DEVELOPING A MEASURE OF RACIAL EQUITY:
THE 'AWARE BELIEFS' SCALE FOR SCHOOLS

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DISSERTATION

Submitted in partial fulfillment of the requirements for
the degree of Doctor of Philosophy in Social Work
in the Graduate College of Social Work of the
University of Houston 2021

Houston, Texas
Spring 2021

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Acknowledgements

"We must reject not only the stereotypes that others hold of us,
but also, the stereotypes that we hold of ourselves."
— Shirley Chisholm

Engaging in this research has been a challenge and there were plenty of times when I wanted to stop or give up. This dissertation is more than a demonstration of my research capabilities. It is also a reflection the courage I found to do this research because I was surrounded by my family and friends. The completion of this work could not have been possible without the love, guidance, and support of my sister Dr. Kimberly A. Baker. You understood my vision and provided me with the consistent validation I needed to persevere.

My children, Jordan and Nilah along with my niece Noa and nephew CJ were constant reminders of why I needed to persist and complete this research study. You each deserve to live and thrive in a world that is free of racism and that sees your unique beauty, value, and strength. Each of you encouraged me and kept me laughing when I wanted to cry. I especially appreciate my children who allowed me to pursue my studies even though it sometimes it meant I could not give them my undivided attention. Thank you for your sacrifice. Thank you to my parents Mira and Jerry Johnson. I would not be here if were not for you. You were my first teachers and you showed me in so many ways why it is important to commit to racial justice and share my light with the world. Thank you for always believing in me.

To my husband and best friend Patrick Minott, you deserve many thanks for all your love and for cheering me through this six-year journey. You made sure we could still build the most amazing memories together. And whenever I began to doubt myself, you always helped me to believe that I could get this done.

I want to acknowledge Ron Lynch, Celeste Myres, Dr. Natalie Bembry, Bob Fulkerson, Eldridge Gilbert, Tonia Green, Dr. Michael Massey, Omayra Matthews, Dr. Kent McIntosh, Kim Smoots, Dr. Mike Webb, and Kelley Weigel. Each of you saw the value in this research and graciously agreed to help me at various stages of my journey.

Finally, I want to thank my Chair Dr. Suzanne Pritzker and each of my committee members: Dr. Sara Narendorf, Dr. Sheara Jennings, and Dr. Conra Gist. You each helped me to understand how to think, write, and speak like a researcher and I am grateful for your tutelage. Your mentorship also helped me to grow and discover how to find my voice and tell my story.

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Abstract

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Structural racism persists in our schools and continues to create barriers to achieving racial equity in education. Organizational change efforts are needed to confront these barriers at the school level. These efforts should focus on two problems: 1) the existence of the "culture of Whiteness" in schools, and 2) the academic and emotional harm it poses to Black children. These experiences speak to an underlying set of beliefs about race held by individuals within the organization. School social workers who apply an anti-racism lens can confront structural barriers and offer innovative strategies for assessing organizational change by targeting beliefs about racial equity among their colleagues in school settings. The Assessing Workplace Attitudes toward Racial Equity Beliefs (AWARE-b) scale is designed to assess individual beliefs about racial equity in school settings. This study operationalizes the concept of *racial equity work* and proposes beliefs about racial equity as a construct that can be measured using the AWARE-b scale. The recommended steps for scale development, item pool generation, expert panel feedback, pilot testing, and analyses of items were used in this study. The pilot sample (n=140) included adults ages eighteen and older and school personnel, including teachers and non-teachers, who currently work in a P-12 school campus setting in the state of Texas. The items were evaluated using an exploratory analysis known as principal axis factoring. There was good factor structure, internal reliability, and construct validity for sixteen items ($\alpha = .93$) indicating racial equity beliefs as the underlying construct. Limitations and recommendations for future study of the AWARE-b scale, along with the implications for school leaders and school social workers are discussed.

Chapter 1: Introduction

With more than half a century passing since the landmark U.S. Supreme Court's *Brown v. Board of Education* (1954) decision, structural racism still organizes and enshrouds our public schools (Blaisdell, 2016; Orfield, Kucsera, and Siegal-Hawley, 2012; Stevenson, 2014). It permeates school spaces in ways that often go unchecked. Across the literature, it is suggested that a closer examination of a school's organizational culture is needed to address structural racism and the harm it causes African American students (Gibson, Wilson, Haight, Kayama, and Marshall, 2014; Ladson-Billings, 2009).

Literature suggests that racism is maintained through individual beliefs rooted in White supremacy (Gillborn, 2005; Haviland, 2008; Hossain, K. 2015; Jensen, 1998; McIntosh, 1989). Collectively, these beliefs may uphold racist structures (Chapman, 2013; Valencia, 1997) and challenge an organization's ability to practice racial equity. The frequency and consistency of practicing racial equity in schools is more likely to happen when these beliefs are acknowledged and confronted (Blaisdell, 2016; Camp, 2009; Lewis and Diamond, 2015; Stevenson, 2014; Pearce, 2019).

In response to this call to effectively achieve racial equity in education, a small but growing body of literature suggests that an anti-racism framework must be included in organizational change (Camp, 2009; Castagno, 2014; Dei, 2006; Diem and Carpenter, 2013; McMahon, 2007; Welton, Diem, and Carpenter, 2018; Welton, Owens, and Zamani-Gallaher, 2018; Young and Liable, 2000). When organizational change (Armenakis, Harris, and Mossholder, 1993) is sought by applying an anti-racism framework, it could deepen our understanding of how individuals' beliefs align with racial equity. Scholars such as McMahon (2007), Solomon (2007), and Lewis and Diamond (2015) posit that achieving racial equity

should involve strategies that assess how school personnel's beliefs about racial equity align with the school's commitment to achieving racial equity. These recommended strategies should involve a multi-disciplinary approach with education stakeholders such as school social workers.

As advocates for equity, school social workers can play a direct role in helping to identify ways to achieve racial equity in school settings. The Council on Social Work Education's Educational Policy and Accreditation Standards (2015) require that practitioners lead with diversity and justice. Together with the National Association of Social Workers' Code of Ethics [NASW] (2017), it is suggested that social workers confront racism. In school settings, social workers could use anti-racist ideals to assess racial equity. By collaborating with other school leaders to develop approaches to racial equity work, social workers can intervene on behalf of vulnerable student populations (Dybicz, 2010; Stone, 2017; Strier and Binyamin, 2013).

A. Framing Racial Equity

1. Naming Racial Equity in Education
   Efforts to explicitly name race in conversations about education equity lack consistency across the board. With no universal definition that schools can adopt, many school districts are defining equity in different ways. Some of the complexity of defining equity includes acknowledging that equity is both a practice and an outcome (Mosley, 2010; Swain-Bradway et al., 2014). The Federal Elementary and Secondary Education Act (ESEA) defines equity in education as "all students having equal access to high-quality learning experiences measured by state-wide student achievement tests" (Cooper, Cibulka, and Fusarelli, 2008). Equity is also defined as the practice adopted by a school that guides efforts to eliminate discrimination based on one's race or ethnic identity (Stone, 2017). Bitters and Team (1994) offer a comprehensive definition of educational equity that involves the policies, practices, and programs necessary to

eliminate educational barriers. This definition also acknowledges the use of equity strategies that are planned, systemic, and focus on each component of the school environment. Scott (2001) referred to "systemic equity" as being the way in which systems and individuals consistently function to ensure that every student is successful.

In her 2018 editorial to the Magazine of Higher Learning, Dr. Estela Bensimon makes the case for (re)framing equity in education as a racial justice issue. She pinpoints how attempts in the past to talk about equity, in place of equality, were avoided in many fields including education. Today, many schools, foundations, and researchers are embracing the concept of equity and applying it to their work.

The National Education Association [NEA] (2019) advocates that racial justice is education justice and their website is built around actions, policy briefs, resources, and ideas to encourage school personnel to engage in dialogue about race, racism, and anti-racism on their campuses. A few states and school districts have recently enacted racial equity policies or are leading discussions about how to combat racial inequities (Krauth, 2018; Leachman, Mitchell, Johnson, and Williams, 2018). This may be evidence that schools are ready to directly name anti-racism as a needed framework to achieve racial equity.

Despite a clear and consistent definition for racial equity, the urgency to address equity in education remains a priority for most education stakeholders. For some, the conversation has evolved to include naming "race" and addressing anti-racism or racial justice, respectively. However, in many spaces, these conversations are not taking place.

2. Applying an Anti-Racism Framework
   Anti-racism has been defined as an ideology to counter racism (Pieterse, Utsey, and Miller, 2016). Additionally, anti-racism is thought to reflect the ideals and behaviors needed to

dismantle racist systems (Bonnet, 2000). Anti-Racism involves opposing individual,

institutional, systemic, and cultural forms of racism (Racial Equity Tools, n.d.). Anti-racism

moves beyond diversity or multicultural approaches to an ideology that recognizes that racism

must be actively named and confronted (Johnson-Staub, 2017; McMahon, 2007; Noguera, 2001).

As more discussions address the use of anti-racism approaches in schools (Blaisdell, 2012;

Camp, 2009; Gooden and O'Doherty, 2015; Lewis and Diamond, 2015; Stevenson, 2014;

Pearce, S. 2019), leadership within these settings are still challenged by cultural norms that

reinforce White supremacy or Whiteness (Irby, Drame, Clough, and Croom, 2019; Lensmire,

2010; McMahon, 2007; Milner and Laughter, 2015; Samuels, Samuels, and Self, 2019). The

culture of Whiteness includes an unwillingness to engage in critical conversations about race

(Irby et al., 2019; Lensmire, 2010; McMahon, 2007; Milner and Laughter, 2015; Samuels et al.,

2019), by claiming that talking about "race" or "racism" in and of itself is problematic (Sefa,

2006, p. 26).

A definition of White supremacy/Whiteness is presented on page 23 of this study. Such norms

often prohibit direct discussions about racism and, instead, reinforce silence while continuing to

push "race-neutral" thinking. Scholars such as McMahon (2007), Solomon (2002), and Lewis

and Diamond (2015) claim that schools can achieve racial equity partly through changing the

organizational culture. This starts with adopting an anti-racist stance.

3. Racial Equity in School Settings
This study offers new terminology for talking about the pursuit and achievement of racial

equity. Moreover, this study proposes a new measure that is comprised of a set of items that

measure school staff beliefs about racial equity. Racial equity work is defined as a shared set of

beliefs and practices in which there is a sense of value, trust, support, and connection felt by all

members of an organization regardless of their perceived racial or ethnic identity. Within education, this would include all school personnel, its students, and other stakeholders. Racial equity work is best supported by anti-racist ideology (Ambramovitz and Blitz 2015; Blaisdell, 2015). Racial equity work is explored in more detail in Chapter 2 under the study's conceptual framework.

The relationship between racial equity and anti-racism is important when trying to understand how to foster a shared set of beliefs and practices. This starts with building a shared language for how we talk about racism, particularly at the institutional level. If individuals are going to pursue racial equity, there must be an acknowledgment and understanding of the different forms of racism and their impact. The following is a glossary of common terminology included in this study.

B. Glossary of Terms
African American - African Americans (also referred to as Black or Afro-Americans) are an ethnic group of Americans with total or partial ancestry from any of the Black racial groups of Africa (U.S. Census Bureau, 2018), which can include immigrants from African and Caribbean countries. The term typically refers to descendants of enslaved Black people who are from the United States (Merriam-Webster, n.d.). While some of the previous research refers to students of color from different racial/ethnic categories, the population of interest for this study is African American or Black students.

Color-blind ideology – Colorblindness is the racial ideology that posits the best way to end discrimination is by treating individuals as equally as possible, without regard to race, culture, or ethnicity (Tarca, 2005). Schofield (1986) was among the first to empirically explore this ideology within a school setting and identified three ways in which the colorblind ideology

was present: (1) seeing race as an invisible characteristic. For example, refusing to acknowledge racial group associations as to not appear prejudiced; (2) treating race as a taboo topic; and (3) upholding beliefs that an individual's placement in society is a result of their own actions and not related to racial group experiences or systemic forces. Many race and racism scholars across a range of disciplines conceptualize racial colorblindness as a set of ideas and practices that help to create or perpetuate racial inequality (Neville and Awad, 2014). Particularly in school settings, colorblind ideologies can be harmful as they may limit or negatively affect how school personnel respond to the needs of its marginalized students (Gullen, 2012; Schofield, 1986; Tarca, 2005; Wang, Castro, and Conningham, 2014).

Cultural deficit thinking – Cultural deficit thinking or the "deficit model" is a term used to describe the educational system's tendency to focus on a student's weaknesses (e.g., learning ability, socioeconomic status, race, neighborhood, family make-up, or "cultural circumstances) rather than a student's strengths. This process also creates the perception that poor African American and other marginalized students and their parents are disconnected from the education process (Banaji and Greenwald, 2016; Blaisdell, 2016; Kirwan Institute, 2014; Lewis and Diamond, 2015; Stevenson, 2014; Racial Equity Tools, n.d.).

Cultural racism – Cultural racism involves the ways in which the dominant culture is founded upon shaping the norms, values, beliefs, and standards to advantage White people and oppress people of color. These norms, values, or standards perpetuate other forms of racism and bias. It can refer to representations, messages, and stories that convey the idea that behaviors and values associated with White people or "Whiteness" are automatically "better" or more "normal" than those associated with other racially defined groups. Cultural racism is present in advertising, movies, history books, definitions of patriotism, and in policies and laws. Cultural racism is also

a powerful force in maintaining systems of internalized supremacy and internalized racism. It does that by influencing collective beliefs about what constitutes appropriate behavior, what is regarded as beautiful, and the value placed on various forms of individual expression. All cultural norms and values in the U.S. have explicitly or implicitly racialized ideals and assumptions (Racial Equity tools, n.d.).

Discipline bias – Discipline bias occurs when teachers and school administrators, consciously or unconsciously, believe that boys present more disciplinary problems than girls do and that Black students are more likely to misbehave than youths of other races (Monroe, 2005). Many of the infractions for which students are disciplined have a subjective component, meaning that the school employees' interpretation of the situation plays a role in judging whether (and to what extent) discipline is merited. The automatic implicit associations of school employees can shape their perceptions of when discipline is necessary. Pervasive societal implicit associations surrounding Blackness (e.g., being dangerous, criminal, or aggressive) can affect perceptions of Black students in ways that affect the discipline they receive (Staats, 2014; Kerwin Instititue, 2014).

Diversity and Multiculturalism - Diversity refers to the various backgrounds and races that comprise a community, nation, or other groupings. In many cases, the term diversity does not just acknowledge the existence of a diversity of background, race, gender, religion, sexual orientation, and so on, but it implies an appreciation of these differences (The Aspen Institute, n.d.). Multiculturalism is the promotion of diversity by assuming that societal members from different cultural, ethnic, and religious backgrounds can coexist. It can also refer to how institutions choose to create and implement policies that promote inclusiveness and fairness. In education, diversity and multiculturalism have often been equated to racial equity (Baptiste,

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1986; McCormick, 1984; Sleeter and Carl, 1987). However, studies suggest that historically, diversity and multicultural practices have avoided analysis of structural racism and other forms of institutional oppression that hinder equity outcomes (Achinstein and Athanases, 2005; Banks, 2013; Phillips, 2007; Weah, Simmons, and Hall, 2000).

Ethnicity – Ethnicity refers to groups of people that share some common ancestry, traditions, language, or dialect (Western States Center, 2003). Ethnicity may also serve as a basis for social rankings, which rank a person according to their status or ethnic group.

Explicit (racial) bias – Explicit bias is a deliberate assumption or belief that is held about a member or members of another group (Greenwald, 2009). With explicit bias, individuals are aware of their prejudices and attitudes toward certain groups (McIntosh, Girvan, Horner, and Smolkowski, 2014). Overt racism and racist comments are examples of explicit biases (Fridell, 2013).

Implicit (racial) bias - Also known as unconscious or hidden bias, implicit biases are negative associations that people unknowingly hold. They are expressed automatically, without conscious awareness (Banaji and Greenwald, 2016). Many studies have indicated that implicit biases affect individuals' attitudes and actions, thus creating real-world implications, even though individuals may not even be aware that those biases exist within themselves (Kirwan Institute, 2014). Notably, implicit biases have been shown to undermine individuals' stated commitments to equality and fairness, thereby producing behavior that contradicts the explicit attitudes that many people profess. The Implicit Association Test (Banaji and Greenwald, 2016) is often used to measure implicit biases regarding race, gender, sexual orientation, age, religion, and other topics (McIntosh et al., 2014; Kirwan Institute, 2014).

Individual racism – Individual racism is the ways in which we perpetuate and/or assume the idea that White people are inherently better and/or people of color are inherently inferior on an individual basis. Examples include calling someone a racist name or making a racist assumption (Western States Center, 2003). Furthermore, it includes the situation that occurs in a racist system when a racial group oppressed by racism supports the supremacy and dominance of the dominating group by maintaining or participating in the set of attitudes, behaviors, social structures, and ideologies that undergird the dominating group's power (Bivens, 1995).

Institutional racism – Institutional racism is how institutions – housing, government, education, media, business, health care, criminal justice, religion – perpetuate racism (Western States Center, 2003) through their policies, programs, practices.

Internalized oppression/racism – Internalized oppression or racism is the devaluing of one's own identity and culture according to societal norms. It is demonstrated when members of the oppressed group internalize the negative beliefs and attitudes about themselves and other group members. This results in the perpetuation of limited or biased expectations for self and others (Bitters and Team, 1994; Western States Center, 2003).

Microaggressions – Racial microaggressions are brief and commonplace daily verbal, behavioral, or environmental indignities, whether intentional or unintentional, that communicate hostile, derogatory, or negative racial slights and insults toward people of color (Sue, Capodilupo, Torino, Bucceri, Holder, Nadal, Esquilin, 2007). Those exhibiting microaggressions are often unaware that they engage in such communications when they interact with racial/ethnic minorities.

Organizational Change – This process involves organizational members' beliefs, perspectives, and motivation along with their readiness to engage in the change process (Armenakis et al., 1993). Germane to the process of change is work relationships that are supportive and involve authentic communication (Vakola & Nikolaou, 2005). In pursuit of racial equity in education, organizational change models should incorporate an anti-racist ideology and identify ways to operationalize a process for active change (Welton et al., 2018).

People of color – The term people of color encompass all non-White people, emphasizing the common experiences of systemic racism (Helms, 1995), and refers to "historically disenfranchised Americans who represent Black, African American, Asian, South Asian, Middle Eastern, Pacific Islander, Caribbean, Latinx, Chicanx, Native American, and multiracial groups" (Carter, 2007). More recently, the acronym BIPOC has been adopted. BIPOC stands for Black, Indigenous, and People of Color and it emphasizes the anti-Blackness sentiment and the invisibility of Native or Indigenous people in this country (Farber, 2019; Oliveria, 2020; Raypole, 2020). This study also uses "students of color" when referring to Black or African American students, while acknowledging the heterogeneous differences among the different ethnic groups.

Performance expectation bias – Performance expectation biases are shaped by teachers' (often subtle) interactions with students and that stem from societal norms that influence one's beliefs about which groups of students are intellectually capable of academic rigor and which students are not (Chapman, 2013; Valencia, 2010).

Race – Race is "a political construction; the distinctions we make between races is not supported by science" (Western States Center, 2003). Social scientists also reject the biological

notions of race and instead treat it as a social construct (Omni and Winant, 1994). The U.S.

Census Bureau (2018) defines race as a person's self-identification with one or more social

groups.

Race-neutral policies/practices – Race-neutral policies and practices encompass the idea

that policies, language, and other social institutions should avoid distinguishing roles according

to people's race to avoid discrimination arising from the impression that there are social roles for

which one race is more suited than another (Gullen, 2012; Welton, et al., 2015). Race-neutral

practices do not emphasize race or culture and can draw "broad support" – inferring that the

chosen practices are acceptable to White people (Gilens, 1998; Saha and Shipman, 2008;

Schlesinger, 2011) and do not disrupt the status quo.

Racial academic hierarchy – The racial academic hierarchy is a system used to separate

students (Lewis and Diamond, 2015) and is often referred to as "second-generation segregation"

(Darity and Jolla, 2009; Lewis and Diamond, 2015). Ideas that children are genetically and

biologically different because of their skin color are no longer accepted and the once-popular

science attached to these notions has been debunked. However, in many school settings, there

remains an unspoken classification system where White students' academic needs are prioritized

over the needs of students of color (Clotfelter, 2004; Lucas, 1999, 2001; Mickelson, 2001).

Status quo –The idea of the status quo enforces the strong preferences for members of

their own group. Typically, in dominant cultures, individuals are hostile and prejudicial toward

outsiders and are conflict-seeking whenever it helps to advance their socio-political interests or

identities (Jost and Banaji, 1994). Status quo is best explained by "group justification" theories

(Jost, Banaji, and Nosek, 2004). With status quo, people are driven by ethnocentric motives to

build ingroup solidarity and to defend and justify the interests and identities of fellow ingroup members against those of outgroup members (Allen & Wilder, 1975; Pettigrew, 1982; Sidanius and Pratto, 1993).

Stereotype threat – The stereotype threat is a social-psychological predicament that can arise from widely known negative stereotypes about one's group. The existence of a stereotype threat means that anything one does reinforces that stereotype, which elevates their actions or lack thereof in the eyes of others (Steele and Aronson, 1995, p. 797). The stereotype threat has been extensively studied and used to partially explain the Black-White achievement gap, including test performance (Aronson, Fried, and Good, 2002; Steele & Aronson, 1998).

