the skills gained. It is interesting to note the inextricable relationship between program structure and content (Bolman & Gallos, 2011; Eddy & Rao, 2009; Gmelch & Buller,

2015; Guthrie & Thompson, 2010; Peters & Waterman, 1982). Nelson later went on to describe the capstone component and project of the LDP and adds:

> Let me add an element as a part of the program. There are small groups put together, and you have to do a project presentation. You have to come up with an idea, and you present a model business plan for that plan.

This model business plan required collaboration by predetermined teams that worked independently of other cohort teams.

ALD model: Strategy. A strategy often refers to the social, political, and cultural considerations when developing a plan. All aspects of the program curriculum and implementation reflect the strategy (Collins, 2001; Dalakoura, 2010; Friedman, 2008; Penuel et al., 2011). Specifically, the researcher asked if your institution is using the program to build cultural and Nelson emphatically responds:

> Ahh, no, I think I think the institution talks about the culture, but I don't think it's using it to build a culture, which is an interesting question for you to ask because it's probably a missed opportunity.

Nelson's remarks underscore that strategic omissions and commissions impact outcomes (Bolman & Gallos, 2011; Gmelch et al., 2011; Gmelch & Buller, 2015). He goes on to contrast this approach to his experiences in other institutions that are not higher education. Nelson further states, "that's very different from other leadership development programs I've gone through, outside of education. Part of why they exist is to build and sustain the culture of that organization."

The conversation then transitioned into the topic of diversity. According to Nelson, his employer was successful at creating a diverse cohort. Nelson explicates, "I would describe diversity in terms of race, in terms of gender, in terms of ethnicity, in terms of tenure." While praising the success in diversifying the cohort, he concedes:

Probably the area that was sort of lacking was functionality. It was probably heavier on the instructional services student services side of the institution and a little bit lacking on the staff side of the institution, but other than that, many other elements of the diversity we're definitely [represented].

His remarks highlight the challenge of creating diverse groups even when selecting from a diverse population of candidates. He expressed that he was not surprised by the cohort's diversity due to the institution's employee demographics. However, to Nelson's surprise, many applicants were rejected, which impacted the cohort's makeup. Strategic planning demarcates intentionality in the processes and procedures for a given program (Bolman & Gallos, 2011; Gmelch et al., 2011). When asked about creating a diverse cohort, Nelson describes the challenge, thusly:

No, I actually think there had to be some work done because not knowing the number of people who apply to participate in the program--I actually would guess that a number of folks don't [apply] because they don't think they're going to be chosen.

This remark denotes a potential barrier to participation by minoritized applicants. He asserts:

It didn't deter me from applying, but I was surprised to find out the number of people who apply, and I was surprised when I found out some of the people who applied who didn't get in. Because if I was selecting based on what I knew of them, I would have thought they would have gotten in.

Nelson alludes to his persistence and determination and noting the selection criteria and decision-making process's possible subjectivity (Bolman & Deal, 2013; Riggio, 2008). During the conversation around strategy, the conversation progressed toward an unexpected occurrence and an opportunity to incorporate a new strategic initiative. Nelson expressed:

You know, I guess the other outcome you don't necessarily expect is that you're going to get a promotion or something like that, but in the back of your mind, you know you're kind of like, okay, where's this going to lead me, right.

Nelson's comments point to a potential strategic initiative that creates career laddering

opportunities for participants. He adds:

> It [LDP] has not led to an official promotion, but it has led to an interim
> opportunity that has expanded my responsibilities, and part of that I was told was
> because of participating in that program.

In sharing his unexpected opportunity, Nelson revealed an opportunity to incorporate

career laddering components into the program's strategic plan (Conger & Benjamin,

1999; Dalakoura, 2010; Gmelch & Buller, 2015). When asked about formal commitments

towards a promotion or structured career laddering, Nelson makes this comment:

> No, there are no formal commitments or anything stating. I am privy to an
> awareness that the folks who are running the program would like to start to see
> more of an effort to make sure that the people who go through the program are
> being considered for opportunities. You know, but that's not a stated outcome
> now.

Nelson reports an opportunity for better strategic alignment between participant

explorations and institutional goals (Gmelch & Buller, 2015).

ALD model: Systems. When discussing how he will use the skills game to

navigate the systems of his large institution, Nelson articulates, "we don't operate the

same way [as other companies]. A lot of the information shared talks about moving away

from hierarchy, having a flat organization. You know, pushing decision-making further

down in the organization." One lesson acknowledges the institutional expirations he

questioned the practicability and goes on to say:

> An educational institution, a higher ED educational institution, is still very much
> built upon a hierarchical structure, and the reporting of decisions that are made
> still exists in that model. So, I while I think you would like to philosophically put
> some of these things in practice [from the] shared readings that were that requires
> a major culture shift in how we would operate in so if there were a disconnect,
> that's where I saw the disconnect.

His comments reflect the difficulty and finding relevant content and the challenges presented when implementing that information into the application when navigating a complex and large institution and higher education. The challenge of navigating a large institution was bolstered by his comments that "the only hurdles will be structure and how quickly it can be done." Nelson refrains the sentiment that culture shifts are seismic, and the size and scale of an institution dictate the pace for implementing change (Bolman & Deal, 2013; Connaughton et al., 2003; Eddy & Rao, 2009; Gmelch & Buller, 2015; Stone & Major, 2014). Furthermore, the comment alludes to the challenge in creating a sense of urgency for making the desire changes.

ALD model: Strategy. Nelson responded to a question on how he views skills acquisition by stating:

> As a good leader, where I'm not strong, that's when I go find people who are good at the things that I'm not good at, and I bring them in. it's not about to let me, let me learn how to do something that I'm not good at it as a leader I recognize what I don't know and I go find the people who do know, and I'm not ashamed to tell you I don't know.

His comments emphasize his world views on skills acquisition and how he translates that into his praxis (Eddy & Rao, 2009; Gmelch & Buller, 2015; Priest et al., 2018).

Nelson then discussed how the supplemental materials for the course (e.g., periodicals, magazines, etc.) directly impact the program's selection of skills offered and obtained. Finally, he outlined some factors that impact prioritized content and skills by explaining:

> Some of the organizations in examples used in some instances are companies that actually don't exist anymore, right. So you have to extrapolate the flavor of the [[IHE Executive Leader]] that you're reading about or the leadership qualities that you're reading about to see how you would apply them. One clear exception to

that statement was a discussion about business models and developing a business model more is in an entrepreneurial sort of thinking way, and in that particular section in the discussion is very forward-thinking.

He went on to lament a similar experience in a previous LDP (non-IHE), offering that "examples in the resources that were used in the particular leadership program I went through it was the person leading that chose to use as examples versus not." His comments reflect the pervasive nature of omitting participant perspectives in program development, whether higher education or otherwise (Eddy & Rao, 2009; Gmelch & Buller, 2015; Priest et al., 2018).

ADL model: Shared values. Nelson described his experiences towards creating shared values during the program. He observed:

> What I would call thinking in terms of a community or a tribe that you would belong to or that you would want to belong. How do you make sure, or how do you create an environment that people are a part of your tribe or they're not part of your tribe. And it's not meant to be exclusive; it's meant to be from the perspective of a leader part of the concept is. It's a bonding exercise for the folks who are in the program at the same time.

Nelson highlights a need for a sense of belonging and community building that yields shared values (Connaughton et al., 2003; Eddy & Rao, 2009; Fritz & Guthrie, 2017; Gmelch & Buller, 2015; Schwartz & Bilsky, 1987). When probed about the intentionality around shared values, he offers:

> It was outlined so you knew what to expect in terms of the topics that would be covered, that there would be reading materials, both books, and periodicals, that there would be class assignments, that there would be the retreat, So yes. All of that was outlined ahead of time, so you knew.

Nelson describes a structured effort that facilitated shared value alignment among participants (Connaughton et al., 2003; Eddy & Rao, 2009; Fritz & Guthrie, 2017; Gmelch & Buller, 2015; Schwartz & Bilsky, 1987).

ADL model: *Expectations alignment*. Next, the conversation moved to discuss expectations alignment Nelson complained subtly, "you had an idea of what to expect—now after that does it meet your expectations that's a whole different story, but my participation was around my professional development and in succession planning activity." His comment connotes the divergence between expectations and observed realities (Eddy & Rao, 2009; Gmelch & Buller, 2015).

The expectations conversation led to Nelson quantifying his experience. He reported, "on a scale of one to 10, I'm going to give my overall experience a six and a half to seven. You know I had some expectations, because of who is leading the program, that there would have been a lot more interaction with the leadership of the program and less of a lecture."

CRT: Racism is ordinary and not aberrational. When discussing the racial unrest and the killing of George Floyd during the program's run, Nelson discusses his institutions' response to the social injustices by stating, "the uprisings did not come up" (Alexander, 2012; Michener, 2020). Nelson responded to the question of did your institution address it in any meaningful way. He emphatically states:

> Meaningful way—the institution addressed it in multiple ways. Meaningful to me, no. Meaningful to other people, yes. Other people expressed that it was addressed in meaningful ways, and it was beneficial and helpful for me personally; no, it was not.

His response indicated a disconnect and disappointment with the IHE. Nevertheless, he goes on to chronicle the events by doubling down on his first assertion while recanting to some extent, stating:

> I actually think that the response from our leadership was a little slow and delayed in being delivered, and that was a bit disappointing. And you know, I mean, it did

get addressed, but you know messaging. As I looked across what was coming out from other higher ED institutions in a very immediate response, our response was very slow and delayed. As it relates to the leadership class, I don't know if that speaks to people involved or the systems and structures we have in place because our class topics spent a lot of time talking about systems and structures and how they can get in the way of things happening in an organization, so you know. Personally, for me, no, nothing was done in a meaningful way, no.

In describing this situation or non-impactful response, Nelson is exasperated. In this instance, the experience of racism commonplace in George Floyd's killing (Alexander, 2012; Ladson-Billings & Tate, 1995).

CRT: Interest convergence and alignment. The conversation continued around George Floyd's killing and how the institution responded in their own best interest. Nelson explains:

So I can't speak for the entire organization/institution because I know that before there was an overall message, there were other departments in groups that were messaging and dealing with what was happening. That said, I'm just you know in you know very you know challenging and stressful times you know it's a very difficult thing to see happen that we're going through. We still have a lot of work to do as a society, but you know, at this institution, you know everyone is important and valued.

Nelson emphasizes the tumult present within society and the institution. He goes on to describe the institution's response as such:

So the follow-up has been myriad. There have been Town Hall type discussions. There have been departmental-level discussions. There's been encourag[ment] for people to reach out to individuals. There has been a usage of the employee assistance program for folks who needed to, you know, an external source, so from that standpoint, you know there's been a lot of continual follow-up activity.

While the institution has shown great efforts, the results are inconclusive regarding the strategies and actions employed. Overall, the actions outlined align with the institution's best interest in each case (Bell, 1995; Delgado & Stefancic, 2001).

CRT: Storytelling, counter-storytelling, and voice. When describing how people

of color responded and what opportunities they had to respond, Nelson comments on

particular opportunities missed. He notes:

> Not to say that something didn't come out, but I can say that I, as a male of color, heard nothing out of the office of ["minority" focused program] the minority male initiative, whether it was supposed to whether it was just going to students or students and you know faculty and staff about the issue you know didn't hear anything, and that's that perfect vehicle right.

This comment reveals that counter-storytelling requires intentionality from both majority

and underrepresented groups. Furthermore, the participant alludes to an underrepresented

group's expectation to speak truth to power (Bell, 1995; Delgado & Stefancic, 2001;

Parker & Lynn, 2002).

CRP: Culturally mediated instruction. Nelson described his experience with

culturally mediated instruction Regarding what was omitted rather than incorporated into

the LDP. He maintains:

> The one thing that comes to mind is what I mentioned before, about the ability to maybe build that network and those relationships. I just really feel that that was a missed opportunity. To be able to either get a little bit better with someone that you work with now but, but now you're in a safe space, you know to be able to build and interact.

Nelson's desire to connect with peers and fortify a sense of belonging demonstrates the

value and connectedness participants feel when programs leverage culturally mediated

instruction (Banks & Banks, 2015; Ladson-Billings, 1995b; Parker & Lynn, 2002;

Villegas & Lucas, 2002).

When asked to further expound upon his comment regarding the formal content

and how it translated to program participants, Nelson explains:

I think that some of the audience didn't resonate because the examples were very. The private-sector focused and did not always speak to either education, higher education, or the classroom discussion didn't translate it into application in higher education.

His comments harken to the critical need for content that is not only relevant to the industry but the institution and its cultural aspirations. The follow-up question parried into a further discussion around program content and cultural awareness.

The LDP program appeared to have provided content around cultural awareness and nothing described but content in this way:

Some of it was the basic conversation around diversity and inclusion and its role and why it's important. You know some of the things that you do to help foster that, especially when you're building a team of people, how it's important, and then it would be referenced several times later as a key element of the culture of an organization. And making sure that it's a part of your culture, and that is it's a priority.

Nelson's institution was both strategic and intentional about the discourse around diversity and inclusion topics.

CRP: Authentic assessment techniques, reshaping the curriculum, and reflective practice. When the topic of programmatic assessment presented itself, Nelson addresses the topic by stating:

There's a formalized evaluation to provide feedback at the end—it was boilerplate, but it allowed for comments, as well. By the nature of the function in which I work. I was able to give some informal feedback.

Nelson's role in the institution provided him relative privilege concerning access to formative feedback avenues, whereas the general population of participants did not have that same opportunity (Gay & Howard, 2000; Pellicer, 2008; Riggio, 2008; Schön, 1983; Tate, 1994; Villegas & Lucas, 2002). When asked if he believed the feedback is used to

impact the structure of the program, he shared, "it's my understanding that it will be yes, and I do understand that that's been the case in the past."

Next, the conversation shifted to future opportunities for reflective practices at the IHE, which led to Nelson commenting,

> I do think that a real strong self-assessment, look in the mirror, is a key element. You know, we had we did have a couple of exercises around that. But I really do think that something a little bit more in-depth.

Nelson's comments demonstrate a value toward including reflective practices in subsequent training opportunities (Banks & Banks, 2015; Ladson-Billings, 1995b; Parker & Lynn, 2002; Villegas & Lucas, 2002). When asked to share his reflective practices and noticeable changes to his praxis following the LDP completion, he shares:

> I don't know if this is a good thing or a bad thing. I don't necessarily see a change in myself per se. I don't know if that has to do with the experience level--you know, age, and just being set in my ways. I haven't necessarily noticed a change in myself.

Nelson's comments remind us to consider that changes to an individual's praxis require time and may be unobservable immediately after completing an LDP.

Best practices and emergent themes: Networking and community building. The participant discussed the LDP's intentionality around building relationships outside of the group work. He stated, "so it was my understanding that that was supposed to be a part and an outcome I don't. I think we fell short of accomplishing that." The concept of Nelson's interview responses consistently highlighted Networking and community building throughout. Nelson drew from his experiences in other programs and his personal ambitions to share the following:

> My experience in a non-educational environment. [They] allowed themselves for more direct interaction with the leadership of the organization, and there was

more of an effort to build the relationships with the people who were going through the program with you. It was designed like I mentioned—we had a retreat. It was there were designed activities for you to interact with folks outside of a classroom setting to, you know, build some knowledge and exchange, you know ideas information.

Nelson describes the components of the program that created horizontal connections among cohort members. When asked about building community in a vertical format, Nelson shares the following:

You know I look at it, as. When you have a leader in the room and that it should also be an opportunity for the leader to sit down and individually talk with these folks and find out what are they wanted to accomplish, why they are here, you know what drives you, what motivates you. This happens to be my first job in higher education, so I'm coming at it from a completely different perspective than someone who has wanted to be in education.

Nelson's affect was crestfallen, and it reflects an unmet participant aspiration. However, his sentiment displays a desire for connectivity with IHE leadership. Nelson shares that his efforts to support community building and the networking process paid dividends during the COVID-19 pandemic:

I made the first attempt, and others have followed suit to just reach out to each other, just to check in to see how we are. [Seeing how] everybody is doing. I can't speak to whether other folks in the program have done that, but I know the five of us have, and that's been nice.

Nelson's outreach created a greater sense of belonging among his small informal group from the LDP. This unique area of interest serves to either fortify a group or create misalignment (Bolman & Deal, 2013; Riggio, 2008).

Best practices and emergent themes: Career laddering opportunities. The participant was asked to describe aspirational or ideal components he would like to see in the program. Nelson suggests:

What I would actually like is, I would like a formalized level. I would like the ability to be built in once you've done this. 'Here are a couple of other things that we would support what you are pursuing, and those would be outside of the institution. Attending something at a Harvard, Stanford, Yale, Penn, Aspen institute something of that nature that you know the institution and the organization would support. [It would be a] continuation of building your leadership capability your leadership toolbox. That's what I would like to be able to see.

Nelson's proposal shows an opportunity to seamlessly connect one experience with a subsequent complementary experience that aligns with the participants' and institutions' aspirations (Bolman & Deal, 2013; Riggio, 2008).

Participant 2: Wilma

Wilma is in her third year of employment with the anonymized institution of higher education (IHE). This leadership development program (LDP) is Wilma's first LDP experience working in higher education, but she has over ten years of experience in her functional role. Before the leadership development program under research, Wilma had never participated in another LDP at her current employer; however, she has completed one LDP program at a non-IHE.

ALD model: Structure. Wilma participated in a 60-minute interview. The interview began with Wilma's describing the structure and purpose of the LDP as:

The [LDP] was structured monthly, [where] each month had a topic or a goal we were to learn about. Each session's structure was more of an open discussion, so the instructor, the teacher, the advisor-whatever name you want to give that person would go through a PowerPoint presentation for about half of the meeting. There was pre-work, so we know [what was] going on and what the topic would be. There were some pre-readings, some questions that you'd ask that would really get you to reflect internally, so some internal reflection about your experience, being a leader in that topic, and then we would have the session again. The teacher or instructor for that given session [was] not always the same person [it could be] someone who, in that field of expertise and would speak for half the session, and then the remaining parts of the session were really open discussion about you know feedback and conversation around that specific topic.

