Using Narrative Inquiry to Explore Critical Reflection and Self-Awareness in Equity Leadership Development

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Critical reflection and self-awareness are two of the most crucial components in developing equity-centered leaders (Dugan and Humbles, 2018; Madsen, 2020; Patti, Madrazo, Senge, and Stern, 2015). Leading for equity requires the leader to face both personal bias and professional challenges (Boske, 2014). Many leaders are willing to engage in the work of leading for equity but lack clarity about where to start and how to proceed, often seeking out external tools. Using narrative inquiry, this study collected leaders' stories to understand the participants' perspective of self, the understanding of their own journey, and the connections to their leadership work.

Keywords: critical reflection, self-awareness, equity, leadership, leadership development

As researchers and educators in the field of leadership and equity, we are struck by the challenge of helping emerging leaders find their voice in a way that supports the complex work of leading when issues of equity arise. Equity work requires the leader to face both personal bias and professional challenges (Boske, 2014). What we have seen is a willingness to engage in the work of leading for equity and a lack of clarity about where to start and how to proceed. To better understand this, we formulated this research question: How do school or organizational leaders use critical reflection and self-awareness to lead for equity?

To answer the question, we collected leaders' stories to understand the participants' perspective of self, the understanding of their own journey, and the connections to their leadership work. We believe, and the literature supports (Dugan and Humbles, 2018; Madsen, 2020; Patti, Madrazo, Senge, and Stern, 2015), that critical reflection and self-awareness are two of the most crucial components in developing equity-centered leaders.

The most recent data from the National Center for Education Statistics (2020) reveal that 78% of public school principals were white, while 48% of public school students were white. This disparity can be traced back to the U.S. Supreme Court Brown v. Board of Education decision, which cost 90% of black school principals in the South their jobs while almost 40,000 black teachers lost their jobs (Hansen & Quintero, 2018). Women are also underrepresented in school leadership across races, despite women representing nearly 80% of public school teachers (Ramaswamy, 2020).

School leaders who fail to recognize these disparities and the need for both organizational and personal cultural competence will continue to fail their staff, their students, their families, and their community. In her article for the School Superintendents Association, Hollins (2013) says, "Uprooting systems of advantage requires we work toward cultural competence. This means we have to recognize the bias and stereotypes we each have unconsciously internalized." School leaders must engage in self-awareness and critical reflection to be able to uproot these systems. Using narrative inquiry, we illustrated current leaders' use of critical reflection and self-awareness and gained insight into their leadership context and development.

Critical Reflection

When encountering difficult dilemmas, particularly those related to equity issues, critical reflection is useful when trying to make sense of those dilemmas that Faller, Lundgren, and Marsick (2020) describe as disorienting. Critical reflection allows leaders not only to identify and acknowledge experiences that impact response to equity; those who engage in critical reflection understand that being an effective leader means engaging in "continuous and deep learning" (Madsen, 2020). Boske (2014) states, "Critical reflection centers on *doing* and *being* deliberate— intentional practices centered on being aware of how and why presuppositions constrain the way in which people understand, respond and feel about the world" (p. 291).

Dugan and Humbles (2018) have identified critical reflection as one of the fundamental abilities to engage with critical leadership development. As Patti, Madrazo, Senge, and Stern (2015) have indicated, critical self-reflection is crucial to action and decision-making. They go on to state that it requires work in three areas: "1) reflection on what matters, 2) reflection on how we make sense of the world around us, and 3) reflection on our emotions" (p. 442). Without this kind of reflection and insight, it is difficult to motivate others. Developing critical self-reflection habits effectively allows our experiences to provide meaningful opportunities for those we lead and creates transformational experiences for everyone (Madsen, 2020).

Self-Awareness

Self-awareness helps leaders be able to evaluate the impact of their identity and experiences on their actions and decisions. Despite acknowledging self-awareness as one of the most important skills for leaders to develop, studies have found it be lacking among leaders (Esimai, 2018). However, Tekleab, Sims, Yun, Tesluk, and Cox (2007) have found that leader self-awareness has a positive impact on the satisfaction of the stakeholders.

Esimai (2018) says that self-awareness is empowering, arming one with knowledge that allows leaders to make better choices. Practicing self-awareness also demonstrates leaders' authenticity, which, in turn, inspires others (Suri & Prasad, 2011). As Pence (2020) points out, practicing self-awareness connects us back to ourselves, allowing our authenticity to help us feel at ease and comfortable in our own skin. Leaders understand that leadership is about constant growth and learning; practicing self-awareness guides that growth (Gunsalus, Luckman, Burbules, and Easter, 2019).