Structural racism - Structural racism is a system in which public policies, institutional practices, cultural representations, and other norms function in various, often reinforcing ways that perpetuate racial group inequity. It identifies dimensions of our history and culture that have allowed privileges associated with "Whiteness" and disadvantages associated with "color" to endure and adapt over time (the Aspen Institute, n.d.). While all forms of racism have the potential to harm, structural racism is especially challenging to dismantle (Lewis and Diamond, 2015). Structural racism reinforces a racial hierarchy by which those who benefit are routinely representative of one group (Bonilla-Silva, 1997; Western States Center, 2003).

White privilege – White privilege refers to the unquestioned and unearned set of advantages, benefits, and choices ascribed to individuals because they are White. White privilege can be unconscious (McIntosh, 1988). Policies, practices, and behaviors of institutions often reinforce White privilege while withholding advantages from people of color. When institutions practice in this form, it creates inequitable experiences for people of color.

Whiteness/White supremacy – Whiteness or White supremacy is the idea that White people, their beliefs, and actions are superior to those of people of color. While many relate the term "White supremacy" to racist hate groups, White supremacy is a deeply rooted cultural experience that is present throughout society across different institutions. "Whiteness" is connected to White supremacy ideology and is often used to describe how biased practices and beliefs are normed in these different institutions (Castagno, 2008; Picower, 2009; Stoval, 2006). Other characteristics such as White privilege and colorblind ideology are often included in this context (Stovall, 2006). Whiteness manifests as a culture by which White people benefit through various forms of institutional and cultural privileges based on that superior belief. Those privileges tend to be invisible to White people who do not consider their race to be a factor.

Both White supremacy and Whiteness tend to operate in subtle ways (Lewis & Diamond, 2015). For example, in school settings, language is used to describe experiences/interactions as "normal" or "professional" or "effective." This is often based on what has been normed acceptable by individuals in power who are White. Alternatively, experiences or interactions with people of color might be defined as "bad" or "at risk" or "inadequate" and be invalidated and devalued in other ways (Gulati-Partee and Potapchuk, 2014; Lensmire, 2010; McMahon, 2007).

C. Statement of the Problem

A set of unnamed problems allow racism to persist in education. This study names two problems: the existence of a culture of Whiteness in school settings, and the harm it creates to the social-emotional well-being of Black children.

This study also acknowledges that the composition of schools varies across communities by racial and/or ethnic makeup of its students and staff, socioeconomic status, size, and leadership. These differences often reflect historical and contemporary socio-political responses to race and class stratification.

1. The Culture of Whiteness

The culture of Whiteness is a core problem that when centered, prohibits racial equity outcomes in schools and creates differential experiences for Black children. There is evidence of centering Whiteness in our educational policies, programs, and practices, past and present, making it challenging to identify and dismantle racism (Castagno, 2008). The culture of Whiteness includes an unwillingness to engage in critical conversations about race (Irby et al., 2019; Lensmire, 2010; NcMahon, 2007; Milner and Laughter, 2015; Samuels et al., 2019), by claiming that talking about "race" or "racism" in and of itself, is problematic (Sefa, 2006, p. 26).

Previous research on the culture of Whiteness in organizations focused on formal characteristics such as identifying who holds positions of power and influence (Palmer and Lewis, 2017). However, some scholars emphasize the importance of addressing informal characteristics to uncover the normativity of Whiteness that exists in organizations (Ward, 2008). Examining Whiteness does not exclude organizational settings where people of color may be in leadership. Whiteness is present even in diverse organizations as dominant norms and beliefs have been internalized (Ward, 2008) and hold "White" as the status quo. Leaders of color may be

hired and supported for their ability to preserve Whites' interests and comforts. Alternatively, leaders of color may be unable to accomplish the work of the organization without preserving the interest of White people (culture). The nuance in how and "who" maintains these structures also requires more attention (Ward, 2008; Scott 2001).

Lewis and Diamond (2016) conducted a six-year qualitative study on racial inequality and the achievement gap and identified several factors that support the existence of the culture of Whiteness. First, they observed that White faculty, students, and their parents held implicitly biased beliefs that students of color were academically and intellectually inferior to White students. Secondly, they found these beliefs to be reflected in formal and informal practices (e.g. discipline policies, course placements). The next three sections offer specific examples of how the culture of Whiteness has persisted in education.

a. *Centering Whiteness in Policy*
The historical practices of racism in the U.S. perpetuated blatant, negative expectations and beliefs about African Americans and their intellectual, physical, and emotional capabilities. This included the widely accepted societal view that White culture was superior (Stuart Wells and Crain, 1997). This reality often manifested itself as formal and informal norms within most institutions (Ward, 2008), such as in education (Lewis and Diamond, 2015). Black leaders continued to advocate a civil rights platform that would address the negative impact of White superiority, especially in the post era of race-conscious policies.

Historical and contemporary efforts to address racial inequality in education through policy have fallen short as each such policy set goals that included diversity, equality, and access, with no explicit attempt to name race or acknowledge the structural racism taking place within schools. While some policies (e.g., Every Student Succeeds Act and student assignment

and school choice policies) can demonstrate marginal success for African American students, their successes represent the exception rather than the rule. According to a 2015 report from the National Assessment of Education Progress, only 18% of Black students are performing at or above proficient in reading at grade four and only 16% are performing at or above proficient in reading at grade eight (National Center for Educational Statistics, 2015). African American students continue to lag in college preparedness (ACT, 2015). Compared to other races, African American students are twice as likely to meet zero college readiness benchmarks (ACT, 2015). Although graduation rates for Hispanic and African American students grew by 4% between 2010 and 2013, African American students' graduation rates continued to fall across all races/ethnicities (U.S. Department of Education, 2015). Moreover, African American students' suspension rates and assignments to special education remain disproportionately higher than that of other students (Bradshaw, Mitchell, O'Brennan, and Leaf, 2010; Boneshefski & Runge, 2014; Bottiani, Bradshaw and Mendelson, 2017; Okonofua, Walton, and Eberhardt, 2016; Smith and Harper, 2015; Townsend, 2002). Inequities in the quality and quantity of educational resources (e.g., academic curricula, socio-emotional programs, physical facilities, and teacher preparation) continue to hinder the potential for Black children to be academically successful (Skiba, Simmons, Gibb, Rausch, Cuadrado and Chung, 2008).

The above examples point to common themes, indicating that racism is still a significant problem in education. Whiteness remains centered at the macro level of public education. Evidence of Whiteness can be found in federal and state educational policies that dictate how local school districts address the needs of historically marginalized students (Buras, 2011; Carr, 2006; Moore, 2005). Whiteness perpetuates systems of institutional bias by justifying policies and procedures that allow for differential treatment of minority racial groups, influencing the

perceptions of legitimacy that can determine whether a policy can even be called biased at all (Henry, 2010). This includes norms such as the belief in a just world, which suggests that people get what they deserve in life and places the responsibility for social disparities on groups that have been racially marginalized (Lerner, 1980). The legitimization is so pervasive that even members of society who are harmed by them often will endorse them (Henry, 2010). Further, policy decisions that legitimize Whiteness at the macro level may also limit the ability of administrators who want to confront Whiteness and other barriers to racial equity at their individual schools (Abramovitz and Blitz, 2015).

b. *Colorblind Ideology*
The culture of Whiteness often invokes a colorblind ideology. This concept is also consistent with the description of "race-neutral" policies (Gullen, 2012; Welton et al., 2015). Essentially, the promotion of colorblind ideology subscribes to the belief that *race does not matter*. Several studies have examined the promotion of a colorblind ideology and found that it predicted lower levels of social justice attitudes (Lewis, Neville and Spanierman, 2012) and increased the likelihood of individuals failing to recognize a hostile work environment (Worthington, Navarro, Loewy, and Hart, 2008). Castro-Atwater (2008) noted that the observed differences in teacher opinions of students and approaches to teaching could be related to colorblind approaches of teachers promoted by teacher education and school policy. Moreover, Wang, Castro, and Cunningham (2014) found that colorblindness could explain relationships between other variables (such as perfectionism and individualism) and cultural diversity awareness.

Colorblind ideology inevitably fosters silence instead of talking about racism (Camp, 2009; Chapman, 2013). Sue and Sue (2003) included colorblindness as a specific theme of

microaggression: "'When I look at you, I don't see color.' 'America is a Melting Pot.' 'There is only one race, the human race.' (p. 157)." This dynamic denies one's unique experience or expects assimilation. Sue et al. (2007) pointed out that these colorblind microaggressions are often unconscious. The promotion of a colorblind ideology through displaying these types of microaggression may go unchallenged, unacknowledged, or unnoticed (Edwards, 2017). Offerman, Basford, Graebner, Jaffer, Graaf, and Kaminsky (2014) examined the connection between colorblindness and discrimination in the workplace. In addition to finding that White employees in the workplace were more likely to endorse colorblind ideology, they found that colorblind attitudes predicted a lower perception of microaggressions and institutional discrimination.

c. *Explicit and Implicit Racial Bias*
In school settings, explicit and implicit biases include cultural-deficit thinking about African American and/or students of color (Banaji and Greenwald, 2016; Blaisdell, 2016; Kirwan Institute, 2014; Lewis and Diamond, 2015; Steel, 2010; Stevenson, 2014; Racial Equity Tools, n.d.). School personnel make decisions about students based on their beliefs about race and culture. Implicitly, these beliefs stem from how individuals are socialized to accept social dynamics without question (Gulati-Partee and Potapchuk, 2014). Examples of this include discipline bias and performance expectation bias. Both demonstrate the pervasiveness of harm done to Black students.

Discipline bias – Discipline disproportionality data between African American and White children has been widely studied over the past four decades. Earlier studies tended to focus on student attributes and other environmental factors to explain disproportionality, but these ideas have been challenged (Cohen, 2013; Townsend, 2002). More recent evidence shows that there

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are no conclusive findings that African American students engage in more school misconduct or violent behaviors than other students to warrant harsher discipline (Kirwan Institute, 2014; Skiba, 2000; Skiba, Arredondo, and Rausch, 2014). Scholars now point to other factors, such as biases held by adults in school settings, and assert that they are worth exploring (Kirwan Institute, 2014; McIntosh, Ellwood, McCall, and Girvan, 2018; Pena-Shaff, Bessette-Symons, Tate, and Fingerhut, 2019; Staats, 2014). Beginning in early childhood (Albritton, Anhalt, and Terry, 2016; Johnson-Staub, 2017; U.S. Department of Education, 2014) and continuing throughout the school experience, African American students are punished and criminalized at alarming rates (Bradshaw et al., 2010; Lewis, Butler, Bonner and Joubert, 2010; Theriot and Dupper, 2010). Although research supports that exclusionary discipline is ineffective, many administrators still use it (Gregory and Fergus, 2017). Exclusionary discipline is defined as any type of punitive action (e.g., in-school and out-of-school suspension or expulsion) that removes a child from their learning environment (Cohen, 2013; Pufall Jones, Margolius, Rollock, Tang Yan, Cole, and Zaff, 2018).

The U.S. Department of Education's Office of Civil Rights (2016) stated that Black children in preschool are 3.6 times more likely to receive out-of-school suspensions than White children are. Research suggests that Black students as young as age five are routinely suspended and expelled from schools for minor infractions such as talking back to teachers or writing on their desks (Kirwan Institute, 2014). Data collected from the Texas Education Agency (2019) shows that Black children enrolled in P-2 schools are twice as likely to be suspended as White children are. The consequences of these school experiences for young children have been detrimental. Black students, particularly males, are excluded from class time, are negatively labeled, and often feel disconnected from their school community due to disciplinary decisions

(Gregory and Fergus, 2017; Huang & Cornell, 2017). Nationally, 35% of Black female students have been suspended compared to 9.7% of White females, and 8.2% of Black females have been expelled compared to less than 1% of White females (Aud, Fox, and KewalRamani, 2010). Students removed from their classrooms for behavioral issues are more likely to have poor grades, engage in further socially unacceptable behavior, and drop out of school than their peers who were not removed from their classrooms. In 2011-12, African American students represented 16% of total student enrollment. However, African-American students accounted for 27% of referrals to law enforcement and 31% were subjected to school-related arrests (American Federation of Teachers, 2015). Across the nation, almost one in five school districts suspended over 50% of their Black male secondary students with disabilities (Losen and Martinez, 2013; Skiba et al., 2008).

In school settings, professionals use their discretion or judgment to make decisions about student behavior. Typically, the use of judgment regarding student learning and discipline reflects the knowledge and skills that professionals bring to their role. However, studies indicate that school personnel's decision-making is influenced by explicit and implicit biases (Blake, Butler, Lewis, and Darensbourg, 2010; Cohen, 2013; Kirwan Institute, 2014). These biases have often been shaped by cultural beliefs that guide how teachers and administrators interpret the behavior of their students (Jones, Carvaca, Cizek, Horner, and Vincent, 2006; Monroe, 2005; Swain-Bradway et al., 2014). Evidence suggests that the language used to describe African American students – "disrespectful," "disruptive," "aggressive," "bad," "dangerous" – who engage in minor infractions, is said to be rooted in bias (Blake et al., 2010; Kirwan Institute, 2014; McIntosh et al., 2018; Pufall Jones et al., 2018). These negative labels affect students' overall experiences in schools as teachers hold lower expectations for those students who were

referred for disciplinary actions (Kirwan Institute, 2014; McIntosh, et al. 2018). For many Black parents, exclusionary discipline is seen as a racial issue, and when these issues are not addressed openly, discipline bias can become a barrier to positive youth-family-school collaborations (Haight, Gibson, Kayama, Marshall, and Wilson, 2014).

Performance expectation bias – Biases held by school staff are often associated with cultural deficit thinking patterns (Banaji and Greenwald, 2016; Blaisdell, 2016; Kirwan Institute, 2014; Lewis and Diamond, 2015; Steel, 2010; Stevenson, 2014; Racial Equity Tools, n.d.). Such biases reinforce the belief that African American students and their families are uninterested in the education process. Consequently, teachers and other school staff may hold negative stereotypes about these students' capabilities based on the assumption that they and their families do not value education in the same way it is valued by middle- and upper-income White students (Kirwan Institute, 2014; Skiba, 2000).

Education researchers have examined performance expectation bias (also known as teacher bias) and its effects (DeBoer, Bosker, & ven der Werf, 2010; Peterson, Rubie-Davies, Osborne, & Sibley, 2016; Retelsdorf, Schwartz, and Asbrock, 2015; Südkamp, Kaiser, and Möller, 2012). Some studies have observed that many public schools engage in the practice of student tracking, thus creating a racialized academic hierarchy, particularly where there is both racial and socioeconomic diversity within the student population (Blaisdell, 2016; Cherng, 2017; Lewis and Diamond, 2015). Student tracking refers to students' overall pattern of course taking across subjects or it can refer to overall course placements (e.g., vocational, regular, and high or college prep) (Kelly, 2009). Throughout the literature, there is evidence that these racialized academic hierarchies are intentional, and placements do not accurately reflect students' academic abilities (Cherng, 2017; Darling-Hammond, 2004; Downey and Pribush, 2004; Southwork and

Mickleson, 2007; Morris, 2001). Research on tracking consistently finds that this practice only exacerbates educational inequities (Kelly & Price, 2011). Black students are underrepresented when students are tested for gifted and talented programs (Elhoweris, 2008; Tenenbaum and Ruck, 2007) and are less likely to be recruited to AP (advanced placement) or gifted and talented courses compared to White students (Broussard and Joseph, 1998; Darling-Hammond, 2004). Kelly (2004) found that by high school, White students are almost two times more likely than African American students to be enrolled in advanced mathematics courses. One study suggested that tracking experiences are related to the school's demographic makeup. In predominantly Black schools, African American students are more likely to be placed in high-track courses than those in schools that are predominantly White or where there is racial balance (Kelly, 2009).

Recent studies consider race-based tracking a form of segregation within the school itself (Kelly & Price, 2012; Mickelson, 2001a, 2001b). These studies find that tracking is associated with cultural deficit thinking patterns that are tied to the historical origins of eugenics, where scientists claimed that Black people are intellectually inferior to their White counterparts (Jackson and Weidman, 2005). While such claims have been debunked, they remain deep-rooted cultural beliefs that assert racial superiority, for example, in educational institutions. Similar to discipline bias, performance expectation bias results in school personnel placing lower expectations on students of color who they perceive to be deficient (Chapman, 2013; Valencia, 2010). Hyland (2005) points to the phenomenon of "hidden racism" by White teachers who fail to recognize how cultural deficit thinking influences their interactions with Black students and their families. Even when they describe themselves as "helping" or "supporting" their African American students, they rely on descriptions such as "incapable," "needy," "helpless," and

"struggling", which depict those students in a negative way (Peters, Margolin, Fragnoli, and Bloom, 2016).

Performance expectations are also related to family background. Some scholars have found that the race of the parent contributes to the Black-White course-taking gap (Kelly 2004; Lucas 1999). There is some overlap between what is known about performance expectations and research about Black and White parental engagement experiences. Even when Black parents advocate for their child, they are often met with resistance from teachers and school administrators (Haight et al., 2014; Lewis and Diamond, 2015). For many Black parents, this resistance reinforces their beliefs about school systems and how they perpetuate racism (Allen, 2013; Haight et al., 2014; Lareau and McNamara Horvat, 1999). Additionally, many Black parents may not have full knowledge of all the academic opportunities available to their child and, therefore, do not ask for them (Lewis and Diamond, 2015). Lack of knowledge about and access to resources tend to exacerbate their negative experiences in educational systems as they attempt to respond to the needs of their child. Baquedano-Lopez, Alexander, and Hernandez (2013) examined the equity challenges in a comparison between White and non-White parental engagement. In their examination, they challenged the norms often held by White school personnel and addressed how those norms hinder parental engagement for non-White parents. These norms are also based on Western values, such as individualism and competition, which imply that student needs/deficits lie within that child (and their family), and not within the system or even those who uphold the system. While these types of values and beliefs are not always easy to identify, evidence suggests that African American parents are more likely to seek out alternative, community-based forms of educational support especially when they perceive that schools are being resistant to helping their children (Latunde and Clark-Louque, 2016).

White parents – who are often more aware of academic resources – experience a different encounter with school personnel who see them as engaged advocates for their child's educational needs (Lewis and Diamond, 2015). Several factors create differential engagement experiences for White parents. The first is their awareness of educational resources, which has more to do with their proximity to Whiteness. The narrative often pushed about White parental engagement is that they are "savvy" and take a greater interest in their child's education. Socio-economic status (SES) is a major characteristic for assessing levels of parental engagement, as race-based tracking is often driven by status and generally benefits students with a higher SES (Kelly and Price, 2012). Inequities between how Black and White students are academically placed, along with the "status" of White parents who advocate for their children, are a form of "opportunity hoarding" (Kelly and Price, 2012; Lewis and Diamond, 2015). "Opportunity hoarding" is the uneven allocation of students to tracked classes (Tilly, 1999). Higher SES parents are viewed as informed consumers of their children's access to opportunity, advocating for high-track classes and debating with school professionals when necessary, to ensure their child is placed in a higher track (Lewis and Diamond, 2015; Lucas, 2001; Ream and Palardy, 2008; Useem, 1991). Wells and Oakes (1996) found that parents of high-achieving students resisted efforts to provide a rigorous curriculum to all students and advocated for greater differentiation of the curriculum. This observation is consistent with the Lewis and Diamond study (2015) where they point to White parents who were opposed to their children's honors courses being racially balanced. Some researchers have even argued that, historically, the practice of tracking itself can be traced to a White, middle-class response to inclusionary schooling policies, such as school desegregation and the mainstreaming of disabled students (Orfield, Eaton, ans Harvard Project on School Desegregation, 1996). Lastly, some studies found that school personnel saw White

parents' need to debate or advocate as "normal" rather than as a form of resistance (Lewis & Diamond, 2015).

Figure 1: Culture of Whiteness

Culture of whiteness
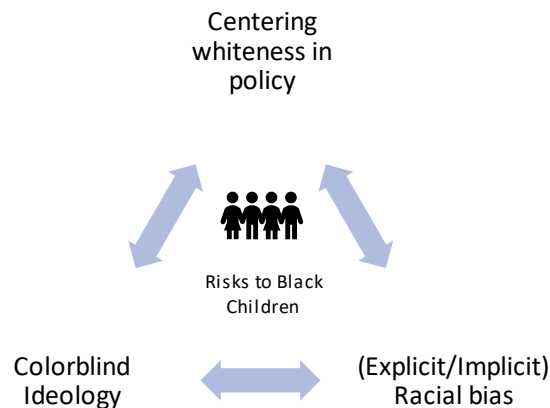
2. Risks to Black Children's Social-Emotional Wellbeing

Whiteness in school settings manifests as day-to-day behaviors (Gilborn, 2005; Haviland, 2008; Hossain, K. 2015; Jensen, 1998; McIntosh, 1989). These behaviors include engaging in subtle practices that affect White students and students of color in different ways. For example, several studies address how White teachers misuse or mispronounce the names of students of color (Kohli and Solórzano, 2012; Wykes, 2017; Keller and Franzak, 2016). Castagno (2008) explored how silence about race contributed to the persistence of Whiteness in school settings. Findings from this study suggested that use of racially coded language, teacher silence, silencing students' talk about race, and the conflating of culture with race, equality with equity, and difference with deficit, legitimize and protect Whiteness (Castagno, 2008) at the expense of Black children.

