

*A community of faith, excellence,  
leadership, & service.*



# RLP BRIEFING BOOK

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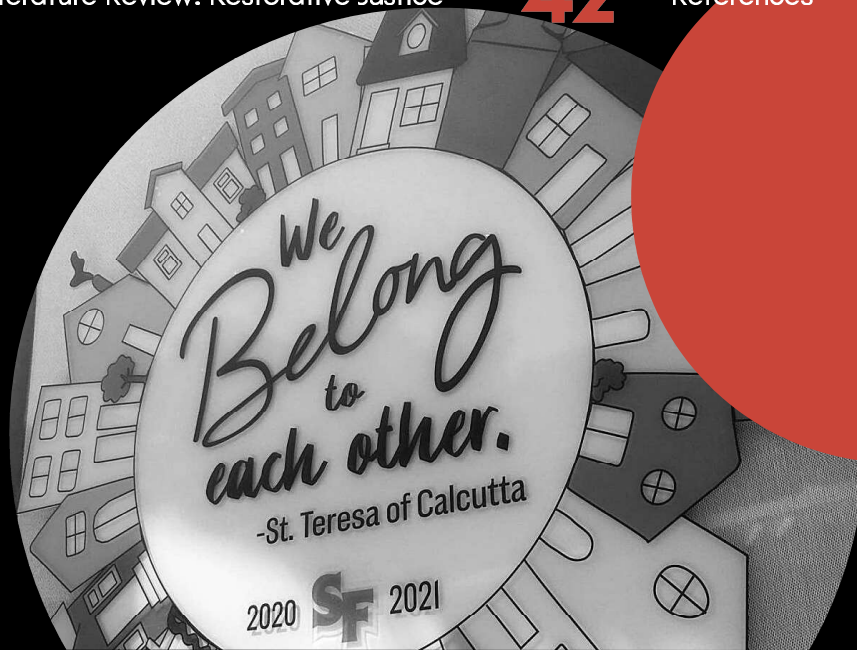
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# TERMINOLOGY

<b>Cultural normativity</b>	a normative model of culture assumes that culture consists of a set of norms. These norms are ideas on all aspects of a society
<b>Explicit bias</b>	attitudes and beliefs we have about a person or group on a conscious level
<b>Implicit bias</b>	attitudes or stereotypes that affect our understanding, actions, and decisions in an unconscious manner
<b>Marginalization</b>	to relegate to an unimportant or powerless position within a society or group
<b>Microaggression</b>	indirect, subtle, or unintentional discrimination against members of a marginalized group
<b>Modeling</b>	an established psychological process wherein a subordinate imitates the behaviors of a dominant individual
<b>PWI</b>	predominantly White institution
<b>Race-matching</b>	a sociological concept noting the positive relationship of like-ethnicity individuals in society at large
<b>Racial literacy</b>	understanding what race is, how it works, and its relationship to inequality
<b>Racial realism</b>	acknowledgment of the history, regularity, and reproduction of racism in institutions such as schools (not to be confused with race realism)
<b>Racial reconciliation</b>	the aspirational goal of healing and reaching common ground concerning matters of race and racial equality
<b>Racial reconstruction</b>	a process whereby individuals and reconstruct their thinking and ascribe new meanings to race
<b>Restorative discipline</b>	in regard to discipline, the focus shifts from traditional punishments to repairing a broken relationship between offender(s) and victim(s)
<b>Social-desirability bias</b>	the tendency for survey respondents to answer in what they perceive to be the socially accepted or correct manner



# INTRODUCTION & BACKGROUND

St. Francis Catholic High School (SFHS) is an all-girls diocesan college preparatory school. SFHS began efforts to build racial literacy in the 2018-2019 academic year (AY) with professional development for faculty and staff, as well as optional after-school sessions for faculty, staff, and students. Around that time, students also formed a group specifically organized around racial issues, the Racial Justice League. These efforts have been led by Dr. Jason Javier-Watson, who has expertise in this area and trained under Dr. Howard Stevenson at the University of Pennsylvania. After the racial reckoning across the US in the summer of 2020, SFHS's efforts to create an actionable diversity, equity, and inclusion plan intensified.

St. Francis is currently in Phase 1 of their Racial Reconciliation Plan (RRP, the Plan), which is centered around program design and implementation. In AY 2021-2022, SFHS will focus on the assessment of the plan, and the realignment of methods and goals. The Georgetown Capstone Partnership Team (GCP) has been tasked with assisting SFHS with the development of an evaluation plan that comprehensively seeks to measure both the implementation of the Reconciliation Plan and the impact of the plan on students, faculty, the greater St. Francis community in terms of campus climate and student learning outcomes. GCP will provide research-based recommendations for the creation of an overall evaluation plan and assist SFHS in evaluating their goals of developing the foundations for racial conversations, providing mechanisms for redress from racialized encounters, identifying racial issues moving forward, and measuring the impact of specific actions taken by the school's administration to ensure a safe and inclusive learning environment for all students.





# RESEARCH QUESTIONS

To accomplish the research objectives, the Georgetown Capstone Partnership Team will use the following questions to guide our research:

**1. HOW SHOULD ST. FRANCIS MEASURE THE SUCCESS OF THE PLAN?**

**2. HOW CAN THE RESULTS OF THE DATA ANALYSIS ALLOW FOR COMPARISONS BETWEEN THE PLAN TO OTHER SUCCESSFUL IMPLEMENTATIONS AND CASE STUDIES?**

**3. HOW CAN WE ILLUSTRATE THE IMPACT OF THE PLAN ON STUDENT OUTCOMES?**

**4. HOW CAN ST. FRANCIS COLLECT DATA FOR FUTURE QUANTITATIVE AND QUALITATIVE ANALYSIS?**

This research plan provides SFHS with a review of the existing literature for the topics related to this project, a summary of the proposed methodology the GCP will use to develop an evaluation plan and analyze collected data, and a timeline of deliverables for the remainder of this project. The plan also contains an appendix with additional information and references for all work cited.

# RACIAL LITERACY

## WHAT IS RACIAL LITERACY?

*"understanding what race is, how it works, and its relationship to inequality"*

Racial literacy contributes essential information to the work of educational leaders so that schools do not exacerbate societal inequalities faced by students of color (Horsford, 2014, p. 123). Racial literacy disrupts the tendency to deny the existence of racial issues and allows for productive discussions and responses to racial conflict that improve student and faculty experiences. Research on racial literacy finds that (1) faculty and students can achieve racial literacy and, (2) acknowledging the importance of racial literacy positively impacts diverse school climates. Thus, understanding the steps and work necessary to increase racial literacy is critical. Horsford (2014, p. 126) theorizes that racial reconciliation requires four steps:

- (1) racial literacy** – understanding what race is, how it works, and its relationship to inequality
- (2) racial realism** – acknowledging of the history, regularity, and reproduction of racism in institutions such as schools
- (3) racial reconstruction** – a process whereby individuals and reconstruct their thinking and ascribe new meanings to race
- (4) racial reconciliation** – the aspirational goal of healing and reaching common ground concerning matters of race and racial equality

Horsford (2014) asserts that “prior to engaging in antiracist self-reflective work, or engaging faculty in antiracist training” the initial step of being aware of the historical relationship between race and education in the U.S. and the ability to engage in racially literate analyses of that history’s implications for student learning and gaps in opportunity is imperative.

