

4-4-2019

The Colin Kaepernick Effect: Socio-cultural Tension Over Patriotic Views Within K-12 Education

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The Colin Kaepernick Effect

The Colin Kaepernick Effect: Socio-cultural Tension Over Patriotic Views Within K-12
Education

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A Dissertation Submitted to the Graduate School at the University of Missouri-St. Louis
in partial fulfillment of the requirements for the degree
Doctor of Education with an emphasis in Educational Practice.

May, 2019

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Abstract

One of the biggest and most controversial issues facing this country is the police brutality towards African – Americans. Many African – Americans have been killed by the police even while being unarmed. The opinions on this topic has further divided a nation that has already had its racial parameters stretched with the 2016 Presidential Election. However, the most unlikely professional athlete decided to endanger his career and take a stance against these heinous acts of violence. Colin Rand Kaepernick, a biracial man who was adopted at an early age by a white couple; attended the University of Nevada, and was drafted in the second round by the San Francisco 49ers. Kaepernick fought his way into a starting role with the 49ers, only to lose it later in his career and become the backup quarterback. Kaepernick wasn't a household name like Tom Brady, Peyton Manning, or Aaron Rodgers, he was just an unassuming man who decided enough was enough and he decided to take a stance against the brutality inflicted on African – Americans by the police. Kaepernick, refused to stand for the playing of the national anthem in protest of what he deems are wrongdoings against African Americans and minorities in the United States. Kaepernick's stance sparked a national quandary by forcing the citizens of the United States to pick a side of where they stand with their views on patriotism. In this study I utilized two tenets of critical race theory (CRT) as the theoretical framework to determine what role does race play into the patriotic views of school principals when it comes to students participating during the Pledge of Allegiance. The first tenet of CRT, racism is ordinary provides a color blind perspective as white administrators try to make a connection between race and patriotism. While, the second tenet of CRT, legal storytelling offers African-American administrators the opportunity to recount their experiences with race and patriotism.

Dedication

My children are my motivation and they have been my inspiration throughout this process. My academic career has been tumultuous at best. During my high school years, I was uninterested in the curriculum and made very few connections with the teachers or students. I barely graduated from high school; my grade point average (GPA) was less than a 2.0. After graduation, I wasn't sure of what path to take in life, so I enrolled in community college. That experience wasn't much better than the one I had in high school. I later joined the United States Army to help me gain some discipline and find some sense of direction; unfortunately, I injured my knee and received a medical discharge. I'm now back home and decide to give college another try. This time I walked on to the basketball team and started to have some academic success. Once my playing days ended, I joined the work force and quickly realized I needed to return to college to get my degree so I could pursue other opportunities. By this time, I had two children Malik, my oldest son and my daughter, Jordan. I worked full time and attended school fulltime, those years were hard but once I graduated with my bachelor's degree, I felt a huge sense of relief and dedicated the accomplishment to myself. I eventually became a teacher and was accepted into a cohort program to complete a master's degree to become a principal led by Dr. Lynn Beckwith Jr. Upon completion of that program I dedicated that accomplishment to Malik and Jordan as they persevered with me throughout this process. After becoming an assistant principal, I returned to school to complete my specialist degree, which I dedicated to my second son Jackson. Now, completing this doctoral degree, this is dedicated to my third son Connor. I initially began writing my dissertation on my experiences with Connor, due to him being born with a rare genetic syndrome. I changed my dissertation topic once the issue arose with Colin Kaepernick, but I will resume my writing about Connor because his story needs to be told. My children along with my wife are my *raison d'etre*!

Acknowledgements

Before I started this journey, I sought advice from three individuals, Dr. Kathleen Brown, Dr. Art McCoy, and Dr. Matthew Davis. I had just finished completing my specialist degree and I wanted some professional insight into the differences of a Ph.D. versus an Ed.D. I previously had Dr. Brown and Dr. McCoy as academic instructors; they gave me their perceptions of the two degrees, which was valuable information, so I formally would like to thank them for their guidance. However, Dr. Davis invited me to meet him before one of his Saturday morning classes; we had a great conversation discussing the two degrees along with having a candid conversation about race. At the conclusion of the conversation, Dr. Davis offered me the opportunity to join his Ed.D. cohort and I graciously accepted. I want to formally thank Dr. Davis for meeting with me that Saturday morning and all of the advice he has provided me throughout this journey. I would like to thank the rest of my dissertation committee (Dr. Thomasina Hassler, Dr. Phyllis Balcerzak, and Dr. Timothy Makubuya) the conversations we had and the insight you provided me proved to be invaluable along this journey. I would also like to thank the members of my cohort. I will never forget our spirited conversations every Saturday morning, they helped me grow spiritually and professionally. Next, I want to thank my parents, Lawson and Georgia Calhoun along with my sister Vanessa Jones; you three set the educational bar high by receiving your master's degrees and your success motivated me to match your greatness.

Last and certainly not least I would like to thank my beautiful wife, Michelle Calhoun; you took care of the kids and our household while I attended class and went to the library to conduct research and write this dissertation. Michelle, you have always been my source of strength and you continue to inspire me to be a better man!

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Chapter 1: Introduction

Background

My earliest recollection of watching the NFL on television was with my father on January 20, 1980. I was nine years old and we watched Super Bowl XIV (14), the Pittsburgh Steelers vs. the Los Angeles Rams with my father's best friend and his son. I don't vividly remember anytime from the actual game but I do remember feeling special because I was hanging with my father and watching his interactions with his friend as they enjoyed the game. Watching that game with my father help start my fascination for watching NFL games. The next season I became a Dallas Cowboy fan and I was in love with those blue / white / silver uniforms and the star on the helmet. Being a Cowboy fan hasn't been easy over the years, I endured some painful memories: "the catch" by San Francisco 49er, Dwight Clark that beat my Cowboys 28-27 in the 1981 National Football Conference (NFC) championship game; in 1985 the Chicago Bears obliterated my Cowboys 44-0; coincidentally that score was plastered on the November, 25th issue of Sports Illustrated the magazine and finally there was the heartache of watching from my college dorm room, my beloved team lose in the 1994 NFC championship game to the San Francisco 49ers 31-21. However, not all of Cowboy memories have been bad, I enjoyed watch them win Super Bowls XXVII (27), XXVIII (28), and XXX (30). I have watched NFL games on television since 1980 but with the recent treatment of Colin Kaepernick my streak will come to an end. For the past few years I have roughly paid \$300 each season for the NFL TV packages to watch every game each Sunday. Florio (2017), "reports that the NFL expects to generate \$14 billion in 2017" (para 2). According to Badenhausen (2017), "CBS, Fox, NBC and ESPN/ABC paid roughly \$5 billion last year for the rights to NFL games, DirecTV, NFL Network

and foreign deals kicked in another \$2 billion. The haul helped push the average NFL value to \$2.34 billion with profits likely to top \$100 million per team in 2016” (para 2). I can no longer financially support an organization that will not support one of its former players who protested the action of police brutality and the social injustice of African-Americans.

In my estimation, the most serious issue facing this country remains police brutality towards African-Americans. Many African-Americans have been killed by the police even while being unarmed. I believe the opinions on this topic has further divided a nation that has already had its racial parameters stretched with the 2016 Presidential Election, Donald Trump becoming the 45th President of the United States, and the recent protests / violence that took place in Charlottesville, Virginia.

However, the most unlikely professional athlete decided to endanger his career and take a stance against these heinous acts of violence and social unrest. Colin Rand Kaepernick, a biracial man who was adopted at an early age by a white couple; attended the University of Nevada, and was drafted in the second round by the San Francisco 49ers (Hauser, 2016, para 7). I feel, Kaepernick fought his way into a starting role with the 49ers, only to lose it a few years later in his career and become the backup quarterback. Kaepernick wasn't a household name like Tom Brady, Peyton Manning, or Aaron Rodgers, he was just an unassuming man who decided enough was enough and he decided to take a stance against the brutality inflicted on African-Americans by the police.

Social Conception of the Police and The Rise of Colin Kaepernick

“The persisting United States racial hierarchy is reproduced by numerous actions of an array of government agents. For example, white police officers have verifiably

played, many still frequently play, a noteworthy part in the subordination of black Americans, including the individuals who try to dissent” (Feagin, 2014, p. 156). “Racial hierarchy was initially created by the white ruling class and it provided various benefits to most white Americans since the seventeenth century” (Feagin, 2014, p. 12).

Furthermore, “the data on police violence in the United States history are chilling. During the years 1920-1932 substantially more than half of all African Americans killed by whites were white officers. Police were regularly implicated in the estimated 6,000 bloody lynchings of black men and women from the 1870s to the 1960s. In recent decades, police harassment and violence have continued, and have been openly resisted by black Americans” (Feagin, 2014, p. 156).

According to Bryant (2018) “for years, black communities had waited for that moment of truth when white America could see just how they treated by police. Treatment by law enforcement was one of the great divides between the races. The March 3, 1991, beating of Rodney King by four Los Angeles Police Department officers was finally proof for horrified whites, who always said they’d believe police misconduct if only they could see it, if only there was evidence. Now here it was, and a new day of understanding would surely begin. Vindicated black America had an ally with an outraged white public, right? Wrong” (p. 127). “Since 1994, the government has been required to gather information on police brutality, yet the people in Congress, who have influence after that date have neglected to appropriate money to gather this information. One social science study examined 130 records of police brutality in a few urban communities. In these cases, the objectives of police negligence were quite often

black or Latino. However, in excess of 90 percent of the officer included were white. Police ruthlessness still as a rule includes white-on-black or white-on-Latino savagery” (Feagin, 2014, p.157).

Also, some police badgering focusing on Americans of color is by all accounts connected to keeping up specific parts of private isolation. Indeed, even today, if black or Latino men must be in historically white local locations, they frequently risk pursuit or badgering by open police officers or private security work force (p. 157). Michael Eric Dyson contends:

Ironically, blacks are seen as necessary sacrifices for the safety of society; they are viewed as scapegoats, or perhaps collateral damage, in the white war against the terror of black criminality. The terror that black people experience is of two varieties. Slow terror is masked but malignant; it stalks black people in denied opportunities that others take for granted. Slow terror seeps into every nook and cranny of black existence, such as: being expelled from school at higher rates than their white peers; being harassed by unjust fines from local municipalities; and being imprisoned out of proportion to their percentage of the population. Fast terror is more dynamic, more explicitly lethal, more grossly evident. It is the spectacle of black death in public displays of vengeance and violence directed against defenseless black bodies. Shootings like that of Walter Scott traumatize blacks, too, because they conjure the historic legacy of racial terror: lynching, castration, and drownings. (Dyson, 2016, p. 208-209)

Bryant (2018) affirms “Walter Scott an unarmed black man, was shot in the back and killed by Officer Michael Slager in North Charleston, South Carolina, following a

traffic stop for a malfunctioning brake light” (p. 8). “The deadliest moment of their brief encounter was caught on cell phone video: Slager drew his pistol and took aim at the fleeing Scott, unloading eight rounds and striking him dead. The video provided enough evidence to warrant an arrest, which is rare in police involved shootings” (Dyson, 2016, p. 203).

According to Park (2018), “in recent years, fatal shootings of unarmed black men across the United States have sparked outrage and concerns over police use of lethal force. Despite several high-profile cases and increased video evidence, convictions have been rare”. (para. 1).