Narrative Inquiry

In this study, we chose narrative inquiry in order to understand the participants' equity leadership journey and the impact that critical reflection and self-awareness has on that journey. Narrative inquiry is a relational research methodology that seeks to listen to participants' stories and understand the context of those stories (Hickson, 2016). Engaging in narrative inquiry allows the researchers to make sense of the participants' story because of and within its context. Narrative inquiry also allows the researchers to think about the impact of the participants' stories on their own understanding and experience with equity leadership. Seiki, Caine, and Huber (2018) state, "Thinking narratively with each other's stories shaped openings for relational shifts in understanding ourselves and one another" (p. 12). Narrative inquiry allows researchers to not just think about participants' stories, but to also think *with* them.

Methodology

Through narrative inquiry, we wanted to understand the participants' stories of critical reflection and self-awareness, and furthermore sought to examine the context in which their stories took place and shaped their experiences and development as leaders. We surveyed nine leaders and then conducted interviews to gather participant stories. We invited participants to a second interview, which five participants chose to do.

Participants

Participants were invited from a pool of masters and doctoral-level university students who took a course on equity as part of their leadership studies. Students were currently serving as or preparing to be leaders in K-12, higher education, or non-profit organizations. Of 49 invitees, nine people agreed to participate in the study. Participants represented a variety of gender identifications, ages, ethnicities, and leadership experiences:

Table 1

Participant Demographics

Pseudonym	Gender	Race/Ethnicity	Years in Leadership Role	Second interview
Jeanne	Female	Black	1	No
Jamie	Female	White	More than 2	Yes
Robert	Male	White	More than 2	Yes
Maria	Female	White	More than 2	Yes
Gabriela	Female	Latina	More than 2	Yes
Susan	Female	Latina	More than 2	No
Alex	Male	Black	1	No
Joshua	Male	White	2	No
Amy	Female	White	More than 2	Yes

Data Collection

Data collected began with a survey that used Likert-scale questions. The survey asked questions related to participant comfort level when encountering differences, their awareness of how cultural perspectives influence judgement, and awareness of the impact of power, privilege and social oppression. (Appendix A). Their responses provided the framework for our interview questions (Appendix B).

In the first interview, we asked them to describe their identity and how they viewed leading for equity, their commitment to equity, actions they did or did not take in situations of inequity, as well as how they attended to self-care. This interview provided initial insights into how participants understood themselves. Realizing we wanted to capture more of the stories and experiences that formed their leadership identity prompted the need for second interviews. In keeping with a narrative inquiry stance, for this interview, we simply asked them to tell their stories about the connections between their identities, experience, and leadership.

The initial interviews lasted between 30-45 minutes depending on the participants' depth of description. The second interviews ranged from 60-90 minutes depending on the length of the participants' stories. All interviews were recorded via teleconference software and transcribed for data analysis. All participants were offered copies of both the recording and the transcription for their review, as well as for their own records.

Data Analysis

Data analysis occurred at two points in the study: the survey helped us frame the interview questions and the interview responses helped us determine where we wanted to unpack the participants' experiences and context. The responses were organized in the following categories: identity labels, length of leadership experience, self-awareness, and critical reflection. The second interviews were designed to evoke deeper storytelling around critical reflection and self-

awareness.

Narrative inquiries usually use a narrative analysis approach; however, there are no set procedures for a narrative analysis (Butina, 2015). Because we were specifically looking at critical reflection and self-awareness in the participants' stories, we engaged in an inductive approach, reading and reviewing the transcriptions for participant stories that indicated their own critical reflection and self-awareness related to their development as equity leaders.

We used professional transcription services for all interviews, and then reviewed the transcripts against the recording to ensure accuracy and completeness before beginning the data analysis process. We reviewed the initial interview set and coded against the categories of critical reflection and self-awareness. A comparison of the number of indicators a participant used to describe themselves, the participants' awareness of equity, and their own perspective, revealed a connection between self-understanding and identification of equity issues and possible actions to take. Participants who were less able to self-describe had a more superficial equity lens through which they perceived the world. The second-round interviews yielded stories that were layered and textured from participants with detailed self-descriptors. For participants who held a limited set of self-descriptors, the stories were fairly superficial, with no indication of how the story related, personally, to the participant. Further coding for attributes of privilege and leadership yielded a deeper connection between how participants saw themselves and their capacity to relay depth in the stories they experienced or witnessed.

Unpacking Participant Stories

Participants shared personal and rich stories of their lived experiences of their own identity journey and their perspectives on leadership. Given the complexity and difficulty in understanding the impact of identity on equity leadership, not all interviews (first or second) yielded stories related to critical reflection and self-awareness. Therefore, our participant stories were limited to only three participants rather than the full set of nine. Our findings, as a result, focuses on key participants whose stories helped us more clearly understand the connection between self-awareness, critical reflection, and leading for equity.

Findings: Their Stories

Our focus is on critical reflection and self-awareness within leaders' stories. To unpack these dimensions of their stories, we proceed with examples of critical reflection and self-awareness that appeared in the stories that leaders told about themselves.