Wilma explains the various modalities and design aspects of the program. Further in the

discussion, Wilma explains the practicum component of the program, expressing:

> The cohort commitment ended with [what] I guess I'd call a capstone. A capstone
> presentation or a project. That is when we worked with this group, not necessarily
> the group that we so the group that that the groups that we were in for discussion
> was not necessarily the same group that we did for the capstone.

Wilma's description of her program structure reflects pedagogical and design thinking

applications (Bolman & Gallos, 2011; Eddy & Rao, 2009; Gmelch & Buller, 2015;

Guthrie & Thompson, 2010; Peters & Waterman, 1982). Later, Wilma went on to

describe how the structure changed during the global pandemic of 2020. She explains:

> [During] my particular LDP, COVID[-19] hit and kind of shifted things, where
> we had to cancel a lot of things had to move things around. We met for an hour
> chunks [to an] hour and a half chunks for four times., If I could give you a range,
> so we met between four and seven hours total. Across maybe four meetings, we
> did a lot of work individually, so like we would come together and again we're in
> COVID[-19], so we couldn't meet together this had to be virtual. And so, when
> you're doing virtual, and it's not very productive to sit on a call for an hour right
> and, a lot of our meeting times you go back and do this piece, or you know you go
> back and do this piece, so we had a lot of [content.] I think the pandemic
> impacted the amount of time we were able to spend working together, and we had
> to be able to break this thing down into things that we could do apart.

Wilma's retort exposes the challenges that may arise during a program that impacts the

planned structure. The COVID-19 pandemic impacted the modality of in-person learning

and likely the program outcomes.

ALD model: Strategy. Wilma shares her perspectives on the strategic makeup of

the cohort by stating:

> I thought it was really cool. I'm glad you asked about the participants. So there
> was a gamut of different individuals from different departments and divisions.
> There were deans, and there were faculty members, tenured faculty, and adjunct
> faculty. There were staff members, administration, people who worked in

individual campuses, and the [IHE Executive Leader] were there with people who worked at the [administration] office.

Wilma emphasizes the range of representation in functional roles at the LDP (Collins, 2001; Dalakoura, 2010; Friedman, 2008; Penuel et al., 2011).

ALD model: Staff. The participant discussed program staffing in the following way as it pertained to the IHE Executive Leader involvement:

Whether [IHE Executive Leader] or if it's the person at the top of the food chain, people are going to be hesitant to talk and it, not because of who [he or she] is, but just because of what that position [signifies]. [For that reason] people aren't going to be open and honest, that's just the way that life in business and leadership works, because, but also, I recognize that when the [IHE Executive Leader] wasn't in the room or wasn't in the sessions, and we just had the individual from [IHE training department]-- things were much more relaxing they were much more open and honest they were much more friendly and fun. And then you put the [IHE Executive Leader] back in, and it's like become strict and very formal, and engagement part of it is because he's a very formal person, but again part of it is just the title, you could have put anybody, you could have put you know Kevin Hart as the [IHE Executive Leader], it is still going to be, this is the person who decides whether I work here that.

Staff selection is an essential element of program design, and her comments illuminate executive leadership participation's varying impact and how those power dynamics impact the learning experience (Eddy & Rao, 2009; Gmelch & Buller, 2015). For example, when asked how to better balance with IHE Executive Leader participation, she responded:

That's something to think about and [LDPs] where it's [sponsored by] the [IHE Executive Leader]'s project. It should be a project in which he just comes in now and then and shows his face because I think you're not going to get open, honest dialogue when you have the top of the food chain, you know as the constant.

Again, her response highlights the influence of personnel and power dynamics. Next, the researcher asked Wilma if there were internal staff involved in the program development, and she stated:

So the training arm of [the IHE] was responsible for the logistics, responsible for the materials, so all of the administrative work. The administration of it was handled by [the training arm of the IHE], and we did have a single point of contact within [the training arm of the IHE] to work through the internal [administrative] stuff.

ALD model: Skills. The leadership development program promoted and

addressed skills within the curriculum. In addressing the content and skills, Wilma

mentions:

I learned, and this is going to sound really harsh, but, if nothing else, I learned the type of leader that I don't want to be. I learned some characteristics that I saw in my leader that I don't I would never want to repeat. I saw how some of the comments and lack of transparency made people feel.

The skills Wilma acquired were evident in their commissions and omissions. In essence,

she learned from what she saw and did not see in practice (Eddy & Rao, 2009; Gmelch &

Buller, 2015; Priest et al., 2018). Wilma's statement demonstrates her reflective practice

and reminds us that learners always learn something during interactions- whether positive

or negative. She further expresses how she took a positive from a negative situation when

commenting:

It was good for me because, again, I think those are the things that I didn't learn in my MBA. You don't learn what not to do as a leader. You don't learn how things you do and say make people feel. You don't learn that there may be a racial discrimination lawsuit in the middle of something you're trying to do; how are you going to navigate that. So I think, if nothing else, I did take away what I don't want to do and be as a leader.

Wilma's comments offer insights into the lessons learned and the skills gained, whether

explicit or tacit (Eddy & Rao, 2009; Gmelch & Buller, 2015; Priest et al., 2018).

ALD model: Styles. Next, the conversation turned to styles of leadership. Wilma

describes the style of leader that she most identifies with as:

> I think charisma is a very important characteristic of a leader, and for it to be said that it wasn't kind of threw me off. I think when you get more dynamics and more people, then you see, well maybe [they] are a leader, but so are you and you're different and so are you and your different. So being able to say, find the leadership style that you connect with most, I think is important because, otherwise, you have 25 people trying to be like one.

She notes the importance of diversity in styles and tailors their style and respective KSAOCs (Knowledge, Skills, Attitudes, and Other Characteristics) (Eddy & Rao, 2009; Gmelch & Buller, 2015; Priest et al., 2018).

ALD model: Shared value. After discussing styles, the conversation transition to shared values. Wilma describes her values and in the context of other participants and the program by disclosing:

> I think that I'm different from other people. I don't want to say, like oh 'damn different,' to toot my own horn, but I think that everybody's background and goals, professional and personal backgrounds all come into play. I think for those individuals who have been in higher ed[ucation] their entire life, I think they may have really gotten something out of it, but it taught them about what we call 'the back office.'

Wilma alludes to the diversity of values that influence a participant's connection to the program and content (Connaughton et al., 2003; Eddy & Rao, 2009; Fritz & Guthrie, 2017; Gmelch & Buller, 2015; Schwartz & Bilsky, 1987). Notably, despite the diversity of leadership and participants, Wilma noted some misalignment and missed opportunities:

> At first, again once I realized it was like a copy-paste and my MBA, I was still like, 'you know what,' let me still go to build networks to you know here to be like I said to be in front of the [IHE Executive Leader] so that my name gets to be in front of the [IHE Executive Leader], but then when this [racial unrest response-*described later*] all started rolling out, I didn't want to go anymore to these things it's like-- I don't care. I don't care if you know my name. I don't care, you know, like why am I going to try to impress somebody who? People that may or may not want Black people to excel.

This comment suggests that despite content alignment and misalignment between values derailed Wilma's interest and commitment to the program.

ALD model: Expectations alignment. Wilma addresses her expectations for the LDP in the following statement:

> So it was marketed as the [IHE Executive Leader]'s leadership academy, so it's something that the [IHE Executive Leader] took under his wing and developed himself, and I truly believe that is the case. [S/he] was very involved in this process—very. You could tell that he developed the materials and the curriculum. And so I'd say like he would be the overarching sponsor of this program, but then, of course, there were other individuals that presented to us, depending on the topic. For example, when we got to the finance and budgeting topic, the CFO presented that.

Wilma describes the IHE Executive leader's involvement ensured that the leader's expectations were presented (Eddy & Rao, 2009; Gmelch & Buller, 2015). She further expresses her expectations, stating:

> So originally, my thought was one this is going to be an awesome networking opportunity. To have one-on-one conversations with the [IHE Executive Leader] and with other individuals in leadership roles and get to understand the bigger picture of the [IHE]—so on a bigger level. Not just to know what my small pieces, but also to learn more about the overarching overall system-wide [IHE].

In expressing her goals, she shares:

> I also thought it'd be a great opportunity to grow as a leader. Originally I was like, this is going to teach me a lot of things that I need in higher education. I wasn't thinking necessarily here at the [IHE] in this role, but I was thinking higher education because this is my first job in higher education. So I know there's a lot to learn. I was hoping for some more robust and knowledgeable about leadership in higher ED specifically.

Although disappointed in some regards, she holds out hope for future alignment, providing:

> I think it hasn't come to fruition as much as yet." I think again it has started to show itself, but I haven't gotten that up. You know there haven't been that many opportunities, [but] I think it will eventually.

Additionally, Wilma Discuss is her expectation alignment with the program and

concedes:

> I don't think that I was bamboozled because never did any of the communication
> when I was applying. Never did it say this is going to be higher education [based
> or] focus solely on higher education, and you're going to learn more about higher
> education. I just assumed that [but] I think it would be very beneficial for those
> who don't already have a business background to reap [its] benefits.

> Wilma's experience demonstrates the misalignment between her ambitions and

the program ambitions (Eddy & Rao, 2009; Gmelch & Buller, 2015). This instance

underscores the opportunity missed to recruit a more appropriate participant and diminish

Wilma's damaging effects.

CRT: Interest convergence and alignment. When describing how the IHE did not

address the issue of racial unrest, Wilma discloses her rationale for why this is the case in

the following statement:

> There are outside factors, outside of your [research] topic, that come into play
> when it comes to just the leadership period at this [IHE]. We're in the middle of
> [multi-million-dollar] racial discrimination lawsuit from the top. Not like, a
> department or a chair or Dean, it's the [IHE Executive Leader] and the executive
> cabinet.

Wilma's comments argue that the leadership is duplicitous in discussing racial

discrimination because of the pending allegations. She laments:

> I guess it does come into play because I had this feeling that throughout the whole
> [LDP], I am sitting in a room where, as a Black person, with a person who is
> telling me about how to be a leader when that person is being sued for Racial
> Discrimination. So I'm thinking, How can you tell me how to be a leader, you
> know, like at what point are you going to take ownership or address, and I know
> there are legal things. You can always talk about lawsuits, and I get that, but it
> was just hard for me, as a person of color, to continue to go and be taught how to
> be a leader by someone that I'm not and, again, is all allegations, but by someone
> that I'm not sure deserves the title of leader.

Wilma expresses her disconcertion and with the rhetoric of the institution. She recognizes that the institution is engaging in self-preserving activities detrimental to the minoritized individuals (Bell, 1995; Delgado & Stefancic, 2001). In this instance, it was to the benefit of the institution to leave the concerns unaddressed.

CRT: Storytelling, counter-storytelling, and voice. During the program, Wilma took advantage of an opportunity tip to voice her opinion regarding the racial unrest and feedback. Specifically, she discusses is the opportunity to address racial inequality once the schedule head dramatically changed in the wake of the COVID-19 pandemic. She details the incident as follows:

> There's no structured time schedule, so it seemed like a great opportunity to say, 'let's get this in here, and let's get this topic of racial tensions and diversity. And it wasn't taken with the enthusiasm, encouragement, or acknowledgment [how] I had hoped. As a matter of fact, there was no acknowledgment, it was like thank you for your suggestion, and that's the end of that.

Wilma points out that the IHE had an opportunity to present a narrative to its constituents, and it insufficiently addressed the issue in her estimation (Bell, 1995; Delgado & Stefancic, 2001; Parker & Lynn, 2002). She goes on to say how fellow program participants echoed her sentiments:

> I heard, and I got some emails to my cohort members saying, 'Wow, you're right on point.' 'I hope they do something about this,' 'this is amazing, yes, we definitely want to learn about surviving racial tensions.' As a leader--and we never did know if [the issue of racial injustice] is something they're going to add later [to the curriculum]. Maybe this year was too late to say let's shift and add that as a topic. But I don't feel that again it was taken with enthusiasm.

In parallel to the support of participants in the program for skills development, Wilma also identifies the benefit and shared value of representation in an LDP (Delgado & Stefancic, 2001; Ladson-Billings & Tate, 1995; Parker & Lynn, 2002).

Explicitly she uses skills common among marginalized individuals to navigate in spaces

where they are not the majority in the following way:

> You know they talk about having two faces right or being able to code-switch. So I think the comfortability of being able to be open and honest about our feelings again at a time of incredibly high racial tension at a university or at a [IHE], that has not shown support of these racial tensions, it was just more comfortable to have these conversations with people who look like you.

Interestingly, although the participant attempted storytelling, her efforts were still

thwarted by her institution's power structure. She then stated her motivation for speaking

out:

> There was an email that you know all of these university [IHE Executive Leaders] are sending out emails, like here's our stance on diversity and racial tensions, and so we had gotten an email from our [IHE Executive Leader] that I thought was very. I don't know the word like—disconnected, very disconnected from the feelings of people of color at his institution. That's what prompted me to be kind of bold and give this feedback, but the response clearly was still a disconnection from our needs.

Although she anticipated the response or action reflected in the current LDP

program, she also allows, "I don't want to blame it on this program, but I don't think.

This [IHE] is that a place right now to have open, honest, and real conversations about

that." While making the comments in real-time, Wilma states that there was limited

audible commentary when she says, "So there may have been some chat comments you

know 'cause, then you can chat the chatbox, but there was there was no verbal response."

CRP: Learning within the context of culture. The participant first discussed the

diversity of her cohort in the following terms:

> So so surprisingly, the majority of the cohort as a whole were people of color, and I think that's a reflection of the [IHE] and [diverse City] demographics and especially the student population—right, so we're heavily people of color and the [IHE].

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Wilma describes learning within the context of the culture in her reflection about the course content. Her reflections of frustration offers:

So I didn't even notice it until it was brought to my attention in a meeting after--that actually in a text message during the meeting, but it was said, do you realize that all of the videos we watch and all the articles, we read are by White people--and I didn't know until that point and then from that point, of course, I noticed it [throughout.] I'm telling you, seriously, I noticed that after that. All of the videos we watched in which we were told, this is an amazing leader, you know, the leader of X company or this five fortune 500 company, they were all Caucasian American men they weren't even women. Men—all of the videos we watched, all of the historical references were Caucasian American men. All of the articles necessarily written back or Asian American myth but talked about how Caucasian American men had overcome and been these great leaders. So you know, again, I don't think it was done on purpose, but there are some African American or Black American people who have been successful, and you have to go out there and find it.

Wilma's sentiment and exasperated response highlight how important culturally relevant content is to participants. Her comments also illuminate the intersectionality of gender and race in developing culturally relevant content (Banks & Banks, 2015; Ladson-Billings, 1995b; Parker & Lynn, 2002; Villegas & Lucas, 2002). This content selection further exacerbates the hegemonic positionality of Whites.

When asked how best to contextualize the content of this program within her institution's culture, Wilma states:

I think that if the [LDP] is going to be—again, we didn't talk about higher education, so I would be hard-pressed to believe that if someone wanted to create this structure for our [IHE] because you didn't talk about the [IHE] at all. If that's the type of leader we needed to build for this type of institution, that would make sense, but I don't think that [is the case.] I don't think that is the type of leader we need; in my opinion, the type of leader we need is this particular institution.

Wilma believes that the program was not designed to develop leaders to facilitate discussions around race and discrimination.

CRP: Culturally mediated instruction. Wilma explains that the LDP curriculum contains components that were relevant to the topic of race and inequity; however she states that the challenge is pervasive, she expresses the pervasive nature by asserting, "I don't want to blame it on this program, but I don't think this [IHE] is that a place right now to have open, honest and real conversations about that." The sentiment reveals an interest in this process; however, remediation must begin at an institutional and systemic level (Banks & Banks, 2015; Ladson-Billings, 1995b; Parker & Lynn, 2002; Villegas & Lucas, 2002).

Wilma expressed her thoughts about the diversity of the IHE Executive Leader and the importance of culturally mediate instruction for all demographic groups when she states:

> I think in 2021-America, race is a topic, and we can no longer put it away in our pocket and say that's not really you know we're just going to talk about it today. I think that anybody who wants to be a leader in any type of leadership program has to be cut not has to be comfortable but has to be on a path to becoming comfortable having conversations about race, and I think the longer we.

Wilma confirms the existence of race and racism from a critical race theory [see the previous section] standpoint; while describing the opportunity and requisite level of comfort a leader should have when discussing the topic. The leadership will not pursue a resolution because they lack the urgency and don't find the action is directly aligned with their interests (Bell, 1995; Delgado & Stefancic, 2001; Eddy & Rao, 2009; Schwartz & Bilsky, 1987). She goes on to address the importance of having comfort and discussing sensitive matters by stating:

> I think the dynamics could have been anybody, I think the group dynamics could have been 100% Caucasian American, and we still should have had a conversation about race because, again, I think that, regardless of the makeup, we're in a time where that those conversations have to be here. We just had people

storm in the Capitol Building. We have to have these conversations about race, and as a leader, you have to be comfortable having those conversations about race, regardless of your audience. We should not tiptoe around Caucasian Americans because they're not comfortable, and they feel guilty about something they didn't do. We cannot sugarcoat things for Black Americans, and we cannot, you as Black Americans have to sit in a room with people who don't look like us and have uncomfortable conversations without getting upset. So, again, I think I don't think that there's a specific dynamic or demographic for the cohort I also don't think there's a specific demographic for the leader because, if you can bring in someone who's an expert on finance and budgets, you can bring in someone with expertise on race relations, no one said, you have to be the one that gives the session.

Wilma recognizes that race's importance and how uncomfortable it can make individuals feel and emphasizes how critical it is to have those conversations.