Tragically, over the past few years there have been more high profile police killings of African-American men, and one suspicious circumstance involving an African-American woman that have outraged the African-American community. “April 12, 2015, when Freddie Gray was arrested in West Baltimore for carrying a switchblade, placed in a police wagon, and arrived at the station in a coma. Gray never regained consciousness and died in the hospital a week later” (Bryant, 2018, p. 180). “July 2015, in Walker County, Texas, a woman named Sandra Bland died mysteriously in police custody after what appeared on video to be a routine traffic stop” (Bryant, 2018, p. 183). “In St. Anthony, a suburb of St. Paul, Minnesota, thirty-two-year-old state public school cafeteria employee Philando Castile was shot seven times and killed by police in the wake of being halted for a broken tail light. In Baton Rouge, Louisiana, another black man, thirty-seven-year-old Alton Sterling was executed by police after they went up against him for selling compact discs on a sidewalk” (Bryant, 2018, p. 223). Finally, “Terence Crutcher, an unarmed black man, was shot and killed by Tulsa, Oklahoma,

police officer Betty Shelby during a traffic stop. Crutcher's hands were in the air. Shelby said she believed Crutcher was reaching into his car" (Bryant, 2018, p. 7-8).

These are just some examples that have plagued black people the past two years. According to the website *Mapping Police Violence* "there were a total of 346 black people killed by police in 2015 and 309 black people killed by police in 2016" (MPV, 2017). As you may imagine these killings sparked outrage that included peaceful and violent protesting. Several professional athletes spoke out in protest of police brutality, including the foursome of LeBron James, Dwyane Wade, Carmelo Anthony, and Chris Paul delivering a powerful speech at the 2016 ESPY Awards Ceremony (Bryant, 2018, p. 222-223). However, I declare no athlete has put himself in the crossfire more prominently than former National Football League (NFL), San Francisco 49er quarterback, Colin Kaepernick. Kaepernick, immersed himself into controversy by refusing to stand for the playing of the national anthem in protest of what he deems are wrongdoings against African Americans and other citizens of color in the United States.

Bryant (2018) confirms Kaepernick had been the most effective at coupling the anger and frustration over the lack of police accountability in the streets to the fundamental American ideals of justice and fairness by challenging the country's most powerful symbol, the flag. Kaepernick didn't have any conflicts with veterans or the military, so he spoke with Nate Boyer, the former long-snapper for the Seattle Seahawks who was also a Green Beret. Kaepernick told Boyer that he wanted to make a public stand against police killings but also wanted to be respectful of the military. Boyer suggested quietly taking a knee during the national anthem (Bryant, 2018).

Bryant (2018) states Kaepernick said. “I got to the point where I knew this was the right thing to do. I knew I had to stand up for people who aren’t being treated fairly, and I felt strongly enough about that to be willing to take that risk.” It was a gesture that directed the country’s attention toward the police and a justice system completely unwilling to convict officers whose use deadly force seemed to be the first and only option in confrontations with African American citizens. “I am not going to stand up to show pride in a flag for a country that oppresses black people and people of color,” Kaepernick said, before adding, “There are bodies in the street and people getting paid leave and getting away with murder” (p. 6). Kaepernick did not advertise his protest. He knelt far behind his teammates, inconspicuously behind the coolers of Gatorade and he’d done it for three games before anyone even noticed (p. 6).

According to Crisp (2017), “the privilege to express an opinion without consequence is a natural American standard. We ought to dependably be uneasy when subjects are punished for inability to conform to a self-assertive file on their fidelity to our nation. I’m not saying that Colin Kaepernick picked the best technique for pointing out the racial injustices that still exist in our way of life. I’m stating that it’s not my place to state how or when he ought to have the capacity to convey what needs be. Nor is it yours. Nor is it the NFL’s” (para 11).

Theoretical Framework: Critical Race Theory

Some people who view Colin Kaepernick’s stance against racial injustice as a patriotic, while there are others who have the opposite opinion. This study will address how race and patriotism are intertwined. Delgado & Stefancic (2017) “define racism as any program or practice of discrimination, segregation, persecution, or mistreatment based on membership in a race or ethnic group” (p. 183). “The critical race theory (CRT)

movement is a collection of activist and scholars engaged in studying and transforming the relationship among race, racism, and power. The movement considers many of the same issues that conventional civil rights and ethnic studies discourse take up but places them in a broader perspective that includes economics, history, setting, group and self-interest, and emotions and the unconscious” (Delgado & Stefancic, 2017, p. 3). There are five basic CRT tenets and I chose to analyze two of them that are relevant to my research:

- (1) First, that racism is ordinary, not aberrational normal science, the usual way society does business, the common, everyday experience of most people of color in this country. Second, most would agree that our system of white-over-color ascendancy serves important purposes, both psychic and material. The first feature, ordinariness, means that racism is difficult to address or cure because it is not acknowledged. Color-blind, or formal, conceptions of equality, expressed in rules that insist only on treatment that is the same across the board, can thus remedy only the most blatant forms of discrimination (Delgado & Stefancic, 2017, p. 8).

When it comes to dissenting opinions on the Colin Kaepernick protest race and patriotism seems to be at the forefront of everyone’s views. According to Dr. Michael Eric Dyson (2017) “Mainstream America has shown little understanding lately of the patriotism that a lot of black people practice. Black love of country is often far more robust and complicated than the lapel-pin nationalism some citizens swear by” (Dyson, n.d., para. 1). Harriot (2017) also contends “the issue with stories of American patriotism is that they overlook the way that America was and is a colonial state. Colonial powers are savage and racist by their extremely nature. America's military isn't a defender of

peace. It is an enforcer of colonialism. In fact, black Americans have died in America's wars however don't completely encounter the flexibility that accompanies the sacrifice as white individuals do. Patriotism has never been a racially evenhanded affair since it was never intended to be" (para. 4).

Starr (2017) asserts "America's initiation was never intended to accommodate the liberty and freedoms of its nonwhite individuals. In 2017, as white individuals remain for the national anthem of praise, the greater part of them sit in reckless quietness as police murder black and brown individuals and hole up behind the unjustifiable reason of "I feared for my life." This is American patriotism in 2017. There is no reclamation in any of it. We need to begin over again. Yet, white individuals are unwilling to unload patriotism's racist over a significant time span since that expects them to drop their benefit and unload themselves, and they basically pick not to do as such. That is the intensity of white supremacy: to have the capacity to overlook the torment of others and not confront any of the results" (Star, 2017, para. 4).

(2) Second a final element concerns the notion of a unique voice of color.

Coexisting in somewhat uneasy tension with anti-essentialism, the voice-of-color thesis holds that because of their different histories and experiences with oppression, black, Indian, Asian, and Latino/a writers and thinkers may be able to communicate to their white counterparts' matters that the whites are unlikely to know. Minority status, in other words, brings with it a presumed competence to speak about race and racism. The "legal storytelling" movement urges black and brown writers to recount their experiences with racism and the legal system and to apply their own unique

perspectives to assess law's master narratives. (Delgado and Stefancic, 2017, p. 11)

This study will provide an opportunity for people to provide their unique voice on race and patriotism. Since the inception of Colin Kaepernick kneeling during the national anthem many people have offered their own perspectives on the matter:

- Kareem Abdul-Jabbar is the National Basketball Associations (NBA) all-time leader scorer; he holds countless records on the professional and collegiate level. Mr. Abdul-Jabbar is an accomplished author and civil rights activist. In a Washington Post article insulting Colin Kaepernick says more about our patriotism than his Abdul-Jabbar (2016), stated “what should horrify Americans is not Kaepernick’s choice to remain seated during the national anthem, but that nearly 50 years after Ali was banned from boxing for his stance and Tommie Smith and John Carlos’s raised fists caused public ostracization and numerous death threats, we still need to call attention to the same racial inequities. Failure to fix this problem is what’s really un-American here” (Abdul-Jabbar, 2016, para 9).
- Ruth Bader Ginsburg, the Associate Justice of the Supreme Court of the United States, in an interview published by Yahoo News, said that the “San Francisco 49ers quarterback’s move to kneel and not stand during the anthem, as a protest against police brutality and racial oppression, was dumb. When asked by the news site’s global anchor, Katie Couric, what she thought of the protest, Justice Ginsburg said: I think it’s really dumb of them. Would I arrest them for doing it? No. I think it’s dumb and disrespectful” (Hauser, 2016, para 2).

- Megan Rapinoe, the Seattle Reign soccer star took a knee during the national anthem before her game against the Chicago Red Stars. “I am disgusted with the way Kaepernick has been treated and the fans and hatred he has received in all of this,” Rapinoe said. “It is overtly racist. ‘Stay in your place, black man.’ Just didn’t feel right to me. We need a more substantive conversation around race relations and the way people of color are treated” (Gibbs and Khan, 2016, para 21).
- Shaquille O’Neal, the hall of fame basketball stated the following on a Fox and Friends appearance, Shaq was asked to weigh in on the Kaepernick controversy, and the larger-than-life basketball star didn't hesitate to say that he would never do that. The iconic baller said he believes in Kaepernick's freedom to express himself as well as his right to protest, but he also proudly pointed out that his father was a military man. “He protected this country. My uncles are law enforcement. They go out and work hard every day. There are other ways to get your point across. Shaq also questioned Kaepernick's motivation and timing, asking repeatedly, what happened last year? How come Kaepernick didn't decide to do this last year, or the year before, or the year before? Shaq said he can support civil rights and be pro-military and pro-cop, reinforcing that protesting during the national anthem is not an action he will support” (Ribbecca, 2017, para 5).

Dictionary.com (2017) defines “patriotism as devoted love, support, and defense of one's country; national loyalty”. This researcher believes the foundation of how patriotism is viewed in the United States is based on an individual’s personal

experiences. For White Americans their belief of patriotism is embedded in their white privilege and as for Black Americans their patriotism is entrenched with their struggle to fight systemic racism. The concepts of white privilege and systemic racism will be explained in further detail in the next chapter.

There are three other tenets to critical race theory: the first tenet features, interest convergence or material determinism, adds a further dimension. Because racism advances the interests of both white elites (materially) and working-class people (psychically), large segments of society have little incentive to eradicate it. The next tenet features the social construction thesis, holds that race and races are products of social thought and relations. Not objective, inherent, or fixed, they correspond to no biological or genetic reality; rather, races are categories that society invents, manipulates, or retires when convenient. The last tenet features another, somewhat more recent, development concerns differential racialization and its many consequences. Critical writers in law, as well as social science, have drawn attention to the ways the dominant society racializes different minority groups at different times, in response to shifting needs such as the labor market (Delgado & Stefancic, 2017, p. 9-10).

I believe these three tenets offer great insight when analyzing race but I choose not to include them in my research because I felt it diverted the attention of my study.

Problem Statement

The decision by Colin Kaepernick, a former quarterback for the San Francisco 49ers, first to sit and then to kneel, rather than stand, during the national anthem before his team's games has set off a national debate. Importantly, as is often the case, American

schools have also been swept up in the public contest. Anderson (2016) contends “across the country, students are sitting, kneeling, and dissenting from reciting the Pledge of Allegiance and standing for the National Anthem. Many of these acts coincide with Kaepernick’s refusal to stand and show pride for what he described as a flag for a country that oppresses black people and people of color. The objection to patriotic gestures, though, has a long, complicated history in public schools and the current crop of youthful objectors has reignited a fresh debate on patriotism, protest, and student rights” (Anderson, 2016, para 4).

