Inclusion:

The Art of Story-Listening

By
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Inclusion at Your Institution

A 2017 study from the National Center for Education Statistics[1] found 81% of full-time college faculty are white, 2% are African American males and 2% are African American females. Many professionals and experts can be knowledgeable in their area, yet still struggle with implicit bias[2] or racial profiling[3]. Professional development interventions and *story-listening* inclusion training can spark the enlightenment process to help racially isolated professionals decrease potentially negative inter-racial interactions. For example, research finds well trained racially inclusive faculty better prepare white students for the new reality of a racially inclusive world. Many leaders are asking...*What is the solution?*

In addition to the book Inclusion: The Art of Story-Listening. Drakeford, Scott, & Associates, LLC has created an educational technology solution to scale racial inclusion training. Now through the Purpose University Mobile App professionals can take an e-course to get certified in Inclusive Story Listening through the Purpose University Mobile App or online at: **Learnpurpose.teachable.com**

PUR611: Inclusion Training e-Course Summary

Lesson 1 - What is Inclusion? Telling my Purpose Story
In this lesson the participants learn to tell their story of pain and purpose
Lesson 2 - Defining a Safe Space?
In this lesson we conceptualize safety; as the freedom for others to share their stories
Lesson 3 - Analytical Lens for Identity, and Entity Creation
In this lesson we understand identity as being seen and constructed through four analytical views.
Lesson 4 - Autoethnography and Diverse Self-Narratives
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We self-study to better understand our story of implicit bias.
Lesson 10 - Personality, Stories, and Real Education
In this lesson we learn the future of education is being "Real"- becoming more authentic with ourselves, our colleagues, and students.

[1]National Center for Education Statistics https://nces.ed.gov/fastfacts/display.asp?id=61
[2]Staats, C. (2016). Understanding Implicit Bias: What Educators Should Know. *American Educator*, *39*(4), 29.
[3]Tate, W. (2003). The" race" to theorize education: Who is my neighbor?. *International Journal of Qualitative Studies in Education*, *16*(1), 121-126.

Our Trying Times

The resurgence of overt white supremacy exemplified by the 2017 white riot in Charlottesville, Virginia was disheartening to those who imagined that the United States has continued, however slowly, on a path towards greater racial equality. Even while less overt forms of systemic and institutional racism have continued, one could be forgiven for hoping that as a country we had outgrown the more overt forms of racial violence typified by lynching. The resurgence of the KKK, neo-Nazis, and Nazis and the public emergence of the white supremacist alt-right call into question whether we can even claim that racism has at least become less overt and violent. The Movement for Black Lives implores that we recognize that the violence against black bodies has not subsided but, rather, has been formalized and continues to be sponsored by the state. The election of a man who continually questioned the legitimacy of the first African American president and publicly campaigned for five black men, the Central Park Five, to be executed for a crime for which they were falsely accused further show that we have not come as far as we may have hoped.

On a broader scale, the already inadequate social safety net is threatened. This displays an acceptance of the idea that not everyone deserves to enjoy adequate food, shelter, or health care. Recent gains for the LGBTQ community are threatened. Immigrant families are at great risk of being torn apart. Islamophobia has become a pillar of foreign and domestic policy. All of this is concerning to say the least. How does one go about changing this, or more simply, how does one survive, or even thrive, in such circumstances? In Inclusion: The Art of Story-Listening, Derrick Drakeford offers a possible answer: empathy.

While formal racial segregation has been outlawed for over 60 years and been nominally enforced for over 45 years, social segregation is still quite common. In a society that is still so segregated, Inclusion offers that radical story-listening can provide a bridge to empathy. When we read a novel or listen to a story, we do not find the character most similar to ourselves and identify with them; instead we, generally, identify with the main character no matter how different they may be from ourselves. The autoethnographies collected herein provide a chance to empathize with those who are different from ourselves. While we can never fully understand the experiences of others or contemplate the discrimination

and subjugation of those different from us, this book provides the opportunity to learn more and to practice the skill of empathy. This book is important because in addition to the overt displays of white supremacy exemplified in Charlottesville, and the systematic racism that sees more money and resources funneled to whiter schools and more severe punishments for people of color, there also exist the more banal everyday forms of racism and discrimination that wear on those who bear their brunt. Whether it's a bag held extra tight as another approaches or a rude exchange at a counter, we often allow implicit biases against others to guide our actions. This book gives us a chance to contemplate how we may be complicit in forms of oppression, even implicitly, and what we might do personally to combat forms of oppression. Lastly, this book is important because it dares us to listen closely, to others and to ourselves, to orchestrate harmony where there once was discord.

Warren Christian, Ph.D.

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Forward

W. E. B. Du Bois' proposition, or some would say, premonition that "the problem of the twentieth century is the problem of the color-line" written in his renowned 1903 book *Souls of Black Folk* and introduced at the annual meeting of the American Negro Academy in 1900 remains one of the most commonly cited statements in history. One of the reasons it is quoted so often is because the passage was written in a classic literary masterpiece, but another and more disturbing reason is that Du Bois' proposition poignantly illustrates an enduring disease that continues to infect American society even in the 21st century – racial division.

The book *Inclusion: The Art of Story-Listening* may become a literary work of art in its own right because it offers readers and willing story-listeners an opportunity to tear down the racial walls that has long separated us and cross the color-line. Each chapter in this auto-ethnographical journey chronicles an individual's personal or professional encounters with racism, race-consciousness, and/or racial courage. The stories are an emotional, yet hopeful ride through the good, bad and ugly of the racial divide in this country. The introduction to the book takes us back to President Barack Obama's final address to the American people in January 2017, in which he warned us that "Race remains a potent and often divisive force in our society." In that farewell speech, President Obama explained that prejudice and racism permeate every part of society, but they can be overcome by simply paying attention and listening to each other's stories. He even goes as far as to quote the famous fictional character, Atticus Finch, from the book *To Kill a Mockingbird* who wisely stated, "You never really understand a person until you consider things from his point of view, until you climb into his skin and walk around in it." *Inclusion: The Art of Story-Listening* is written with such candor, transparency and vulnerability that it directly places you in the shoes of each author, so that you cannot help but to walk through each thoughtfully shared experience.

The authors courageously challenge the reader to be more introspective and to deeply investigate one's own attitudes, beliefs, and experiences about race and racism. While the stories in *The Art of Story-Listening* are a formidable glimpse into the lives of each author that helps others see the

world through their eyes, they also urge us to tell our own stories, particularly if you have personally experienced racial oppression. Richard Delgado, one of the founding fathers of Critical Race Theory, noted that stories about oppression, about victimization, and about one's own brutalization lead to healing and liberation. This book dares us to heal thyself by pushing pass prejudice and crossing racial barriers to tell our stories and listen to other's. We are encouraged to stop internalizing oppression and the negative effects of racism, but instead to own our experiences by sharing our stories. If you want to be a part of the solution – and not the problem – to the color-line in the 21st century, this book will show you how the art of storytelling and listening may be your way to racial inclusion and freedom.

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-Derrick

Introduction

On a blustery night in Chicago, January 10th 2017, President Barack Obama tearfully delivered his farewell address. On this day, it was his last official opportunity to speak to the most pressing issues that defer the dream of America. His past eight years provide a unique perch to see the nation and world like no other person alive. The wisdom of eight years was packed into a 45-minute speech. In these final 45 minutes, the President highlighted three pressing threats to American democracy:

1) "Economic opportunity,"
2) "Race relations and division," and
3) "Taking democracy for granted"

Sandwiched in between the macro issues of economics and democracy was the issue of 'race.' I've included a portion of his speech to help us see, from his presidential view, the issue of 'racism' and its solution at this time in history. President Obama prescribes, what I call "the art of story-listening" as the best solution to racism in America.

President Obama's statement on race:

There's a second threat to our democracy. And this one is as old as our nation itself. After my election there was talk of a post-racial America. And such a vision, however well intended, was never realistic. Race remains a potent and often divisive force in our society.

Now I've lived long enough to know that race relations are better than they were 10 or 20 or 30 years ago, no matter what some folks say. You can see it not just in statistics. You see it in the attitudes of young Americans across the political spectrum. But we're not where we need to be. And all of us have more work to do.

If every economic issue is framed as a struggle between a hardworking white middle class and an undeserving minority, then workers of all shades are going to be left fighting for scraps while the wealthy withdraw further into their private enclaves. If we're unwilling to invest in the children of immigrants, just because they don't look like us, we will diminish the prospects of our own children — because those brown kids will represent a larger and larger share of America's workforce.

And we have shown that our economy doesn't have to be a zero-sum game. Last year, incomes rose for all races, all age groups, for men and for women. So if we're going to be serious about race going forward, we need to uphold laws against discrimination — in hiring, and in housing, and in education, and in the criminal justice system.

That is what our Constitution and highest ideals require. But laws alone won't be enough. Hearts must change. It won't change overnight. Social attitudes oftentimes take generations to change. But if our democracy is to work the way it should in this increasingly diverse nation, then each one of us need to try to heed the advice of a great character in American fiction, Atticus Finch, who said "You never really understand a person until you consider things from his point of view, until you climb into his skin and walk around in it."

For blacks and other minority groups, that means tying our own very real struggles for justice to the challenges that a lot of people in this country face. Not only the refugee or the immigrant or the rural poor or the transgender American, but also the middle-aged white guy who from the outside may seem like he's got all the advantages, but has seen his world upended by economic, and cultural, and technological change.

We have to pay attention and [story]-listen.

For white Americans, it means acknowledging that the effects of slavery and Jim Crow didn't suddenly vanish in the '60s; that when minority groups voice discontent, they're not just engaging in reverse racism or practicing political correctness; when they wage peaceful protest, they're not demanding special treatment, but the equal treatment that our founders promised.

For native-born Americans, it means reminding ourselves that the stereotypes about immigrants today were said, almost word for word, about the Irish, and Italians, and Poles, who it was said were going to destroy the fundamental character of America. And as it turned out, America wasn't weakened by the presence of these newcomers; these newcomers embraced this nation's creed, and this nation was strengthened. So regardless of the station we occupy; we all have to try harder; we all have to start with the premise that each of our fellow citizens loves this country just as much as we do; that they value hard work and family just like we do; that their children are just as curious and hopeful and worthy of love as our own.

And that's not easy to do. For too many of us it's become safer to retreat into our

own bubbles, whether in our neighborhoods, or on college campuses, or places of worship, or especially our social media feeds, surrounded by people who look like us and share the same political outlook and never challenge our assumptions. In the rise of naked partisanship and increasing economic and regional stratification, the splintering of our media into a channel for every taste, all this makes this great sorting seem natural, even inevitable.

And increasingly we become so secure in our bubbles that we start accepting only information, whether it's true or not, that fits our opinions, instead of basing our opinions on the evidence that is out there (Obama, 2017).

Here, President Obama articulated how race is one of the three greatest threats to the democracy of the United States of America. The President ended his analysis saying, "if you are tired of arguing with strangers on the internet, try talking with one of them in real life." This challenge to 'talk to strangers' implies that the 'talking' will be two-way, and part of that conversation will entail story-listening. We are challenged, now more than ever, to listen to people who experience the world differently than we do. We are challenged to talk to someone who may be 'the other' for us.

President Obama's challenge is to "presume a reservoir of goodness in other people." In this book, our challenge for the reader is to take a risk and listen to the stories of people who may think vastly different from you. In this simple art of story-listening, you simultaneously create a new space of inclusion.

Purpose of the Book

"This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief"- 1 Timothy 1:15

As I read this scripture and contemplated on this book I came to understand that the solution to racism was also one of my greatest personal weaknesses, "listening." If I could learn to empathically listen to the stories of others who look different and think differently then anyone could learn to do the same.

This book examines diversity, inclusion, and multiculturalism by taking a closer look at storytelling from the perspective of the listener. Here we use the research method of autoethnography (or life story telling) to better understand how to communicate and accept difference across race, culture, gender, ability, and identity. I have learned that the times in my life when I have failed at inclusion, patience, and empathic listening (Covey, 1989) have been the times when I did not eagerly listen to the stories of others.

My experience as a professor at both Historically Black Colleges and Universities (HBCUs) and Predominately White Institutions (PWIs) has taught me that each student and teacher brings to class a unique story. I have made it my job to care enough about each student to become eager to hear their life story and background. It is their story, which colors the ways in which they approach the class, the material, their classmates, and their instructor.

To become an inclusive instructor and leader, for me, has been the journey to become an expert story-listener. It is when I position my body, mind, and enthusiasm as an eager story-listener that I can become a more inclusive leader. An inclusive leader creates a space where story-listening is common, expected, and valued.

Story-listening is the antidote to prejudice. It makes sense. Webster's dictionary defines prejudice as, "preconceived judgment without just grounds or before sufficient knowledge." Prejudice is to pre-story tell onto someone else. It is to read our own life story, stereotypes, and experiences onto another person without ever asking them. Prejudice limits our ability to see others clearly.

Unfortunately, there is prejudice in the classroom, the boardroom, and the courtroom. It happens when we create a space where 'others' voices and ideas aren't heard, validated, and eagerly anticipated. It happens when arrogant professors (of whom I am chief) believe they are the only authority on a subject, and assume the false role of 'expert in charge.' This attitude of arrogance strips away the agency and individual authority of each student's privilege to intellectually disagree. For me, it is a daily struggle to forgo my storytelling, teaching, and professing to enter a space where we all can become story-listeners. This book is an effort to cultivate a mindset of inclusion and empower leaders to re-create this mindset through story-listening.

In Chapter 1, we set the stage by discussing the art of story-listening and examining the research method of autoethnography. In Chapters 2 through 8, we practice story-listening by reading the diverse stories of courageous co-contributors. In Chapters 9 through 11, we examine three academic articles which utilize life-stories to introduce; a) the new construct of '*dross education*,' b) a grounded theory on the process of finding one's *calling* in life, and c) a historical look at social entrepreneurship at HBCUs, and a prescription for liberal arts schools to create inclusion by cultivating social entrepreneurs who wrap entities around their positively constructed identities. In Chapter 12, "I Failed" I briefly walk the reader through one of my private failures on race to model self-reflection. In Chapters 13 through 22, we provide leaders and teachers practical inclusion training activities.

In summation, our book provides narratives, counter-narratives, academic research, and activities to better understand the *Art of Story-Listening* in theory and practice. The selected voices are former students, colleagues, and professors who share their stories and lessons on inclusion. It is our hope that this book helps your everyday practice in the craft of mindfulness and the art of story-listening.

Chapter 1: Background- The Art of Story Listening

In the book *The Intercultural Campus* by Greg Tanaka, the author describes his challenges as he tried to lead a group of college professors to embrace multiculturalism and change their courses to include more diverse content. Tanaka writes:

> An attempt to conduct workshops in how to teach a diverse classroom met with partial success. One possible reason was that neither outside nor internal faculty consultants used the kind of "small group" format that was proving successful in the staff intercultural training workshops. Lecturing about what they considered "best practices," some facilitators addressed the faculty only on an intellectual register and, as a result did not lead participants to investigate their own feelings, perspectives, or assumptions about diversity. With attendees "intellectualizing" their involvement rather than learning from each other through storytelling, there was less self-introspection concerning their own positions of power and their own rootedness. (Tanaka, 2007 p.139)

Here, Tanaka describes the difficulty of getting mentally dug-in intellectuals to change, their ways of thinking and listening. His research found that the staff and students (for a business this would be management and customers) who sat down together in small groups of four or five people and shared their life stories had more meaningful experiences.

Inclusion: The Art of Story-Listening creates a small-group, life, story-telling session. You will find humor, insight, faith, fear, shame, and love in these pages. Multiple people spent their time to think and feel deeply about their lives in the re-telling of these stories. We invite you to grab a cup of coffee or tea and sit down at our small group table to listen to the courageous authors as they spill their stories and lie bare their lives, naked before you. Then, we challenge you to do the same in your office or classroom. Share your story with others and develop a keen "ear" to hear more life stories. In the end, our hope is that you will begin to put into regular practice the art of story-listening.

The Art of Story-Listening

Art is expression. Every expression is unique and beautiful. Even in thick and dense forests, each tree is unique, and no two are exactly alike.

There is not a standard definition or procedural steps to explain the *Art of Story-Listening*. I believe it's a space that is created when a person genuinely cares about another human enough to listen to them.

The Art of Story-listening is a mindset that subconsciously tells you when you meet someone new or different, "I wonder what his or her story is?" or "I wonder what the story is behind this person." It is a mental eagerness to learn, not born of gossip or nosiness, but an eagerness to story-listen, which is born of love.

Stephen Covey's description of "empathic listening" is a tool for improving the *Art of Story-Listening*. Covey's research consisted of interviews with some of the most successful business leaders in the world. He found that one of the qualities that made these leaders so successful was their ability to genuinely listen to different types of people. In the book *The 7 Habits of Highly Effective People*, Covey writes:

> **Empathic Listening**
> "Seek first to understand" involves a very deep shift in paradigm. We typically seek first to be understood. Most people do not listen with the intent to understand, they listen with the intent to reply. They're either speaking or preparing to speak. They're filtering everything through their own paradigms [or mental lens], reading their own autobiography into other people's lives. "Oh, I know exactly how you feel!", "I went through the very same thing. Let me tell you about my experience." (Covey, 1989 p.239)

Similar to Covey's description, a theology scholar, who was consulted in the preparation of this book, pointed to the scripture: "*be quick to listen, slow to speak and slow to become angry*" -James 1:19. I then asked myself this question, "Ok. It's clear that listening is important, but how can I improve my artistic expression of listening in a way that's personal, unique, and real?" I found the answer in an emerging research method called autoethnography (life-story research), which helps people articulate their life stories in ways that help others understand race, culture, oppression, power, etc.

Autoethnography (Life Storytelling) Approach
Life stories help readers with the understanding of processes, characteristics, people, context, links, multiple meanings, and cultural practices (Noblit, Flores, & Murillo, 2004). The thick and rich stories in

autoethnography research help readers to understand the multiple perspectives of complex racial problems. Since racism is one of the top three threats to democracy in the United States, it is important to add diverse points of view to the ways in which we perceive and conceptualize racism, diversity, and inclusion.

The use of the auto-ethnographic research method allows each co-contributor to delve into their own reality while using the widely respected qualitative research tenets of autobiography and ethnography (Ellis, Adams & Bochner, 2010).

Learn Auto-ethnography

A comprehensive overview of the autoethnography research method can be found in a work by Caroyln Ellis et. al. (2011), entitled *Autoethnography: An Overview*. In Chapter one Ellis writes "autoethnography is an approach to research and writing that seeks to describe and systematically analyze (graphy) personal experience (auto) in order to understand cultural experience (ethno)." Ellis explains that this approach challenges canonical ways of doing research and representing others as well as treats research as a political, socially-just, and socially-conscious act. The method of autoethnography is noted for providing an alternative venue for marginalized voices (Hayano, 1979).

Limitations

It is important to note that these stories cannot speak to the plethora of cultural nuances and battles of race, culture, and identity, which occur in many spaces in the United States and around the world. However, this intensive study of life stories is critical and adds to the body of discussion on race, diversity, and inclusion. This book does not seek to generalize these experiences as the normative example, but rather this book adds a layer of narrative to help understand the life sojourn of different people.

Letting Your Story Create the Inclusive Space

Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.
- Matthew 5:14-16

Chapter 2: Derrick's Autoethnography

Derrick Drakeford, Ph.D.
Derrick is the CEO of Drakeford, Scott, & Associates, LLC and serves as the President of Purpose University, Inc.

In 2006, I saw Dr. Cornell West speak at UNC-Chapel Hill's Memorial Auditorium to a packed house of mostly white students and teachers. Here was this Black scholar who had written, taught, and lectured his way into the hearts of mainstream America. Even more impressive, he did it without compromising his identity as a Black scholar. At that speech, he made a plethora of profound statements but none more impactful to me than when West said, "In the end… when we all become the terrestrial diet of earthworms all that would have mattered is the relationships we formed and the work we did together."

That statement sums up the way in which I look at the world and why I lament that the social construct of race has prevented me the pleasure of getting to know some people of other races and has robbed them of the opportunity to grow in relationship with me. In a word, my life story starts and will end with a search for real relationships built upon the bricks of unconditional love. This 'agape' love is true compassion that is not based on race, class, or gender but the common humanity we all share an understanding that we are one family as God's children.

Early Years
I was born the second son of Diane and Robert Drakeford at Watts hospital in Durham NC on June 25, 1978. Even though my mother, a UNC graduate, worked at Duke Hospital at that time, I was told, "all the Black babies" were born at the inferior Watts hospital with less resources, technology, and state-of the-art facilities. Watts hospital is now the Lincoln Community Health Clinic in Durham, where the majority of poor Blacks and documented Latinos get their medical care. One of my best childhood friends was Prince Shalom, a young athletic Black male whose parents are very close to mine. The Shalom's are from Chapel Hill, and my Uncle Ned and Aunt Darlene Shalom were in the first class that integrated

Chapel Hill, High School leaving the all-Black High School, Lincoln High. (I still don't know why everything Black is named after Lincoln; I guess it's the same reason that the brown penny has Lincoln's face turned backwards and denotes the lowest amount of monetary worth, but ironically, it's made from the most valuable material of all the U.S. coins). Lincoln is also the location for WIC, Medicaid, and other government subsidy programs. Even as a baby, not knowing how to fully think, process, and wipe myself, I was born at the inferior Black hospital searching for the State, the System, and the people to love me for me and not lower my chance at good health care due to my race or historical background.

For the most part, I had a happy childhood; all I really remember is the home we lived at in Carrboro, where my Dad was mayor, our bamboo garden in the backyard, my toys, and my family filled with laughter and love. I loved to read as a child; the stories would whisk me away to another place and time. Carrboro elementary school is where I started first grade and had an African American female teacher, Mrs. Thorpe. She was a caring teacher and helped me to love myself and grow in confidence and respect. I can still remember the taste of the off-brand yellow soap she used to literally wash out my mouth when I would use some of the loose northern curse words my parents would periodically sprinkle into adult conversations. One of my fondest memories was riding on the hayride at the school's annual fair with my classmates and friends.

My best friends at the time were Prince Shalom and Sam Howard, a young athletic white male who played on my recreation basketball team, coached by my father. I could remember going over to Sam's house and playing some of the early Atari video games. Sam would come over to our place, and we would have sleepovers and kid parties with other teammates. Sometime in elementary school, my parents divorced, and my father moved to Laurinburg, NC where my grandparents were living. About three or four years of my elementary school memory has been blocked out from the divorce; I never remember my parents arguing or fighting. I just had a shift in my memory from elementary school to middle school. My brother was older and has a vivid memory of arguments and disagreements between my parents. In my opinion, this experience strongly affected my brother's development and his desire to maintain long-term relationships. Now, I thank God that I can't remember those days so that I'm not tempted to recreate this cycle in my own family and hurt my wife and daughter. Even though I can't remember the details, the

questions always lingered in my mind, If my parents are divorced then who am I?

What's my identity?

Was I made in love?

Middle School

After elementary school, Sam, I, and our other teammates all went to Culbreth middle school. Here, everything changed; suddenly, I realized my race. The students had sectioned off into groups and cliques. There were the preppy privileged white kids, of which Sam was seeking to become affiliated. This was the end of my friendship with Sam, all because he could not be friends with me and belong to this exclusive yet racist group. This sucked, but it was life. Another group was the low-income, 'ghetto' Black male kids, who always seemed to get in trouble, of which I would disassociate with out of a reverent fear of my mother's belt (my use of ghetto here is not derogatory but an over simplified way of describing a geographic area of many communities).

There were also many affinity groups affiliated with particular sports or extracurricular activities, but even these were sub-categorized by race. I ended up in the 'Black kids in Chorus' clique and would take chorus every year through my high school graduation. My best friend had then become Terrance Carpenter, a black male, who was also in chorus and lived in my apartment community in Carrboro, NC. Terrance had a single mother also, so we could relate on a lot of things and circumstance would have us spend a lot of time together.

Terrance's best friend went to Phillips Middle School, and his name was Damion Franklin. Damion's family had more wealth than most Blacks at the time, but he had no aversions to hanging out with the 'ghetto' Black kids that got into trouble all the time. At Culbreth, once a year we would combine chorus classes with the other middle school Phillips and do a week-long preparation for a big show. There, I met Diggy D. a young Filipino male student. Diggy had a flat-top like Terrance, which was a popular hairstyle at the time that some of the up-and-coming rappers like the Fresh Prince would sport in their videos. My mom would never let me get a flat top, and in retrospect, I never remember asking for one because I was not one to follow the trendy crowd.

Chapel Hill High School

Later in high school, it was Terrance, Diggy, and I that would spend the most time together in chorus and hanging out. As soon as we could drive sophomore year, we would spend hours after school playing basketball with the college students at Carolina. One of our chorus friends who also loved ball, Dusty Ax (a Samoan), learned how to break into Fetzter gym, turn on the lights, and lower the basketball goals. We would break in at 8pm and play until midnight some nights. Every time we got caught, the security guard would yell 'scram kids' and we would dart out of various exits and windows in the building; they could never catch us, and if they did they would just let us go because we were kids. I was not as threatening to authority as a Black kid as I am now as a Black man. Along with this change in perception has come a completely different change in treatment by security, police, and authority in general.

Around 11th grade, I was asked by Terrance to join a recreation basketball team coached by Damion's dad, Dr. Hethro Franklin, who taught in the department of education at UNC. Dr. Franklin had requested funding from the local Sertoma club to buy us fly reversible jerseys and sneakers. The team was comprised of all Black males and Diggy D. (the lone Filipino). I grew up with many of my teammates, but I never really got to know them because they were from the 'ghetto' crowd; I was scared of getting in trouble and my mother tearing up my hide. The more I played, the more I got to know my teammates were just like me, except many of them lacked positive male role models.

The best player on the team was RJ; he could fly and dunk from the dotted line, and he would block every shot the opponents took. Rec basketball was so popular at Chapel Hill High School that every clique had a team; they all were fairly good (except for the smart computer kids who got beat by everybody). Diggy eventually went to this team the following year because Dr. Franklin did not give him that much playing time (he was good, just not as good as the Black kids). I remember the school paper writing about our team and calling us "Black Attack" as we went through the season undefeated. I took special pleasure in beating the white preppy team that had my former friend Sam on it.

My Dad was still my biggest role model, and I visited him weekly in Greensboro; at this time, he had started his doctoral studies at UNCG. I remember learning something new every time I saw my Dad and longing

to spend more time with him. By this time, my brother was shipped to live with my Dad; after playing basketball, he had gotten into trouble with the law for drinking a Gatorade at a local gas station and putting it back without paying for it. It was not a small matter to the Chapel Hill police but probably would have been overlooked if he was white. By the time I had graduated high school, I had become whitewashed by the Chapel Hill environment. All my AP classmates were white; all the girls I was attracted to were white; and, I had successfully become the one black guy white people would let into their circle. I remember being in the Seinfeld club, the improv club, and Fellowship of Christian Athletes. Terrance and I were the only Black faces there. The unfortunate thing was that I actually thought white was better than Black and sought to be in these cliques. By graduation, Diggy and I were both nominated to speak at graduation due to our popularity on campus. Diggy won, and I was glad he was being recognized by our classmates. Diggy went on to NC State and suddenly became a small fish in a big pond where racist youth from around the state would call him chink and accuse him of stealing every time something turned up missing.

The environment was not conducive to his talent, and he eventually left before finishing. Terrance never graduated but got his GED two years later; he is now in community college in Wilmington, NC. Damion had a child early and also got his GED, then he went on to community college and graduated from North Carolina Central University. Prince got in trouble with the law and is now in prison again in North Carolina. RJ did not graduate or go to college, and he could not find adequate employment for his talent in Chapel Hill. He eventually got involved in the drug game and was entrapped by the police. They sentenced him to a near life sentence, and he committed suicide in the summer of 2012, leaving his kids fatherless. I remember crying so hard my soul hurt, and it still does. Sam graduated and is doing well for himself; we still don't talk but have a mutual respect when we see each other. I barely graduated, and ended up going to Bethune-Cookman College, and somehow tested into the honors program.