CRP: Student-centered instruction. In describing the characteristics of a leader, Wilma identified a consideration when developing student-center instruction. She posits:

I don't think there is a single picture of what a leader looks like. I think it goes back to the age-old question of why are leaders made or leaders born? For some characteristics, I think you're born with them, but I think, as you go and learn like the leader, you know the owner of the [local basketball team] is not going to be had the same leadership style as a [IHE Executive Leader] right because you're just in two different worlds, and so I think that. To create this type of [LDP] where you stand up and say, here's the picture of a leader I don't think that's successful you know I don't think that works for people because that is not the only the picture of a leader.

Student-centered instruction requires a focus on the diverse learner's value systems and aspirations (Banks & Banks, 2015; Ladson-Billings, 1995b; Parker & Lynn, 2002; Villegas & Lucas, 2002). This approach allows students to make better connections and improve their engagement level.

CRP: Authentic assessment techniques and reshaping the curriculum. When asked about opportunities to shape the curriculum and provide feedback, Wilma discouragingly shares:

I think there was what we call an 'explicit; feedback. So, of course, there's, say, 'submit any feedback you have; we want to hear your voice, we want to hear what you have to say.' But then when you think about it, as a member, you know as an employee 'am I willing to risk my job to give you feedback on your program right because when you say, this is the [IHE Executive Leader]'s baby [pet-project]?' A lot of people don't want to hear that you didn't enjoy their 'baby' or that you think their baby's ugly.

Wilma's comment underscores the insidious nature of power dynamics and how they either promote or repress participants' voices. Yet, despite the head that perspective, she later shared that an opportunity presented itself to share at the beginning of the pandemic. Although the leadership development program solicited feedback on ways to focus the program on the students and learners, the feedback was not accepted nor implemented (Gay & Howard, 2000; Pellicer, 2008; Riggio, 2008; Schön, 1983; Tate, 1994; Villegas & Lucas, 2002). Wilma explains the opportunity as:

It was said that the [IHE Executive Leader] is trying to figure out how to still end [the LDP] on time [due to COVID-19 schedule changes], so he was looking at which sessions we would or would not [incorporate with the remaining LDP time.] It was up in the air about what [would be included.] Then the question was asked, 'Are there any is there any topics of the [remaining] ones that are left that you really want to hear about because we can't do them all now? And that when Then I said well you know, let me just drop this little nugget.

While feedback opportunities are often formal Wilma, found an opportunity to voice her concerns once the program structure required revamping.

CRP: Teacher as facilitator. Subsequently, we had a conversation about the topic of a teacher as a facilitator. Wilma observes, "So, there were other individual guest lectures that came in, depending upon you know if they had more experience in that topic than the [IHE Executive Leader], but then there was also." Simultaneously, she goes on to concede that 'the [IHE Executive Leader] couldn't do this on his own, so it was led by [IHE training department.]." Wilma recognizes that the structure has limitations based on

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the capacity of the facilitator. She adds:

> So the training arm of the [IHE]was responsible for the logistics, for the materials—I guess the administrative work, the administration of it was handled by [that group] and we did have a single point of contact from the [IHE training department].

Best practices and emergent themes: Purpose. Wilma responded to a prompt about her purpose in joining the program, and she replies:

> I think that leadership development programs can check different boxes. Right, depending upon the goals of the program and the goals of the individuals. Again, from my [perspective], I thought it was going to check the industry box, but it didn't. It checked the leadership/business leadership box, but it didn't check the higher education leadership box, and so I, but that doesn't mean that I can say I can't say it wasn't successful. It very well could have been successful for those looking to check the business leadership box, and so it's hard for me to answer your question how do I, you know what are the dynamics of a great program because I think it depends on what you're looking for instead Program.

Wilma suggests that her purpose did not align with the program; however, that is not the only determining factor of a successful program considering it met others' needs.

Best practices and emergent themes: Networking and community building. While Wilma addressed networking opportunities during the LDP, she alluded to opportunities for a promotion she offers:

> It gives [an opportunity] to put your name out there. Moreso, people, getting to network now with the [IHE Executive Leader] knows your name.
> You have more people across the [IHE] that know your name. It's going to build a resource bank for you if you need to reach out to any of those departments [represented in the program cohort.] and those people on a professional and personal level. But as far as a promotion in this institution, I don't think so. I think this institution promotes people based on other things.

In addressing expanding her network with the IHE and LDP, Wilma reveals a concern about meritocracy within the promoting practices of the IHE. When asked if the networking component was formalized, she replied, "there was no requirement to meet

outside of the sessions with this group." As a follow-up question, Wilma was asked if

there were any difficulties establishing relationships informally within her diverse cohort.

She answers:

> When it came to building those relationships, there wasn't a difference between male and female, so like my 'meetings after the meetings' were even[ly] [balanced], you know about the same number of guys, the same number of females. There was no difference in who I felt more comfortable having these conversations with—all kind of a mixture besides just gender and race.

The comments reflect a balance and demographic makeup concerning gender.

Best practices and emergent themes: Tailoring the program. During the

discussion around Networking and community building culture, Wilma describes her

sentiments towards an opportunity missed. Wilma expresses that the LDP could be better

tailored to meet her needs when she states:

> This is the type of program where we talk finance and budgets, and we talked to you about organizational development. We talked to you about all of those things to be a leader and how it's beneficial. But for those of us who have spent ten years in corporate America who have an MBA, we've done this, you know, this is, this is nothing new. I honestly don't know that I gained anything from the program except networking.

Her comments stress the importance of clarity in describing the LDP offering(s) and

aligning individual expectations with programmatic realities (Bolman & Deal, 2013;

Riggio, 2008). Wilma also shares the types of components she would like to see in an

LDP in the following statement:

> I would be looking for a leadership program that has specific industry knowledge about it, maybe that's, not even a leadership program maybe that's like an industry program you know I don't know what it's got, but I would be looking for something more specific to higher education.

Again, Wilma describes how a tailored program could better reflect her professional

needs (Bolman & Deal, 2013; Riggio, 2008).

Best practices and emergent themes: Career laddering opportunities. Wilma was

asked to describe the opportunity for structured career laddering in the context of

program structure best practices; she replied:

> Yes, I think that, as I said earlier, that's not how promotions work here [at the
> IHE.] I see it as furthering your resume to say that I went through this program
> with the [IHE Executive Leader.] I had a year of hands-on training with the [IHE
> Executive Leader].

The career laddering opportunities within this IHE appear to hinge upon KSAOCs

and referrals built from networking with IHE lea and people with positional power

(Bolman & Deal, 2013; Riggio, 2008).

Participant 3: Toni

Toni is in her fifth year of employment with the anonymized institution of higher

education (IHE). This is Toni's 26th year of experience working in higher education.

Before the leadership development program (LDP) under research, Wilma had also

participated in two other LDPs at her current employer, and she has completed four other

LDPs at other IHEs. Notably, Toni has also developed and participated in the

development of leadership development programs at other IHEs.

ADL model: Structure. Toni participated in a 60-minute interview. The interview

began with Toni's describing the structure and purpose of the LDP as:

> 15 to 20 of us ere accepted into this particular [LDP]. It appeared to me that the
> selections of the participants in the [IHE LDP] were from a diverse array of
> different pockets of the organization—we had people from everywhere.

After describing the program demographics, she shared the following about the program

components and dynamics:

> We had a series of leadership articles—now the [IHE Executive Leader], who led
> this [LDP] was present every single one of the meetings with the exception of I

think one [where] there was another executive, who came to talk to us about finances, from the financial standpoint. The [IHE Executive Leader] facilitated every discussion had very vivid PowerPoint presentation slides that depicted the material that [s/he] was describing, and it gave us an opportunity to interact back with [him/her] asked questions, and let [him/her] comment. We would read and then come back and talk about the articles for that discussion; we went to a place called the [*anonymized*] which was in [a nearby City.]

While describing the application process to shares, "you applied, and people were selected and I, you know I don't know how those selections get made, I know I feel fortunate that I was one of the ones that got selected that year." This lack of transparency about the selection process raises concerns regarding participant selection (Bolman & Gallos, 2011; Eddy & Rao, 2009; Gmelch & Buller, 2015; Guthrie & Thompson, 2010; Peters & Waterman, 1982).

ADL model: Strategy. Next, Toni defined the intentional steps taken by the LDP in planning and implementing the program. Toni claims:

I do think the [IHE] was intentional and even to add maybe strategic about ensuring that people have opportunities to grow their leadership skills. How to enhance them somehow, I mean, even if they're just wanted to take a course or two on leadership or if they want to walk through the whole you know college leadership program you know through. More of the operational kind of components of the institution were included.

Toni's comment delineates the use of strategy and strategic planning in the program development, supporting the best practice approaches in the literature (Collins, 2001; Dalakoura, 2010; Friedman, 2008; Penuel et al., 2011).

ADL model: Staff. Toni briefly described and praised the staff's involvement. But, she insists," I would be remiss if I didn't mention our organizational development coordinator, who was phenomenal!"

ADL model: Skills. Next, the conversation pivoted towards the skills gained in

the program. Toni recalled the skills in the following statement:

> We further explored topics around leadership, you know market marketability,
> you know how you talk about the five p's of mark marketing, you know
> promotion price placement things like that, so those facilitators discuss that in
> great depth, and so we got a chance to reflect on our learnings through group
> conversation and it was just a very robust program.

Toni praised the depth and breadth of skills offered in her LDP. Learners must gain a

range of sufficiently explained skills to be more easily implemented in practice (Eddy &

Rao, 2009; Gmelch & Buller, 2015; Priest et al., 2018). She went on to detail the specific

skills and their relevance to her praxis. She declared:

> Yes, because it explored the more common concepts of leadership that I am either
> aware of or know that they exist. Like those are key things that I would have
> expected to hear something about, so that was good. Then when the [IHE
> Executive Leader] went deeply into concepts around organizational development
> that dealt with our own institution and he made it germane. That really was a good
> thing too, and so that could have happened, or it couldn't have happened,
> depending on the leadership academy that you go through right.

Notably, Toni recognizes the importance of content (i.e., the skills) and their practical

application. This practical application often supersedes theoretical learning because

participants realize and actualize the training (Eddy & Rao, 2009; Gmelch & Buller,

2015; Priest et al., 2018).

ALD model: Expectations alignment. Toni describes her expectation alignment in

the following terms:

> It really allowed you to do some introspection, so it's not just let me come and
> take, take, take, or just open my mouth like a little birdie and let the information
> slide in our come into my mouth or my ears.

Her comment reflects the importance of alignment between expectations and proactive

interest in applying the skills gained to her praxis through reflective practices. Further,

the comments support eliminating "banking" approaches to learning (Freire, 2000).

> I think just by knowing what those topics ahead of time, let me know that we're going to be talking about, you know, styles of leadership, or we're going to be talking about organizational leadership—so we weren't blindsided when we came in.

Toni identifies structure and transparency as key elements to aligning expectations. She

then suggests additional ways to align expectations.

> 'Enabling you to act' as a leadership principle out of the "leadership challenge, enabling others to act' [literature]. So when you provide tools, support, and resources for employees, you enable them to act. You could be way out on another campus or be way over to the left, and another employee is doing their work over to the right. You've enabled them with skills and tools, and resources to do their best work. I believe, supports the mission of this {IHE], which is to place that student at the center of the learning and ensure that students are attaining the right type of education and experiences in a global society and a global and technological society so.

Toni's response signals how the leadership program empowers her as an individual and

how that power is diffused and how culture diffuses into faculty staff and students'

actions and perspectives.

CRT: Social construction of race. Toni articulates the social construction of race

within the context of our institution in the following terms:

> Still, challenges that present themselves are structural and create barriers that are based on race, so when we say you know institutional racism--that is just not some buzzword. Truly there are some structures in place, and even if you changed what was happening here today, you would still have structures in place that need to be eradicated for things to be just and equitable.

She even states the existence of race and describes how it describes structural and

institutional presence (Alexander, 2012; Delgado & Stefancic, 2001; Ladson-Billings &

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Tate, 1995). She cleverly describes the challenge of taking new skills and ideologies into

venues where racism is structural and institutionalized. Toni implores:

> You can't pour new wine into an old bag. I believe that anytime that you're talking about issues and topics of race, racism, structural racism, institutional racism, that's just what it is so embedded that it's buried it's hidden in plain sight, so that's why there's been, I believe, some type of development opportunities on the whole implicit bias topic.

The social construction of race presents the blueprint for the deconstruction of race in

IHEs.

   CRT: Interest convergence and alignment. Toni shared that a participant

explicitly asked for redress regarding the racial unrest during the LDP timeframe.

Therefore, interest convergence prevails in the following ways:

> I know that the response to that question being posed was, 'yes, I will take that topic up and see if it can be addressed. So our coordinator was fielding questions and making sure he did his part, but we never heard anything else about that.

She goes on to explicate the point in which the entrance interests diverged. She

complains:

> We were talking about all this other stuff, but what about this? This is what my reality is that in some parts of the world, people see people who are Black and male, so there was no talk about it. How are you? How are people handling that, and what's our role as educators? Also, if there would be any professional development series? What would that look like, and I'm not that person who has the answers to all that? [Also,] I know that even some other institutions of higher learning have addressed this.

The notion of interest convergence acts as another measure to suppress participants'

voices (Bell, 1995; Delgado & Stefancic, 2001; Ladson-Billings & Tate, 1995; Tate,

1994). While that topic of conversation was relevant to the participants, it did not serve

the same level of relevance or interest for the institutional leadership. Toni expresses

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disappointment that her IHE did not uphold the standard held by other institutions of

higher education during the same time.

CRT: Storytelling, counter-storytelling, and voice. The next topic of discussion

was storytelling and counter-storytelling. While describing an experience and then

different LDP, Toni compares and reflects on the importance of building community and

support systems when she states:

> I enjoyed that one in leadership for women, I enjoyed that one as well, because a lot of people got real candid, and they had a lot of emotional underpinnings that they brought on to the meeting, if they were struggling in their role trying to do certain things are facing glass ceilings, they were talking about it. Of course, some of those things came with some emotion. While I'm trying so hard, or I was denied a promotion or things like that, so they were very candid at this particular meeting.

Toni's commentary demonstrates how storytelling came into play during the

program. Toni's account reflects the intersectionality of gender and race (Bell, 1995;

Delgado & Stefancic, 2001; Ladson-Billings & Tate, 1995). Additionally, she notes the

importance and relevance of emotional support within this contextualized experience and

the broader employment scope. Finally, she describes the response to the George Floyd

killing and her IHEs response, stating:

> No, it wasn't and, in fact, there was a Member who, after there was a presentation, giving given, of course, this was the virtual asked the question, are we going to have a topic on racism, so there was not. And so that's all to say, 'it's not just you know, let me check off the box and let me pivot during the most critical time times when people are suffering, crying rallying in the street.' I mean, aside from the civil human basic human rights, what is the topic of my conversation here today, so I think just in all aspects of it that just doesn't need to be brushed over you know, like you know we got it in there, but then we just go on business as usual.

This observation elucidates how the institution's inactions marginalized black participants (Bell, 1995; Delgado & Stefancic, 2001; Ladson-Billings & Tate, 1995; Parker & Lynn, 2002).

CRT: Radical versus incremental reform and urgency. Toni's reporting then transitioned into the topic of radical versus incremental reforms (Bell, 1995; Delgado & Stefancic, 2001; Henry et al., 2008; Ladson-Billings & Tate, 1995; West, 2013). She shared how one participant voiced their urgent concerns. She advises:

> So it was not like it we're talking about one thing and then all of a sudden, that person just says, you know what about the race. They waited for the time that they saw most appropriate, and I found it interesting that the person felt so strongly that they had to ask.

In this response, Toni recognized the ways power and dominance can slow the pace of reform and stymie opposition or counter-storytelling (Bell, 1995; Delgado & Stefancic, 2001; Ladson-Billings & Tate, 1995). In waiting for the appropriate time, the participant exemplifies how power and dominance can delay responses and subvert counter-narratives.

CRP: Learning within the context of culture. Toni describes an interesting contrast between the current program and a previous program concerning internal SMEs versus external SMEs. She expresses the value of a contextualize-content SMEs versus a generalist when she states:

> There were keynote presenters who weren't from our institution, and I'm not saying there was anything wrong with that—they added great value. It's just that they were never going to speak from what this very [IHE] had going on. That wasn't their perspective. That wasn't why they were brought in for the whole.

She then contrasted that experience by describing the current LDP offered, noting, "because yes it's the same person, and you know it was a little bit of a different perspective." Toni then expresses the value she found in the IHE Executive leader's presence in the programs (Freire, 2000; Ladson-Billings, 1995b; Pellicer, 2008; Villegas & Lucas, 2002). She asserts, "there's something to be said about when your top leader is in the room, it just is, and he's listening to everything you know he's the one facilitating." Using reflective practice, Toni connected her experience with a previous LDP program at a different employer. She affirms, "I have similar experience back at my home institution that the President was in the room for every single activity, he was in the room, and it felt very good." She concludes with, "but to have the person who's a top leader who could be anywhere not only be in the room but facilitate every session that that's great." She underscores her appreciation for the leader's presence.

Later, Toni describes the difficulty and transferring knowledge from training into practice in the workplace. She explains:

> Our faculty come in with these great ideas with these new ways of doing things. They've received facilitated dialogue around the best and most effective ways to perform a function or operate within the organization, but they go right back and enter into their same work environment, and nobody knows anything about how they're now operating.

Toni points out that theory and practice are not always seamlessly aligned. She goes on to further explicate this concept, stating:

> And it's the same thing with leadership types of opportunities. A lot of those leadership opportunities, with the exception of this [LDP] those opportunities, are offered through our [IHE training department.] They're doing a Yeoman's task and a great job at helping people understand these concepts of leadership, but guess what, those people go right back to their departments and what if that's not accepted or well-received, where they came from, and if it's that way for leadership it's doubly so when we approach issues of race and racism.

Toni disavows any notion that the content offered is effortlessly applied to the work context in which the participants exist. Her commentary identifies a common difficulty existing when programs are not tailored to address the particular cultures and environments of implementation (Freire, 2000; Ladson-Billings, 1995b; Pellicer, 2008; Villegas & Lucas, 2002). Furthermore, it identifies a need for reflective practice on behalf of the institutions and individuals test with transforming culture through new practices(Riggio, 2008; Schön, 1983).