Jilani and LaChance (2016) states “students are being threatened with punishment for not participating in rituals surrounding the National Anthem or Pledge of Allegiance and they are fighting back” (para. 1). Jilani and LaChance (2016) provided examples of students fighting back:

- In Worcester, Massachusetts, a high school football player was told that he would be forced to sit out a game for kneeling during the national anthem.
- A student at Lower Lake High School in Lower Lake, California, Leilani Thomas, was punished for the first time since she first began sitting out the Pledge of Allegiance in second grade.
- Shemar Cooper, was grabbed by his teacher when he sat during the Pledge of Allegiance. Cooper, a 15-year-old student at Eisenhower High School in Blue Island, Illinois, said that a teacher tried to pull him out of his seat during the pledge” (Jilani and LaChance, 2016, para 16).

Murdock (2017) contends, “nearly three dozen schools in a Louisiana parish were told by the superintendent that student athletes should not kneel during the national

anthem. The principal of Bossier Parish's Parkway High School said students are required to stand or face consequences" (Murdock, 2017, para 1).

These are just some examples of how school officials and teachers have reacted to students exercising their First Amendment Right to kneel or sit during the National Anthem or Pledge of Allegiance. There are multiple leadership responsibilities a school administrator must adhere to on a daily basis, however that leadership is tested when addressing a political situation that deals with a student's rights to freedom of expression.

Purpose of The Study / Research Question

The purpose of this study is to determine the role race plays into the patriotic views of school administrators when it comes to students participating during the Pledge of Allegiance. This researcher will use qualitative research through the theoretical framework of critical race theory to examine how it impacts the viewpoints of head principals.

Sub Questions

1. How do the responsibilities of a school leader impact their leadership style when addressing Missouri House Bill 1750?
2. Are African-American school administrators more likely to support an African-American student's right not to participate during the Pledge of Allegiance because their patriotic beliefs have been subjugated by racial oppression?
3. Are white school administrators less likely to support an African-American student's right not to participate during the Pledge of Allegiance because their patriotic beliefs are embedded in their racial hierarchy?

Position of the Researcher: (Who am I)

I found few discrete references on this research topic; my views are based on the events I witnessed my parents encounter and my own professional work experiences. The basis for my research are from incidents I saw my parents experience growing up as a child. I was raised in a two parent household, along with my sister; both of my parents have master's degrees and dedicated their lives to working with children; however, they both experienced racial discrimination at their places of employment. My mother worked as a teacher in a St. Louis county school district for roughly twenty years, she wanted to transition into an administrative position but was denied on numerous occasions. She was told privately in confidence by a white colleague that she would never get an administrative position because of the color of her skin. My mother was eventually employed by another school district as an assistant principal, she later became the head principal at a middle school within the district. My father worked for the state of Missouri as a program administrator serving at-risk youth; he was passed over for the position to serve as the lead administrator for the St. Louis area for a less qualified white male, who the organization wanted my father to train for the job. My father, subsequently left to take a job in the private sector doing the same work at an established children's home. Witnessing my parent's trials and tribulations in the workplace, it exposed me to harsh realities that racial oppression exists and how it was subjugated by the dominant white racial hierarchy.

Being an African-American man who has worked in public education since 2000. As previously mentioned I have worked in four different school districts; two as a teacher and two as an administrator. I started my career as a substitute teacher in the St. Louis

Public School District (SLPS); I eventually became a permanent social studies teacher at Roosevelt High School (RHS) in 2003. In my opinion RHS had a toxic culture among its staff. There are pockets of negativity and there are definite anti-student feelings, mainly from the veteran staff. According to Muhammad and Hollie (2012) the antithesis of a healthy school culture is a toxic school culture. Toxic school cultures have a dominant belief system that places success or failure solely on the shoulders of outside forces (p. 22-23). When talking to staff members, there seems to be a sense of hopelessness and no shared purpose. The majority of the staff recognizes the problems we had at RHS however most of them are unwilling to step-up and help correct the situation. During my last two years at RHS, an African-American female served as the head principal; in my estimation she was aware of the staff's, anti-student feelings, but she didn't let it cloud her positive sentiment for trying to improve the student's academic endeavors. The student demographics at RHS was 75% African-American.

I was later offered a teaching job in the Hazelwood School District (HSD) and I seized the opportunity to return to the district I graduated in 1989; I worked at Hazelwood Central High School (HCHS). While working at HCHS, I witnessed white teachers beginning to make a mass exodus to other school districts or leave the teaching profession all together, because they had a hard time adjusting to the culture change. The number of African-American families moving into the district increased, it's culture started to change. In 1990 the demographic of the school district was a such: 82% white students and 17% black students. As of 2016 the demographics have greatly shifted in the other direction: 21% white students and 75% black students. White flight also led to property value beginning to decrease, business relocated, and crime began to increase.

The teachers struggled with the increase discipline issues within their classrooms and the academic responsibility placed upon them to erase the achievement gap. The achievement gap in education refers to the disparity in academic performance between groups of students. The achievement gap appears in grades, government standardized-test scores, course determination, dropout rates, and college-completion rates, among different achievement measures. It is regularly used to portray the alarming performance gaps between African-American and Hispanic students, at the lower end of the execution scale, and their non-Hispanic white associates, and the similar academic disparity between students from low-income families and the individuals who are in an ideal situation (Ansell, 2011). I had two different African-American male head principals while working at HCHS. Both gentlemen were positive role models and student centered with their decision making.

After my time in Hazelwood ended, I received my first assistant principal job at Westview Middle School (WMS) in the Riverview Gardens School District (RGSD). The district lost its accreditation and the state of Missouri took over the day-to-day operations of the district. "Riverview Gardens lost its accreditation in 2007, amid financial and academic decline under superintendent Henry Williams, who was accused of using district money for personal expenses, was fired and later charged with felony theft and tax fraud. The state took over the district in 2010" (Superville, 2016, para 10). From the outset during my time at WMS, I loved the respect my position commanded and I felt like I was having a positive impact on student growth. Although, there were some similarities between Westview and Roosevelt from the stand point of there being pockets of negativity and anti-student feelings. The head principal at WMS was an African-

American female, who was egotistical and wasn't student centered with her decision making. I decided to move to a different location, due to the bureaucracy beginning to set in from my superiors and I felt the positive impact I was having begun to dissipate.

I now, work as an assistant principal at Eureka High School (EHS) in the Rockwood School District (RSD). Rockwood is a very prominent district because of its location in West St. Louis County and its high performing academic students. Rockwood has a very conservative culture among all of its stakeholders; as once stated to me by a district administrator "Rockwood is heaven for white people" (RSD Administrator, personal communication, October, 25, 2017). While working in EHS I feel voiceless because the district has such a high standard of academic excellence my colleagues are rarely willing to listen to new ideas or other ways of doing things; subsequently I work behind the scenes to provide equity for students. My current administrator is Caucasian and very conservative; every morning during the Pledge of Allegiance, he stops the students from moving in the hallway to comply with the oath. My work experience has shaped my racial views because I have witnessed firsthand how African-American students have been treated by white educators.

Significance for Study

According to Kilmer (2016) "for generations, students have been standing up, placing their right hands over their heart and reciting the Pledge of Allegiance in school. However, with the passage of House Bill 1750, the patriotic ritual is now law and the Pledge must be recited once per day in all Missouri schools that receives public funding" (para. 1). "The actual reasoning for the new law stemmed from four high school students at Northwest High School in Cedar Hill, who questioned why the ritual wasn't being

recited each day. The students contacted their State Representative, Shane Roden, R-Jefferson City, who introduced the bill during the 2015 and 2016 sessions” (para. 15). Reger (2016), asserts “that under House Bill 1750, students would retain their ability to refrain from saying the pledge and HB 1750 would also allow individual classroom flags to be donated by anybody” (para. 5). I assert House Bill 1750 coincides with a Supreme Court decision that was handed down ruling it unconstitutional to force student compliance during the Pledge of Allegiance.

I believe the 1943 decision *West Virginia Board of Education v. Barnette*, the Supreme Court ruled that schools cannot force students to stand for, recite, or otherwise participate in the Pledge of Allegiance and 1969 *Tinker v. Des Moines Independent Community School District*, it ruled that students’ political speech is protected unless it is disruptive. Both of these Supreme Court Cases will be examined in the next chapter. Although, the Supreme Court has set a precedence when it comes to protecting students First Amendment Rights, it does not change the belief system of the school administrators who have their own leadership styles and viewpoints about students deviating from their ritual of participating during the National Anthem or Pledge of Allegiance.

This study will focus on the leadership responsibilities school administrators display when faced with students demonstrating their freedom of expression, when deviating from the ritual of participating during the Pledge of Allegiance. This is such a controversial subject that it will impact all the stakeholders of their building. Meador (2016) believes “in a school setting, a leader must be multifaceted as they deal with other

administrators, teachers, support staff, students, and parents on a daily basis” (Meador, 2016, para. 1).

Definition of Terms

American Patriotism – Clewley (2017) defines “patriotism as an emotional attachment to a nation which a person recognizes as their home country. It basically is national pride and honor that one feels for their nation” (p. 15).

Color Blindness – Belief that one should treat all persons equally, without regard to their race (Delgado and Stefancic, 2017, p. 170).

Critical Race Theory (CRT) – Progressive legal movement that seeks to transform the relationship among race, racism, and power (Delgado and Stefancic, 2017, p. 171).

First Amendment – The freedom of speech, of the press, of association, of assembly and petition, this set of guarantees, protected by the First Amendment, comprises what we refer to as freedom of expression (Merino, 2012, p. 11).

Legal Storytelling – Using stories, parables, and first-person accounts to understand and analyze racial issues (Delgado and Stefancic, 2017, p. 178).

Minersville School District v. Gobitis (1940) – In 1935, Lillian and William Gobitis were expelled from Pennsylvania public schools for refusing to salute the flag as part of a daily school exercise. The Gobitis children were Jehovah's Witnesses and believed that saluting the flag was forbidden by the Bible. They argued the expulsions violated their First Amendment rights. In an 8-to-1 decision, the Court upheld the mandatory flag salute (Oyez, 2017).

Missouri House Bill 1750 – For generations, students have been standing up, placing their right hands over their heart and reciting the Pledge of Allegiance in school.

However, with the passage of House Bill 1750, the patriotic ritual is now law and the

Pledge must be recited once per day in all Missouri schools that receives public funding (Kilmer, 2016, para 1).

Race – Notion of a distinct biological type of human being, usually based on skin color or other physical characteristics (Delgado and Stefancic, 2017, p. 182).

Racism – Any program or practice of discrimination, segregation, persecution, or mistreatment based on membership in a race or ethnic group (Delgado and Stefancic, 2017, p. 183).

Racial Hierarchy – Was initially created by the white ruling class and it provided various benefits to most white Americans since the seventeenth century” (Feagin, 2014, p. 12).

Racial Oppression – Unjust impoverishment and the battle against prejudice for Americans of color are the opposite side of the unjustifiable improvement and enhanced opportunities for whites. The burdens and barriers that constitute racial oppression, include discriminatory barriers in employment, housing, education, law, politics, and public accommodations (Feagin, 2014, p. 216).

Systemic Racism – is about more than the construction of racial definitions, attitudes, and identities. It is centrally about the creation, development, and maintenance of white privilege, economic wealth, and sociopolitical power over centuries. It is about hierarchical interaction and dominance (Feagin, 2014, p. 14).