Coleman and Stevenson (2014) support this assertion and advocate for looking at the historical power and privilege dynamics of a school. This awareness can be developed in numerous ways, such as through film viewings and discussions, or book circles such as those used in a study by Rogers and Mosley (2008). This yearlong study focused on how preservice teachers learn to teach literacy within a critical literacy framework, the researchers developed a teacher education book club (with 14 White members and one Black) that read materials concerning racial literacy and observed how the group interpreted and explained antiracist action in the books (Rogers & Mosley, 2008). They collected data in the form of audio/visual recordings, interviews, book club and online discussions, and journal entries.

The researchers recognized that explorations of race and culture must include “an examination of Whiteness” since **nearly 90 percent of teachers** in the U.S. are White (Rogers & Mosley 2008, p. 109). In another yearlong study, Wetzel and Rogers (2015) focused on one-on-one engagement between a White preservice teacher and a Black student. At the beginning of the study, the preservice teacher treated Whiteness as “an invisible racial category” and through her training and teaching of racism and antiracism, shifts her thinking to a more racially literate framework (Wetzel & Rogers, 2015, p. 32). In both studies, the researchers found that each of the participants in the two respective studies shifted their previously held beliefs around race. A shortcoming of both studies is the measurement of growth or change in beliefs. Relying on data such as journal entries or discussion recordings requires analyzing these data in a consistent way over time, which is time-consuming and difficult to do objectively. Neither study offers guidance on how to measure growth or changes in thinking, for example, whether through analyzing changes in the language used by the participants over time and/or specific actions observed in the classroom or book circle.

Although Horsford (2014) and Rogers and Mosley (2008) discuss the importance of racial literacy for educators, neither addresses the implications of a racially literate student body. Collins (2018), however, focuses on student understanding by examining the experiences of academically talented students of color (ATSOC) who attend, or recently graduated from, predominately White independent secondary schools in the Northeastern United States. Collins (2018) includes data from 525 participants and 74 schools, using surveys, interviews, and focus group methods. Findings indicate that students who reported employing moderate and high levels of racial literacy coping strategies (reading, recasting, and resolving racial encounters) were significantly less likely to perceive their school as racially threatening (p. 98).



St. Francis is using the Racial Encounter Coping Appraisal and Socialization Theory for their training of teachers, but this study shows that it may also be useful to implement some training for students of color so that they can recognize, resolve, and report microaggressions and racist encounters more confidently. In Collins (2018), the data were collected through a survey—created using the Psychological Sense of School Membership (PSSM) scale and the Positive and Negative Affect Schedule (PANAS)—at the beginning and the end of the school year to measure the change in student’s experience which SFHS might find useful.



### **RACIAL LITERACY COPING STRATEGIES (STEVENSON, 2014)**

#### **READ**

Decoding racial subtexts and scripts in written texts, social discourse and social interactions

#### **RECAST**

Reducing stress using racial mindfulness and reframing the negative meaning of racial stress from overwhelming to navigable

#### **RESOLVE**

Assertively communicating affection, protection, correction, and connection during racial conflict

Collins (2018) does note, however, that a self-efficacy approach for students of color, and the expectation that they are responsible for recasting their own racial experiences puts too much of the burden on the students and does not completely attend to the underlying school climate. Collins (2018) recommends racial literacy training for school leaders that address issues around school climate, microaggressions, and racial conflict, which SFHS is already pursuing. This training demonstrates school commitment to diversity and the specific needs of students of color (Collins, 2018). While research indicates a clear benefit to incorporating racial literacy training in schools to support students of color and close the achievement gap, it should be noted that this alone does not eliminate the developmental and societal influence of poverty, neighborhood, culture, and/or race.

# RACIAL RECONCILIATION

***“a spiritual discipline [requiring] constant commitment, constant self-reflection, and constant enacting of the reconciliation”***

Horsford (2014) defined his framework leading to racial reconciliation—“the aspirational goal of healing and reaching common ground (not necessarily agreement) concerning matters of race and racial equality (p. 125). Racial reconciliation differs from racial literacy due to the emphasis on **self-reflection** and **interpersonal interactions**. The notion of racial reconciliation can be connected to the biblical ideology of reconciliation, which fits with SFHS’s mission as a Catholic school. Several researchers claim that racial reconciliation is a “spiritual discipline” that requires “a constant commitment, constant self-reflection, and constant enacting of the reconciliation” (Allen & Custer, 2018, p. 87; Grant, 2018, p. 42). This opens the door for consideration of racial reconciliation within a biblical framework.

Grant (2018) explored how multiracial churches in Washington D.C. engaged in racial reconciliation and restorative justice in the local community. Using qualitative data from four head pastors who lead multiracial Protestant churches of varying congregation sizes, the study revealed that two of the most important requirements for the churches to successfully engage in racial reconciliation are the confrontation of White cultural normativity and the centering of marginalized voices (Grant, 2018). Ways to center marginalized voices include relying on literature from experts of color and having constant feedback and input from students, staff, alumnae, and parents of color. St. Francis may wish to consider including requirements as part of the Racial Literacy Logic Model activities, for example on subcommittees where there may be an underrepresentation of marginalized voices.

The following subsections concerning racial reconciliation highlight two key components: inclusive dialogue and sense of belonging.

## **Inclusive Dialogue**

Allen and Custer (2018) also emphasize the importance of including marginalized voices when tackling racism and reconciliation. Their study examines ways that Christian educational institutions can have a productive dialogue about human differences using the ideology of reconciliation, primarily to increase the matriculation of underrepresented populations into Christian-affiliated universities. According to Allen and Custer (2018), to effectively embody inclusive excellence, educational institutions must meet five requirements:

- (1) inclusive excellence is embedded within the institutional mission,
- (2) diverse institutional leadership,
- (3) faculty development enables the work of inclusive excellence to be distributed,
- (4) safe spaces are offered for underrepresented students and,
- (5) frequent assessment of campus culture occurs and is used to implement meaningful change

Similarly, Allen and Custer (2018) suggest a multicultural book club to increase institutional capacity for “embodying a multicultural expression of Christianity,” and other experiential learning opportunities for faculty, administrators, and students (ib., p. 91). To potentially increase buy-in from White students and parents, SFHS may wish to consider creating a multicultural book club for students, parents, and/or teachers, or create other groups focused on multiculturalism to increase White student involvement and understanding. Since these two pieces examine the framework of racial literacy and reconciliation within the context of a biblical framework, they provide a salient lens through which to examine the particular goals and experiences of SFHS leadership.

As part of the inclusiveness strategy, St. Francis might consider creating a multicultural book, cultural exchange club for students, parents, and/or teachers to help White student involvement. Look into **One World Club** for ideas.

### **Sense of Belonging**

Creating a welcoming and inclusive environment where all students feel a sense of belonging improves academic achievement and mental well-being for all students, particularly those from low-income, immigrant, and other marginalized backgrounds (Collins, 2018; Murphy & Zirkel, 2015; Cardono et al., 2018; Blad, 2017). For example, in the study previously described, Collins (2018) found that many study participants reported a conflict between **feelings of belonging** and **feelings of isolation**, caused by a combination of factors in their school environment such as “student and faculty composition, curricula and commitment to diversity, the racial literacy of the community, and the positionality of students of color within the environment relative to their White peers” (p. 110). SFHS explicitly acknowledges that addressing sense-of-belonging issues is a key part of implementing their Racial Reconciliation Plan. According to the aforementioned studies, influences on one’s sense of belonging include being taken seriously when one raises issues about racial bias.