CRP: Culturally mediated instruction. Next, the conversation shifted to culturally mediated instruction. Toni responded to the question: Do you think it was relevant to your experience as an educational leader at this institution and as a person of color? She retorts:

> My academic discipline is sociology, so I always am thinking about components of multiculturalism and diversity. There were components present but, I would always argue there could be more. I mean, when were we talking about these topics just-in-time, not as if it's a chapter in the book. There were topics in the areas that discussed diversity and people, where people of color are concerned. So I can appreciate that, but I would always argue that there could be more, just certainly could be more.

Toni pronounces an explicit interest in exploring the topic further—beyond the current LDP offering. Then Toni describes the intentionality necessary when facilitating instruction wow and cooperating conversation around diversity and inclusion (Ladson-Billings, 1995b; Pellicer, 2008; Villegas & Lucas, 2002). She states:

> I think we have to be very intentional about our conversations around diversity equity, inclusion, and access. We can't dodge around that conversation; we can't substitute equity and diversity and inclusion talk for all this other talk [about] everything else—about how people have different needs, you know, basic needs that's not the same thing.

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Toni points out that LDPs must be mindful and deliberate when creating content and

avoid watering down the message to decrease its effect efficacy. Participants are fully

aware when programs are taking wholehearted approaches or merely placating (Ladson-

Billings, 1995b; Pellicer, 2008; Villegas & Lucas, 2002).

CRP: Communicating high expectations. Toni goes on to discuss How the LDP

communicated high expectations. she describes her impression of the program by stating,

"to me, it's a prestigious kind of activity." She expounds on this praise for the clarity in

which the IHE communicated its expectations, reporting:

> I am a champion for professional development, I was quoted once saying, and I
> believe it was in the direction of the Faculty, but I just believe that this can be
> relevant in any functional role at an institution as such as ours is that you really
> can't ask people to do the work if you won't provide them with the support to do
> it. It's the same concept around students—no one rises to low expectations. [I
> believe in] high expectations, high support, so we give people something to reach
> for.

It is important to note that Toni identifies the need to have complementary support when

establishing high expectations. She seemed to endorse components between the

expectations held for faculty and staff and students (Eddy & Rao, 2009; Gmelch &

Buller, 2015).

CRP: Student-centered instruction. Toni explains that her LDP incorporated tools

to support student-centered instruction. She claims:

> We did do some form of a personality preference test, so there might have been
> some things in there that could help one know it might have been the Myers-
> Briggs type inventory, but we took something. It told what [personality type] we
> were. I think it potentially could be used, just like an instructor might in a
> classroom, not that you're going to just because I look up and see that you're a
> visual learner I am going to try to do that for you, and then now you're an
> audiovisual and now I'm going to try to cater to you. It truly is about the method
> that these techniques try to accommodate all those various learning styles.

Toni identifies an opportunity to leverage established program tools to model practices already present in her institution (Fritz & Guthrie, 2017; Kouzes & Posner, 2019; Ladson-Billings, 1995b; Seemiller & Priest, 2015; Tate, 1994).

CRP: Authentic assessment techniques and reshaping the curriculum. While describing the structure of the program, Toni identifies an opportunity for reflective practice. She reflected that "it was really about who are you already as a leadership. So to me, that was a bit of appreciative inquiry, and that's a concept that makes me think of meeting people where they appreciate their strengths already."

When asked to describe the relevance and transferability of program content, Toni shared, "I was amazed to see that some of the things I practice in my own leadership (Gay & Howard, 2000; Pellicer, 2008; Riggio, 2008; Schön, 1983; Tate, 1994; Villegas & Lucas, 2002). Specifically, she shared how she incorporated previously acquired skills in conjunction with two newly acquired skills. She pronounces:

> When taking into consideration what's there, you just see it out of a new lens. I think I saw that more so than all these brand-new concepts. Now I gotta get out here and gotta try to employ them all. That [notion] is one that stuck with me very hard. I get why it was discussed because this institution went through a big transformation and is still going through a transformation. that whole concept of transformational leadership and the current traffic between transformational leadership and transactional leadership--those stuck with me more than anything. I'd heard of transformational leadership. I've studied transformational leadership, and I have a terminal degree in leadership.

LDP's offer an opportunity to build new skills and fortify old skills regardless of your position on the experience continuum. Toni gained a new lens with new skills and a new understanding of previously acquired skills to inform reflective practice and analytical application to praxis (Gay & Howard, 2000; Pellicer, 2008; Riggio, 2008; Schön, 1983;

Tate, 1994; Villegas & Lucas, 2002). She went on to describe how she manipulated the content and applied it, and her work as:

> In [IHE] leadership, I've heard of those things but see, when you digest it and see it from a different new way, that is where creativity kicks in, and that's where innovation can prosper.

The conversation then shifted to the topic of formalized evaluations. Toni shares her experience concerning feedback as:

> No, we didn't get a full-on evaluation of the program until the very end. For the most part. What I will say is. Our facilitator was so present that I think that that you know if there were some concerns you'd you. He would have been the first to know about it because he was open like that and even when we had questions about our projects. You know anything we were asked to do, he was always very responsive and helpful. He was very helpful, so I think that really did do us some justice.

Toni identifies an opportunity to informally provide formative feedback through the facilitator, although the only formal evaluation took place at the end in summative form (Gay & Howard, 2000; Pellicer, 2008; Riggio, 2008; Schön, 1983; Tate, 1994; Villegas & Lucas, 2002).

Best practices and emergent themes: Purpose. In describing her purpose, Toni notes, "in the wanted to continue to build and expand my leadership abilities and to explore those concepts- for an example at my last institution." The participant's precise delineation of her purpose establishes the foundation for expectations alignment.

Best practices and emergent themes: Networking and community building. One emergent theme that Toni shared was concerning Networking and community building. Toni described how she established her informal network sitting at a table (with non-project team members). She described their relationship by stating:

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It was a nice kind of bond. I feel like we were connected. We would meet up to talk about an article because sometimes there were things we needed to work on. You know a few things to reflect upon or send in or whatever, but we got together, and we did that a couple of times and then even when we weren't meeting even to this day, and our group met for the last time in August.

She went on to describe the formulation of community building by stating, "I'm going to go ahead and say, for the most part, it was an organic situation." Toni expounded upon her comfort level regarding engagement when she shared, "and now there's a somebody who's not at that level that feels a little bit you know intimidated or not wanting to approach anyone, so I see everybody's approachable maybe that's a better way of saying it. She later described the formal networking opportunities pointing out a novel program experience (Dolan et al., 2020; Glaser, 2005). In contrast, Toni states, "While I did appreciate sitting with the group, that group—the same group. The whole time I think there could be some value in mixing it up to, I think that, you know, every week because we had name cards."

Toni points out that LDPs must balance formalized networking opportunities and space for more organic interactions(Dolan et al., 2020; Glaser, 2005). She goes on to describe the valued-added in the networking opportunity as:

> In contrast to the [group] discussions, larger group discussions, so [informal networking] just gave people a chance. Maybe they hadn't talked too much to other people to have a conversation with them or see them in jeans.

Toni describes how the informality of jeans creates an additional level of comfort or communication (Dolan et al., 2020; Glaser, 2005). She went on to offer further nuance,

> I think that sharing the experience with others I have either work with, and some of them I work more closely with than others, and I think it is just that kind of social interaction with a thread that has run through. [Particularly] being able to see them and hear their perspectives. I think that's always a good, a good thing to have where you have opportunities to go on a retreat together.

Toni asserts an interest in creating relationships vertically as well as horizontally within the institution, particularly with the IHE Executive Leader: She details:

> Perhaps more time to discuss things amongst ourselves and interact with the presenter as we interacted with our facilitator, the [IHE Executive Leader], our top leader. But maybe some more of it because that's when you know barrage a barrage of a bunch of questions but truly talk amongst yourself. You know, and tell me what you know you thought about some of this and then what questions,

She later goes on to describe how this interaction could play out, offering, "20 minutes to think about perspectives around this one concept around this one article, so I just think that would spur on more conversation, and for those who are less apt to respond."

Best practices and emergent themes: Tailoring the program. The next emergent theme regarded tailoring the LDP. Toni suggested some best practices based on her experiences in other LDPs. Toni celebrates:

> I come from a strong background of faculty and staff development. I would say this, 'let's I think it t would be wise not to miss any opportunity to customize the professional development to faculty development where it's germane to theirs particular needs and interests [arise] where their interactions with students are concerned about their curricular content. So I would always argue that things can be customized more.

Toni asserts that a tailored program will promote customized development (Bolman & Deal, 2013; Riggio, 2008).

Participant 4: Booker

Booker is in his 17th year of employment with the anonymized institution of higher education (IHE). This is Booker's 18th year of experience in higher education. The researcher characterizes his functional role as a non-faculty administrator. Before the leadership development program (LDP) under research, Nelson had never participated in

another LDP at his current employer; however, he has completed multiple LDP programs

in other institutions. Notably, Nelson's functional role is situated within the department

that developed the LDP.

ALD model: Structure. Booker participated in a 60-minute interview. The

interview began with Booker describing the structure and purpose of the LDP as:

> The program is designed to [produce] new innovative ideas within a setting, with
> the [IHE Executive Leader], where the organization's top tier could hear these
> new innovative ideas. At the same time, to get mentorship and leadership
> development from the [IHE Executive Leader] at the organization.
> So the facilitator for [LDP] was the actual [IHE Executive Leader's] [project],
> and he brought in special guests, like the chief financial officer, the Vice [IHE
> Executive Leader] of instructional services device so student services and
> business leaders from outside that we have partnerships with.

The program's setting and structure reflect leadership's inclusion in the process (Bolman

& Gallos, 2011; Eddy & Rao, 2009; Gmelch & Buller, 2015; Guthrie & Thompson,

2010; Peters & Waterman, 1982). Booker goes on to characterize the cohort of

participants. He claims:

> We were told that we were the biggest cohort [in program history], so we had 23,
> and it was my understanding that each cohort before us has somewhere between
> 15 and 18 [participants], and the cohort itself was diverse. It was cross-sectionally
> diverse because colleagues, my cohort members, were from across [enterprise], so
> it wasn't just one particular area, and it was across the [institution] key areas and
> also across training, so we had not just individuals from the highest parts within
> an organization, but also individuals from that were aspiring to become leaders
> within the organization, so it was definitely a cross-sectional viewpoint of what
> the [IHE] inside.

Next, Booker elaborated on the context of this particular cohort. He explains:

> We fell into COVID-19 hit, so we had an extended course, but we got even more
> time than the year we were scheduled to be in training—we got more time we got
> like a year and a half. It was structured around classes, so we. We had different
> courses, and every month, we had a different class that we had to attend. The
> [IHE Executive Leader]'s topics he had created the [IHE Executive Leader]

created the actual training itself, so everything was centered around us as a cohort is one of the [IHE]'s projects implemented so far.

He delineated the LDP's capstone project development process in previous cohorts and how it changed in the pandemic's wake.

> Every cohort before us, they were broken down into small groups, and each group had to present a different project. Then the projects were voted on, and the project that was the most voted on was presented to the [IHEs Executive leadership team] to be voted on. The project to be implemented into the organization. However, because of the pandemic, we had one centralized project for the entire project for the entire cohort, which was to develop, design, and implement successful ways for online learning. Simply because, at the time, we shifted from traditional face-to-face learning to online learning because of COVID.

Booker further explains the original group project protocol:

> The cohort voted on the top six ideas from the 23 ideas presented [one by each participant], and then those six ideas with them were broken down into the six groups that we had and each group. The six project creators would project lead. This had to be an innovative project. So, we had already started working on designing the products that we wanted to implement, but we were not against pivoting to immediate needs. So it was a smoother it was a smooth transition because we knew the [IHE] needed a stable model.

Booker elucidates that the IHE could modify their original plans to address a need at the [IHE] (i.e., develop an online pandemic learning plan.) He shares how easily the coachwork committed to the work and pivoted to get it done.

ALD model: Systems. In describing the systems of the institution, Booker observes a challenge in communication. He reports:

> So if you can just imagine that old game that used to play when you're wearing something or personally here, and then the trickle-down and then by the time we got to the end, it with a totally different story—that's exactly how it is at the organization.

Communication is a challenging undertaking, and with large institutions, it is rather daunting. When describing how to navigate systems, Booker shares:

What you also have to realize that, at my organization, we are an organization where. 33% of our instructional faculty have been at the Organization for 20 plus years, so they have seen the organization going from the highest peaks to the lowest valleys. Trying to get them to change how they think or change this organizational culture is very difficult to do for someone who has been around to see eight [IHE Executive Leader]'s or seven to nine department chairs or eight deans. Because the only thing they are thinking about is, 'well, you know what, you will be gone in three years I will still be here, I can wait you out.' And so the change is never implemented for any longer than the time in which someone sits in that position, so institutional change has to take place with organizational culture.

His comments reflect the challenges of changing culture due to rigid systems and rigid individuals. Culture shifts are seismic undertakings and require changes to systems and staff in some instances (Bolman & Deal, 2013; Connaughton et al., 2003; Eddy & Rao, 2009; Gmelch & Buller, 2015; Stone & Major, 2014).

ALD model: Skills. Booker described how the application process primed him for the skills introduced in the program. He states:

On the application, we had to define your leadership qualities and your shortcomings and weaknesses as a leader, and at the first meeting that we had was the meeting about leadership. So the [IHE Executive Leader] gave us the definition of leadership as it relates in higher Ed. Then he gave us prime examples of what leadership looks like to include not just Higher ED institutions but also political leaders community leaders on national leaders, and so we got an idea of what it meant to be a leader and also what leadership actually means, and so we did get a course in leadership and the definition of leadership.

Booker describes the skills inventory that takes a deficit-based approach rather than an asset-based approach (Freire, 2000). Booker responded to a prompt about skills needed in training. He suggests:

The organization needs more training. That's probably the biggest training that we need as an organization is training on cultural norms, unconscious bias training to understand what's happening, and racial bias training. The one thing we have to understand is that until we understand the cultural norms that surround our students, then we're going to continue to fail them as an institution if we don't take the time to understand who they are, what they are, and what they represent.

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He acknowledges a need and an opportunity for addressing skills alignment (Eddy &

Rao, 2009; Gmelch & Buller, 2015; Priest et al., 2018).

> Booker describes one facet of knowledge that he is inspired to share:
> I want to help others understand that there is a trajectory out of the classroom into leadership, and so that was one of the biggest things I got out of the training itself because part of what I caught up what I built one of my goals around was that leaders are not born they are made. You are developed as a leader; you're not born a leader, and so a lot of people don't believe that they have that leadership potential and leadership, quality and what I learned in La is that, yes, it can be taught.

The need for skills-based training reaffirms that leaders can be developed leaders can

gain a skill to enhance their practices (Eddy & Rao, 2009; Gmelch & Buller, 2015; Priest

et al., 2018).

ALD model: Shared values. The conversation shifted to the responsibility

towards leadership and reshaping shared values. Booker laments:

> When you're looking at leadership, and you're surrounded by leaders, you see that some of the decisions they're making are not the best decisions, but they're making them anyway. You can understand that this is what you want to do; this is not anything you have to do. You didn't have to make the decision you made; you chose to make that decision, and so I already went in with the understanding that leaders are flawed, and until we know what our flaws are, we're going to continue to be flawed, and they continue to be.

Booker's response underscores the need for reflective practice to understand one's values

before establishing shared values (Connaughton et al., 2003; Eddy & Rao, 2009; Fritz &

Guthrie, 2017; Gmelch & Buller, 2015; Schwartz & Bilsky, 1987). He notes that if you

"continue to barrel down the path of not making the decisions that are going to benefit the

majority, but always making decisions that are centered around the minorities [there can

be no shared values]."

ALD model: Expectations alignment. Booker stated that during the topic of

expectations alignment, "there were no personal goals set" regarding his goal-setting

practices. Instead, he alludes to having moderated interest in the program and what to

expect from it. He shares:

> I did talk to a few of my colleagues and had been through the training before me,
> and they actually said the same thing they didn't set any personal goals going in.
> They just want to see where their training would lead them, but probably halfway
> through, that's probably when I started setting goals, because it allowed a halfway
> through the training, then you. You probably started seeing yourself more in that
> role of a leader or more in the role of a voice for the voiceless at the organization,
> and so it did allow for some goals to be set like once I'm done with this training
> will [set a goal].

Booker reminds us that various LDP participants may enter the program with varying

levels of expectations (Eddy & Rao, 2009; Gmelch et al., 2011; Gmelch & Buller, 2015).

When asked about the LDP experience as a whole, Booker reflects,

> I am happy that I decided to apply, and I'm happy that I got accepted into it, and
> so it allowed me to. Seeing a different part of the organization see it through a
> different lens and, at the same time, allowed me to take what I have been
> accustomed to, and I have learned and brought it into an environment to help
> others. So all in all, I'm glad that I got a chance to go through the training, I
> definitely think that.

The LDP aligned with Booker's commitment to improving his professional praxis

(Pellicer, 2008; Schön, 1983).

CRT: Social construction of race. Next, the conversation moved to discuss the

social construction of race. Booker described and contextualized his IHE's

communication and response to the racial and political unrest of 2020. He insists:

> Of course, they came into communications because it was an integral part of what
> 2020 was, even though the idea of the 'Info-demic- having all the disinformation
> out there. We had all of the racial disparities that no racial injustice is happening
> and coming to light that it definitely impacted how some of the training. What I
> will say is that.

Booker emphasizes the IHEs commitment to its IHE participants and student population:

> We're at an organization of higher education. The one thing we have to be very cognizant of is that we are there for our students, no matter what position you hold within the organization. We're there for the students, so we should be thinking along the lines of what we can do best for our students versus how we can better ourselves. One of the biggest conversations I think we had in our training was the conversation is there at this IHE still underlining forms of racism.