Across the literature is documentation on the negative consequences that can result from interactions between school adults and Black children (Bryan, Day-Vines, Griffin, and Moore-Thomas, 2012; Haight et al., 2014; Huang and Cornell, 2016). The culture of Whiteness poses risks to their emotional well-being and overall school experiences (Coker, Elliott, Kanouse, Grunbaum, Schwebel, Gilliland, Tortolero, Peskin, and Schuster, 2009). Cooper, McLoyd, Wood, and Hardway (2008) state that children as young as six can recognize discrimination and, by the time they reach adolescence, they can discern between individual and institutional forms of discrimination. African American students are more likely to report experiences of racial discrimination than other students of color are (McKown, 2004). A recent analysis on early childhood suspensions in the state of Texas found that discrimination based on race may increase students' anxiety, isolation, and lack of confidence to (Texas Care for Children, March 2018). Chapman (2007) refers to the "emotional safety" of Black students that is often diminished in school settings where they experience racial bias or hostility. Many Black students rely on coping mechanisms or protective factors to respond to certain situations. Experiences may include racial microaggressions from a peer and the teacher – who often observes the behavior but remains silent about what he or she witnessed (Blaisdell, 2015; Chapman, 2007). Studies also show how African American students tend to have conflicted relationships with their teachers (Haight et al., 2014; Spilt, Hughes, Wu, and Kwok, 2012).

Research also suggests that these stereotypes can exact an emotional toll on Black students (Waters, 1996). The "stereotype threat" is a theory used in studies to examine the impact of negative stereotypes ascribed to minority students. Stereotype threat refers to the phenomenon that negative stereotypes about groups can be internalized by individuals in high-stakes situations (e.g., educational testing), thus impairing their performance and confirming the

stereotype (Steele, 1995, 1997). This theory has now been extended to examine how stereotype threat is related to identity and well-being, how it is associated with feelings of belonging in various environments, and how it may cause lasting effects that hinder wellbeing (Spencer, Logel, and Davies, 2016). Unhealthy racial identities can negatively affect well-being and contribute to underachievement among African American students (Richardson, Macon, Mustafa, Bogan, Cole-Lewis, and Chavous, 2015; Seaton & Yip, 2009; Townsend, 2002).

School-based discrimination experienced at a young age may have implications for mental health challenges across the course of life (Bogart, Elliott, Kanouse, Kelin, Davies, Cuccaro, Branspach, Peskin, and Schuster, 2013) and may also place African American students at risk for substance use (Neblett, Terzian, and Harriott, 2010). Tobler, Maldonado-Molina, Staras, O'Mara, Livingston, and Komro found in their 2013 study that adolescents who experienced any racial/ethnic discrimination were at increased risk for victimization and depression. This was regardless of intensity. Further, adolescents who experienced racial/ethnic discrimination at least occasionally were more likely to report greater physical aggression, delinquency, suicidal ideation, and engagement in high-risk sexual behaviors. In some studies, African American students' mental health challenges were associated with reports of incidents of microaggressions from adults (Coker, et al 2009; Butler-Barnes et al. 2013; Spilt and Hughes, 2015). African American students may tend to internalize these negative experiences and blame themselves, or they may attribute it to racial discrimination; both responses can harm students' self-esteem and cause them to feel disconnected and disengaged from their school environment.

Throughout the literature, evidence demonstrates how racially biased practices negatively affect the ability of students to have a safe and healthy educational experience (Bal, Thorius, and Kozleski, 2012; Bradshaw et al., 2008; Fergus and Gregory, 2017). When students experience a

safe and supportive school climate, they are more likely to achieve academically and make healthy adjustments throughout their developmental stages (Camp, 2009). Ladson-Billings (1997, p. 697) also added, 'the telling statistics on the life chances of African Americans suggest that whenever we can improve the schooling experiences for African American students, we have an opportunity to reverse their life chances.'

The degree to which self-perception, self-efficacy, and academic persistence influence student outcomes is related to personal experiences with the adults at the school (Ladson-Billings, 2009). Many White teachers are willing to acknowledge that race plays a role in how they interact with their students (Edwards, 2017; Neville and Awad, 2014) but may fail to recognize or understand the long-term effect of oppression and racism on a student's school experience (Peters, et al., 2016). These attitudes are not exclusive to White staff but can also be beliefs held by staff of color. The disproportionality found in school data continually calls for a close examination of the non-academic experiences of Black students (Blaisdell, 2015; Bryan, et al., 2011; Gibson et al., 2014; Haight et al., 2014; Hanushek and Rivkin, 2009; Richardson et al., 2015). While many individuals who work in schools might support these points, it is often difficult for school administrators to explicitly discuss racism with staff, parents, and students (Blaisdell, 2016).

D. Current Study: Measuring Racial Equity

1. Significance

This study proposes a new measure that consists of a set of items that measures school staff beliefs about racial equity. Little is known about ways to measure individual beliefs to better understand the barriers to racial equity within school settings and how we talk about them.

Measures that can assess staff beliefs about racial equity within the context of the school setting are limited. School leaders interested in better understanding the facilitators of and barriers to racial equity promotion face challenges, such as resistance to explicit conversations about race, particularly among White staff.

Increasing knowledge about how to address racial inequities in education is significant to social work. Organizational change literature suggests that adults within a school community can advocate for a school environment that is culturally, socially, and physically safe for students and faculty (Bryan et al, 2011; Esposito, 1999). School social workers are sought out to support and respond to the socio-emotional needs of all students. It is expected that school social workers not only model how to intervene on behalf of vulnerable student populations but also assess and evaluate systems to improve existing policies or programs (Shaffer, 2006; Sosa, Alvarez, and Cox, 2016). Understanding how interventions can be utilized with diverse school populations has gained more attention in social work due to the profession's increased support of evidence-based practice (Allen-Meares, Montgomery, and Kim 2013).

The Council on Social Work Education's educational policy and accreditation standards (EPAS) requires that practitioners lead with diversity and justice; together with the NASW Code of Ethics, these documents make the case that social workers must confront barriers to racial equity in the contexts within which they practice. While school social work literature expresses longstanding concerns about school-based social issues that implicate racial justice and equity, efforts to change systems in schools have fallen short. School social workers are charged with finding solutions that dismantle racist systems and can serve as catalysts for justice through seeking effective strategies for organizational change (Sosa, Alveraz, and Cox, 2016; Stone, 2017; Teasley and Miller, 2011).

2. Innovation Statement

School social workers who apply an anti-racism lens can work closely with other school leaders to examine the internal systems and confront barriers that impede racial equity (Stone, 2017). Theoretical support and a conceptual framework developed based on previous research will contribute to the development of a new measure intended to assess racial equity beliefs.

This proposed measure fills a substantial gap in the literature in the following ways: (1) it identifies a set of items specific to beliefs about racial equity within the context of a school setting that can be used with all personnel, not just classroom teachers; and (2) it offers a tool that school administrators can use to assess the racial equity beliefs of their staff. This proposed measure can strategically guide administrators toward identifying where professional development and training support are needed.

E. Study Aims

The goal of this research study is to create a scale to measure beliefs about racial equity in schools. This study pursues the following specific aims:

a. Aim #1

To construct and conduct preliminary tests of items to measure individual beliefs about racial equity in school settings.

b. Aim #2

To pilot test a final version of the AWARE-b scale and assess for validity, reliability, and the factor structure for the proposed construct, racial equity.

F. Summary of Problem Statement

Racism remains a significant problem. The culture of Whiteness – both seen and unseen – remains a barrier to racial equity in our schools. The collective beliefs held by school personnel may perpetuate racism. The reluctance to talk openly about the historical experiences of racism

in relation to staff's individual experiences has led to harmful outcomes for Black children. Missing from the discourse is a way to measure individual beliefs to better understand the barriers to racial equity within school settings and how we talk about them.

Chapter 2 provides a literature review of previous scales used for assessing race and racial equity, and their applicability to school settings. Finally, the chapter concludes with a presentation of the study's theoretical underpinnings, a conceptual and measurement framework to build the case for the conceptualization of a new school-focused racial equity measure.

Chapter 2: Literature Review

Literature suggests that racial equity must not only be an outcome but also a deliberate practice in education (Blaisdell, 2016; Camp, 2019; Ladson-Billings, 2008; Murray-Johnson, 2019; Stone, 2017). Moreover, equity is inherent in all aspects of organizational change in schools and should not be viewed as an independent goal (Gregory and Fergus, 2017). Racial equity achievement must also be supported through an anti-racism ideology. Schools often identify racial equity as a goal, void of an explicit anti-racist approach (Camp, 2009; Miner, 1995). This limitation may affect schools and their ability to effectively achieve racial equity, as they are missing an opportunity to critically assess the historical and present experiences that stem from racism in their schools.

A. Existing Measures

This study relied on literature across several decades to support the claim that racism remains a problem in our schools and educational systems. Central to how we address racism is a need to better understand school personnel attitudes toward racial equity, which could help school leaders pinpoint the root causes linked to racism.

African American students throughout the preschool through twelfth grade (P-12) system remain vulnerable to negative school experiences based on skin color (Bradshaw et al., 2010; Townsend, 2000; Bottiani, Bradshaw and Mendelson, 2017; Okonofua et al., 2016; Smith and Harper, 2015). Black teachers and other personnel share similar risks as they try to navigate between their professional duties and being subjected to different forms of racial aggressions by their colleagues (Kohli, 2012; 2014; Kohli, Pizarro, and Nevárez, 2017). Within schools, many efforts have been attempted to create diversity and provide support to staff and students of color. However, data from the literature suggests that structural barriers to these efforts remain

(Blaisdell, 2012; Camp, 2009; Lewis and Diamond, 2015; Stevenson, 2014; Pearce, 2019). Of concern is how the organizational culture of many schools perpetuates a culture of Whiteness (Irby, et al., 2019; Lensmire, 2010; McMahon, 2007; Milner and Laughter, 2015; Samuels et al., 2019). The culture of Whiteness is often unnamed and disguised as "normal" behavior (Blaisdell, 2012; Camp, 2009; Lewis and Diamond, 2015; Stevenson, 2014; Pearce, 2019). The assumption that these are normal practices is often made when individuals have not acquired the knowledge, training, and skillset to critically assess systems of racism and oppression. Racism not only affects Black, Indigenous, and people of color in school spaces but also White individuals who remain "silent" and "blind" to its presence (Mazzei, 2008; Spainerman and Heppner, 2004).

For more than three decades, researchers have developed scales to assess contemporary racial attitudes, such as racial prejudice (Neville, Lilly, Duran, Lee, and Browne, 2000). Existing scales that measure different aspects of race have been useful in helping researchers better understand the attitudes and beliefs that shape the individual. Measuring attitudes about race or racial experiences is well documented in studies that focus on professional development (Mindrup, Spray, and Lamberghini-West, 2011; Paradies, Truong, and Priest, 2014; Penn and Post, 2012; Shepard, Willis-Esqueda, Paradies, Sivasubramaniam, Sherwood, and Brockie, 2018). Of particular interest in school settings are measures that directly respond to the challenges and needs of an increasingly diverse student population. Across disciplines, scholars who are interested in educational equity rely on tools to investigate the competence, climate, values, attitudes, and school/district data relating to diversity and inclusion. School climate measures have been developed to determine how to improve systems and address disparities within the organization (Thapa, Cohen, Guffey, and Higgins-D' Alessandro, 2013). Although organizational climate measures are heavily relied upon (Adelman and Taylor, 2010; Bear,

Yang, Mantz, Harris, 2017; Cohen, McCabe, Michelli, and Pickeral, 2009), a universal approach to how to measure school climate is lacking (Thapa et al., 2013).

For this study, the researcher was specifically interested in identifying existing measures that examined racial beliefs or attitudes at the individual and organizational levels. Only measures developed within the last twenty years were considered as they reflect more modern thinking about racial attitudes. Searches for peer-reviewed journal articles were conducted using the online databases of Education Source, ERIC, PsychARTICLES, Psychology and Behavioral Sciences Collection, PsychInfo, PsychTESTS, Social Science Full Text, SocINDEX with Full Text, Teacher Reference Center, and Google Scholar. Search terms included "racial equity measures," "racial attitude measures," and "anti-racism measures." Key inclusion criteria were that the articles were measures or assessments relating to (a) P-12 schools, (b) anti-racism, (c) racial equity, and (d) assessing individual's beliefs and attitudes about their organization. Thus, measures that address anti-racism and/or racial equity needed to include items that take a multi-dimensional approach to defining racism, in other words, the items needed to address systemic and cultural forms of racism along with individual racial bias.

Although school climate has been thought to be especially important for students of color (Booker, 2006; Haynes Emmons and Ben-Avie, 1997), little research has integrated anti-racism or racial equity into the analyses of school climate or examined its value to the organization (Camacho, Medina, and Rivas-Drake, 2018; Watkins and Aber, 2009). Mattison and Aber (2007) conducted a study that tested the relationship between racial climate and students' achievement using three racial climate subscales—perceptions of racial fairness, experiences of racism, and the need for change—and was found to be associated with different academic and discipline outcomes. However, this measure did not explore experiences beyond student achievement.

After examining the literature, several measures were found to be relevant to this study and were grouped in the following ways: measures that focused on racial beliefs or attitudes outside of education and measures that focused on racial beliefs or attitudes within education.

1. Racial Attitude Measures Outside of Education
The Beliefs About Race Scale (BARS) measures multidimensional aspects of racial essentialism and has been used across different populations to examine beliefs about racial essentialism's (the belief that your racial identity is superior to other racial identities) effect on intergroup behavior (Tawa, 2017). Racial essentialism relates to close-mindedness that can negatively affect intergroup dynamics (Tadmor, Chao, Hong, and Polzer, 2013). The BARS' theoretical framework includes topics on racial origin, anatomical characteristics, phenotypic characteristics, and behavioral tendencies (Tawa 2017). These items test the degree to which an individual holds negative racial concepts about other groups. Limitations from the initial study of the BARS reveal that the scale may not consider the influence of the societal context for how people, especially people of color, experience oppression and acts of racial violence and how this may influence how participants respond (Tawa, 2017).

The Anti-Racism Behavioral Inventory (ARBI) was designed to assess anti-racism awareness and behavior among students in counseling and counseling psychology programs (Pieterse, et al., 2015). Theoretically and conceptually, the ARBI extends beyond awareness of anti-racism to include ways in which one challenges racism, as it has been identified as an integral aspect of social justice advocacy (Lopez-Baez and Paylo, 2009). ARBI included advocacy as a key element in testing participants' anti-racist attitudes and beliefs including items such as "I actively seek to understand how I participate in both intentional and unintentional racism," "I interrupt racist conversations or jokes," and "I make it a point to educate myself

about the experiences of historically oppressed groups in the U.S." While these items offer ways to empirically test behaviors associated with anti-racism, they are not directly paired with behaviors or observations relevant to a school setting.

The White Privilege Attitudes Scale (WPAS) assesses the multidimensional nature of White privilege attitudes, reflecting affective, cognitive, and behavioral dimensions (Pinterits, et al., 2009). The WPAS was initially developed for use with White people as part of multicultural counseling training. On the WPAS, participants indicate their level of agreement to items that assess their attitude about White privilege. The WPAS's theoretical assertion is that White privilege is nuanced in that there are affective ("I am angry knowing I have White privilege"), cognitive ("White people have it easier than people of color"), and behavioral ("I take action to dismantle White privilege") dimensions (Pinterits et al., 2009). The items on the WPAS fall within the realm of anti-racism and racial equity but the items themselves are not specific to the school environment.

The Privilege and Oppression Inventory (POI) is designed to measure an individual's level of awareness of social issues. It allows assessment of four cultural identities separately to assist educators in noting "blind spots" in awareness of privilege and oppression for more targeted and effective multicultural training (Hays, Chang, and Decker, 2007). The POI is theoretically tied to the idea that awareness of prejudicial beliefs and oppression moves individuals toward adapting a social justice mindset (Hays et al., 2007; Ponterotito, Baluch, Greig, and Rivera, 1995). Each item tests participants' general attitudes of privilege and oppression among racial, gender, sexual orientation, and religious group identities: "many movies negatively stereotype people of color," "I am aware that men typically make more money than women do," and "I think gay, lesbian, and bisexual individuals exaggerate their hardships."

These and other items from the POI measure awareness of social issues but do not include social issues that may relate to educational experiences that occur in schools.

The Psychosocial Costs of Racism to Whites (PCRW) operationalizes the idea that racism has a host of psychosocial costs for White individuals (Spainerman and Heppner, 2004). This measure is grounded in the idea that racism not only affects the victims (i.e., the oppressed) and the blatant perpetrators of racism (i.e., those who engage in overt acts of individual racism), but that racism also affects the "silent" and "blind" White majority in both positive and negative ways (Ancis and Szymanski, 2001; McIntosh, 1988; Neville et al., 2001; Wildman, 1997). The PCRW offers empirical testing on the affective, cognitive, and behavioral costs of racism for Whites. Like the other scales, the PCRW items include general statements that are not specific to school communities. The results from their initial study did not support the existence of three independent experiences but, rather, a predominantly affectively based experience across groups. The authors conclude that participants with low racial awareness may not have been able to respond appropriately to the cognitive and behavioral items and suggest that other variables be included to strengthen the measure (Spainerman & Heppner, 2004).

The Color-Blind Racial Attitudes Scale (CoBRAS) (Neville et al., 2000) has been widely used to better understand the attitudes of pre-service teachers (Loya, 2010; Manning, 2011) and graduate students in school counseling education programs (Chao, 2013; Gushue and Constantine, 2007; McDonald, Chang, Dispenza and O'Hara, 2019). Studies using the CoBRAS suggest that increased exposure to diverse settings minimizes colorblind racial attitudes. However, individuals who adopt a colorblind ideology may be limited in identifying racial inequities, in turn reinforcing norms often associated with White privilege (Burden, 2011; Castro-Atwater, 2008; Neville et al, 2000; Peters et al., 2016). While the CoBRAS does not

explicitly link its items to experiences that fall within the school setting, it has been included as a measure in the testing of other scales (Awad, Cokley, and Ravitch, 2005; Johnson and Jackson Williams, 2015; Mercer, Zeiger-Hill, Wallace, and Hayes, 2011; Pieterse et al., 2004; Pinterits, et al., 2009, Spanierman, Oh, Heppner, Neville, Mobley, Wright ... and Navarro, 2011; Yoo, Jackson, Guevarra, Millier, and Harrington, 2016; Yoo, Steger, and Lee, 2010).

2. Racial Attitude Measures Within Education
   The Multicultural Efficacy Scale (MES) was developed to measure the complexities of an evolving pedagogy of multicultural education (Guyton and Wesche, 2005). The use of multicultural attitudes and awareness measures extends over three decades. The motivation to offer a new approach for measuring multicultural teaching was due to the realization that many preservice teachers continue to be White, female teacher education students who tend to have little exposure to or engagement in communities of color or people from different cultural backgrounds (Guyton and Wesche, 2005). The MES includes experience, attitude, and efficacy as subscales. Examples of questions across each subscale include "I went to school with diverse students as a teenager," "the classroom library should reflect the racial and cultural differences in the class," and "I can identify the societal forces which influence opportunities for diverse people." The inclusion of efficacy broadened the research in this area to assert that attitudes, as with beliefs, do not automatically equal action.

The Learning to Teach for Social Justice Scale is conceptualized in terms of six core components: teachers' knowledge, skill, and interpretive frameworks; teachers' beliefs, attitudes, and values; classroom practice and pedagogy; community participation; teachers' learning in inquiry communities; and promoting students' academic, social-emotional, and civic learning (Ludlow, Enterline, and Cochran-Smith, 2008). Alphas for each domain were not readily

available. The development of this survey encompasses the belief that teachers may differ in how they understand, accept, and are prepared to teach in ways consistent with the principles of social justice. The authors describe social justice as a pedagogy that is intended to foster students' learning and to help teachers understand the social and institutional inequities that are embedded in society. Therefore, one purpose of this scale is to measure the change in beliefs over time. Items on the scale include aspects of anti-racism, which are presented within the context of the school. Some items include "Issues related to racism and inequity should be openly discussed in the classroom," "the most important goal in working with immigrant children and English language learners is that they assimilate into American society," and "teachers should teach students to think critically about government positions and actions."

The Critical Multicultural Education Competencies Scale (CMEC) was developed to identify the critical multicultural education competencies of teachers (Acar-Çiftçi, 2016). The author of this scale states that the main goal of (critical) multicultural education is to train students for societal critical thinking and societal change and improve their decision-making capabilities (Banks, 2013). The Critical Multicultural Education Competencies Model (Acar-Çiftçi, 2016), which was developed based on the assumptions of critical theory, critical multicultural education theory, and critical race theory was used as a basis for this scale development study. While multiple scales measure the multicultural competencies of teachers within education and education counseling training programs, the conceptualization of "multicultural" has expanded to address matters of social justice and anti-racism as a component of training (Acar-Çiftçi, 2016; Hays et al., 2007; Ludlow et al., 2008; Pietrerse et al., 2016; Ponterotto et al., 1995). The Critical Multicultural Education Competencies measures teachers' competencies in four areas (awareness, attitude, knowledge, and skill) and draws on the tenets of

CRT (Acar-Çiftçi, 2016). This scale focuses on teachers' competencies and abilities to facilitate learning experiences for their students based on the application and promotion of social justice and equality. This scale originated in Canada and it is unclear whether it has best tested in U.S public schools. Further, only the theoretical, conceptual, and statistical analysis was available for this study. The scale items were not included. However, this scale was included as an anti-racism/racial equity within the school context for its theoretical and conceptual rationales.