Additional research finds that students of color are indeed at risk for reduced feelings of belonging. For example, Murphy and Zirkel (2015) conducted three longitudinal studies on belongingness in a school environment for students targeted by negative racial stereotypes, finding that “concerns about fitting in and developing social relationships with peers are exacerbated among students of color entering predominately White settings” (p. 4). A higher sense of belonging has been linked to higher levels of academic engagement and

motivation, so schools must work to foster a sense of belonging for all students (Murphy and Zirkel 2015; Blad, 2017). Murphy and Zirkel recommend having race-matched role models available for minority students, as well as identity-based clubs and organizations (e.g., Black Student Union, Black Engineering Student Societies, etc.). However, it is also important that a set of inclusive practices for a particular racial or ethnic group does not create exclusion practices for others.

Cardono et al. (2018) expound upon this in their study of two multi-ethnic secondary schools in New Zealand, where a majority of inclusion programs, including race-based mentoring and scholarships, were only available to Maori and Pacific groups but not available for other ethnic minorities, and no counterpart programs existed for White students. This distribution of resources was cited as unfair by staff members and may have contributed to creating a tense school climate for students (Cardono et al., 2018). It may be pertinent that SFHS look at expanding parts of the racial reconciliation plan to include students of other ethnic groups, especially considering the large Hispanic population at the school, and regularly seek feedback from both students of color and White students to monitor the school climate and ensure that new programs do not counter the goals of diversity and inclusivity.

**St. Francis should be intentional about including students of other ethnic groups in the Racial Reconciliation Plan, particularly given the large Latina population at the school, and seek feedback from both students of color and White students on a regular basis.**

In summary, the literature above argues improvement to racial literacy, reconciliation, and sense of belonging ameliorate the academic and overall well-being of students, teachers, and the community. The literature supports the need for annual evaluation and processing of past and current school climate and racial situations, and for increasing the role that all members of the school community, including faculty, students, and leadership can play in pursuing racial reconciliation and creating/maintaining a strong sense of belonging for everyone.

These studies may be critiqued as lacking in quantitative analysis; few studies contain longitudinal analyses of racial-based conflicts in schools or quantitative evidence that racial literacy training for faculty directly leads to communal or societal change. This points to a gap in research in this area, which may in part be due to insufficient documented and accessible cases of schools implementing and longitudinally tracking programs like the Racial Reconciliation Plan. From a framework and methodological perspective, St. Francis's work in the areas discussed in their Plan aligns with findings in the literature. The literature provides potential ideas for defining the specific terms used in the Racial Reconciliation Plan which can assist in further operationalizing inputs and measuring outcomes.



# RACIAL REPRESENTATION

In developing St. Francis Catholic High School's racial literacy initiative, the school administration has emphasized the trinity of diversity, equity, and inclusion. Of importance for the school's racial literacy plan, and foundational to the three stated values, is the concept of representation, in this case, the racial makeup of the student body, the faculty, and the wider community in terms of their racial and ethnic self-identity. This definition of representation relies on an intersectional understanding of identity—various facets of an individual, including race, gender, culture, or religion—form the total identity and should each be considered. Doing so notes the unique hurdles of each identity facet and leads to effectively all-encompassing progress for the school community..

By proactively implementing existing models of representation that embrace diversity, equity, and inclusion inside and outside of the classroom, St. Francis will make significant strides towards improving the school environment, the experiences of students, and the larger St. Francis community.

As a key foundation to the school's racial literacy effort, this section of the literature reviews covers representation, including student/classroom inclusiveness, teacher diversity, and broader equity in the administration and community.

*Demographic diversity in an organization yields measurable and unmeasurable benefits.*

For example, studies show that diverse teams have improved decision-making due to a wider spectrum of perspectives and, in fact, relatively high diversity has been found to boost an organization's profitability and business effectiveness (McKinsey, 2018). These findings provide evidence that, in the educational arena, where modeling and framing shape student attitudes, behaviors, and outcomes, diversity and representation of race play a critical role. A demographically representative student body and faculty, along with curricular and extra-curricular guidance in line with established best practices in racial literacy, grounded in open, continuing communication, will help SFHS and their students prosper (Siegel-Hawley, 2012).

### Classroom Inclusiveness

Modeling, an established psychological process wherein a subordinate imitates the behaviors of a dominant individual, plays a particularly powerful role in the classroom. In their development, children learn much from simply observing the daily behaviors of their teacher. As role models, teachers show what is and is not socially acceptable, serving as a foundation for their students' character development. Studies considering ethnicity in the classroom have well-established the correlation between student outcomes and matched teacher ethnicity. Students whose teachers have a similar ethnicity to them better facilitates role-model status and social-emotional development in the classroom (Wright et al., 2017). Students improve in measures of academic outcome and self-esteem.

In contrast, the literature displays a **long-standing bias in teacher assessments** of Black and Latinx students. Teachers consistently consider these students to have lower attention spans, commitment, and self-discipline (Duncan & Magnuson, 2011) when compared with their White peers. This can be considered a result of implicit bias, as concurrent statistical analyses do not support these teacher perceptions.

Race-matching, a sociological concept noting the positive relationship of like-ethnicity individuals in society at large, can also be effective in the smaller setting of a school, where it pertains to students and teachers. As well, Cherng & Halpin (2016) show all students, regardless of their background, have more favorable perceptions of minority teachers. This finding appears to extend across all classroom demographics, and to a point beyond the impact of race-matching. Nationwide, teachers of color tend to be younger and paid less than their White counterparts (US Department of Education, 2016). That holistic approach of a diverse faculty offers students varying cultural, pedagogical perspectives. Again, Siegel-Hawley (2012) shows improved learning outcomes for students of all races from a proactively-diverse environment. Applied to SFHS, with its large Latina student population, increasing Latinx teacher recruitment could be a useful initiative for SHFS.

Disparities in racial and ethnic representation have been well documented in gifted programs and advanced, AP, and IB courses at the high school level (Grissom et al., 2017). In turn, the presence of minority teachers at a school increases access for minority students in these higher academic courses. Findings from Grissom et al. (2017) showed that if the school had Black teachers, Black students increased enrollment in gifted programs, and if the school had Latinx teachers, Latinx students likewise increased enrollment in these types of courses. Students find support, encouragement, and greater opportunities in a reflective environment. Thus, when a notable representative slice (which varies based on local and community characteristics) of minority teachers are present within a school, student participation rates in honors courses subsequently increases.

## Teacher Diversity

Frankenberg (2008) indicated that “teachers of different races are teaching students of very different racial composition” following the country’s high watermark of school diversity in the 1980s (p. 1). This regressive trend cloisters students from the diverse spread of perspectives that a more representative school offers. Countering this trend is vital for student outcomes as lack of inclusion—among students and teachers—harms academic outcomes. Research also finds that teachers need specific training on teaching racially and ethnically diverse groups of students. As teachers gain experience, first via training and then throughout the school year, they carry lessons learned year over year but also risk ossifying in their style and use of curriculum (US Department of Education, 2016). Here, teacher professional development must also cover race-related skills. Amid dynamic changes in technology and standards, such static approaches are less effective in diverse classrooms (Frankenberg, 2008). Overseeing a diverse population of students makes teachers more competent and effective in the classroom (Siegel-Hawley, 2012).

Research finds that a teacher’s background, such as their race, gender, and other demographic characteristics, substantially shapes their approach to teaching. For example, Solomon (1997) finds that teachers from minority backgrounds beneficially alter standard curricula to be more inclusive and dynamic. Wright et al. (2017) suggest increasing teachers of color in a school improves school-wide behaviors through lower rates of disciplinary actions and higher social-emotional development.