College and Graduate School

Attending an HBCU was great; I got to learn about my history, and I got to fall in love with Black people and the Black struggle. I became the president of my fraternity, and during my junior year, I applied for a summer research program, called MURAP, at UNC led by Dr. Franklin. I did not initially get into the program so I got a job at Office Max breaking

down boxes in the warehouse. It was while I was breaking down a palette of boxes when I got a call from Dr. Franklin mentioning a student who got accepted into the program decided not to attend and they now had an open slot. I entered the research program and after wonderful experience I decided to go to UNC for grad school. UNC was not the progressive environment I had hoped, and I felt ostracized by the all-white professors in my program. I did manage to befriend one of my white classmates Dan Holt; we studied together, shared faith, and shared political points of view, so it was easy to become friends. He also liked Camp Lo, an other obscure hip hop that I liked as well. A major event in grad school was a class taught by a racist professor who graded my final unfairly. I studied with Dan and put down on my paper verbatim what he put; but, he got an A, and I got an F. I eventually had to appeal the class and show this evidence in order to graduate. Dr. Franklin served on my master's committee and just his presence as a Black man in the room, changed the conversation and prevented my committee from doing me in. This racist professor has been promoted twice since then and now holds an even more influential position.

This racism discouraged me from pursuing a Ph.D. for years. Recently, my wife and I planned to grow our family, and this prompted me to apply for my Ph.D. for better professional security. In the end, my search for love was not a search at all, but I realized that if I show love, love will find me. What I put out will come back tenfold. My plan is to teach, write, and lecture my way into the hearts of the world and fight for those who fell through the cracks along life's journey.

One of my many Racial Profiling Experiences

The following short auto-ethnographic piece helps me to explain and continually reflect on my research interests: higher education administration, critical race theory, life narrative, auto-ethnography, and qualitative research methods.

Yes! I just got accepted to a top-tier comprehensive research University in the South. It is midnight. I'm driving home from writing at a coffee shop. My breath smells like coffee, and I've got a stale taste in my mouth. As I pass a major intersection in this Southern college town, I see a police car to my right and the white male officer inside eyeing me. After I pass through the intersection, his cruiser heads in my direction and begins to tail my vehicle. He seems to be in a hurry, so I switch lanes so that he can pass me to get to this apparently heinous crime scene. After I switch lanes, he changes lanes behind me, like a Nascar driver drafting for speed at the Daytona 500.

Apparently, the heinous crime he was in pursuit of was my Blackness. I turn onto the University campus and proceed to the library. I stop at the light and can feel his police cruiser idling behind me like an attacker breathing over the neck of his prey. After the light turns green, I turn, and he begins to flash his lights behind me. The bright blue and red flashing lights illuminate the entire street, the campus, the lawn, and the nearby dorms. Brightly flashing images, memories, stories, and narratives of police brutality, racial profiling, and harassment flash through my head. I slowly pull the car over; my heart is racing thinking, 'how is this going to end?' I think to myself 'I have broken no laws, so why did he pull me over?' Then I answer myself 'you know why he pulled you over. You are a big Black man with dreadlocks driving a nice car at night, in a white Southern college town.' I think to myself again 'how is this going to end?' then I take my iphone from my pocket to start recording. In two minutes, the one police car became three police cars all with white males…

After the third flashing police car arrived, they asked me to 'get out and stand on the sidewalk' so that the officer could go through my belongings in the car and trunk, desperately searching for a crime to pin on me and satisfy their prejudice. Standing on that sidewalk for a half hour gave me some time to think. The majority of my thoughts were around making it out this situation alive, but I had some fleeting thoughts about the irony of standing one block from where I received my master's in Public

Administration and two blocks from the graduate library with me in the middle. Then, my thoughts would flash again to remaining calm, respectful, polite, and making it home alive. Was it irony that I was detained on the way to the library, or was this in line with slavery and prohibitions against Blacks learning to read in the south (Shujaa, 1994)? I could see Frederick Douglass trading his lunch for the lessons white children learned in school that day. I ask myself, 'what clever guile would I need to utilize to receive my full education in the South?' Then, I would think about how I could use my voice inflection, vocabulary, and articulation to show the officer that I had markers of whiteness as property (Harris, 1995), and was not a threat. All the while, I was mentally coaching myself 'make-it-out-alive-tonight'.

My thoughts flashed to my father's narrative advice after receiving his doctorate from a white school in the South; he would always say "shut up, when you are in the lion's mouth." I thought back to my days as an undergraduate student, at a Historically Black University in the South, and the feelings of freedom, free learning, and Black love. There, in that Black learning space, I was the lion roaming free and learning with other lions, kings, and queens. Then my thoughts flashed again back to the shining white and blue lights of the white police officer interrogating me. He was the free one; he had the freedom to shoot me at any moment and claim I leapt at his gun. Yep, this was the *lion's mouth* of which my father told me. Every now and then, one of the police officers attempted to draw me into action through an insidious question, stare, or intimidating body gesture. Instead of being drawn into confrontation, I strategically chose to shut up while in the lion's mouth.

My father's advice helped me make it out alive that night, and I made it home to my wife. But what did my father's advice, and my submissive survival tactics, do for my mental state, my African identity, and my leadership abilities (Cross, 1995)? This is the context for my research, and why I wrestle with questions of Black male identity, leadership, and Black and White learning spaces.

A month later, I'm in my lawyer's office, nervous. I was fighting back, and it scared the hell out of me. I want to fight against injustice, but I've also got a wife at home, who is pregnant with our first child. I fear retaliation; my life's lens has made me see cops more like a gang. My lawyer tells me the district attorney has dismissed my felonious ticket due to the video evidence on my cell phone and the police dash-cam. My lawyer said, "that

cell phone video may have saved your life." Reflecting, I now see that it was the counter-narratives of my cell phone and the police dash camera, which provided justice (Delgado & Stefancic, 2012).

Chapter 3: Elizabeth's Autoethnography

Elizabeth Oxford is a teacher in Wake County, North Carolina. Elizabeth runs Stand Tall Tutoring, which provides private education and tutoring for children with special needs.

My ancestors landed in Alabama. My parents grew up in Montgomery, Alabama, during the volatile Civil Rights period of the 1960s in which many people were divided over whether white people and people of color should have equal rights. Both of my parents can vividly recall the tense emotions that occurred on both sides and watched as some members of their family chose to unite with only white individuals. However, these family members made these choices in private, particularly as throughout the later decades it became much less publicly acceptable to show hatred toward black individuals. They choose to reveal their true selves only to individuals they feel will be like-minded or those they can't hide the truth from, such as family.

Early Years

My parents used their experiences with their families, particularly the F. family to determine the path they would take in raising myself and my sister, in terms of ethics and character education. We would treat all others as family, regardless of skin color. We wouldn't judge others based on how they spoke. This was a good thing because, shortly before I was born, my family moved to the town of Albany, Georgia. Albany is your typical rural, Southern town. It was pretty "big" at the time, with its own mall. The outskirts of the town were flanked with peanut fields. My favorite places included an amazing bakery called the Cakery that I can still smell the aromas from, Putt Putt the miniature golf place everybody had their birthday parties at, and Che-Haw the zoo we all took field trips to. Albany was also divided into the "white side" and the "black side" with few exceptions. When I lived there in the late 1980s to mid-1990s, there were a few "lucky" black folks who had managed to "break out" of the "poor" side and cross over to live with us "rich" folks. Looking back, I now realize that the preschool I went to was very white. Nobody at Porterfield

Methodist Preschool was black or of any other race. I've checked throughout the years to see how the preschool is doing and have never seen children of any other race but Caucasian featured on their website. That isn't to say that the school wouldn't be accepting of other races, but it does set a precedent in a town that is split almost down the middle and still has a dividing line between the "white side" and the "black side" in 2017. My church, Gillionville Baptist church, was the same way. All of the people were loving and welcoming. I felt much more welcome there than at my preschool where the other children had already noticed I was different.

I once saw my preschool records and haven't seen them since. However, it is amazing what is perceived or remembered in a child's eyes versus what adults see and something very important that as educators and adults we remember. I distinctly remember the other children at preschool being mean to me. They would make me be the villain or the mean person in all of our pretend play if I was allowed to play. If I brought a toy to school, then of course, they all wanted to play with me. They would hit me, but I was the one in trouble all the time. However, my records show that I would yell at them or hit them. I was eventually diagnosed with ADHD, and this diagnosis has proven to hold true. Much later, in my late adolescence and early adulthood, I realized that somebody had mistreated me badly as a young child, particularly during those formative preschool years. Unfortunately, the adults in charge reacted to the behavior and did not identify the cause of the behavior. They went straight for the easiest thing to fix, the social aspect of what was disrupting their classroom, and my parents listened to the adults in charge.

Elementary Years

At Gillionville, I was accepted regardless of behavior or race. At Porterfield, I felt tolerated. If we fast forward to elementary school, I suddenly was thrust into a magnet school called "Lincoln Fundamental Magnet School." This school was one that was very strict on behavior, parent involvement, and had almost the same mix of white and black students as the town did. I never noticed the difference from the transition of a preschool of all white students to an elementary school of all black students because the teachers worked tirelessly to create an inclusive environment at all times. Later, I learned that this school was located in the middle of a known drug area, but even the gangs and drug dealers

respected the tremendous work this school did for the kids and in the community; so they left us alone. The work these teachers did to create such an inclusive environment and one where there was virtually no bullying—despite my being a different child who liked things one way or who definitely by this point showed signs of trauma— was amazing, and one I didn't notice until we moved in the middle of 3rd grade to Winter Park, Florida.

We moved to Winter Park, Florida when I was 9, and it was a terrible transition for me. Winter Park is just outside of Orlando and is really considered part of Orlando. We moved into a very diverse culture, which I loved, but it was very interesting. At school, instead of blending together, all of the different races would sit together and ignore each other. This is a theme that I would find would repeat itself throughout my entire school career. I had a very developed Southern accent. Most people consider Florida to be the "South." It isn't. If you are in Central Florida or below, it is such a "melting pot" that it has truly lost that Southern culture, and has a very neutral accent and much more of a Latin American culture. The kids instantly made fun of my southern accent, and I stopped speaking. The teacher, Mrs. B. became frustrated that she received a new student that day, so she decided to not assist me at lunch in a brand new cafeteria I had never been in before with rules and procedures I did not know. A student was absent, so I tried to sit in her seat at lunch and all of the other kids yelled at me. That student and I went on to become best friends for the remainder of the year, only to have her move. The culture of the school and the environment that the teacher I was placed with created, in general, was one that allowed for bullying. She didn't care when another student stole my homework within the first week and tore it up, and that just set the precedent for the remainder of the year.

Luckily, I got placed with an amazing teacher, Mrs. M., the following year who recognized that the work I had been doing was two years ahead of their curriculum and placed me accordingly. As a teacher now myself, I still go to her for advice and work with her to do what is best for my students. However, the emotional damage had been done at that point. I was now cynical and suspicious, and not nearly as open to new people or new things. To this day, I still pull back from new experiences or new people due to these experiences that all occurred at age nine or earlier. I learned from both Mrs. B. and Mrs. M. the different types of lasting emotional impacts a teacher can have on a child even at an early age.

Middle School

In middle school, my parents opted to move me to a small, private Christian school. At this point, the effects of earlier yet unknown trauma as well as the ADHD and immaturity were becoming apparent to other students as well. They hoped that moving me to a private school would cut down on bullying. Unfortunately, it enhanced it. I was placed in a class where fifty percent of the children were related to each other and the pastor. All the teachers but one, Mrs. H., catered to those children. In one incident, a student, Jenny, shoved a binder into my face and said my face would look better with that in front of it. I instinctively pushed the binder away and walked away, saying nothing. Jenny and her friend ran away to tell Mrs. B., a teacher at the school. I thought nothing of the incident and went on to do my work during study hall. Later, another student came to tell me Mrs. B. wanted me. I went to her classroom, and she angrily shouted at me to sit down. I did, and she kept yelling that I knew what I did. I was genuinely confused, and told her so, which made her angrier. Finally, she told me that I had hit J. with the binder, in the face, and the other child saw me do it. I asked to call my Mom to which she refused. This type of incident happened over and over with Mrs. B., to the point I finally threatened suicide. At that point, my parents finally took me seriously and took me out of the school. I went back to public school for high school. I learned that being different and learning disabled wouldn't make a difference to other students in the long run. They would always find something to hurt you over, and I was beginning to realize that this could be anything out of my control as I headed into high school.

High School and College

High school is when I began to find my own way. I made friends with other learning disabled kids and kids who also didn't quite fit in, and I loved it. I still remember coming home after I switched "crowds" within the first couple weeks of school. I felt at home 'where I am.' I fit in and felt safe with my new friends. The first two years of high school were a period of learning to embrace the gifts I had been given and to heal the hurts of middle school. The second two years were a period of becoming ill, with a mystery illness we now know as hypokalemic periodic paralysis, and learning to balance that with the growing demands of school and competition teams. I had to learn to let go of dreams and hopes as I became sicker and sicker through college as well.

Chapter 4: Shane's Autoethnography

Dr. Morrison works full time in Academic Support for NCAA Student-Athletes. He also works as an Adjunct Professor of History at multiple institutions in North Carolina. He holds graduate degrees in History and Educational Leadership.

You probably wouldn't recognize my hometown if I told you its name. Most people do not readily admit they are from Elmira, NY, or at least they do not lead off with it in conversation. I think my desire to move stemmed from being mediocre as a child. My parents put me in kindergarten when I was four years old. The principal told them I was ready and another year of pre-K would be boring for me. It was the right decision I'm sure. But, being in a class with children one to two years older than me caught up with me at puberty. I loved sports and excelled at several prior to high school. Around ninth grade, I started feeling a bit behind. I was now significantly smaller than many of my classmates, not as physically strong, not confident, and felt overwhelmed much of the time.

I still played three sports in high school, and did fine, but I always felt a sense of unfairness, even a bitterness inside. It felt like I wasn't given a fair chance to fulfill my potential, and that if I could just be somewhere else, then I could prove myself based on my abilities and hard work. Even though it was my home, I felt like I had yet to either discover or create myself, in a variety of ways.

So, I went away to college to play NCAA baseball, and it was exactly what I hoped it would be. I was old enough then that the age difference no longer mattered. Playing time and your teammates' respect was determined only by your ability to produce on the field and to be a responsible student-athlete. The ups and downs throughout those four years taught me lessons about humility, perseverance, and leadership. I was able to experience successes and setbacks on their own terms, with no baggage about lack of opportunity, favoritism, or other perceived obstacles to fairness.

While this was hardly a triumph over trying circumstances, I needed that kind of existence to continue outside of sports. I wanted to go to a place where I could be myself and discover myself at the same time. The

truth is that I really didn't like myself all that much in my hometown. I felt like I could never be myself there and people would always see me as who they thought I was. I needed to get to a place where I could become a man that I could be proud of. With my athletic career winding down, my focus shifted to higher education.

I moved to Durham, NC after earning my master's degree in Buffalo, NY. Elmira sits a few hours east of Buffalo, is mostly middle class, populated by culturally-Catholic families, and it's almost exclusively white. A few Irish pubs, family-run Italian restaurants, and empty storefronts occupy the commercial spaces in that once bustling, blue-collar city. Two generations ago, it stood as a thriving community made in the image of the American archetype of post-war security. Today, it lurks like a shadow of its former self, mirroring many small cities throughout the United States that lost out to renewed urbanization, evolving economic uncertainty, and an exodus of its young professionals seeking opportunities elsewhere.

I left that place in upstate New York for the warmth and excitement of the South, assuming most people I would meet would be similar to the people I grew up knowing: moderately liberal, white, and middle class. Even after four years of college and two years of graduate school, this had largely been my experience.

I arrived full of energy in Durham, looking to finish up my doctoral work, and really looking to forge a new identity on my own. After heading to a few schools in-person to introduce myself, I took a job teaching middle school history while I pursued my doctorate at night. I soon learned that my new home resembled hardly anything familiar to me. Like other young people on the move of generations past, I suppose that was part of the appeal.

I assumed the teaching gig would be a breeze. I had two degrees, and I thought I was smarter than pretty much everybody there. I took myself extremely seriously, and approached instructing this group of twelve year olds like it was a freshman history seminar. I would lecture, and they would learn. The students would be attentive to my every word because of how much history I knew and how much I had prepared. I had it all figured out.

Flash forward three years: physical education class was about to start. Most middle school students chatted on the baseline in the gymnasium. Some quietly waited for the teacher to give instructions while others carried on conversations of the utmost importance, when you're thirteen years old. One student could be found not chatting nor waiting

patiently on the line. Greg, a seventh grader, could be found down on the gym floor, curled up in the fetal position.

Greg was not sick or injured. He was not looking to skip out of physical education class. And considering the daily spectacle that is middle school, this description might not signal anything out of the ordinary. But Greg *was* something out of the ordinary. He still is. Had I not listened to Greg, to his story, I would have missed out on one of the most meaningful teacher-student relationships I have ever had.

While teaching middle school, I met students and families, for essentially the first time, with skin colors and stories vastly different from my own and different from each other. I quickly learned that many folks in the Research Triangle hail from someplace other than North Carolina. So while I encountered significant diversity, many of us shared something simple yet not insignificant: the city of Durham served as a next step in our unfolding stories.

Back to the classroom: as a new teacher in his first few years in the profession, I was not good. My ultimate career goals involved teaching in higher education, and I was intent on teaching content *to* my students, as opposed to *teaching* my students. Two history degrees had not prepared me for the 360 degree role of a classroom teacher. I approached middle school history class from an academic perspective only, without much thought about the whole child. I was highly prepared to lecture about the Enlightenment or the Vietnam War. I was not prepared to exchange perspectives or to hear what my students might have to say about their lives. This approach lasted most of that first year, and I'm sure well into the second. But in my third year of teaching, I started to notice things I hadn't before. I'm not sure I was conscious of it then, but looking back, I became curious about some students' behaviors and attitudes. I asked myself questions like, "who is this kid?" and "why is he doing these things?" Enter Greg.

Greg's fetal-position moment on the gym floor is something that will make you remember a student. I am pretty sure that Greg was the first Jewish person I knew on a personal level. I grew up learning about Judaism as part of the curriculum at my Catholic high school, but I cannot say with confidence that I had interacted in any deep way with someone who was Jewish. Prior to teaching in Durham, I had never been to a bar mitzvah; I'm certain I could not have told you the difference between Orthodox Judaism and Reform Judaism. I had more pressing issues on my mind in my early twenties, like working out, finishing graduate school, and pursuing a new relationship with an undergraduate named Maria (and definitely not in that order; I married Maria a few years later).

Despite my diverging interests, my work days resembled those of most teachers. Day in and day out, I stumbled to teach history to seventh and eighth grade students while learning the challenges of holding their attention for more than a few minutes. Greg was an interesting exception in that regard. While he seemed a bit excitable and enthusiastic, his attentiveness was above average. At first, though, I lumped him into the group of three or four boys he associated with at school. All of them were highly intelligent, unpredictable, unfocused, and not particularly coordinated. I assumed, without really knowing any of them, that they were just a bunch of quirky, middle-school boys (which, as it turns out, wasn't altogether a false assumption). They loved *The Big Bang Theory*, robotics, and cracking inappropriate jokes during class. I had little in common with them. I was shy, soft spoken, and athletic at that age. Greg and I shared very little in terms of perspective or interests (or so I thought).

A few months into that school year, I started mentoring Greg in my private program that focused on personal fitness training and character development. We started off working on simple things like body control and basic exercises (jumping jacks, pushups, etc.). It was not pretty. Greg was all arms and legs, he could not catch a ball very well, and his pushups were hard to watch. But, he never got discouraged. In fact, he seemed to chase the challenge of improving himself.

I started seeing results with Greg fairly quickly. He practiced his exercises on his own time and was eager to participate in our character conversations about responsibility, ethics, and other staples of student development. Through our mentoring activities, I learned things about Greg, his personality, and his family. Greg, in turn, started to learn how to control his body. And eventually, I learned something else: how to control my listening.

Greg had a superstar Mom. With degrees from Duke, UNC-Chapel Hill, and Harvard, she provided a loving environment full of energy and compassion. I also found out that Greg had a younger brother. As the oldest child myself, Greg and I had that in common. We both knew what it was like to have siblings look up to you and parents who expect you to be an example for others. And then, I learned something that we did not have in common. I found out that Greg's father had passed away when Greg and his brother were very young. Greg's mother had been raising two boys without her husband, without the boys' father. I was floored. In my mid-twenties, and not yet married or a parent, I grasped what I could about the challenges she must have faced along the way. Today, as a husband and father, I admire his mother's strength even more.

As time went on and I really listened to Greg during our mentoring sessions, I learned who he really was. He couldn't articulate for certain who he was, as a man, at just 13 years old, but I knew one thing for certain: he was not the boy in the fetal position. He also was not just one of the goofy guys in the group. He was quite the contrary: serious and mature. I had a difficult time convincing my teaching colleagues of this at first, for obvious reasons. But, it was the truth. Greg, once you got to know him, was polite and sophisticated. And though not particularly gifted in this area, he was interested in fitness and physical feats. He gave intense effort to improve his strength and body composition. He learned the discipline, commitment, and rewards of changing your physique for the better. We discussed, almost every week for four years, what it meant to be a person of integrity. We tackled adolescent questions about responsibilities in school and at home.

Greg shared with me his goals and his weaknesses. And in the process, I learned about my own too. Together, we navigated the unpredictable course of boys becoming men. Through the power of listening, I learned that Greg not only faced the typical middle school challenges like self-image and homework, but he carried a great deal of responsibility outside of school; he held lofty aspirations for his future. I learned this not by lecturing in class about the industrial revolution or the heroes of America's past. I learned it by investing my time in listening to Greg. By hearing Greg express his true personality and genuine feelings, I heard who he wanted to become. More importantly, Greg heard who he wanted to become too.

I heard from Greg a similar story to my own. We weren't so different. We both needed an environment where we could escape our false personas that most people saw. We both had performed behind masks that shielded the world from our actual selves. I think the power of our experience rested in those consistent exchanges, week after week. It didn't happen quickly. Greg did not transform into his current self because of one watershed event. He did not abandon the fetal position because I disciplined him at school or because of something I said about appropriate behavior as his teacher. I think he abandoned it because he heard, from himself, who he really was inside. He was not that kid from P.E. class lying on the floor. He was a motivated, polite, kind, and talented individual.

Today, Greg is about to enter College and has narrowed his choices to the United States Air Force Academy and North Carolina State University to study engineering. He finished in the top10 percent of his class; he aced almost all of the exercises for the physical fitness test for the Air Force. This was a far cry from the kid who could barely do pushups

or jumping jacks. Greg is driven, focused, and full of poise. He is a man I am proud to know.

I suppose the takeaway from my experience with Greg is this: had I dismissed Greg as silly or mischievous based on the fetal position incident, I would have totally mischaracterized him. I would have never heard his story. I would never have felt inspired by his mother's perseverance. I would have never witnessed Greg's potential come to fruition five years later. I would have never connected his story to my own or considered that Greg might be looking for a path to grow into the person he really was inside.

I am confident that Greg, without me, would have been just as successful as he is today; his resourcefulness and determination are second to none. Instead, I learned a lifelong skill. I learned to look beyond the observable, and to allow space for stories to be shared. As educators, it is part of our job to get students to listen to us. We want our students to absorb information, to think critically, and to respect the learning environment. We have much to offer them most of the time on this front. But, Greg's story taught me about another vital aspect of the profession, which is to be a great listener. I consider myself lucky to have had a transformative experience early on in my career.

I still live in Durham today. Almost a decade later, no longer a stranger in a strange land, I do my best to approach teaching with the same optimism as when I first came to the South. What has changed for me, and what has improved I hope, is a willingness to understand diversity of thought and behavior from an informed perspective. I now seek to hear someone out; it sometimes borders on a *need* to hear them out, in their own words, about who they are and what their experience has been.

I teach in higher education now, and that uncomplicated lesson remains relevant to meaningful instruction. Whether it's a middle school student on the floor in the fetal position or a college student sitting in a lecture hall, they have a story to share. I lacked this awareness during my first few years in education. Thanks to Greg, I now try to keep it in mind.

Chapter 5: Eve's Autoethnography

Eve Hudson, Ph.D. is an author, inspirational speaker, and entrepreneur. She has a regular podcast called *The Purpose Professor.*

Chopped!

I remember the first time I attempted to go natural. I was a sophomore in college. I woke up one morning, grabbed the scissors from my desk, and chopped away. When I was done, I quickly ran down the hall to the bathroom to jump in the shower to get rid of the excess. I was ecstatic about my new look because for once in my life, I felt free. I ran off to church right after having made this bold move, so seeing my friends would be my first appearance with the new do.

As I walked in, a few people's eyes had gotten big with surprise, and a few offered compliments that further added to my excitement. Once I'd gotten back to my room in the residence hall, I looked in the mirror and realized that once my hair dried I looked like a porcupine. I imagined that's what I got for doing it myself rather than going to the salon. But, actually cutting my hair with my own hands was quite liberating. Slightly embarrassed, I didn't want to leave the room for the rest of the day; however, when it was time for dinner, I put on a head wrap and went on my way. The next day, I jumped at the first opportunity I had to go see the on-campus barber for a shape-up.

For a couple of months, I rocked a short afro; however, I really wanted locs. So eventually, I made my way to the nearest natural salon to spend my hard earned fifty dollars on getting fresh twist to start the process—I was happy about the new venture. A few things I looked forward to most about having locs was the low maintenance, hair hanging down my back, rocking a cut loc bun, and honey-blonde dipped tips.

At the end of the semester, I prepared myself for an internship. I had business attire, a new computer bag, and fresh pens and notepads—I was ready for business. A few weeks into my internship, one of my supervisors, who just happened to be a high-ranking administrator, made it a point to tell me that I should change my hair. As an older Black man,

he shared with me that my hair wouldn't be appropriate for a corporate setting, and I should consider something a bit more… subtle. Perhaps I should straighten my hair out and wear some curls, then he rattled off the name of a few women as examples.

I was a college student, so I did not take his words lightly—I viewed him as far more powerful and knowledgeable than myself. If he said something, then perhaps it was worth taking under great consideration. In my mind, I wanted to be successful as a professional and a part of having an internship was to be groomed for the real world. By the end of the following Monday, I'd made my way to a hairdresser for a fresh relaxer, press, and curl. I was "normal" again. When I showed up for work, I was greeted with the comment, "Oh, your hair looks nice." While he approved of my new look, I spent the summer, yet again, fighting with my hair.

When the next fall had come around, and friends started coming back to campus, a few greeted me and the first thing out of their mouths was, "What happened to your hair?" I, in turn, would reply that I learned over the summer that locs were not professional, and I needed to have a more groomed look. Most of their replies were, "Oh, ok. I can see that. I understand that you have to do what you have to do."
I spent the next couple of years fighting with my hair again before I decided to try getting locs once more. What changed? Well, I decided that I was no longer going into the corporate world, so I might as well have a go at giving the natural thing another try. This time, rather than an afro, I ended up with a brush cut. But, that's a story for another day.

I walked away from that moment of my life with a few valuable lessons:

We have to be mindful not to project our biases onto others. In this situation, my supervisor played a critical role in shaping my identity and beliefs about the world. He could have empowered me to embrace my true self; however, he taught me to conform. In all fairness, that is what he learned in his world. While it may have seemed only right that he passed the memo onto me to be "normal," it left me believing that there was no place in the world to be just the way God made me.