In describing race's social construction, Booker refocuses attention on the subjects of race and its social constructs (Bell, 1995; Delgado & Stefancic, 2001; Ladson-Billings & Tate, 1995). This subjugation is the essence of race construction and its pervasiveness in this institution and the world (Bell, 1995; Delgado & Stefancic, 2001; Ladson-Billings & Tate, 1995).

CRT: Interest convergence and alignment. The topic of interest convergence yielded Booker's following responses. He asserts, "the approach to online learning, the teaching models on online learning the assistance that students get in online learning— that was all our [LDP] project [effort, design, and planning]." Booker expressed great pride in the cohort's responsiveness and efficacy and solving and resolving an institutional challenge. Interestingly, when probed about interest convergence (indirectly), the participant immediately discussed the project that allowed the institution to regain functionality by implementing a comprehensive online course offering that met its institution's needs. When pressed about how the institution addressed the racial unrest or did not address it, Booker offers:

> Because everybody at that time was in crisis, [the IHE was] still trying to maintain the integrity of the institution and the integrity of the classrooms. No, we never got a chance to share what we talked about, but I know that the [IHE Executive Leader] was a part of the conversation, so it's just like sharing it with [top leadership group].

Booker's comments reflect how institutions prioritize various issues based on their

priorities and held interests (Bell, 1995; Delgado & Stefancic, 2001; Ladson-Billings &

Tate, 1995). In contrast, Booker contends the institution was at the mercy of

circumstances beyond its control and therefore was afforded a pass.

CRT: Storytelling, counter-storytelling, and voice. During the interview, Booker

expressed his plans to use his experience to amplify his voice. He states he would:

> Ensure that I tell as many people as I can about this training because it's definitely
> something that they should apply to get into—along those lines, just being more
> informed of what the organization has to offer.

Booker described how the LDP creates an opportunity for storytelling and increasing the

leaders' perspective and understanding of what is happening on the ground (Bell, 1995;

Delgado & Stefancic, 2001; Ladson-Billings & Tate, 1995). The knowledge Booker gains

and disseminates strengthens his storytelling ability and impact. Booker shares:

> There's a group that keeps the [IHE Executive Leader] isolated that he doesn't
> know everything that's going on, so I think him facilitating these lanes and
> building the relationships with people out in the Community. I believe it allows
> him to get a more realistic view of what's happening within the organization and
> not the sheltered watered-down view.

His comments highlight the importance of diverse perspectives and breaking out of silos

of information.

CRP: Learning within the context of culture. Booker expresses great pride when

describing the project he wanted to develop because of its alignment with the institution's

context.

> Student services and instructional services seek to bridge the communication gap
> between instructional services and student services. Because our [IHE] has an
> informational gap between the two sides of the institution, student services, and
> instructional services, so my idea was to put together a working team Council.
> Are and allow for the easy flow of ideas and initiatives that stupid services

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working on that instructional services can help with and vice versa, and have that open forum communication so that everybody knows what's happening across the organization's entirety.

The participant lauded the institution's intentionality concerning the congruence within the institutional, cultural context (Freire, 2000; Ladson-Billings, 1995b; Pellicer, 2008; Villegas & Lucas, 2002). Next, Booker addressed opportunities for growth in this domain of the program. He summarizes:

> That's a great question. I think we're heading in the right direction; we're not there yet. One of the biggest obstacles we have at the organization is, like I mentioned, early communication. We also have what is referred to as the top-down approach to leadership, and that doesn't work well in an institution the size of my institution. So you have to think that if you're working with the top-down approach. At the top, you have the [IHE Executive Leader]. Then, by the time it gets down to someone that's a classroom faculty, it has hit eight people by the time it got to the classroom. It's baffling.

Booker observes the challenges in communicating within a hierarchical structure. It is essential to note this structure to contextualize matching programming (Ladson-Billings, 1995b; Pellicer, 2008; Villegas & Lucas, 2002).

CRP: Culturally mediated instruction. While discussing culturally mediated instruction, Booker observes:

> You have to think that a lot of organizations don't fix their organizational culture issue; they just put a Band-Aid over, and a lot of what happens, especially at my institution, a lot of what happens is—it's just buried and the deeper you bury it, the less likely they are to come back up, but then when someone finally digs in that hole, and it comes back up it comes up with a vengeance. And now it's blinking, and it's right there in your face, and then you have to change it at that point, but until it has dug up, then it's just going to get buried further and further and further and further down.

Booker commented positively that the content with culturally mediated by stating:

> I think the content was good, well-design, and I don't think it was meant to either impact or erase any particular culture, so I think it was just a well-rounded design that was culturally sound and equitable in delivery.

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When institutions design programming around the students, there is a decreased likelihood of overlooking a minoritized perspective and an opportunity to promote further engagement (Ladson-Billings, 1995b; Pellicer, 2008; Villegas & Lucas, 2002).

CRP: Student-centered instruction. Booker describes the disconnect regarding student-centered instruction between the faculty and administrative sides of the IHE and the following terms:

> Executive leadership's main focus is running the [IHE], and if they don't have a working relationship with students on a regular basis, you're going to lose what it means to be there when the students need to be there for them.

Again, Booker describes a congruence between the approach best approach for students and LDP participants within the IHE (Ladson-Billings, 1995b; Schwartz & Bilsky, 1987; Seemiller & Priest, 2015; Tate, 1994). Booker reports the following scenario of the difference between an administrative and faculty response or approach.

> A good example is if an administrator decides to teach a class, but then, when you teach the class, you are so hard on the students. Because you're so far removed from what their issues might be or what their plight might be, that you are now hurting them more than helping them as the instructor where if it was someone like me, who has been teaching for the last 15 years and a student with the same issue, the approach is totally different.

Student-centered instruction is the crux of understanding individuals' dynamic needs and tailoring programming to meet that need (Fritz & Guthrie, 2017; Kouzes & Posner, 2019; Ladson-Billings, 1995b; Seemiller & Priest, 2015; Tate, 1994).

CRP: Authentic assessment techniques and reshaping the curriculum. Next, the topic shifted to authentic assessment and continuous quality improvement. Booker exclaims:

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You know, when you just get done with some type of leadership training, you're pumped. You have all these ideas. You have all this this this energetic energy flowing through you and that energy like, 'I am going to tackle every issue the world I'm going to change it it's going to be great I just got this training I got my certificate. Now let's go and change the world, so yeah, you do come out of the training with that. It also hits a hard stop when you realize you are trained but guess but, you're still at the same organization, and just because you went through the training doesn't mean that you're going to come out and be that superhero and swoop in and pick up and rescue Lois Lane from the depths of the dark side.

The reality that what you learn in a program will be challenging to implement because you have not changed the environment that you are returning to implement it in. This is a subtle reminder that programs fail, but so do institutions. Particularly, institutions can fail to express expectations, establish processes protocols, procedures, modeled behavior, or illuminate/praise desired behaviors necessary to establish a culture (Gay & Howard, 2000; Pellicer, 2008; Riggio, 2008; Schön, 1983; Tate, 1994; Villegas & Lucas, 2002).

Booker describes his proximity to the [IHE Executive Leader] and how it provided an Ave for communicating his feedback:

Oh, definitely yes, simply because again, coming out of the role of [Faculty Leader]. I reported directly to the [IHE Executive Leader], so we had already had a working relationship. I had been acting [Faculty Leader].for two years, and [Faculty Leader-elect]. So we had a relationship prior to getting into the leadership Academy. I think the biggest positive of having a relationship is, I was one of the two or three people that he had a previous relationship with, so he would always bounce ideas and bounce topics off of me because me and him have had talked about or discuss the topics in the past and because I have such great relationships with everybody else. It also allowed them to bounce ideas off for me to bounce back to him, so it gave us the opportunity to voice our ideas, concerns.

Notice that there is a limited pool of individuals with access, and they serve as gatekeepers rather than providing a direct source to the leader (Gay & Howard, 2000; Pellicer, 2008; Riggio, 2008; Schön, 1983; Tate, 1994; Villegas & Lucas, 2002). Nevertheless, Booker asserts that the IHE Executive Leader created opportunities to provide real-time feedback, stating, 'he always open the floor at the end of each class to

ask is there anything you want to tell me or anything I should know, so it did allow for that open, honest communication."

Booker's reflective practice also afforded him greater perspective (Gay & Howard, 2000; Pellicer, 2008; Riggio, 2008; Schön, 1983; Tate, 1994; Villegas & Lucas, 2002). He goes on to say, "it gave me a wider lens to look through, but it also gave me a narrower perspective on how to focus on it."

He elaborates by emphasizing:

> So when you're in a leadership role, you feel like you have to do everything you have to be the leader of everything, and what we learned is that leadership is not about doing everything or perfecting everything. It's also about narrowing your perspective and being able to delegate and, at the same time, illustrate that you're able to do the task yourself, and so that's narrowing down your leadership field so that you're focusing on what needs to be focused on and you're not expanding and trying to do [Booker's] job when you should be doing your job.

Then, Booker used reflective practice to process the events of 2020 inside and outside of the LDP. The participant institutes an internal monologue to assist in processing how he should interpret and apply the self-reflections (Gay & Howard, 2000; Pellicer, 2008; Riggio, 2008; Schön, 1983; Tate, 1994; Villegas & Lucas, 2002)

> [The IHE Executive Leader] did the best he could with the information that he was given, just like every institution. Information was a slow drip, and so it was hard to make decisions as it related to. How to successfully navigate the pandemic, but what I think it allows us to do is it gave us the ability to work through a tragic event and work through the lens of how do we get out of a hole that we didn't put ourselves into. Because we're normally digging ourselves out of a hole that we put ourselves into.

Booker's comments glaringly overlook that Black participants Did not put themselves in the middle of racial unrest and a social justice movie, but they had to navigate it. Then, Booker described how the program created reflected practice opportunities. He stated, "I think it did. I think it allowed me to want to be able to see a

lot of the ideas that I have in my head through to see if they can actually be

implemented." The participants conveyed a need to reflect and visualize his next steps to

align with his experiences, understandings, and praxis (Gay & Howard, 2000; Pellicer,

2008; Riggio, 2008; Schön, 1983; Tate, 1994; Villegas & Lucas, 2002).

Best practices and emergent themes: Networking and community building. When

asked about the best practice is the emergent topic of networking and community

building surfaced. Booker took the opportunity to share:

> One of the best things that happened was in allowing people they didn't know the
> [IHE Executive Leader] to get to know him, and it allowed for open and honest
> communication, and I actually do believe that he listened and he and he engaged
> and he allowed. The cohort members to express themselves, no matter what they
> have to say without any form of repercussion, and I think that having that type of
> relationship with people who are in a role of leadership, it says a lot because it's
> going to be word of mouth, the [IHE Executive Leader] is not who you think he
> is. It helps to then minimize the negativity that surrounds academic leadership
> within the organization.

Booker identifies a thread between networking and community building and storytelling

to combats false and damaging information (Barnes et al., 2009; Dolan et al., 2020;

Glaser, 2005; Netshandama, 2010). Booker goes on to describe a transformative retreat in

the following terms:

> There was an amazing trip that we took down to [a nearby City], and I think what
> happened is when COVID-19 hit. We didn't have a meeting for the next two
> months. I think a lot of that energy got damper. And, and so the only thing that I
> would say is that the structure of the course, I believe that the trip should be done
> a little bit earlier, and not so much in the second half of the course I think it
> should be done a little bit earlier because I really think it sparked a lot of. Ideas
> within us that we wanted to have shared, so I think that is the only thing that I
> would change about the program because everything else was a great program to
> be a part of. It is very important, and that was another reason I think if it's done
> earlier in the training, it will be even more beneficial. : Because it was definitely
> team building, and it was a comfortable environment to were in because it was
> off-campus and allow people to see a different side of each other and allowed us
> to see a different side of the chance.

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He emphatically shares the benefits of a diverse cohort in the context of networking.

Booker reports:

> Because there were so many different areas of the organization represented in the cohort, I think it allowed for that team building and relationship building. There was someone from financial aid from now you have a connection or if you have a question about financial aid. That was someone from advising; now you have a connection with someone in advising, so I think it allowed for those connections to be built and designed. It'll allow you to build that relationship and not feel like you are forced into a relationship.

Booker endorses structured networking opportunities within the program to avert awkward interaction. He then elaborates on the benefits of formal and informal community building. He states:

> It allows for a lot of informal and formal conversations to occur, and at the same time, allow for us to build dynamic relationships with other individuals that we might not have known. So, all in all, it was a great experience. I would definitely recommend it to other colleagues to definitely apply to try to get into it. Because it is definitely something not only does it look good on your Vitae, but it's also very rewarding in if you're aspiring to a leadership role within the organization and so definitely would invite others to apply.

Booker alludes to potential career mentoring opportunities through leveraged networks.

Best practices and emergent themes: Tailoring the program. Booker describes his experiences in faculty leadership training as well as in comparison to this current leadership development program training:

> Each one hits a different level of leadership because a department chair is part of a leadership team that is still considered to be faculty. They're just in a managerial position as department chair, while instructional leaders, which is your Deans and your directors and your executive directors, are not on the Faculty payscale, so a different type of training for different leadership levels. So I believe that you have to have individualized training that meets the needs you know yourself personally. I don't think the one size fits all model works for anything and higher Simply because of exactly why we're in the position we're in now with the racial inequality and the idea that we're not hiring an inclusive faculty member or an inclusive faculty cadre.

Booker identifies an opportunity to meet both administrative and faculty members' needs with tailored programming (Bolman & Deal, 2013; Riggio, 2008).

Cross-Case Analysis and Thematic Analysis

As a result of the discussions with the participants in a semi-structured interview format and within-case data analysis, themes emerged from the a priori constructs. In this section, the researcher provides an overview of the clustered findings representing participants' experiences and understandings, as contextualized by the a priori constructs and emergent themes. The themes are listed under the headings of the three a priori frameworks and an emergent themes heading. First, the academic leadership development (ALD), the best practice model, contains five themes that emerged: structure, strategy, skills, shared values and, expectation alignment. Second, the critical race theory (CRT) framework yielded two themes: interest convergence and storytelling/counter-storytelling. Third, the culturally relevant pedagogy (CRP) framework provided four themes: learning within the context of culture, culturally mediated instruction, student-centered instruction, and authentic assessment techniques. Fourth, the emergent themes category yielded two themes: networking and community building, and tailoring the program.

The researcher presents the most prominent, representative constructs relevant to interpreting racially minoritized participants' experiences in an anonymized LDP in an IHE. The investigator establishes these themes by initially coding and inducing meaning and categorization based on a priori frameworks. Next, the researcher used a pattern matching and deductive approach to distill themes. Table 4.2 provides a visual

representation of the a priori constructs, and the participants responded with answers that correspond with each construct, where applicable.

Table 4.2

Participant Experiential Representation of Existing A Priori Framework Constructs

A Priori Framework Constructs	Nelson	Wilma	Toni	Booker
Structure (ALD)	X	X	X	X
Strategy (ALD)	X	X	X	N/A
Systems (ALD)	X	N/A	N/A	X
Staff (ALD)	N/A	X	X	N/A
Skills (ALD)	X	X	X	X
Style (ALD)	N/A	X	N/A	N/A
Shared Values (ALD)	X	X	N/A	X
Expectation Alignment (ALD)	X	X	X	X
Social Construction of Race (CRT)	N/A	N/A	X	X
Racism is ordinary and not aberrational (CRT)	X	N/A	N/A	N/A
Interest Convergence (CRT)	X	X	N/A	X
Storytelling/ Counter-Storytelling (CRT)	X	X	X	X
Radical Versus Incremental Reform (CRT)	N/A	N/A	X	N/A
Learning Within the Context of Culture (CRP)	N/A	X	X	X
Culturally Mediated Instruction (CRP)	X	X	X	X
Communicating high expectations (CRP)	N/A	N/A	X	N/A
Student-Centered Instruction (CRP)	N/A	X	X	X
Authentic Assessment Techniques (CRP)	X	X	X	X
Teacher as facilitator (CRP)	N/A	X	N/A	N/A
Purpose (Emergent)	N/A	X	X	N/A
Networking and Community Building (Emergent)	X	X	X	X
Tailoring the Program (Emergent)	X	X	X	X
Career Laddering (Emergent)	X	X	N/A	N/A

Table 4.3 delineates the constructs that were "presented" or "omitted" from the program experience. Additionally, the table represents the participants' collective (majority) affect toward the presence or absence of a particular construct from their perspective. These themes represent the preliminary constructs for an a posterior, researcher-created *Leadership Development Conceptual Framework (LDCF)*.

Table 4.3

Leadership Development Conceptual Framework (LDCF) Constructs
and Across-Case Affect

Deductive and Emergent Constructs	Presented or Omitted in LDP	Across-Cases Affect
Structure (ALD)	Presented	Positive
Strategy (ALD)	Presented	Positive
Systems (ALD)	Presented	Negative
Skills (ALD)	Presented	Positive
Shared Values (ALD)	Omitted	Negative
Expectation Alignment (ALD)	Omitted	Negative
Social Construction of Race (CRT)	Omitted	Negative
Interest Convergence (CRT)	Omitted	Negative
Storytelling/ Counter-Storytelling (CRT)	Omitted	Negative
Learning Within the Context of Culture (CRP)	Omitted	Negative
Culturally Mediated Instruction (CRP)	Omitted	Negative
Student-Centered Instruction (CRP)	Omitted	Negative
Networking and Community Building (Emergent)	Omitted	Negative
Tailoring the Program (Emergent)	Omitted	Negative
Career Laddering (Emergent)	Omitted	Negative

ALD model: Structure. All four program participants identified structure in their experiential reflections. In describing the structure of the program, Nelson spoke about the capstone component, stating:

> Let me add an element as a part of the program. There are small groups put together, and you have to do a project presentation. You have to come up with an idea, and you present a model business plan for that plan.

This model business plan required collaboration by predetermined teams that worked independently of other cohort teams. Structurally the program work towards developing interactive and culminating activities. Wilma similarly offered:

> The cohort commitment ended with [what] I guess I'd call a capstone. A capstone presentation or a project. That is when we worked with this group, not necessarily the group that we so the group that that the groups that we were in for discussion was not necessarily the same group that we did for the capstone.