The Multicultural Teaching Competency Scale (Spainerman et al., 2011), the Teacher Cultural Beliefs Scale (Hachfield, et al., 2011), and the Scale of Teacher Empathy for African American Males (Warren, 2015) did not have items that included anti-racism or racial equity. Rather, they are measures that assess employee beliefs and self-efficacy within the context of teaching in the classroom.

Results from the literature review search were categorized to respond to two questions: (1) does the measure examine anti-racism and/or racial equity? and (2) Do the items relate to experiences in school settings? Table 1 provides additional details about each scale.

Table 1: Existing Measures

Source	Initial Sample	Type	*Examines Anti-racism/Racial equity?*	*Items directly relate to school context?*
Beliefs About Race Scale [*] (Tawa, 2017)	Undergraduate students & community members (N=492 across two studies)	Likert (16-items): beliefs about the origins of racial groups [.83]; genetic makeup of racial groups [.79]; physical traits [.49]; behavioral differences [.82]	Yes	No
Anti-racism Behavioral Inventory [.83] (Pieterse et al., 2016)	Counseling/ Counseling psychology graduate students (N=513 across three studies)	Likert (21-items): individual advocacy [.7]; awareness of racism [.86]; institutional advocacy [.76]	Yes	No
Critical Multicultural Education Competencies Scale [.84] (Acar-Ciftci, 2016)	In-service teachers (N=421, across three studies)	Likert (42-items): critical multicultural education competencies and the conformity of the dimensions of skill [.90]; knowledge [.87]; attitude [.87]and awareness [.77]	Yes	Yes
The Scale of Teacher Empathy for African Americans [*] (Warren, 2015)	In-service teachers (N=155 across two studies)	Likert (9-item): teacher conceptions of empathy [.87]; teacher application of empathy [.81]	No	Yes
The Multicultural Teaching Competency Scale [.88] (Spainerman et al., 2011)	Pre-service and in-service teachers (N=548 across three studies)	Likert (16-item): multicultural teaching skills [.83]; multicultural knowledge [.80]	No	Yes
The Teacher Cultural Beliefs Scale [*] (Hachfeld et al., 2011)	Beginning teachers and teacher candidates (N=743 across two studies)	Likert (10-item): multicultural [.75] and egalitarian [.78] beliefs about culture.	No	Yes
White Privilege Attitudes Scale [*] (Pinterits et al., 2009)_	Undergraduate students (N=501 across three studies)	Likert (28-items): willingness to confront White privilege [.83]; anticipated costs of addressing White privilege [.70]; White privilege awareness [.87]; White privilege remorse [.78]	Yes	No
Learning to Teach for Social Justice Beliefs scale [.77] (Ludlow et al, 2008.)	Undergraduate education majors/ candidates (N=776 across three studies)	Likert/ranking (12-items): beliefs about teaching social justice in the classroom [*]	Yes	Yes
Privilege and Oppression Inventory [.95] (Hayes et al., 2007)	Trainees in counseling-related programs (N=634 across two studies)	Likert (39-item): awareness for White privilege [.92]; heterosexualism [.81]; Christian privilege [.86]; sexism [.79]	Yes	No
The Multicultural Efficacy Scale [.89] (Guyton & Wesche, 2005)	Undergraduate/graduate teacher education students (N=626)	Likert/TF/Matching/MC (35-item): multicultural teaching experience [.78]; attitude [.72]; efficacy [.93]	Yes	Yes
Psychosocial Costs of Racism to Whites [*] (Spanierman & Heppner, 2004)	Undergraduate students (N=727 across two studies)	Likert (16-items): White empathetic reactions toward racism [.78]; White guilt [.73]; White fear of others [.63]	Yes	No
Colorblind Racial Attitudes Scale [.84-.91] (Neville et al., 2000)	Undergraduate students and community members (N=1188 across five studies)	Likert (20-item): racial privileges[.71-83]; institutional discrimination[.73.76]; blatant racial issues[.70-.76]	Yes	No

[α] Cronbach's alpha score; [*] Cronbach's alpha score was not reported

B. Theoretical Support for Measuring Racial Equity in Schools

When we fail to directly confront structural racism in schools (Castagno, 2008; DiAngelo, 2012; Mazzei, 2008, 2011), "our best intentions" are our only strategy. However, best intentions infer that schools are not subjected to consequences of structural racism and assume that racial equity attempts are taking place (Banaji and Greenwald, 2016; Blaisdell, 2012; Camp, 2009; Lewis and Diamond, 2015; Stevenson, 2014; Pearce, 2019). Dismantling racism requires participants to be actively engaged in practices that undo these systems (Kendi, 2019; Milner and Laughter, 2015; Lewis and Diamond, 2015). It requires a deeper understanding of how beliefs about race and racism have been shaped by our experiences in institutions. Critical race theory, theory on organizational change, and cultural-relational theory offer perspectives that are foundational to change.

1. Critical Race Theory

Critical race theory (CRT) is both an ideology and movement intended to address systemic racism, including the historical and contemporary influence that it has on societal structures and cultural interactions (Crenshaw, Gotanda, Peller, and Thomas, 1995; Delgado and Stefanie, 2002). CRT purports five major tenets: the notion that racism is ordinary; the idea of interest convergence; the notion of Whiteness as property; the idea of storytelling and counter-storytelling; and the notion of colorblindness, also referred to as the critique of liberalism (Bell, 1992; 1995). The CRT movement considers many of the same issues that conventional civil rights and ethnic studies take up but places them in a broader perspective that includes economics, history, and even feelings and the unconscious (Bell, 1992; Ladson-Billing and Tate, 1995; Vaught and Castagno, 2008).

Applying CRT to the analysis of racial equity in education is central to examining the promotion of Whiteness at the expense of opportunities for academic success for students of color (Stovall, 2006). CRT asserts that racism is deeply rooted in the structure of schools and efforts to raise the race consciousness of teachers and staff should involve introspective and controversial conversations about race and racism. CRT offers a way to examine White privilege as it speaks to the tenets that help identify various manifestations of structural racism (Delgado and Stefanic, 2017; Solorzano and Yosso, 2002). For example, CRT emphasizes the voices of people of color and how centering their stories (and counter-stories) challenges inherent White normative experiences. This is supported by studies that address the experiences of people of color in school settings (e.g., Abrams and Moio, 2009; Billings, 2009; Finn and Jacobson, 2003).

The tenet "racism is normal" supports the exploration of individual or collective beliefs that fail to consider the existence of racism. There is often a desire to maintain status-quo structures that ignore racism (Blaisdell, 2016; Lewis and Diamond, 2015 and Neville; Awad, 2014; Bryan et al., 2011; Murray-Johnson, 2019; Stevenson, 2008; Wildman, 2000). Maintaining the status quo is the result of "interest convergence," the concept that describes how White people (particularly in positions of power) will support diversity initiatives that help people of color advance, but only to the extent that it does not infringe on their power and privilege (Bell, 1980, 1992; Delgado and Stefanie, 2002; Vaught and Castagno, 2008). CRT provides a useful framing for how we understand and address the culture of Whiteness (Chapman, 2013; Gilborn, 2005).

2. Theory on Organizational Change
   The social work profession has long held to the idea of systems change, including taking the perspective of recognizing how individuals exist, fail, and thrive in systems (Griffin, Mason,

Yonas, Eng, Jeffries, Plihcik, and Parks, 2007; Hayes, 1998; Parton, 2002; Warren, Franklin, and Streeter, 1998). Theories on systems change are used to understand organizational dynamics in many different settings. Previous work on organizational change points to seeking input and validating the contributions of staff as leading to higher levels of job satisfaction and commitment to the organization's mission (McMillan, 1975; Orr, Berg, Shore, and Meier, 2008; Zins and Illback, 2007). Investment in staff and relying on their expertise and skill conveys trust and confidence (Farris-Berg and Dirkswager, 2012). At the foundation of building a culture of racial equity is the need for trust. Staff must perceive that school leaders are seeking their input and trusting them.

A similar model common in education research is Kotter's (1996) eight steps for leading organizational change, which has been often cited in research on classroom teachers and educational leadership. His theory leads with the assertion that the "status quo" does not work for all. Extensive research eloquently identifies the external factors outside the school that negatively affect the academic and social outcomes for African American students. Of interest, also, are the internal factors that might also contribute to negative outcomes (Fullan, 2007), especially, when those factors are preceded by racial bias. This organizational change theory is described in eight steps that begin with those in power – administrators, veteran teachers, school leaders – taking the lead to organize a change coalition. Theory on organizational change also acknowledges that seeking "buy-in" is a challenge, but that buy-in is essential for creating a shared set of values (Fullan, 2007).

This current study asserts that people who work together need to "buy in" to a shared set of beliefs that support anti-racist values and racial equity practices. Organizational change models may need to make the connection between individual and collective beliefs about racial

equity and the need to learn more about a school's culture and/or readiness for change through measuring individual beliefs about racial equity and the extent to which they are shared across the school.

3. Relational-Cultural Theory

In recent years, mental health practitioners and researchers have advocated for a fresh perspective on how we learn to create and foster authentic relationships with each other (Jordan, 2017). Relational-cultural theory (RCT) addresses our basic interconnectedness and explores how we grow through our ability to form meaningful connections (Jordan, 2017; 2018). This approach is similar to restorative justice (Karp and Breslin, 2001; Pavelka, 2013) or an indigenous cultural framework of relationality and relational accountability (Wilson, 2008) where relationships are central to healing. Both approaches have been used in the education field to shed light on the experiences of teachers of color, particularly those who apply a critical lens to their work (Kohli and Pizarro, 2016). RCT theorists acknowledge that in U.S. culture, the importance of relationship building has been devalued and that within our culture there is a mandate to be independent, alone, and appear invulnerable (Jordan, 2017).

Communicating about one's racial beliefs and commitment to equity is a challenging task for most. Most expect conversations that include topics such as race or racism to be an added challenge perpetuating the silence in organizations. RCT offers an explanation of the complexity around perceived power dynamics in work relationships and how that intersects with how we confront race issues. This study posits that relationships are central to maintaining a healthy organizational culture and they may contribute to our willingness to challenge forms of bias and microaggressions. Authentic dialogue is one way to build relationships that are intended to be meaningful and invoke change. Engaging in dialogue that reveals one's bias or unpopular beliefs

about race is necessary for transforming how organizations function (Camp, 2009; Hyland, 2005; McMahon, 2007; Singleton, 2015; Lewis and Diamond, 2015). Dialogue is difficult and often requires a level of connection between individuals that allows for moments of trust and vulnerability to guide the interaction (Jordan, 2017 and 2018; Singleton, 2015). Using RCT, beliefs about racial equity can also be assessed to determine how individuals prioritize interpersonal connections in the workplace.

C. Conceptual Framework

Literature posits that before we can achieve racial equity as an outcome, we must first identify it as something we individually and collectively support (Goodman and Svyantek, 1999; Huffman, 2003; Miravet and Garcia, 2013; Swain-Bradley et al., 2014). It also requires a mechanism by which to understand how staff aligns to racial equity, specifically in their organization (Camp 2009; DiAngelo 2018; Lewis and Diamond 2019; Bonilla-Silva, 2013; Edwards 2017; Racial Equity Toolkit, n.d.; Kohli, Picower, Gilborn, 2005; Kawashima-Ginsberg and Levine, 2015; McMahon 2007; Stevenson, 2015; Terrell and Lindsey, 2009).

1. Racial Equity Work

Racial equity work is defined as a shared set of beliefs and practices in which there is a sense of value, trust, support, and connection felt by all members of an organization regardless of their perceived racial or ethnic identity. Racial equity work is described in two ways: beliefs and practices. Racial equity practices can include engaging in difficult dialogue (Camp 2009; Pollock 2004; Singleton 2015), confronting bias and challenging systems of oppression (Abramovitz & Blitz 2015; Dei, 2006; Herbel-Eisenmann, Bartell, Breyfogle, Bieda, Crespo, Dominguez and Drake, 2013; Luchies, 2014; Sinclair, 2018), assessing bias and privilege (Bonilla-Silva, 2013; Edwards 2017; Racial Equity Toolkit, n.d.), and effectively using data, facilitating professional

development (Kohli, et al., 2015; Ross 2013), and building relationships with community stakeholders (i.e. parents).

Throughout the literature, there is wide support for addressing how individuals working in organizations understand and practice racial equity (Albritton et al., 2016; Ambramovitz, and Blitz, 2015; Singleton, 2015; 2018; Stevenson, 2014). Conceptually, racial equity work would involve exploring practices and beliefs together. However, initially exploring two sets of proposed scale items (beliefs and practices) was not methodologically feasible. Therefore, the researcher chose to focus on racial equity beliefs.

2. Racial Equity Beliefs
   Individual beliefs of those working in schools should align (more or less) to the organization's ideals that contribute to the achievement of racial equity. It is important to note that organizations should have clear beliefs about racial equity that are supported by anti-racism. This notion is foundational to how we collectively understand and talk about racial equity (Brown, 2010; Goodman and Svyantek, 1999; Huffman, 2003; Miravet and Garcia, 2013; Posner, Kouzes, and Schmidt, 1985; Strike, 1999). While personal beliefs can be positively associated with how employees engage in their work, those who hold beliefs counter to the organization may be resistant to change (Brown, 2010; Gilborn, 2005).

Individual beliefs can be evaluated to determine how closely they align to and away from the organization. When misalignment is present, leaders have an opportunity to determine possible root causes. It also may require an examination of how the organization is communicating its commitment to racial equity. Closely aligned beliefs about racial equity provide leaders with an opportunity to determine how to promote the practices needed to achieve

racial equity. To effectively assess employee beliefs and determine where barriers persist,

organizations must provide a clear and explicit commitment to racial equity.

Figure 2: Conceptual Framework - Beliefs

Conceptual Framework: Racial Equity Work

BELIEFS
Assessing the collective support for and
alignment to the promotion of racial equity.

The current study

CULTURE
Can lead to establishing a culture of norms and
expectations that center racial equity.

PRACTICES
Individuals engage in day-to-day practices which promote
racial equity.
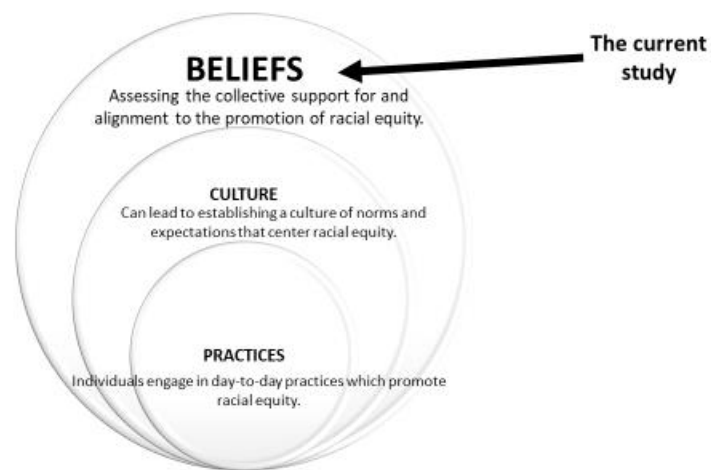
D. Research Gaps

The purpose of this research is to develop a quantitative measurement that can facilitate

empirical testing of racial equity beliefs supported by these theories.

This study addresses several gaps that emerged. Until now, there has been no opportunity

to empirically test individual beliefs among both teachers and staff about racial equity in schools.

A literature search examined measures that focused on racial attitudes. Six of the twelve

measures found focused on awareness of racism, privilege, oppression, and microaggressions not

specific to education or school settings. While some of these measures have been used within

teacher education programs or with veteran teachers, the measures do not address how attitudes

and beliefs about racism, privilege, oppression, and colorblind ideologies affect interactions with

students outside of instruction, and co-workers, programmatic strategies, and implementation within a school setting.

The six measures that focused on school settings only assessed the experiences of classroom teachers. This is problematic because school spaces also are occupied by other personnel (e.g., administrators, support staff, specialists, counselors, and social workers) who interact with students regularly. These individuals alongside classroom teachers make up the school culture (Gregory and Fergus, 2017; Lewis and Diamond, 2015; Stevenson, 2014) and, therefore, should be included in efforts to assess racial equity.

Only three of the included measures directly included anti-racism or racial equity-specific items. Even among these three measures, limited attention addressed how these ideas and concepts about anti-racism and racial equity can be applied to interactions with co-workers and in assessing school policies and systems.

In summary, the current study will contribute to the growing body of anti-racism research by developing a measure that will: 1) be administered to all school personnel. This includes, but is not limited to, educators, administrators, support staff, coordinators, behavioral specialists, counselors, social workers, paraprofessionals, and other school employees; 2) assess school personnel's beliefs about racial equity within the context of their school setting; 3) include items that explicitly link beliefs about racial equity to anti-racism ideals and strategies.

E. Measurement Framework

The measurement framework for the present study described the testing of racial equity beliefs (see Table 2). Racial equity beliefs were operationalized as the set of beliefs held by school employees that are aligned (to a greater or lesser extent) to the promotion of racial equity

supported by anti-racism strategies. The proposed measure identified items that assessed

individual beliefs about racial equity in school settings.

Table 2: Measurement Framework

Measurement Framework		
Proposed Construct:	Sample Items:	Measurement Goal:
Racial Equity Beliefs The individual's beliefs about anti-racism that contribute to racial equity in school settings.	*Issues related to racism should be openly discussed during school staff or team meetings.*	Engage in scale development and testing.
	It is important that schools implement mechanisms that directly address racism/prejudice/bias.	
	There is a distinct difference between racial equity and diversity policies.	

F. Summary of Literature Review

Currently, no measure exists that specifically assesses school personnel's beliefs about

racial equity within the context of the school setting. To address this gap, this study proposed a

set of items for a new measure titled Assessing Workplace Attitudes on Racial Equity Beliefs

(AWARE-b). The AWARE-b Scale aims to measure the racial equity beliefs of school

personnel. Chapter 3 outlines how this scale was developed and tested.

Chapter 3: Methodology

This chapter outlines the methodology utilized to implement this study. Since the initial approval of proposed methods, the COVID-19 pandemic struck. The researcher had to adjust the study methodology due to the onset of the COVID-19 health pandemic. The data collection format was updated to incorporate the use of virtual meetings instead of in-person focus groups. All Covid-19 related changes to the study's methods were updated and approved through the university's IRB.

Positionality Statement

The researcher brings her experiences to this research as a Black woman and as a parent of two Black children who matriculated through the public education system in multiple school districts. The researcher is also informed by her work in racial justice policy advocacy and her practice as an anti-racist facilitator and coach to leaders pursuing change within their organizations. Her combined experiences create a unique lens through which to offer a new conceptual framework for racial equity and to explore it as a proposed construct.

A. Research Question

A range of existing measures was explored in Chapter 2. While these measures have been useful in ways outlined in the previous chapter, gaps remain. The overall aim of the study was to create and conduct preliminary psychometric tests of the AWARE-b scale. This research question led to the following aims. Aim #1: To construct and conduct preliminary tests of items to measure individual beliefs about racial equity in school settings to create the AWARE-b scale. Aim #2: To pilot test a final version of the AWARE-b scale for validity, reliability, and its factor structure for the proposed construct, racial equity.

B. Scale Construction

Scale development is useful for creating a valid measure of an underlying construct (Clark and Watson, 1995). This study used the methodology of scale development defined by DeVellis (1996; 2012) and supported by Worthington and Whittaker (2006). DeVellis recommends several steps that can be used in scale development (see Table 3). This study will report the methodology and results on the primary components of the process.

Table 3: Steps for Scale Development

Step One:	Step Two:	Step Three:	Step Four:	Step Five:	Step Six:	Step 7:	Step 8:
Item pool generation	Instrument format description	Expert panel feedback	Inclusion and validation of items	Preliminary testing of items	Pilot Test the proposed items	Evaluation of items	Optimizing scale length

1. Item Pool Generation

A wide range of items was initially generated for the proposed racial equity beliefs construct. Scale researchers recommend that the initial pool of items be twice the number of items included within the final scale version (Weiner, Velicer, and Schinka, 2012). In reviewing literature for this study, the researcher found that item development involved reviewing previous measures, using theoretical perspectives to guide how items were written, and seeking feedback from professionals with expertise in the subject areas (Acar-Ciftci, 2016; Hachfeld et al., 2011; Hayes et al., 2007; Ludlow et al., 2008; Neville et al., 2000; Pinterits et al., 2009; Spanierman and Heppner, 2004; Spanierman et al., 2011; Warren, 2015; Tawa, 2017). This resulted in the creation of 43 proposed items using the study's theoretical frameworks (Critical Race, Organizational Change, and Relational-Cultural), widely cited anti-racism curricula, and items modified from previous studies (See Appendix A).

Instrument Format Description

The proposed scale was designed to be a self-report measure administered online via a survey link. Among the measures reviewed for this study, the large majority used five- to six-point Likert scale question formats (Acar-Ciftci, 2016; Hachfeld et al., 2011; Hayes et al., 2007; Ludlow et al., 2008; Neville et al., 2000; Pieterse et al., 2016; Pinterits et al., 2009; Spanierman and Heppner, 2004; Spanierman et al., 2011; Warren, 2015; Tawa, 2017). Likert scaling is a widely used format for measuring opinions, beliefs, and attitudes (DeVellis, 2012). The proposed items for this study involved subjects having to decide what they believe to be true about racial equity. Because this is still a relatively new area for individuals to explore, it was expected that some subjects might be uncertain or "neutral" in what they may believe about racial equity. Hence, the researcher chose to use a 5-point Likert scale to account for neutral being a possible response.