The literature suggests that increased teacher diversity positively impacts student disciplinary metrics. Affecting the overall climate, exposure to same-ethnicity teachers reduces exclusionary discipline events: detention, suspension, and expulsion (Lindsay & Hart, 2017). These results are highly robust, with impacts found across all K-12 grade levels, gender, and socio-economic indicators, and extending beyond same-classroom teachers via adult role-modeling and more disciplinary discretion.

As noted, broad, established support for the value of diversity in an organization has become recognized as a best practice (Boston Consulting Group, 2018). These findings appear to hold across all sectors of industry, including education. In line with other proven benefits of a school’s embrace of diverse representation, it fits that faculty diversity has a similar positive impact on the bottom line. At SFHS, adapting broader representation would shape the institutional perspective, directly improving outreach, like social media campaigns, and fiscal efficiency through the wider potential solutions found via a more inclusive leadership decision-making model.

## BENEFITS OF DIVERSE FACULTY

# 3.2%

Increase in the enrollment of Black students in gifted programs with a 10% increase in percentage of Black teachers (Grissom, Kern, & Rodriguez, 2017).

# +0.17

Improvement in the Likert scale scoring of Black female student college aspirations when taught by a Black female teacher. This is accompanied by a +0.15 in how students perceive student-teacher communication, +0.13 in classroom management, and +0.18 rating on teaching clarity (Egalite & Kisida, 2018).

# 9%

Drop in Black student suspension rates for schools with twice the median rate of Black teachers (Lindsay & Hart, 2017).

Beyond these academic and school climate improvements, a longstanding trend in research shows that organizations that increase in diversity, the new perspectives offered **improve the problem-solving and creativity** of the organization (Boston Consulting Group, 2018).

### **The Wider Context of Representation**

The positive impacts of teacher diversity extend to other school faculty members. Noting the established race-matching effect, school metrics benefit from recruiting and retaining minority faculty (Cherng & Halpin, 2016). For SFHS, this would particularly boost overall student averages in discipline, engagement, and academic outcomes. Such benefits would be particularly notable for the large Latina student population. Though the impact on students is less substantial than from classroom teacher interactions, psychological modeling does occur under a school's wider faculty (Lindsay & Hart, 2017). Thus, considerations of school inclusiveness must extend to supporting staff from receptionists and career counselors to administrators. Lindsay and Hart (2017) found that disciplinary metrics fell when the school administration was diverse and reflective of the student population. Similarly, Grissom et al. (2017) found that racial/ethnic minority administrators boosted the minority student participation in honors courses, indicating that diversity at all levels within a school can have positive impacts on students' academic and behavioral experiences.

With respect to the increasingly diverse community of alumnae, parents, and others, valid challenges exist. "Understanding individual differences in families and their relation to environmental, cultural, and ecological factors is important to effective teaching." (Lahman & Park, 2004, p. 10) The literature shows that intercultural misinterpretations and misunderstandings are natural, expected, and surmountable as organizations work to improve the experiences of all. Active listening and open communication can help minimize such occurrences and alleviate their impact afterward (Castro et al., 2014). In addition to such essentials as active listening techniques, SFHS may wish to provide specific training to teachers and administration around cultural differences and best practices for communication with the community members.

**St. Francis should provide training to teacher and administration on cultural differences and best communication practices to improve understanding and communication with diverse members of the community.**

### **Current Knowledge Gaps**

Current knowledge gaps primarily concern timing, that is, how much time is needed for equitable and inclusive measures to show measured benefits. While Grissom et al. (2017) and McKinsey (2018) point to results on an annual cycle, diversifying SFHS faculty and inculcating new standards for students and teachers will take time. It is likely to be impacted by community buy-in, which is less measured or measurable than school-bound correlations. This points to the need for a set of short-, medium-, and long-term goals that can dynamically measure progress and impact. Our team will use the literature to inform these goals as part of the evaluation plan for SFHS.

The literature supports numerous benefits from increased diversity of student, teacher, and administrator race and ethnicity. Students achieve higher academic outcomes, need less discipline and are less over-disciplined, and report higher self-esteem. Teachers become more effective teachers in a multi-ethnic classroom and boost each other towards overall dynamic competency. School-wide creativity, perspicacious problem-solving, and engagement from the wider community likewise improve. Representation, between proactive training and broad inclusiveness, is the foundation. Based on the literature, SFHS's trinity of diversity, equity, and inclusion are the correct outcomes to emphasize in the Racial Reconciliation Plan. Potential positive outcomes are well-supported, offering short- and long-term improvements on a variety of critical metrics.



# RELIGION AND RACE

*Taking from the tenets of historical institutionalism, interactions between Catholicism, education, and race has shaped both the ideas and institutions which now influence contemporary racial dynamics in Catholic education.*

Thus, the history of race and religious education in the United States contextualizes the current racial conditions in American Catholic schools. Hans (2012) historicizes Catholic education in the United States from the struggle for establishment before the American Revolution to the papal condemnations of public schools while also identifying longstanding racial, linguistic, geographical, and economic biases in American education which disadvantaged communities of color.

Recognizing exceptions like Katharine Drexel's Catholic Indian Missions and the Daughters of Charity, historical research finds the complicity of Catholic educational

institutions in the erasure of immigrant and indigenous identities, the reinforcement of Jim Crow, and the facilitation of white flight and segregation (Endres, 2017; Bennett, 2005; Hannon, 1984; Anderson, 2008). Rooted in the history of American racial bigotry and segregation, the systems developed in the past continue to influence the institutions of society-at-large, including both the public and private educational systems.

Focusing on the Catholic education system, research indicates that racial disparities on the most basic measures, such as private school enrollment, exist. For example, the racial makeup in parochial schools across



the country in 2017 was 73 percent White – a rate **1.5 times higher** than in public schools (NCES, 2020; NCEA, 2020). The structural history of parochial schools impacts not only the way in which the institutions manifest but also the “moment-by-moment” construction of conversations, positional identity, and self-conception for students on the lines of race and religion (LeBlanc, 2017). A grounding in this legacy informs and contextualizes the longstanding racial dynamics in Catholic contexts and the influences which shape how students currently engage with race in religious and educational contexts.

Hunt et al.’s (2014) efforts to compile case studies on contemporary parochial education provide a flashpoint for the legacies and the practices of Catholic educators in our shifted racial climate. While highlighting many successful cases, Hunt et al. (2014) often find these to be exceptions to the broader context present in urban Catholic schools. While St. Bernadine’s in Baltimore shone as the lone example of integration, the story of Catholic schools in urban centers across the country is one of white flight and resistance to change despite fluctuating racial and economic dynamics. The segregation of Catholic schools forced Catholics of color to form their own schools and navigate the struggles of being separated from, and ignored by, the White Catholic community and the archdiocese. Even the large and nearly-majority minority diocese of Los Angeles—which had the advantage of proactive leadership—faced struggles regarding funding and non-lay teaching as wealth and sisters were enticed into the predominantly White suburbs. These case studies illustrate issues specific to Catholic parochial schools concerning both external changes to racial dynamics and the failures to internally reckon with racial justice within Catholic spaces. Hunt et al.’s work connects the legacy of parochial education to contemporary issues facing Catholics of color, pathing previous failures from which St. Francis can learn.

Despite the Catholic legacy on race in education, some parishes and schools managed to overcome the systemic challenges and provide useful case studies for the necessary conditions for success. Despite pushback from White dioceses, amidst the Second Vatican Council, Black Americans found a syncretism between their Blackness (and Black Power) and Catholic identity, facilitating the incorporation of Diasporic elements to liturgical practice, fostering an enclaved community, and engaging Catholic institutions in racial justice (Endres, 2017). From studying the successes and failures at Jefferson High School, Griffin (2015) concluded that reforms had to incorporate the following aspects:

- (1) bottom-up solutions with top-down commitment,
- (2) specific, continual, and authentic self-examination,
- (3) sustained longitudinal analysis and relational community-building, and
- (4) buy-in from actors for personal reflection, knowledge growth, and action-oriented planning and skill development.