Critical Reflection As Concept

As we read our participants' stories, we first focused on the concept of critical reflection. We were mindful of evidence that demonstrated "continuous and deep learning" (Madsen, 2020), as well as the parts of their stories that reflected understanding of how the experiences and context challenge their thinking and beliefs (Faller, Lundgren, and Marsick, 2020).

Jamie's story resonated with us, as we realized that her critical reflective practices reach back into her childhood. She recognized how feelings of being excluded or seeing others excluded have informed her understanding of herself as a leader:

I remember trying to kind of figure out, well, what is it they don't like about her [childhood friend]? Is it the way she talks? Is it because she is so good at soccer and makes them look like they are not very good? And then it eventually came around to me, oh, she has a different color skin. She comes from a different place. Her parents speak Spanish. It was just kind of an awareness that I hadn't had before.

However, as an adult, Jamie's awareness of being a white woman helped her recognize that she occupies a place of privilege:

But I'm aware that I don't have to have a conversation. I don't have to prove things that other people might have to prove. It's easier for me to build a relationship. I think that what it has done for me is help cultivate relationship-building skills because I've always started from a place or I've typically started from a place of comfort and I haven't had to necessarily prove anything right off the starting block. So, it has been easier to build those relationships and those relationships has become pretty powerful part of what I do now and being able to move forward in this profession. So, from the start, that privilege has allowed me to dig deeper into things that have got me further along in my journey.

Her awareness made being accepted as leader easier for her than for others in many circumstances, particularly being in education.

In contrast, Maria's engagement in critical reflection is less nuanced, particularly as she recognizes that she has never felt at a disadvantage, never feeling invisible:

I have to be honest and say that I don't think I really paid a whole lot of attention to issues of equity early in my life … Almost every situation I'm in, and I honestly can't think of a distinctive scenario where I felt like I was invisible. Like I was not able to be a part of some kind of dialogue or conversation or that I was not... as it pertains to what I try to do in the world.

Her awareness seems to come from her self-labeling her identity as white, even though she acknowledges her Hispanic background.

Finally, Robert, as a white cisgender, male, does not engage in critical reflection as part of his leadership stance. His story reflects a transactional approach and framing his leadership in a desire to be liked and not recognizing the privilege that comes from being the white man in a position of authority:

It's important to me, right or wrong, it's important to me to be liked … So I have used that … I use that to this day to persuade people. I rarely use my positional power, my official power to say, well, I'm the boss and therefore you have to do as I say… I appeal to the fact that they respect me.

Robert goes on to imply that he likes being the person in charge and having the authority. His desire to share his knowledge impedes on his ability to see how his privilege compels others to listen to him.

I love to share every ounce of knowledge I have, and to expound upon my thoughts and

ideas to anyone who will listen (or even if they won't).

Robert then shared a story about a Black colleague who was the target of what he called "raucous jokes" and said it is the culture among engineers to tease and make fun of one another:

> I felt uncomfortable for him as well as myself. I don't believe (even to this day) that our fellow engineers meant to be disrespectful or hurtful, it was 'just a joke' and they didn't think anything more about it.

Robert didn't make the connection between his discomfort and a need to challenge his thinking or question the motives of his colleagues, let alone defend his Black colleague. To this day, he's able to dismiss those actions as "just a joke."

Self-Awareness As Concept

We reviewed our participants' stories again, examining them through the lens of self-awareness. We wanted to explore how they were able to connect these critical reflection practices and experiences to their awareness of themselves as leaders. We wanted to see if there were moments in these stories that illustrated how our participants' self-awareness allowed them to be authentic leaders (Pence, 2020).

Again we began with Jamie and immediately saw self-awareness connected to her childhood experiences:

> I was always kind of the odd person out. I was the largest person in the class. I didn't get to sit with people at lunchtime. People didn't invite me over to their house or to their birthday parties. So I experienced some discrimination in the sense of my size. This student had always been kind to me… I noticed how people treated her the same way… I remember thinking that it was just really hurtful and unfair. If someone was unkind to her, I was very, very defensive for her. I stood up for her because I knew what it felt like to be excluded by that group of people.

Jamie also recognizes how these childhood experiences impact have held her back at times:

> I am very anxious about confrontation and confrontation to me, because of how I grew up being excluded by all of my social peers in elementary school… I do struggle with speaking out, especially when it comes to… Not in the terms of my profession. I feel very empowered to speak out on behalf of children and I will stand up and be in confrontation for children, but for others in my life, I find it more challenging.

However, she is aware of when she does feel empowered to speak up, when it is on behalf of the children she serves. Jamie is able to connect those childhood experiences and the pain she had endured, not only with her inability to speak up sometimes, but also the need to speak up for children.