Acceptance matters because the future matters. I will never be able to separate all of who I am. There are so many parts to me. I am Black. I am a woman. I am educated. I am professional. I am a wife. I am an educated and professional Black woman that's married. See, when you put all of that together, I am Black Girl Magic! So, when I speak and live my truth,

please, if you will… don't try to put me in a box. Why does that matter? Well, if I had stayed in the box that I was pushed into, it's a chance that I would have passed those beliefs onto other young women and possibly the children that I'll have one day. The last thing I want to do is tell another brown girl or boy that they have no room to explore and figure out what makes them happy. More than anything, they should never be made to feel that they have to be anything other than themselves to make it in life.

Chapter 6: Akiba's Autoethnography

Akiba Byrd is the Executive Director of North Carolina Fair Share CDC.

Born June 23, 1974 to two loving parents in Meadville Pennsylvania, I had a very unassuming beginning in this small steel city in the ranges of northwest PA. My family provided us a humble but comfortable early childhood surrounded by many family members that contributed to our rearing. My grandmother, who lived across the street from us until she passed, when I was five, was a very big part of my childhood. Always having a loving word to share, she raised us with the fear of God; never sparing the rod, she ruled her household with strict discipline and Christian values. We learned early that we were to work hard for our families as well as the communities if Fanny Wynn had any say in the matter.

After my grandma died, it seemed my family broke up, and this launched my turbulent middle years that really helped form my personality of a, 'never back down, never say die' attitude. My parents separated when I was 8 and divorced when I was 11, so this experience left me a little on my own as my parents had to work long hours to support us. My entrepreneurial spirit was born at 8 when I began delivering paper routes with my older cousin, Jermaine. Jermaine was like a big brother to me and showed me everything about running my own paper route. What interested me most is that he maintained up to seven paper routes at a time and never delivered a paper himself. Jermaine would employ younger boys from the neighborhood to deliver, and he would collect the routes. He would pay the boys a set rate every week and he would keep the profits. By doing pretty good, he inspired me to follow in his footsteps, and by the time I was 11 until I turned 15, I would maintain up to five routes and employ three others myself.

It was during this transition that two things happened that changed my life forever:

1. I figured out I was a standout athlete, and

2. My cousin switched businesses to the dope game.

My athletics and my cousin's venture into the dope game gave me a duality that could not be purchased at any top notch school in this country. The elite athletic status gave me access to all of the advantages that little town celebrity can offer while riding shotgun with my cousin showed me the lowest dredges that this society also had to offer. I was propelled into an alternating life of youthful glamour and the horrors of the streets. What always kept me grounded and focused on my goals was the fact that my mom was very sick throughout this time, and I had to stay on track to help care for her whenever the need arose. This ended up being quite a bit since my mom went into full renal failure in my sophomore year of high school. This sometimes meant that I would spend months living alone and helping support the household while my mom was in and out of surgeries and lengthy hospitalizations. This made me stronger than I knew and steeled my ability to focus on and accomplish goals. My mom and I would sit at the dining room table and talk long into the night about her expectations of me, and I knew I would never let her down.

Armed with this motivation, I earned a full athletic scholarship to James Madison University to play football while I earned my degree. Having come through so many trials in my early life prepared me for anything that college had for me, and I was able to enjoy a very successful run on a two-time conference championship team. JMU also gave me the opportunity to develop my leadership skills through many channels by becoming the Pi Nu Chapter President for Phi Beta Sigma Fraternity Inc. as well as being the Cultural Awareness Chair for The University Program Board. These experiences allowed me to come into contact with some of the most powerful and influential minds on the planet such as, Winnie Mandela, Cornell West, Na'im Akbar, and Maya Angelou to name a few. These experiences had an indelible effect on me, but by far, the most powerful and shaping experience I had was being part of the African American Male Academy beginning my sophomore year and never really ending. This experience introduced me to the African Rites of Passage process and manhood development for African youth. Having the opportunity to be involved with the development of so many African youth changed my perspective about the education system, racism, and oppression and what it will really take to overcome the societal imposed barriers to our success.

After earning my B.S. in Operations Management, I chose to stay at JMU also earning my M.Ed. in College Administration. My first job after graduating from my Master's program was a program development specialist for a Job Corps Center Operator. Seven months into that job, the president of the company left a memo on my desk that said a new dress code had been passed by the Department of Labor stating no afros, braids, or locked hair were acceptable on Job Corps Campuses. I was notified the day before I was to leave for our job corps center that I had until the end of the day to be in compliance with the dress code, resign, or be terminated. Well, I chose the latter of those on that day and never looked back since then.

After my termination, I started One Village ~ One World, Consulting, Inc. and have worked through my business to touch the lives of thousands by improving their educational experiences up and down the eastern seaboard. I have worked in experiential education, training hundreds of different companies as well as school and church groups consisting of youth to elderly members. I have settled on a specialty of working with 'at-risk' African youth mostly in the NC Triangle area. Most recently, I have specialized even further working with gang-involved youth in the mental health field. I now hold positions with the Wake County Gang Prevention Partnership as a Co-Chair for the Opportunities Provision Committee. I am also a part of the Visions of Hope Gang Outreach Program. My passion remains with African Manhood development, and as the Coordinator for Passage Home's Male Leadership Academy, I plan to launch a full-blown African Rites of Passage Program for young males in the Raleigh community.

Partnering with the Durham Black Business & Professional Chains Rites Of Passage program, I plan to expand this program to reach up to 100 African males with the 360˚ Turn Around Project (360˚ T.A.P.). This project will focus on assisting in the development and promotion of African males to responsible manhood. I believe that this is part of my life mission, and I am committed to this cause by combating the ravages of this society's influence on the African community and the destruction that gangs are creating.

Chapter 7: Connie's Autoethnography

Connie Omari is a Licensed Professional Counselor. Connie serves as the Executive Director of Ladies In Training Inc. (LIT)

I still remember vividly when I received the induction letter to the National Honor Society (NHS) when I was in high school. I was in the 11th grade as I sat in Dr. Morton‘s class. Alongside a table of my peers, only a handful of individuals were invited to join the organization. I happened to be sitting at a table that had two of the girls who are also invited. All three of us screeched with excitement when we realized that we had been inducted into such a highly esteemed organization. Unintentionally drawing attention to ourselves, we were reprimanded by our teacher for being a distraction. Confused, I looked at my teacher and expressed with excitement that we just got accepted into the NHS. With frustration, he looked back at me with a demeaning posture and stated “well I have the power to take that away from you.” My excitement was quickly replaced with shame and embarrassment.

That night, I went home, thinking deeply about the coldness observed in my teacher’s voice. Surely, I expected him to understand that the distraction we caused in class was not simply related to adolescent youth who were being disruptive but was merely associated with our inability to contain excitement that our accomplishment had awarded us. Embarrassed at not only being confronted in front of an entire class but also having the threat of my accomplishment being taken away, soon my excitement became confounded with pain.

As I thought back on the experience after I left the class that day, I remember the teacher who minutes before reprimanded me for my excitement had met later with the other two girls who were admitted. While I could not confirm the interactions, it was clear that the tone of the engagement did not match his abrasiveness towards me earlier. I became envious of the privilege that my fellow classmates received, as they were able to privately receive accolades for their work that was not met with negativity. I also wondered if the only reason he said anything to either of us was because I too was involved in the invitations for National Honor Society (NHS).

The day soon arose for us to attend the interest meeting. Running late, as I was also the captain of the basketball team, I was confronted by one of my peers upon entrance. She stated: “you must be in the wrong meeting. This meeting is for members of the NHS.” I glared back at her with confusion. Surely I was late but only by a minute or two. Of all people invited to this meeting, why would she assume that I was in the wrong place? There was something that made me different from the other members of NHS. She knew it, and I knew it; but it was clear that addressing it would not be acceptable.

Then, we had our first going away trip for the NHS. Despite the fact that my initial transition into the NHS was not smooth, time permitted my natural zest for socializing to allow me to connect fairly well with other group members. This was particularly important to me because, while I was honored to be in the NHS, I did not want my smartness to be confused with being nerdy or like a geek. I guess you could say that I took a lot of pride in surrounding myself with the coolest members of the honor society. So, I was painfully surprised when I realized that the cool group of five (including myself) had somehow resulted in the other four girls getting a room for them, and somehow, I was left out.

For years, I hid my pain. I was too afraid to confront what I knew was racism, and too hurt to share my feelings with anyone. So, I internalized a lot of the painful experiences I faced. In many ways, I used my high school education to give a voice to the oppression of black people when I so desperately needed an advocate for myself. I remember an exercise that we conducted where we could speak about history. I was happy to discuss slavery and even dressed as a slave to emphasize my pride. I did an amazing job performing Othello in Shakespeare’s play as I represented the only dark complexion person in my Advanced Placement English class. And, my most cherished contribution as the senior class president included me giving a black history fact every Friday during Black history month. Despite my efforts to contribute to the educational awareness of the struggles that black people face, I could not wait to graduate from that school.

One thing that I was grateful for was that the high school partnered with the local community college, which gave high school students the opportunity to earn college credit. Sitting in that introduction to psychology class, I knew that I wanted to be a scholar that worked with the psychological implications of people of color. For this reason, I was

confused when on the last day of school the instructor, who claimed to be giving a farewell to her students, publicly addressed my interest in advocating for black people. I was advised that I was very angry, and as a result, often misunderstood the motives of white people. I was encouraged to not take things so personally because sometimes I offend other people, when I did. All I could do was stare.

I was happy when I finally attended graduate school and learned about microaggressions from the esteemed professor, Dr. Gerald W Sue. I learned that microaggressions serve as subtle, unconscious behavior from well-meaning people of power, imposed upon those who lack it. I learned that microaggressions include interactions that are highly noticeable to the marginalized people who face them every day yet are practically invisible to those whom hold power. I learned that all these years I had a voice that I never knew really existed. You see, education for me is more than teaching material from a book. To thoroughly benefit from an educational system, teachers, administrators, and students alike must be intentional about relating to people who are different from them.

The experiences that I have described are not simply accounts that occur in my memory. They are deeply suppressed thoughts that I have intentionally compartmentalized because incorporating such thoughts and experiences into my everyday life leaves me depleted, angry, and depressed. These thoughts reduce me to invisibility. My hope is that the educational system will take seriously its responsibility to educate the whole student, not just the parts that identify with mainstream society. I look forward to a system of change.

Chapter 8: Chris's Autoethnography

Chris Roush is founding director of the Carolina Business News Initiative. In 2010, he was named Journalism Teacher of the Year by the Scripps Howard Foundation and the Association for Education in Journalism and Mass Communication. He has also been named the North Carolina Professor of the Year by the Carnegie Foundation for the Advancement of Teaching and Council for Advancement and Support of Education.

I was born in Alabama in 1964 to a Yankee father and a Birmingham, born-and-raised, mother whose parents regularly used the N word, and I've lived most of my life cognizant of how African-American people are treated in society, particularly in our educational systems. At that time, schools in Alabama were still very much segregated despite the Brown v. Board of Education decision by the U.S. Supreme Court a year earlier. My parents sent my sister, who was three years older, to a private school for first grade because the schools in Auburn, Alabama in the late 1960s were still not integrated. They wanted her going to an integrated school.

When I went to elementary school three years later, it was my first real interaction with black kids my own age even though the town had plenty of black residents and I was taken care of by a black maid, Fannie Tolbert, who had kids that were only slightly older than me. My second-grade teacher, Mrs. Cook, at Dean Road Elementary was the first black teacher I encountered, and she was still teaching there when I returned to Auburn a dozen years later to attend college. Before the fourth grade, my family moved even further south, to Tifton, Georgia, where the schools were integrated, but my nine-year-old brain quickly recognized that the system wasn't equal. Early in that year, I was tapped to "teach" the kids in the room across the hallway who were deemed slow learners. I immediately was struck by the fact that all of the kids in that room were black and that I was in a classroom of primarily white students. My "teaching" was comprised of reading books with my partner and teaching him words that he didn't know. My most-vivid recollection of that experience was that when it came time for another white student to tutor my partner, and I returned to my regular class across the hall, he spent the next hour screaming for me to return. It seemed as if a white person had never treated him with respect before.

Two years later, my family moved to the suburbs of Atlanta, where I felt as if black and white students were more assimilated together for the first time. And when I went to high school, some black guys became some of my best friends, primarily because I was the only white guy in my year who played on the basketball team. As a senior in high school, I started the only two games that a non-black guy started, but it wasn't even an issue with the team, the other students in the high school, or the people who lived in the community. I often drove some of them home after practice, however, I noticed that where they lived was not anywhere as nice as the neighborhood where I lived.

I think about those guys I played basketball with every once in a while. Woody, who led DeKalb County in scoring, got a scholarship to play basketball for a university in Kentucky. By the time he graduated from high school, however, Woody already had a young child, and I don't think he lasted that long in college. Galen played football for an HBCU in Alabama, and Ben played football at Ole Miss. I saw him after an Ole Miss-Auburn football game one year, and he didn't seem happy about how he and the other black players were being treated. Frank, whose father worked with my mother at Georgia Power, was the 6'8" center on the team and graduated from Georgia Tech; based on what I see on his Facebook page, he appears to be doing well. Jerry, who briefly attended Alabama to play football, is now the personal driver for a famous blues musician.

We mainly lost touch after high school, except for the few that I've reconnected with on Facebook. When I returned for my 10-year high school reunion, one of the things that struck me was how few of our black classmates attended. I wondered whether the organizers—who were all white—had made a real effort to track some of them down. I haven't been back.

I think about all of this now as a university professor and notice how the black students in my classes are treated by their colleagues. For example, I recently lauded the story written by one of my black female students because she took an angle for the assignment that none of her classmates likely even thought about–how many black consumers prefer to shop at black-owned retailers. After I praised her story, the class fell silent. None of the white students told her she did a good job. I'm not even sure that they comprehended the importance of such a story. Earlier, they laughed when a white, male student recounted how he'd been kicked out

of a local mall for interviewing shoppers. It's not just the interaction with the white students that bothers me. I had a black female student about a decade ago who was working her way through school while her mother took care of her young child. Her classmates were oblivious to the fact that she was getting less sleep and working a part-time job as well as not spending as much time with her own kid as she should have been. The lack of understanding was something that would not have been there if it had been a white female student.

There are some subtle things that I notice as well, and it makes me pay more attention to the black students in my classes because I'm bothered by the subtle ways that white students act superior to them. Their answers to questions receive less attention than others. When it comes time to share work, they have a harder time finding partners unless there's another black student in the class. There are plenty of other examples. I will often intentionally pair a black student with a white student for some assignments just because I want them both to become more comfortable with each other. The fact that I just wrote that sentence in the 21st century should scare people.

Here's one other thing that I've noticed: Because there are so few blacks on our faculty, the black students struggle to find mentors. We have a number of black staff in the program, and I regularly see students sitting in their offices, talking to them because that's who they feel most comfortable with. We also overload the black faculty that we do have by requiring them to be the representative minority member on committees, panels, and other extracurricular activities.

I know that I probably treat the black students the same way as the white students do sometimes without even noticing it. The only time I've ever experienced being a minority was the month I spent teaching in South Africa. In most of the classes that I taught, I was the only white person in the room. And, that was more than a decade ago, so I've pretty much forgotten the feeling of being the only white person at the head of a classroom looking out at a room full of black faces. But, I do remember how uncomfortable it made me feel.

I see and read about the racial tension today in America and wonder if my white friends can even comprehend what it's like to be a black person. They think that black people are their equals. But in almost every way, that's still not the case. A black person, especially in our educational

system, must fight for the recognition and rewards that a white person considers to be their right. As my own educational experience shows, it's engrained. Until that changes, we'll continue to see such tension.

The Science of Life Stories

Study and be eager and do your utmost to present yourself to God approved (tested by trial), a workman who has no cause to be ashamed, correctly analyzing and accurately dividing [rightly handling and skillfully teaching] the Word of Truth.- 2 Timothy 2:15 (AMPC Version)

Chapter 9: The Calling Process

"The Calling Process: A Grounded Theory"

A Life-Narrative Analysis of the Reverend Dr. Quincy Scott, Jr.

Abstract

This manuscript examines the life of Rev. Dr. Quincy Scott, Jr. and the experiences which developed his identity and *calling* as an army Chaplain. This qualitative analysis is the product of four years of in-depth interviews, observations, and a review of scholarly literature on life narrative research methods. The findings of this study seek to introduce a grounded theory on the process of identifying a 'life calling.' Webster's dictionary defines a calling as 'a strong urge toward a particular way of life, or career.' Here, the narrator doesn't describe a 'life calling' as some hyper-religious, distant, and unachievable mystical experience. The findings suggest that a life calling fits a specific need in the world and utilizes a person's gift, passion, and uniqueness. This study extends Dr. Scott's life narrative to illuminate the idea that everyone has a 'life calling.' This life narrative examination adds to the scholarly work on the topic of a 'life calling' and challenges the reader to reflect and re-examine self-concept, motivation, and purpose.

Introduction

I first met Chaplain Scott in 2003; I was visiting him at the recommendation of Dr. Patricia Ramsey, the Vice-President of Academic Affairs at Shaw University. As I entered his office and began dialogue, it was almost impossible not to observe the artifacts, pictures, awards and books, which adorned the walls of his office. To the left of my feet was a dog bowl filled with fresh water and small poodle dog that looked either dead or fake, but it threw me off because its chest would periodically expand as if it were breathing. Later, I would find out that Dr. Scott used this toy to 'throw people off their script' [our socialized and learned responses in discourse] in order to find peoples authentic selves. Through the brightly lit stained glass window, I could see shimmers of color reflecting off military awards as well as framed degrees from Vanderbilt University and Shaw University. Then my eyes stopped on a painting of the last supper, it was the traditional famous painting of the Anglo-Italian Jesus with the Italian looking disciples. Oddly in this rendition, there seemed to be a cut out picture of Dr. Scott's head placed over one of the apostles' faces. I also noticed a newspaper cutout picture of a white preacher, giving a sermon to an all-white church. In this depiction, Jesus was sitting in the front row of the audience falling asleep from boredom. If nothing else, this man had an idiosyncratic and individual identity. This encounter left me wondering, "What is his story?"

Research and Methods

For this study I used a grounded theory research method. My study began with questions pertaining to Black male identity formation. However, the data informed me as a researcher to move toward better understanding the narrator's connotation of his '*life's calling.'* This intriguing concept began to drive the remaining interviews, observations, and theoretical coding to produce a study that informs the reader on the phenomena of finding one's calling. The grounded theory methods were largely informed by the nine research procedures found in the 1990 article "Grounded Theory Research: Procedures, Canons and Evaluative Criteria*"* by Corbin & Strauss. They include:

1. Data collection and analysis are interrelated processes
2. Concepts are the basic units of analysis
3. Categories must be developed and related
4. Sampling on theoretical grounds
5. Use of constant comparison analysis
6. Accounting for patterns and variations

7. Process must be built into theory
8. Writing theoretical memos
9. Developing and verifying hypothesis about categories

Data Collection

"Every mode of discovery develops its own standards- and canons and procedures for achieving them. What is important is that all these are made explicit." (Corbin & Strauss, 1990 p. 5)

To improve the study's validity, reliability, and credibility, data was collected using commonly recognized standards for qualitative research. The methods of data collection in this study include: a) *participant observation* (Dewalt, 2010), b) *field notes* (Emerson et al, 1995), and c) *in-depth interviews* (Weiss, 1994; Maynes, et al, 2012). Participant observations were recorded as field notes then analyzed through open coding, code memos, theoretical coding, and themes (Emerson, 2011).

Limitations

This study was conducted with a Black male raised in the 1950s and 1960s in the American south. The realities for the narrator were the overt actions of racism, discrimination, and segregation. The central truths of this study are relative to the lives of a larger group of readers who can see their own life processes through the words of the narrator. Research finds, "a grounded theory is generalizable insofar as it specifies conditions" (Corbin & Strauss 1990 p.15).

The Setting

Dr. Scott and I are sitting at his sunroom table overlooking the Crooked Creek golf course in Fuquay Varina, North Carolina. We are both drinking his famous tea, which consist of regular tea with half fruit juice, a type of fruity faux Arnold palmer. There is a painted portrait of him with his father (who passed away), on the entryway of his staircase. The painting tells a million stories. Behind his father's calm glance and soft smile, you see a middle-aged Dr. Scott peeking around from the right side of his father. The picture says 'from whence I came.' It says, 'even though I'm an adult I'm still learning from and growing from the memory of my father, peeking from behind that memory to parcel together my identity, my compassion, and my mental processes for dealing with the world around me.

Chaplain Scott's Story

What does it mean to be called? And I waited… and waited… and waited… for the sky to open up…..

I was born in Norfolk VA, 1944 to Josephine and Quincy Scott. I learned about my birth from my mother and father. I was born with a problem. Something was wrong with my heart. I had a pigeon chest, and I was expected to not be like other children. I was supposed to have a disability. I was born at Norfolk community hospital, the only Black hospital in the area. Most Black people were born in homes at this time. My siblings were born at home, but because my illness was more complicated, I was born in the hospital.

My baby days were uneventful and not out of the ordinary. My earliest memories were of school, in general, first grade in particular. I recall that my father worked at the Navy shipyard. My grandmother kept me, my brother, and my sister while my mother worked. My mother would walk me a mile to my grandmother's home and then she would catch the bus and go to work. My mother would pick me up at my grandmother's house in the afternoon. My brother and I would walk from my grandmother's house to pre-school, by ourselves, but the communities were organized differently, and we did not have to cross streets. We would return at noon and she would have a tub ready because I would have peed on myself[4].

My accidents [peeing on himself] would happen because kids would bully me. I wasn't adept, to be able to deal with people who weren't just like me, in the sense of going to church and compliance with authority. The school I attended was all African-Americans and we were all poor, though I can never remember a time when there were people who were better off. I do remember others that were worse off but not much. There were kids who did have a spam sandwich, or a peanut butter sandwich, but we didn't see it as poverty. It was "normal," and not seen as a disadvantage.

[4] Here is a classic example of Dr. Scott's use of humor. He uses it often to gauge response and keep his audience attentive. During the interviews, he would pause for laughter and not start his next phrase until he heard at least a chuckle. This is akin to the West African *call and response* oral tradition where the griot was dependent on the audience to help tell the story (Ball, 2010).

In elementary school, I attended DG Jacox. It is now a middle school. Because of the separations between blacks and whites, schools would always be reorganized every year due to overcrowding. We lived on a main street, and when one school got too crowded, the school board would require everyone on my side of the street to rotate to this school. We actually went to three elementary schools. Bullying stopped as one got older because teachers and parents got involved and the penalty became too severe. The penalty was a spanking, like the one I would get for talking or playing at inappropriate times. The things you got punished for, as I look back, were minor. For example … "disagreeing", we did not have the privilege of disagreeing with a teacher or any adult because their word was always the law. The teacher was the "law." It was called "sassing" or "talking back," which involved consequences.

My Black Racial Identity

I was aware of my race. The moment I can remember being a person of color, I was not the same color, as the people's children that my father worked for. We didn't know a lot of white people, but when we saw white children, we knew that we were not equal. It was almost like that was the way it was suppose to be. It was 'as American as apple pie.' My father worked for a white family and did jobs around the house and the yard. It was a special job he had in order to earn extra money. The Rockwell family lived in the white part of Norfolk. It was far from our home on the other side of town. Going over there was like going out of town. We didn't go there often. My father drove his car. Sometimes, however he would drive the white people's car. Cars were rare in my neighborhood, but my father owned a car. My mother was a secretary, in a real estate office downtown, and she also had an extra job at a cleaners two doors from where we lived.

My Dad was a funny man. He had a sense of humor that was out of this world. Much of his humor was very subtle. He was always saying things and doing things where 'you didn't even know you had been had', until sometimes years later, you had to laugh. Dad has been dead now for about twenty years, and even now, I think of things dad told me when I was growing up and I believed simply because he was daddy, and daddy always had the scoop. He always told you what was right, or at least so I believed.

I can't remember when this picture was taken (as he points to the oil painting of him and his father), but when I was in Korea I asked the artist if he could do me this rendering from this picture I had in my wallet. He could and he did. The artists in Korea are good, and they would charge

you so much for the number of people in the picture. You know I'm always trying to get a deal, so I agreed with them that what I was trying to do was a rendering that had one picture and two heads so I shouldn't have to pay for two people because I was getting one man with two heads. Of course I didn't mind paying for the picture, and as it turns out, it's a picture that means a whole lot to me. I learned a lot from my dad; you talk about caring for people…the man would go out of his way for anyone and would give you his last dime. I would say, "daddy could you carry this person to the airport or to the bus station?", and if there was a way that daddy could carry the person all the way to their destination, he would do it because that's just who daddy was.

I was in the school band. I played the trumpet, and for part of the time, I was the drum major. I was attracted to being up front or in charge. The drum major was special because they had feathers in their hat and marched up front. I also remember I got to ride to school with a neighbor instead of riding on the bus. It made me feel special. I always felt special, not because I was treated special, but because I was always doing things to make myself feel special. I liked to make money. I was always cutting grass, selling watermelon, or cleaning driveways. I was an entrepreneur. I liked to look at money. The more I had, it gave me a sense of being wealthy. I was more interested in buying something big instead of a lot of little things. Mama would insist that I buy a shirt or socks that I thought to myself I shouldn't have to buy with my money. It was gratifying to make a purchase. My friends in school, the neighborhood kids and church friends, enjoyed shooting marbles. You were always trying to win the other guys marbles. It equated to money; the more marbles you had the richer you were, but they were always worth the risk. A lot of the lessons we learned as children took place during the marble game. Everybody got a chance to shoot the marbles out of the ring. We also played games one could play in the street, like baseball or football, sometimes we would also play in someone's backyard.

Before I was exposed to choices, my Identity formation came from events and experiences from the street and where one lived. My personality was more like my mother. She was more outgoing and more drama. Daddy was more compassionate and supportive. I formed my identity unintentionally by associations. In school… it was the teacher who took me in by pointing me in the right direction. I also gained direction from Sunday school. The church was a major driving force for my identity development. The youth choir was important as I look back. It was mostly things associated with religion. I didn't think I was going to be a preacher, but we spent most of our time in church. The church was a strong

institution in my life at an early age. If we went to the beach, we went with the church. I learned piano from a gentleman at the church, at six years old. I took lessons from Mr. Sykes who lived two miles from our house. My sister and I walked to each lesson. My sister was taking voice, while I was taking piano. The lessons were 50 cents, that's what my mom would give us to pay the teacher. In school, I was learning how to write. Once a week, my father also went to Mr. Sykes' house because he was in a special church choir. For whatever reason, I always went with him. I remember those visits well. Because I happen to be there when they decided, at one point in time, to let me be in the adult choir. I was like 'the mascot.'

I don't know if I was in the choir or not, but they made me feel like I was in the choir. I felt special when I put on a suit and sat with the choir in church. The first hymn I learned to play on the piano was, "Jesus is tenderly calling today." I would play that in church. There was another song that they taught me to play, and Judy [my sister] to sing; "My Task." My brother would sing in some performances also. "The church in the valley," was our favorite song, I remember my part was the bass part, "oh come come come come" [singing] while my sister and brother would sing the melody of, "my faith looks up to thee." Everything centered around the church. In the summer, we would go to Bible school for 6-8 weeks, and we would learn scriptures and songs. It was six miles away, and six miles back. We would walk in a group and pick up kids along the way. Every summer, me and my siblings would have wide brim straw hats to protect us from the sun.

College and Beyond

When I finished at Shaw University, I decided that the Lord had called me into the ministry, but I was asking a lot of questions about that call. I heard a lot of people talk about being "called" into the ministry. They would describe their call… and I would say (shaking his head) 'naw I didn't see any sign. I aint willing to play with the Lord. It was beginning to sound more like mama, and not the Lord, was doing the 'calling.' Everybody "called" me except the Lord as far I was concerned. What does it mean to be called?….and I waited and waited and waited for the sky to open up, to see somebody walking through fire and not be burned or some miraculous happening, and I worried about that. Am I really supposed to be a minister? One day, a minister-friend explained to me that, 'the Lord doesn't deal with you the same way he dealt with the farmers back when they didn't have any education. When the Lord talked to those people, he talked to them in terms of what they knew, so he talked about the mustard seed. God talks to you in terms of your understanding, which is to feel the

need of something, to believe that you can fulfill that need and then, preparing yourself to do it.' The energy and the call around that was as real as anything I had ever felt. Then, the calling is confirmed by a place for you to do it, things open up, God doesn't call a tree without a place for a tree to be planted. So, leaving Shaw, I went to seminary to prepare myself to become a pastor. So I started looking at the litany of black theology schools like, Shaw, Virginia Union, and Virginia Theological Seminary; they were the three primary black seminaries.