The unique evangelizing mission of parochial education requires the recognition and integration of marginalized identities like Blackness into Catholic identity to bring about the conditions necessary for reforms seen in other educational settings. These findings elucidate potential pathways for a comprehensive reconciliation plan at SFHS.



# RESTORATIVE JUSTICE & SCHOOLS

**"IN ORDER TO RESTORE THE HARM CAUSED, THE OFFENDING STUDENT AND THOSE INDIVIDUALS WHOSE TRUST WAS VIOLATED MUST RECONCILE, THEREBY MENDING THIS RELATIONSHIP"**

This section of the literature review focuses on tactics and case studies illustrating successful restorative justice applications, known as restorative discipline practices, in K-12 educational settings. Microaggressions, including why they occur, and findings from the literature on ways to adequately respond by both teachers and students will also be covered.

In a restorative justice model, schools move away from what has traditionally been known as "punitive discipline" to the concept of "restorative discipline," in which the focus shifts from traditional punishments to repairing a broken relationship between offender(s) and victim(s). Payne and Welch (2013) emphasize that "in order to restore the harm caused, the offending student and those individuals whose trust was violated must reconcile, thereby mending this relationship." Although relatively new in academic settings, with the first school implementing a restorative discipline program in 1994, studies have shown that shifting from punitive outcomes that isolate the offender, such as suspension and expulsion, to outcomes that foster positive approaches like reconciliation and a sense

of community, has been profoundly effective, regardless of school type or composition (Payne & Welch, 2013).

## **Restorative Practices (RPs)**

Creating physical spaces where responsibility, nurturance, accountability, and restoration are valued as a substitution for traditional punitive practices, or "zero-tolerance policies" was no longer something that could only be observed in Western judicial systems, but schools began to adopt these changes as well (Schumaker, 2014). A specific RP method gaining notoriety in recent years is the implementation of Talking Circles. Amy Schumaker conducted a robust study on the impacts of Talking Circles in an all-girls, high school environment: "over the course of 2 years, 60 girls ranging in age from 14

to 18 voluntarily participated in 12 Talking Circles. Amy Schumacher conducted a robust study on the impacts of Talking Circles in an all-girls, high school environment: “over the course of 2 years, 60 girls ranging in age from 14 to 18 voluntarily participated in 12 Talking Circles that met between 15 to 33 times each, for a total of 257 hours. They hailed from South Asia, the Middle East, the Balkans, and Eastern Europe; others included African Americans, Polish Americans, and Arab Americans” (Schumacher, 2014). According to these studies, four relational themes emerged from extensive data analysis:

- (1) the joy of being together and building relationships,
- (2) a sense of safety grounded in trust, confidentiality, and not feeling alone or judged
- (3) freedom to express genuine emotions,
- (4) increased empathy and compassion

The study found that the Talking Circles approach increased respectful dialogue, improved conflict resolution, addressed teen socio-emotional feelings of disengagement and loneliness, and improved emotional literacy skills (Schumacher, 2014). Research also indicates that RPs have a much broader impact than the direct healing of victims and offenders. For example, school community meeting regularly in circles, even without the need to address a specific conflict where there is a traditional victim and offender, can help these members of the wider school community better understand what their role in the community is, find support from others in the community, as well as provide a framework for working together with other members within that community (Hopkins, 2004).

### **Cultural Changes Needed for Restorative Practices**

If we accept that restorative justice is important and should be practiced in schools, then we need to look at how it is implemented effectively. Shifting from a punitive system to one that focuses on restoring relationships is complex, requiring substantial institutional cultural changes. Research in this area points to the importance of leaders being aware of potential roadblocks that they might encounter along this journey: “When traditional practices are deeply embedded in schools, it is difficult for the school community to recognize the cultural cues from within.

These cues are often more apparent to new members of the school community or observers. These cultural cues include: how management speaks to, and about, staff; how staff speak about the management, particularly in their absence; how management and staff speak to, and about, students and parents; the patterns of communication within staff meetings and what is said immediately after meetings; how criticism and disagreement are handled; how the school invites, promotes and supports initiatives and vision; how the school responds to identified needs amongst students or staff (Simpson, 2004). The inextricable link between school culture and school values means that to challenge school culture is ultimately challenging school values (Morrison, 2005).

According to Taylor, culture results from the messaging, and the communication of messages:

“Culture is the result of messages that are received about what is really valued. People align their behaviour to these messages in order to fit in. Changing culture requires a systematic and planned change to these messages, whose sources are behaviour, symbols and systems” (Taylor, 2004, p. 3).

Thus it becomes critical to assess messaging, in particular that of an organization's leadership, as a key starting point for openly identifying past and current messaging and looking for ways the messaging can be changed to impact a cultural change. This places a profound responsibility on school leaders to carefully craft messaging in ways that demonstrably reflect the school's values, and ultimately, the school culture. Educators are not unfamiliar with the conceptual understanding that school leadership has long been identified as the most important component of authentic school reform because it impacts every part of attempts to enhance overall student achievement (Marzano, 2002).

The emphasis on the importance of school leadership being the drivers of cultural change, especially when we look at implementation of RPs, cannot be overstated. St. Francis has taken appropriate, beginning steps to model this with multiple school leaders engaging enthusiastically and authentically in this work, as well as the messaging that has gone out to staff, students, families, and other SFHS stakeholders, clearly illustrating the steps that will be taken aimed at eventually changing aspects of the institutional culture of SFHS.

### **Racial Microaggressions**

The desire to pursue racial justice efforts at SFHS intensified in response to the racial reckoning over the summer of 2020 in the United States, leading to the development of the SFHS Racial Reconciliation Plan. A key aspect of the Plan is addressing racial microaggressions, the often subtle and subconscious racism that persists in our daily actions and conversations. This deep level of analysis requires examining the everyday acts of racism and how “integrated” spaces become defined through interpersonal relations, as well as how “benign disciplinary practices” protect relationships of power in spatial contexts” (Tyner 2012, 22).

Microaggressions, particularly racial microaggressions, are oftentimes mundane and unintentionally distributed, making it difficult to identify, measure, and quantify. However, findings from studies have shown that racial microaggressions are less opaque when we consider the geographical, spatial implications they have for students: “This racialized geography is experienced in daily routines as well, such as getting subtle stares and ambiguous comments while walking from one class to another, eating in the cafeteria, and visiting a professor during office hours. Seen this way, the campus becomes a space where everyday racism, whether physical, verbal, or visual, impedes mobility, limits access,

facilitates segregation, and undermines the legitimacy of students of color” (Harwood, 2018). Harwood (2018) breaks down the implications of racialized spatial geography, perpetuated by microaggressions, into three distinctive categories:

- (1) Fortified** – a space heavily defended and territorialized by white students, where students of color meet explicit racism and feel physically threatened
- (2) Contradictory** – a space where students of color often experience covert racism and are treated as second-class citizens
- (3) Counter** – a space often created or appropriated by students as an act of resistance, where students of color congregate for community and for respite from negotiating the fortified and contradictory spaces

By conceptualizing racial microaggressions as something that occupies physical space, the urgency and importance of addressing these spaces becomes tangible, allowing for identification and measurement. Racialized geography is oftentimes identified in educational institutions similar to SFHS, where the student population is primarily made up of white students (Harwood, 2018). After conducting a study utilizing primarily survey data, Harwood (2018) found from primarily qualitative analysis that these three spaces can operate rather fluidly, and can change depending on the individual interacting within the spaces. Factors such as time of day, historical contexts, and personal relationships can also heavily influence how a space is defined, or perceived. In conclusion, Harwood (2018) additionally emphasizes the critical importance of formal and informal counter-spaces for students of color, so that if they so choose, they can be temporarily, physically shielded from daily institutional inequalities that will likely take place at a PWI.