When we examined Maria's story, we again found an identity conflict. She is aware of her Hispanic heritage yet identifies white so we frequently saw her white identity show up in her practice:

My mother is white and my father is Hispanic. I have strong ties to both of those experiences within the family context. I don't speak another language. I only speak English. I've traveled to a lot of places in the world and been exposed to different groups of people, but I by and large, while I do absolutely identify myself as Hispanic, I pretty much identify as white. If there is a situation that arises where I might be, where someone might be talking over me or not hearing my point of view, I have no issue with asserting my thoughts, my ideas, again, not in a confrontational or aggressive way, but I have never felt unable to be heard.

Maria's white identity also showed up in situations of privilege that she described:

It's not always necessarily just my point of view and sometimes it might not be my point of view. I might represent a point of view that I don't necessarily share, but that I know is important to the other people who I might be representing.

There seemed to be a lack of awareness that what she felt was being helpful could be seen as silencing or dismissive.

When we looked at Robert's stories through this self-awareness lens, we saw that he does see his own privilege, and is comfortable accessing it for his own purposes:

Being British is still synonymous, in my mind, to be being English even though I know there is a difference. I recognize it's one of the privileges of being a member of the dominant 'group' within the British family–not something I flaunt or seek to leverage, but rather simply to accept without thinking.

Robert went on to describe how he understands that getting people to like him is deliberate and is a power-play:

I do leverage my, I guess being undiplomatic, my likeability. I go out of my way to make sure that people like me and then I do use that to my advantage. I sometimes as it were, cringe the fact that I do that, but it's, to be quite honest, it's a very deliberate ploy. It sounds very callous. I guess I've learned early on in life, not just my working career, but I learned early on that being liked was powerful.

Robert feels it is appropriate to use his likeability as part of his management style.

Leading for Equity

Finally, we examined how we saw leading for equity show up in Jamie, Maria, and Robert's stories and the impact that critical reflection and self-awareness had on their understanding of themselves as leaders. To echo Gunsalus, Luckman, Burbules, and Easter (2019), we wanted to know how critical reflection self-awareness impact the purpose and mission of their work.

Jamie clearly expressed a need to continue to focus on her own development and to be honest about who she is and how that shows up in her leadership:

For me, knowing myself and learning more about myself and continuing to grow that, because if I don't know my own bias, I can't pay attention to the actions and behaviors that might be coming from that bias and also to look for the opportunities where you can elevate others.

Jamie saw conversations about equity as an opportunity for her own growth and a chance to learn more:

I think to lead for equity means number one, being self-aware. I was thinking about this conversation today and I was thinking I'm excited about it because it's an opportunity to learn more about myself and to think about things in a way I haven't thought about them before.

For her, leading for equity is not a solitary endeavor that's reduced to a class or a training but rather an opportunity to embrace the challenge of leading for equity.

Maria's viewpoint was more unassuming; she was aware of her privilege but it does not seem to be something she leveraged in order to advance equity or to specifically lead for equity. The challenge to her thinking seemed something she was surprised by, rather than something she welcomed as an opportunity to learn more:

You know, I've always sort of felt like I was more in a power and privileged point of view in most situations, but kind of unassumingly. I didn't really think about it, to be honest with you. So having been kind of pushed and challenged to think about these things has had a strong impact on me.

Even though Maria acknowledges that she has been pushed and challenged, it does not reflect a deeper desire to change or challenge her own thinking:

I'm often drawn to topics that either directly or indirectly relate to, not specifically equity and leadership, but again, indirectly and understanding how people from different and diverse backgrounds operate in the world and are viewed and having an appreciation for, we are all one human race and that we all have talents and should have equal opportunity and equal access and an equity, whatever that means in different contexts.

To Maria, it seems to be more about simply understanding difference rather than challenge her thinking.

In examining Robert, we consider how his stories illustrated issues of fairness rather than equity. His desire is to have his employees and colleagues do what he wants them to do "because it's just the right thing". This stance gives him permission to avoid examining his own thinking or create systemic change:

First of all, my own actions, which is to treat people fairly regardless of all of the factors that you told us about, you know, their ethnicity, their color, their age, sex. To treat everybody fairly is a standard I try to hold myself to. I'm not perfect and I make mistakes, but I try to be fair to everyone. And then secondly to support and defend those around me when I think that they are not being seen fairly by other people, including themselves

sometimes.

Robert continues by explaining how he has been supportive and recognizing that all voices are not heard:

> One of the things I've observed is, I believe I've observed over the years and I try to address are things like women in particular. Women are more timid than men, generally. I'm generalizing, of course… In a meeting, as we all know, the males in the room will have no trouble speaking up, speaking over the top of each other, et cetera. The women will tend to be more passive and if a man starts to talk, they will tend to shut up and listen or say nothing at all. This also goes to different cultures. Asian cultures tend to be more timid and passive and quiet versus the Western cultures… so saying, "Hey, you are talking way too much and you are not... You just talked over the top of this young lady next to you" or whatever… There is part of it that I might do that. But I might also then talk to the young girl after, the young lady afterwards and say, "Hey, you know, speak up. You had a right, you had a good point. You should speak up and make yourself known." I try as best I can to be consciously aware of those things.