Rev. John Fleming, a radical professor who graduated from Oberlin School of Theology (the place from which Rev. Gardner Taylor, a renowned black preacher graduated.) Rev. Fleming, suggested I give it a try. So I applied and Rev. Fleming gave me a strong recommendation, and they accepted me due to his words and my strong academic record during my final years at Shaw.

As long as I was a prisoner

[Oberlin ended their theology program and merged with Vanderbilt]. At Oberlin students, staff and faculty were very close. Most were going to Vanderbilt, so I said "ok I will go as well." Easter weekend, five of us students got in a car. I will never forget it, four white guys and me, it was a car load of us. We traveled through the towns in Tennessee, Kentucky, and all those places, and if a black person was with white people it was a spectacle, and people would just look. One person suggested that if they had some handcuffs on me it would be fine. They could carry me anywhere they wanted to carry me as long as I was a prisoner[5]. We would go into restaurants, and people actually didn't want to serve us. When they served us, my friends would notice things that I didn't notice, like my glass was different than everybody else's glass or my plate was different. And they (my classmates) would reach over and change it. We were living in a very interesting time. Let me put it that way. When we finally got to Vanderbilt, you talking about a different world, there were the Oberlins over here (and remember Oberlin was the first college in America to be coed and accept women and one of the first to accept blacks), and the Nashville persons over there.

While I was at Vanderbilt, and living through the unfolding process that happens in life, one of my professors, who was the chief of army reserve chaplains, said to me, 'would you be interested in joining the army as a

[5] This event relates to Dr. Scott's Phase 1 identified group or 'felt need,' which he describes as "people at the margins" or people who are racially marginalized from the white mainstream of society.

chaplain?' And I thought, 'army, I had never seen myself in the army. In fact, I was the one with the Edgehill church members protesting the war and protesting everything that had to do with the military. I thought to myself… go in the army?… I thought 'hey, this might be interesting.' I didn't have any family responsibilities in terms of a wife and children or anything like that, so I said, 'if I'm going to do anything else, before pastoring a church I might as well do this first. Actually, what I thought I was going to do was finish seminary and go find a church. Most black senior pastors had been at their perspective church 50 years and 60 years and then died at the church. I just assumed that wherever I go pastor, the same would happen. I would be there and stay there for 50 years and die. So it occurred to me, 'well, maybe, before I take that plunge and then die at the church, at least let me see or do something else. I'll go in the army for three years (the minimum time one could serve), and then, I would leave and do something else. I signed up to go to the army and received a direct commission as a captain, appointed by President John F. Kennedy. My first assignment was at Fort Benning, Georgia. The rest is history. I stayed in the army for 29 years.

I retired from the army as a full Colonel. Having coveted assignments, I spent three years at the Pentagon in charge of all of the chaplain officer trainings. I traveled to inspect training sites. It was a very coveted assignment because only a few Chaplains got so close to the seat of power, the headquarters of Defense. Later, I got an assignment as a division Chaplain. There were only seven divisions, so to become a division chaplain was another coveted assignment. I got the Second Infantry Division, which was in South Korea. It was a good experience with a lot of responsibility, a lot of people working for me (both officer and enlisted). I've got some creative genes in me, so one of the big things that I did while I was in Korea was to orchestrate a big tent revival. I had a commander who was fairly religious, and I found a lot of support in him for this whole idea of having this tent revival. I invited my pastor Rev. Robert Murray, from First Baptist Church, to come over and be the revivalist. Rather than it just being a headquarters event, the whole division throughout Korea was bussed in, and we had 4,000 troops gathered twice a day in prayer meetings, revival services, and lunches associated with this big revival experience. It turned out well. That was Korea. When I left Korea, I had an assignment at Fort Meade Maryland and retired from there as the post chaplain. I'm sort of smiling as I'm talking because there weren't many Black post chaplains.

One of the things that I have learned in my years in the military is that in order to be a pastor one does not have to be the smartest person in

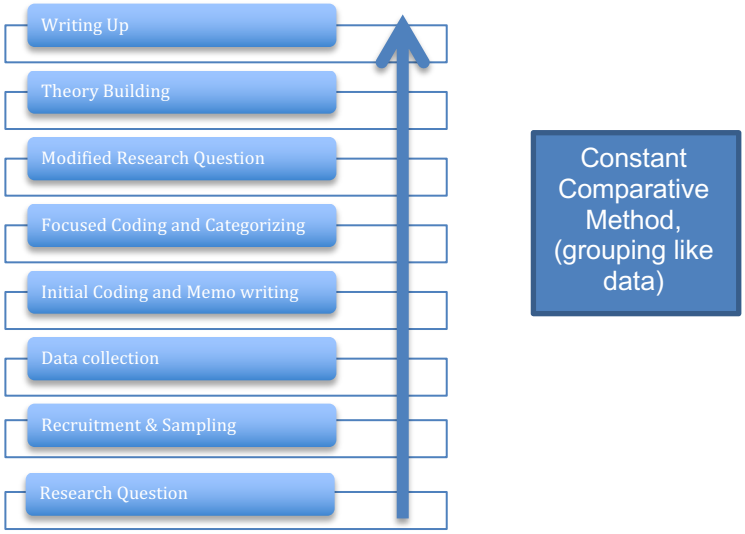
the congregation. Nor does one have to impress the congregation that he or she is the brightest person in the room. What I did as a military leader, and what I would urge upon any leader, is to learn what gifts and talents exist among the people?…what are you working with, and how do you utilize those talents? I want people around me who are smarter than I am. I'm not intimidated (voice inflection for emphasis) by people who are smarter than I am. Many leaders (pause for clarification)… in colleges and other institutions, don't even want you to have the slightest idea that you might be smarter than they are. If you emerge as that kind of person (or that kind of leader) then you are very quickly squashed back down into your place. Therefore, my advice to leaders and administrators is first of all to know what it is to operate with some kind of integrity in the position that you find yourself. Not many folk do that really well. One of the reasons that we don't is that in the military, and in other organizations (Black organizations in particular) we get hung up on titles. You know, we are Reverend so and so. We are Doctor so and so... We've got all kinds of titles. I have functioned for the most part of my life in an environment where nobody is impressed with titles. We respect titles, we respect positions, but we aren't very much impressed by the fact that one has a seminary degree. When I joined the army, my mama used to ask "do they know... honey… do they know you have a masters?" Well, I said "mama you have to have a master's to be an army Chaplain. That was one of the criteria, so everybody had a master's degree." When I finally got my doctorate, she thought that was the greatest thing in the world and would say " honey, do they know you have your doctorate?!".. . Well a doctorate in the military (smirks), most of those guys and gals had such degrees. Some were even medical doctors who had changed their career and had been "called" into the ministry. Among Chaplains there were even engineers, doctors, and scientists, who had become chaplains. I resolved that my path to fame could not be housed in credentials. It had to be housed in performance… so that's what I linked onto, performance and execution.

I was in a situation not long ago where the president was "the president," and he spent more time looking for photo-ops and had no idea what was happening on the ground floor. I want to know what's happening on the ground floor, and how I look or who knows what I'm doing is a "byproduct" at best.

The Process of Building Grounded Theory

The process of building grounded theory utilized in this study was adapted from the work of Corbin & Strauss (1990) and Charmaz (2014). The following figure displays the process I used in building grounded theory.

Figure 1: The Process of Building Grounded Theory



The Research Question Progression

The initial research question focused on the phenomena of identity formation at HBCUs. Dr. Scott was an ideal study sample because he served as an insider on HBCUs through his experience as a student, faculty, and administrator. The initial research question was: *how, if at all, did your experience at an HBCU impact your identity development*? As the data collection progressed, I was intrigued by Dr. Scott's description of how he found his *calling in life*. It was as if he had been thinking long and hard about the mental processes he went through to identify and pursue his life's calling. Years of thoughtful contemplation and insight were packed into a few lines of his interview transcript. Transcribing the interview and coding it for themes helped me to develop a new research question. The final research question became: ***What are the thinking processes related to a person finding and living out their calling?***

I felt like a miner digging in dirt looking for gold and finding instead a treasure chest full of gems. In Dr. Scott's description of finding his calling

in life, he articulated a practical way to help people reflect deeply on their lives through 'process thinking.' I felt these constructs should be further analyzed and communicated through this research. From this process of digging for information, I began to build a grounded theory inspired by the process thinking of the narrator. This burgeoning grounded theory called, *The Calling Process,* may help students who struggle finding their life's purpose. I thought of my own blank face looking into a mirror at age 18 wondering "what was I doing in college, nonetheless a Black college?" I also saw the eyes of the Freshmen and Sophomore students I have taught at Shaw University and the University of North Carolina at Chapel Hill who donned this same blank stare when asked about their purpose in life. It was important for me to look at the data and connect its usefulness in a real way to my own life experiences. Charmez writes, "we construct our grounded theories through our past and present involvements and interactions with people, perspectives, and research practices" (Charmez, 2014 p.17).

The Calling Process **A Grounded Theory**

It was during the coding process as I sat in the qualitative research lab at the University of North Carolina at Chapel-Hill that the words from the interview jumped off the page. I realized a more impactful focus for this life narrative analysis was encapsulated in a few sentences from my second in-depth interview with Dr. Scott when he said,

> *"To feel the need of something, to believe that you can fulfill that need, and then preparing yourself to do it, and the energy and the call around that was as real as anything I had ever felt. Then the calling is confirmed by a place for you to do it, things open up."* (Interview 2)

In these words, I saw a testable thought process of identifying your calling. I deconstructed this statement and used Atlas software to organize all the transcripts, and then performed open coding, memo writing, and analysis for themes. I realized the interviews with Dr. Scott were articulated as a whole in phases either consciously or subconsciously. Dr. Scott was describing these six phases in his life and God's confirmation of his *calling*. This process is depicted in the following figure:

Figure 2: Transcript Analysis

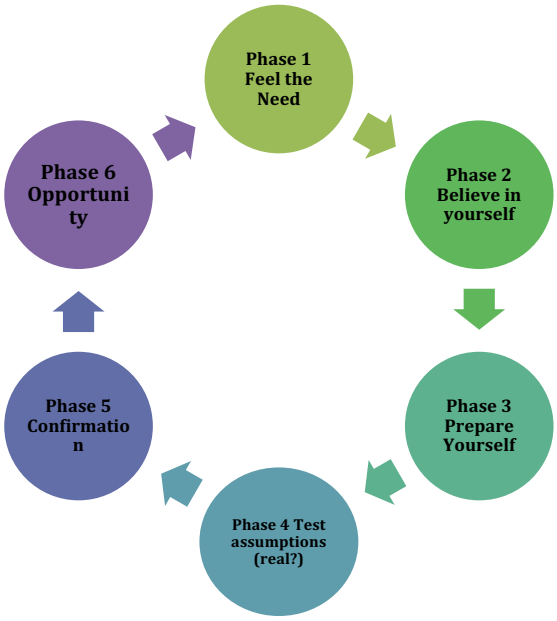
1) To feel the need of something, 2) to believe that you can fulfill that need, and then 3) preparing yourself to do it, and the energy and the call around that was as 4) real as anything I had ever felt. Then the calling is 5) confirmed by a place for you to do it, 6) things open up"

These two sentences when unpacked become a complex yet simple six phase thinking process. The process begins with Phase **1) Feel the Need**, means introspection and reflection of where a person feels there is a need, lack or burden in the world. Related to the first Phase **2) Believe in Yourself**, means know that you have a gift and a talent that equips you to meet the need identified in phase 1.

Then Phase **3) Prepare Yourself**, means study your craft and improve your gift by training, experience, apprenticeships, and both formal and informal education. Phase **4) Test Assumptions** (Is the energy real?), means listen to your heart and the energy you exude when doing the work or preparing to do the work. You may ask yourself, is this what I was born to do? Evaluate your life and examine if external pressures like money, recognition, duty, or others expectations are draining the energy out of your call. Does the calling make you feel alive?

Then Phase **5) Confirmation**, means this is a space that exists or can be created (i.e. a new business or nonprofit) to allow you to perform your calling and begin to meet the need identified in Phase 1. Then lastly, Phase **6) Opportunity**, means you are growing where you have been planted, and your work is adding and multiplying rather than subtracting and dividing. This entire thinking process is depicted in the figure below.

Figure 3: The Six Phases of the Calling Process



Member Checking and Constant Comparison

Upon the conclusion of my analysis, the research was then member checked with the narrator and research colleagues for clarity and understanding. Additionally, findings were confirmed with data and relevant sources.

Corbin & Strauss (1990) write, "making comparisons assists the researcher in guarding against bias, for he or she is then challenging concepts with fresh data" (p.9). It was important for me to better understand the narrator's self-identified process of finding his calling with actual events that arose in the data and ask additional clarifying questions to better understand the phenomena by breaking the concept down into phases. Corbin & Strauss (1990) write, "process analysis can mean breaking a phenomenon down into stages, phases or steps" (p.10). In the following table, I compare the six-phase process that arose from the data with other confirming data from the narrator.

Table 1: Constant Comparison of the Calling Process

Phase 1)	Dr. Scott describes his felt need as a "*call to Christian ministry*

Feel the Need	*to serve people at the margins."* In the member checking process, I asked him: who are the people at the margins? Dr. Scott replied: "*people who are struggling to get into the mainstream.*" I asked him: who or what is the mainstream? Dr. Scott responded: "*White People, the people who do the hiring and firing.*"
Phase 2) Believe in yourself	Dr. Scott's self-reflection on his childhood revealed a host of teachers, church members, and supportive family that made him feel 'special.' Additionally, external reflections of him from his mother, professors, peers, and mentors helped him to identify his giftedness as a preacher, scholar, and orator. This combination of internal reflection and external discursive identity experiences (Gee, 2000) gave him the confidence and belief that he had something to offer to this 'community of need' identified in Phase 1. This compared to data in our first interview when the narrator said the word 'special' five times when describing his identity formation process in school. Dr. Scott said: "*The drum major was special because they had feathers in their hat and marched up front. I also remember I got to ride to school with a neighbor instead of riding on the bus. It made me feel special. I always felt special, not because I was treated special, but I was always doing things to make myself feel special."*
Phase 3) Prepare Yourself	Dr. Scott prepared himself through collegiate, seminary, and doctoral study in theology, in addition to field experience and family examples. As found in interview three of the data, he states "*I learned a lot from my dad, you talk about caring for people… the man would go out of his way he would give you his last dime."* The narrator was also prepared as a graduate student stating, "*leaving Shaw I went to seminary to prepare myself to become a pastor…Rev. Gardner Taylor said to me, why don't you try something else, where I wasn't just learning to be a preacher I was learning to be a theologian."* Additionally, the narrator continued to hone his gift in professional military service in the following recollection: "*One of the things that I have learned in my years in the military is that in order to be a minister for example, a preacher, you don't have to be the smartest person in the congregation nor do you have to impress the congregation that you are the brightest person in there… what I did as a military leader and what I would urge upon any leader is to learn what pieces you have…what are you working with, and how do you utilize those talents, because I want people around me who are smarter than I am. I'm not intimidated by people who are smarter than I*

	am.
Phase 4) Test assumptions (Is the energy real?)	In interview three, Dr. Scott allows us to peak into his mental process of testing his assumptions about the army. He states, "*I never saw myself in the army, in fact I was the one, with the Edgehill Church members protesting the war, and protesting everything that had to do with the military. I thought to myself… go in the army… I thought hey this might be interesting.. I didn't have any family responsibilities in terms of a wife and children or anything like that.. so I said if I'm going to do anything else I might as well do this first"*
Phase 5) Confirmation	Confirmation, means an opportunity is provided or created for a person to follow their call in life. In interview three Dr. Scott recalls, "*While I was at Vanderbilt, living through this unfolding process that happens in life, one of my professors, who was the chief of army reserve chaplains. said to me would you be interested in joining the army."* Additional data was found in the (2014) book, *The Battle is Not Mine: The Life of a Black Army Chaplain in the 1960s and '70s* by Quincy Scott, Jr. where he writes, "*When I joined the United States army in 1968, the Commander said, "This is your parish". When these words were spoken the reference is usually to a battalion of troops or to a family-type congregation that resemble most civilian churches. In either instance there are no dean or steward boards, no trustees, no parish committee, and no bus ministry. I was the chaplain and I was in charge*" (p.2)
Phase 6) Opportunity	Opportunity means success, and as you began your work it increases and you are able to serve more people and a greater depth of service. Dr. Scott states "*I retired from the army has a full Colonel after having some coveted assignments. I spent three years in the Pentagon in charge of all of the chaplain officer trainings all over the United States. I traveled to inspect training sites, it was a very coveted assignment because you are at the very seat of power, the headquarters of defense, I got an assignment as the division chaplain there were only 7 divisions so to get a job as the division chaplain was another coveted assignment*"

Conclusion

I began this research as a way to better understand identity formation at HBCUs. In the process of these interviews and subsequent analysis, I struggled with letting go of my preconceived notions and the picture I was initially trying to paint. I found that grounded theory work, like life, was not a predisposed and scripted event. I had to let go of ritual and throw myself

off my pre-written script. Like the artifacts in Dr. Scott's office threw me off my script when I initially met him almost a decade ago, I needed to challenge my preconceptions of reality.

Using a grounded theory (Glaser and Strauss, 1967), I can now make statements about social life in Black Christian enclave communities in the South and how a life calling is identified through process thinking. Glaser and Strauss proposed that sociologists build theory 'from the ground up' through systematic conceptualization and constant comparisons with similar and distinct research areas. They advanced a set of methodological principles such as theoretical sampling, conceptual saturation, open coding, and memo writing to guarantee that theoretical claims were supported with data.

My Initial findings from interviews and theoretical sampling would support Gramsci's notion of marginalization through white hegemony (Tavory & Timmermans, 2009) as the 'felt need,' which Dr. Scott experienced. This was evident in the interviewee's experience traveling in the South with four white male classmates from Vanderbilt. The narrator said, '*It was odd to everyone else who would see me traveling with my white male classmates, but if I had handcuffs on they would not have thought it strange.*" This statement describes the white male hegemonic society in which his enclave Black Christian Southern Group co-existed. The ways in which Dr. Scott processed this "felt need" was to articulate a "calling process" to address the need. This compares with other literature on *finding purpose* (Warren, 2012; Drakeford, 2010).

This qualitative research utilizes the research cannons of significance, theory-observation compatibility, consistency, and precision (Corbin & Strauss 1990). More in-depth research, additional narrators, and triangulation would improve the understanding of this phenomenon. I found myself ending with a study that itself has become a *calling*. This life narrative examination challenged me to employ this six-phase process to re-examine my life, my motivations, and direction. As other academics and students have read this work they too have been spurred to re-examine their life's calling. If nothing else the Calling Process Theory serves as a catalyst for self-reflexive examination on life's deepest question, "why am I here?" I thank you for accompanying us all on this journey of story-listening.

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Chapter 10: Dross of Gold: The Educational Politics of Whiteness in the American South

By

Derrick Drakeford, Ph.D

"This is dedicated to the memory of Nelson Mandela…thank you Madiba"

Abstract

Dross is defined as the scum, excrement, or extraneous matter thrown off from metals in the process of melting. After a four-year journey to critically reflect on my schooling experiences in the American South as a Black male student, I find the portions of education served to Black males is often the extraneous matter left-over after resources, passion, and love have been poured into other populations of students. What makes the American South so beautiful, to me, is the truly gifted and compassionate teachers of all races. However, the culture and structure teachers must navigate fails to incorporate the historical views, voices, and values of diverse students. The result is an educational system where achievement is rooted in the knowledge of, reverence for, and imitation of *whiteness.* This antiquated system of social control through education drains America of its most valuable resource, which is innovation through the diversity of ideas. This study uses the analytical tool of auto-ethnography to explain how the politics of *whiteness* are deeply ingrained in the American southern educational system. Here, I seek to paint a picture of the *Dross* educational experiences of a Black male in the American south in order to catalyze multi-cultural and multi-ethnic educational heroes and heroines to disrupt an archaic educational system in an effort to save its very existence.

Dross Education

Take away the dross from the silver,
and there comes out a vessel for the smith;
Take away the wicked before the king,
And his throne will be established in righteousness.
- Proverbs 25:4-5

The term *Dross* derives from the Old English word *dros*, meaning "the scum produced when smelting metals." By the 15th century, it had come to refer to rubbish in general. Dross is a mass of solid impurities floating on a molten metal or dispersed in the metal. It forms on the surface of low-melting-point metals like silver. The Oxford English Dictionary defines *Dross* as, "the scum, excrement, or extraneous matter thrown off from metals in the process of melting." While researching the term Dross, I came across a book of poetry by Nigerian author Matthew Umukoro entitled *Dross of Gold*. His book of poetry spoke to me in a unique and powerful way, not only his poetry but also the ways in which he conceptualizes his writing process as an internal struggle or smelting process. Matthew's internal struggle relates to the painstaking critical reflections, which have helped me come to a greater revelation of the white markers, masks, and, mentality that I adopted to achieve educational success as a Black male student, in the South. Matthew Umukoro writes:

> Dross of Gold is a metaphor for the numinous creative process a definition of the poetic sensibility, which inextricably subsumes experience and communication. Poetry is, in practical terms, an artistic exploration of the inexorable discrepancy between the poet's cerebro-emotional experience and its ultimate communication to his audience in speech or writing. Communicated poetry is, at its best, mere dross of the poet's golden experience, analogous to the painful effort at recapturing a tantalizing dream. But this effort is all too often stymied by the sheer banality and ambiguity of words as well as the preverbal treachery of language…The dispirited artist thus grapples with the shadow rather than the substance, the dross rather than the gold, sustained only by the immutable truth that, within the larger scheme of things, even dross of gold is essentially golden. (Matthew Umukoro, University of Ibadan, Nigeria 2002)

As Matthew Umukoro writes “even dross of gold is essentially golden.” Umukoro’s words inspire me to write a critical reflection on my experiences as a Black male student in the American South. Even if my mental recall cannot describe the minute-by-minute details of every educational and inter-cultural interaction of my elementary, secondary, and post-secondary life, it is valuable to reflect and share how my narrative gives voice to the schooling experience of a Black male in the South.

The American South

To fully understand what makes the Black male experience unique, within the white-dominated, Southern educational system in America, it is important to understand the tenets of slavery, segregation, and Jim Crow. These tenets included the systematic destruction of the Black family, miseducation, and terrorism (i.e. the bombing of Black Wall Street in Tulsa, Oklahoma, the burning of Black churches, and the lynching and castrations of Black men) in the South without any legal recourse for the perpetrators (Woodson, 1933). These unique laments of Black life in the South are artistically captured in the 1939 recording of “strange fruit” by Billie Holiday:

Southern trees bear strange fruit
Blood on the leaves
Blood at the root
Black bodies swinging in the southern breeze
Strange fruit hanging from the poplar trees
Pastoral scene of the gallant south
The bulging eyes and the twisted mouth
The scent of magnolia sweet and fresh
Then the sudden smell of burning flesh
Here is a fruit for the crows to pluck
for the rain to gather
for the wind to suck
for the sun to rot
for the tree to drop
Here is a strange and bitter crop
Composed by Abel Meeropol (aka Lewis Allan)
Originally sung by: Billie Holiday

It is in the shadows of these same trees in the South where I read books on critical race theory by Derrick Bell, Richard Delgado, Cheryl Harris, and

others to recount my educational experiences. I put bits and pieces of experiences together with research, writing, and accounts of other students and scholars. My narrative is constructed like the quilts knitted together by the historic Black female quilt makers in Gee's Bend, Alabama, who meticulously created masterpieces from spare pieces of fabric, rags, and abandoned clothing.

It is here at the roots of the trees upon which my forefathers hung where I am positioned to obtain my doctoral degree. Here, my search for meaning, identity, and purpose collide with my need to leave a legacy for the Black men who will tread the ground upon where I sit long after I have died. It is for them that I perform this reflexive analysis and hope to leave a tattered treasure map from whence they can find the gold of education and navigate through the *dross education*, which is American schooling (Shujaa, 1994). To remember, reflect, and analyze in an academically rigorous, yet human, way I utilize the qualitative research method of auto-ethnography as a canvas to paint my toil and triumph.

Methodology

After investigating the methodological limitations of a solely quantitative analysis on the issues of educational inequity, I found that a, "numbers only" approach prevents a deeper understanding of processes, characteristics, people, context, links, multiple meanings, and cultural practices (Noblit, Flores, & Murillo, 2004). The issue of educational equity is pervasive, and it is vital that researchers employ multiple and varied methods to better understand multiple perspectives and layers of the problem. It is also important to add diverse points of view to the ways in which we conceptualize racism in the schooling process. These varied approaches and perspectives increase the probability of developing real solutions rooted in the realities of those receiving a *dross education.* Through the process of listening closely to the narrative voices of students of color, administrators can include the student perspective in the reform of schooling structures, which maintain and re-create inequity. History shows that impactful solutions often come from those who are rarely at the decision making table. This study uses my voice, my lived experiences, and my reflections on race and education in an effort to change the ways in which education is conceptualized and delivered to diverse student populations.

The use of the auto-ethnographic research method allows me as a researcher to delve into my own reality as a Black man in America while

using the widely respected qualitative research tenets of autobiography and ethnography (Ellis, Adams & Bochner, 2010).

What is Auto-ethnography?
Educational researchers Hughes, Pennington, and Markis (2012) define auto-ethnography as, "the hybrid term…intended to name a form of critical self-study in which the researcher takes an active, scientific, and systematic view of personal experience in relation to cultural groups identified by the researcher as similar to self" (p.209).

A comprehensive overview of the autoethnography research method can be found in the work of Ellis et. al. (2011), entitled *Autoethnography: An Overview*. In chapter 1 of the book Ellis writes: "Autoethnography is an approach to research and writing that seeks to describe and systematically analyze (graphy) personal experience (auto) in order to understand cultural experience (ethno)." Ellis explains this approach challenges canonical ways of doing research as well as representing 'others' and treats research as a political, socially-just, and socially-conscious act.

Why is auto-ethnography appropriate for this study?
The first published auto-ethnography was authored by a Black man, Jomo Kenyatta (the first President of independent Kenya) wrote *Facing Mt. Kenya* in 1966 (Hayano, 1979). The method of autoethnography is noted for providing an alternative venue for marginalized voices. Autoethnography is not a quick overlook of life through a complimentary egocentric lens (Denzin, 2003). Rather, it is a rigorous process of critical reflection, note taking, and countless hours of member checking and reconceptualization to achieve understanding (Hughes, 2008). This purposeful ethnographic rigor is best described by David Kirkland's writing in his chapter "Why I study Culture, Why it Matters" in the book *Humanizing Ethnographies in Social Science*. Kirkland (2014) writes,

> The goal of ethnography is not to generalize to large populations, nor to provide a cure all for big and even basic societal problems. Rather, it is to upset the body politic of large "generalizable" findings. It places under a microscope, specific parts of the inquired anatomy, which seems large and unknowable. Yet ethnography allows us to see what lives beneath the skin of large, complex, living things. (p.180)

Like Kirkland, I approach this autoethnographic work understanding the long history of African-descent writers like Jomo Kenyatta and Nelson Mandela. In my view, Mandela sets the example for humility in critical self-reflection. Mandela spent most of his life in a prison cell with little to no hope of release. Though many Black male students have never lived in a cold, close, and callous prison cell, I liken it to the solitude of a lonely student of color looking to break free from the intellectual isolation found in structurally-white, educational spaces. Mandela expounds on this cell in his book *Conversations with Myself*. Mandela writes:

> The cell is an ideal place to learn to know yourself, to search realistically and regularly the process of your own mind and feelings. In judging our progress as individuals we tend to concentrate on external factors such as one's social position, influence and popularity, wealth and standard of education. These are, of course, important in measuring one's success in material matters and it is perfectly understandable if many people exert themselves mainly to achieve all these. But internal factors may be even more crucial in assessing one's development as a human being. Honesty, sincerity, simplicity, humility, pure generosity, absence of vanity, readiness to serve others—qualities which are in easy reach of every soul–are the foundation of one's spiritual life. Development in matters of this nature is inconceivable without serious introspection, without knowing yourself, your weaknesses and mistakes. At least, if for nothing else, the cell gives you the opportunity to look daily into your entire conduct, to overcome the bad and to develop whatever is good in you. (Mandela, 2010; from a letter to Winnie Mandela in Kroonstad Prison, dated February 1975)

Here, Mandela describes how his isolation made him better at self-reflection. Similarly, being the only face of color in my high school AP math class and the only Black male in my Ph.D. cohort of 125 students forced me to go inside the cell of my singleness to search for answers to the question: How did I get here?