According to Sue (2007), there are four main reasons for why educators feel ill-equipped and/or uncomfortable handling racial discussions and understanding and recognizing those reasons is pivotal in successfully equipping White educators with the tools to adequately address microaggressions, microassaults, microinsults, and microinvalidations in the moment.

- (1) Fear of appearing racist
- (2) Fear of realizing their racism
- (3) Fear of confronting white privilege, and
- (4) Fear of taking personal responsibility to end racism

Sue (2007) finds that for microaggressions to be met appropriately, educators must meet and address these fears by:

- (1) Understanding themselves as racial-cultural beings
- (2) Understanding the worldviews of other racial groups, and

(3) Developing the expertise needed to facilitate difficult dialogues on race as they arise in classroom settings

Educators are responsible for implementing these strategies into their classrooms every single day. Outsourcing microaggressions to outside actors, or other school administrators, will not accomplish the goal of properly managing them, or transforming the school culture. Therefore, a necessary and active step is to provide extensive training around the topic of microaggression and helping educators address their own fears and providing them with the tools and confidence to facilitate racial dialogues within the classroom.

### **Critiques of These Approaches**

Many of the reforms mentioned across each of the five aspects represent an initial movement away from overtly racist systems of education rather than an actualization of anti-racist education, and the tactics and tempo of those reforms are not without critique. While a long way from deficit pedagogy (framing approach around problems – which included seeing linguistic and cultural gaps as a problem), scholars challenge contemporary views of asset pedagogy (framing approach around strengths, e.g., seeing the diverse learning styles as an opportunity) and the implementation of policies seeking to address systemic racism in education. Paris and Alim (2014) critique contemporary asset pedagogies for their framing of communities of color through a White lens, which leads practitioners to incorporating a rigid version of the elements of cultures of color with contempt or out of pity rather than valorizing the diversity and richness of experiences of color. Further, contemporary asset pedagogies fail to foster “linguistic, literate, and cultural pluralism” or link those lessons to social justice, which provides the credibility to challenge students’ problematic actions (Paris & Alim, 2014). From the punishment of truancy, policing of communal spaces, classroom hierarchy, and disproportionate expulsion, Shange (2019) takes aim at common educational models as tools perpetuating a colonized form of education while cosplaying the aesthetics of multiracial equity, citing the Robeson Justice Academy in the progressive bastion of San Francisco as the example of this dystopia. These critiques expose problems within mainstream and normative solutions and remind educators to engage continuously in racial justice work rather than growing complacent or comfortable. These critiques are important to keep in mind when evaluating the St. Francis RRP and will ground our gap analysis.

This literature review covered five crucial aspects of the successful implementation of the Racial Reconciliation Plan at St. Francis: racial literacy, reconciliation, representation, religion, and restorative justice. These five aspects are highly inter-connected and build upon one another to create a strong foundation for anti-racist action and the pursuit of a racially just and representative school that allows students of all backgrounds to achieve academically and interpersonally. The literature emphasizes the role of knowing one's history and the context of racism in Catholicism and American education to reach reconciliation. The literature also supports numerous, measurable benefits of increased racial literacy of students and faculty, increased inclusiveness and equity in the classroom and community, and the increased ability for community members to facilitate racial dialogues. Among these benefits are higher academic outcomes, higher self-esteem for school community members, less need for discipline, and more confidence in recognizing, reporting, and resolving racial conflicts.

# METHODOLOGY

The following section outlines the Georgetown Capstone Partnership team's planned approach to addressing methods of measuring the effectiveness of SFHS's 2020-2021 Racial Reconciliation Plan. Much of this section relies on literature and case studies as a source and describes potential models for monitoring and evaluation, variables of interest, and the analytical goals for the data collected from the December 2020 School Climate Survey.

## RESEARCH GOALS

**We were able to identify, and highlight, the school's underlying themes and priorities outlined in the SFHS' Racial Literacy Logic Model, and those are reflected in our ultimate research objectives. To accomplish these research objectives, GCP will use the following questions to guide our research:**

1. How should SFHS measure the success of their Racial Reconciliation Plan?
2. How can the results of the preliminary data collection allow for comparisons between St. Francis' Plan to other successful implementations and case studies?
3. Which variables will illustrate the impact of the Racial Reconciliation Plan on learning and school community outcomes?
4. What types of data can SFHS collect for future quantitative and qualitative analysis?



### Initial Assumptions

In developing the approach, model, and expected outcomes for this project, our team made several assumptions. First, we work off the assumption (from the orthodoxy of academic analysis) that racial injustice, conflict, and misunderstanding are woven deeply into American society. Time and proactive measures have led to some improvements societally, and in turn, at the school, but more is required. As an on-going and active effort, we assume that the school administration, the Diocese of Sacramento, and the wider community will continue to proactively improve their policies and practices on race and equity leading to positive changes that grow stronger over time.

Alongside student and teacher relations, discipline outcomes, and academic performance, improvements in St. Francis' racial climate will include intangible qualities, including but not limited to, a more positive school climate, increased empathy amongst students and faculty and staff, and stronger relationships between peers, not considered by our team. While the primary focus should be on quantifiable outcomes, we assume that other benefits will become apparent and be noted by the school administration. Inherent to this project is the central assumption of potential racial equity: that it is attainable, and that such status can be effectively maintained by SFHS.

### Methods

Through the review of the literature, the GCP identified a number of potential models and methodologies that could be used for measuring and evaluating changes. We plan to further review the following sources and determine their application to the research goals of this project, and as relevant, applying these to the analysis of data and the evaluation plan.

### Gap Analysis

As a means to identify measures of success, we start the investigation of the Racial Reconciliation Plan with a modified gap analysis. Our gap analysis keeps the main questions with an added component of evaluating how well the Plan answers those questions (see table below). Specifically, the first part of the gap analysis takes the Plan itself at face value whereas the second facet critically engages with the premises of the Plan. To conduct the second facet, we employ sources from various schools within education literature and case studies and the results of the upcoming survey.

INITIAL INQUIRY	CRITICAL INVESTIGATION
Where is St. Francis now?	Does the Plan show where SFHS is?
Where does St. Francis want to be?	How does the Plan specify where St. Francis wants to be?
How far off is St. Francis from where they want to be?	Is the plan honest/accurate about the distance between the two points?
How does St. Francis get from where they are now to where they want to be?	How effective is the Plan in getting St. Francis where they want to go?



## Quantitative Analysis

To answer the remaining questions, we intend to use forms of quantitative analysis to measure the effects of the Racial Reconciliation Plan on two clusters of outcomes: school climate and student achievement. The basic premise is that systemic bias and racial conflict have adverse effects on how students feel and perform in school, therefore the efforts to address those problems should improve student and school dispositions and outcomes. To test this hypothesis, we plan to conduct a baseline and help St. Francis set up a longitudinal analysis. The baseline analysis will surmise St. Francis' current state of school climate and student achievement. The longitudinal analysis will evaluate the impact of the implementation of the Racial Reconciliation Plan on those outcomes through semesterly administration of the survey.