West Virginia Board of Education v. Barnette (1943) – In 1942, the West Virginia Board of Education required public schools to include salutes to the flag by teachers and students as a mandatory part of school activities. The children in a family of Jehovah's Witnesses refused to perform the salute and were sent home from school for non-compliance. They were also threatened with reform schools used for criminally active

children, and their parents faced prosecutions for causing juvenile delinquency. In a 6-to-3 decision, the Court overruled its decision in *Minersville School District v. Gobitis* and held that compelling public schoolchildren to salute the flag was unconstitutional. (Oyez, 2017).

Whiteness – constantly shifts boundaries separating those who are entitled to have certain privileges from those whose exploitation and vulnerability to violence is justified by their not being white” (Kivel, 1996, p. 17).

Summary

This chapter began with the researcher familiarizing you with his passion for the National Football League (NFL) and why that passion withered. The chapter continues with the introduction of Colin Kaepernick and the actions he took by kneeling during the national anthem to protest the social injustice of police brutality against people of color. “This is not something that I am going to run by anybody,” he said. “I am not looking for approval. I have to stand up for people that are oppressed. ... If they take football away, my endorsements from me, I know that I stood up for what is right” (Wyche, 2016, para 11). Later an overview of critical race theory (CRT) was provided; for the purpose of this study two of the five CRT tenets were examined. The other three tenets offer great insight when analyzing race but I choose not to include them in my research because I felt it diverted the attention of my study.

The first tenet that racism is ordinary, not aberrational “normal science,” the usual way society does business, the common, everyday experience of most people of color in this country (Delgado and Stefancic 2017, p. 8). This theory was utilized to examine how black and white people view patriotism in America. The second tenet deals with the

notion the notion of voice of color; the voice-of-color thesis holds that because of their different histories and experiences with oppression, black, Indian, Asian, and Latino/a writers and thinkers may be able to communicate to their white counterparts' matters that the whites are unlikely to know (Delgado & Stefancic 2017). The researcher provided example voices from professional athletes and politicians and their opinions on Kaepernick's stance. Finally, the fallout from Kaepernick's stance has had an effect on schools across the country. There have been numerous student demonstrations of them deviating from the ritual of participating during the national anthem and Pledge of Allegiance. These demonstrations have impacted the leadership responsibilities of school administrators when having to address these matters. "If we consider the traditions and beliefs surrounding leadership, we can easily make a case that leadership is vital to the effectiveness of a school. In fact, for a centuries people have assumed that leadership is critical to the success of any institution or endeavor" (Marzano, Waters, and McNulty, 2005, P. 4).

Chapter 2: Literature Review

Introduction

The purpose of this chapter is to provide an in-depth understanding of the inception of the patriotic views for black and white Americans. The chapter will also identify the daily the responsibilities of a school administrator. The chapter begins with a historical overview of the Pledge of Allegiance and student's rights that guide the legal framework for public education. Next the researcher will use the theoretical framework of critical race theory to examine the racial hierarchy and racial oppression that help establish the patriotic views of white and black Americans. Finally, an analysis will be done on the leadership responsibilities and standards that guide the daily activities of a school administrator.

Students and the Bill of Rights

Hudson (2004) states "The Bill of Rights consists of the first ten amendments to the U.S. Constitution, and citizens cannot be punished for criticizing public officials, practicing a certain religion, or peacefully assembling in support of a cause" (p. 11).

Hudson (2004) continues stating "the Bill of Rights serves as the blueprint for Americans' personal liberty; it was originally adopted in 1791 and only applied to protect people from the federal government. However, in 1868, the states ratified the Fourteenth Amendment, which amended the Constitution to provide that states may not infringe on individuals' rights to life, liberty, or property without due process of the law" (p. 11).

Government funded school executives, as state authorities, must act as per the directions of the U.S. Constitution. This implies government funded school students don't relinquish the greater part of their established rights when they attend school (Hudson, 2004, p. 11). Furthermore, Hudson (2004) contends "the issue of students rights in

intimately wrapped up in this maelstrom of controversy over violence, school safety, and zero tolerance. The challenge for school administrators, students, and other interested citizens is to find a way to balance student rights and school safety, to balance rights with responsibilities” (p. 14).

Pledge of Allegiance

According to Hudson and Wolf (2017) “the recitation of the Pledge of Allegiance has caused controversy that has reached the hallowed halls of the United States Supreme Court on several occasions. One major issue has arisen with respect to the recitation of the pledge in public schools: 1) whether students can be compelled to recite the pledge without infringing on their First Amendment rights” (Hudson and Wolf, 2017, para. 2).

"I pledge allegiance to the flag
of the United States of America,
and to the republic for which it stands,
one nation under God, indivisible,
with liberty and justice for all" (U.S. History, 2017).

On the morning of October 21, 1892, youngsters at schools the nation over rose to their feet, confronted a recently introduced American flag and, out of the blue, presented 23 words composed by a man that few individuals today can name. "I pledge allegiance to my Flag and to the Republic for which it stands, one nation indivisible, with liberty and justice for all” (Crawford, 2015, para. 1).

Dorn (2017), suggests that “one hundred twenty-five years ago, a former minister turned advertiser published an oath that would become a hallmark of American schooling. Francis Bellamy wrote the Pledge of Allegiance partly as a marketing scheme.

Bellamy was vice president of Boston's Society of Christian Socialists and an avid participant in the social gospel movement: a late-nineteenth and early-twentieth century crusade against social, political, and economic injustice. Much of Bellamy's activism was in response to a dramatic increase in U.S. immigration that took place during his lifetime. Rather than joining a rising tide of nativism, Bellamy and other social gospel advocates anticipated that a well-organized and patriotic public education system would inculcate newcomers with American ideals and values" (Dorn, 2017, para. 1).

Crawford (2015), "in a series of speeches and editorials that were equal parts marketing, political theory and racism, he argued that Gilded Age capitalism, along with every alien immigrant of inferior race, eroded traditional values, and that pledging allegiance would ensure "that the distinctive principles of true Americanism will not perish as long as free, public education endures" (Crawford, 2015, para. 3). "Today, 46 states require public schools to make time for the pledge just Vermont, Iowa, Wyoming and Hawaii do not. It's a daily order of business for the U.S. Senate and House of Representatives. And hundreds of thousands of newly minted citizens pledge allegiance each year during the U.S. naturalization ceremony" (Crawford, 2015, para. 5).

Resisting the Pledge of Allegiance

From the beginning there has been resistance to the Pledge of Allegiance, but the opposition was generally sporadic and handled at the local level. Amid the most recent decade of the nineteenth century and first decade of the twentieth century a couple of distrustful voices brought up issues about the developing flag interest (Ellis, 2005, p. 82). Ellis (2005) "confirms one of the earliest recorded cases occurred in 1911 in Perth Amboy, New Jersey, where a fourteen-year-old female student refused to salute the flag

or recite the oath of allegiance, both of which were required by the state. The school authorities responded by sending the girl home and asked the state authorities for guidance. The state board of education decreed that the rule must be obeyed by all children in public schools whenever a Board of Education in New Jersey adopts it as part of the school routine” (p. 83).

In the spring of 1916, in Chicago, Illinois, an eleven-year-old black student named Hubert Eaves refused to salute the flag. Eaves claimed the flag was dirty because it stood for the oppression and lynching of black Americans. Eaves vowed “to salute the flag as the flag salutes me.” For his protest, the student was suspended from school, arrested and tried before juvenile court. However, since it was not a crime in Illinois to refuse to salute the flag, the judge ordered that Eaves be sent back to school (Ellis, 2005, p. 85).

Ellis (2005) cites other example of students resisting the Pledge of Allegiance:

- In 1918, a nine-year-old Mennonite girl was repeatedly sent home from school in West Liberty, Ohio for refusing to salute and pledge allegiance to the flag. Subsequently, her father sentenced to twenty-five days in jail for not keeping his daughter in school (p. 85).
- In 1926 The American Civil Liberties Union (ACLU) became involved in a flag salute case, which resulted in a clash between the Denver, Colorado school board and a small religious sect called the Jehovahites, not be confused with the Jehovah’s Witnesses. The Jehovahites believed saluting the flag was a form idol worship and they publicly announced that they would not permit their children to participate in the flag salute ceremony. The Jehovahites kept roughly fifty students out of school,

which prompted negative backlash from the public and the newspaper The Denver Post. The situation was quietly defused over the summer and the students returned to school and were not compelled to salute the flag (p. 86).

- In 1935 in Lynn, Massachusetts, an eight-year-old Jehovah Witness student named Carleton Nicholls refused to participate in the morning flag salute because he believed the flag was the Devils emblem. Later, Carlton's father and another gentleman attended his third grade class; the three of them refused to stand and salute the flag, which prompted the principal to order the men to leave the school premises. The men refused to leave and they were arrested and forcibly removed from the school. The Lynn school board decided to expel Carleton from school until he agreed to say the Pledge of Allegiance with the rest of his class (p. 92). Ellis (2005) states the first case to make it to court was that of Carleton Nicholls; the case reached the Massachusetts Supreme Court. The court's verdict was unanimous: The school board was within its rights to expel from school students who refused to salute the flag or say the Pledge of Allegiance (p. 95).

The debate to stand, salute, and pledge allegiance to the flag would continue for several years. Multiple cases would reach the Supreme Court at the state levels in New Jersey, Florida, Georgia, and Massachusetts; this problem finally reached the United States Supreme Court when, resistance to saluting the flag arose in Pennsylvania and later West Virginia.

United States Supreme Court Cases

Minersville School District v. Gobitis (1940)

Minersville School Region v. Gobitis emerged in 1935, when two Jehovah's Witnesses, Billy and Lillian Gobitis, declined to participate in a required flag salute and promise of faithfulness at their Pennsylvania grade school. For Jehovah's Witnesses, vowing fidelity to any human image is an infringement of the Second Commandment: "You must not make for yourself a carved image or a form like anything that is in the heavens above or on the earth below or in the waters under the earth. You must not bow down to them nor be enticed to serve them" The local school board expelled them and local people boycotted the family store (Epps, 2016). "Lillian and William Gobitas were expelled from the public schools of Minersville, Pennsylvania, for refusing to salute the flag as part of a daily school exercise. The Gobitas children were Jehovah's Witnesses; they believed that such a gesture of respect for the flag was forbidden by Biblical commands" (Oyez, 2017).

The issue surrounding this case is does the mandatory flag salute infringe upon liberties protected by the First and Fourteenth Amendments? According to Epps (2016), "The justices rejected the children's religious-freedom claim to an exemption from the flag-salute requirement. In the majority opinion, Justice Felix Frankfurter wrote that "We are dealing with an interest inferior to none in the hierarchy of legal values. National unity is the basis of national security." The legislature must have the freedom to promote that unity by requiring children to pledge allegiance, he wrote, and religious objections were no defense".

West Virginia Board of Education v. Barnette (1943)

Hudson and Wolf (2017) contend the compelled-speech issue seemed to have been resolved by the U.S. Supreme Court more than 60 years ago with its landmark 1943 decision *West Virginia Board of Education v. Barnette*. The NCAC (2017) maintain “in the 1943 case, the Court noticed that a mandatory flag salute, for example, the Promise is equivalent to driving students to pronounce a conviction, to maintain the necessary flag salute, we are required to state that a Bill of Rights which watches the person's entitlement to talk his own mind left it open to open specialists to urge him to absolute what isn't in his psyche; at the end of the day, similarly as the First Amendment ensures your entitlement to talk, it secures your entitlement to express your convictions by staying quiet”. “In 1942, the Petitioner adopted a rule that forced all teachers and pupils to pledge allegiance the nation's flag each day. If the student refused, he would be found insubordinate and expelled from school. He would not be readmitted to school until he conformed. Meanwhile, he was considered to be unlawfully absent and subject to delinquency hearings. The parents could be fined \$50 per day with a jail term not to exceed 30 days. The Respondent asked for an exception for all Jehovah's Witnesses because this pledge goes against their religious belief. But he was denied an exception” (*West Virginia Board of Education v. Barnette*, 1943).