Expert Panel Feedback

For this study, the researcher felt it necessary to obtain critical feedback from a diverse group of experts on the relevance of each item and the presentation or wording of the items (Converse, 1986). A panel of experts is useful for assessing both content and face validity (DeVellis, 2012; Fowler, 2013; Hardesty and Bearden, 2004). The use of reviewers in scale development studies varies. For example, some studies employed individuals they described as experts on the construct to review the scale (Spanierman and Heppner, 2004; Hays et al., 2007), while others sought a combination of different individuals – fellow colleagues and graduate students (Acar-Çiftçi, 2016; Neville et al., 2000; Pinterits, 2009; Tawa, 2017), and one study used focus groups instead of individual expert raters (Pieterse et al., 2016). In their empirical study on the use of expert judges in scale development, Hardesty and Bearden (2004) reported on the range in the number of expert judges used. Across the 200 scales they reviewed, the number

of experts used across the different studies ranged from 2-35 individuals; the number of initial items for experts to review ranged from 10-200. In contrast, Worthington and Whittaker (2006) suggest that "one or more" experts provide feedback on scale items. While it is best practice to have an expert panel review the initial items, the researcher ultimately decides how many experts are appropriate (DeVellis, 2012; Hardesty and Bearden, 2004; Worthington and Whittaker, 2006).

Expert judges can be identified in two ways: (1) their expertise and knowledge about the proposed construct(s) and/or (2) their connection to the target population as potential users of the scale (Boateng, Beilands, Frongnillo, Melgar-Quinonez, and Young, 2018). Using this as a guide, the criteria for inclusion as an expert judge for this scale development consisted of any of the following qualifications: two or more years of university-level research; training or teaching experience in anti-racism or racial equity; experience working on racial equity in the P-12 system; school administrators; classroom teachers; school social workers or other mental health professionals in school settings; and/or doctoral students in colleges of education or schools of social work. To ensure a diverse group of expert judges on the panel, the researcher also considered demographic information such as gender, race, ethnicity, and geographic location. Snowball sampling – asking those recruited to recommend additional participants – was used to recruit additional expert judges. In total, twenty-two expert judges were identified and sent an email invitation to be reviewers. About half responded that they were not available, leaving eleven who agreed to participate in rating the proposed items.

The final panel consisted of six women (54%) and five men (45%). Six participants identified as White (54%), three as African American or Black (27%), one as bi-racial (9%) with Black and Latinx heritage, and one as Latina (9%). The geographical make-up of the expert

panel included professionals from Missouri, Nevada, New Jersey, New York, Oregon, Texas, and Virginia. Their expertise came from multiple disciplines with work experience related to the current study (Appendices B and C). The initial set of items for the proposed construct was uploaded into an electronic form using Qualtrics Research core software (QualtricsXM 2021). This electronic rating form was sent via email and included a PDF version of the items as an email attachment.

Each expert was asked to rate each proposed racial equity beliefs items' relevancy using "high," "moderate," "low," or "delete." Experts were also allowed to insert any qualitative feedback for any item. Once the researcher reviewed the expert judge item ratings and feedback, the researcher determined what revisions needed to be made to the AWARE-b scale (DeVellis, 2012) by scoring each item based on how it was rated. The researcher employed a numerical coding system for each item: high = 3; moderate = 2; low = 1; and deleted = 0. The highest/lowest sum an item received was calculated based on the final number of expert judges who completed the ratings. The highest an item could earn was an average score of 3 points. All items with an average score of 3 were automatically kept in the study. Moderately scored items were reviewed by the researcher and ultimately included. This review process included the use of expert qualitative feedback and existing literature to make a final consideration whether to keep and/or modify the proposed items. All low-rated items with an average score of 1 point or less were deleted from the study. Items for this study fell into one of the three scoring categories without instances of scores being tied.

Using the highest/lowest average score, the researcher decided on which items to keep or delete. In cases where item scores reflected an even split between expert ratings or there was complex feedback to consider from multiple experts, the researcher (a) checked to see if experts

provided written feedback for those items, (b) referred back to the literature and/or origin of that particular item to determine whether conceptually, the item was appropriate for the measure, (c) sought input from a scale development methodology expert, and (d) determined whether including the items in question would contribute to the scale having an adequate amount of items to test or make the scale too long, then made a final decision.

2. Study Samples
    Following scale item construction and the incorporation of expert panel feedback, the researcher conducted a preliminary test of the remaining 30 items, alongside the MC-1 and CoBRAS scales, with a sample of school personnel to assess the content validity of the initial items. Through preliminary testing of the AWARE-b scale, following the methods described below, the researcher was able to flag any duplication in content and examine formatting, grammatical, and technological errors. As part of this preliminary testing, the researcher sought qualitative feedback on participants' initial reaction to the presentation of the questionnaire by conducting one focus group.

Preliminary Sample

Recruitment for the preliminary test of items took place on two middle/high charter school campuses. The researcher sought access to participants by contacting the school administrators and asking them to disseminate a research study invitation through the all-staff newsletters at the respective campuses. The invitation to participate in this research study was issued for three consecutive weeks in both campus all- staff newsletters. Before administering the preliminary testing, the researcher attended an all-staff meeting at each campus to discuss the purpose of the study and confirm participants for inclusion in the survey and focus groups. The researcher sent the survey link via email to 115 subjects to which 33% (n=38) responded.

Participants from each site were invited to participate in a small focus group. Participants who agreed to participate in a focus group were provided with a Target gift card for twenty-five dollars. The focus group allowed the researcher to obtain qualitative feedback useful to the scale development process (Hardesty and Bearden, 2004; Pieterse et al., 2016; Tawa, 2017). A question guide prepared by the researcher asked participants to share their overall responses to the conceptual description of the AWARE-b scale, their reactions to each construct, level of difficulty, appropriateness of questionnaire length, and general feedback for the research to consider (see Appendix D). The researcher incorporated feedback and made additional revisions to the set of items.

Pilot Sample
a. Sampling Frame
The researcher was granted access to the Texas Education Agency (TEA) employee database (2019) as a source of recruitment for this study. The TEA is the state agency that oversees primary and secondary public education in the state of Texas and collects demographic data including contact information for all P-12 public employees in Texas through its listserv. Texas public school systems employ more than 320,000 teachers and more than 80,000 additional professional and support staff members (Texas Education Agency, 2019). To access this data, the researcher submitted a Public Information Act request and received approval to access TEA's database of Texas public school employees. The requested database included email contacts for all teaching and non-teaching staff in the state of Texas categorized by region, county, and district.

In an attempt to maximize response rates during this phase, the researcher sent weekly email reminders starting after the first week of data collection. Sixteen $25 Amazon gift cards offered as an added incentive (Nulty, 2008; Rubin and Babbie, 2014). At the end of the

questionnaire, respondents who wanted their name added to the gift card drawing were routed to

a separate link to capture their information. Sixteen gift cards were distributed during this study.

    a. Inclusion and Exclusion Criteria; Sample Selection
       Participant pool criteria for this study included adults ages eighteen and older; teachers

and non-teachers including all school personnel currently assigned to and working full-time in a

P-12 public school campus setting. Excluded from the study were individuals under the age of

eighteen, those who did not work in a P-12 setting (individuals who work at the district level or

who serve in a role other than a school campus employee), those who had less than one year of

work experience in a school setting, those who worked part-time, and those who were retired or

not currently working in a P-12 setting. While this questionnaire was anonymous, it also

captured demographic information (e.g., gender, race/ethnicity, # of years in education,

professional role in schools). The researcher created an email invitation that described the study

with a link to the questionnaire. Using the inclusion criteria above, the invitation to participate in

a research study was sent to individuals with a unique email address in the TEA database (n=

7,140). Ultimately, 140 respondents completed the questionnaire.

    b. Data Collection Instrument
       The questionnaire was designed using Qualtrics Research Core software (2020) and

included a voluntary research consent statement, which was approved by the University of

Houston IRB. The questionnaire comprised 69 questions and was divided into five sections.

Section one included three inclusion criteria questions, section two was the 10-item Marlowe-

Crowne Social Desirability scale, section three was the 25 AWARE-b items, section four was the

20-item CoBRAS scale, and section five included eleven demographic questions. The AWARE-

b, Marlowe-Crown Social Desirability Scale, and CoBRAS items were set up in the survey using

a Likert 5-point scale that included (1) strongly disagree, (2) disagree, (3) neutral, (4) agree, and

(5) strongly agree.

The 10-Item Marlowe-Crowne Social Desirability scale was used to evaluate the level of

social desirability (Strahan and Gerbasi, 1972) – see Appendix F. Social desirability occurs when

subjects respond to reflect what is presumed to be desired rather than the truth. The scores were

not intended to exclude respondents from the sample but, rather, to add to the data's descriptive

statistics by determining whether social desirability bias strongly correlated with the proposed

AWARE-b items (Barger, 2002).

The 20-item Color-Blind Racial Attitudes Scale (CoBRAS) (Neville, et al., 2000) tested

the construct validity of the newly proposed measure. The purpose of including this measure was

to determine whether the AWARE-b scale items related to the items on the CoBRAS. Evidence

of this would support the AWARE-b's scale validity. The CoBRAS has been widely used to

better understand the attitudes of pre-service teachers (Loya, 2010; Manning, 2011) and graduate

students in school counseling education programs (Chao, 2013; Gushue and Constantine, 2007;

McDonald et al., 2019). It assesses cognitive aspects of colorblind racial attitudes. With the

CoBRAS scale, a Likert-type response format ranging from 1 (strongly disagree) to 6 (strongly

agree) is used. Higher scores indicate greater endorsement of colorblind racial attitudes (i.e.,

higher levels of racial unawareness). The CoBRAS uses three subscales: racial privilege,

institutional discrimination, and blatant racial issues *(see Appendix G)* and was expected to be

related to the proposed racial equity construct. Using the subscales, three factors were created for

the CoBRAS to correlate to the factor score of the AWARE items. The scale has been found to

have adequate internal consistency ($\alpha = .84–.91$) for the total scale score (Neville et al., 2000) and

is related to belief in a just world and racial intolerance, and it is not strongly associated with measures of social desirability (Neville et al., 2000).

The researcher was also interested in learning about the pilot sample in ways that may be relatable to racial equity beyond one's race, gender, or education level. For example, respondents were asked about their specific roles on their campus. The researcher also included questions about their length of time working in education, whether they regarded their school staff/student makeup as being diverse. Questions also asked about prior training in topics related to racial equity (e.g., diversity, equity, and inclusion, cultural competency, and culturally relevant practices). Contextually, these questions were intended to provide the researcher with additional insight into how respondents responded to the proposed AWARE-b items.

The initial invitation was sent to each participant via email communication and included a password-protected link. Participants were initially given a deadline to complete the questionnaire (Fowler, 2014; Rubin and Babbie, 2014), but that deadline was extended due to the COVID-19 pandemic. The questionnaire ultimately remained open for 17 consecutive weeks. Using Qualtrics, each invited participant was assigned a unique user ID. This user ID represented the participant's school district and campus.

c. Adequacy of Sample
To specify the adequacy of items, the sample should be sizable enough to diminish error in the data (DeVellis, 2013; Young and Pearce, 2013). The recommended sample size is generally between 200 and 300 participants (Young and Pearce, 2013). Across the literature, rules regarding sample size vary considerably with many scale development studies emphasizing that researchers consider other components such as item commonalities to determine adequacy to the sample (Costello and Osborne, 2005; Fabrigar, Wegener, MacCallum and Strahan, 1999; MacCallum, Widaman, Zhang, and Hong, 1999). For example, Guadagnoli and Velicer (1988)

suggest that if the data contains high factor loading scores (.80 or higher), a smaller sample size (n>150) would be acceptable. It has also been suggested that if factors have four or more items loading at .60 or greater, the size of the sample is not necessarily relevant (Beavers et al., 2013). Correlation *r* must also be .30 or higher in these types of cases (Tabachnick and Fidell, 2007). Overall, sample size alone does not determine the "power" or adequacy of the data in all cases. One must consider the subject-to-variable ratio, the factor loading scores, and item correlations.

A close examination of the sample for this current study revealed that the minimum amount of data (n= 140) for factor analysis was satisfied, as there were at least 12 cases per variable (Field, 2013), at least nine AWARE-b items factor loading higher than .60 (Beavers et al., 2013), and high item-correlations (see Table 6).

3. Data Analyses Plan
The researcher created a data codebook containing all the variables from the survey. The dataset was cleaned and examined for any missing data. Descriptive and inferential data analyses for this study were conducted using IBM SPSS Statistics [27] (2020) by first examining the data set for normalcy and running tests of assumptions. The one-sample Kolmogorov-Smirnov test was performed as it is a nonparametric test for the equality of continuous, one-dimensional probability distributions (Field, 2013), and it can be used as a test of goodness of fit in cases where the distribution is not normally distributed (Field, 2013). Other procedures included the Shapiro-Wilk and a nonparametric Levene's test.

The researcher had no prior hypothesis about racial equity beliefs to explain how earlier stages of scale development would group together. Exploratory Factor Analysis (EFA) is used when the researcher wants to understand their data without holding a predetermined theory for how the items should perform (DeVellis, 2012; Field, 2013). However, when data is not

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normally distributed, Principal Axis Factoring (PAF) is the extraction method used to explore data (Costello and Osborne, 2005; Yong and Pearse, 2013).

The researcher examined the properties of the scale to determine its construct validity and internal reliability. The researcher consulted with a statistician who provided expert guidance on how to conduct the analysis and appropriately report the results. The final number of items for the final version of the AWARE-b scale is reported with the results in Chapter 4.

4. Researcher Bias
The use of subject matter experts, preliminary testing, and focus groups minimized the potential for researcher bias. This involved the researcher seeking direct feedback from subject experts and focus group participants on the construction of each item. The researcher engaged in critical self-reflection to remain cognizant of the potential for bias caused by her personal and professional experiences that relate directly to anti-racism.

C. Summary of Methodology
The purpose for selecting scale development was to determine whether, through instrumentation, we could better understand an individual's beliefs about racial equity within the context of a school setting. The recommended steps of scale development were taken as part of this study and outlined in this chapter. Results of the steps in the process and full statistical analysis of the AWARE-b scale are presented in the next chapter.

Chapter 4: Results

A. Sample Description

This proposed measure started with 43 items. After reviewing expert panel feedback, fifteen items were selected for deletion and one item was modified (see Appendix C). This left 28 items for preliminary testing.

1. Preliminary Sample

Thirty-eight respondents (n= 38) completed the 25-item preliminary survey. For descriptive data, 60% of the respondents reported being Black, Latinx, Asian Pacific Islander, or Bi-racial. Eighteen percent of respondents reported being White. Women made up 70% of this sample. While slightly more than half the respondents (53%) identified themselves as classroom teachers, another 47% reported working as school administrators, counselors, social workers, curriculum specialists, athletics staff, or some other role. The average length of time spent working at their current campus was seven years.

No statistical analysis was performed during the preliminary phase, as the purpose of preliminary testing was to check for any technical issues with the survey's format and to ensure the items in the questionnaire were presented appropriately. During the screening of the data collected through Qualtrics, the researcher found no issues with the questionnaire's format that would prevent the study from moving forward.

a. *Focus Group*

The researcher invited preliminary survey respondents to participate in one focus group to hear their overall reactions to the items. Five respondents expressed interest in joining a virtual focus group. Of these, three respondents (n= 3) agreed to join on the scheduled day and at the proposed time. The participants included three middle-school teachers – a seventh grade social studies teacher, sixth grade ELA teacher, and sixth grade science teacher. Two participants

identified as African-American women, and the third participant identified as a White woman. The focus group participants worked together on the same school campus. Participants reported that the survey took approximately 15-20 minutes to complete.

b. *Suggested Changes to AWARE*

Participants suggested the researcher make changes to the online survey by adding the glossary to multiple sections and eliminating items that were similar to other items. The researcher used participant feedback to incorporate the glossary to other sections and to make additional deletions to minimize redundancy. Participants did not report any technical errors or issues with the functionality of the electronic questionnaire. The focus group question guide, participant responses, and items flagged for deletion can be found in Appendix D.

2. Pilot Sample

The pilot survey was sent to 7,140 potential respondents. Responses were collected from 204 participants with 140 respondents completing the questionnaire. This yielded a 1.9% response rate. Data for the pilot study to assess scale performance were downloaded from Qualtrics to SPSS. Before assessing the scale's performance, that data were cleaned and evaluated for normalcy and tests of assumptions.

a. *Data Cleaning*

The data were screened for univariate outliers. Missing data is common during the data collection process (Kang, 2013). There were 204 collected responses. While all the survey subjects met the criteria for inclusion in the study, 64 of the survey respondents did not continue the questionnaire beyond the 10-item Marlowe-Crowne Social Desirability scale. Because demographic questions were listed at the end of the survey, no descriptive data was available, and those subjects were omitted from further analysis. The minimum amount of data for factor analysis was satisfied, with a final sample size of 140 (using listwise deletion) and a ratio of

more than 12 cases per variable (Field, 2013). Three items (2 AWARE-b and 1 CoBRAS) required reverse coding.

Table 4 provides sample demographic data for the pilot study (n=140). The sample for this study was predominantly female (64%) with 2.9% of the subjects preferring not to report their gender identity. Seventy-five percent of the respondents for this study reported being in education for more than ten years with a mean of 19.9 years. White respondents (46%) made up the largest category by race, with over one-third of respondents identifying as Black (34.3%). More than half of the sample respondents hold a graduate degree (60.7%). The demographic portion included asking whether respondents had previous training in racial equity or a related topic. The "related topic" options given were diversity, equity, and inclusion (DEI), cultural competency, culturally relevant practice, implicit bias awareness, anti-racism, and cultural humility. Seventy-four percent of the respondents reported having training on at least one of these topics, with 54% of respondents choosing DEI as a form of previous training related to racial equity.

Subjects were also asked to describe their campus setting in various ways. For reporting, early childhood and elementary education (grades 1-5) were combined. Forty-two percent of respondents work on an early childhood/elementary campus, while about one-fifth each work in a middle school (22.1%) or a high school (21.4%) setting. Thirteen percent chose not to describe their campus setting. School administrator was defined as anyone in a leadership role such as a principal, director, dean, coordinator, or manager. School administrators made up more than half of the subjects (61.4%) with just 12.1% of the sample identifying as classroom teachers. For reporting purposes, professionals in behavioral health (7%), psychologists (7%), and social workers (4%) were combined into one category labeled "student support" in Table 4 and

represent 12.9% of the sample. Subjects were asked to report the number of years they have been

working on their current school campus. The mean number of years was 6.2 (SD=4.8). Most

subjects (94.2%) work in a school that is not designated a magnet school or school with a magnet

program. Campus diversity was reported in two ways: diversity of student population and

diversity of staff population. For diversity of students, over half of the subjects reported working

on a campus where most of the students are of color (55%). In the case of staff diversity, 46.7%

report that the members of staff on their school campuses are predominantly White.

Table 4: Pilot Sample Characteristics

| Pilot Sample Characteristics Table n = 140		
	n	**%**
Gender		
Female	93	66.4%
Male	43	30.7%
Prefer not to say.	4	2.9%
Ethnicity/Race		
White	63	46%
Black or African American	47	34.3%
Latinx or Hispanic	20	14.6%
Indigenous or Native American	1	.7%
Asian Pacific Islander	1	.7%
Bi-racial or Multiracial	4	2.9%
Prefer not to say.	1	.7%
Education		
Less than a bachelor's degree	3	2.1%
Bachelor's degree	15	10.7%
Master's degree	85	60.7%
Beyond a master's degree	31	22.1%
Prefer not to say.	6	4.3%
Do you have previous training in racial equity or related topic?		
Yes	104	74.3%
No	36	25.7%
Years in education		
Less than 5	7	5%
Five to ten years	25	17.9%
More than ten years	105	75%
Prefer not to say	3	2.1%
Mean - 19.9 years (SD=. 9.993)		
Median – 22 years		
Campus setting		
Pre-k/Elementary (P-5th grade)	60	42.9%
Middle School (Grades 6-8)	31	22.1%
High School (Grades 9-12)	30	21.4%
Other	19	13.6%

Pilot Sample Characteristics Table Cont.		
n = 140		
	n	%
Primary role on campus		
School Administrator	86	61.4%
Classroom Teacher	17	12.1%
Student Support (e.g., Psychologist, or Social Worker)	18	12.9%
Other	16	11.4%
Prefer not to say	3	2.1%
Years on campus		
Less than 5	63	45%
Five to ten years	50	35.7%
More than ten years	24	17.1%
Prefer not to say	3	2.1%
Mean - 6.2 years (SD=4.752)		
Median – 5 years		
Campus diversity*		
Students		
Predominantly students of color	77	55%
About evenly split between White students & students of color	37	26.4%
Predominantly White students	21	15%
Prefer not to say	5	3.6
Staff		
Predominantly staff of color	36	26.3%
About evenly split between White staff & staff of color	37	27%
Predominantly White staff	64	46.7%
Prefer not to say.	-	-
Is your campus a magnet school or a school with a magnet program?		
Yes	8	5.8%
No	129	94.2

*Predominantly was defined as a population of 50+% or more under campus diversity.

b. *Tests of Assumptions*

Figure 3 shows the survey data does not appear to be normally distributed, as subjects

appeared to choose between "strongly disagree/disagree" and "agree/strongly agree" for each

item, with very few respondents choosing "neutral." Assumptions about the equality of variance

still needed to be conducted. When data is not normally distributed, nonparametric tests were

performed to meet the assumptions regarding the appropriateness of data for factor analysis

(Field, 2013).