Working towards triangulation

The concept of triangulation emerges from navigation, military strategy, and surveying as a method for fixing a position or location (Julie & Hassard, 2005). The concept was introduced to social science research by Campbell & Fiske (1959) and has served as a bridge between quantitative and qualitative epistemologies (Denzin, 2007). Triangulation is

a method used to help qualitative researchers become more rigorous. Denzin (1978) describes *data triangulation* as data collected from different sources or experiences. This study examines three of my life experiences at three separate educational institutions in the American South. Through an analysis of these three separate autoethnographic reflections, it helps me to better understand commonalities and themes, which can be triangulated to increase the rigor of this study.

Goals for this study

The goal for this study began as a Critical Race Theory assignment in a class taught by Dr. Eileen Parsons. After the class, the study progressed into an examination of the complicity of race within an educational culture which excludes difference and valorizes whiteness. My hope is that other stakeholders in the educational system (i.e. students, teachers, administrators, and policy makers) will also pause to reflect on how we are all in some way complicit in maintaining the status quo of educational culture.

Here, I seek to paint a picture of the *Dross* educational experiences of a Black male student in the American South in order to catalyze multi-cultural and multi-ethnic educational heroes and heroines to disrupt an archaic educational system.

The book *The courage to teach: Exploring the inner landscape of a teacher's life* by Parker Palmer models the type of self-examination required to initiate systemic change.
Palmer writes:

> The extent to which institutions control our lives depends on our own inner calculus about what we value most. These institutions are neither external to us nor constraining, neither separate from us nor alien. In fact, institutions are us! The shadows that institutions cast over our ethical lives are external manifestations of our own inner shadows, individual and collective. If institutions are rigid, it is because we fear change…If we are even partly responsible for creating institutional dynamics, we possess some degree of power to alter them. The education of a new [multicultural] professional would help students understand and take responsibility for the myriad of ways we co-create and re-create institutional pathologies. Such an education would call us to identify and examine our own shadows. (Palmer, 2010, p.206)

Limitations

As the subject of this study, it is important to note that I have only attended schools in the American South, hence this study cannot speak to the cultural nuances and micro-aggressions which occur in schools in other regions of the United States and around the world. However, my intense study of the lives of African American male college presidents who were educated in the North, Midwest, and West Coast of the United States found similar themes of *dross education* for Black males around the nation. This study does not seek to generalize my experience as the normative example for schooling in the South. Rather, this study adds one more layer of narrative to help understand the educational sojourn of Black males in the American South. My story is unique, yet it provides some understanding of the internal sacrifices many students of color embrace to survive academically in the American South.

A Hermeneutical Approach to: Whiteness as Property and Codeswitching

To better understand the concept of *dross education* (or rubbish education). I take a hermeneutical approach to analyzing the theoretical constructs of a) *whiteness as property* from Critical Race Theory (CRT) and b) *codeswitching* from Black Racial Identity theory (BRI). Together these constructs help to understand the complexity of how Black identity operates within southern schools. The hermeneutical approach helps me to pull meaning from different historical schools of thought to illuminate a nuanced concept of *dross education*. I use the definition of hermeneutics as described by Gallagher. Hermeneutics is: “to let what is alienated, by cultural or historical distances, speak again…to let what seems to be far an alienated speak again” (Gallagher, 1992, p.4).

Here, the distant concept is the educational politics of whiteness, or how power and privilege are appropriated in Southern schools (Smith, 1993). In my experience in the South, I have found the *privilege of whiteness* is real and tangible (McIntosh, 1988; 1989). It translates into more chances to succeed in school, better jobs, better housing, and more educational resources for white majority schools (Anyon, 1997; Smith, 1993). The culture of white privilege is felt daily for Blacks in the South; it is as thick as the air on a muggy and humid August afternoon in North Carolina. Blacks can feel its heat and aggression, yet it’s hard for whites to see and consciously acknowledge (Omi & Winant, 1986). Some upwardly mobile Blacks, who operate successfully in these white spaces, have mastered

the art of acquiring markers of whiteness such as degrees, white-speech articulation, and white aesthetics which open doors to white spaces (Haynes, 2008; Haymes, 1995). Critical Race Theorist Cheryl Harris (1995) theorizes this transfer of white privilege to non-whites as the disposition of whiteness as property.

Whiteness As Property (Harris, 1995)

The construct of *whiteness as property* (Harris, 1995) gives language to how *whiteness* in education can be seen as valuable real estate, and this real estate can be transferred to nonwhite people. As I examine my academic life, I find what has been truly valued from me as a Black male student is not intellect or imagination but the mastery of *whiteness.* Harris writes, “Whiteness fits the broad historical concept of property described by classical theorist. In James Madison’s view, for example, property ‘embraces everything to which a man may attach value” (Harris, 1995, p. 279).

An example of this construct of *whiteness as property* is the Black identity function of *codeswitching*, which William Cross and his colleagues have found enacted by African-American students in white schools.

Codeswitching or Fronting (Cross, 1999)

William Cross, explains *codeswithcing (or fronting)* as the student’s defense mechanism. African American students use *codeswitching* to act, think, and dress *white* in educational spaces.
Cross (1999) writes,

> The *codeswitching* function allows a person to temporarily accommodate the norms and regulations of a group, organization, school, or workplace. Codeswitching or fronting may occur when an organization or group shows signs of discomfort with explicit expressions of difference. Especially race. In situations that foster codeswitching, African Americans act, think, dress, and express themselves in ways that maximize the comfort level of the person, group or organization toward which the communication is focused. (p.32)

On its surface, *codeswitching* appears to be a “temporary” adjustment in thinking, actions, or dress to ease the discomfort of the different majority. However, overtime *codeswitching* may have a longer detrimental impact of the ways in which people think. For example, Black students may adopt a

dominant white point of view on the value of Blackness, the relevance of Black history, and the importance of Black solidarity. Instead of valuing their own culture and historical roots, they may strive only for the perceived value attached to *whiteness.* This is the greatest tragedy of *dross education*; it devalues nonwhite students. With this point of view, nonwhite people can never achieve true value in America, unless they are granted *whiteness as property*. Through the internalization of this paradigm, students of color may never know that they are truly gold and may continue to misinterpret their own capabilities. This, *dross* self-concept, is described in Matthew Umukoro's poem *Dross of Gold.*

Matthew Umukoro writes:

In the earth of the heart
Lies a vast and rich goldmine
Trapped beneath the silent stream
And I,
Armed with the torch of afflatus (or divine inspiration),
Climb down Muse's ladder to mine
The gold in my heart
Again and again I dip,
But the gold eludes my probing quill
And from the stream of my soul
Nothing flows but
The dross and the scum…(p.10)

This poem begs to ask how researchers can use autoethnography, and the voices of students of color, to begin to understand the hidden forces that cause the gold to elude the probing quill of Black males students. This study utilizes an understanding of *whiteness as property* (Harris, 1995) and *Codeswitching* (Cross et al, 1999) to examine the educational politics of whiteness in my schooling experience as a Black male student in the South. I do this being keenly aware that race is a permanent feature in American identity formation and construction (Bell, 1992). I cannot escape my Blackness. Afro-centric scholars like Carter G. Woodson, Jawana Kunjufu, and Cornel West have helped me to conceptualize that to be born Black means that I am tied to a long history of inventors, intellectuals, and academic geniuses. At the same time, I, as an Afro-centric scholar in America, must be able to excel in a hegemonic (dominance of one culture over another) system of white education, which sees me through a deficit

lens of "blaming the victim" and attempts to strip my Blackness in an effort to 'help' me succeed in white institutions (Freire, 1970; Bourdieu, 1984; Valencia, 1997). These three reflections are snapshots of experience, which contribute to a better understanding of how the educational politics of whiteness in the American South has given me the *dross* instead of the gold.

Reflection 1: Public Education as a Tool for Social Formation

I was born in Durham, North Carolina the son of two middle class parents, both of whom graduated from predominately white institutions and were successfully employed at traditionally white institutions. As I matriculated through elementary school and middle school, I began to realize my race was subjugated in a system of white hierarchy. I was in Middle School, when my best friend, a white male student, no longer chose to be my friend due to his new, exclusively white, privileged group of friends. Slowly, I observed my mostly diverse circle of friends in elementary school gradually became mostly minority in middle school. For me, middle school was the beginning of my social formation of race, and it continued throughout my schooling experience (Anyon, 1981).

These race divisions were felt in the classroom where teachers would selectively reinforce white students while ignoring the Black students. This general separation was seen through other subtle school-based phenomena such as all the Black kids sitting together in the cafeteria (Tatum, 2010) or more overt events like racial slurs and race fights at my high school. I remember one race fight so brutal it sent four students to the hospital. I observed a great deal of fear, anger, and ignorance, which was fueled by racial stereotypes. It was as if we, kids, were merely actors reenacting the racist feelings and frustrations we had been taught. I saw kids who were best friends in elementary school become sworn enemies in middle school, but no one seemed to understand why.

As I reflect, I realize most of the school administrators, teachers, coaches, and the staff did little to disrupt the race-based social order forming because they tacitly agreed with it. Even the Black staff, which was mostly janitorial, reinforced a subjugated racial social order. The article "Examining a history of failed reforms and recent stories of success" (Berry, Ellis, and Hughes, 2013) explains what I saw happening in my classroom. The study found Black learners are overlooked when developing policy and seen through a deficit lens by educators and administrators. In my entire K-12 educational experience, I only had one

Black male teacher. The vast majority of my teachers were white females. In reflection, I realize that as I developed my educational identity (or self-concept) it was largely cultivated through the eyes of white female teachers (Delpit, 1988). It requires courageous self-examination for teachers to begin the work on challenging the ways in which Black male students are perceived in school. As Palmer writes, “recreating institutional pathologies [requires] examining our own shadows (or the ways in which we perceive difference)” (Palmer, 2010, p.206).

I remember in middle school, I was labeled as Learning Disabled (LD), along with the majority of the other Black male students. With this label came a set of lower expectations and reduced rigor. It allowed me to take tests with a calculator while most students were required to compute mentally. It allowed me to get more time for tests, use open books, and it removed many Black males from the mainstream testing protocols. This label was a way to allow affluent, mostly white, schools to remove Black students from the end of year test and thereby artificially increase the school’s statewide ranking for test scores.

These practices made my high school the number one ranked public school in the state in 1996. Three decades earlier in 1967, my high school was first integrated, and it began to accept a small number of Black students. However, the treatment and education these new Black students received was far inferior to the treatment and education their white classmates received. This system of inequity was so ingrained into the school that it replicated itself and continued for decades. The white students at the school received the best education and encouragement (the gold), and the Black students received labeling and lower expectations (the dross). This LD label essentially turned my brain off. I began to read from the script of low expectations given to me by my white teachers and administrators. *Learning Disabled* became more than a label it became part of my identity.

I remember one day in high school, a white female math teacher noticed I picked up math concepts quickly and would tell disruptive jokes the rest of class. Instead of suspending me or referring me to special education (the dross), which is now the norm, she promoted me to the Advanced Placement (AP) math class (the gold) (Blanchett, 2006; Smith, 2009). In this new academically challenging environment, I flourished and began to craft my identity as academically gifted. With this new identity, I began to work harder, study longer, and I was not satisfied with a “C” or a “D” grade

because it no longer reflected my true identity. This new peer group of students was focused on going to college, and it helped me to alter my academic trajectory. In this one event, my white female teacher disposed a part of her *whiteness as property* to open a door for my educational success. She also demonstrated that it was her power and dominance that created an "exception," which in turn, projected the image of fairness without actually creating systemic change (Glazer, 1999).

Instead of giving me the *dross* and usurping my hope and inner belief, she gave me a glimpse of the gold. Most of my intelligent and talented Black male childhood friends never graduated high school, and their educational goals were either deferred or denied. I was one of only four Black males to graduate in my class of over 400 students. When I entered high school, there were at least 40 of us, but lower expectations, harsher discipline, and a culture of "white is right" did not help Black male students to succeed and graduate.

Reflection 2: Historically Black Colleges, Historically taught, "White is Right"

The first primary research on HBCUs was a study entitled *The American Negro College* by white male, Harvard professors Jencks and Reisman (1967). Their study consisted of a content analysis of smaller studies and reports, which used the philosophical underpinning of a "White is Right" paradigm. Their study found: "Whether one looked at hair styles, preferred skin color, the drive to desegregate schools brand-name choices, or overall ideology, it seemed clear that for most Negroes 'white was right'" (Jencks, 1967,p. 5).

I am a supporter of HBCUs, and my critique here is through a self-reflective and historical lens that I hope will propel HBCUs. What is vastly understated is the powerful work HBCUs do to help Black students navigate the complexities of being Black within a historically racist society. Here, I seek to reflect inwardly for Black initiated solutions, leadership, and innovations to solve the pressing issues HBCUs face in the new millennium. Fortunately, my HBCU experience taught me the value of having a positive Black identity anchored in the knowledge of Black history and faith; the gold of centric education (Asante, 1990). However, unfortunately HBCU experience also taught me to revere the doctoral degree from a PWI as the highest form of intellectual achievement (*dross education*). I remember a number of my professors would only respond to the title "Dr." in front of their name and would get

insulted if a student mistakenly called them by the name they were born with. It was as if the title carried with it an element of whiteness and hierarchy, instead of an increased sensitivity to human suffering.

I can remember at 18 years old when I arrived at a humid and arid airport runway in Daytona Beach on my way to attend Bethune Cookman College. All I knew is that I applied to five traditionally white schools and three historically Black colleges, and this place was the only one that sent me back the big envelope for my lowly 2.4 Grade Point Average (GPA). Along with the acceptance letter, came a scholarship from the music department, which had never heard me sing a note. The director had met my father on a visit to the school and my father introduced himself as Dr. Drakeford I know now, but didn't understand then, that the Director, Dr. Steele. an older African American woman even wiser than her years, saw potential in me through my father's doctorate degree.

My scholarship to college was essentially a benefit of my father's doctorate decreed to him by UNC-Greensboro, which disposed to him a portion of the white privilege associated with the institution. The degree in many ways said, "Hear'yee, hear'yee we, the trustees and administration of UNCG, decree that Dr. Drakeford has jumped through all the necessary hoops a Black man must accomplish to be approved by the White social order." My HBCU scholarship was a benefit of the social order and rewarded my father for being a transferred owner of some form of Whiteness as Property in education.

Reflecting on other examples of the *dross* that came along with the gold at my HBCU was the culture of western aesthetics that taught Black male students to cut their hair, to dress corporate, to speak suitable for *codeswitching* in white America (Cross, et al 1999), and to pursue upper level management in white companies, schools, and hospitals as the ultimate measure of post-graduate success. All of these represented an attempt to gain *whiteness as property* dispossessed by white institutions. Rarely were the concepts of entrepreneurship, economic cooperation, and Black financial solidarity through consumerism taught at my HBCU.

With the exception of the one required Black History class, the traditional curriculum at my HBCU reflected Eurocentric conceptualizations of knowledge and history. In the book *The Miseducation of the Negro,* Carter G. Woodson (1933) writes that HBCUs offer courses on the European colonists prior to their coming to America, their settlement on these

shores, and their development towards independence, yet they are not equally as generous with Black history prior to enslavement. As Jawanza Kunjufu often states in his lectures, if the teaching of Black history starts in slavery then Black youth will end up in criminal activity; but if the teaching of Black history starts on the top of a pyramid in Africa then Black youth will end up at the top of their profession as owners. It is an unfortunate reality that the majority of my education on African history has been accomplished independently as opposed to my time as a student on an HBCU campus. Thus, it is not a surprise to find HBCU graduates who love to be around Black people but for their careers, parenting choices, and professional practices employ the dated paradigm of "white is right." Researcher Karyn Lacy author of *Blue-Chip Black* calls these actions "Strategic Assimilation." Lacy writes,

> Few assimilation theorists have considered the possibility that there is something inherently pleasurable about being black and maintaining a connection to other blacks… [in] *Strategic Assimilation*, middle-class black's intentionally limit incorporation into the white mainstream, a process that privileges maintaining strong ties to the black community [because] the black community offers a psychological and emotional refuge from the demands of the white world. (Lacy, 2007 p. 152,153,165)

As Lacy's research finds, a product of a middle-class American education is the *dross* of learning that *strategic assimilation* is the best method for personal financial growth. This dependent philosophy drains the Black community of intellectual capital, human resources, and economic buying power, which are then divested to white institutions thereby further weakening the Black community.

Research finds Black immigrants who have not been formally educated in America are more entrepreneurial and financially independent (Kaufman Foundation 2015). These immigrants, who have yet to learn the *dross* that strategic assimilation is the best viable alternative, have a greater potential to improve the economy for all Americans. The Kaufman article finds:

> When these [immigrant] companies innovate and challenge incumbent businesses, a more dynamic economy emerges that allocates resources more efficiently. A dynamic economy, with a higher rate of new firm entry than the 8% we currently see, creates more jobs, infuses markets with competition**,** and benefits society through a higher standard of living. (Jackson, 2015)

The example of the immigrant entrepreneur can help the American South to re-think how education is delivered to diverse students and its ultimate economic impact on society. The lessons we learn from immigrant entrepreneurship is that an alternative to the "white is right" philosophy is the sentiment that "multicultural is right," which has proven to create a more dynamic economy.

Reflection 3: Higher Education as the Gatekeepers of Whiteness as Property

In the Spring of 1998, I visited my African American fraternity brothers and sorority sisters who attended UNC-Chapel Hill. I found that most of them were active in a student organization called the Black Student Movement. Through talks with these Black students at a predominantly white institution, I learned about the writings of Garvey, Kunjufu, and Farrakhan. Their college experience was not one of aspiring to *whiteness* but being subjected to White hegemony in education on a daily basis. I saw that their inspiration was not the American story of success but the counter-story of Black rebellion to oppression (Delgado, 1989). Dr. Anderson-Thompkins describes the war against Blacks in higher education in her work *Casualties of War: Suggestions for Helping African American Graduate Students Succeed in the Academy.* Dr. Anderson-Thompkins writes, "we believe that, more often, efforts to exclude African American graduate students from intellectual discourse and academic success are purposeful" (Anderson-Thompkins, 2004). Through these new relationships and readings, I began to hear the voices of Black dissent in higher education.

These conversations led to a rich informal education on Black intellectuals. Two years later, I graduated and chose to attend the Masters in Public Administration program at UNC-Chapel Hill. I started classes with cornrows in my hair and revolution on my mind determined to rebel against the White-Supremacist social order. By the end of my first year, I had been flunked out of the program due to some of the racist grading from the all-white faculty in the program. I began to feel like a victim and grew frustrated with the double standards expected from me in contrast to my white classmates. The only glimmer of light came when my white classmate, and brother in Christ, shared his final exam with me where I found the exact same answers I wrote word for word were given full credit on his exam and no credit on mine. My white friend's act of disposition of whiteness allowed me to peek into his world of white privilege to make a

credible case for me to get back into the program and graduate (with a new found absence of outward racial rebellion). Ten years later, the recommendation letters from Dr. Frierson, Dr. Hughes, and Dr. Grenell (all Black men) disposed whiteness from their degrees to me. The privilege disposed to them was then transferred to me to gain access to the potential of the doctorate degree.

Is it Class or Race

The common argument I encounter when depicting the different education Black men receive in the South is the "isn't it class?" argument. The common critique of Critical Race Theory is the dominance of classism over racism and the oppressive detriments of capitalism and imperialism on the poor. Class is an easier conversation to have, and it allows those who have not felt the forces of racial oppression to interpret the Black experience through their own lens of class. As Bell writes “Ralph Ellison depicts blacks as a category of human beings whose suffering is so thoroughly ignored that it might as well not exist” (Bell, 1992, p.111). It is easy to ignore race and Black people.

My argument is that class and race are not mutually exclusive. There are many layers to oppression and privilege. The reasons I believe Black males in the South receive a lower valued or (dross) education than poor whites is twofold: a) the history of structural racism embedded into the educational system and b) the curricula content which extolls white males and teaches Black males they are inferior.

a. The History: The fruit of the Roots of Structural Racism

It is true that racism in America was birthed out of class-based social control. These capitalist motivations were rooted in land ownership, control of the labor market, and the fragmenting of lower classes to subjugate and discourage collective action (Omi & Winant, 1986). However, over time these class-based origins of racism have morphed into something larger and uglier than social class control. The unique history of race-based terrorism, lynching, and legalized injustices towards Black men makes the structures in which Black men are educated different from poor and rural White men. The educational system, like other institutions in American society, is structured to add privilege to White men (even poor and rural white men) (Bell, 1991). The educational system is Eurocentric and valorizes whiteness as the ideal identity (Harris, 1995). For example, the contemporary problem of police abuse of authority, which has led to hundreds of street executions of Black men by

the police. This is not limited to the popular cases of Michael Brown and Trayvon Martin. The constant threat of police abuse of authority is not salient for poor white men (Alexander, 2012). Research finds, the in-school issues of a) harsher penalties for Black students, b) criminalization for minor offenses, and c) the school-to-prison pipeline are not as salient for poor and rural white students (Smith, 2009). This correlates with studies that find higher rates of recommending Black males for special education and the lower rates of recommending Black students for gifted classes (Vallas, 2009; Ford, 1998).

b). The Whitewashed Curricula (i.e. Christopher Columbus "discovered" America).
The Eurocentric educational curriculum is standard, common, and programmed (Kliebard, 2004). Though the white poor student has worse books, less computers, and a smaller library, the content in those books reaffirms him as the rightful racial leader and ties his white lineage to all the best authors, best presidents, and historical figures. This whitewashed education looks at all knowledge through a Eurocentric lens and discounts Africa, Asia, Latin America, and all other non-Eurocentric views. The lack of Afro-centric, culturally relevant, and historically accurate teaching, is the *dross education* Black men receive in the South. It is not manifested only in capitalism. It is made present in the supremeness of whiteness, even of the supremeness of the poor white student.

Closing Thoughts
Through this autoethnographic study as a student for the past two decades, I have found the educational system in the American South for Black males is like the *dross* on gold. It is rubbish. Honesty is the fire. If and when the members of the school body (i.e. administrators, teachers, students, and parents) are put through the fire of critical analysis, honest self-reflection, and evaluation from a wide variety of stakeholders, then and only then, the *dross* will be made pure and shine like gold. The gold is multi-culturally-relevant pedagogy.

The critical questioning of educational outcomes for African American males is a part of the smelting process. Like the Bible describes: "Take away the dross from the silver, and there comes out a vessel for the smith; Take away the wicked before the king, and his throne will be established in righteousness" (Proverbs 25:4-5). The roots of the Southern American educational system are drenched in the wicked philosophies of slavery, lynching, and segregation. Historian Carter G. Woodson writes, "The

philosophy and ethics resulting from our educational system have justified slavery, peonage, segregation and lynching. The oppressor has the right to exploit to handicap and to kill the oppressed" (Woodson, 1933, page xii).

As I type now in a dimly lit church building renovated into a campus office and glare at the stained glass window which shoots hues of green, blue, red, and purple light into my office, I realize even more than ever that, like this man-made, stained glass window, I have become an adornment of color to be shaped and molded by others at this white institution. Some genuinely want me to express my personality through intellectual pursuits, and others can only see my success through assimilation and seek to derail any alternative pathway.

To better understand my life experiences, I used a hermeneutical approach to look at the constructs of *whiteness as property* and *codeswitching* to illuminate a new concept of *dross education*. I then triangulated the data found in three reflections,

- Reflection 1: Public Education as a Tool for Social Formation
- Reflection 2: Historically Black Colleges, Historically taught, "White is Right"
- Reflection 3: Higher Education as the Gatekeepers of Whiteness as Property

I find the common thread of *dross* education drapes my educational experience like a hooding at a graduation. Yes, I'm intelligent, savvy, and innovative, but none of these qualities translated into success in the white South. I'm no more talented or gifted than the brothers who were separated, subjugated, devalued, deficit viewed, and left behind in my K-12 experience. Many were smarter than me but did not receive nor strategically acquire the transferred whiteness that I did.

American Southern education is precious, and it can be seen as valuable gold. However, gold is refined in the fire and made pure. My humble critique of the American Southern educational system may seem harsh and may even burn to some people's Southern sensibilities, like a fire. My closing prescription to those who truly value education in America is…….Let it burn. Then, create new appropriate multicultural relevant educational structures. As Shujaa (1993) writes,

> It clearly makes no sense to expect a system of schooling controlled by the politically dominant culture for its own interest to provide education for African-Americans… I forsee no change in this situation that does not involve African-Americans taking control of their own education…It means empowering ourselves to ensure that African-American cultural knowledge is systematically transmitted to our children. In many cities African-centered independent schools are providing a means for acquiring educational control where such schools do not exist or are not accessible families, groups of parents, community based organizations, churches and rites of passage organizations can become networks for passing on cultural knowledge. This is our cultural imperative. (p. 348)

Implications and Extending the Lessons of Dross Education

The *dross* on the gold is the school's inability to become flexible and bend to the specific cultural and historical needs of diverse people (Moll, et. al., 1992). This applies not only to African Americans but all non-white students in the American educational system. Studies on the impacts of American educational culture with Mexican students finds a similar inability of teachers to bend to the needs of these students. Valenzuela (1999) writes,

> These findings indicate that rather than functioning as a conduit for the attainment of the American dream, this large, overcrowded, and underfunded urban school reproduces Mexican youth as a monolingual, English-speaking, ethnic minority, neither identified with Mexico nor equipped to function competently in America's mainstream. For the majority of this school's regular (non-college-bound) students, schooling is a subtractive process that divests them of important social and cultural resources and leaves them progressively vulnerable to academic failure. (p.3)

Language and identity are important. An example from a conversation I had with my friend from South Korea. We were fortunate to meet him and his family because his daughter and our daughter attended the same multicultural pre-school. Both of our children attended a pre-school that placed an emphasis on diversity and celebrating cultures from around the world. As our children became friends, we also became friends. One night, we were having a bi-cultural family dinner at our South Korean friends' home. Over dinner, the mother discussed how they came to choose this specific multicultural pre-school for their daughter. She said they visited a

number of schools including the most expensive and highly rated school affiliated with the local PWI. They said that upon their visit to this elite school, they were told their South Korean daughter could not speak her native language at the pre-school. They were told she would need to assimilate and speak as all the American children spoke. Then, they visited our multicultural pre-school and the director told her they would be able to accommodate their desire to have their daughter keep her language; and, the teacher working directly with her daughter would learn a list of new South Korean words. This act of an educator stretching and bending around the cultural needs of the child is an example of pure gold in education. She is an example that educational institutions can bend around the needs of each student. Dr. George Noblit, a white male teacher, describes this multi-ethnic challenge for flexible teaching as *caring*. Noblit (1995) writes,

> Caring is central to education; it is the glue that binds teachers and students together and makes life in classrooms meaningful. Caring, which requires educators and parents to think about teaching and school in unaccustomed ways (p. 680).