Does this rule compelling a pledge violate the First Amendment of the Constitution? The dominant part centers around the privilege of people to pick convictions and act accordingly. For whatever length of time that the activities don't present an obvious peril of the kind the state is permitted to counteract, at that point the Constitution empowers assorted variety of thought and conviction. The state has not

capacity to order dependability with the expectation that it will support patriotism. This is something the residents will pick or not (*West Virginia Board of Education v. Barnette*, 1943). “In a 6-to-3 decision, the Court overruled its decision in *Minersville School District v. Gobitis* and held that compelling public schoolchildren to salute the flag was unconstitutional. The Court found that such a salute was a form of utterance and was a means of communicating ideas. Compulsory unification of opinion, the Court held, was doomed to failure and was antithetical to First Amendment values” (Oyez, 2017).

Freedom of Expression

Merino (2012) confirms “the freedom of speech, of the press, of association, of assembly and petition, this set of guarantees, protected by the First Amendment, comprises what we refer to as freedom of expression. The Supreme Court has written that this freedom in the matrix, the indispensable condition of nearly every other form of freedom. Without it, other fundamental rights, like the right to vote, would wither and die” (p. 11).

Lunenburg and Ornstein (2004) “bolsters the gamut of protected expression litigated in state and federal courts includes symbolic expression, dress and grooming, oral and written expression, and group associations and assembly. These categories of expression have received differential treatment in the courts” (p. 460). Albeit state funded school students appreciate free discourse rights, the Supreme Court has perceived that the established privileges of students in government funded schools are not naturally coextensive with the privileges of grown-ups in different settings. At the end of the day, the First Amendment Rights of students might be limited by the operational needs of the school. Regardless, school experts hold the weight of legitimizing limitations on

understudy articulation. In such manner, the Supreme Court has depended essentially on the material and considerable disturbance standard got from the Tinker decision (p. 461).

United States Supreme Court Case

Tinker v. Des Moines Independent Community School District (1969)

The Center for Public Education (2017) asserts “Tinker V. Des Moines Independent Community School District is the single most influential United States Supreme Court case on school free speech. Petitioner was a high school student who joined his parents in protesting the Vietnam War. The form of protest was to wear a black armband for a period of two weeks during the holiday season. When Petitioner arrived at school he was told to remove the armband or be suspended. He took the suspension and did not return to school until after the protest period ended, New Year’s Eve 1965” (Tinker v. Des Moines Independent Community School District, 1969).

“Is symbolic speech by public school students protected under the First Amendment?”

The wearing of the armband was singled out of all other symbolic speech engaged in by the student body. Clearly, this was designed to erase all opposition to the war speech in the schools and was not related to any legitimate purpose. There was no evidence that the wearing of the armbands caused any disruption of any class or school function” (Tinker v. Des Moines Independent Community School District, 1969). The opinion of the 7-2 majority, The Supreme Court held that the armbands spoke to unadulterated discourse that is altogether separate from the activities or lead of those partaking in it. The Court additionally held that the students did not lose their First Amendment rights to freedom of speech when they ventured onto school property. So as to legitimize the concealment of

discourse, the school authorities must have the capacity to demonstrate that the direct being referred to would materially and substantially interfere with the operation of the school (Oyez, 2017).

American Patriotism

Clewley (2017) defines “patriotism as an emotional attachment to a nation which a person recognizes as their home country. It basically is national pride and honor that one feels for their nation” (p. 15). “Patriotism is a complex concept because each person feels that they are patriotic and love the land they were born in and show that love in different ways. You can love America and not love everything that she stands for and you can choose not to support the wars we fight, fight for things like gun control and immigration reform and still love your country” (Clewley, 2017, p. 17).

“This issue of patriotism is one that is heavily debated as both sides feel that they are patriotic but let’s look at what love for country truly is and what makes one a true patriotic American in this flawed but great country” (Clewley, 2017, p. 17). “The divide is real in this country and the differences in what the two sides of the aisle believe is also great as is what the conservative voters vs liberal voters. Yes, we are all Americans but we have different views of what patriotism and what helps America on the left than they do on the right and this difference is seen in politics as well as everyday people and their beliefs” (Clewley, 2017, p. 1). Clewley (2017) states “the belief system of those on the right vs those on the left are vastly different and political scientists have created a map that shows this in great detail and really gets down to specifics on just how vastly different the brains of liberals are compared to conservatives, psychologist also have

weighed in on the topic and the results of those studies are also very interesting and the differences of the two political ideologies vary greatly along the spectrum” (p. 5).

CRT Overview

“In 1994, critical race theory (CRT) was first used as an analytical framework to assess inequity in education” (Ladson-Billings & Tate, 1995). Since then, scholars have used CRT as a framework to further analyze and critique educational research and practice (Ladson-Billings, 2005). CRT’s framework is comprised of the following five tenets: (1) racism is ordinary; (2) legal storytelling; (3) interest convergence; (4) social construction; and (5) differential racialization. As previously stated I choose to utilize the first two tenets of CRT in my research; while the other three tenets offer great insight when analyzing race, I felt they diverted the attention of my study. The first tenet of CRT, racism is ordinary; Delgado & Stefancic (2017) define racism as any program or practice of discrimination, segregation, persecution, or mistreatment based on membership in a race or ethnic group (p. 183). “The permanence of racism suggests that racism controls the political, social, and economic realms of U.S. society. In CRT, racism is seen as an inherent part of American civilization, privileging white individuals over people of color in most areas of life, including education” (Ladson-Billings & Tate, 1995). “Some members of racialized groups have fewer educational choices, which is the result of policies and practices that are imbued with whiteness, creating and sustaining structural racism” (Artiles, Klingner, & Tate, 2006; Reid & Knight, 2006). “Racism is based on the concept of whiteness, a powerful fiction enforced by power and violence. Whiteness is a constantly shifting boundary separating those who are entitled to have certain privileges from those whose exploitation and vulnerability to violence is justified by their not being white” (Kivel, 1996, p. 17).

“Public schools were created in part to assimilate and Americanize the nation’s youth, and they have consistently discriminated against immigrants and students of color” (Donato & Lazerson, 2000).”Other assimilationist policies and practices include the early common schools that aimed to create patriotic Americans among the nation’s early immigrants, the boarding schools for Indigenous youth, English-only policies and expectations, and current efforts to force the singing of the national anthem and the reciting of the Pledge of Allegiance while saluting the American flag that must be hung in some states’ classrooms, just to name a few” (D’Souza, 1991; Hirsch, 1986, 1987).

Another theme of the first CRT tenet is the notion of color blindness; Delgado and Stefancic (2017) define color blindness as the belief that one should treat all persons equally, without regard to their race (p. 170).

Color blindness can be admirable, as when a governmental decision maker refuses to give in to local prejudices. But it can be perverse, for example, when it stands in the way of taking account of differences in order to help people in need. An extreme version of color blindness, seen in certain Supreme Court opinions today, holds that it is wrong for the law to take any note of race, even to remedy a historical wrong. Critical race theorist hold that color blindness of the latter forms will allow us to redress only extremely egregious racial harms, ones that everyone would notice and condemn. But if racism is embedded in our thought processes and social structures as deeply as my critical race theorist believe, then the ordinary business of society, the routines, practices, and institutions that we rely on to do the world’s work, will keep minorities in subordinate positions (Delgado & Stefancic, 2017, p. 27).

The second tenet of CRT legal storytelling, which is defined by Delgado and Stefancic (2017) as using stories, parables, and first-person accounts to understand and analyze racial issues (p. 178). “Critical race theorist has built on everyday experiences with perspective, viewpoint, and the power of stories and persuasion to come to a deeper understanding of how Americans see race” (Delgado & Stefancic, 2017, p. 45).

Delgado’s 1989 study (as cited in Ladson-Billings and Tate IV, 1995) states for the critical race theorist, social reality is constructed by the formulation and the exchange of stories about individual situations. These stories serve as interpretive structures by which we impose order on experience and it on us. Historically, storytelling has been a kind of medicine to heal the wounds of pain caused by racial oppression. The story of one’s condition leads to the realization of how one came to be oppressed and subjugated and allows one to stop inflicting mental violence on oneself.

“Stories by people of color can catalyze the necessary cognitive conflict to jar dysconscious racism. The voice component of critical race theory provides a way to communicate the experience and realities of the oppressed, a first step on the road to justice. As we attempt to make linkages between critical race theory and education, we contend that the voice of people of color is required for a complete analysis of the educational system” (Ladson-Billings and Tate IV, 1995, p. 58). I believe this tenet of CRT is imperative, because the participants in the study will provide their own unique stories and viewpoints related to race.

Racial Hierarchy

Whites are solid partners in a centuries old progressive structure of chances, riches, and benefits that stems from a long history of racial abuse and persecution. The interests of white racial gathering have included not just a solid enthusiasm for work misuses and different abuses of black Americans amid the subjection and isolation periods, yet in addition a solid intrigue later in keeping up the generous monetary and other social benefits frequently acquired from white precursors (Feagin, 2014, p. 12). “The racial hierarchy, initially created by the white ruling class, provided various benefits to whitest Americans. From the seventeenth century onward, the farms and plantations run with enslaved laborers brought significant income and wealth to many white Americans, and not just to their owners. These enterprises multiplied economic development for many whites inside and outside the farms and plantations immediate geographical areas. Ordinary whites, for the most part, brought into the racialized identity of whiteness, thereby binding themselves collectively to the white racial group” (Feagin, 2014, p. 12).

A differentiating view sees the early United States government as extremely undemocratic and as vital to the making of systemic racism and the propagation of an enduring racial progressive system. Generally, white male elites have worked through local and federal governments to make foundations serving their interests. The white male decision class made a racialized government, which assumed a focal part in characterizing who was highly contrasting and what the advantages of being in each racial gathering were (Feagin, 2014, p. 51).

“For centuries most whites have probably not seen the routines of their everyday lives as framed in white. Race is often not visible when one is at the top of the racial hierarchy. Today, major social institutions those originally created by whites centuries ago, are still dominated by whites. Yet from the white standpoint they are not white, just normal and customary. They are not seen for what they actually are, white dominated institutions reflecting in many of their aspects the history, privileges, norms, values, and interests of white Americans” (Feagin, 2014, p. 96).

“The systemic racism that is still part of the base of U. S. society is interwoven with a strong racial framing that has been partially reworked at various points in U.S. history, but which has remained a well institutionalized set of emotion laden attitudes, concepts, images, and narratives defending the subordination to whites of black Americans and other Americans of color” (Feagin, 2014, p. 98). Bigot biases, generalizations, and feelings in the white racial casing are not kidding not simply in themselves, but rather on the grounds that they spur solid activities actualizing and fortifying the dominant racial hierarchy. White Americans change in how imperative their racial encircling is in their regular comprehension and practices (Feagin, 2014, p. 138). Feagin (2014) defines “white racial framing as the vantage point from which whites and others have regularly viewed and interpreted society. This broad racial framing includes several important dimension: racial stereotypes, racial narratives and interpretations, racial images, racialized emotions, and inclinations to discriminatory actions” (p. 26). “The enduring racial hierarchy is still well supported by this racial framing, and it is perpetuated most centrally by the racial discrimination still carried out

by a great many whites on a recurring basis in most areas of this society” (Feagin, 2014, p. 143).