Figure 3: Frequency for AWARE-b Item Means
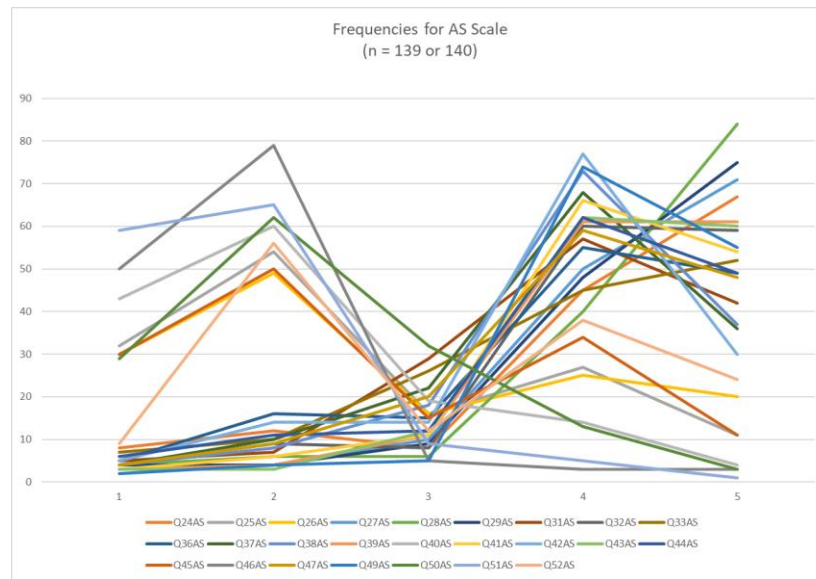
The Kolmogorov-Smirnova (p > .05) and Shapiro-Wilk tests (p > .05) and an inspection of the skewness and kurtosis measures and standard errors indicated a non-normal distribution (see Table 5).

Table 5: Kolmogorov-Smirnov and Shapiro-Wilk Tests, Skewness and Kurtosis with Standard Errors

	The Kolmogorov-Smirnova Test			The Shapiro-Wilk Test			Skewness		Kurtosis	
Item	Statistic	Df	Sig.	Statistic	Df	Sig.	Statistic	Std. Error	Statistic	Std. Error
#Q24AS	0.274	137	.000	0.751	137	.000	-1.321	.205	.792	.407
#Q25AS	0.271	137	.000	0.864	137	.000	.537	.205	-.861	.407
#Q26AS	0.258	137	.000	0.864	137	.000	.415	.205	-1.133	.407
#Q27AS	0.293	137	.000	0.722	137	.000	-1.665	.205	3.155	.407
#Q28AS	0.342	137	.000	0.659	137	.000	-1.919	.205	3.501	.407
#Q29AS	0.303	137	.000	0.702	137	.000	-1.783	.205	3.414	.407
#Q31AS	0.254	137	.000	0.845	137	.000	-.911	.205	.652	.407
#Q32AS	0.293	137	.000	0.75	137	.000	-1.440	.205	1.896	.407
#Q33AS	0.232	137	.000	0.834	137	.000	-.922	.205	.151	.407
#Q36AS	0.278	137	.000	0.817	137	.000	-.962	.205	.125	.407
#Q37AS	0.295	137	.000	0.834	137	.000	-.937	.205	.832	.407
#Q38AS	0.312	137	.000	0.808	137	.000	-1.142	.205	1.492	.407
#Q39AS	0.262	137	.000	0.751	137	.000	-1.515	.205	2.936	.408
#Q40AS	0.281	137	.000	0.832	137	.000	-.915	.205	.271	.408
#Q41AS	0.287	137	.000	0.757	137	.000	-1.398	.205	2.377	.408
#Q42AS	0.339	137	.000	0.804	137	.000	-1.079	.205	.845	.407
#Q43AS	0.258	137	.000	0.748	137	.000	-1.503	.205	3.097	.407
#Q44AS	0.296	137	.000	0.795	137	.000	-1.210	.205	.986	.407
#Q45AS	0.26	137	.000	0.87	137	.000	.359	.205	-1.117	.407
#Q46AS	0.318	137	.000	0.702	137	.000	1.717	.205	4.929	.407
#Q47AS	0.266	137	.000	0.821	137	.000	-1.055	.205	.842	.407
#Q49AS	0.289	137	.000	0.719	137	.000	-1.591	.205	4.179	.407

#Q50AS	0.266	137	.000	0.871	137	.000	-.637	.206	.081	.408
#Q51AS	0.258	137	.000	0.758	137	.000	1.307	.206	2.366	.407
#Q52AS	0.269	137	.000	0.853	137	.000	.154	.206	-1.366	

aLillifors Significance Correction

Using gender as the independent variable, an ANOVA test showed that the assumption of homogeneity of variance was met (p > .05) (Nordstokke and Zumbo, 2010).

The assumption regarding not having multicollinearity can be determined by examining the variance-covariance matrix. This was done by examining the correlation coefficients and the variance inflation factor (VIF) values (Field, 2013). Using the correlation-coefficient matrix in Table 6, there were no values above .80 or .90 as desired (Field, 2013). The correlation coefficient matrix can also inform how items might perform during the factor analysis, as it is desired that items do relate to one another but not too strongly to be redundant. The table displays the values (both positive and negative) for all 25 items tested.

Table 6: Item Correlation Matrix

AWARE-b Items Correlation Matrix

	#Q24AS	#Q25AS	#Q26AS	#Q27AS	#Q28AS	#Q29AS	#Q31AS	#Q32AS	#Q33AS	#Q36AS	#Q37AS	#Q38AS	#Q39AS	#Q40AS	#Q41AS	#Q42AS	#Q43AS	#Q44AS	#Q45AS	#Q46AS	#Q47AS	#Q49AS	#Q50AS	#Q51AS	#Q52AS
#Q24AS	1.000																								
#Q25AS	-.11	1.000																							
#Q26AS	.044	.43	1.000																						
#Q27AS	.48	-.15	-.09	1.000																					
#Q28AS	.42	-.24	-.16	.62	1.000																				
#Q29AS	.54	-.12	-.16	.71	.65	1.000																			
#Q31AS	.45	.067	.10	.39	.31	.37	1.000																		
#Q32AS	.54	-.06	.02	.62	.53	.69	.36	1.000																	
#Q33AS	.57	-.11	.03	.63	.49	.61	.38	.72	1.000																
#Q36AS	.51	-.04	.06	.48	.44	.48	.38	.54	.61	1.000															
#Q37AS	.38	-.25	-.11	.48	.38	.42	.27	.41	.50	.32	1.000														
#Q38AS	.51	-.28	-.07	.57	.47	.54	.28	.58	.60	.53	.69	1.000													
#Q39AS	.60	-.26	-.11	.68	.50	.64	.36	.66	.69	.52	.43	.67	1.000												
#Q40AS	.57	-.34	-.15	.40	.37	.47	.29	.43	.50	.39	.37	.49	.54	1.000											
#Q41AS	.48	-.29	-.09	.52	.524	.49	.25	.49	.66	.50	.47	.64	.67	.55	1.000										
#Q42AS	-.12	-.03	-.12	.10	.15	.12	-.06	.02	.10	.01	.01	.03	.06	-.01	.06	1.000									
#Q43AS	.54	-.22	-.07	.53	.50	.56	.35	.57	.66	.60	.53	.70	.63	.54	.66	.05	1.000								
#Q44AS	.42	.05	.01	.36	.34	.44	.18	.55	.58	.43	.37	.48	.42	.37	.51	.05	.59	1.000							
#Q45AS	.08	.21	.14	.05	-.02	.035	-.03	.01	.08	.12	-.05	.01	-.03	-.06	.03	.04	.04	.17	1.000						
#Q46AS	-.07	.16	.14	-.20	-.04	-.13	-.13	-.06	-.08	-.05	-.09	-.14	-.22	-.16	-.08	-.01	-.12	.06	.11	1.000					

Table 6: Item Correlation Matrix Continued

	#Q24AS	#Q25AS	#Q26AS	#Q27AS	#Q28AS	#Q29AS	#Q31AS	#Q32AS	#Q33AS	#Q36AS	#Q37AS	#Q38AS	#Q39AS	#Q40AS	#Q41AS	#Q42AS	#Q43AS	#Q44AS	#Q45AS	#Q46AS	#Q47AS	#Q49AS	#Q50AS	#Q51AS	#Q52AS
#Q47AS	.51	-.23	-.01	.54	.41	.55	.28	.53	.63	.42	.46	.63	.70	.51	.62	.06	.61	.47	.02	-.15	1.000				
#Q49AS	.53	-.19	-.09	.72	.57	.73	.39	.66	.70	.48	.56	.68	.73	.47	.59	.08	.68	.50	.11	-.22	.74	1.000			
#Q50AS	.36	-.24	.00	.42	.33	.41	.17	.44	.48	.33	.42	.49	.47	.45	.54	-.03	.43	.34	.00	-.20	.49	.52	1.000		
#Q51AS	-.17	.29	.30	-.26	-.18	-.23	-.15	-.21	-.19	-.17	-.16	-.30	-.35	-.40	-.25	-.05	-.33	-.09	.12	.33	-.28	-.32	-.23	1.000	
#Q52AS	.19	.25	.12	.08	.14	.19	.06	.16	.17	.31	.04	.13	.19	.11	.26	-.11	.19	.25	.21	-.00	.18	.25	.09	.07	1.000

c. Marlowe-Crown Social Desirability Scale

Using Marlowe-Crown Social Desirability total mean score as the independent variable, a correlation coefficient analysis was performed to determine whether there was a strong relationship to the AWARE-b total mean score. For this analysis, a nonparametric correlation was performed. A Spearman test states that correlation coefficients between .10 and .29 represent a small association, coefficients between .30 and .49 represent a medium association, and coefficients of .50 and above represent a large association (Barger, 2002; Field, 2013). Figure 6 displays the output for the Spearman test, which indicates that the association between social desirability and AWARE-b items is low (r_s= .14, n.s.). A 95% confidence interval that ranges from -.025 to .316 supports the nonsignificant finding.

B. EFA Procedure

Through previous steps, the data was already determined to be non-normal. A closer evaluation of these items using the Kaiser-Meyer-Olkin (KMO), Bartlett's Test of Sphericity, and a scree plot was used to confirm whether the data was adequate for factor analysis.

The KMO is a measure of the shared variance in the items. KMO statistics tests whether there is enough shared variance (Beavers, Lounsbury, Richards, Huck, Skolits, & Esquivel, 2013). Bartlett's test of Sphericity is used to further support the adequacy of the sample by testing whether the correlation matrix is the identity matrix. A violation of this test would mean the data is not appropriate for analysis. The KMO (.920) and Bartlett's Test of Sphericity were statistically significant ($p < .01$). Therefore, the data are appropriate for factor analysis. Combined with the test for multicollinearity, this means the items might have some common latent variable underlying the items without being overly related.

a. Factor Extraction, Rotation, and Loadings

Table 7 provides an initial factor matrix for the proposed AWARE-b items. Several

iterations were conducted using PAF. This involved removing different items and putting them

back as the researcher used these processes to explore the data and find the best solution

(Costello & Osborne, 2005). Deciding which items to keep was a multifaceted and iterative

process.

Table 7: Initial Factor Matrix: AWARE Items

AWARE-b 25 items initial Factor Matrix					
	Factor 1	Factor 2	Factor 3	Factor 4	Factor 5
Racism in our U.S. education system remains a problem today.	**.68**	.15	.03	-.28	-.00
Talking about race or racism in the workplace would create more problems.	-.09	**.54**	.10	-.18	.18
Racial equity policies do little to benefit schools that are not ethnically, culturally, and racially, diverse.	**.76**	-.01	-.36	.05	.10
Racial equity policies should be included in all aspects of the organization.	-.25	**.67**	-.13	-.06	-.01
One's commitment to racial equity should not be limited to their workplace.	**.65**	-.03	-.27	.17	-.01
Racial equity policies could help to foster a healthier organizational culture.	**.78**	.03	-.36	.09	-.07
There is a distinct difference between racial equity and diversity policies.	.44	.15	-.21	-.36	.16
Racial equity policies are necessary to improve education outcomes for all students.	**.76**	.16	-.14	.00	.03
Every school should establish committees that focus on the promotion of racial equity work.	**.82**	.17	-.01	.04	.03
Anti-racism training is needed in organizations before racial equity work can happen.	**.65**	.24	.02	-.07	-.08
Issues related to race and racism should be openly discussed in the classroom.	**.62**	-.13	.15	.13	.42
Workplace issues related to race and racism should be openly discussed during staff or team meetings.	**.80**	-.08	.19	.08	.20
School leadership is responsible for teaching its staff to promote racial equity.	**.83**	-.07	-.04	-.09	-.09

*If people perform professionally in their role, there is no need to require them to "practice" racial equity.	**.65**	-.20	.16	-.23	-.14
Every employee in the school setting could benefit from more conversations about racial equity.	**.77**	-.04	.24	.10	-.12
Even if people's individual beliefs about race differ, they can still collectively achieve racial equity.	.06	-.08	-.15	.29	-.08
It is important to hold ongoing discussions about the implications of racism in education.	**.80**	.01	.17	.03	-.02
More attention should be given to how schools "segregate" students by academic ability and testing data.	.06	-.08	.19	.20	-.08
People from poor communities do not have the means or resources to engage in their child(s) school.	.03	**.34**	.05	.14	-.14
People of color are less likely to need racial equity training and support in their workplace.	-.18	.28	.09	.22	.06
A school's commitment to racial equity should be explicit in its mission and vision.	**.76**	-.02	.12	-.00	-.01
It is important to be aware of racial equity policies in one's organization.	**.86**	.01	-.10	.06	.00
*It is not necessary to tie anti-racism beliefs to racial equity practices.	**.58**	-.09	.16	-.03	.04
My school is not "diverse" enough to implement racial equity policies or practices.	-.35	.42	.02	.19	.18
For our school to achieve racial equity, we need 100% "buy-in" from staff.	.22	**.38**	.11	-.00	-.26

Items were reverse-coded.
Items above .30(.32 with crossloadings) are in bold.
Extraction Method: Principal Axis Factoring.
Five factors extracted. Seventeen iterations required.

The initial factor structure was examined to identify which factors have commonalities.

above the recommended values .30 (Costello and Osborne, 2005) and .32 (with crossloadings)

(Field, 2013). Conceptually, this two-factor model appears to communicate that there are no

more than two underlying constructs. The scree plot (see Figure 4) determines whether there is

an adequate factor structure. The initial scree plots illustrate a possible two-factor model.

Figure 4: Initial Scree Plot of Factors
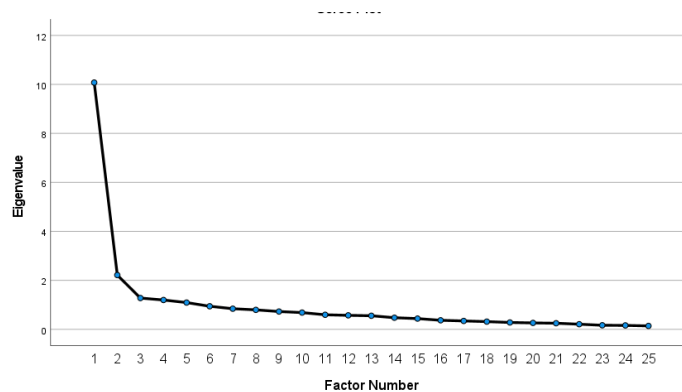
The scree plot and Eigenvalues are examined. The eigenvalues provided information about variance shared between items and was used to decide how many factors to use in the analysis (Field, 2013). Two factors had eigenvalues greater than 1 and, therefore, were retained for further analysis.

In the next iteration, all items were retained but forced into a two-factor solution using a Promax rotation. Promax is an oblique rotation that allows the factors to be related. Five items were flagged as having low communalities. Those flagged items remained low through each iteration compared to other items in the matrix, confirming the removal of those items. A sixth item cross-loaded through different iterations of the factor matrix and was also removed. The pattern matrix after the removal of all six items improved with the first factor loading values ranging between .52 and .88. During this iteration, two items loaded as a second factor with negative values. For consideration as a second factor, it is best practice that at least three items have values of .50 or higher (Costellor and Osborne, 2005). Additionally, the shared variance was 45% below the recommended 50% threshold. Therefore, these two items were removed. Seventeen items were forced to a one-factor model. Through this process, one item did not meet

the statistical threshold in the one-factor matrix (it had cross-loaded in earlier models at times) and was removed. Nine items were flagged for removal during this process (See Appendix F).

b. *Reliability Analysis*

Cronbach's alpha demonstrates the consistency of a scale and provides a statistic (α) which is thought to be acceptable above a .70 (Cronbach, 1951). Cronbach's alpha for each item was found to be good, ranging between .93 and .94 (AWARE total score, $\alpha = .94$).

c. *Final PAF Procedure*

A final PAF with the remaining sixteen items showed the KMO (.937) and Bartlett's Test of Sphericity were significant (p>.01). A closer examination of the scree plot (Figure 5) pointed to a one-factor model.

Figure 5: One Factor Scree Plot
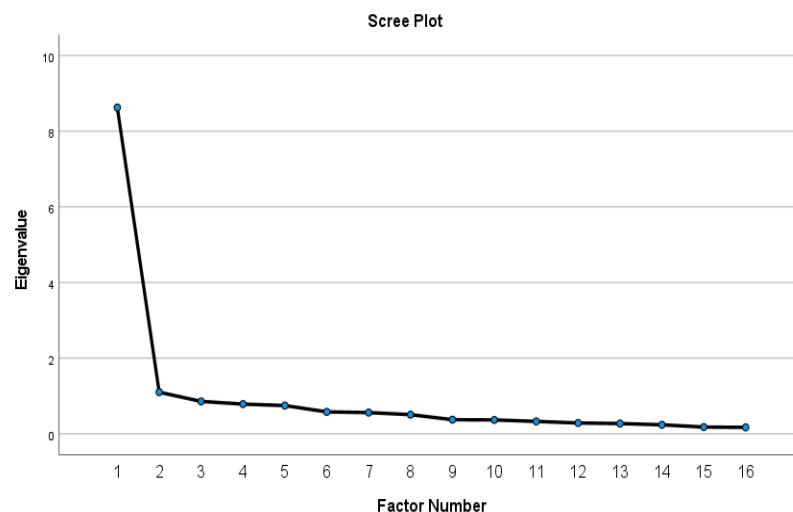
Using PAF, the Eigenvalues – greater than 1 is required – acknowledges unique variance when measuring the latent construct with these items. With 51% of the variance explained, the items demonstrate that they are related to the underlying construct, racial equity.

d. Testing Construct Validity

Pearson correlations between each of the CoBRAS subscales (racial privilege, $r = .68$, p<.01), (institutional discrimination, $r = -.72$, p<.01), (blatant racial issues, $r = -.86$, p<.01), and the AWARE-b scale indicated were related indicated evidence of construct validity.

C. Study Limitations

The sampling frame for this study was the TEA database, which contained the contact information for more than 200,000 school employees. However, while preparing the database for survey distribution, the researcher discovered thousands of duplicate emails. Email duplication was attributed to how each school entered data from their campus. For most schools in the database, a school administrator (e.g., principal, or assistant principal) entered the information for staff but provided their own email as the point of contact. This also created limitations regarding who was able to take the survey, and this sample was overly represented by those who identify as school administrators (61.4%). While this did not happen with every school, there was not a consistent way school personnel were required to report their campus information. To that end, invitations to participate in this study were only sent to the unique email addresses (n= 7,140) available from that database.

The researcher initially anticipated a sample of at least 300 respondents. However, only 204 subjects initiated the questionnaire with 140 completing the full survey, which is a response rate of 1.9%. A sample size closer to 300 is considered an acceptable sample size for scale development (Costello and Osborne, 2005; DeVellis 2012; de Winter, DoDou, and Wieringa, 2009). Previous studies report that, in the case of factor analysis, smaller sample sizes are acceptable (Costello and Osborne, 2005; DeVellis, 2012) and can be as small as 50 participants (de Winter, et al., 2009).

Online survey data collection is challenging in research. It is common for emails to be mistaken as spam and for subjects to ignore unsolicited requests. However, the Covid-19 pandemic further limited the response rate. More importantly, the Covid-19 lockdown also added an extra barrier to achieving the initially expected sample (300). After the shutdown, school personnel focused on adjusting to virtual working conditions and may not have been readily interested in completing an online survey. The Covid-19 pandemic also affected the use of focus groups. Initially, the researcher planned to recruit up to 10 participants but, instead, only met with three.

Another limitation was in asking for demographic data (e.g., race, gender, job title) at the end of the questionnaire, as the researcher was not able to determine whether there were differences between those who completed and those who did not. The variable for age was also omitted from the survey due to design error. This study did not seek to determine whether there was significance with group mean differences or if there was factorial invariance across groups.