Charge

My self-reflection finds that there is still a lack of courage in my educational pursuits. This lack of courage places less value on revolutionary learning to free lost students than the value of the Predominantly White Institution's degree and the doors it may open financially for my family. Should I then throw up my hands and leave my doctoral program in an earnest attempt to radicalize my actions towards Black independence? If I do this, how then do I win and the forces of imperialistic reclamation lose (Thompson-Dorsey, 2013)? Dr. Cornel West writes of the Black Panther Party that they practiced, "sacrifice, paying the price, dealing with the consequences as you bring power and pressure to bear on the prevailing status quo" (West, 1999). As Woodson writes, history shows that, as a result of these unusual forces in the education of the Negro, he easily learns to follow the line of least resistance rather than battle against odds for what real history has shown to be the right course (Woodson, 1933). With this in mind, I, like other Blacks in the academy, have chosen to be complicit and take the temporary path of least resistance. My father's words of advice when entering my doctoral program were, "remember a doctorate is not an intellectual degree. It is a political degree, so shut up while you are in the lion's mouth," (or choose *strategic assimilation*). I hold onto the hope that when out of the lion's

mouth, I can then take revolutionary steps to improve higher education for students. My ultimate goal is to become a progressive college president that disrupts the status quo. I look up to James Meredith who integrated the law school at the University of Mississippi and, in the process, set off a reaction, which included white riots, fire-bomb attacks, and terrorist actions from white racists.

Later, Meredith, while marching for Black voting rights, was shot on a Mississippi highway. I ask myself what have I done, am I doing, or will I do in my pursuit of educational justice? Am I willing to die for educational equity? Do I have the courage to create new educational structures rooted in a "multicultural is right," paradigm?

My prayer is that I do not fall into the trap where my revolutionary dreams are always deferred to a future, real or imaginary, deadline of financial security, job security, or tenure. My personal challenge is that I can look back on this work you are reading a decade from now and be proud of the steps that I have not only taken for my family but also my greater family of Black and Brown students looking for a way out. As Darrel Cleveland (2004), states in his book, I, too, like the Southern educational system steeped in concepts of white privilege, have a long way to go.

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[1] *Centricity* is a concept that can be applied to any culture. The centrist paradigm is supported by research showing that the most productive method of teaching any student is to place his or her group within the center of the context of knowledge (Asante, 1990).

Chapter 11

Sankofa "Go back and get it": HBCU Presidents and Social Entrepreneurship

By Derrick Drakeford, Ph.D.

Abstract

Sankofa is a word in the Akan language in Ghana, which means, "Go back and Get it." Social entrepreneurship is a modern term that helps to define the economic practices of Historically Black Colleges and Universities (HBCUs) in the early 1900s. Social entrepreneurship embodies both the social uplift promoted by W.E.B. DuBois and the entrepreneurship practices of Booker T. Washington. This paper examines the salient possibilities of challenging the false binary of *pro-business conservatives* versus *pro-social safety net liberals.* We do this by "looking-back," to learn from the social entrepreneurs at HBCUs in the early 1900s. This paper defines social entrepreneurship as: using entrepreneurial methods to meet social needs. Here, I begin to establish five guidelines for a social entrepreneurship approach at HBCUs. These lessons from HBCUs are transferable to liberal arts colleges, women's colleges, Hispanic serving institutions (HSI), etc. The long-term sustainability and growth of HBCUs and other institutions may require leaders to *Sankofa* (go back and get), the historic lessons of social entrepreneurship at HBCUs in the early 1900s.

Background

I began teaching college courses at age 25. I started at Shaw University (an HBCU) in Raleigh, North Carolina. At that time, I really didn't know what I was doing. However, overtime and regular conversations with my father Robert, Drakeford, Ed.D., my pastor Rev. Dr. Quincy Scott, a mentor Dr. William Thurston and other more seasoned professors, I began to improve my teaching, advising, and administration. After a year I was promoted to the position of Director of Freshmen Studies. In this position I was responsible for connecting freshmen and transfer students with local community service organizations. In this process I began to realize that many of the urban nonprofits in the local area were struggling financially and were largely dependent on philanthropy from affluent donors. I also noticed that many HBCUs also were heavily dependent on philanthropy. In an effort to help nonprofits and colleges to diversify their revenue I started a private consulting company to provide fundraising, grant writing, and social enterprise consulting to help organizations diversify their revenue and increase their long-term financial stability. Of all my clients, I found liberal arts colleges and HBCUs were the most resistant to entrepreneurial change. Many either opposed on philosophical grounds, were skeptical, or simply apathetic towards an entrepreneurial approach to fundraising.

In 2012, looking for an answer, I began to research social entrepreneurship at HBCUs and found that in the early 1900s these institutions were largely funded by establishing businesses and internally providing and array of services that are now supplied by outside vendors (i.e. construction, energy, dining services, laundry, cleaning, etc.). This discovery made me wonder why many HBCUs moved away from an entrepreneurial posture (where the college owned multiple businesses) to a consumer posture (where the college paid multiple outside vendors). I pondered, "What caused this shift in economic philosophies?" As a part of my dissertation I was able to interview multiple HBCU presidents who directed me to look at this shift through a psychological lens. This article looks at locating the mindset that created the shift in many HBCUs from fiscal inter-dependence (through micro-enterprise) to fiscal dependence. I look closely at the data of eminent Black entrepreneurs who were trained at HBCUs and when their numbers declined. The move from training "owners" to training "workers" correlated with HBCUs increasingly looking outside for financial solutions. I propose an alternative for HBCUs to look inwardly to innovatively cultivate human resources and tap unlimited social entrepreneurial potential.

The Current Challenge

There is a current reality of shrinking legislative appropriations to public HBCUs.[6] In the past four decades, 12 HBCUs have closed due to financial distress.[7] We live in an era where some legislators question the relevance of publicly funding HBCUs.[8] [9] It is vital for all HBCUs to diversify revenue and find innovative alternative funding opportunities. HBCUs provide an important component to the United States' diverse workforce. Though HBCUs make up 3% of all colleges in the United States they graduate 28% of all the African American graduates[10].

The Decline of Black Social Entrepreneurs from HBCUs

The Article "Historically Black Colleges and Universities and the Black Business Elite," provides a quantitative historical look at Black entrepreneurs, their schooling experiences, and trajectories.[11] The author constructs a chronology of "nationally recognized eminent Black entrepreneurs" using data of 123 entries found in *African American Business Leaders: A Biographical Dictionary* crossed referenced with 116 entries found in the *Encyclopedia of African American Business History.*

The study data revealed HBCUs have historically been routes for 50.7% of the successful Black entrepreneurs, born before 1915. This compared to only 20% who attended a Historically White College or University (HWCU), born before 1915. These numbers dramatically shift when looking at black business owners born after 1915, where 51% attended HWCUs alone and only 19% attended HBCUs alone. This data shows a declining trend of Black entrepreneurs attending HBCUs, and conversely a sharply increasing trend of Black entrepreneurs attending HWCUs alone. Harvard professors Jencks and Reisman's (1967) study on HBCU presidents found the push to desegregate schools came from a, "white is right" philosophy which devalued black led schools and businesses. This self-hating mindset impacted black hairstyles and images of beauty.

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[6] Gasman, M., Bolwan, W (2013) America's Public HBCUs a four state Comparison of Institutional Capacity and State Funding Priorities, University of Pennsylvania

[7] Easley, C. (2014). The demise of HBCUs. *Creative Loafing*

[8] Drezner, N., & Gupta, A. (2012). Busting the Myth: Understanding Endowment Management at Public Historically Black Colleges and Universities. *Journal Of Negro Education*, *81*(2), 107-120

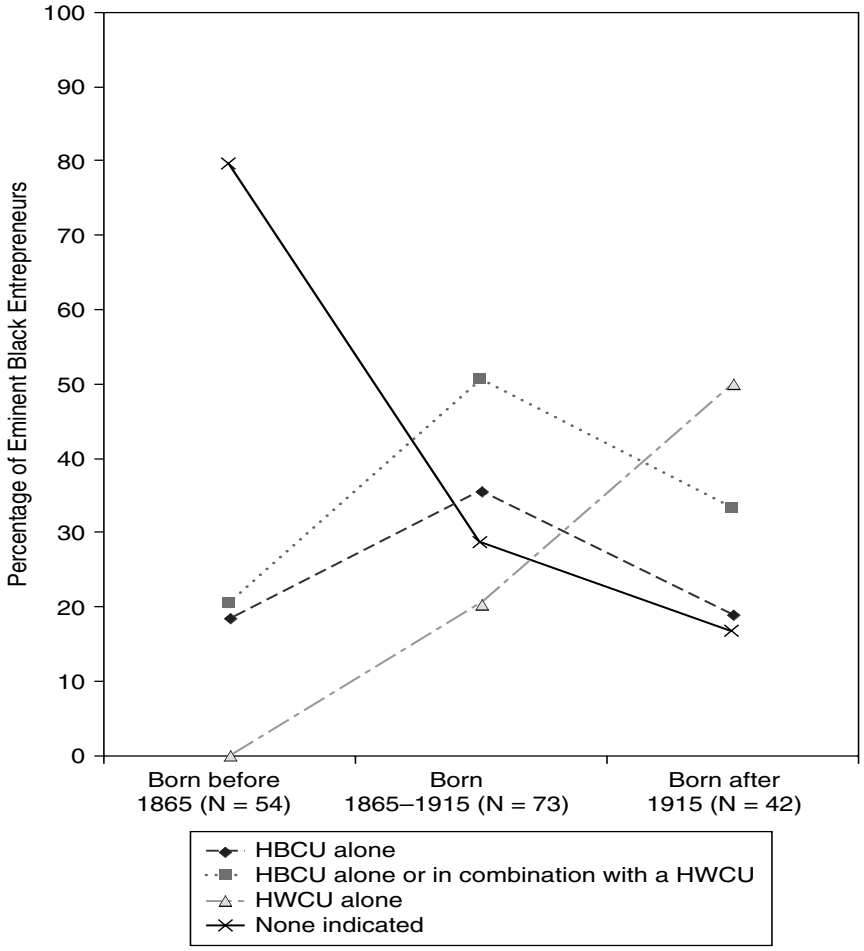
[9] Albritton, T. J. (2012). Educating our own: The historical legacy of HBCUs and their relevance for educating a new generation of leaders. *The Urban Review*, *44*(3), 311-331

[10] College Board. (2012). The college completion agenda.

[11] Boyd, R. L. (2007). Historically black colleges and universities and the black business elite. *Sociological Perspectives*, *50*(4), 545-560.

Instead of HBCUs being the historical symbol of black pride they began to be viewed by some as inferior to white schools, and where labeled as 'second-class education.' Then a shift began and more black intellectuals, students, and future business owners chose HWCUs over HBCUs.

Figure 1: Type of Institution attended by Eminent Black Entrepreneurs, by Birth Cohort (Boyd, 2007)



To better understand this shift, I took a *Sankofa* approach and looked back at the works of Booker T. Washington in his books *The Negro in Business, Working with the Hands*, and *Up from Slavery.* His literature shows the correlation between HBCUs and successful Black social entrepreneurs in the 1900s. Washington's goal was to utilize HBCUs as training grounds to enter the white labor market through entrepreneurship, in order to improve the socio-economic conditions in communities of color.

Thus, even HBCUs like Tuskegee University who were strongly entrepreneurial their missions were social in nature. It was clear to Booker T. Washington that entrepreneurship and social uplift were not mutually exclusive.

An early photo of a Tuskegee University classroom[12]

Researchers Ricard & Brown[13] cite the historical importance of HBCU mission statements, which often speak of social uplift, faith, and service to humanity. Their work also highlights how impactful the missions of HBCUs are on their student's perceptions of life-long learning and community service. Social entrepreneurship is the successful marriage of entrepreneurial methods to accomplish social and economic goals.

[12] https://www.tuskegee.edu/about-us/history-and-mission

[13] Ricard, R. B., & Brown, M. C. (2008). *Ebony towers in higher education: the evolution, mission, and presidency of historically black colleges and universities*. Stylus Publishing, LLC.

Background: The Silver Rights Movement[14]

The term *silver rights movement* is from southern documentary film maker Neil Williams. In his film *The Silver Rights Movement,* Williams highlights the history of Durham's Black Wall Street in the early 1900s which was situated near North Carolina Central University (an HBCU). Black Wall Street was the model of entreprenuership, self-sufficiency, and social justice. W.E.B. DuBois at the time called the entreprenuership occuring at Black Wall Street true "progress". DuBois (1911) states:

> Today there is a singular group in Durham where a black man may get up in the morning from a mattress made by black men, in a house which a black man built out of lumber which black men cut and planted; he may put on a suit which he bought at a colored haberdashery and socks knit at a colored mill. . . . This surely is progress[15].

Here, DuBois defines "progress" as entrepreneurial success. The mattress makers, the lumberjacks, the homebuilders, the tailors, the Black owned mills all depict a circle of entrepreneurs and consumers supporting themselves. Two decades after this statement by Dubios, Carter G. Woodson published *The Miseducation of the Negro* (1933). Woodson's book found standard American education was detrimental to black entrepreneurship. Woodson, critiqued the lack of African history, in contrast to the wealth of European history, taught at HBCUs. He believed that education should inspire the specific racial identity of the student Woodson writes,

> Real education means to inspire people to live more abundantly, to learn to live life as they find it and make it better. But the instruction so far given to Negroes in colleges and universities has worked to the contrary. (p.29)

Woodson continues to elaborate on how collegiate education for black students reinforced negative stereotypes of black businesses. Woodson writes,

> Mis-educated by the oppressors of the race, such Negroes expect the Negro businessman to fail anyway. They seize then upon

[14] Williams, Neil (2007) Duke Center for Documentary Studies https://youtu.be/gZ9OA0-j0Zk
[15] http://thesilverrightsmovement.com/synopsis.html

> unfavorable reports, exaggerate the situation, and circulate falsehoods throughout the world to their own undoing. You read such headlines as, GREATEST NEGRO BUSINESS FAILS, NEGRO BANK ROBBED BY ITS OFFICERS, and THE TWILIGHT OF NEGRO BUSINESS. The mis-educated Negroes then stand by saying: "I told you so. Negroes cannot run businesses. My professors pointed that out to me years ago when I studied economics in college; and I never intend to put any of my money into any Negro enterprise." (p.42)

Woodson identifies a mental shift in some black college graduates that contrast with the earlier observations by Dubois of the thriving Black Wall Street in Durham, NC situated near NCCU. This shift in mindset brings us to the central research inquiry of this study.

Research Questions

HBCUs in the 1900s successfully taught Black students how to think and identify as entrepreneurs, within a social justice context. Research shows that HBCUs spurred Black entrepreneurship in the early 1900s, but a shift occurred which created a measurable decline. What shifted at HBCUs in regards to cultivating social entrepreneurs? More specifically, How can current HBCU administrators, staff, and students "go back and get" the valuable lessons of social entrepreneurship taught at HBCUs[16]?

Methodology

This study uses a mixed-methods approach to data collection and analysis to work towards triangulation. In social science research, the term *triangulation* involves the use of multiple methods and measures of an empirical phenomenon in order, 'to overcome problems of bias and validity.'[17] This study combines: 1) a content analysis of 29 existing research studies on HBCUs (specifically entrepreneurship and social justice), and 2) in-depth qualitative[18] interviews with three long-term HBCU presidents. Together, the literature and in-depth interviews help the trustworthiness of this study. The goal of the study is to better understand

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[16] Johnson, H. B. (2014). *Tulsa's Historic Greenwood District*. Arcadia Publishing.

[17] Cox, J. W., & Hassard, J. (2005). Triangulation in organizational research: a re-presentation. *Organization*, *12*(1), 109-133.

[18] Miles, M. B., & Huberman, A. M. (1994). Qualitative data analysis: A sourcebook. *Beverly Hills: Sage Publications*.

the historical lessons of social entrepreneurship at HBCUs and imagine future possibilities.

Limitations

Each HBCU is different. To present HBCUs as a monolith is unfair to the creative genius represented in the unique history of each institution. Thus, this study does not employ a one-size-fits-all solution for HBCUs. Rather I present a theoretical approach to shifting current paradigms that argue the false binary of social uplift (often associated with *W.E.B. Dubois)* versus entrepreneurship (often associated with *Booker T. Washington)* as mutually exclusive.

Since we have established that there was a historical connection between HBCUs and Black entrepreneurship, let's explore what may account for the decline in Black entrepreneurship at HBCUs after the early 1900s. To revisit the core research question: what shifted at HBCUs in regards to cultivating social entrepreneurs? To answer this research question I turn to the insider knowledge obtained from my in-depth study of HBCU presidents and the literature of Black psychologists.

Locating the shift: Working towards triangulation in HBCU Presidents Interview Data (Data Point #1)

As I sat in the afro-centrically decorated home of former HBCU President Lynn, our interview recorded his words on HBCU sustainability not as a cry for help, but as a plea for self-awareness. He said:

> *There is a popular strategy that in order to save Black schools you have to increase the enrollment of white students. I don't think that should be the strategy. HBCUs are clearly relevant because their undergraduate programs are still sending a reasonable number of students to graduate and professional schools. HBCUs are important because they have the potential to illustrate to people that we can do for ourselves. I think one of the challenges that we have as a people is that we don't love ourselves. We don't love ourselves individually, and we don't love our people, and relatedly, we don't believe we can do for ourselves. So, I think that HBCUs are important because they leave open the potential for people to believe that we can educate our own children.* (President Lynn interview 3 of 3)

Locating the shift: Working towards triangulation in HBCU Presidents Interview Data (Data Point #2)

Similarly, HBCU President Smith, when interviewed, helped me to locate a shift in the ideologies of African-Americans in the 1950s and 1960s he stated:

> *We got our minds messed up, we bought the inferiority business. I remember when I was growing up, if anybody called you Black those were fighting words. Nobody dare call me Black… you was fighting. Black people were embarrassed about being Black. They were embarrassed about color. They were embarrassed to mention slavery. Believe it or not, Black people would not eat chocolate ice cream. They were embarrassed to ask for chocolate; they wanted vanilla ice cream. They had been so conditioned that Black was bad that they didn't want anybody talking about Black when they were around White people. They slumped, they felt inferior, and that's really what was going on.* (President Smith Interview 2 of 3)

Here, HBCU President Smith does not identify the enemy of Black entrepreneurial success as the systemic racism, which exists in American institutions.[19] President Smith points to the acceptance of an inferior black identity when he states, "we [Black people] bought the inferiority business." This statement directly aligns with the previous quote from President Lynn who said, "we [Black people] don't believe we can do for ourselves." To better understand this inferior black identity, I turn to the literature of Black psychologists.

Locating the shift: Working towards triangulation in Literature (Data Point #3)

A third point in locating the shift and decline of Black entrepreneurs is the overwhelming literature from Black psychologists who describe Black "inferiority identity" as potentially one of the many stages[20] (or statuses) of Black identity development.

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[19] Omni, M., & Winant, H. (1994). *Racial formation in the United States*. N. York: Routledge

[20] Cross Jr, W. E. (1995). The psychology of nigrescence: Revising the Cross model. Handbook of multicultural counseling , (pp. 93-122). Thousand Oaks, CA, US: Sage Publications, Inc, xvi, 679

Black psychologist Charles Thomas (1971)[21] writes:

> The need for White approval is the most pathological factor in the denial of human fulfillment by Afro-Americans. Inherent in this concept of approval is the need to be accepted as something other than what one is. Gratification is based upon a denial of self and a rejection of group goals and activities. The driving force behind this need requires Afro-Americans to seek approval in all activities, to use White expectations as the yardstick to determine what is good, desirable, or necessary. The pattern of behavior is one where individuals are complying, subservient, and on bended knees. This of course is the posture of the "Uncle Tom." The real tragedy however is the inability to express hostility directly toward the oppressor. (p. 105)

Thomas articulates the, "Uncle Tom" mindset as the "most pathological factor in the denial of human fulfillment by Afro-Americans." Thomas' statement correlates with data from my interviews with HBCU presidents.

President Smith (1), President Lynn (2), and the literature of Black psychologists (3) help to triangulate the decline in Black entrepreneurship and Black institutions (i.e. HBCUs, businesses, churches, and schools) as an ideology of "not loving" Black people and "the need for White approval." The following table displays the data triangulation analysis:

Table 1: Triangulating the Shift to the "White is Right Mindset"

Data Source	Data
HBCU President Lynn	*we don't love ourselves… we don't believe we can do for ourselves*
HBCU President Smith	*We got our minds messed up, we bought the inferiority business*
Literature: Charles Thomas, 1971	"The need for White approval"

[21] Thomas, C. W. (1971). Boys no more: A black psychologist's view of community.. Beverly Hills, AC. Glenco Press

Additional confirming literature:

Literature: Jencks & Riesman, 1967	"White is Right"
Literature: Carter G. Woodson, 1933	"Negroes cannot run businesses. My professors pointed that out"

Since Black students have historically been taught inferiority, some constructed for themselves false identities of black inferiority. Research shows that the sentiments of second-class citizenship were imbedded into institutions of higher education in America and that HBCUs were not exempt from these psychological patterns. An early study on HBCUs reveals:

> The private Negro colleges for the most part were financed by white philanthropist, controlled by white boards of trustees, initially administered by white presidents, and largely staffed by white faculty. In due course, the administration and faculty usually became predominately Negro, but by then a psychological and cultural pattern had been established which was hard to break. (Jencks & Riesman, 1967 p.15)

The psychological pattern the authors describe here is called the, "white is right" mindset. This research shows many HBCUs built for the social uplift of Black people also struggled with mis-education that reinforced black inferiority. How, then, can HBCUs better inspire Black students to become self-confident and successful in entrepreneurship? The answer, I believe, is found in the data from my interviews with HBCU presidents.

HBCUs should teach Black students to:

1) "**love ourselves**," develop a positive self-concept and identity, and

2) "**do for ourselves**," create socially aware businesses, nonprofits, schools, and churches.

This requires a modern curriculum that exposes students to entrepreneurship early and often across multiple disciplines. In a five-year

study of eight colleges (HWCUs and HBCUs), researchers found many students, faculty, and administrators followed a false binary of *entrepreneurship* versus *social* uplift. To embrace this challenge, the study found it was more effective to introduce campus-wide entrepreneurial concepts through social entrepreneurship. The study concluded:

> According to administrators, faculty, and students, adoption of a broad and inclusive definition of entrepreneurship was integral to reaching many who had not previously realized that the subject was relevant to them or their fields. Thus, universities tried to communicate and promote the initiative in a way that had broad appeal, tying entrepreneurship to such disciplines and departments as the arts, english, nursing, and social work. In addition, leaders found that making **social entrepreneurship** an important part of their initiatives increased interest among many who were originally skeptical about the legitimacy of entrepreneurship in non-business fields.[22]

This comprehensive study across eight colleges found that social entrepreneurship was the best route to helping colleges to seed entrepreneurial concepts campus-wide. Social entrepreneurship is not new to HBCUs: it's what HBCUs have been doing since their inception.

Social Entrepreneurship in the Context of HBCUs

Social Entrepreneurship represents both the **Social** (political, intellectual, and class) uplift ascribed by W.E.B. DuBois and the **Entrepreneurial** (meeting current labor market demands) taught by Booker T. Washington. Social Entrepreneurship is defined as using entrepreneurial methods to meet social needs. Many of the historic mission statements of HBCUs were social entrepreneurial in nature.

In the context of HBCUs, I define social entrepreneurship, as institutions that are agents of change for social justice issues. This has its roots in entrepreneurship theory, which states *the entrepreneur always searches for change, responds to it, and exploits it as an opportunity.*[23] These are the roots in which Booker T. Washington advocated Blacks to learn trades and improve economically through white philanthropy and white

[22] Hulsey, L., Rosenberg, L., & Kim, B. (2006). Seeding Entrepreneurship Across Campus: Early Implementation Experiences of the Kauffman Campuses Initiative. Page 44

[23] Drucker, P. (1985). Innovation and entrepreneurship. New York: Harper & Row.

consumerism. In recent years, there has been considerable debate on the relevance of HBCU missions in contemporary society.[24] [25] If HBCUs plan to continue providing social-uplift education to African Americans, many from low-income families,[26] HBCUs need to embrace social entrepreneurship as a viable option to fund their social missions.

Five Guidelines for a *Sankofa* approach to Social Entrepreneurship

This paper examined the salient possibilities of re-engaging social entrepreneurship at HBCUs by 'looking back' at the historical practices of HBCUs in the early 1900s. This *Sankofa* approach doesn't ignore the reality of the different environments in which HBCUs of today and HBCUs of the early 1900s are situated. The context is different: the overt racism and denial of opportunity is not comparable. However, civil rights and the survival of historically Black institutions are still threatened. Since I believe social entrepreneurship is the old idea for this new day, I offer the following guidelines. These guidelines are to serve as a vetting tool, with the keen understanding that the exploitive nature of *capitalism* and *privatization of education* occurs in schools. Some private schools use whiteness as a form of property to racially exploit and inequitably redistribute resources to bolster white wealthy interests.[27]

More research is needed to measure the specific returns on the investments of each current HBCU social entrepreneurship initiative. However, from available data, I present five guidelines for a *Sankofa* approach to social entrepreneurship training at HBCUs:

1. Social Mission First
2. Administrator as CEO
3. Locally Socially Aware and Responsive Community Service Education
4. Social Entrepreneurial Education in Action
5. Collective Identity and Networking

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[24] Albritton, T. J. (2012). Educating our own: The historical legacy of HBCUs and their relevance for educating a new generation of leaders. *The Urban Review*, *44*(3), 311-331

[25] Drezner, N., & Gupta, A. (2012). Busting the Myth: Understanding Endowment Management at Public Historically Black Colleges and Universities. *Journal Of Negro Education*, *81*(2), 107-120

[26] Rust, A. (2009). Attaining the Dream: How Financial Resources Impact the Mission of North Carolina's HBCUs.

[27] Buras, K. L. (2011). Race, charter schools, and conscious capitalism: On the spatial politics of whiteness as property (and the unconscionable assault on black New Orleans). *Harvard Educational Review*, *81*(2), 296-331.

1. Social Mission First
The historical missions of HBCUs should always come first and be the guiding light for the contemporary work at HBCUs. Freshmen Studies courses should require students to memorize the college mission statement and critically apply the statement to the business or nonprofit each student plans to create or support. Social Mission First means that the historical social mission supersedes any financial gain that may come by a means, which conflicts with the mission of the college.

2. Administrator as CEO
This guideline frames the President/Chancellor position as the CEO of the institution.[28] This paradigm places less emphasis on the CEO as an academic giant since their function is not primarily to publish scholarly articles frequently. This guideline places more emphasis on the CEO understanding business management, economics, and entrepreneurial theory in practice. This positions the CEO to place greater oversight on spending, investments, and business innovations to increase the double bottom line of the institution. Additionally, the CEO represents the social entrepreneur identity of the institution.