Racial Oppression

From the earliest starting point, black Americans, and in addition different Americans of color, have been scholars of their own encounters with institutional and systemic racism, as they have clarified in a long history of antidiscrimination declarations and dissent. In every time of plain battle by black Americans against prejudice, the recharged advancement of antiracist points of view is frequently seen by white Americans with extraordinary alert. Black protest against persecution has included plain encounter with the predominant gathering as well as the improvement of a basic and counter-encircled point of view on the encompassing supremacist world, an antiracist surrounding produced from every day battling racial control (Feagin, 2014, p. 31).

“Acts of oppression are not just immediately harmful, but carry long-term effects. In social science literature, much has been made of the impact of historical racism on black families, subculture, or values. At least as important is the impact of this systemic racism on the social, economic, political, and educational resources and opportunities available to black individuals and families, now for ten-to-eighteen generations. If the members of a group suffer serious discriminatory bars to securing the resources necessary for achievement and mobility, this restricts their own achievements and shapes the opportunities of their descendants for generations to come” (Feagin, 2014, p. 22).

According to Feagin (2014) “today, our system of racial oppression is sustained by thousands of everyday acts of mistreatment of Americans of color by white

Americans, incidents that range from the subtle and hard to observe to the blatant and easy to notice. These acts can be non-verbal or non-violent or violent. Many racist actions that crash in on everyday life are, from the injured victim's viewpoint, unpredictable. Such actions are commonplace, recurring, and cumulative in their negative impacts" (p. 146). The racist framework is made significantly more unpredictable by its fortification in numerous different parts of the ordinary conduct of white Americans. At the point when whites make bigot remarks to different whites, or when they think or say racist things when sitting in front of the TV without anyone else or with their families, they likewise strengthen and keep up the white-bigot framework, despite the fact that no non-white individuals are present (p. 147). Feagin (2014) contends "white privilege includes the largest set of advantages and benefits inherited by each generation of those routinely defined as "white" in the social structure and processes of U.S. society. White privileges, and the sense that one is entitled to them, are inseparable parts of a greater whole. These advantages are material, symbolic, and psychological" (p. 207).

Unjust impoverishment and the battle against prejudice for Americans of color are the opposite side of the unjustifiable improvement and enhanced opportunities for whites. The burdens and barriers that constitute racial oppression, include discriminatory barriers in education (Feagin, 2014, p. 216). Feagin (2014) concludes "the continuing racial segregation of public schools is not accidental nor is it the fault of communities of color. Over several decades a great many white parents, politicians, and school officials have worked hard to keep their public schools as white as possible" (p. 193).

Systemic Racism

“Anti-Black racism is centrally about the lived experiences and interactions of black and white Americans. Historical events reflect and imbed the tangible realities of everyday life, the means of concrete oppression and the means of symbolizing and thinking about that oppression. Politicians, columnist, teachers, lawyers, executives, and ordinary Americans routinely cite the United States Constitution and the founders’ actions as the glory of U. S. society. The white founders’ decisions and understandings still shape our lives in a great many ways” (Feagin, 2014, p. 6).

“The United States Constitutional Convention, the first such in the democratic history of the modern world, laid a strong base for the new societal house called the United States.” However, from the earliest starting point, this current house's establishment was on a very basic level defective and every now and again undemocratic. While most Americans have thought of this archive and the sociopolitical structure it made as keeping the new country together, in actuality this structure was made to keep up racial division and persecution at the time and for years to come. The elite framers fortified and legitimated an arrangement of racial persecution that they thought would guarantee that whites, particularly men of means, would control for quite a long time (Feagin, 2014, p. 6).

“As we have seen, the new Constitution and its democratic political system were grounded in racist thinking and practices of white men, many with strong ties to slavery. Those who dominated the economic system crafted the political system. Likewise, the religious, legal, educational, and media systems were interlinked with the slavery economy. Woven through each institutional area was a broad racist framing centered on

rationalizing white-on-black domination (and soon the domination of other racial groups) and assertively creating positive views of white and whiteness” (Feagin, 2014, p. 13). Systemic racism includes repeating and unequal connections amongst gatherings and people. At the macro-level, substantial scale foundations with their white-controlled regularizing structures routinely propagate racial subordination and disparities. These foundations are made and reproduced by routine activities at the everyday micro-level level by specific people. Individuals don't encounter "race" in theory yet in concrete repeating associations with each other. People, regardless of whether culprits of segregation or beneficiaries of it, are gotten in a web of distancing bigot relations (Feagin, 2014, p. 13).

“Systemic racism is about more than the construction of racial definitions, attitudes, and identities. It is centrally about the creation, development, and maintenance of white privilege, economic wealth, and sociopolitical power over centuries. It is about hierarchical interaction and dominance” (Feagin, 2014, p. 14). For systemic racism to continue crosswise over numerous human ages, it must recreate well and routinely the important financial conditions. These conditions incorporate generous control by whites of major monetary assets and ownership of the political, police, and ideological capacity to rule subordinated gatherings. Systemic racism is sustained by social procedures that recreate racial disparity as well as the basic supremacist connection on the hand, the racially persecuted, and on the other, the racial oppressors. This distanced relationship, which undergirds the racial chain of importance, is recreated crosswise over most regions of societal life, starting with one neighborhood then onto the next and starting with one age then onto the next (Feagin, 2014, p. 19).

The perpetuation of systemic racism requires a between transient recreating of an assortment of authoritative structures and institutional and ideological procedures. These structures and procedures are basic to managing racial disparities. Duplicating over significant lots of time are racially organized foundations, for example, the financial organizations that imbed the misuse of the work of black Americans and other Americans of color. These establishments additionally incorporate the lawful and government organizations that secure that abuse and expand racial persecution into other societal regions (Feagin, 2014, p. 19). “Whites have long rationalized this society’s dominant racial hierarchy by defining superior groups who are justifiably dominant and inferior groups who deserve their lower place in society” (Feagin, 2014, p. 27).

Racism in Schools

“Racism starts early in education and it pervades K-12 public schools in the United States. Not surprisingly, this has a negative impact on children’s educational success. While some people think that racism in U.S. schools ended nearly 60 years ago with Brown vs. Board of Education Supreme Court decision which held that “separate” schools for black and white children were inherently unequal, there’s a large body of research that demonstrates that racism persists in K-12 schools. The primary mechanisms of racism in public grade schools are institutional and interpersonal” (Daniels, 2011, para 1).

Institutional racism doesn't simply influence grown-ups yet kids in K-12 schools also. Stories from families, inquire about examinations and separation claims all uncover that children of color face bias in schools. They’re disciplined more harshly, less likely to be identified as gifted or to have access to quality teachers, to name but a few examples.

Racism in schools has serious consequences—from fueling the school-to-prison pipeline to traumatizing children of color (Nittle, 2017). Furthermore, Nittle (2017) states:

Black students are three times more likely to be suspended or expelled than their white peers, according to the U.S. Department of Education. And in the American South, racial disparities in punitive discipline are even greater. A 2016 report from the University of Pennsylvania, Center for the Study of Race and Equity in Education, found that 13 Southern states (Alabama, Arkansas, Florida, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, South Carolina, Tennessee, Texas, Virginia and West Virginia) were responsible for 55 percent of the 1.2 million suspensions involving black students nationwide. These states also accounted for 50 percent of expulsions involving black students nationally, according to the report, “Disproportionate Impact of K-12 School Suspension and Expulsion on Black Students in Southern States.” The finding most indicative of racial bias is that in 84 Southern school districts, 100 percent of students suspended were black. (Nittle, 2017, para 2)

The racism in the public eye greatly affects urban schools. The still-cheerful thing about this circumstance is that since schools are man-made structures, we can transform them in ways which will diminish their prejudice. In time, such changes in schools can lessen prejudice as a rule. As in the bigger society, school bigotry comes in various assortments. Clear bigotry in training incorporates the kind where participation limits are gerrymandered to expand isolation and the kind where per-pupil expenditures for majority-black schools are kept generously lower than for dominant part white schools (McGhan, 2017).

The individual racism of teachers can stretch out past derogatory thoughts and comments about students. The way that most educators are working class whites makes schools be kept running as indicated by the qualities and convictions of this class. In some cases, a portion of the qualities particular to this class are thought to be general human qualities. When this happens, black students are made to feel that some of their behavior is wrong, when in fact it is only different (McGhan, 2017).

“Institutional Racism, the clever sinister thing about institutional racism in education is that it operates relentlessly on its own, like a machine, even when people of good will want it to operate differently. Today, it has morphed from the old forms we’re used to seeing in civil rights documentaries and taken on many new forms that are no less pernicious” (Daniels, 2011, para 2). “The deleterious effects of racism include overly punitive discipline, achievement gaps, racial tensions and inequitable funding. Eradicating racism is essential to ensuring that all pupils receive a quality education that leads to graduation and lifelong success” (Dowd, 2018, para 1).

Responsibilities of School Leaders

In *School Leadership That Works*, Marzano, Waters, and McNulty (2005) list 21 responsibilities of a school leader; for the purpose of this study, this researcher will focus on six of these responsibilities: Change Agent, Communication, Culture, Discipline, Flexibility, and Relationships (p. 42).

Change Agent

“It is not uncommon for a school or any other complex organization to keep certain practices in place and unchallenged for years and decades simply because of their historical status. In contrast, the responsibility of Change Agents refers to the leader’s

disposition to challenge the status quo. Underpinning the responsibility of acting as a Change Agent is the leader's willingness to temporarily upset a school's equilibrium" (Marzano et al., 2005, p. 44).

Communication

Correspondence alludes to the degree to which the school pioneer builds up solid lines of correspondence with and amongst educators and students. This duty appears to be plainly obvious, great correspondence is a basic element of any undertaking in which individuals work in nearness for a typical reason. "The specific behaviors and characteristics associated with responsibility are the following:

- Develop effective means for teacher to communicate with one another
- Being easily accessible to teachers
- Maintaining open and effective lines communication with staff" (Marzano et al., 2005, p. 46-47).

Culture

Culture is a characteristic result of individuals working in close proximity, it very well may be a positive or negative impact on a school's adequacy. An effective leader manufactures a culture that decidedly impacts educators, who thus, emphatically impacts students (Marzano et al., 2005, p. 47).

"An effective culture is the primary tool with which a leader fosters change, a shared belief and a sense of community and cooperation among its staff. The following behaviors associated with this responsibility are the following:

- Promoting cohesion among staff
- Promoting a sense of well-being among staff

- Developing an understanding of purpose among staff
- Developing a shared vision of what the school could be like” (Marzano et al., 2005, p. 48).

Discipline

“One important task of the school principal is to protect teachers from undue distractions. School leaders are hired and retained based largely on their capacity to buffer teachers from outside interference. The acts of buffering and protection converge to form our responsibility of influences that would detract from their instructional time or focus. We prefer the term discipline to buffering or protection because it conveys the message that this responsibility is perhaps a natural consequence of attending to the primary work of schools and teaching. The specific behavior and characteristics associated with this responsibility are the following:

- Protecting instructional time from interruptions
- Protecting teachers from internal and external distractions” (Marzano et al., 2005, p. 48-49).