D. Summary of Results

For this study, the researcher was interested in learning whether a set of items was related to the underlying construct of racial equity, and to what extent (if any) they produced multiple factors. Table 8 provides the final proposed AWARE-b items, their factor, means standard deviation, and alpha scores. Chapter 5 offers implications for practice and future research.

Table 8: Final 16-Item AWARE-b Items

Final 16-Item AWARE Beliefs

Item #	Item Description	Factor	Mean	SD	Cronbach Alpha
1	Racism in our U.S. education system remains a problem today.	.69	4.08	1.18	.93
7	Racial equity policies should be included in all aspects of the organization.	.75	4.32	.896	.93
8	One's commitment to racial equity should not be limited to their workplace.	.64	4.39	.964	.94
11	Racial equity policies could help to foster a healthier organizational culture.	.76	4.33	.933	.93
13	There is a distinct difference between racial equity and diversity policies.	.43	3.89	1.01	.94
15	Racial equity policies are necessary to improve education outcomes for all students.	.77	4.15	.989	.93
16	Every school should establish committees that focus on the promotion of racial equity work.	.83	3.89	1.13	.93
20	Issues related to race and racism should be openly discussed in the classroom.	.61	3.87	.973	.94
21	Workplace issues related to race and racism should be openly discussed during staff or team meetings.	.79	3.94	.938	.93
23	School leadership is responsible for teaching its staff how to promote racial equity.	.83	4.24	.878	.93
28	Every employee in the school setting could benefit from more conversations about racial equity.	.76	4.16	.900	.93
30	It is important to hold ongoing discussions about the implications of racism in education.	.79	4.24	.862	.93
32	More attention should be given to how schools "segregate" students by academic ability and testing data.	.60	3.98	1.06	.94
38	A school's commitment to racial equity should be explicit in its mission and vision.	.75	3.99	1.00	.93
(24)	If people perform professionally in their role, there is no need to require them to "practice" racial equity.	.64	3.89	1.04	.94
(40)	It is not necessary to tie anti-racism beliefs to racial equity practices.	.58	3.73	.969	.94

Note: Item numbers in parentheses have been reverse coded.

Chapter 5: Discussion, Implications, & Conclusion

A. General Discussion

As the first school-based racial equity measure to include non-teaching staff, the 16-Item AWARE-b offers (1) a set of items specific to racial equity within the context of a school setting, which can be used by all personnel and (2) a tool that can be used by school administrators to assess the racial equity beliefs of their staff. Exploratory results indicate the 16-Item AWARE-b items have a good factor structure with good internal reliability and construct validity. The factor loadings ranged from .58 to .83, which indicated a good factor structure with a total Cronbach's alpha at .94. The means and standard deviation scores were close in range, suggesting that these items are related and support one another.

The researcher was deliberate in her approach to this study and started with an extensive review of the literature. The researcher also drew on her professional experience as a macro-practice social worker, an anti-racist trainer, and her experience as a Black mother of two children. This multifaceted approach yielded a pool of 43 proposed items using the study's theoretical frameworks (critical race, organizational change, and relational-cultural), widely cited anti-racism curricula; and items modified from previous studies (See Appendix A). The AWARE-b items were preliminarily tested with school personnel. This included qualitative feedback from staff who could provide their personal reactions to both the functionality and relevance of such a measure.

Although this was an exploratory study, the AWARE-b measure shows promise in being able to contextualize employee beliefs about racial equity in the school settings. The final set of items offer several important ways for respondents to acknowledge the persistence of racism, the need for clear policies that promote a culture of racial equity, engaging in conversations about

racial equity, and school leadership's commitment to promoting racial equity. For example, "*racism in our U.S. education system remains a problem,*" "*more attention should be given to how schools segregate students by academic ability and testing data,*" and *"if people perform professionally in their role, there is no need to require them to "practice" racial equity"* are statements that, if not acknowledged by the respondent, could suggest colorblind or race-neutral beliefs. This lack of acknowledgment is useful information for school leaders who want to better understand the level of buy-in or alignment toward racial equity and may indicate the need for staff training and awareness of how systemic racism permeates educational settings.

The conceptual framework for this study 'racial equity work' was defined as a shared set of beliefs and practices in which there is a sense of value, trust, support, and connection felt by all members of an organization regardless of their perceived racial or ethnic identity. Using this framework, future use of the AWARE-b measure should include a set of items intended to assess individual and organizational practices (AWARE-practices) within schools. In the long term, it is hoped that each component (beliefs and practices) of the AWARE measure would comprise a self-administered questionnaire that is taken by all members within a single organization. Such a questionnaire is intended to be administered before organizational change work and again at future time points to observe growth or change regarding racial equity buy-in and promotion. For this study, the researcher was interested in testing the AWARE-b items through an exploratory analysis. Future research in this area is needed to fully test how AWARE-b and the proposed practice items under this conceptual framework would perform together.

B. External Influences on the Research
In interpreting these findings, it is important to understand the context within which this research was conducted. Data collection began in March 2020 for preliminary testing and took

place from June 2020 to September 2020 in pilot testing. During this time, multiple major events and shifts were taking place, with potential influences on this research. With limitations with sample size, the researcher shifted from trying to increase the survey response rate to focusing on making meaningful interpretations from the data collected.

The Covid-19 health pandemic – At the start of data collection in March 2020, schools across Texas had to rapidly close and adjust to providing online instruction to all students due to the COVID-19 pandemic (Swaby, 2020). Social distancing requirements meant that in-person data collection could not take place. The data collection timeline had to be extended to allow potential respondents an opportunity to make personal and professional adjustments to living during a pandemic. This delayed the completion of the preliminary testing by one month and delayed the start of the pilot study by two months. The researcher also had to resubmit IRB protocols reflecting changes due to Covid-19 and await approval for those changes.

Due to emerging health disparities, equity was infused into every conversation, including how we talked about and responded to the pandemic. Reports on the disproportionate impact Covid-19 was having on people of color, specifically Black and Latinx populations across the state, were telling (Abbasi, 2020; Egede & Walker, 2020). Multiple reports confirmed that people of color were more likely to be adversely impacted financially, and to contract and die from Covid-19 (Center for Disease Control, 2020; Jan & Clements, 2020; Ray, 2020).

The Black Lives Matter protests – In May 2020, the world witnessed the murder of George Floyd by a police officer in the state of Minnesota, igniting mass outrage (Heaney, 2020). His death followed close on the heels of the killings of Breonna Taylor and Ahmaud Arbery earlier that year. Floyd's death signaled nationwide protests in support of the Black Lives

Matter movement and led to a long-awaited response from individuals in the private and public sectors regarding the perpetuation of systemic racism in our institutions (Cheung, 2020; Egede & Walker, 2020; Krieger, 2020). Further, "anti-Blackness" as a phenomenon that directly links systemic racism to the experiences of Black people in the U.S. entered the discourse. These conversations gained prominence in many workspaces, including schools, and appeared to underscore the timeliness of the AWARE-b survey.

The education context in 2020 – With the emphasis on systemic racism, more attention was placed on how the pandemic exacerbated education inequities (Ramsey, 2020). Students of color were reportedly more vulnerable to poor educational outcomes due to the pandemic (Carpenter, 2020; Zeeble, 2020). Food scarcity grew as schools were not able to consistently provide breakfast or lunch (Keith-Jennings, 2020; Morago, 2020). Virtual learning meant access was needed to the appropriate technological equipment and the internet. For many students of color in Texas, this was a challenge (Carpenter, 2020; Zeeble, 2020).

Each of these factors has adversely affected people in ways that have yet to be understood, much less studied. There is a heightened sense of urgency to address systemic racism and anti-Blackness, more so than at any time before now. Moving from awareness to action involves naming the differential harms experienced by Black people, particularly children. This further underscored the need for the researcher to emphasize implications for practice and future research.

C. Implications for Practice

This study collected data across multiple school districts to test whether a set of proposed items could hold together with racial equity as the underlying construct. Central to how we

identify and utilize racial equity beliefs are the implications for school leaders and school social workers interested in advancing racial equity in their workplaces.

1. School Leaders
   It is challenging to hold conversations that may question one's beliefs about racism vs. racial equity, as the situation may worsen before it improves (Irby et al., 2019; Lensmire, 2010). Professional development that first seeks to assess whether there is collective support for racial equity is an important step and may lead to needed conversations (Irby et al., 2019; Marshall, 2006; Ogay & Edelmann, 2016). Leaders have the leverage to change the organizational culture in their schools. However, this will also mean that individuals, particularly White leaders, must confront their own beliefs about Whiteness, racial bias, and how both manifest under their leadership. This self-reflection should include school leaders taking the AWARE-b scale, as doing so may challenge them to think about how they personally engage in racial equity promotion and model those behaviors to their staff.

AWARE-b data collected by school leaders can serve as a baseline before engaging in training on racial equity. The data can also be used to make decisions about the type or intensity of racial equity training needed. Results could help decide whether there a need for educational or awareness building or if employees need opportunities to learn tangible skills that could lead to better alignment with racial equity. As school leaders collect data from the AWARE-b scale, they should also be prepared for possible misalignment on how racial equity is understood or supported by their staff. School leaders committed to leading these conversations must be willing to pause, name, and discuss the disconnection among their staff and how it should be addressed. These dynamics are not unique to schools but reflect conversations in many organizations as more attention is given to finding solutions for dismantling systemic racism.

2. Social Work Education and Practice

The AWARE-b is the first school-based racial equity measure to include non-teaching staff, such as school social workers. As advocates for equity and justice, social workers are expected to speak up and advocate for change. While social workers are needed in schools to address the acute needs of students, they are also needed at the campus and district level to fulfill roles that allow them to use their expertise in ways that will contribute to racial equity policy, program development, and training. The AWARE-b measure is a tool for school social workers to leverage their expertise in the above-mentioned areas. The AWARE-b measure could provide school social works insight into how closely staff are aligned with the idea of supporting racial equity in their workplace. The information learned through administering the AWARE-b measure can be used in organizational change work with school leaders who want to promote racial equity.

This assertion raises a broader question: "*Do social workers have the capacity to engage in this type of work?"* Interest in anti-racist social work practice is increasing and adding to how we talk about social work education (Bhuyan, Bejan, and Jeyapal, 2017; Corley and Young, 2018; Gair, 2017; Najdowski, Gharapetian, and Jewett, 2021). These conversations currently challenge how we train future social work practitioners and require schools to evolve beyond cultural competency and diversity-equity-inclusion frameworks toward using an anti-racism lens. Moreover, preparation must involve teaching direct skills that allow social workers to lead discussions about racial equity. This may include adapting the AWARE-b or similar measures for use in schools of social work at the BSW and MSW levels to learn how faculty and staff align with racial equity and how they facilitate learning opportunities that instill skills and capacity in their students. If social workers are expected to be advocates for equity and justice,

they need training and support that centers on racial equity and promotes anti-racism values throughout their programs.

C. Implications for Future Research

This study sought to create a new scale to assess the racial equity beliefs of school personnel. While this study provided evidence of a valid measure for racial equity in schools, future research should involve a confirmatory factor analysis (CFA) to further support these findings. A CFA would ensure the items hold together when using a different sample. A CFA study should also attempt to increase the size of the sample to the recommended minimum of 200 to further test whether AWARE-b is a valid and reliable measure. More study is needed to understand whether the AWARE-b factor structure is similar for various populations of school personnel.

The AWARE-b measure offers a new area of study in how we approach and merge anti-racism and organizational change work. The AWARE-b measure could provide an aggregated school mean score, but more research is needed to support the potential for this. To that end, it would also be important to better understand how this measure can be used as a pre and post measure in tandem with anti-racism training or organizational change work. Understanding how to identify organizational benchmarks for organizational change would also contribute substantively to this new area of research.

Finally, future studies that can qualitatively explore how school leaders and social workers understand their role in promoting racial equity practice in and across organizations should be considered. In addition to collecting qualitative data from school leaders, the AWARE-b survey research could expand more broadly to include qualitative interviews (or focus groups) to determine how school personnel understand racial equity within the context of

their professional role and/or workplace. This additional qualitative data may help school leaders contextualize the experiences of their staff as efforts on how to promote racial equity are sought.

For this study, the researcher offered the concept of racial equity work. Racial equity work is described in two ways: beliefs and practices. Ideally, racial equity practices and beliefs would be explored together. This study focused on identifying and testing items for racial equity beliefs. Future research should include an initial test of a set of items to measure racial equity practices.

D. Study Conclusion

The Assessing Workplace Attitudes toward Racial Equity-Beliefs scale offers an innovative approach to how we assess school organizations and the adults who occupy those spaces. Dismantling the structural racism in school spaces is no mean feat and will take the collective effort of educational leaders and other community stakeholders. Organizational change efforts are needed to confront the "culture of Whiteness" in schools, and the academic and emotional harm it poses to Black children. These efforts must include addressing the underlying set of beliefs about race held by individuals within the organization. These and similar efforts can begin to shift the organizational culture and, more importantly, begin to address the harm done to Black children and improve their educational experiences.

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Wykes, E. J. (2017). 'What would it be reasonable for the kid to be called?'–negotiating the racialised essentialism of names. *Identities*, *24*(2), 198-215.

Yong, A. G., & Pearse, S. (2013). A Beginner's Guide to Factor Analysis: Focusing on Exploratory Factor Analysis. TQMP 9: 79-94.

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Yoo, H. C., Steger, M. F., & Lee, R. M. (2010). Validation of the subtle and blatant racism scale for Asian American college students (SABR-A²). *Cultural Diversity and Ethnic Minority Psychology*, *16*(3), 323.

Young, M. D., Laible, J. (2000). White racism, antiracism and school leadership preparation. *Journal of School Leadership, 10*(5), 374-415.

Zeeble, B. (2020, September 15). When schools went online, these Dallas families had no internet. Now they're homeschooling. *Texas Standard*. Retrieved from https://www.texasstandard.org/stories/when-schools-went-online-these-dallas-families-had-no-internet-now-theyre-home-schooling/

Zins, J. E., & Illback, R. J. (2007). Consulting to facilitate planned organizational change in schools. *Journal of Educational and Psychological Consultation*, *17*(2-3), 109-117.

Curriculum Vitae

Teaching and Research Experience

Sociology Professor
College of Southern Nevada, Department of Human Behavior
Las Vegas, Nevada
August 2000 – present

Adjunct Instructor
University of Houston, Graduate College of Social Work
Houston, Texas
Spring 2017 – present

Adjunct Instructor
Baylor University, Diana R. Garland School of Social Work
Houston, Texas
Spring 2020

> *Courses Taught*
> SOC: Introduction to Sociology
> SOC: Contemporary Social Issues
> SOC: Race & Ethnicity
> SOC: Introduction to Marriage & Family
> SOCW: Human Diversity and Leadership
> SOCW: Social Policy Advocacy
> SOCW: Strategies for Community Development

Research Assistant   2015 – 2020
University of Houston   Houston, TX
Engage in qualitative and quantitative data collection in the field. Implement data collection procedures. Assist faculty with the development of methodology and data analysis. Conduct literature reviews. Assist faculty with preparing research for manuscript submission and conference presentations.

Research Intern   June - August 2017
Houston Independent School District   Houston, TX
Conducted data analysis on student referrals from 2011-2017 to the Discipline Alternative Education Program. Utilized existing data and theoretical findings to develop a mentoring intervention program for students placed in alternative educations. Identified mentoring organizations and created a training outline to implement the program. Also provided recommendations for implementation and evaluation.

Community Researcher   February – May 2009
Progressive Leadership Alliance of Nevada   Las Vegas, NV
Assisted in the development of Nevada's first racial equity report card. Engaged in literature research, data collection and analysis of key legislative bills. Worked within a coalition of community leaders across the state.

Community Extern   June – July 2002
United Way of Southern Nevada   Las Vegas, NV
Evaluated the United Way's board training program specifically for people of color. Analyzed the organization's program successes and challenges. Conducted interviews with past Project Blueprint participants. Reviewed the Project Blueprint curriculum and provided feedback to ways to strengthen efforts toward recruiting and sustaining people of color as board members.

Manuscripts & Publications
Narendorf, S., Bender, K., Minott, K., Shelton, K., & Santa-Maria, D. (manuscript submitted) Experiences of discrimination among young adults experiencing homelessness: Relationship to mental health outcomes.

Narendorf, S., Glaude, M., Munson, M., Minott, K., & Young, B. (2020). Adaptation of a treatment engagement intervention for older youth that have aged out of the foster care system: Just do you for older youth in foster care.

Belza, B., Miyawaki, C.E., Lui, M., Zhang, X., Fessel, M., Aree-Ue, S., & Minott, K.R. (2018). The Multidimensional Assessment of Fatigue scale: A 25-year review and evaluation. *Journal of Nursing Measurement, 26*(1)*, 36-74.*

Social Impact Work
Co-Founder & Owner   January 2017 - Present
Full Circle Strategies, LLC   Houston, TX

Leads consulting firm that provides support to leaders across the country who are committed to centering anti-racism approaches and decision making within their work. Provides tailed solutions to support long-term commitments to advancing racial equity.

Current and Previous Clients

- America Votes
- Coney Island Prep
- Council of State Governments: The Justice Center
- Demand Justice
- Discover U
- Episcopal Health Foundation
- Eskolta School Design
- Houston in Action
- Manaus
- Mi Familia Vota
- Nevada System of Higher Education

- Progressive Turnout Project
- UH – Graduate College of Social Work
- UTHealth

Previous Work History

Student Support Counselor   July 2012 – June 2016
Yes Prep Public Schools   Houston, Texas
Served as lead school social worker in an 8-12th grade charter school. Provided supervision,
training, and evaluations to staff. Engaged in yearly planning of social emotional learning
programs and behavioral health interventions. Provided individual and group counseling to
middle and high school students. Engaged in crisis intervention support and case management of
community referrals. Trained teaching and non-teaching staff on effective strategies in working
with at-risk and emotionally challenged students. Facilitated events that led to increased parental
engagement. Developed and implemented several initiatives that addressed socio-emotional
supports to African-American male students. Helped to create implicit bias awareness training
for the school district. Facilitated implicit bias awareness training to teachers and staff.

Political Advisor   June 2008 to November 2011
Friends for Steven Horsford   N. Las Vegas, NV
Served as senior advisor to State Senate Majority Leader, Steven Horsford and managed his
2008 re-election campaign. Supervised staff and dealt with constituent matters and community
issues. Organized key stakeholders in African-American communities interested in addressing
socio-economic and educational concerns. Facilitated base building among key constituency
groups.

Political Outreach Consultant   March 2010-November 2010
Friends for Harry Reid   Las Vegas, NV
Provided both grassroots and grass-tops outreach on behalf of U.S. Majority Leader, Harry Reid.
Served as a liaison between Friends for Harry Reid and the faith-based leadership in the African
American community, statewide. Organized African-American organizations around key issues
impacting their constituents.   Advised campaign staff on best practices for working with
community leaders.

Political Outreach Organizer   June 2007-May 2008
Nevada State Democratic Party   Las Vegas, NV
Provided support in the planning on the 2008 Democratic Presidential Caucus. Served as a
liaison between State Party and the leadership in the African American community. Organized
and planned educational activities to inform constituents about the caucus. Advised state leaders
on best practices for providing outreach to communities of color.

Community Educator   Dec 2001-February 2003
Family and Child Treatment of Southern Nevada   Las Vegas, NV
Developed community-based family violence training program. Met with various services
providers to offer on-site groups and classes. Developed curriculum that emphasized the impact

of family violence on children. Facilitated psycho-educational workshops for families and professionals. Conducted support groups to adult victims of family violence at several different shelters and transitional housing programs.

Therapist (LCSW Intern)   Sept 2001-December 2002
Family and Child Treatment   Las Vegas, Nevada
Provided individual and family therapy to victims of sexual abuse and family violence. Provided confidential treatment incorporating various therapeutic models and approaches with clients. Conducted assessments and assisted clients with setting therapeutic goals during their treatment. Co-facilitated group sessions of juvenile offenders of sexual abuse. Partnered with community organizations and provided family violence prevention training to clients and staff.

In-Home Family Specialist   April 1999 – December 2000
Specialized Alternatives for Families and Youth   Las Vegas, Nevada
Provided in-home therapy to families with children exiting out of the foster care system. Assisted families with developing parenting skills, effective communication skills, in addition to a host of other resources needed to sustain their family unit. Worked on a multi-disciplinary team to identify and provide the concrete resources for the family. Assisted youth in the independent living program as they prepared to leave the foster care system.

Community Outreach Trainer   Jan 1997-December 1998
Lutheran Family and Children's Services   St. Louis, MO
Developed training curricula and facilitated trainings to youth and adult mentors. Curricula covered topics such as self-esteem; personal growth and development; and drug and alcohol prevention. Facilitated groups on site at elementary schools and low-income housing centers.

Community Development Worker   October 1994–October 1996
Provident Counseling Inc.   St. Louis, MO
Co-founded the neighborhood based adolescent pregnancy prevention program. Engaged in program development and mobilizing community stakeholders. Developed grant proposals to ensure continued funding. Provided parent/youth training; and coordinated an after-school teen drop-in center for at-risk youth. Worked collaboratively with community leaders, elected officials, and grassroots organizers. This program is now in its twenty-second year of operation.

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In-Home Therapist   Oct 1996-December 1998
Edgewood's Children's Center   St. Louis, MO
Provided intensive family therapy to children with multiple physical/mental health diagnosis. Utilized a variety of treatment models. Assisted families with accessing resources and support for their children. Provided parenting skill training and often served as an advocate for the child and family. Participated as a part of a multi-disciplinary team to provide appropriate wrap-around services.