Robert does not recognize how his position as a white man marginalizes others.

Examining our participants' stories through these three lenses—critical reflection, self-awareness, and leading for equity—showed us not only how divergent our experiences are, but also how important they are for leadership development. Engaging in more deliberate critical reflection and self-awareness impacts leaders' desire to effectively lead for equity. Being aware of equity experiences in their early years also seemed to impact how they saw themselves as leaders—from Jamie's experience being excluded and seeing her friend excluded to Robert dismissing the treatment of a Black colleague as "uncomfortable" teasing. These stories have given us insight into how we might engage current and emerging leaders in conversation about leading for equity and be able to support these leaders as they continue on their equity leadership journey.

Conclusion

The capacity for critical reflection is crucial in any leadership position but particularly when addressing issues of equity. Understanding one's identity and the experiences that impact that identity shape leadership identity. Through our participants' stories, we have seen how their past experiences influence their decision-making and how those decisions impact others. We noticed that engaging in critical reflection did not necessarily help our participants become better equity leaders. In fact, we believe it was something they were all able to engage in with relative ease. They could articulate experiences or circumstances that influenced their identity development: Jamie's understanding as a child of being excluded and seeing others excluded; Maria's recognition of being half-Hispanic but identifying as white; Robert's need to be liked and using his influence in that way. It was their ability to move from critical reflection to engaging in self-awareness that we saw the shift from traditional leadership to equity-centered leadership.

In our interviews, leaders' self-awareness shows up in how they describe themselves and the system in which they work. A leader like Jamie powerfully described her life experience through an observer's lens. This stance supports her in making her voice heard in issues of equity, even if just to ask questions that allow others to pause in the moment. Robert, by comparison,

demonstrated his lack of self-awareness through his words, e.g. he refers to a female colleague as a "young girl" then corrected to the equally demeaning "young lady." Additionally, his non-action, e.g. not speaking up for the black colleague even though he, himself, recognized discomfort, reinforced the status quo by dismissing the event as normed behavior inferring that race had little connection. Since self-awareness helps leaders accurately self-evaluate, the reflexive loop is an important component to develop for leadership growth which produces greater satisfaction and sustainability.

The disparity in statistics, from achievement to job growth, is in critical focus. Developing leaders who can and will advocate for everyone and initiate systemic change is key to leadership development programs. The connection of self-awareness and critical reflection on leading for equity is tremendous. To be truly self-reflective, to maintain objective self-awareness, and to incorporate this awareness and reflection into one's work can produce impactful leaders rather than leaders who continue to carry out the status quo and fret about what to do.

Beyond leadership development programs, leaders need continuous development and growth opportunities. Engaging in narrative inquiry illuminates where reflection and awareness come together and where they remain disconnected. Empowering the next cohort of leaders to understand their own story, reflect critically, and increase their self-awareness, sets the stage for powerful, equity-centered workplaces. In these settings, rising and current leaders can understand and embrace the call to an integrated leadership experience anchored in their story and intersecting with the stories of those they serve.

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Appendix A

Survey Questions

Background Information

1.   Indicate your level of leadership experience *
- ❏ Informal leadership position 1st year as a leader
- ❏ 2nd year as a leader
- ❏ More than 2 years as a leader
- ❏ Other:

2.   Your Gender *

3.   Your Age Range *
- ❏ 25-30
- ❏ 31-35
- ❏ 36-40
- ❏ 41-45
- ❏ 46-50
- ❏ 51-55
- ❏ 56-60
- ❏ 61-65
- ❏ 66-70
- ❏ Other:

Awareness and Action

4.   Please rate your frequency of awareness of the following. *

	Rarely	Seldom	Often	Usually
I am aware of my own ethnic, cultural and racial identity.				
I am aware if I experience discomfort when I encounter differences in race, color, religion, sexual orientation, language, and ethnicity.				
I am aware of the assumptions that I hold about people of cultures different from my own.				

I am aware of how my cultural perspective influences my judgment about what are ''appropriate'', ''normal'', or ''superior'' behaviors, values, and communication styles.				
I'm aware of the impact of the social context on the lives of culturally diverse populations, and how power, privilege and social oppression influence their lives.				
I'm aware of within-group differences and I would not generalize a specific behavior presented by an individual to the entire cultural community.				

5.   Please rate your frequency in taking the following actions. *

	Rarely	Seldom	Often	Usually
I recognize that stereotypical attitudes and discriminatory actions can dehumanize, even encourage violence against individuals because of their membership in groups which are different from myself.				
I recognize that people have intersecting multiple identities drawn from race, sex, religion, ethnicity, etc and the importance of each of these identities vary from person to person.				
I try to intervene when I observe others behaving in racist and/or discriminatory manner.				
I try to intervene when I observe others behaving in racist and/or discriminatory manner.				