Toni focuses her attention on the involvement of the leadership and external trips when describing the program structure.

> We had a series of leadership articles—now the [IHE Executive Leader], who led this [LDP] was present every single one of the meetings with the exception of I think one [where] there was another executive, who came to talk to us about finances, from the financial standpoint. The [IHE Executive Leader] facilitated every discussion had very vivid PowerPoint presentation slides that depicted the material that [s/he] was describing, and it gave us an opportunity to interact back with [him/her] asked questions, and let [him/her] comment. We would read and then come back and talk about the articles for that discussion; we went to a place called the [*anonymized]* which was in [a nearby city].

Toni identifies the presentation format and presenter as essential components of the program structure (Bolman & Gallos, 2011; Eddy & Rao, 2009; Gmelch & Buller, 2015; Guthrie & Thompson, 2010; Peters & Waterman, 1982). Moreover, she appreciated the interface that the structure afforded. Alternatively, Booker highlighted the structuring of the group and its relative size.

We were told that we were the biggest cohort [in program history], so we had 23, and it was my understanding that each cohort before us has somewhere between 15 and 18 [participants], and the cohort itself was diverse. It was cross-sectionally diverse because colleagues, my cohort members, were from across [enterprise], so it wasn't just one particular area, and it was across the [institution] key areas and also across training, so we had not just individuals from the highest parts within an organization, but also individuals from that were aspiring to become leaders within the organization, so it was definitely a cross-sectional viewpoint of what the [IHE] inside.

Booker points to a critical element in program planning: structuring activities Background better appropriate for and given group size (Bolman & Gallos, 2011; Eddy & Rao, 2009; Gmelch & Buller, 2015; Guthrie & Thompson, 2010; Peters & Waterman, 1982).

ALD model: Strategy. Three participants represented the strategy construct in their responses. Nelson, when asked if his institution is using the program to build cultural and Nelson emphatically responds:

Ahh, no, I think I think the institution talks about the culture, but I don't think it's using it to build a culture, which is an interesting question for you to ask because it's probably a missed opportunity.

Nelson's remarks concerning a lack of strategic intention underscores that strategic omissions and commissions impact outcomes (Bolman & Gallos, 2011; Gmelch et al., 2011; Gmelch & Buller, 2015). While Nelson describes an adverse effect of strategy, Wilma and Toni offer more favorable comments. Wilma states:

I thought it was really cool. I'm glad you asked about the participants. So there was a gamut of different individuals from different departments and divisions. There were deans, and there were faculty members, tenured faculty, and adjunct faculty. There were staff members, administration, people who worked in individual campuses, and the [IHE Executive Leader] were there with people who worked at the [administration] office.

Wilma highlights the strategy incorporated into the recruitment and enrollment of

participants. Toni adds:

> I do think the [IHE] was intentional and even to add maybe strategic about ensuring that people have opportunities to grow their leadership skills. How to enhance them somehow, I mean, even if they're just wanted to take a course or two on leadership or if they want to walk through the whole you know college leadership program you know through. More of the operational kind of components of the institution were included.

Toni's feedback corresponds with strategy and strategic planning in the program

development, supporting the literature's best practice approaches (Collins, 2001;

Dalakoura, 2010; Friedman, 2008; Penuel et al., 2011).

ALD model: Skills. Four participants provided insights on skills. Nelson

responded to a question on how he views skills acquisition by stating:

> As a good leader, where I'm not strong, that's when I go find people who are good at the things that I'm not good at, and I bring them in. it's not about to let me, let me learn how to do something that I'm not good at it as a leader I recognize what I don't know and I go find the people who do know, and I'm not ashamed to tell you I don't know.

Nelson's comments reflect his perceptions on skills acquisition ad their practical

application (Eddy & Rao, 2009; Gmelch & Buller, 2015; Priest et al., 2018). However,

Wilma's views expressed a more crestfallen affect when she says:

> I learned, and this is going to sound really harsh, but, if nothing else, I learned the type of leader that I don't want to be. I learned some characteristics that I saw in my leader that I don't I would never want to repeat. I saw how some of the comments and lack of transparency made people feel.

While Wilma's response describes omitted components, Toni discusses the skills in the

following statement:

> We further explored topics around leadership, you know market marketability, you know how you talk about the five p's of mark marketing, you know promotion price placement things like that, so those facilitators discuss that in

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great depth, and so we got a chance to reflect on our learnings through group conversation and it was just a very robust program.

Toni acknowledges the scope and scale for skills offered in her LDP. The skills' practical application seems more paramount to this participant than the mere acquisition of those skills (Eddy & Rao, 2009; Gmelch & Buller, 2015; Priest et al., 2018).

Next, Booker discussed skills alignment between him and the institution (Eddy & Rao, 2009; Gmelch & Buller, 2015; Priest et al., 2018). He shares:

> The organization needs more training. That's probably the biggest training that we need as an organization is training on cultural norms, unconscious bias training to understand what's happening, and racial bias training. The one thing we have to understand is that until we understand the cultural norms that surround our students, then we're going to continue to fail them as an institution if we don't take the time to understand who they are, what they are, and what they represent.

The prescribed skills alignment serves both the institution and the individual while simultaneously responding to the need for culturally relevant pedagogy. In other words, culturally relevant pedagogy can serve as a tailoring two and a skill that enhances the capacity of both individuals and institutions (Ladson-Billings, 1995b; Priest et al., 2018; Villegas & Lucas, 2002).

ALD model: Shared values. Three participants represented the construct of shared values in their interviews. First, Nelson described his experiences towards creating shared values during the program. He observed:

> What I would call thinking in terms of a community or a tribe that you would belong to or that you would want to belong. How do you make sure, or how do you create an environment that people are a part of your tribe or they're not part of your tribe. And it's not meant to be exclusive; it's meant to be from the perspective of a leader part of the concept is. It's a bonding exercise for the folks who are in the program at the same time.

Nelson highlights a need for a sense of belonging and community building that yields

shared values (Connaughton et al., 2003; Eddy & Rao, 2009; Fritz & Guthrie, 2017;

Gmelch & Buller, 2015; Schwartz & Bilsky, 1987). Next, Wilma describes her values

and in the context of other participants and the program by disclosing:

> I think that I'm different from other people. I don't want to say, like oh 'damn different,' to toot my own horn, but I think that everybody's background and goals, professional and personal backgrounds all come into play. I think for those individuals who have been in higher ed[ucation] their entire life, I think they may have really gotten something out of it, but it taught them about what we call 'the back office.'

Wilma alludes to the diversity of values that influence a participant's connection to the

program and content (Connaughton et al., 2003; Eddy & Rao, 2009; Fritz & Guthrie,

2017; Gmelch & Buller, 2015; Schwartz & Bilsky, 1987). Finally, Booker contributes:

> When you're looking at leadership, and you're surrounded by leaders, you see that some of the decisions they're making are not the best decisions, but they're making them anyway. You can understand that this is what you want to do; this is not anything you have to do. You didn't have to make the decision you made; you chose to make that decision, and so I already went in with the understanding that leaders are flawed, and until we know what our flaws are, we're going to continue to be flawed, and they continue to be.

Booker posits that there is an opportunity to reshape the curriculum and shared values.

He explains that each incremental effort, good decision, and whole-hearted effort is a step

in the right direction for building and aligning shared values (Fritz & Guthrie, 2017;

Schneider, 2002; Schwartz & Bilsky, 1987).

ALD model: Expectation alignment. In the discussion concerning expectation

alignment, four participants offered germane commentary. Nelson reported, "on a scale

of one to 10, and I'm going to give my overall experience a six and a half to seven. You

know I had some expectations, because of who is leading the program, that there would

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have been a lot more interaction with the leadership of the program and less of a lecture."

His dismay with the program stems from his expectation of meaningful and direct

communication with senior leadership. The expectation misalignment also speaks to the

experience of a minoritized voice and its yearning to be heard (Alexander, 2012; Bell,

1995; Tate, 1994). Wilma adds:

> So originally, my thought was one this is going to be an awesome networking opportunity. To have one-on-one conversations with the [IHE Executive Leader] and with other individuals in leadership roles and get to understand the bigger picture of the [IHE]—so on a bigger level. Not just to know what my small pieces, but also to learn more about the overarching overall system-wide [IHE].

Here, another participant conveys an aspiration to engage the executive leader and

institution. She later described how the expectations did not align with the institution

because of a ruse; instead, she never validated her assumptions. Toni concentrated on

how the LDP aided in her expectations alignment. She states:

> I think just by knowing what those topics ahead of time, let me know that we're going to be talking about, you know, styles of leadership, or we're going to be talking about organizational leadership—so we weren't blindsided when we came in.

Next, Booker addresses expectations alignment by noting his starting point with

his expectations. Booker stated that during the topic of expectations alignment, "there

were no personal goals set" regarding his goal-setting practices. He alludes to having

moderated interest in the program and what to expect from it. In this instance, the LDP

could not have aligned itself with an unestablished expectation.

CRT: Interest convergence. While discussing interest convergence, three

participants responded. Nelson described how the incidents of racial unrest in 2020

unfolded at his institution. He says:

So the follow-up has been myriad. There have been Town Hall type discussions. There have been departmental-level discussions. There's been encourag[ment] for people to reach out to individuals. There has been a usage of the employee assistance program for folks who needed to, you know, an external source, so from that standpoint, you know there's been a lot of continual follow-up activity.

Nelson mentions his disappointment with the response of his institution. However, the IHE acted with urgency when it impacted its bottom line. Wilma states:

There are outside factors, outside of your [research] topic, that come into play when it comes to just the leadership period at this [IHE]. We're in the middle of [multi-million-dollar] racial discrimination lawsuit from the top. Not like, a department or a chair or Dean, it's the [IHE Executive Leader] and the executive cabinet.

She identifies that be institution had other factors that impacted their decision-making process. Notably, the IHE did not want to draw attention to the conversation of racial discrimination during litigation that is underway. Toni furthers the conversation with:

We were talking about all this other stuff, but what about this? This is what my reality is that in some parts of the world, people see people who are Black and male, so there was no talk about it. How are you? How are people handling that, and what's our role as educators? Also, if there would be any professional development series? What would that look like, and I'm not that person who has the answers to all that? [Also,] I know that even some other institutions of higher learning have addressed this.

The participants collectively anticipated A response from their employer, but the employer did not incorporate meaningful responses because of conflicting interests. Overall, the actions outlined align with the institution's best interest in each case (Bell, 1995; Delgado & Stefancic, 2001; Ladson-Billings & Tate, 1995; Tate, 1994).

CRT: Storytelling, counter-storytelling, and voice. The storytelling construct yields three participant responses. Nelson began by addressing a missed opportunity for underrepresented voices to push back against an institutional narrative stating:

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> Not to say that something didn't come out, but I can say that I, as a male of color, heard nothing out of the office of ["minority" focused program] the minority male initiative, whether it was supposed to whether it was just going to students or students and you know faculty and staff about the issue you know didn't hear anything, and that's that perfect vehicle right.

This comment reveals that counter-storytelling requires intentionality from both majority and underrepresented groups. Furthermore, the participant alludes to an underrepresented group's expectation to speak truth to power (Bell, 1995; Delgado & Stefancic, 2001; Parker & Lynn, 2002). The LDP and IHE dismissed Wilma's first-hand attempt to offer counter-storytelling. She states:

> There's no structured time schedule, so it seemed like a great opportunity to say, 'let's get this in here, and let's get this topic of racial tensions and diversity. And it wasn't taken with the enthusiasm, encouragement, or acknowledgment [how] I had hoped. As a matter of fact, there was no acknowledgment, it was like thank you for your suggestion, and that's the end of that.

Historically, the first attempts to refute or counter a popular sentiment meet with authoritative and dominant pushback (Alexander, 2012; Freire, 2000). In this case, the pushback was passive and dismissive, yet it was just as piercing to the participant. Toni interjected a corroborating recollection of Wilma's experience. Toni posits:

> No, it wasn't and, in fact, there was a Member who, after there was a presentation, giving given, of course, this was the virtual asked the question, are we going to have a topic on racism, so there was not. And so that's all to say, 'it's not just you know, let me check off the box and let me pivot during the most critical time times when people are suffering, crying rallying in the street.' I mean, aside from the civil human basic human rights, what is the topic of my conversation here today, so I think just in all aspects of it that just doesn't need to be brushed over you know, like you know we got it in there, but then we just go on business as usual.

This observation elucidates how the institution's inactions marginalized black participants (Bell, 1995; Delgado & Stefancic, 2001; Ladson-Billings & Tate, 1995; Parker & Lynn, 2002).

CRP: Learning within the context of culture. During the conversations concerning learning within the context of culture, three study participants offered insights. Wilma describes learning within the context of the culture in her reflection about the course content. Disgruntled, Wilma states:

> So I didn't even notice it until it was brought to my attention in a meeting after-- that actually in a text message during the meeting, but it was said, do you realize that all of the videos we watch and all the articles, we read are by White people-- and I didn't know until that point and then from that point, of course, I noticed it [throughout.] I'm telling you, seriously, I noticed that after that. All of the videos we watched in which we were told, this is an amazing leader, you know, the leader of X company or this five fortune 500 company, they were all Caucasian American men they weren't even women. Men—all of the videos we watched, all of the historical references were Caucasian American men. All of the articles necessarily written back or Asian American myth but talked about how Caucasian American men had overcome and been these great leaders. So you know, again, I don't think it was done on purpose, but there are some African American or Black American people who have been successful, and you have to go out there and find it.

Wilma's commentary presents the value of culturally relevant content to participants.

Toni described a defensible misalignment when she states:

> There were keynote presenters who weren't from our institution, and I'm not saying there was anything wrong with that—they added great value. It's just that they were never going to speak from what this very [IHE] had going on. That wasn't their perspective. That wasn't why they were brought in for the whole.

She expresses the value of contextualized-content SMEs versus a generalist and concedes generalists' breadth of knowledge was intentionally selected. Institutions of higher education experience an identity crisis in their attempts to align with non-IHE business exemplars (Bolman & Gallos, 2011; Gmelch & Buller, 2015).

CRP: Culturally mediated instruction. Culturally mediated instruction reverberated in three participant interviews. Nelson, when asked to further expound upon his comment regarding the formal content and how it translated to program participants,

Nelson explains:

> I think that some of the audience didn't resonate because the examples were very. The private-sector focused and did not always speak to either education, higher education, or the classroom discussion didn't translate it into application in higher education.

Wilma expressed her thoughts about the diversity of the IHE Executive Leader and the importance of culturally mediate instruction for all demographic groups when she states:

> I think in 2021-America, race is a topic, and we can no longer put it away in our pocket and say that's not really you know we're just going to talk about it today. I think that anybody who wants to be a leader in any type of leadership program has to be cut not has to be comfortable but has to be on a path to becoming comfortable having conversations about race, and I think the longer we.

Wilma confirms the existence of race and racism from a critical race theory. She further insinuates the need to leverage culturally mediated instruction to engage in the difficult conversation of race and racism (Bell, 1995; Delgado & Stefancic, 2001; Eddy & Rao, 2009; Schwartz & Bilsky, 1987).

> I think we have to be very intentional about our conversations around diversity equity, inclusion, and access. We can't dodge around that conversation; we can't substitute equity and diversity and inclusion talk for all this other talk [about] everything else—about how people have different needs, you know, basic needs that's not the same thing.

Toni points out that LDPs must be mindful and deliberate when creating content and avoid watering down the message to decrease its effect efficacy. Culturally mediated instruction promotes transparency and honesty in facilitated discussions (Ladson-Billings, 1995b; Pellicer, 2008; Villegas & Lucas, 2002). Booker commented positively that the content with culturally mediated by stating:

> I think the content was good, well-design, and I don't think it was meant to either impact or erase any particular culture, so I think it was just a well-rounded design that was culturally sound and equitable in delivery.

When institutions design programming around the students, there is a decreased

likelihood of overlooking a minoritized perspective and an opportunity to promote further

engagement (Ladson-Billings, 1995b; Pellicer, 2008; Villegas & Lucas, 2002). Finally,

Booker summates the need for deep-dive efforts to infuse culturally mediated instruction.

He states:

> You have to think that a lot of organizations don't fix their organizational culture
> issue; they just put a Band-Aid over, and a lot of what happens, especially at my
> institution, a lot of what happens is—it's just buried and the deeper you bury it,
> the less likely they are to come back up, but then when someone finally digs in
> that hole, and it comes back up it comes up with a vengeance. And now it's
> blinking, and it's right there in your face, and then you have to change it at that
> point, but until it has dug up, then it's just going to get buried further and further
> and further and further down.

Booker's comments clarify the need to leverage culturally mediated instruction to

overcome the institutionalized challenges of organizational culture.

CRP: Student-centered instruction. Three participants addressed student-centered

instruction in their interviews. Wilma identified a consideration when developing

student-center instruction. She posits:

> I don't think there is a single picture of what a leader looks like. I think it goes
> back to the age-old question of why are leaders made or leaders born? For some
> characteristics, I think you're born with them, but I think, as you go and learn like
> the leader, you know the owner of the [local basketball team] is not going to be
> had the same leadership style as a [IHE Executive Leader] right because you're
> just in two different worlds, and so I think that. To create this type of [LDP]
> where you stand up and say, here's the picture of a leader I don't think that's
> successful you know I don't think that works for people because that is not the
> only the picture of a leader.

Wilma expresses her belief that she can develop and evolve as a leader with training and

experience. Student-centered instruction requires a focus on the diverse learner's value

systems and aspirations (Banks & Banks, 2015; Ladson-Billings, 1995b; Parker & Lynn,

2002; Villegas & Lucas, 2002). Toni explains that her LDP incorporated tools to support

student-centered instruction. She claims:

> We did do some form of a personality preference test, so there might have been
> some things in there that could help one know it might have been the Myers-
> Briggs type inventory, but we took something. It told what [personality type] we
> were. I think it potentially could be used, just like an instructor might in a
> classroom, not that you're going to just because I look up and see that you're a
> visual learner I am going to try to do that for you, and then now you're an
> audiovisual and now I'm going to try to cater to you. It truly is about the method
> that these techniques try to accommodate all those various learning styles.