Flexibility

“Flexibility refers to the extent to which leaders adapt their leadership behavior to the needs of the current situation and are comfortable with dissent. Specific behaviors associated with this responsibility are the following:

- Adapting leadership style to the needs of specific situation
- Being directive or nondirective as the situation warrants
- Encouraging people to express diverse and contrary opinions

- Being comfortable with making major changes in how things are done”
(Marzano et al., 2005, p. 49).

Relationships

“A case can be made that effective professional relationships are central to the effective execution of many of the other responsibilities. The responsibility of relationships refers to the extent to which the school leader demonstrates as awareness of the personal lives of teachers and staff. The specific behaviors and characteristics associated with responsibility are the following:

- Being informed about significant personal issues within the lives of staff members
- Being aware of personal needs of teachers
- Acknowledging significant events in the lives of staff members
- Maintaining personal relationships with teachers” (Marzano et al., 2005, p. 58-59).

ISLLC Standards for Administrative Leadership

“Created in 1994, the Interstate School Leaders Licensure Consortium (ISLLC) is a consortium of thirty-two education agencies and thirteen educational administration associations that have established an education policy framework for school leadership. In 1996, the consortium adopted ISLLC Standards for school leaders. Currently, thirty-eight states have either adopted or adapted the ISLLC Standards and are in different stages of implementing the standards in reforming educational leadership within their state” (Lunenburg and Ornstein, 2004, p. 22).

“Also, in 1996 the ISLLC a program of the Council of Chief State School Officers (CCSSO) created standards for principals and an examination for the state licensure for elementary and secondary principals; the six standards present a common core of knowledge, disposition, and performance” (Lunenburg and Ornstein, 2004, p. 634).

According to the Missouri Department of Elementary and Secondary Education (2017), the Missouri Leader Standards pass on the desires for execution for professional leaders in Missouri. The norms depend on the national Interstate Leaders Licensure Consortium (ISLLC) Standards which accentuate the leader as an equipped supervisor and instructional leader who consistently secures new information and abilities and is always looking to enhance their initiative practice to accommodate high scholastic accomplishment for all understudies. Accordingly, these models perceive that leaders persistently create information and abilities. In this way, the Missouri Leader Standards utilize a formative succession to characterize an expert continuum that delineates how a pioneer's learning and abilities develop and reinforce all through their vocation. Experts in school initiative positions are relied upon to practice great expert judgment and to utilize these gauges to educate and enhance their own particular practice. “The state of Missouri’s Department of Elementary and Secondary Education has the following six standards:

Standard #1 Vision, Mission, and Goals: Education leaders have the knowledge and ability to ensure the success of all students by facilitating the development, articulation, implementation, and stewardship of a school or district vision of learning supported by the school community.

Standard #2 Teaching and Learning: Education leaders have the knowledge and ability to ensure the success of all students by promoting a positive school culture, providing an effective instructional program that applies best practice to student learning, and designing comprehensive professional growth plans for staff.

Standard #3 Management of Organizational Systems: Education leaders have the knowledge and ability to ensure the success of all students by managing the organizational structure, personnel, and resources in a way that promotes a safe, efficient, and effective learning environment.

Standard #4 Collaboration with Families and Stakeholders: Education leaders have the knowledge and ability to ensure the success of all students by collaborating with families and other community members, responding to diverse community interests and needs, and mobilizing community resources.

Standard #5 Ethics and Integrity: Education leaders have the knowledge and ability to ensure the success of all students by acting with integrity and in an ethical manner.

Standard #6 Professional Development: Education leaders have the knowledge and ability to ensure the success of all students by remaining current on best practices in education administration and school-related areas as evidenced in his/her annual professional development plan” (DESE, 2017).

Summary

The chapter began with a historical overview of the Pledge of Allegiance and student’s rights that guide the legal framework for public education. West Virginia Board of Education v. Barnette (1943) The United States Supreme Court overruled its decision in Minersville School District v. Gobitis (1940) and held that compelling public

schoolchildren to salute the flag was unconstitutional. Later the Supreme Court ruled in *Tinker V. Des Moines Independent Community School District* (1969) that the students did not lose their First Amendment rights to freedom of speech when they stepped onto school property. In order to justify the suppression of speech, the school officials must be able to prove that the conduct in question would "materially and substantially interfere" with the operation of the school. Next the researcher provided a brief description of American patriotism, which led into racial hierarchy and racial oppression to help establish the patriotic views of white and black Americans. Finally, an analysis will be done on the leadership responsibilities and standards that guide the daily activities of a school administrator.

Chapter 3: Methodology

Introduction

The purpose of this study is to determine what role does race play into the patriotic views of school administrators when it comes to student participating during the Pledge of Allegiance? This researcher will use qualitative research through the theoretical framework of critical race theory to examine how it impacts the viewpoints of head principals. In addition, the following sub questions were addressed in this study:

1. How do the responsibilities of a school leader impact their leadership style when addressing Missouri House Bill 1750?
2. Are African-American school administrators more likely to support an African-American student's right not to participate during the Pledge of Allegiance because their patriotic beliefs have been subjugated by racial oppression?
3. Are white school administrators less likely to support an African-American student's right not to participate during the Pledge of Allegiance because their patriotic beliefs are embedded in their racial hierarchy?

Research Design

Gorman and Clayton (2005), define "qualitative research as a process of enquiry that draws from the context in which events occur, in an attempt to describe these occurrences, as a means of determining the process in which events are embedded and the perspectives of those participating in the events, using induction to derive possible explanations based on observed phenomena" (p. 3). "The key assumption made by qualitative researchers is that the meaning of events, occurrences and interactions can be understood only through the eyes of actual participants in specific situations. The

ultimate goal of qualitative research is to understand those being studied from their perspective, from their point of view” (p. 3). “Qualitative research embodies five characteristics:

- Context – qualitative research draws data from the context or environment in which events occur (p. 4).
- Description – qualitative research attempts to describe occurrences. Using tape recorders, video cameras, notes on paper, photographs, personal records of participants, diaries, and memos, this type of research proceeds anecdotally to describe what happened at a specified time and place (p. 5).
- Process – It is not so much the end result of an event, the final construction of that event or activity, that concerns qualitative researchers as the process, the entire event itself. Instead of focusing on just one component of the process, the qualitative researcher is able to develop fuller and richer understanding through immersion in the entire activity (p. 6).
- Participation – qualitative researchers seek to understand what people believe, how they feel, how they interpret events; and the researcher try to record and describe these beliefs, feelings and interpretations accurately (p. 6).
- Induction – Putting it all together, that is, the context, the description of occurrences, understanding of the process and presentation of participant perspectives, is no easy task. Research is not merely the reporting of events; rather, the context, description, process and participant perspective must be analyzed in a meaningful and coherent manner” (p. 7).

Participants and Setting

As previously stated, qualitative researchers seek to understand what people believe, how they feel, how they interpret events; and the researcher try to record and describe these beliefs, feelings and interpretations accurately (Gorman and Clayton, 2005, p. 6). “To derive the full meaning from a context and process it is essential that the participants’ perspectives be respected and reported as fully as possible. This means that the views of all participants must be included, and that the researcher be fully sensitized to the subtle nuances and often meanings of participants’ words and actions” (Gorman and Clayton, 2005, p. 6). The intention of my study is to interview six high school principals from a West St. Louis County school district; the district has four high schools and 1 alternative high school. For research purposes, three of the participants will be African-American and the other three will be Caucasian. The participants of this study will complete a closed and open ended questionnaire, through a structured interview, which will collect information about their views on leadership styles, leadership responsibilities and patriotism as it relates to supervising students. McLeod (2014), closed questions structure the appropriate response by permitting just answers which fit into classes that have been chosen in cutting edge by the analyst. Information that can be set into a classification is called ostensible information. While open ended questions give rich subjective information that enable the respondent to expound on their answer. This implies the exploration can discover why a person holds a specific state of mind. In a structured interview the inquiries are asked in a set/institutionalized request and the questioner won't digress from the meeting timetable or test past the appropriate responses

got so they are not adaptable (McLeod, 2014). The participants will be selected using convenience sampling method.

Researcher's Role

Gorman and Clayton (2005), “define research as an inquiry process that has clearly defined parameters and has as its aim the discovery or creation of knowledge, or theory building; testing, confirmation, revision, refutation of knowledge and theory; and or investigation of a problem for local decision making” (p. 2). “Qualitative researchers want to know what subjects think and how they act in their setting, the only way to do this thoroughly is by being alongside them to the extent that this is feasible” (p. 65).

Gorman and Clayton (2005), “believe the role of the researcher is to insert his or her presence into the natural setting of the subjects. At the start of a project this can be most disconcerting to all involved. But a competent and sensitive researcher soon learns how to become just part of the everyday fabric and thus less noticeable. When this happens, the initial awkwardness and stiffness disappear, both researcher and subjects become more comfortable with one another, and the setting returns to something very close to normal” (p. 65).

Data Collection

The participants will be selected using convenience sampling method. Gorman and Clayton (2005), define “convenience sampling as a convenient, easy or quick way for the researcher to gather information. Such a sample might consist of a researcher’s friends or those staff at a site which is easy for the researcher to visit” (p. 129).

Elfil and Negida (2017) contend “convenient sampling is the most relevant and generally utilized technique in clinical research. In this technique, the specialists select

subjects as per their accessibility and openness. Consequently, this strategy is brisk, reasonable, and helpful; as the scientist chooses the example components as per their advantageous availability and vicinity” (para 8). The data collection will be taken from a closed and open ended questionnaire, within a structured interview format.

Limitations

McLeod (2014), “believes structure interviews are not flexible. This means new questions cannot be asked impromptu (i.e. during the interview) as an interview schedule must be followed; and the answers from structured interviews lack detail as only closed questions are asked which generates quantitative data. This means a research will won't know why a person behaves in a certain way” (para 12).

According to Fluid-Surveys (2017), the significant disadvantage to closed ended questions is that an analyst should as of now have an unmistakable comprehension of the subject of his/her inquiries and how they tie into the general research issue before they are made. Without this, closed-ended questions will prompt lacking choices for respondents to choose from, questions that don't appropriately mirror the examination's motivation, and constrained or incorrect data.

While McLeod (2014), “lists several limitations to using open ended questions: time consuming to collect the data. It takes longer for the respondent to complete open questions. This is a problem as a smaller sample size may be obtained; time consuming to analyze the data. It takes longer for the researcher to analyze qualitative data as they have to read the answers and try to put them into categories by coding, which is often subjective and difficult; and not suitable for less educated respondents as open questions

require superior writing skills and a better ability to express one's feelings verbally” (para 20).

Chapter 4: Analysis of Data

Introduction

The purpose of this study is to determine what role does race play into the patriotic views of school administrators when it comes to student participating during the Pledge of Allegiance? This researcher used qualitative research through the theoretical framework of critical race theory to examine how it impacts the viewpoints of head principals.

Data Analysis

Six participants were selected using the convenience sampling method; three of the participants were white and three were African-American. All of the participant had at least thirteen years of administrative experience within a K-12 school setting. All of the participants have worked within the school district for several years, with exception of one African-American participant. The data collected from each interview was analyzed to answer the following research question, what role does race play into the patriotic views of school administrators when it comes to students participating during the Pledge of Allegiance and the subsequent sub questions:

1. How do the responsibilities of a school leader impact their leadership style when addressing Missouri House Bill 1750?
2. Are African-American school administrators more likely to support an African American student's right not to participate during the Pledge of Allegiance because their patriotic beliefs have been subjugated by racial oppression?
3. Are white school administrators less likely to support an African American student's right not to participate during the Pledge of Allegiance because their patriotic beliefs are embedded in their racial hierarchy?