6.   How do you affiliate? *

    ❏ white   (Skip to question 7)

    ❏ non-white (Skip to question 9)

Agreement questions (respondents who select "white" affiliation)

7.   Please rate your agreement with the following. *

	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
I am comfortable sharing my own culture in order to learn more about others.					
As a White person I understand that I will likely be perceived as a person with power and racial privilege, and that I may not be seen as 'unbiased' or as an ally.					
I continue to develop my capacity for assessing areas where there are gaps in my knowledge.					
I am working to develop ways to interact respectfully and effectively with individuals and groups.					

8.   Based on the questions in this survey, is there anything you would like to share with us at this time? *

Agreement Questions (respondents who select "non-white" affiliation)

9.   Please rate your agreement with the following. *

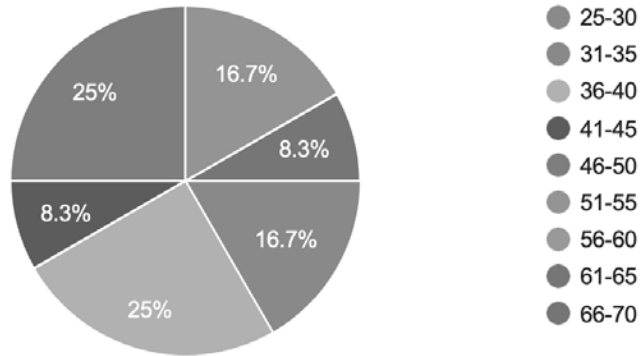|	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
I am comfortable sharing my own culture in order to learn more about others.					
I continue to develop my capacity for assessing areas where there are gaps in my knowledge.					
I am working to develop ways to interact respectfully and effectively with individuals and groups.					

10.   Based on the questions in this survey, is there anything you would like to share with us at this time? *
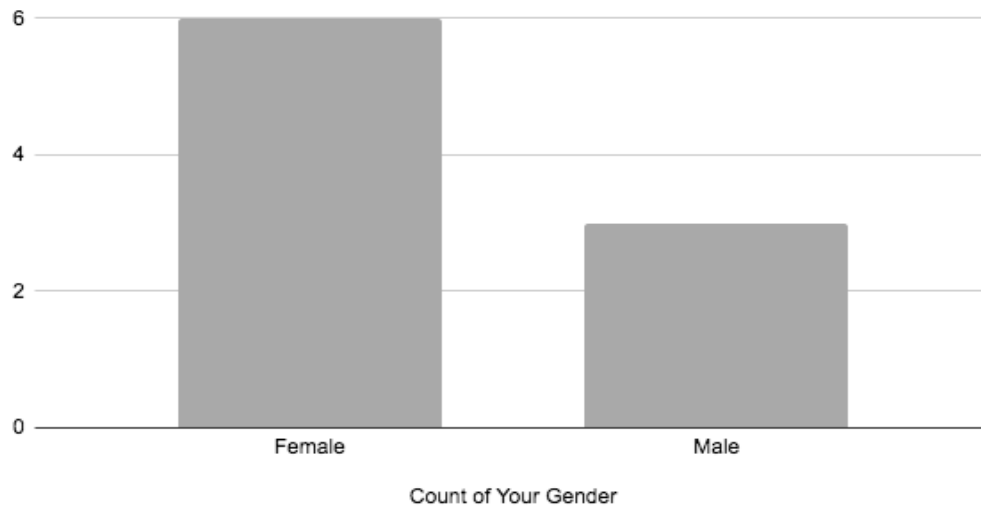
Appendix B
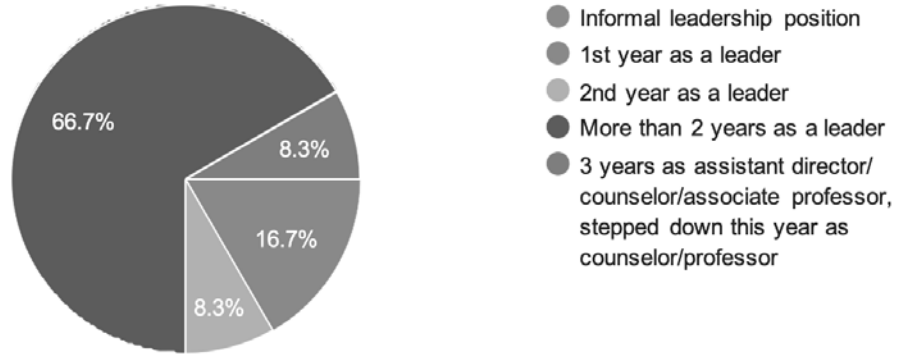
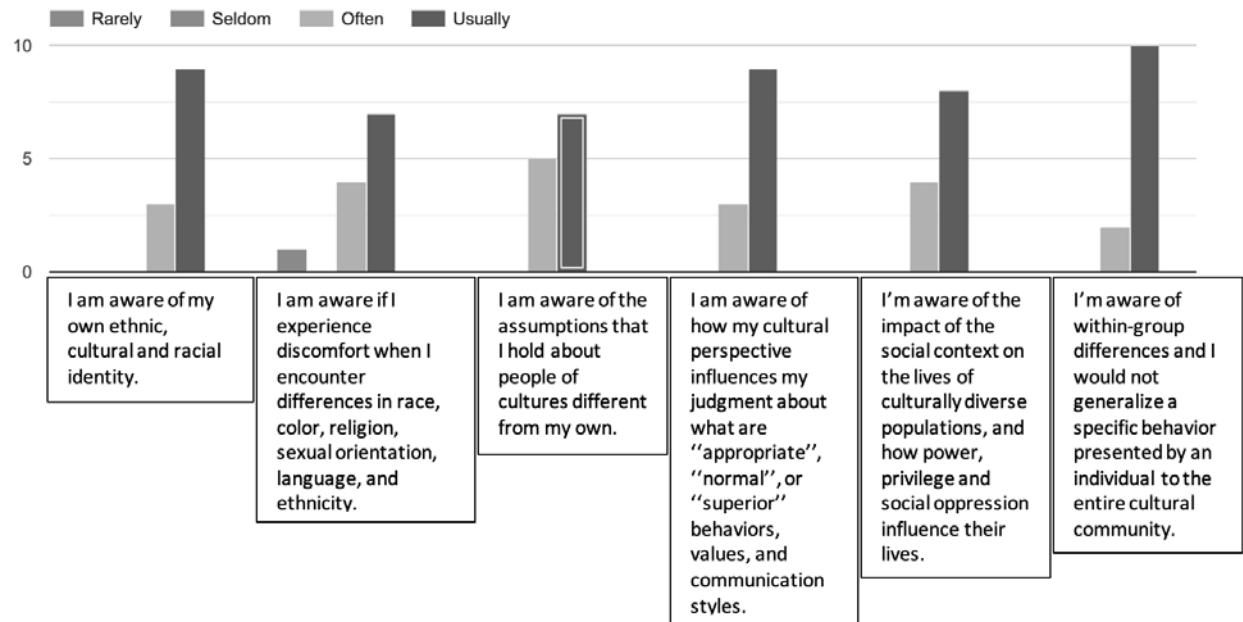### Survey Responses