Previous Consultant & Training Experience

Leveraging Leadership: How School Leaders Can Build Effective Practice Strategies using an Equity Lens. (Fall 2019). Developed an eight-hour training for school leaders. Participants were taught effective leadership skills through learning new practices that help in their work with students and their families. Participants also learned how to develop interdisciplinary system approaches grounded in equity and justice to respond to the needs of their student populations.

Facilitating Crisis Response Dialogue and Action Planning using Restorative Practices. (Summer-Fall 2019). Develop a customized process for youth leadership and activism centered around intergenerational power building and equity work. Youth constituents, their parents and adult allies were provided a set of strategies to engage in social change work and hold current and future political leaders accountable.

Managing Implicit Bias in the Classroom (Spring 2019) University of Houston, Graduate College of Social Work MSW Faculty Meeting. Facilitated a two-hour interactive dialogue for GCSW faculty and staff. The purpose of training was to assist faculty in self-assessing their personal biases that might impact classroom instruction and mentoring efforts with MSW students.

Engaging in Effective Dialogue, (Spring 2017). University of Houston, College of Pharmacy. Developed a six-hour training for students and faculty on how to engage in effective dialogue, hold difficult conversations, assess, and identify useful practices to improve their work culture.

Beyond Diversity: Implicit Bias Awareness (Spring 2017) University of Houston, Graduate College of Social Work MSW Admissions Committee. Developed and facilitated a six-hour training for GCSW faculty and staff. The purpose of training was to help committee members self-assess their personal biases related to the admissions process and to critically assess current policies and procedures that might impede equitable decision-making.

Building Diversity: Implicit Bias Awareness Training (2014-2016). Staff Development. Yes Prep Public School District, Houston, Texas. Facilitated six 2-hour trainings developed by the Yes Prep Public School Diversity Task Force.

Beyond Diversity: Dismantling Racism: *Creating a Dialogue for Minority Parental Involvement in Education*. (Winter 2011) Lincy Institute at UNLV, Las Vegas, NV. Developed and facilitated dismantling racism. This training was customized to address barriers to minority parental engagement in the Clark County Public School District.

Beyond Diversity: Dismantling Racism: (2005-09) Community Strategic Training Initiative at Reed College in Portland, OR. (Winter 2011) The ARCUS Foundation Fellowship at Kalamazoo College. Kalamazoo, MI. (2006-08) Progressive Leadership Alliance of Nevada Statewide Alliance in Las Vegas Nevada. (2006) Idaho Alliance Network in Jerome, Idaho. (2008) Pushback Network in Jackson Mississippi. Facilitated dismantling racism training to community organizers, grassroots activists, municipal staff, civic leaders, and college students. Training

curricula was developed by Western States Center with support from the Applied Research Center.

Today's Challenges. Tomorrow's Healthy Children. (2007) Nevada Department of Children and Family Services, Las Vegas, NV. Developed a custom training for employees working with foster children and youth. The purpose of the training was to help them understand the social emotional health needs of children in placement and how to best collaborate with community groups to leverage resources and support to children, particularly in communities of color.

Youth Activism: Making Your Mark in Civic Engagement, (2005 - 2011) TRENDZ Inc. Internship Program in Las Vegas, NV. Co-founded a youth leadership advocacy organization and developed training curricula to teach high school and college students' civic engagement, policy advocacy skills, grassroots organizing, and public speaking. Youth were trained and mentored over a five-year time span.

Getting Control of the Wheel: Anger and Stress Management. (1999) Specialized Alternatives for Families & Youth Annual Foster Parent Conference in Las Vegas, NV. Developed and facilitated an anger and stress management workshop session for foster parents.

Presentations

"What follows a commitment to ending racism:" February 18, 2021. Dialogue, Equity and Democracy Series. University of Nevada Reno. Reno, Nevada. Kenya Minott.

Phi Beta National Research Project: Examining the Relationship between Academic Self-Regulation, GRIT, Happiness, Gratitude, and Appreciation. February 27, 2018. American Association of Behavioral and Social Science Conference. Las Vegas, Nevada. Dr. Danielle Richards and Kenya Minott.

Millennials, Diversity, and the 2016 Presidential Election. January 11, 2018. Society for Social Work & Research Annual Conference. Washington, D.C. Kenya Minott and Dr. Suzanne Pritzker.

Experiences of Discrimination Among Homeless Young Adults: Relationship to Mental Health Outcomes. January 12, 2018. Society for Social Work & Research Annual Conference. Washington, D.C. Dr. Sarah Narendorf, Dr. Kimberly Bender, Kenya Minott, Dr. Kama Shelton, and Dr. Diana Santa Maria.

Doctoral Education: Professional Socialization through Participation with Academic Journals. October 21, 2017. Annual Program Meeting, Council on Social Work Education. Dallas, TX. Rebecca Mauldin, Kenya Minott, Flor Avellaneda, Andrea Joseph, Quentin Maynard, and Dr. Sheara Jennings.

Understanding and Managing Mental Health Symptoms: Perspectives from Homeless Youth of Color. March 7, 2017. 30th Annual Research & Policy Conference: Child, Adolescent, and Young Adult Behavioral Health. Tampa, FL. Dr. Sarah Narendorf, Kenya Minott, and Jamaica Harrell.

Adapting a Mental Health Engagement Intervention for Older Youth in Foster Care: JDY-OYFC. January 15, 2017. Society for Social Work & Research Annual Conference. New Orleans, LA. Dr. Sarah Narendorf, Dr. Maurya Glaude, and Kenya Minott

Teacher bias and its impact on minority parental involvement. February 2012. American Association of Behavioral and Social Sciences, Las Vegas, NV.

Knowing Your Stats: A Look at Minority Health. February 2011. African American Male Youth Summit. Office of Commissioner Lawrence Weekly in Las Vegas, NV.

Building Bridges Across Communities. April 2010. The African Immigrant and Refugee's Experience in Contemporary Las Vegas Summit. University of Nevada Reno-Cooperative Extension in Las Vegas, NV.

The Impact of the Civil Rights Movement on Youth Today. February 2001. African American Heritage Month Celebration. College of Southern Nevada in Las Vegas, NV.

Gender Justice from the Grassroots. December 2010. Inter-Alliance Dialogue Convening at Barnard College in New York, NY.

Youth Involvement in Politics. March 2007. Democratic National Committee- Majority Partnership Summit in Las Vegas, NV.

Social Work Practice and the Social Justice Movement. April 2007. UNLV School of Social Work in Las Vegas, NV.

Educational Background

Doctor of Philosophy in Social Work
University of Houston – Houston, TX
May 2021
Developed a new measure to examine school personnel's beliefs about racial equity. This measure advances scholarship and practice by offering a mechanism that can inform school administrators of the potential barriers and facilitators to promoting equity in their school.

Master of Science in Social Work (Concentration: Community Practice; Planning & Organizing)
Saint Louis University - St. Louis, MO
January 1997

Bachelor of Science in Social Work
Central Missouri State University - Warrensburg, MO
May 1994

Memberships
National Association of Social Workers -Texas Chapter (2020-Present)
Council on Social Work Education (2017-Present)
Society for Social Work and Research (2016-Present)
American Sociological Association (2016- 2019)

Southern Sociological Society (2016-2019)
Nevada Faculty Alliance (2007-Present)
American Association of University Professors – National (2007-Present)
NFA Political Action Committee – (2010-2012)
National Association of Black Social Workers – Las Vegas Chapter (2010-2012)

Awards and Honors
Progressive Leadership Alliance of Southern Nevada Trailblazer Award – State of Nevada (2011)
Omega Psi Phi Citizenship Award – Las Vegas Chapter (2010)
Black Student Association Appreciation Award – College of Southern Nevada (2010)
Jean Ford "Participatory Democracy" Award – State of Nevada (2009)
Trailblazer Award – Clark County Democratic Caucus (2008)
African American Democratic Leadership Achievement – AADLC (2008)
Women's History Month Achievement Award – City of Las Vegas (2007)
Earn & Learn Mentor Award – College of Southern Nevada (2005)

Community Service
Co-Founder & Board Member – The Race Equity Leadership & Research Collective (2020 – Present)
Member - Emerge Texas Steering Committee, January 2017-2019
Board Member – PLAN Action Committee, March 2012-2018
Board Member- Western States Center, October 2008- 2012
Executive Board Member/Secretary – Pushback Network, June 2009- 2011
Co-Founder & Advisory Board Member –TRENDZ Inc. 2005 - 2010
Executive Board Member/Chair - Progressive Leadership Alliance of Nevada (PLAN), April 2003 – 2011
Board Member - Specialized Alternatives for Families and Youth (SAFY), May 2003-2011

Professional Development
American Sociological Association National Conference-Las Vegas (2011)
Pushback Network National Annual Convening (2009)
NASW Nevada State Conference (2008)
8th Annual White Privilege Conference (2007)
Grassroots Lobbying Training – Nevada Women's Lobby (2007)
Political Training for Women – Emerge Nevada (2007)
Racial Justice Organizing Training – Applied Research Center (2006)
Facing Race Conference – Applied Research Center (2005)
Dismantling Racism Training-the-Trainers (2005)
Community Strategic Training Initiative Regional Conference (2004)
How to Market, Fund, and Evaluate Your Program- United Way of Las Vegas (2002)

Appendices

APPENDIX A: Initial Pool of Items

Initial Item Pool Generation (43)

#	Item Description
1	Racism in our U.S. education system remains a problem today.
2	In my opinion, talking about race or racism only creates more problems.
3	Racial equity policies do little to benefit schools that are not ethnically, culturally, and racially diverse.
4	Racial equity policies are needed to fix issues having to do with racism, prejudice, or bias within my organization.
5	Racial equity policies are necessary even if the organization appears to be doing "just fine."
6	Historically, education has been monocultural, reflecting only one reality and has been biased toward the dominant (European or White) group.
7	Racial equity policies should be included in all aspects of the organization.
8	One's commitment to racial equity should not be limited to their workplace.
9	Sometimes organizational leadership may need to change in order address racial equity effectively
10	It is important that organizations implement mechanisms that directly address racism/prejudice/bias.
11	Racial equity policies help to foster a healthier organizational culture.
12	Work expectations should include explicit details that define equity.
13	There is a distinct difference between racial equity and diversity policies.
14	An employee's beliefs about racial equity should align with that of the organization.
15	Racial equity policies are necessary to improve education outcomes for all students.
16	Every school should establish committees that focus on the promotion of racial equity work.
17	Anti-racism training is needed in organizations before racial equity work can happen.
18	Racial equity should be included in each staff person's individual work/growth plan.
19	School districts should offer trainings that teach employees how to practice racial equity.
20	Issues related to race, and racism should be openly discussed in the classroom.
21	Workplace issues related to race and racism should be openly discussed during staff or team meetings.
22	Organizations that train staff on how to promote racial equity are more successful.
23	School leadership has a responsibility for teaching its staff how to promote racial equity.
24	If people perform professionally in their role, there is no need to require them to "practice" racial equity.
25	Racial equity outcomes should not be tied to employee performance evaluations.

26   There is no effective way to measure racial equity in school settings.

27   School data should be used to determine how well policies addressing racial bias and/or systemic racism.

28   Every employee in the school setting could benefit from more conversations about racial equity.

29   Even if people's individual beliefs about race differ, they can still collectively support and achieve racial equity.

30   It is important to hold on-going discussions about on the implications of racism in education.

31   Students should not be allowed to speak a language other than English while in school.

32   More attention should be given to how schools "segregate" students by academic ability and testing data.

33   People from poor communities do not have the means or resources to engage in their child(s) school.

34   Part of the responsibility of an employee is to challenge school arrangements that maintain social inequities.

35   It is not the job of the individual within the organization to change society.

36   People of color are less likely to need racial equity training and support in their workplace.

37   Talking about race, racism, or racial equity only creates more problems.

38   A school's commitment to racial equity should be explicit in its mission and vision statement.

39   It is important to be aware of the racial equity policies in one's organization.

40   It is not necessary to tie anti-racism beliefs to racial equity practices.

41   My school is not "diverse" enough to implement racial equity policies or practices.

42   For our school to achieve racial equity, we need 100% "buy-in" from staff.

43   Schools should include racial equity objectives across all its academic programs.

APPENDIX B: Expert Panel Subject Area of Expertise

Expert Panel Subject Area of Expertise

Discipline	Setting	Professional Role	Area of Expertise
Education	PreK-12	Classroom Teacher	Elementary Education
	PreK-12	School Administrator	District Leadership
	Higher Education	Doctoral Candidate	School Psychology
	Higher Education	Education Professor	Special Education; School Intervention & Support
Public Health	Higher Education	University Professor	Heath Equity and Community Health
Social Work	Higher Education	University Professor	School Social Work & Discipline Disproportionality
	Higher Education	Administrator	Student Affairs
	PreK-12	School Social Worker	Behavioral Health & Supports
Policy & Organizing	Non-profit	Organizational Leader	Racial Justice/Anti-Racism

APPENDIX C: Initial Items Flagged for Deletion

Items Deleted or Modified after Expert Panel Review

Item #	Items selected for deletion	Item #	Items selection for modification
4	Racial equity policies are needed to fix issues having to do with racial bias in my organization.	2	In my opinion, talking about race or racism only creates more problems.
5	Racial equity policies are necessary even if the organization appears to be doing "just fine."		
6	Historically, education has been monocultural, reflecting only one reality and has been biased toward the dominant (European or White) group.		
9	Sometimes organizational leadership may need to change to effectively address racial equity.		
10	It is important that organizations implement mechanisms that directly address racism/prejudice/bias.		
14	An employee's beliefs about racial equity should align with that of the organization.		
18	Racial equity should be included in each staff person's individual work/growth plan.		
22	Organizations that train staff on how to promote racial equity are more successful.		
25	Racial equity outcomes should not be tied to employee performance evaluations.		
26	There is no effective way to measure racial equity in school settings.		
27	School data should be used to determine how well policies addressing racial bias and/or systemic racism.		
31	Students should not be allowed to speak a language other than English while in school.		
34	Part of the responsibility of an employee is to challenge school arrangements that maintain social inequities.		
35	It is not the job of the individual within the organization to change society.		
37	Talking about race or racism creates more problems.		

APPENDIX D: Focus Group Responses with Items Flagged for Deletion
Focus group question guide and responses:

1. **Were there any portions of the survey (that you recall) where items were oddly worded or did not make sense?** Participants noted not being familiar with some of the terminology but referenced the use of the glossary at the beginning of the survey.

> *"I went back to reference the vocabulary list from the beginning, so I thought that was good for reference. I did use it to ensure understanding of questions."*
> *(6th grade Science teacher)*

> *"I didn't notice the glossary, but that seems like it would be helpful.".*
> *(6th grade ELA teacher)*

1(a) Follow up question: Would it be helpful to have the glossary present ahead of each portion of the AWARE-b survey?
*Participants agreed that having the glossary throughout the survey would be helpful. *

2. **Tell me about your reactions to the items presented for the AWARE-b scale?**
> *"I still believe it is important to talk about race. The questions here went into detail; they provided an in-depth lens into how racism can be seen in the school system."*
> *(7th grade Social Studies teacher)*

> *"It was thought provoking. I thought, "has everything that I've done been equitable?" I was thinking about coworkers in different settings—"are we doing this?"*
> *(6th grade Science teacher)*

> *"I am a White teacher in a mostly minority school, so coming from a place of privilege. It's important to always have these things in mind. I was thinking of things I've seen in school— I'm also taking a new job in the poorest district in (large city in Northeast U.S.) with very few White students." (6th grade ELA teacher)*

2(a) Follow-up question: What are your thoughts on a teacher that is a part of a larger district— would anything be off-putting or lead them to not be as willing to provide responses?
> *"Maybe if they are guilty of not supporting racially equitable practices. It could resonate with them—"oh wow I haven't been upholding these things in my classroom or my personal life." (6th grade Science teacher)*

> *"Someone may not want to be as forthcoming because they don't want to shed light on how they feel about race." (7th grade Social Studies teacher)*

> *"I was also thinking if someone works in a non-diverse school district, this may be harder to connect with. Not sure about Dallas, though probably not relevant in Houston." (6th grade ELA teacher)*

3. **How well do you believe each item captured attitudes about racial equity beliefs?**

"I feel like it got to this. Any question about race in schools that I could be asked was there, so it was very comprehensive." (7th grade Social Studies teacher)

"I feel like a few questions asked the same thing but in different ways. That is helpful because if you don't get what you want from one, you may get your answer from another question." (6th grade ELA teacher)

"I was going to say something similar .... If you didn't understand once, then you were asked again. It really touched on every point that I could think of in a school setting." (6th grade Science teacher)

3(a) Follow-up question: When you completed the survey, did it raise your curiosity about your own school? Would you want to know the results in your own school/ Did it make you think about how your school would score?

"Absolutely." (6th grade ELA teacher)

"Yes. With every question, I was thinking what could be done in our schools. Mentioned professional development question—thought about whether they have had training on racially equitable practices." (6th grade Science teacher)

"I also agree. One question about being culturally aware, etc. made me think, "I was educated and aware of this, but can I actually say that about everyone on campus? Are we able to do that on our campus?" (7th grade Social Studies teacher)

"I'm also thinking that I don't have an education degree and I'm not sure what is included. But, from my understanding from friends and coworkers, I am not sure how much of this is included in the education degree at all. It may be left out of the curriculum for teachers." (6th grade ELA teacher)

3(b) Follow-up question: I don't want this to be cumbersome, so I am looking for that magic number. If you had to delete any items (1-2), which of those would you put up for consideration to be removed from the survey?

"The questions that ask whether schools districts should offer trainings re: racial equity is similar to the question about whether schools offer racial equity practices(?) across academic programs." (7th grade Social Studies teacher)

"Both of those also tie in with question that says work expectations list racial equity practices." (6th grade ELA teacher)

4. **Please share any additional feedback or input you have about the AWARE survey.**

"I liked it, I thought it was really good." (6th grade ELA teacher)

"It was not cumbersome, like a lot of surveys (with 100 questions). That was really good." (7th grade Social Studies teacher)

"I actually thought about the survey. Any other survey, I'm just like, "let me try to get this done", but this made me think and I was engaged and wanted to know— "are we doing these things? It was really good." (6th grade Science teacher)

"Can we be kept in the loop about the research?" (6th grade ELA teacher)

Deletions During Preliminary Testing

Item #	Items selected for deletion
12	work expectations should include explicit details that define equity
19	school districts should offer trainings that teach employees how to practice racial equity
43	schools should include racial equity objectives for each academic program

APPENDIX E: 10-Item Marlowe-Crowne Social Desirability Scale

10-Item Marlowe-Crowne Social Desirability Scale
1   No matter who I'm talking to, I'm always a good listener.
2   There have been a few occasions when I took advantage of someone.
3   I sometimes try to get even, rather than forgive and forget.
4   When I don't know something, I don't mind admitting it.
5   There have been occasions when I felt like smashing things.
6   I never resent being asked to return a favor.
7   I have almost never felt the urge to tell someone off.
8   I am sometimes irritated by people who ask favors of me.
9   I sometimes think when people have a misfortune, they only got what they deserved.
10   I have never deliberately said something that hurt someone's feelings.

APPENDIX F: Final Items Flagged for Deletion

Item #	Items selected for deletion during EFA
2	Talking about race or racism in the workplace would create more problems.
3	Racial equity policies do little to benefit schools that are not ethnically, culturally, and racially, diverse.
17	Anti-racism training is needed in organizations before racial equity work can happen.
29	Even if people's individual beliefs about race differ, they can still collectively achieve racial equity.
33	People from poor communities do not have the means or resources to engage in their child(s) school.
36	People of color are less likely to need racial equity training and support in their workplace.
39	It is important to be aware of racial equity policies in one's organization.
41	My school is not "diverse" enough to implement racial equity policies or practices.
42	For our school to achieve racial equity, we need 100% "buy-in" from staff.

APPENDIX G: 20-Item Color-Blind Racial Attitudes Scale (CoBRAS)

20-Item CoBRAS Scale

1   White people in the U.S. have certain advantages because of the color of their skin.
2   Race is very important in determining who is successful and who is not.
3   Race plays an important role in who gets sent to prison.
4   Race plays a major role in the type of social services (such as type of health care or day care) that people receive in the U.S.
5   Racial and ethnic minorities do not have the same opportunities as White people in the U.S.
6   Everyone who works hard, no matter what race they are, has an equal chance to become rich.
7   White people are more to blame for racial discrimination than racial and ethnic minorities.
8   Social policies, such as affirmative action, discriminate unfairly against White people.
9   White people in the U.S. are discriminated against because of the color of their skin.
10   English should be the only official language in the U.S.
11   Due to racial discrimination, programs such as affirmative action are necessary to help create equality. (REVERSE CODING)
12   Racial and ethnic minorities in the U.S. have certain advantages because of the color of their skin.
13   It is important that people begin to think of themselves as American and not African American, Mexican American or Italian American.
14   Immigrants should try to fit into the culture and values of the U.S.
15   Racial problems in the U.S. are rare, isolated situations.
16   Talking about racial issues causes unnecessary tension.
17   Racism is a major problem in the U.S.
18   It is important for public schools to teach about the history and contributions of racial and ethnic minorities.
19   It is important for political leaders to talk about racism to help work through or solve society's problems.
20   Racism may have been a problem in the past, it is not an important problem today.