An article entitled, "The New Breed"[29] articulates this market-driven shift already occurring at HBCUs:

> This new crop of Presidents possess' qualifications that differ from the typical HBCU president. As a group, the new presidents are younger than their predecessors and consist of more women. They are less likely to be pure academics with rich backgrounds in higher education. They are savvier in the use of new technology and social media and keenly aware of the new emphasis on fundraising as a key to sustainability. (p 1)

3. Locally, Socially-Aware and Responsive Community Service Education
Students should develop a critical consciousness and understand how all three sectors (private, nonprofit, and government) work together to create communities. Students should perform interest-specific, local, needs assessments and perform responsive community service as a learning component of Freshmen Studies. Community empowerment through service is the manifestation of giving and learning in action. It is the

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[28] Fort, E. (Ed.). (2013). *Survival of the Historically Black Colleges and Universities: Making it Happen*. Lexington Books.
[29] Stuart, R. (2013). The new breed. *Diverse Issues in Higher Education, 30*(14), 16-17.

practical work that is necessary for community development.[30]

4. Social Entrepreneurial Education in Action

Each student should start a business or nonprofit by the end of their sophomore year. We have found at Purpose University, Inc. (www.learnpurpose.org),[31] that through the use of technology and self-examination, students can start a social entrepreneurship business at no cost through 7 days of coursework, reflection, and start-up activities. The five-phase process includes the following:

Phase 1: Find Purpose
Phase 2: Create Website
Phase 3: Obtain Employer Identification Number
Phase 4: Market the Vision
Phase 5: Begin Sales and/or Donations

To cultivate the long-term habit of giving back alumni giving should start Freshmen Year. If a student's financial resources are low encourage students to give in-kind gifts of time to the college and monetize the donation. Begin to cultivate business mindset in students and stress entrepreneurship as a social impact tool. In the HBCU Digest Article entitled, "HBCUs Are Broke And Need Our Help To Survive[32]," the author Jarrret Carter critiques the current lack of entrepreneurship in HBCU curriculums. Carter writes:

> If HBCUs condition students to think as owners and not workers, the effort will yield the alumni who own property and business brands that will fund their respective alma maters, and develop the next generation of entrepreneurs that will create a golden age of self-sufficiency and unlimited growth for Black America. (p. 2)

Here, Carter articulates Black business success as a communal victory for Black America. This collective identification is the key to developing inter-connected businesses and social organizations that fund each other through selective consumerism.

[30] Drakeford, D. et al (2005) A Guide to a Successful Freshmen Year, Shaw University
[31] www.learnpurpose.org
[32] http://atlantablackstar.com/2012/05/31/hbcus-are-broke-and-need-your-help-to-survive/

5. Collective Identity and Networking

Students should see their new business, or nonprofit, as an entity that they wrap around their positively constructed Black (or multicultural) identity. Alumni, administrators, and students should take advantage of network technology (i.e. social media and linked-in) to form mutually beneficial strategic partnerships that benefit each entity and the college. Black studies scholar Cornell West views the relationship between individual Black identity and collective Black community identification[33] as a vital. West sees the training of young Black male and female leaders as a moral commitment to ethical ideals. West writes, "where there is no vital community to hold up precious ethical and religious ideals, there can be no coming to a moral commitment [to collective accomplishment] -- only personal accomplishment is applauded[34]" (p.57). As West articulates valuing group goals (social) and individual goals (entrepreneurship) creates lasting ethical ideals.

Lastly, the goal of social entrepreneurship should not be strictly defined as personal profit. Through the entity-creation process (either business or nonprofit) students can see themselves through an awakened self-concept based on their individual talent, passion, and target service community.[35] When utilized correctly, the *Sankofa* approach to social entrepreneurship can awaken purpose in students. As W.E.B. DuBois writes,

> When a human being becomes suddenly conscious of the tremendous powers lying latent within him. When this happens in the case of a class or nation or a race, the world fears or rejoices according to the way in which it has been trained to contemplate a change in the conditions of the class or race in question.[36] (p. 258)

In summation, as president Lynn stated HBCUs should teach Black students to:

1) "**Love ourselves**," develop a positive self-concept and identity, and

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[33] Drakeford, D. R. (2016). *Black male presidents of historically Black colleges and universities: A life narrative study*

[34] Cornel, W. (1993). Race matters.

[35] Drakeford, D (2010) Finding Your Purpose in 15 Minutes, DSA, LLC Durham NC.

[36] Allen, W. R., & Jewell, J. O. (2002). A backward glance forward: Past, present and future perspectives on historically Black colleges and universities. *The Review of Higher Education*, *25*(3), 241-261.

2) “**Do for ourselves**,” create socially aware businesses, nonprofits, schools, and churches.

The ultimate goal of cultivating social entrepreneurs at HBCUs is to help people of color awaken self-consciousness. With this new self-consciousness students are better equip to critically self-reflect and story-listen to clearly hear their own dreams, aspirations, and purpose.

Confession that Heals

“Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man (or woman) availeth much”.
-James 5:16

Chapter 12: Conclusion "I Failed"

I have failed. As I sit here thinking about a recent lapse, I realize I have a lot of work still to be done on my journey to becoming an inclusive leader. It was months ago when I was recruiting co-collaborators for this book. I was watching the news on June 27th sitting on my couch eating chips, and I heard a comment by a national political figure. It was during an event honoring Navajo veterans when the political figure turned the ceremony into a juvenile, sideshow comedy act. He said "You [motioning to the Navajo Veterans] were here long before any of us were here. Although we have a representative in congress who has been here a long time… longer than you—they call her Pocahontas!" The national political figure was insulting representative Elizabeth Warren who has claimed to have Native American roots. I can't lie; there is a part of me that when I heard the racial slur subconsciously laughed. There was something in me that connected with that visceral, debased, immature and insensitive joke. Was it implicit bias[37]? Maybe it was my middle school days when we (the black male students) would wait for the public school bus and crack jokes on each other. We would use all the creative genius and brainpower we could muster to find new and innovative 'yo mamma' jokes. It was the middle school kid inside of me who was never taught the trail of tears[38] or how alcohol[39] and gambling[40] has been used as a weapon to decimate Indigenous communities. The middle school kid in me, who had never listened to the narratives of Native Americans, who were hurt by the name of the Washington pro football team. The kid who never learned about the genius of Navajo code talkers who in 1942 developed the only code for battlefield radio transmissions that was never broken.

I failed to be a mature adult.

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[37] Devine, P. G., Forscher, P. S., Austin, A. J., & Cox, W. T. (2012). Long-term reduction in implicit race bias: A prejudice habit-breaking intervention. *Journal of experimental social psychology*, *48*(6), 1267-1278.

[38] McLoughlin, W. G. (2014). *After the Trail of Tears: The Cherokees' Struggle for Sovereignty, 1839-1880*. UNC Press Books.

[39] Thomason, T. C. (2000). Issues in the treatment of Native Americans with alcohol problems. *Journal of Multicultural Counseling and Development*, *28*(4), 243-252.

[40] Elia, C., & Jacobs, D. F. (1993). The incidence of pathological gambling among Native Americans treated for alcohol dependence. *International Journal of the Addictions*, *28*(7), 659-666.

In that private split second of chuckling, I failed to be compassionate, inclusive, and thoughtful. Here I was teaching teachers and executives how to be more inclusive and this mean and selfish part of me wanted to laugh; it was attempting to normalize laughing at someone else's expense. I said to myself, "but my failure was private no one had to know. I could just sweep it under the rug and not spend time reflecting and critiquing myself." But that thought was wrong; what I needed to do was to be critical and expose myself to the shame of failing. It is only when it hurts that I can become more vigilant and intentional about guarding my mental processes and removing my subconscious and sometimes race-conscious sense of humor. What makes my action shameful to me is that Elizabeth Warren is one of the few heroes in congress who not only understands the damage racial division has to our country, but she is also not afraid to call out white supremacy, bigotry, and racism. Elizabeth Warren was story-silenced[41] by the Senate who voted 49-43, to admonish and effectively bar her from speaking during the remaining debate for the nominee for Attorney General. Warren was escorted out of the congressional hearing because she read aloud a letter from Mrs. Coretta Scott King indicating the racially discriminatory past of the nominee for Attorney General. Warren's rebuke is an example of what happens when racially deaf ears refuse to, 'story-listen.'

My Lesson

What I have learned most in the journey of piecing this book together is that I am not perfect. To be blunt, I'm far, far…. *far* away from perfection. As Paul writes, "I am the chief sinner." In fact, I realize that I'm so imperfect, and in so many ways don't have it all together, that I need help. Not human help or help that comes from natural resources. But, I need supernatural help from a supernatural resource. I need God's love. Without the love of God in my heart, I can't even come close to walking, living, and sharing in this beauty of collective humanity. We fight off imperfection to work towards the collective recognition of truth, which is the story we all hold within our bellies and refuse to tell. I have found that there is a sort of "freeing" feeling that comes from being honest.

There is a euphoria of peace that can come from laying it all on the line and sharing your heart. It's akin to that first feeling you had when you saw

[41] https://www.nbcnews.com/politics/congress/sen-elizabeth-warren-barred-speaking-impugning-sen-jeff-sessions-n718166

that person you were falling in love with and mustered up the courage to say, “I love you.” That emancipating courage that told you “no matter what response I hear, I have spoken my truth, I have opened my heart for love”. If we can be somewhat satisfied with the imperfect, if we can coast on the seas of our emotions long enough to not get offended, then and maybe just then, we can reach that place of peace and unity that we felt when we first entered this world, blind, dependent, and dripping wet. Maybe we can recreate the stillness of that moment and embark into the sunshine abyss of true inclusion. The place where the concept of “the need for inclusion,” is foreign because we all are required only to exist and to be who we were born to be.

This Book’s Lesson

Through the process of listening closely to the voices of: people with disabilities, people of color, international students, people who identify as LGBTQ, and others we can begin to reform our own mindsets. While creating spaces of inclusion, it is also vitally important to disrupt racist structures (i.e. schools, government agencies, the media, exclusive cultures, etc.), which maintain and re-create inequity. An effective method of disruption is to create new multicultural alternatives through entrepreneurship and nonprofit creation. Then, network and link “like-minded” critically conscious organizations through story-listing activities (some can be found in this book).

Become eager to hear the story of the person you may now see as a competitor. After a conversation you may move from “competition,” to “cooperation” and achieve an even greater result than either organization could have accomplished alone.

History shows that impactful solutions often come from those who are rarely at the decision-making table. This book used multiple voices, multiple lived experiences, and multiple reflections on race, diversity, and inclusion in an effort to change the ways in which difference is conceptualized. One of the most effective tools I used to cope with racism as a young adult was to read Fredrick Douglas’ slave narrative. Through reading his life story I was able to layer my personal narrative on top of his and see myself in his struggle for freedom and education. Reading his life story changed the way I thought about racial inferiority and altered the ways in which I interacted with schooling and the pursuit of knowledge.

In Closing

In closing educational reform, corporate inclusion, and increased equity in public agencies all begin with critical self-examination, testing for implicit bias, arrogance, and the need for superiority and control. Each member of the team should take an internal audit of his or her thoughts, motivations, and actions. Each group member should ask themselves probing questions such, as; Do I create space for 'others' to honestly tell their stories? Am I a vulnerable and honest storyteller? Do I truly trust and care about the people around me enough to eagerly listen to their stories?

The internal story-telling session of every stakeholder can create an inclusive mental space for repairing relationships[42]. Lets look at an example in education. Inclusion occurs, when the recondite fiber of a teacher's heart is touched when listening to the life story of their most disruptive student, of another race. Then the teacher listens to another story (without judgment and interrupting). Each story enters the teacher's mind and begins to serve as a counter-story to a previous stereotype, or racist joke. The more stories the teacher hears the more this new collection of stories begin to counterbalance the decades of stereotypical comments and lessons from racially biased family members, teachers, and friends. It is in this new collection of counter-stories and spaces of inclusion that the real humanity of each person can shine bright enough to make real teacher-student connections. When we are honest about our thoughts emotions and backgrounds we may initially feel uncomfortable and vulnerable. Overtime these 'risks' will be outweighed by the honest story-listening we receive in return for our honesty. Change does not come from mandatory diversity trainings and intellectualized debates. Real and lasting change is cultivated through caring relationships, and these relationships are forged through the vulnerable sharing of stories. Then in the work we do together we create new stories of trial, triumph, and testimony. When we seek to create new stories in an atmosphere of inclusion we eagerly story-listen and exchange honest story-telling, after we have provided psychological air and sincere silence.

Finally, story-listening can help diverse groups live at peace. President Obama's challenge to, "presume a reservoir of goodness in other people," is the first step in story-listening. By starting from a place of **Love** (positive

[42] Hendrix, H. (2007). *Getting the love you want: A guide for couples*. St. Martin's Griffin.

expectations) it opens the door to **Listen.** After earnestly listening this new data will help the listener to **Learn** new information. Then the listener **Leads by Example** and incorporates this new knowledge to make collaborative innovative solutions. This collaborative space creates a new **Language** where inclusion is the normative and ideas can flow with more freedom and compassion. The end result of operating in this new language of love and inclusion is to **Live at Peace.**

Love➔
Listen➔
Learn➔
Lead by Example➔
Language (of Inclusion) ➔
Live at Peace

INCLUSION TRAINING ACTIVITIES

Activity #1 Finding Your Purpose in 15 Minutes

Readings: Drakeford, D. (2010) *Finding Your Purpose in 15 Minutes*. DSA, LLC Warren, R. (2012). *The purpose driven life: What on earth am I here for?* Zondervan.	
Activity	Step 1: Each participant should draw a large box and draw a cross inside to separate the box into four quadrants.
	Step 2: Write "People" in the first quadrant and answer the following question. Q: "Who are the people closest to your heart?" More specifically, "What is the group in lack or need that you are most drawn to helping via donations or volunteering?"
	Step 3: Write "Pain" in quadrant three directly under quadrant one, and answer the following question. Q: "What is the greatest pain you have experienced, and how does this relate to the 'people you listed in quadrant one? The point of the activity is that our purpose is birthed out of our pain. In many cases, our 'pain' helps us to identify with the lack or need of the group we have identified.
	Step 4: Draw a diagonal arrow from quadrant three up to quadrant two. Write the word "Peace" on the top of the new line created by the arrow. Under the new line answer the following question. Q: "What is your peace process for coping and dealing with the pain you experienced so that you don't take it out on yourself or those closest to you (i.e prayer, poetry therapy, exercise, etc.)?
	Step 5: Write the words "Passion/Talent" in quadrant three (top right), and answer the following question. Q "What is your unique passion and talent that has come natural to you since you were a kid?" More specifically, "what is your gift?" After you complete this, write "Purpose" in quadrant four (bottom right)
	Step 6: Solve the following formula to provide more insight on your purpose and how you use your gift to help people. (People +Passion) ÷ Pain = Purpose. It reads "I utilize my [passion] to help these [people] alleviate of prevent this [pain] that I identify with
Discussion	How can I live out my purpose? How can we, as a group, give others room (space) to live out their purpose?

Activity #2 Family History
(Tanaka, 2003 p. 135)

Readings: Chapter 4-How to Build an Intercultural Campus from Tanaka, G. K. (2003). *The intercultural campus: Transcending culture & power in American higher education* (Vol. 97). Peter Lang. Chapters 2 through 9 from Drakeford, D. (2017) Inclusion: The Art of Story-Listening	
Activity	Step 1: Separate the group into small diverse tables of 4 or 5 people to share each other's life stories and narratives of their ancestors.
	Step 2: Tell your small group a brief history of your family's entry into and/or movement across the United States.
	Step 3: Can you describe a situation where your family or a family member experienced some privilege in relation to others and why?
	Step 4: Can you describe a story where you or your family experienced oppression, and why?
	Step 5: Dream of the same place where oppression occurred, but describe what it would be like if the oppression were removed.
	Step 6: Given what you have learned today, what would you do tomorrow to make your workplace more fair?
Discussion	How did listening to others stories make you look at their experiences differently? How can story-listening help your 'dream' to become a reality?

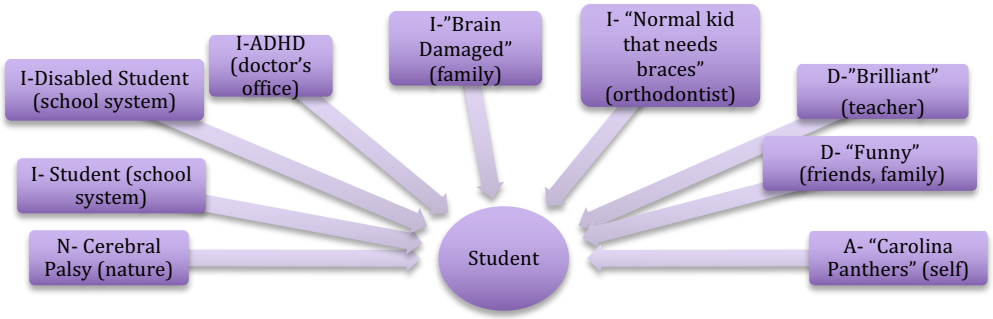
Activity #3 Affinity Activity

Readings: Gee, J. P. (2000). Chapter 3: Identity as an analytic lens for research in education. *Review of research in education*, *25*(1), 99-125.

Four Ways to View Identity

Process	Power	Source of Power
1. Nature-identity: a state	developed from forces	In nature
2. Institution-identity: a position	authorized by authorities	Within institutions (i.e. school, doctor, employer, etc.)
3. Discourse-identity: an individual trait	recognized in the discourse/ dialogue	Of/with "rational" individuals
4. Affinity-identity: experiences	shared in the practice	Of "affinity groups"

Activity	Step 1: read the article and focus on the four ways to view identity. (nature, institution(s), discourse, and affinity)
	Step 2: Create a concept map using bubbles for each identity that is attributed to you and/or you attribute to yourself. (See example below of a map done by a teacher of a student with Cerebral Palsy note how only one of the identities "Carolina Panthers fan" was defined by the student)
	Step 3: Think about the ways in which the identities attributed to you are true or false. Write an X over all identities that are false
	Step 4: Create an identity concept map for a student, staff, or coworker?
	Step 5: Think about the ways in which attributed identities for this person are not true and how you may unknowingly support false identities for this person.
Discussion	How can story-listening inform us about the ways in which people form their identities? How can we better honor and value the expressed identities of others?



Activity # 4: Auto Ethnography

Readings: Hughes, S., Pennington, J. L., & Makris, S. (2012). Translating autoethnography across the AERA standards: Toward understanding autoethnographic scholarship as empirical research. *Educational Researcher*, *41*(6), 209-219. Chapters 2 through 10 from Drakeford, D. (2017) Inclusion: The Art of Story-Listening	
Activity	Step 1: Begin to write your life story (less than 10 pages)
	Step 2: Try to address the following in your story a) Articulate a social problem b) Think critically about the problem (i.e. what is the oppression or privilege? What is my role? What are the relevant categories?) c) Try to find at least three examples to support your description of the problem (i.e. from your story, other stories, or literature) d) Be vulnerable and self-critical (i.e. "I could have done that differently"…. "I regret")
Discussion	• Now that you have written your story, how does this help you to approach the collection (listening) of other people's stories? • How can your story help you to be patient when listening to others? • Are their elements of your story that are surprising to others? • Could there be elements of someone else's story that are surprising to you? • How do you feel when others assume they know your story when they really don't? • How can you practice being more mindful not to assume other's stories or rely on popular stereotypes and hearsay?

Activity # 5: Children's Activity Affinity-Identity
Lesson Inspired by Elizabeth Oxford

Readings: Drakeford, D. (2016) Jada Goes to Pre-School: A Story on Transitions
Gee, J. P. (2000). Chapter 3: Identity as an analytic lens for research in education. *Review of research in education*, *25*(1), 99-125.

Learning Goals	Learning Goals: Identify student's affinity group, or group/interest they identify most strongly with in order to create a sense of belonging within the classroom
Materials Needed	Crayons/Markers/Colored Pencils; Large construction paper; Magazines to cut out; Scissors ; Glue sticks ; Pencils ;Yarn (optional); Glitter (optional); Small Craft supplies (optional)
Activity	Step 1: Attention Grabber (3 minutes) Ask students: "What Is something you think I love the most?" How do you know? Look around the class? What clues do you see?" **SELF-PORTRAITS** Students will begin working on the self-portrait portion of their affinity group poster!
	Step 2: Allow students to add personality to their self portraits! Often, we discourage the use of glitter or other "messy" supplies in school. However, you want to learn *more* about your young students and encourage them to open up.
	Step 3: Add yarn for the hair! Some might want glitter in their hair. Some might want pom poms for hair ties, particularly those of different cultures and hair types. What other materials do you have in your classroom that might work well? Your students might have some good suggestions! Listen to them! Allow portraits to dry
	Step 4: Students are going to look through magazines to find 3-4 groups or people they identify with most. This might be football. They might see themselves as a professional football player. Another child might see themselves as a scientist. As teachers, our job is to encourage passions and ignite the fire within each student. It is to embrace talents and encourage and nurture those interests that already exist.
	Step 4: Have Students glue affinity pictures around their self portrait.
Discussion	What did you create? What made you choose that? How does it represent you? How do you feel about your picture?"
	Speak to each student individually about their project. Get to know them and their interests! If you can, learn something new about each interest and write it on a sticky note the next day for when they come into school. Watch their faces light up as they see that you have worked to make a connection with them! Refer to these posters often.

Activity # 6: Positionality Analysis

Readings: Martin, R. J., & Van Gunten, D. M. (2002). Reflected identities: Applying positionality and multicultural social reconstructionism in teacher education. *Journal of Teacher Education*, *53*(1), 44-54. Merriam, S. B., Johnson-Bailey, J., Lee, M. Y., Kee, Y., Ntseane, G., & Muhamad, M. (2001). Power and positionality: Negotiating insider/outsider status within and across cultures. *International Journal of Lifelong Education*, *20*(5), 405-416. Chapters 1 and 11 Drakeford, D. (2017) Inclusion: The Art of Story-Listening	
Activity	The group will watch these videos on youtube, then critically discuss: 1) Search "Life of Privilege Explained in a $100 Race" or use link https://youtu.be/4K5fbQ1-zps 2) Search "The unequal opportunity race" or use link https://youtu.be/vX_Vzl-r8NY
Discussion	How does my race, class gender, language, etc. provide me privilege in this society? Have group watch both videos and discuss. How do you think the actual African American males in this video felt after this exercise?

Activity # 7: The Five Dysfunction of a Team Skit

Readings: Lencioni, P. (2006). *The five dysfunctions of a team*. John Wiley & Sons. Chapter 11 from Drakeford, D. (2017) Inclusion: The Art of Story-Listening	
Activity	Step 1: Separate the group into five smaller teams
	Step 2: Give each group a printout of one of the five dysfunctions and a short description. 1. Absence of trust—unwilling to be *vulnerable* within the group 2. Fear of conflict—seeking *artificial harmony* over constructive passionate debate 3. Lack of commitment—feigning buy-in for group decisions creates *ambiguity* throughout the organization 4. Avoidance of accountability—ducking the responsibility to call peers on counterproductive behavior which sets *low standards* 5. Inattention to results—focusing on personal success, *status and ego* before team success
	Have each group meet for 10 minutes to plan a skit and presentation. The skit must 1) Define the Dysfunction 2) Provide an Example 3) Give a Visual Aid 4) Describe a Strategy to Avoid or Mitigate Dysfunction
Discussion	How did any of the dysfunctions manifest in the planning of the skit? Was it easier to work with people whom you have already built a trust relationship (and know their story)? How can story-listening prepare a group to function better before a crisis or emergency occurs? Discuss how to mitigate group dysfunction through story-listening?

Activity # 8: A Life Calling Vision Board
Inspired by Dr. Quincy Scott, Jr.

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Readings: Scott, Quincy, RJ. (2014) The Battle is Not Mine: The Life of a Black Army Chaplain During the 1960s and Early '70s. Intermundia Press. Warrenton, Virginia. Chapter 10 from Drakeford, D. (2017) Inclusion: The Art of Story-Listening	
Activity	Step 1: Give each student poster board Draw six large circles in a line or in a circle on the poster.
	Step 2: Cut out a picture (or draw a picture) to represent each phase of the calling process. The process begins with Phase 1) Feel the Need, means introspection and reflection of where a person feels there is a need, lack or burden in the world. Related to the first. Phase 2) Believe in yourself, means know that you have a gift and a talent that equips you to meet the need identified in phase 1. Then Phase 3) Prepare Yourself, means study your craft and improve your gift by training, experience, apprenticeships, and both formal and inform education. Phase 4) Test assumptions (Is the energy real?), means listen to your heart and the energy you exude when doing the work or preparing to do the work. You may ask yourself, is this what I was born to do? Evaluate your life and examine if external pressures like money, recognition, duty, or others expectations are draining the energy out of your call. Does the calling make you feel alive? Then Phase 5) Confirmation, means there is a space that exist or can be created to allow you to perform your calling and begin to meet the need identified in Phase 1. Then lastly, Phase 6) Opportunity, means you are growing where you have been planted and your work is adding and multiplying rather than subtracting and dividing. This entire thinking process is depicted in chapter 10.
Discussion	How did this activity help you to more clearly see your purpose in life? What circles were hard to identify and why? What steps can you take to position yourself for your calling opportunity?

Activity # 9: Harvard Implicit Bias Study

Readings: Devine, P. G., Forscher, P. S., Austin, A. J., & Cox, W. T. (2012). Long-term reduction in implicit race bias: A prejudice habit-breaking intervention. *Journal of experimental social psychology*, *48*(6), 1267-1278.

Richeson, J. A., & Shelton, J. N. (2003). When prejudice does not pay: Effects of interracial contact on executive function. *Psychological Science*, *14*(3), 287-290.

Chapter 13 from Drakeford, D. (2017) Inclusion: The Art of Story-Listening

Activity	Step 1: (Instructor)-"The motivation to break the prejudice habit stems from two sources. First, people must be *aware* of their biases, and second, they must be *concerned* about the consequences of their biases before they will be motivated to exert effort to eliminate them. Furthermore, people need to know when biased responses are likely to occur and how to replace those biased responses with responses more consistent with their goals" (Devine, 2012).
	Step 2: "Aware" Have each student complete the (1-3) Harvard Implicit Bias Studies.
	Step 3: "Concern" In small groups share stories on how you felt as a victim of implicit bias and/or stereotypes.
Discussion	What revelations did you learn about your own implicit bias? How can you begin you be more aware and concerned about your own subconscious biases.

Activity # 10: Myers Briggs Personality Assessment

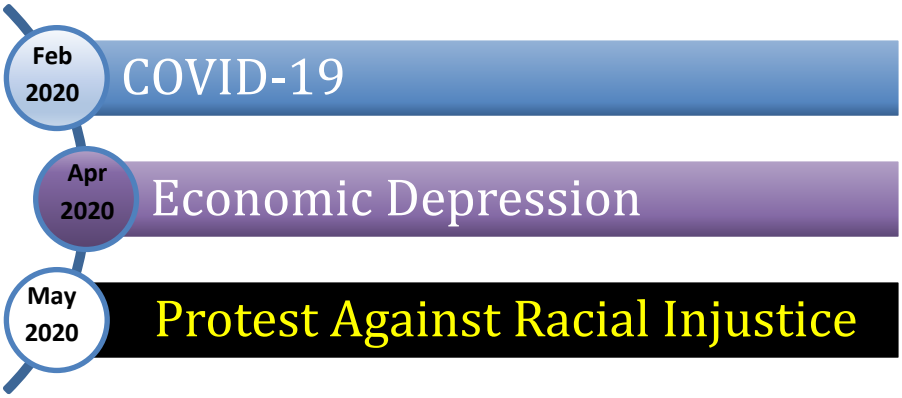
Readings: Myers, I. Briggs., McCaulley, M. H., & Most, R. (1985). *Manual, a guide to the development and use of the Myers-Briggs type indicator*. Consulting Psychologists Press. Chapter 1 from Drakeford, D. (2017) Inclusion: The Art of Story-Listening	
Activity	Step 1: (Instructor) Have students take a free Myers Briggs assessment. Search online for "free Myers Briggs" or use this link https://www.16personalities.com/free-personality-test
	Step 2: Have students write about the results of their test and how it relates to 1-2 life stories.
	Step 3: Share stories
Discussion	What revelations did you learn about your personality? How did answering the questions honestly feel? How might it feel to be more vulnerable and transparent with others in our organization? How might sharing personality assessments help your team to work better together? How might story-listening arrive at an even deeper insights to working better s a team?