Your Age Range

12 responses

- 25-30
- 31-35
- 36-40
- 41-45
- 46-50
- 51-55
- 56-60
- 61-65
- 66-70

16.7% 8.3% 16.7% 25% 8.3% 25%

Count of Your Gender

Count of Your Gender

Indicate your level of leadership experience

12 responses

- Informal leadership position
- 1st year as a leader
- 2nd year as a leader
- More than 2 years as a leader
- 3 years as assistant director/ counselor/associate professor, stepped down this year as counselor/professor

66.7%
8.3%
16.7%
8.3%

Please rate your frequency of awareness of the following.

Rarely | Seldom | Often | Usually

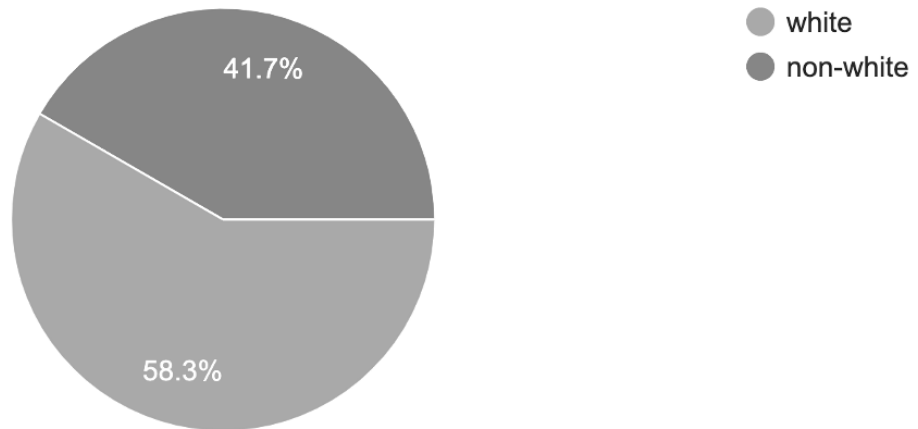| I am aware of my own ethnic, cultural and racial identity. | I am aware if I experience discomfort when I encounter differences in race, color, religion, sexual orientation, language, and ethnicity. | I am aware of the assumptions that I hold about people of cultures different from my own. | I am aware of how my cultural perspective influences my judgment about what are "appropriate", "normal", or "superior" behaviors, values, and communication styles. | I'm aware of the impact of the social context on the lives of culturally diverse populations, and how power, privilege and social oppression influence their lives. | I'm aware of within-group differences and I would not generalize a specific behavior presented by an individual to the entire cultural community. |