The outcomes of interest with regards to school climate come from a combination of sources, including the DLE Survey, Collins (2018), and Griffin (2015). The measures of school climate include in-group self-selection, comfort confronting or reporting racial incidents, confidence in faculty ability to foster a safe environment, sense of belonging, and the presence or prevalence of racial intimidation, jokes, and bullying. The student achievement outcomes of interest are related particularly to academic and Plan related goals:

### *School Climate Outcomes of Interest*

- In group self-selection tendency (sticking to own)
- Comfort confronting and reporting racial incidents
- Trust in faculty to foster a welcoming classroom
- Trust in other students to report racial harassment
- Sense of belonging
- Prevalence of racial incidents (slurs, jokes, bullying, etc.)

### *Student Achievement Outcomes of Interest*

- Grades (GPA)
- Test Scores (PSAT, SAT, ACT)
- Advancement (graduation and college acceptance rates)
- Retention (Grade retention, dropout, and transfer rates)
- Discipline (suspension and expulsion rates)
- Mastery of newly implemented RRP curriculum
- Master of and comfort with intended skills from RRP

## Data

We will use the results from the school's student climate survey to analyze the comparative differences in how White/non-White students comprehend, internalize, and react to SFHS's race-relevant policies. The data will inform school administrators about potential disparities between different student racial/ethnic groups. Analyzing results from the school's faculty

climate survey may similarly show gaps between different racial/ethnic groups in feelings of belongingness at school, academic performance, and other measures. We will compare the survey results with case studies and relevant literature to identify differences as well as potential gaps, lessons, and opportunities for improvement. This analysis of data, in conjunction with further analysis of the literature, will inform the evaluation plan recommendations to be presented in our final consulting report to SFHS. The analysis of data may also serve to provide initial implementation and potentially impact results from the Racial Literacy Plan.

### **Measuring Race**

The amorphous and ever-shifting nature of racial or ethnic identity complicates deriving a complete and concrete definition for the terms. Specifically of interest is how researchers operationalize race viably for both quantitative and qualitative analyses. Chandra (2006) defines the overlapping elements of ethnic identities from literature, which per Brondolo et al., (2009) is functionally interchangeable with race in the United States. Given these complexities, many scholars lean on self-reported racial identification, which encompasses both a self-perception and a societal ascription of race (Sellers et al., 2006; Brondolo et al., 2009; Phinney 1996, Appiah 1996). While this method of data collection has been effective, Sen and Wasow (2016) identified issues with the analytical strength of these racial variables and created a multivariate quantification of race to address issues of immutability (inability for researchers to manipulate variable), post-treatment bias (because race is assigned at birth, causal estimates carry other non-race effects), and definition (racial categories change over time).

Given the centrality of race to this project, developing a well-founded and narrowly defined definition is crucial for analytical and communication purposes. Incorporating the academic understandings of race will allow GCP to have a more defined and statistically robust analysis. For this project, we expect racial self-identity will be the easiest and most straightforward variable for race. Further, given the nature of neighborhood segregation in the United States, and in Sacramento, the instrument we intend to use is a student's census tract.



# POTENTIAL RISKS AND LIMITATIONS

We have noted the inherent risks and limitations within the various components of our work, emphasizing the primary focus on implementation. While these risks merit attention, proceeding meticulously with an awareness of these risks will serve to mitigate most concerns.



## INCOMPLETE DATA SYNTHESIS

- Careful consideration of what data would be most useful.
- Use of advocates for developing and presenting various data.
- Extensive review of patterns and practices from the literature and case studies.
- Continual dialogue between GCP and SFHS to ensure analysis and goals are properly aligned.



## PRACTICALITY & COMPREHENSIVENESS

- Built-in checkpoints to revise survey, and view results.
- Tests for internal and external validity, which will be passed along as part of the analysis transition.
- Administrative efforts to boost participation and distribute survey during class time to prevent sample size validity concerns



## COMMUNICATION BREAKDOWN

- Intentionality of email and web conferencing usage thus far.
- Revisiting expectations and timeline in end-of-year meeting.
- Reiteration and evaluation following the presentation at the quarterly meeting.
- Option to increase status updates to a biweekly schedule.



## SOCIAL-DESIRABILITY BIAS

- A marketing report covers more than just a summary of your company's projects
- It should include pertinent information such as the budgeting and cost.
- A product or service is always aimed towards a target market.
- This initially identifies and narrows down your audience in equal measure.





## CREDIBILITY & TRANSPARENCY

- Use of GCP as a neutral and external consultant to help create the survey.
- Use of GCP as the means for first analysis to avoid leaks while troubleshooting.
- Oversight of first transition process as spring survey is deployed and collected.



## INITIAL BUY-IN & BACKLASH ISSUES

- Emphasis on a bottom-up model of solutions-building process.
- Normalization of stakeholder involvement in the decision-making process
- Maximization of digital communications and meetings given circumstances related to the novel coronavirus.



## CONTINUOUS BUY-IN ISSUES

- Persistent communications around the messaging, and purpose behind the racial reconciliation plans.
- Peer-to-peer dissemination & self-accountability tactics.
- Administrative leadership working in the enforcement of bottom-up solutions and unified messaging on the importance of implementation..



## POTENTIAL HARM

- Confidentiality and external anonymity for students and faculty in participating in as many parts of the intervention as possible (journals, surveys, town halls, etc.).
- Administrative leadership in accountability to protect students and faculty from repercussions of non-confidential elements (incident reports, curricular and pedagogical changes, etc.).



## Limitations

Attempting to balance transparency and confidentiality will be difficult. Disclosing survey results and findings (particularly in real-time) may induce behavioral changes that would hamper the longitudinal analysis' ability to determine the causal effect of the RRP. As a hypothetical, a question asking students about their perceptions of how well other students, teachers, or administrators recognized racism at school events and those results were to be reported, could influence both the respondents and the non-respondents in ways unrelated to the implementation of the Plan. Given the charged nature of racial issues and the already-existing hesitance among some students and faculty, those results could roadblock further measures of the implementation, create social pressure to answer differently to appease the St. Francis community, as well as increase anxiety for student respondents. As such, we recommend the findings for some of the questions not be disclosed until the end of the longitudinal study. With that said, other results can and should be disclosed as part of the involvement of the St. Francis community in decision-making and as evidence for enforcement and changes. As part of the final report, survey recommendations, and preparations for St. Francis to continue the survey, the GCP will outline areas in which disclosure could be harmful to the integrity of the analysis.

The anomalous experience of this years' students due to the novel coronavirus pandemic complicates the development of a baseline for a single-sample longitudinal study. That is why we suggest a multiple cohort longitudinal study in which students in different grades are considered different cohorts. While the questions would optimally be asked to all students, the key cohorts for the longitudinal study would include (1) students with one year of experience before the Racial Reconciliation Plan, (2) students whose St. Francis experience begins in the first year of the Racial Reconciliation Plan, and (3) students whose St. Francis experience begins one year after the first year of implementation (in this case, that would be current sophomores, current freshman, and current eighth graders or the St. Francis classes of 2023, 2024, and 2025 respectively). By establishing multiple cohorts across the implementation of the program, a longitudinal study can grasp the causal effects of different elements of the implementation as well as avoiding certain conflations with period and aging effects (Farrington, 1991). In addition, as a part of the survey, we recommend asking students questions not only relating to their perceptions and experiences in the current year but also questions that ask students to compare their perceptions and experiences as compared to the previous year. Finally, given that the first round of surveys will be conducted by computer, and the difference in reported prevalence rates for computer and paper administered surveys, we strongly recommend that moving forward the survey also be administered only by computer (Gnambs & Kaspar, 2014).