WHAT
WILL
LEARNING
SPACES
LOOK LIKE
FALL 2020
& BEYOND?
(RE)TOOLING FACULTY AND ADMINISTRATORS FOR THE NEW REALITY OF RACIAL INCLUSION THROUGH STORY-LISTENING, PURPOSE, AND PRAGMATISM.
SOCIAL

The Current Challenge

The year 2020 will forever change learning spaces in the world, but even more so in the United States. The combination of three intersecting and interconnected crises: 1) the COVID-19 Health Crisis 2) Economic Depression, and 3) Protest Against Racial Injustice catalyzed by the killing of George Floyd. These three once in a lifetime events occurring together over the span of three months has forced all learning institutions to change business as usual. These events by themselves with coordinated preparation and National response may have been a speed bump to getting back to status quo. However, these three crises together turn a potential speed bump into a brick wall.

Figure 1: Timeline of Intersecting Crises



Crisis #1 Higher Education and COVID-19

In the recent New York Times article entitled **"It's 2022. What Does Life Look Like,"** the author describes the current fiscal challenges of institutions of higher learning. He writes,

> The virus is exacerbating almost every problem that colleges faced. They have already lost revenue from summer school, food service, parking fees and more. Perhaps most significant, the recession is hammering state budgets, which will probably lead to future cuts in college funding. The immediate question is whether colleges will be able to bring back students this fall, as administrators are desperately hoping. If they can't, enrollment and tuition revenue are likely to drop sharply, creating

> existential crises for many less selective private colleges and smaller public universities.[43]

These challenges withstanding some school administrators are taking bold steps to bring students back safely. Innovative ideas like: a) outdoor classrooms, b) Augmented Reality Mobile Apps and c) outsourcing online content help colleges to become more adaptable.

Outdoor Classrooms

One innovative solution is moving classes outdoors like Rice University, which is currently building 9 outdoor classrooms[44]. In Denmark, schools held classes in playgrounds and public parks[45]. Drakeford, Scott, & Associates, LLC owns outdoor classrooms in North Carolina (RTP and Pinehurst) and in the DC Metro Area (Chesapeake Bay) where we conduct ½ day certificate Administrator and Faculty trainings in *Inclusion: The Art of Story-Listening* and *The PurposeU Curriculum.*

Mobile App and Online Course Offerings

Looking at the current higher education environment without a treatment for COVID-19, the best practice for pandemic mitigation is social distancing[46]. This has increased the demand for educational technology as a solution to help schools amid the COVID-19 pandemic[47]. Technology enabled learning is

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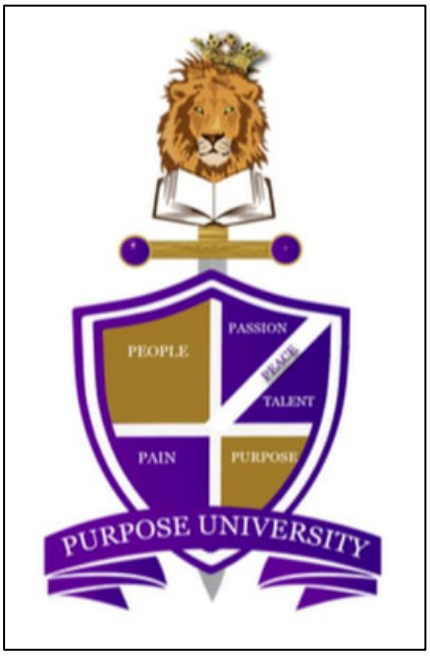
[43]Leonhardt, Davis (2020) It's 2022. What Does Life Look Like?: The pandemic could shape the world, much as World War II and the Great Depression did. New York Times
[44] Photos of The Roxbury Latin School: https://www.roxburylatin.org
[45] Leonhardt, Davis (2002) Get Out: And what else you need to know today, New York Times
[46] Ahmed, F., Zviedrite, N., & Uzicanin, A. (2018). **Effectiveness of workplace social distancing measures in reducing influenza transmission: a systematic review**. *BMC public health*, *18*(1), 518.
[47] AllenJ. (2020) **How Technological Innovation In Education Is Taking On COVID-19** https://www.forbes.com/sites/jeanneallen/2020/03/13/how-technological-innovation-in-education-is-taking-on-covid-19/#4ea274267bc7

currently trending in many learning spaces. Due to COVID-19, many Universities have begun online learning.

For-profit and not-for-profit universities have stepped boldly into online learning by tapping into the needs of online learners for asynchronous formats and relevant coursework. Online learning companies such as Lynda (LinkedIn Learning), Coursera, Udemy, and PurposeU© offer students the opportunity to take on-demand, short-format courses based on personal interest and relevance. Over the next few years, online learning will continue to grow due to COVID-19 restrictions.

Outsourcing Educational Content

Outsourcing online educational content from diverse sources will improve the attractiveness of each institutions course offerings. Infusing healthy lifestyle education within courses may improve the long-term health outcomes of students and develop a pandemic-proof population of diverse graduates. Additionally, Augmented Reality[48] and innovative technology can improve student engagement. Students are looking for relevant online coursework, which speak to the three crises of 1) COVID-19, 2) Economic Depression, and 3) Protest Against Racial Injustice.



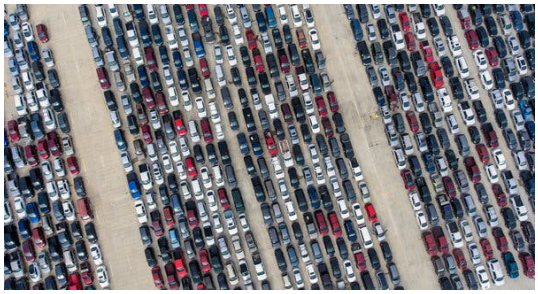
The Educational Mobile App Purpose University by Drakeford, Scott, & Associates, LLC combines live and self-paced courses designed to help students: a) learn inclusive leadership, b) find purposeful work, and c) launch a purpose driven start-up. The Mobile App and online curriculum provide outsourced educational solutions to help colleges be prepared for Fall 2020 and beyond. Currently, this technology is being used at schools like North Carolina Central University, and the University of North Carolina

[48] Fourtane S. (2019) **Augmented Reality: The Future of Education** https://interestingengineering.com/augmented-reality-the-future-of-education

at Chapel-Hill. The mobile app also includes an Augmented Reality motivational message from the mobile app founder Derrick Drakeford, Ph.D., who launched his purpose start-up from the unemployment line 18 years ago. To demo the *Augmented Reality* experience, download the app from the iOS App Store or Google Play store. Select <Augmented Reality> then select <Welcome> then aim your phone camera at the Purpose University Crest displayed on the previous page experience augmented reality.

Crisis #2 Higher Education and the Economic Depression

Pictured below from a New York Times article is a photo of cars in line at a food bank. The article entitled, **"Its People, People, People as Lines Stretch Across America**[49]**"** describes the dire financial needs and food insecurities of



average middle-class Americans in Denver, Miami, Milwaukee, and other cities throughout America. As unemployment grows to over 45.7 million Americans and the fear of food shortages, health care, and housing security grows more real for more Americans, people are looking for immediate solutions to poverty and unemployment. People are looking to institutions of higher education to provide immediate online education solutions in courses like entrepreneurship.

Macro-Economics (Large Corporations) vs. Micro-Economics (Young Businesses)

In the Brookings March 25th, 2020 article entitled, **"What the Great Recession Can tell us about the COVID-19 Small Business Crisis,"**[50] the authors point to a subset of small businesses called 'young businesses,' which are startups or businesses less than five years old. The article identifies this important subset of businesses as, "the primary drivers of the nation's net job creation and productivity growth."

While large corporations operate from a macro-economic view of business which

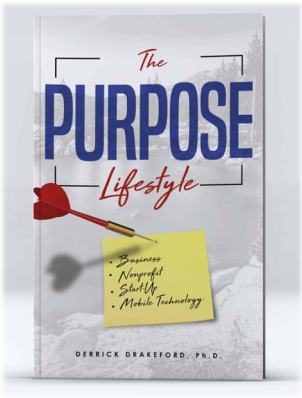
[49] Healy. J (2020) **Its People, People as Lines Stretch Across America**, New York Times https://www.nytimes.com/2020/04/12/us/coronavirus-long-lines-america.html
[50] Liu, S. and Parilla, J. (2020) **What the Great Recession Can tell us about the COVID-19 Small Business Crisis** https://www.brookings.edu/blog/the-avenue/2020/03/25/what-the-great-recession-can-tell-us-about-the-covid-19-small-business-crisis/

makes them less agile, less flexible, and less dynamic in times of economic crisis; young businesses, who operate in a micro-enterprise reality, have less overhead and can quickly adjust to create new post-COVID-19 economic realities. John Haltiwanger, a distinguished economics professor at the University of Maryland - College Park and a research associate at the National Bureau of Economic Research, Cambridge, Massachusetts, co-authored the article, "**The Role of Entrepreneurship in US Job Creation and Economic Dynamism."** Their research found,

> Dynamism and flexibility have enabled the US economy to adapt to changing economic circumstances and recover from recessions in a robust manner…high-growth businesses, which are disproportionately young, account for almost 50 percent of gross job creation. The contribution of startups and young businesses to job creation involves rich dynamics. Most business startups exit within their first ten years and most surviving young businesses do not grow but remain small. However, a small fraction of young firms exhibit very high growth and contribute substantially to job creation. These high-growth firms make up for nearly all the job losses associated with shrinking and exiting firms within their cohort. The implication is that each entering cohort of startups makes a long-lasting contribution to net job creation (p.3)

As noted in Haltiwanger's research, not every young startup will be high growth but for the many small businesses that remain small, they still will be able to put food on the table and keep a roof over their heads.

Purposeful Young Businesses



What makes the DSA,LLC Purpose Lifestyle Book and eCurriculum© unique is that it helps participants to critically self-reflect before they begin the startup process. This critical self-reflection helps students to launch meaningful startups that align with their purpose in life. This technology solution has the scalability to literally help each college student launch a purpose-driven startup and be prepared for the post COVID-19 micro economy.

Cyberlearning Solutions through Micro-Enterprise

Through Drakeford, Scott, & Associates, LLC 's grant from the National Science Foundation, the team has been able to successfully develop a self-paced learning solution that has helped students launch purpose-driven sole-proprietorship businesses at speeds never imagined. **The Purpose University Mobile App and Online Curriculum©** has helped hundreds of students connect their learning to their career interest and make their first profitable 'young business' sales as quickly as 48 hours after coursework.

As critical technology researchers, Drakeford, Scott, & Associates, LLC believes every student has a marketable skill and unique talent. Through mobile technology and pedagogy, this talent can be turned into a meaningful business. With this understanding, many if not all of the recently 45.7 million unemployed Americans can begin to maximize their time, while being unemployed to cultivate purpose-driven startups. Our goal is to partner with colleges to certify faculty in the PurposeU Curriculum©. These faculty members then assist any students who need additional help to launch a startup that fits their unique talents and their deeper understanding of purpose and healthy living.

Why is Micro-Enterprise the Pragmatic Solution to Racial Injustice?

It is simple. For the past 30 years, Black unemployment has consistently remained twice that of White unemployment in America[51] (in both strong and weak economies). As the business cycle shrinks, Black employees have consistently gotten fired first. Research finds "considerable evidence is presented that blacks are the first fired as the business cycle weakens[52]". In contrast, African Americans have recently found more success through micro-enterprise as not only as a tool for economic survival but also as a response to structural

[51] Guo, J. (2016). America has locked up so many black people it has warped our sense of reality. *Washington Post*.
[52] Couch, K. A., & Fairlie, R. (2010). Last hired, first fired? Black-white unemployment and the business cycle. *Demography*, *47*(1), 227-247.

racism[53] in corporate America and higher education[54]. In our work, I have seen the power of launching a business for Black students through the PurposeU Curriculum©. I have seen students begin to reimagine themselves and their academic identities[55] through the development of a purpose-driven sole proprietorship business. It refocuses the student and helps them to position their academic work within a larger career plan that is not solely dependent on a structurally racist job market.

Crisis #3 Higher Education and the Protest Against Racial Injustice
Let us examine the article entitled, "**Why Do Interracial Interactions Impair Executive Function? A Resource Depletion Account[56]"** by Jennifer Richeson at Yale University and Sofie Trawalter at the University of Virginia. This article looked at three studies involving 192 white undergraduate students and tested them all after interracial and same race interactions. They found the white students tested worse after they interacted with a person of another race. The researchers found,

> Taken together, the present studies point to resource depletion as the likely mechanism underlying the impairment of cognitive functioning after interracial dyadic interactions… this work provides an important stepping stone en route to the development of interventions that will make interracial contact rewarding, and perhaps even refreshing, rather than depleting. (Richeson & Trawalter, 2005).

Richeson's research[57] also points to the science of why some white professors may have bias in grading or equitable decision making after interacting with their Black students. Richeson writes,

> Intergroup contact is becoming increasingly common in the United States. Recent research suggests that such contact may be challenging, if not threatening, for members of dominant groups (Blascovich et al., 2001), particularly when they harbor prejudiced attitudes toward their interaction partners (Vorauer & Kumhyr, 2001). In addition, the results of the current study suggest that after leaving intergroup interactions, prejudiced

[53] Wingfield, A. H., & Taylor, T. (2016). Race, gender, and class in entrepreneurship: intersectional counterframes and black business owners. *Ethnic and Racial Studies*, *39*(9), 1676-1696.
[54] Tyson, K., Darity Jr, W., & Castellino, D. R. (2005). It's not "a black thing": Understanding the burden of acting white and other dilemmas of high achievement. *American sociological review*, *70*(4), 582-605.
[55] Nasir, N. I. S., McLaughlin, M. W., & Jones, A. (2009). What does it mean to be African American? Constructions of race and academic identity in an urban public high school. *American Educational Research Journal*, *46*(1), 73-114.
[56] Richeson, J. A., & Trawalter, S. (2005). Why do interracial interactions impair executive function? A resource depletion account. *Journal of personality and social psychology*, *88*(6), 934.
[57] Richeson, J. A., & Shelton, J. N. (2003). When prejudice does not pay: Effects of interracial contact on executive function. *Psychological science*, *14*(3), 287-290.

> individuals may be more likely than others to underperform on tasks that require executive control. Specifically, we found that high-prejudice White participants who engaged in an interracial interaction had impaired performance on the Stroop task—a task requiring executive control—compared with both high-prejudice participants who interacted with a White person and low-prejudice participants. (Richeson & Shelton, 2003).

A 2017 study from the National Center for Education Statistics[58] found 81% of full-time college faculty are white, 2% are African American males and 2% are African American females. It is not wise for college presidents, deans, and academic chairs to assume all their faculty are racially enlightened and don't struggle with implicit bias[59] or racially profiling their students[60]. Professional development interventions and intensive inclusion trainings can spark the enlightenment process to help racially isolated white professors decrease potential negative inter-racial interactions. Well trained racially inclusive faculty are better equipped to prepare white students for the new reality of a racially inclusive world. The following examples of two different types of college professors help to depict the professors of the future who are prepared for the new reality of racial inclusion.

Two Archetype Models of College Professors

The dictionary defines an "archetype" as a collectively inherited unconscious idea, pattern of thought, or image. Though an archetype[61] can be misused as an overgeneralized stereotype, in psychology an archetype can be an effective way to analyze how structured environments mold people and professions within a given society. Duke University researcher, Susan Oyama, writes

> a particular bias in the Western philosophical tradition, going at least as far back as Plato, assumes that the appearance of phenomena requires the pre-existence of a plan[62].

Thus, in a society of planned white supremacy, there is a way in which the profession of college professor and college administrator have been molded (either explicitly or implicitly) in accordance with this environment. The following archetypes show two different models of collegiate professors and administrators. The first archetype is the traditional model where the confidence in these positions are rooted in 'exclusion' where high performing students of

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[58] National Center for Education Statistics https://nces.ed.gov/fastfacts/display.asp?id=61

[59] Staats, C. (2016). Understanding Implicit Bias: What Educators Should Know. *American Educator*, *39*(4), 29.

[60] Tate, W. (2003). The" race" to theorize education: Who is my neighbor?. *International Journal of Qualitative Studies in Education*, *16*(1), 121-126.

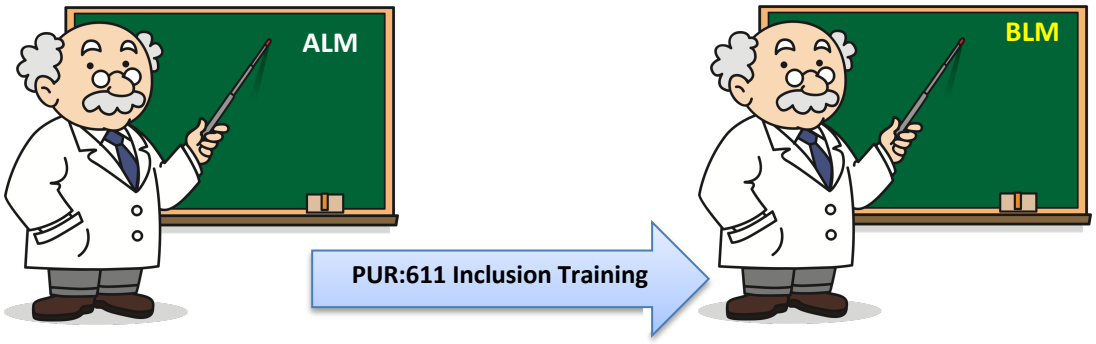
[61] Cambray, J., & Carter, L. (Eds.). (2004). *Analytical psychology: Contemporary perspectives in Jungian analysis*. Routledge.

[62] Oyama, S. (2000). *The ontogeny of information: Developmental systems and evolution*. Duke university press.

color are exceptions[63]. The second archetype is an example of newly trained collegiate staff who place their confidence in policies and instruction rooted in real stories of 'racial inclusion.'

Characteristics and Thought Patterns When Each Archetype Encounters a New Student or Colleague who is Different or Racially Diverse

Archetype 1: Confidence in Exclusion	**Archetype 2: Confidence in Inclusion**
• Xenophobic fear of the unknown rooted in a masked sense of low self-esteem. • Puts confidence in racial stereotypes and believes high performing minorities are exceptions. • Sees 'whiteness' as the normative ideal example, has a hierarchal (linear) view of their position and power. • Sees the world through a competitive lens and uses oppression as a solution to increases in minority faculty and students. • Does not care to learn about the lived experiences of their students of color, is more comfortable with the dominant narrative and the role as the chief explainer in the class.	• Has an eagerness to listen to others, rooted in a strong sense of life purpose and self-confidence. • Teaches and leads from a compassionate sense of curiosity, which seeks diverse input before lesson planning or making administrative decisions. • Openness to listen first and willingness to be vulnerable about pain and its connection to purpose and productive discourse. • Does not use white privilege as a tool to advance over colleagues or silence dissent. • Apologizes when they make mistakes from a sense of communal growth.



The first Archetype 1: Confidence in Exclusion was acceptable (and some unenlightened might even say appropriate) for the collegiate environment before the recent protest against racial injustice and the collective paradigm shift on the prevalence of structural racism embedded in most American institutions, including institutions of higher education. However, it has now become clear that the status quo of Archetype 1 will not be able to co-exist in the new reality of

racial inclusion. Institutions that continue to fight for the dated status quo of 'exclusion' will no longer be able to economically survive or ethically thrive. Many college leaders are asking, "So what is the solution to (re)tool 81% or more of my faculty in less than two-weeks?"

The Solution is Inclusive Story-Listening

On a blustery night in Chicago on January 10, 2017, President Barack Obama

tearfully delivered his farewell address. On this day, it was his last official opportunity to speak to the most pressing issues that defer the dream of America. His past eight years provided a unique perch to see the nation and world like no other person alive. The wisdom of eight years was packed into a 45-minute speech. In these final 45 minutes, the President highlighted three pressing threats to American democracy:

1) Economic opportunity

2) Race relations and division, and

3) Taking democracy for granted

Regardless of your opinion on President Obama, he clearly predicted two of the three crises we are currently struggling through. He also alluded to a prescriptive solution that aligns with our research on story-listening. Sandwiched in between the macro issues of economics and democracy is the issue of 'race.' I've included a portion of his speech to help us see from his presidential view the issue of 'racism' and its solution at this time in history. President Obama prescribes, what I call "the art of story-listening" as the best solution to racism in America.

President Obama's statement on race:

> *We have to pay attention and [story]-listen.*
>
> *For white Americans, it means acknowledging that the effects of slavery and Jim Crow didn't suddenly vanish in the '60s; that when minority groups voice discontent, they're not just engaging in reverse racism or*

> *practicing political correctness; when they wage peaceful protest, they're not demanding special treatment, but the equal treatment that our founders promised.*

At Drakeford, Scott, & Associates, LLC, our research-based approach to *story-listening* is taught through the curriculum book Inclusion: The Art of Story-Listening and the e-courses ***PUR:511 Creating the Inclusive Learning Space*** and ***PUR: 611 Inclusion (Story-Listening) Faculty and Administrator Certificate.*** These professional development courses for faculty and administrators teach new strategies on how to 'story-listen' and coach diverse students. Story-listening is the antidote to prejudice. It makes sense. Webster's dictionary defines prejudice as, "preconceived judgment without just grounds or before sufficient knowledge." Prejudice is to pre-story tell onto someone else. It is to read our own life story, stereotypes, and experiences onto another person without ever asking them. Prejudice limits our ability to see others clearly.

Unfortunately, there is prejudice in the classroom, the boardroom, and the courtroom. It happens when we create a learning space where 'other's' voices and ideas are not heard, validated, and eagerly anticipated. It happens when arrogant professors believe they are the only authority on a subject and assume the false role of 'expert in charge.' This attitude of arrogance strips away the agency and individual authority of each student's privilege to intellectually disagree. For me, it is a daily struggle to forgo my storytelling, teaching, and professing to enter a space where we all can become story-listeners. Drakeford, Scott, & Associates, LLC has designed a research-driven racial inclusion intervention and certificate training to help faculty and administrator navigate through a five-step process. This includes: 1) Self-Study, 2) Story-Listening, 3) Co-Story Sharing and Imagining, 4) The Start of Racial Enlightenment, and 5) Purposeful Pragmatic Solutions (Micro-Enterprise). This process will not make every professor a guru in race, but it will equip each participant with the tools to story-listen and respond with vulnerability and compassion.

This certificate course is an effort to cultivate a mindset of inclusion and empower leaders to re-create this mindset through story-listening.

PUR: 611 Inclusion (Story-Listening) Faculty and Administrator Certificate

- Lesson 1 - What is Inclusion? Telling my Purpose Story
- Lesson 2 - Defining a Safe Classroom?
- Lesson 3 - Analytical Lens for Identity, and Entity Creation
- Lesson 4 - Autoethnography and Diverse Self-Narratives
- Lesson 5 - Affinity Identity Fun Class Activity
- Lesson 6 - Positionality Analysis
- Lesson 7 -Culture Activity for Your Team or Class
- Lesson 8 - Examining Your Calling Process Story
- Lesson 9 - Implicit Bias
- Lesson 10 - Personality, Stories, and Real Education

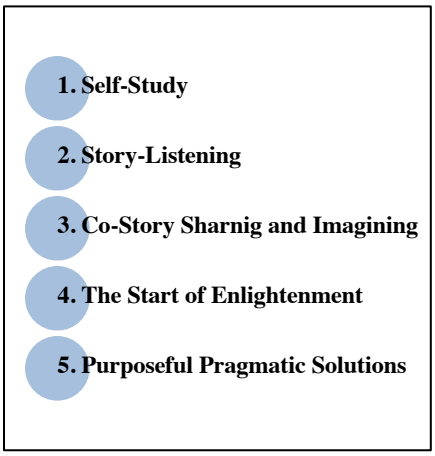


Figure 2

Logic Model for (Re)tooling Faculty and Administrators for the new reality of Racial Inclusion

Pragmatic (Real Woke) Education

I was first introduced to this story-listening narrative modeling method of education by the book "**Narrative of a Life by Frederick Douglass, An American Slave."** I was assigned this book to read in high school by Mr. Williams, the one and only Black male teacher I had throughout my entire K-12 experience. I read it cover to cover and Douglass's vulnerable and courageous life story changed my life. I realized; I was not valuing the education I was being given. Fredrick Douglass grew up in an America where it was illegal for him to learn how to read. He ended up having to trade his food for daily lessons from white students to teach himself how to read. Douglass's story,

> *I was most successful making friends of all the little white boys whom I met in the streets. As many of these as I could, I converted into teachers. With their kindly aid, obtained at different times and in different places, I finally succeeded in learning to read. When I was sent to errands, I always took my book with me, and by going one part of my errand quickly, I found time to get a lesson before my return. I used to also carry bread with me enough of which was always in the house, and to which I was welcome; for I was much better off in this regard than many of the poor white children in our neighborhood. This bread I used to bestow upon the hungry little urchins, who in return, would give me that more valuable bread of knowledge.* (p.57)

Douglass's slave narrative spoke to me like no other book had ever spoken to me before. It was real, it was honest, it was powerful. I began to realize a similar shift in the 1990s media as "Reality TV" became more popular. I noticed that the TV viewers in America were like me as a reader. They yearned for the real. Now as Reality TV is more than three decades old; viewers examine tv shows for just how 'real' Reality TV truly is. Younger viewers have a keener sense of discernment for the real and the fake. Young students have grown up in an era where political correctness meant cloaking and hiding your true self. Thus, it has become more and more rare for people to be authentic. So rare that when it happens now, people perk up and pay attention. Students pay attention when teachers give real life examples and make the boring textbook jump to life. In addition to capturing the attention of students, being authentic brings a humanizing quality to the learning space. This prepares the classroom for two-way dialogue, which is the beginning of critical thinking. Students have learned how to 'grade game' the system by giving teachers the answer they know the teachers want to hear. This 'gaming' for the best grade prevents students from critically thinking through complex problems. The future of education will center on 'purpose' and involve two-way dialogue and story sharing to catalyze critical thinking and collaborative community problem solving. Educational researcher, Bell Hooks[64], terms this type of teaching as engaged pedagogy. She writes,

> engaged pedagogy requires that instructors face their deep-seated fears about loss of control of the classroom. Transformative pedagogy demands that, "the prevailing pedagogical model [which is] authoritarian hierarchical in a coercive and often dominating way...and...one where the voice of the professor is the 'privileged transmitter of knowledge', be directly converted. For a vast majority of instructors, this is frightening.

Though this style will be initially frightening for committed teachers, after practicing story-listening and story-sharing over and over, it will become natural and organic. The schools of 2020 and beyond will employ only real and authentic teachers. The *PurposeU Certificate* and the *Inclusion-Art of Story-Listening Certificate* will be foundational tools for this new teaching and coaching approach. This type of teaching utilizes the power of authenticity and the pragmatism of entrepreneurship to provide opportunities for all students.

In a recent article from Brookings, author Rebecca Winthrop looks at how Ghana

[64] Lanier, K. O. (2001). The Teaching Philosophy of bell hooks: The Classroom as a Site for Passionate Interrogation.

is using technology, year-round schooling, and increased equity to educate the nation's most talented and most poor students. There model may point to solutions for American colleges with shrinking budgets. It may be time to revisit admissions policies and begin to online enroll the many students who have been left behind due to a) lack of finances, b) standardized testing, and c) access to higher education. Minister Prempeh, the head of higher educational initiatives, in Ghana said,

"You don't develop a country based off only elitism. You develop a country where the masses of the populations are trained and educated to a level that they can all lead productive lives in the country"

For now, it is clear that learning spaces in Fall 2020 and beyond will never be the same again. It is imperative for administrators and faculty to embrace change through the lens of qualitative and quantitative research-based solutions. The combination of three interconnected crises: 1) the COVID-19 Health Crisis, 2) Economic Depression, and 3) Protest Against Racial Injustice catalyzed by the killing of George Floyd pose new opportunities for colleges. By (re)tooling faculty and administrators through story-listening, purpose, and pragmatism; colleges will be more prepared for Fall 2020 and beyond.

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