36

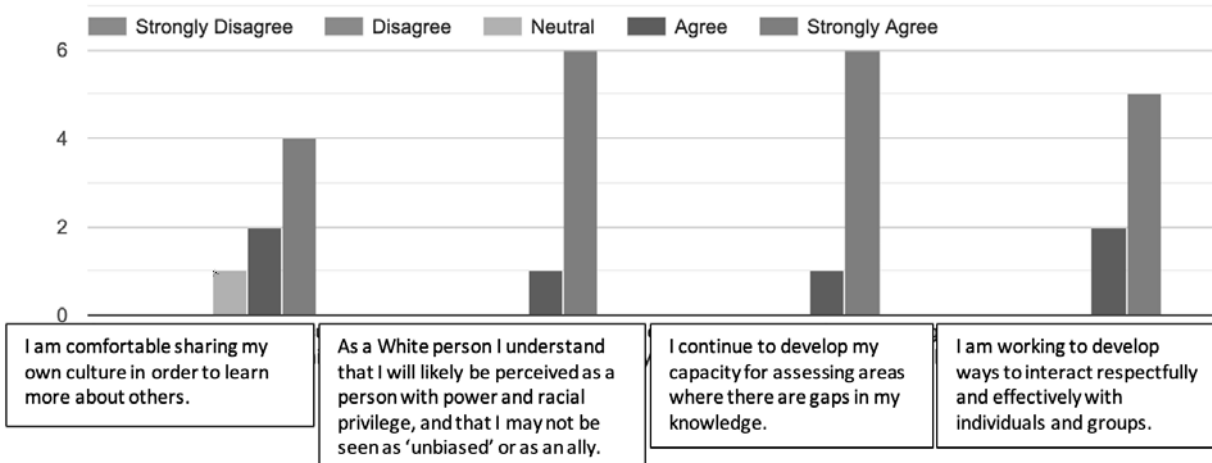Please rate your frequency in taking the following actions.

How do you affiliate?

12 responses

Affiliation Agreement - respondents who selected "white"

Please rate your agreement with the following.

Based on the questions in this survey, is there anything you would like to share with us at this time?

7 responses

I would have chosen both answers to the question of affiliation (white, non-white) if that were an option.

None

Our school does a lot of work to unpack our biases and to address many of the areas of growth mentioned above. This work is forever!
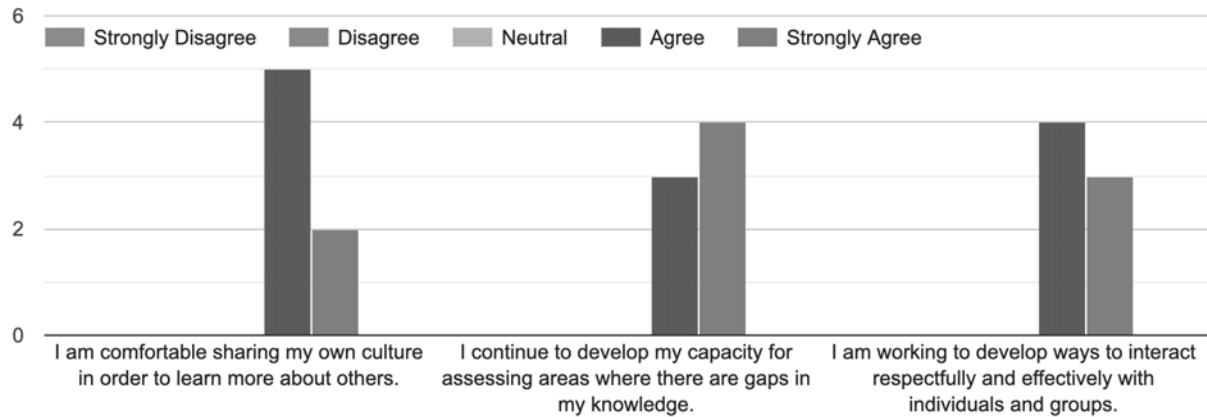
No, thank you.

My background is industry rather than academia. I have lived in the US for 33 years.

I have trouble sharing my own culture with others because I'm so aware of my whiteness and how it can be perceived as oppressive or dismissive to others.

No

Affiliation Agreement - respondents who selected "non-white"

Please rate your agreement with the following.

Based on the questions in this survey, is there anything you would like to share with us at this time?

7 responses

No

I believe race always matters.

none at this time

No, thank you.

I identify as multi ethnic.

None