Toni identifies an opportunity to leverage established program tools to model practices

already present in her institution (Fritz & Guthrie, 2017; Kouzes & Posner, 2019;

Ladson-Billings, 1995b; Seemiller & Priest, 2015; Tate, 1994).

Booker describes the disconnect regarding student-centered instruction between the

faculty and administrative sides of the IHE and the following terms:

> Executive leadership's main focus is running the [IHE}, and if they don't have a
> working relationship with students on a regular basis, you're going to lose what it
> means to be there when the students need to be there for them.

Again, Booker describes a congruence between the approach best approach for students

and LDP participants within the IHE (Ladson-Billings, 1995b; Schwartz & Bilsky, 1987;

Seemiller & Priest, 2015; Tate, 1994).

CRP: Authentic assessment techniques. During the interviews, three participants

explained their understandings of authentic assessment techniques. When the topic of

programmatic assessment presented itself, Nelson addresses the topic by stating:

> There's a formalized evaluation to provide feedback at the end—it was
> boilerplate, but it allowed for comments, as well. By the nature of the function in
> which I work. I was able to give some informal feedback.

Wilma discouragingly shares:

I think there was what we call an 'explicit; feedback. So, of course, there's, say, 'submit any feedback you have; we want to hear your voice, we want to hear what you have to say.' But then when you think about it, as a member, you know as an employee 'am I willing to risk my job to give you feedback on your program right because when you say, this is the [IHE Executive Leader]'s baby [pet-project]?' A lot of people don't want to hear that you didn't enjoy their 'baby' or that you think their baby's ugly.

Wilma described the destructive act of displaying dominance and repressing participants' voices (Gay & Howard, 2000; Pellicer, 2008; Riggio, 2008; Schön, 1983; Tate, 1994; Villegas & Lucas, 2002). The conversation then shifted to the topic of formalized evaluations. Toni shares her experience concerning feedback as:

No, we didn't get a full-on evaluation of the program until the very end. For the most part. What I will say is. Our facilitator was so present that I think that that you know if there were some concerns you'd you. He would have been the first to know about it because he was open like that and even when we had questions about our projects. You know anything we were asked to do, he was always very responsive and helpful. He was very helpful, so I think that really did do us some justice.

Toni identifies an opportunity to informally provide formative feedback through the facilitator, although the only formal evaluation took place at the end in summative form (Gay & Howard, 2000; Pellicer, 2008; Riggio, 2008; Schön, 1983; Tate, 1994; Villegas & Lucas, 2002). Booker dovetails the formal evaluation comment with:

You know, when you just get done with some type of leadership training, you're pumped. You have all these ideas. You have all this this this energetic energy flowing through you and that energy like, 'I am going to tackle every issue the world I'm going to change it it's going to be great I just got this training I got my certificate. Now let's go and change the world, so yeah, you do come out of the training with that. It also hits a hard stop when you realize you are trained but guess but, you're still at the same organization, and just because you went through the training doesn't mean that you're going to come out and be that superhero and swoop in and pick up and rescue Lois Lane from the depths of the dark side.

Booker praises the use of authentic assessment and continuous quality improvement (Ishikawa, 1985; van Ameijde et al., 2009).

Best practices and emergent themes: Networking and community building. The

emergent theme, networking, and community building represented the sentiments of all

four participants. Nelson lauds this aspect of the program, claiming:

> My experience in a non-educational environment. [They] allowed themselves for
> more direct interaction with the leadership of the organization, and there was
> more of an effort to build the relationships with the people who were going
> through the program with you. It was designed like I mentioned—we had a
> retreat. It was there were designed activities for you to interact with folks outside
> of a classroom setting to, you know, build some knowledge and exchange, you
> know ideas information.

Nelson's testimony typifies participants' interest in connecting with others for the sake of

developing norms, expectations, and shared values (Dolan et al., 2020; Glaser, 2005).

Wilma highlighted the importance of creating professional relationships by improving job

functionality instead of her ideal career laddering outcome. She states:

> It gives [an opportunity] to put your name out there. Moreso, people, getting to
> network now with the [IHE Executive Leader] knows your name.
> You have more people across the [IHE] that know your name. It's going to build a
> resource bank for you if you need to reach out to any of those departments
> [represented in the program cohort.] and those people on a professional and
> personal level. But as far as a promotion in this institution, I don't think so. I think
> this institution promotes people based on other things.

Toni warmly touts:

> It was a nice kind of bond. I feel like we were connected. We would meet up to
> talk about an article because sometimes there were things we needed to work on.
> You know a few things to reflect upon or send in or whatever, but we got
> together, and we did that a couple of times and then even when we weren't
> meeting even to this day, and our group met for the last time in August.

Booker targeted in his response towards the opportunity for vertical connections with

IHE leadership and removing barriers to communicating. He presents:

> One of the best things that happened was in allowing people they didn't know the
> [IHE Executive Leader] to get to know him, and it allowed for open and honest
> communication, and I actually do believe that he listened and he and he engaged
> and he allowed. The cohort members to express themselves, no matter what they

have to say without any form of repercussion, and I think that having that type of relationship with people who are in a role of leadership, it says a lot because it's going to be word of mouth, the [IHE Executive Leader] is not who you think he is. It helps to then minimize the negativity that surrounds academic leadership within the organization.

Although his aspirational beliefs do not coincide with the other participants, Booker's comments establish consensus around the importance of building those relationships.

Best practices and emergent themes: Tailoring the program. Tailoring the program represents an emergent theme described by three participants. Wilma expressed that the LDP could be better tailored to meet her needs when she states:

This is the type of program where we talk finance and budgets, and we talked to you about organizational development. We talked to you about all of those things to be a leader and how it's beneficial. But for those of us who have spent ten years in corporate America who have an MBA, we've done this, you know, this is, this is nothing new. I honestly don't know that I gained anything from the program except networking.

Her comments stress the importance of clarity in describing the LDP offering(s) and aligning individual expectations with programmatic realities (Bolman & Deal, 2013; Riggio, 2008). Toni celebrates:

I come from a strong background of faculty and staff development. I would say this, 'let's I think it t would be wise not to miss any opportunity to customize the professional development to faculty development where it's germane to theirs particular needs and interests [arise] where their interactions with students are concerned about their curricular content. So I would always argue that things can be customized more.

Toni asserts that a tailored program will promote customized development (Bolman & Deal, 2013; Riggio, 2008).

Booker describes his experiences in faculty leadership training as well as in comparison to this current leadership development program training:

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Each one hits a different level of leadership because a department chair is part of a leadership team that is still considered to be faculty. They're just in a managerial position as department chair, while instructional leaders, which is your Deans and your directors and your executive directors, are not on the Faculty payscale, so a different type of training for different leadership levels. So I believe that you have to have individualized training that meets the needs you know yourself personally. I don't think the one size fits all model works for anything and higher Simply because of exactly why we're in the position we're in now with the racial inequality and the idea that we're not hiring an inclusive faculty member or an inclusive faculty cadre.

Booker identifies an opportunity to meet both administrative and faculty members' needs with tailored programming (Bolman & Deal, 2013; Riggio, 2008).

Discussion and Interpretation of the Findings

The overarching motif presented in the data analysis is a need to *meet people where they are*. The common refrain among participants was a distinct disconnect or misalignment between their values, expectations, aspirations, and those held by higher education institutions (Gay & Howard, 2000; Pellicer, 2008; Riggio, 2008; Schön, 1983; Tate, 1994; Villegas & Lucas, 2002). Instead of lamenting the missed opportunities, these data compel practitioners, program designers, institutions, and individuals to reflect on their praxis. The differences and misalignments are the indicators and catalysts needed to "zoom out" (Collins, 2001, p. 191). In addition to stepping back for perspective, Fain and Zachary (2020) implore by stating, "Yet if we do not acknowledge out the differences between us, we cannot create a true connection *because we are not fulling seeing or appreciating differing perspectives and experiences*" (p. 127, italics added). The authors emphasize the need to appreciate commonalities and differences. The cross-case analysis method elucidates these commonalities and differences. Moreover, the discussion and interpretations of finds intersect or "meet" at the intersection of the researcher's direct

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experience and understanding as a former black LDP participant, the researcher's review of literature, and the expressed perception of four black LDP participants.

Appreciating differences is directly aligned with the premise of student-centered instruction, although not reflected in this study (Ladson-Billings, 1995a; Villegas & Lucas, 2002). This institution of higher education, leadership development program, and all others, for that matter, a thorough summative evaluation of the past program, and developing functional formative evaluation channels during the following program (Kirkpatrick & Kirkpatrick, 2016). In addition to functional evaluations, the LDPs require formal training, tools, and techniques to implement a sustainable project plan (Henkel et al., 2019; Project Management Institute, 2017). Mainly, it is critical to include all stakeholders during the project's initiation phase to ensure alignment with all stakeholders' values. Notably, there is support for a "one size fits all" multicultural approach to leadership development that devalues and marginalizes "single identity" (e.g., race, ethnicity, or gender) LDPs (Ohlott, 2002).

The relationships developed through formal and informal relationships created an unexpected valence during an emotionally and mentally distressing period—racial unrest. This unrest revealed during a global pandemic reinforces the lack of urgency (Gordon, 2019; Michener, 2020). Bell (1995) posited that interest convergence hinges on those individuals and institutions' interest in power. This study's findings demonstrate *effort* and *progress* on behalf of racially underrepresented that now hold positions of power at the IHE, but they lack urgency an inability to create radical changes.

Critical race theory provided a lens by which the participants could begin to reflect upon their experience as a Black person in the context of an IHE leadership

development program (Alexander, 2012; Delgado & Stefancic, 2001; Ladson-Billings & Tate, 1995). The interviews revealed that well-intention institutions, even with underrepresented voices within the top-tier leadership, can minoritize their marginalized participants' voices. In some instances, participants were keenly aware of the systemic and institutionalized racism within the IHE and the LDP. In other cases, the research interviews provided space and catalyst for reflection and enlightenment.

Also noteworthy, the institution addressed the issue of COVID-19, through an online learning plan, with urgency because it impacted their bottom line. Yet, remarkably, no such urgency existed for addressing the racial unrest because there was no direct impact on the bottom line we must break the power structures that only allow voice and storytelling to occur for a select few who had power and privilege (Bell, 1995; Delgado & Stefancic, 2001; Ladson-Billings & Tate, 1995).

As a Black male and former participant of a leadership development program that celebrated diversity in created intentional opportunities to create discourse around it, I find myself somewhat disheartened by the opportunities missed in this LDP. Considering the knowledge and transformative experience that I had with a high-quality program was in my professional and leadership emergence, I was a Black male who experienced the racial unrest of 2020 and had a supportive predominantly white institution (PWI) graduate program that created the participants narrative would ring false. For this reason, there is great importance in sharing and providing storytelling and counter-storytelling spaces. Culturally relevant pedagogy in research is apropos because of the skewed perception. Based on personal experience in a leadership development program, the researcher has participated in a program tailored to his aspirations (Gay & Howard, 2000;

Pellicer, 2008; Riggio, 2008; Schön, 1983; Tate, 1994; Villegas & Lucas, 2002). The program was intentional about instilling shared values and building community and networking as well as providing career laddering opportunities (Conger & Benjamin, 1999; Dalakoura, 2010; Seemiller & Priest, 2015); in stark contrast, this program did not check all of those boxes for the participants and left them wanting in many ways this research encapsulates the very reason why we need to promote and elevate minoritized perspectives. The researcher's reflective practice extolled his and the participants' value as individuals and as a collective.

It is critical to hear my story of great optimism in contrast to individuals who may not have the same level of optimism and praise for an LDP experience. Both experiences provide value to the individuals and the collective and deserve the requisite listening ears and active feet. Moreover, the researcher has been shaken and shifted, but interest convergence only kicks the can down the road. The researcher is now more attuned to the importance of radical reform efforts in contrast to my innate inclination towards incrementalism (Bell, 1995; Delgado & Stefancic, 2001; Ladson-Billings & Tate, 1995).

It is vital to recognize the privilege and voice that some participants who worked closer to the IHE executive leader had informal channels where their voices could be heard. This raises the question: How do we dismantle smoke-filled backrooms and institutional or opportunities that should be available for more than a select privileged few? Less urgency existed among the participants who had proximity to leadership to voice their feedback is also a possibility for individuals if we create other channels and flatten the hierarchical structure (Bell, 1995; Delgado & Stefancic, 2001; Ladson-Billings & Tate, 1995). Freire (2000) warns that these leaders are likely to assimilate with the

institution and then use their new leader status to perpetuate dominance. This consideration further extols the need for emerging leaders to balance their assimilation and community building in contrast to their storytelling role for the voiceless. The proposition is precarious because a minoritized voice elevated that exacerbates dominance and power disproportionality is worse than that message coming from a majority member. Three of the four participants stated that they did not initially intend to participate, but they decided to pursue this opportunity because of the community that reached out to them. Consequently, developing a sense of community and building community through creditable and representative voices is essential. Otherwise, the pool of griots, storytellers, and counter-storytelling becomes voiceless when they cease participating in the reconstruction process.

While it may be convenient to cast all blame on the institution, it is worth noting the recency bias that participants may have. In addressing expectations and shared values, benefits and alignment may occur in the future (Bolman & Gallos, 2011; Friedman, 2008). Though institutions of higher education and their respective leadership development programs have significant control over the strategy, structure, systems, staff skills, style, they have limited control over shared values and the program's implementation when it comes to interfacing with the learners. Gmelch and Buller (2015) denote the many corporations ascribe to institutional culture training, while "this practice is far less common at colleges and universities" (p. 167). The results are unacceptable, although plausible and anticipated. Future LDP participants will aspire to connect with their institution on a community building that necessitates IHEs to take a stance and

develop a plan for diffusing culture—primarily through the leaders they develop in the LDPs.

Implications

This qualitative research study yields five vital implications. First, there is a need to tailor programming integrating relevant skills aligned with culturally relevant pedagogy, participant values and expectation, and explicit institutional values (Ohlott, 2002; Riggio, 2008). The LDPs are not tailored with the participants in mind, nor are the participants included in the design phase (Harris & Cullen, 2010). It is vitally important to gain context and understanding of LDPs from the very individuals who seek to develop within the programs. The participants all shared the importance of relevant practical leadership skills to their maturation as leaders. Unfortunately, this LDP did not necessarily align with their expectations. The academic leadership development (ALD) model provides a succinct outline for practical skills, but the missing elements include participant-centric program development, culturally relevant content, and contextualized application (Eddy & Rao, 2009; Gmelch & Buller, 2015).

Second, the need exists to elevate participant voices in leadership development during the planning, implementation, and evaluation of leadership development programs. Freire (2000) argues that participants and leadership development programs become the same obstacles they attempt to overcome. He believes emerging leaders who participate in training programs assimilate with the dominant power structures that oppress the underrepresented (2000, p. 182). Using culturally mediated instruction, storytelling, expectation alignment, a well-structured program, and relevant skills development provide emerging leaders and institutions with the foundation to develop

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equitable and representative leadership development programs. Program participants

must be empowered to oppose program components and encouraged to offer their

counter-storytelling (Bell, 1995; Delgado & Stefancic, 2001; Tate, 1994).

Third, the authentic assessment and feedback (i.e., reflective process)

conversations revealed to the participants and researcher alike that even the best

intentions and leadership will not create a change in an unjust system or reduce

marginalized individuals' subservience (Gay & Howard, 2000; Pellicer, 2008; Riggio,

2008; Schön, 1983; Tate, 1994; Villegas & Lucas, 2002). This study presented the

espoused institutional values, per the participants, and the observable failure for those

principles to address a real-time opportunity to implement those paragon ideologies.

Thus, a need exists to establish metrics to discern correlational alignment between plans

and results. The researcher recommends using these metrics to complement the

qualitative data in the tradition of an exploratory sequential mixed methods study affords

rich data integrated to increase the dynamic ways of *knowing* (Braun & Clarke, 2013;

Creswell & Poth, 2018). This approach expands the research body of knowledge and

simultaneously serves as an accountability partner for institutions transitioning to more

formal and empirical continuous quality improvement strategies. Particularly, subsequent

researchers should investigate the theme of *belonging* and how connections with

institutions and individuals afford institutional culture diffusion.

Fourth, although this was a BIPOC-led program, the program still reflected

hegemonic whiteness. As multiple respondents noted, the institution has a representative

leadership body that reflects the group's composition. Notably, the representation of

BIPOC participants and leadership were not on their merit alone did not shift the content

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to represent either party. The embedded hegemonic whiteness was so prevalent and pervasive to the participants and the leadership that it was undetectable at first glance. The sensitivity and attention to this condition were only discoverable by a BIPOC individual because it directly influenced their sense of connectivity to the materials and community. The participants and researcher believe the lack of representative materials would persist if the BIPOC participants did not identify the discrepancy.

Finally, the researcher-created *Leadership Development Conceptual Framework (LDCF)* serves as the culminating product of this research and the catalyst for future study. The new framework provides a tool for the operationalization and evaluation of LDPs in higher education settings. The researcher plans to validate the *LDCF* through the practical application of the tool through consultancy ventures and collaborative research efforts with LDP developers in non-educational settings. Through practical application in higher education and non-higher education, the *LDCF* will iteratively reflect best practices and tailored approaches to developing and assessing leadership development programs.

Summary and Conclusion

This phenomenological case study addressed the practical challenges of eliciting and leveraging underrepresented voices in LDP design to develop more relevant and influential higher education programs. This study contributes to the scholarly literature on LDPs in higher education settings from underrepresented perspectives. Moreover, the study participants described their realities and experiences differently and offered various recommendations for program improvement. The convergence of a formal leadership development pathway, a best practice LDP design, critical race theory, culturally relevant

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pedagogy, and incorporating individual perspectives and values within leadership

development curricula were at the crux of this exploratory inquiry.