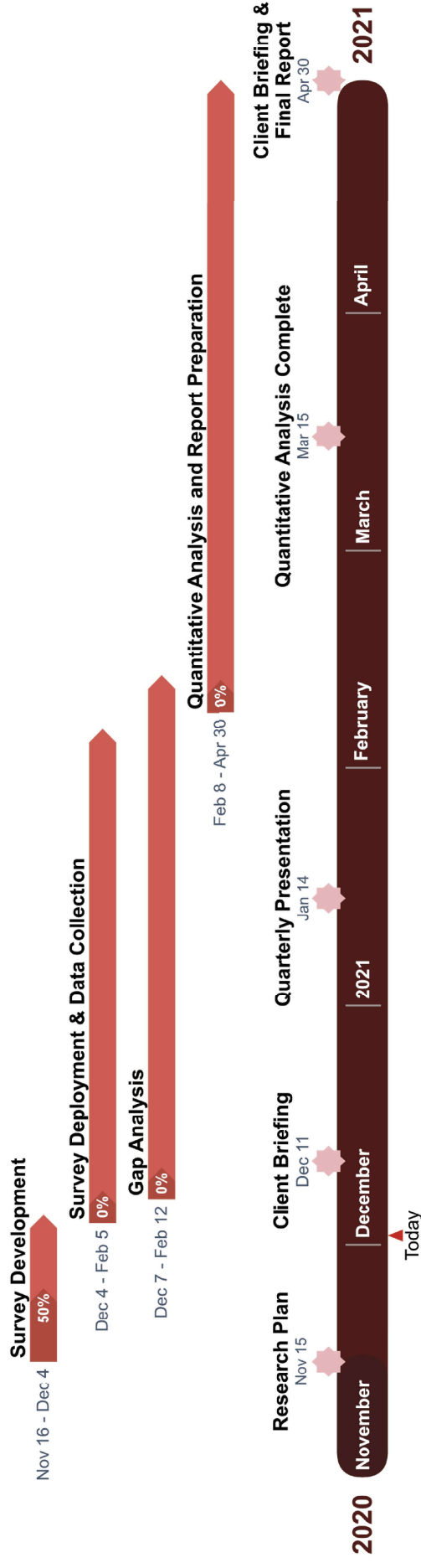
Due to our project timeline lasting until May 2021, this current team does not have the capacity to do a long-term longitudinal study over the course of the implementation of St. Francis' Racial Reconciliation Plan. However, with the advent of semesterly deployments of

the survey used to collect the data for the baseline, the Georgetown Capstone Team will work with staff at St. Francis to prepare the survey for long-term analysis and (depending on when the spring semester survey is collected) could provide an initial analysis of the fall survey data and oversee St. Francis' replication in preparation for the longitudinal analysis.

Lastly, one limitation of the quantitative analysis is the focus on students as the subjects limits our capacity to see changes in parents, teachers, faculty, and staff. This is why the gap analysis is paired with the quantitative analysis: as a means to look at each of the Racial Reconciliation Plan's constitutive parts. The gap analysis in conjunction with the journal information from the Racial Literacy Portfolio would provide a solid initial analysis of other stakeholders at St. Francis. We could also create a survey directed at faculty, staff, administration and/or parents for further analysis should St. Francis deem that data useful.

# Evaluation Timeline

Georgetown Capstone Team





# APPENDIX

## Appendix A: Student Climate Survey

12/1/2020

Fall 2020 School Climate Survey-Students

### Fall 2020 School Climate Survey-Students

As we work to make SF a stronger community, we need your help! Student, staff, and faculty groups have been working in collaboration to best serve and facilitate your needs. One goal is to foster a more inclusive campus that honors our racial and ethnic diversity. We understand that we haven't always done a good job of listening, and we want to do better. The insights you share will be used to make positive changes on our campus.

Please know that your responses will be confidential but not anonymous. This will allow us to analyze the impact of our efforts over time, as we will survey students annually, if not more frequently.

You will have the next 10 minutes to complete the questions. Thank you in advance for your participation!

\* Required

1. Email address \*

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#### Section 1

Please indicate how strongly you agree or disagree with the following statements.

2. Students in our school get along well. \*

Mark only one oval.

1      2      3      4      5

DISAGREE STRONGLY ☐ ☐ ☐ ☐ ☐ AGREE STRONGLY

12/1/2020

Fall 2020 School Climate Survey-Students

3. Students choose to interact primarily with people most like themselves. \*

Mark only one oval.

	1	2	3	4	5	
DISAGREE STRONGLY	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	AGREE STRONGLY

4. Students in my school know how to report harassment or racial abuse to school officials. \*

Mark only one oval.

	1	2	3	4	5	
DISAGREE STRONGLY	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	AGREE STRONGLY

5. Students in my school would feel comfortable reporting harassment or racial abuse to school officials. \*

Mark only one oval.

	1	2	3	4	5	
DISAGREE STRONGLY	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	AGREE STRONGLY

6. Teachers in my school actively work to create a safe and welcoming environment for every student. \*

Mark only one oval.

	1	2	3	4	5	
DISAGREE STRONGLY	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	AGREE STRONGLY

12/1/2020

Fall 2020 School Climate Survey-Students

7. Every student in my school feels like she belongs here. \*

Mark only one oval.

	1	2	3	4	5	
DISAGREE STRONGLY	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	AGREE STRONGLY

8. My school creates opportunities for students to get to know each other. \*

Mark only one oval.

	1	2	3	4	5	
DISAGREE STRONGLY	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	AGREE STRONGLY

9. At my school, teachers, administrators, staff, students, and parents listen to one another. \*

Mark only one oval.

	1	2	3	4	5	
DISAGREE STRONGLY	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	AGREE STRONGLY

10. I look forward to coming to school in the morning. \*

Mark only one oval.

	1	2	3	4	5	
DISAGREE STRONGLY	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	AGREE STRONGLY

## Section 2

In the last three months....

12/1/2020

Fall 2020 School Climate Survey-Students

11. I've seen biased vandalism or graffiti at school. \*

*Mark only one oval.*

☐ True

☐ False

12. I've heard a student use a racial slur, epithet, or other derogatory put-down. \*

*Mark only one oval.*

☐ True

☐ False

13. I've heard a student tease or ridicule another student. \*

*Mark only one oval.*

☐ True

☐ False

14. I have seen a student racially bully another student on social media. \*

*Mark only one oval.*

☐ True

☐ False

12/1/2020

Fall 2020 School Climate Survey-Students

15. I've heard a teacher or other adult in the school make disparaging remarks about a particular group of students. \*

*Mark only one oval.*

☐ True

☐ False

16. I've had a conversation with someone about our school's climate. (School climate is how comfortable you are at school and how you treat your classmates) \*

*Mark only one oval.*

☐ True

☐ False

### Section 3

Open Ended & Closing

17. How can SFHS be more sensitive to diverse cultural traditions?

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18. In what ways do you think teachers can better address racial topics the classroom?

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12/1/2020

Fall 2020 School Climate Survey-Students

19. In your opinion, what areas (if any) in our curriculum can SFHS better reflect the experiences of communities of color?

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20. From your experiences, where can SFHS improve your day-to-day school life?

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21. What is your grade level? \*

*Mark only one oval.*

- ☐ 9th grade (Class of 2024)
- ☐ 10th grade (Class of 2023)
- ☐ 11th grade (Class of 2022)
- ☐ 12th grade (Class of 2021)

22. How do you identify racially/ethnically? \*

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