This chapter provided insights into the phenomenon at hand by using descriptive

and interpretive analysis of participant interviews. These theoretical frameworks explain

the concepts and relationships and allow the researcher to evaluate and make judgments

based on values, actions, and meanings. The researcher described themes that emerged

from the study that are instructive in assessing similar phenomenological case studies.

The researcher-created *Leadership Development Conceptual Framework (LDCF)*

constructs are relevant in identifying program components categorized by their omission

or commission. Understanding what elements are present or missing and how participants

affect them is critical in continuously improving leadership development programs.

Moreover, the representation and inclusion of minoritized perspectives are essential to

establishing culturally relevant pedagogy that permeates the participant, the program, the

institution, and the world.

CHAPTER FIVE

Distribution of Findings

Executive Summary

Leadership development programs (LDPs) omit minoritized participants' voices and values in the design process for LDPs. Institutions of higher education (IHEs) prioritize their respective 'interests" over the interests of LDP participants. The current relationship dynamics between institutions and individuals is dominance and power (Bell, 1995; Ladson-Billings & Tate, 1995). The dearth of participant involvement and participant voice in program development is well-documented in business, governmental, and military contexts, but limited data exist in higher education (S. R. Jones & Abes, 2013; Tiggs, 2018). Additionally, among the higher education leadership ranks, communities of color are disproportionately underrepresented (Amey, 2006; Tiggs, 2018; Tilstra, 2008).

This qualitative phenomenological case study proceeds under well-established methodologies, yet with a unique researcher positionality and novel setting and circumstances. I attempt to elucidate four black LDP participants' experiences during 2019-2020 through semi-structured interviews, within-case analysis, cross-case analysis, and interpretation. The central research question addressed was, how do minoritized participants in an anonymized institution of higher education (IHE), best practice leadership development program (LDP) experience, and interpret institutionally developed content through the lenses of critical race theory and culturally relevant pedagogy? The study attempts to give voice to these purposively selected participants to

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understand their perceptions better, informing the development of the researcher-created *Leadership Development Conceptual Framework (LDCF)* and the continuous quality improvement of leadership development programs. Notably, the study finds that LDP participants and IHEs mutually benefit from integrating participant voice, culturally relevant pedagogy, and soft and hard skills from the best practice academic leadership development (ALD) model.

Overview of Data Collection and Analysis Procedure

This study uses a qualitative research design to interpret and understand the essence of minoritized participants' experiences in higher education leadership development programs. Qualitative research, in general, and a phenomenological case study, in particular, permits the researcher to collect and analyze phenomena in-depth designs to inform the creation of research questions and guide the methodological approaches (Clarke & Braun, 2017; Creswell & Poth, 2018; Huberman & Miles, 1994; Moustakas, 1994). First, the data were analyzed on an individual, within-case basis using a constant comparative approach (Miles et al., 2014). The researcher first introduces each participant via vignette, then presents the representative qualitative findings for that single case before introducing the next individual case. Specifically, each participant interview was transcribed, reviewed for quality, coded, input into a researcher-developed data matrix, cataloged, and analyzed (Creswell & Poth, 2018; Saldaña, 2016; Yin, 2014).

The representative constructs of each a priori framework are discussed and supported by direct participant quotes. Specifically, during the Framework Analysis, each participants' responses are interpreted and juxtaposed to the constructs of the three established a priori frameworks: critical race theory (CRT), culturally relevant pedagogy

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(CRP), and the academic leadership development (ALD) best practice model. The researcher only textually represents the a priori framework constructs identified and illuminated during the interviews in the Framework Analysis process. Second, following the within-case analysis, the data were analyzed across cases. The researcher then incorporated a Thematic Analysis to identify common constructs from the a priori frameworks represented in the collective data using pattern-matching techniques. Third, the Thematic Analysis yielded prominent themes (i.e., constructs) used to advance the researcher-developed a posteriori *Leadership Development Conceptual Framework* and inform the implications.

Summary of Key Findings

The purpose of this research is to investigate held ideologies and value systems of leadership development program participants through their lived experiences, using the lenses of critical race theory and culturally relevant pedagogy to examine an established best practice leadership development program. The central research question addressed is, how do minoritized participants in an anonymized institution of higher education (IHE), best practice leadership development program (LDP) experience, and interpret institutionally developed content through the lenses of critical race theory and culturally relevant pedagogy?

Using semi-structured interviews, the researcher analyzed the data and identified eight key themes and findings related to the research question. The themes that appeared from the a priori framework constructs and emergent themes are Structure (ALD), Skills (ALD), Expectation Alignment, Storytelling (CRT), Culturally Mediated Instruction, Authentic Assessment Techniques (CRP), Networking and Community Building

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(Emergent), and Tailoring the Program (Emergent). Throughout the data analysis process, the leading motif is the need for greater learner-centric engagement before, during, and after a leadership development program. The program participants consistently conveyed a sense of empowerment when engaged by the program designers, and in contrast, disenfranchised when they were not "seen." Bell (1995) implores, "the problem is that not all positioned perspectives are equally valued, equally heard, or equally included" (p. 901). This study exposes a fissure in the elevation of voices for black participants in this LDP. This fissure is emblematic of the chasm existing for Blacks in American society. The voiceless participants expressed their consternation when their pleas for support fell on deaf ears. The study found that the ignored participants felt less shared values and alignment with the program and institution.

Notably, this study's IHE leader is non-white (anonymized), yet they committed the same misstep that IHEs led by white leaders—not hearing or listening to their constituents. The institution's power and dominance failed to address the participants' needs in a timely, competent, or personalized manner; instead, they further diminished participant motivation. As long as there is an asymmetry in power dynamics between individuals and institutions, we will continue to sleep in the same bed and have different dreams. Furthermore, this failure reinforces mistrust and disengagement among participants toward institutions of higher education and leadership development programs. This case study exposes an opportunity for institutions of higher education to simultaneously improve their program quality and outcomes while producing meaningful and beneficial content to the participants (Bolman & Deal, 2013; Friedman, 2008; Bell, 1995; Gmelch & Buller, 2015; Kouzes & Posner, 2019; Ladson-Billings, 1995). While

Bolman and Gallos (2011) lament the dearth of LDP programs in general, we must give sufficient resources to improving established programs. The study reveals that ongoing assessment and reflective practice are essential to the program's continuous quality improvement and participants' experiences (Banks & Banks, 2015; Blythe, 1998; Guthrie & Thompson, 2010; Merriam & Bierema, 2014; Schön, 1983).

Informed Recommendation

The findings from the current study highlighted the perceptions and understandings of black participants and leadership development programs in an institution of higher education. Based on these findings, I provide three recommendations to address the key implications of this study. First, this research study is the opportunity to investigate various offshoots and hybrid interpreted lenses under the critical pedagogy banner. This study indicates there are thick, rich data worthy of further investigation, particularly under the critical pedagogy lens—the intersectionality of gender and race. Third, this study did not pursue this particular area of interest and permits future investigation with a more diverse and representative participant pool. I recommend replicating this study using the researcher-created leadership development conceptual framework to investigate the perspectives of additional BIPOC (Black, Indigenous, People of Color) participants in leadership development programs. Specifically, there is an opportunity to tailor the program resources to provide representative content (e.g., reading materials, visual aides, resource documents) that reflects the group composition and dynamics. Furthermore, future studies should investigate nuances found in the intersectionality of gender, race, and ability.

Second, all research participants alluded to the value of relevant skills to their growth as emerging leaders. However, in this case study, the IHE LDP did not align with their expectations. In response, I recommend using the academic leadership development (ALD) model to identify practical skills for the LDP and to include participant-centric program development, culturally relevant content, and opportunities for contextualized application (Eddy & Rao, 2009; Gmelch & Buller, 2015). The confluence of these program components provides the necessary resources to delineate and verify the LDP skills inventory.

Third, I recommend using metrics to complement the qualitative data in an exploratory sequential mixed methods tradition (Braun & Clarke, 2013; Creswell & Poth, 2018). This approach expands the research body of knowledge and simultaneously serves as an accountability partner for institutions transitioning toward more formal and empirical continuous quality improvement strategies. Mixed methods studies yield complementary qualitative and quantitative data for more nuanced analyses. Additionally, subsequent researchers should investigate the theme of *belonging* and how connections with institutions and individuals afford institutional culture diffusion.

Findings Distribution Proposal

The findings and distribution proposal describes the target audience, the proposed distribution method and venue, and a description of the content. The section seeks to clarify approaches to sharing the research findings. This approach is vital to the dissemination of the research and adds to the body of knowledge.

Target Audience

The target audience for distribution is primarily the participants in the anonymous

phenomenological case study. I limit the target audience to this group in the short term because there is potential for unveiling the participant information deductively and a potential breach of confidentiality. The program participants represent the primary target group because they are critical to addressing the challenge identified in their program through this research study. The participants' experiences, interpretations, and understandings uniquely qualify them as subject matter experts (Blythe, 1998). The secondary target audience for findings distribution is the LDP program designers and leaders. This cadre possesses the power to develop program content and alter that content.

Proposed Distribution Method and Venue

Limited by this study constraint's confidentiality and anonymity, I will initially conduct individual debriefing sessions with the program participants under study to brainstorm tangible actions to impact their program quality. Local and national conferences on leadership development and program development offer subsequent opportunities to distribute findings. I will selectively distribute study findings at the respective venues via poster presentations and PowerPoint presentations.

Distribution Material

The distribution materials for sharing findings consist of the executive summary, an infographic, and PowerPoint slides. These materials are ideal for portable and malleable data distribution. Primarily, these materials are scalable to the venue type and capacity while permitting tailored modifications.

Conclusion

This study sought to amplify the understanding and experiences of 4 black participants in an institution of higher education leadership development program. Through highly engaged, semi-structured interview discussions, the participants clearly expressed satisfaction and contentment with some structural components and were extremely underwhelmed by some omitted components. The participants conveyed the sentiment that aligned with critical race theory and culturally relevant pedagogy frameworks. The study affirms the need for participant-centric program development and evaluation (Bell, 1995; Ladson-Billings, 1995b; Ladson-Billings & Tate, 1995). Using the three a priori frameworks (i.e., CRT, CRP, and ALD) provided practical guidance for framing and interpreting the participant responses. Ultimately, I anticipate that this study will prompt further inquiry into leadership development programs in higher education. This manuscript serves as a foundational work for future studies in this domain. Furthermore, there is an opportunity to delve into participant intersectionality and the researcher-created Leadership Development Conceptual Framework's (LDCF) transferability to other IHE leadership development programs. I conclude this document with a reminder of the great work that lies ahead and why we should joyfully commit ourselves to its undertaking. 2 Corinthians 4:16-17 KJV offers,

> "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." KJV (2 Corinthians 4:16-17).

APPENDICES

APPENDIX A

Interview Questions

RATIONALE FOR PARTICIPATING

1) May you please describe the leadership program you participated in?
   a) Program Goals?
   b) Program Structure/Curriculum?
   c) Leadership Involvement?
   d) Participants?

2) Was there an explicit definition of a leader provided?
   a) Do you have one?

3) What was your primary purpose for participating in the leadership development program?
   a) Discuss your professional and personal goals.

4) How well did the LDP align with your personal goal?

5) What are some of the shared values held by you and the LDP?
   a) Are there areas where your values differ?
   b) Did the curriculum/activities reflect any particular values?
      i) Were these values aligned with your own?
   c) Was there an opportunity to share your values with the LDP or cohort?

EXPERIENTIAL & VALUE ALIGNMENT

6) What was your experience like in the LDP?
   a) What experiences have you had with the leadership development program that either supports your decision or makes you rethink your decision to participate?
   b) Since participating in the program, have you found that your instructors have given attention to your ways of learning? If so/not in what ways?

7) In what ways has the LDP influenced you are the way you reflect on your professional practice?
   a) How do you use the skills gained in your day-to-day life?

b) What experiences have you had outside of the LDP that have caused you to continue pursuing your professional/leadership goals?

8) In what ways do you feel that you have changed as a person or as a leader since participating in the program? How has this influenced your decision to continue your journey in leadership?

9) What have been your greatest disappointments with the program?

REFLECTIONS

10) How has the LDP informed your thinking about your role at the IHE?
   a) Describe the way that you feel about your participation in the LDP? Do you feel that there is any relationship between your participation and success? If so/not, how?

11) What LDP components are do you consider "best practices"?

12) Did you have an opportunity to influence the curriculum contents?
   a) What would you add or omit?

13) How would you describe the power dynamics of the LDP?
   a) Between the leaders and participants?
   b) Amongst the participants?

14) Were there any benefits to the cohort model/ structure?

15) Does your race/ethnicity impact how you view the program? If so, how?
   a) Are there any instances you can think of?

16) Did race/ethnicity impact the success or failure of the program?
   a) Cultural Sensitivities?

17) What influence does gender have on a participants' experience in the program?

18) Have you found that you are encouraged to provide feedback on the program form and function?
   a) If so, does this have any effect on the choice you made to remain here?

19) What programs or services have been offered aside from the LDP experiences here at the college?

20) Did the program motivate you to stay with the institution? Leave it?
   a) If so, why?

21) Is there anything that I have not asked you about that you wish to share about your Higher Education Leadership Development Program experiences?

APPENDIX B

Study Consent Form

Thank you for your interest in participating in this dissertation study on how racially and ethnically minoritized participants understand, interpret, and navigate leadership development programs in higher education institutions. This research is being guided by Dr. Tony Talbert, Baylor University program director, faculty member, and research advisor.

Before your participation begins, you need to formally "consent" to participate. There are three steps to complete to consent formally. First, please read the consent form just below my signature line. Second, enter your email address at the end of the consent form. As a reminder, the email address you enter below will be used to communicate with you individually/directly about this study moving forward. To protect your privacy, I recommend entering a personal email address (i.e., not a job-related one). Third, complete the confirmation statements where indicated further below. As soon as you completed consent/confirmation, I will follow up with you via phone and/or email to begin your formal participation in the study.

Sincerely,

Tyron C. Vereen, MPA, MS.Ed, PMP, MCHES®
Doctoral Candidate
Tyron_Vereen1@baylor.edu

Baylor University
School of Education
Department of Curriculum & Instruction
_____

INFORMED CONSENT

TITLE OF STUDY: Leadership Development Programs, Critical Race Theory, and Culturally Relevant Pedagogy: A Phenomenological Case Study of Minoritized Perspectives
INVESTIGATOR(S): Tyron Vereen

Purpose of the Study

The purpose of this research is to examine held ideologies and value systems of leadership development program participants through their lived experiences, using the

lenses of critical race theory and culturally relevant pedagogy. In examining this phenomenon, the researcher seeks to gather and synthesize participants' perspectives on their voice, alignment of personal and organizational values, and reflections on the applicable content. The essence of these experiences elucidates the dynamic intersectionality between a best-practice leadership development program design and racial and cultural challenges.

Participants

You are being asked to participate in the study because you fit the criteria: (1) Black or African American, or Hispanic or LatinX (2) participated in Leadership Development Program at an institution of higher education (IHE) within the past 2 years, and (3) employed full-time (30 hours or more a week at the IHE).

Procedures

If you volunteer to participate in this study, you will be asked to participate in one (45 to 60 minutes) semi-structured, open-ended virtual interview mediated by a cloud-based video recording service (i.e., Google Meet, Zoom). Interviews will be audio/video recorded (cloud-based video recording); however, only the audio will be used for transcription and data usage. Additionally, if any clarification is needed regarding your responses, I may contact you for a brief (15-30 minute) follow-up virtual interview, which will also be recorded. Interviews will be audio/video recorded; however, audio/video recordings of your words will not be used without your explicit permission. I will arrange the interviews per the schedule of the participant.

If you volunteer to participate in this study, you will be asked to do the following:

One 45-60 minute individual virtual interview mediated by a cloud-based video recording service (i.e., Google Meet, Zoom).

One 15-30 minute individual virtual follow-up interview mediated by a cloud-based video recording service (i.e., Google Meet, Zoom).

Total participant time: 1 hour and 0 minutes to 1 hour and 30 minutes

Benefits of Participation

It is not likely that you will benefit directly from participation in this research study. Still, the research study should help us learn more about how racially and ethnically minoritized participants understand, interpret, and navigate leadership development programs in higher education institutions.

Risks of Participation

There are risks involved in participating in any research study. Participating in this study includes only minimal risk. Participants may experience some discomfort in responding to individual interview questions because of the questions' personal nature (i.e., sharing their educational and/or professional experiences).

Cost /Compensation

There is no cost or compensation associated with this study.

Confidentiality

All information gathered in this study will be kept as confidential as possible. The interviews will occur via a cloud-based video recording service (i.e., Google Meet, Zoom), which are free, online audio/video communication platforms. You can use it from your smartphone or computer. To access it, you will be sent a link via email (to the address provided in the interest survey and/or that you provide below). You will click the link, after which you will follow a series of simple prompts to connect to your session. These connection instructions will also be included in the email that includes the link. For the interviews, the private session will include only you and the student researcher.

At the outset of the first individual interview, you will be asked to choose or have the student researcher choose a pseudonym (or "fake name"). Individual interview transcripts will only reference you by your pseudonym. Any information you share in your responses to individual interview questions that might reveal your identity will be excluded from the study findings. Additionally, the institution of higher education's name and the location is anonymized to protect your confidentiality.

Voluntary Participation

Your participation in this study is voluntary. You may refuse to participate in any part of this study. You may withdraw at any time without any impact on your relationship with the researcher or Baylor University. You are encouraged to ask questions about this study at the beginning or at any time during the research study.

Thank you for reading this Consent form.
Name
*
Email
*
If you have a preferred pseudonym, please share below:

Please confirm all of the following:
*

- I identify as either Black, African American, Hispanic, or LatinX
- I have participated in a Leadership Development Program at an Institution of Higher Education (IHE) within the past two years.
- I am a full-time employee (30 hours or more) at the Institution of Higher Education
- I have read the informed consent form
- I can ask questions about the form/study and for a copy of the form at any time
- I agree to participate in the study
- I agree to be individually e-interviewed and for the interview to be audio-/video-recorded

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