Pseudonyms within this study was used as a strategy in protecting the participant's confidentiality:

White School Administrators

David: White male assistant principal

David has been an administrator in the district for seventeen years and has twenty-eight years of overall educational experience. Prior to becoming an administrator, David was a math teacher at the middle and high school level; summer school administrator for three years, high school vice principal at another school district and a head principal for two years in a different district. He stated the main reason he aspired to be a principal, "the impact of being a leader for kids, it was enticing; and I admired the leaders I worked for". He defines patriotism as to be proud of your country, supporting your country, and a call to make your country better.

Grant: White male head principal

Grant has been a head principal for the past twelve years and has worked his entire career with the district. Grant stated "I was a hall monitor, math teacher and coach at the high school level; I later became an assistant principal for three years, prior to becoming the head principal."

He aspired to become a principal because "I wanted to have a larger / greater impact on students; as a teacher and coach I impacted about 160 students, as an assistant principal I impacted about 600 students, now as the principal I get to impact about 2,300 students".

Grant defined patriotism as "By definition it means Love of the country. You love this country regardless of your political beliefs or any social factors that are going on in the world; deep down you want to see country do the best it can be".

Kristy: White female head principal

Kristy has been a head principal for the past two years and has served in a variety of educational capacities, which included being a teacher, area coordinator, assistant principal, and associate principal. Kristy has worked in the educational profession for twenty-one years and the past six in her current district. She aspired to be a principal because “I always enjoyed being a leader, working with other towards a common goal. I love schools and schools’ systems; I think I was naturally slanted for leadership work; I like being influential in a large group setting with students, staff members and the community”. Finally, she defined patriotism as “feeling a certain level of pride in our country and yourself; I think patriotism means being honored to be citizen of the United States, to feel very fortunate to live in the great United States. When I think of patriotism I think of people that serve our country, the military, law enforcement and first responders; I think of public servants like ourselves, educators, postal workers, transportation workers, basically anybody who works for the public to achieve a common goal”.

African-American School Administrators**Carter: African-American male assistant principal**

Carter has twenty-nine years of experience in the education profession, including spending the last twenty-six years as an administrator. Carter was a teacher for three years and served as an assistant principal in two separate school districts and a head principal in a third district. He aspired to be a principal because, “I felt I could help more students as a principal than a teacher”. As it relates to patriotism, Carter provided what I consider as the textbook definition, “love for one’s country, a respect for the country ideals and what it stands for.”

Jerome: African-American male assistant principal

Jerome is a current assistant principal, with twenty-three years of educational experience, with nineteen of those years as an administrator. He has spent the last eighteen years in the district and was a teacher for four years prior to moving into administration; “I served as a teacher assistant, I taught English and journalism at the high school level; I also worked as an assistant principal in a different district”. He aspired to be a principal due to the fact, “my family, my mom was a teacher and my uncle was an elementary school principal; I also had good role models from the principal I worked for”. He defines patriotism as being proud to be an American and provide service to others and the country.

Althea: African-American female head principal

Althea has worked in education for seventeen years and this is her first year in the district. Prior to become a principal she was a social studies teacher at the high school level; later worked as an assistant director at an alternative school; and became an assistant principal at the high school where she was a teacher. She aspired to be a principal because, “when I was a teacher, I was the person who received the challenged students; so when I got the opportunity on a small scale to work with students in an area I loved, it inspired me”. To Althea, “patriotism means loyalty, loving something enough to have the courage when something is wrong and being able to call for change; love for the country”.

Research Findings

What role does race play into the patriotic views of school administrators when it comes to students participating during the Pledge of Allegiance was the overarching

research question behind this study. Critical Race Theory served as the theoretical framework because it confirmed that racism is a systemic issue within this country. Fleming (2018) contends, “since the inception of this country, laws and legal practices systematically favored whites economically, politically, and socially. From this perspective, laws and legal institutions within this country have continually converted white identity into a valuable, exclusive mechanism for maintaining power” (p. 29). The full transcripts from the interviews conducted by this researcher are in Appendix B, which displays the questions and responses provided by each participant. The sub questions from this study was the driving force behind this research study.

How do the responsibilities of a school leader impact their leadership style when addressing Missouri House Bill 1750?

When analyzing this question, I first asked the participants to describe their leadership style and why do they prefer that style. All of the administrators seemed to favor a leadership style that was collaborative or empowering in nature because they wanted to maximize their staff’s strengths. “Leadership is vital to the effectiveness of a school; in fact, for centuries people have assumed that leadership is critical to the success of any institution or endeavor” (Marzano et al., 2005, p. 4). Carter stated, “My leadership style is collaborative, trying to build consensus; good leaders need to learn how to sell things to students and staff members, but you also must know when to sell or do I tell. As the building leader sometimes you have to tell people when to do things, but you can’t do that all the time” and Jerome contends, “I am collaborative; hands on, but not a micromanager; I give my staff the freedom to do their job and I inspect what I expect”. The remaining administrators favored a leadership styles that was entrenched in

communication and empowerment. “Communication refers to the extent to which the school leader establishes strong lines of communication with and between teachers and students. This responsibility seems self-evident, good communication is a critical feature of any endeavor in which people work in close proximity for a common purpose” (Marzano et al., 2005, p. 46). David stated, “My leadership has changed over time, it’s important to be connected to the staff and students; you must have high expectations and led by example. Overall, I’m an analytical person”. Althea confirmed, “I believe you should get the best out of people; build leaders and tap into their talents, don’t micromanage; knights of the roundtable style, just tap from everybody”. Grant feels, “I want to empower people to do what their strengths are; not top down management; not a dictatorship; I want to influence people. Nobody wants to be told what to do all the time, so you hire great people and allow them to unleash their talent. I like working for leaders who give me autonomy and direction that allows me to play off my strengths”; and Kristy states, “I am a very open leader, I enjoy communicating with our staff and community; I communicate in a variety of ways, I send out a newsletter every Sunday night to our staff, prepping them for the week, it includes good news, pictures, and upcoming events. It is always my goal to be nonthreatening and open; I’m a servant leader”.

Once the participants described their leadership style, it was important to ask them their interpretation of HB 1750. All of the administrators understood the parameters of the bill, which was designed for all public schools in the state of Missouri to recite the Pledge of Allegiance daily. However, David gave an interesting response by stating,

“I thought it was a call to bring more patriotism back in schools and bring an importance to the Pledge of Allegiance. I think it was an agenda push to make

people proud of the country and make America great again. The pledge was written a long time ago and the country has since changed, it's hard to represent everybody with one pledge”.

The statement “make America great again” was used as the campaign slogan for Donald Trump during the 2016 Presidential election and has become synonymous with racial overtones within this country. “During a rally in Orlando, Florida, Former President Bill Clinton said Donald Trump’s campaign slogan, “Make America Great Again,” is a racist dog whistle. I’m actually old enough to remember the good old days, and they weren’t all that good in many ways; that message where ‘I’ll give you America great again’ is if you’re a white Southerner, you know exactly what it means, don’t you (B. Clinton, personal communication, Sept. 7, 2016).”

I personally don’t believe David is a supporter of the racist dog whistle meaning of “Make America Great Again”, but I found it interesting he thought it was an agenda pushed to make people proud of the country.

Next I asked the participants if they believed HB 1750 pressured students into participating during the Pledge of Allegiance. Half of the administrators didn’t think HB 1750 applied pressure to students to comply. Although the remaining administrators gave a different response, which included Carter and David believing it did apply some pressure. Carter felt, “Yes, I believe some students and adults feel some pressure because they don’t want to be seen as non-patriotic and go against the grain” and David stated, “Yes, any action you are going to place on a body of people, especially teenagers, there is going to be pressure to do something”. Although the most profound answer was given by Althea, “I don’t believe any pressure was placed on the students and at my previous

school it was very impactful to have athletic coaches make the kids stand.” Prior to working in her current position, Althea was an administrator at a predominately African-American high school; she stated “the football coaches made sure all of their players stood for the Pledge of Allegiance at school and during the National Anthem during games because they didn’t want any negative retribution directed at their players that would jeopardize them from receiving scholarship offers from colleges if they were viewed as being malcontents”. I believe the coaches at Althea’s former school know the repercussions for activism in sports can be severe for African-American males because history has shown us this before. Platt (2018) states, “controversial stands taken by NBA players Craig Hodges and Mahmoud Abdul-Rauf, whose protest over the national anthem presaged Colin Kaepernick’s, resulted in the end of their careers, respectively. When Tommie Smith and John Carlos raised their fists during the medal ceremony in a Black Power salute at the 1968 Olympics, Brent Musburger referred to them on-air as “black-skinned stormtroopers” to nary a complaint” (para. 11).

Finally, when I asked the question is there any relation between HB 1750 and racism, the responses by the white administrators exude the first tenant of critical race theory (CRT). The first feature of critical race theory (CRT), ordinariness, means that racism is difficult to cure or address. Color-blind, or formal, conceptions of equality, expressed in rules that insist only on treatment that is the same across the board, can thus remedy only the most blatant forms of discrimination, such as mortgage redlining or the refusal to hire a black Ph.D. rather than a white high school dropout, that do stand out and attract our attention (Delgado & Stefancic, 2017, p. 8).

David stated, “some of this flies over my head, I don’t remember if there were specific demonstrations going on when HB 1750 started. Although, it does feel like this bill is associated with an agenda”. “White privilege is often unconscious. In fact, when many white people hear about the problem of race, they tend to think those problems are about other people. Even if whites feel affinity with the plight of people of color, they still often feel that the issues concerning race are mostly not about themselves” (Wallis, 2016, p. 79). This statement was exemplified by Grant when he stated “I don’t see it; I don’t have any context to believe that; I would be interested to know if there is something behind the scenes, but I haven’t experienced anything” when address the connection between HB1750 and racism. Kristy also didn’t see any connection when she stated the following “I don’t think HB 1750 is connected to racism; I also don’t think it’s connected to sexism or any religions, it’s just a policy we have been asked to do”. Each of the white administrator’s responses demonstrated a reflection of their inability to recognize there might be a connection between HB 1750 and racism. When being asked the same question the black administrators had a different viewpoint about the situation. Carter thinks, “I would like to ask the Legislature, what was the purpose of the bill; I would understand if this bill was passed after September 11th, why now, 95% of our students participate during the pledge” and Jerome believes, I think the passing of the bill has allowed people to display their personal feelings about it, but I don’t think it is responsible for racism, however it has definitely stirred people’s emotions”. Althea provided the most profound response by stating “yes, I believe there is a contradiction; you say I pledge allegiance to the Flag of the United States of America, and to the Republic for which it stands, one Nation...REALLY, under God...yes we are all under

one God...indivisible...REALLY! This is the part makes it a contradiction. Indivisible, we are divided in this country by race; it makes the Pledge of Allegiance (POA) a mockery; when the POA was written and the phrase liberty and justice for all is uttered, who were they talking about, because blacks wasn't considered human beings, we were livestock, so when you think of that and look at society today, we are no longer livestock, but there is a discrepancy when a black man and a white man commits the same crime and the white man receives a lenient consequence or no consequence at all, while the black man is sent to prison; there isn't liberty and justice for all". I believe Althea understands that this issue is systemic and has a deep rooted foundation. Systemic racism is simply deep-rooted racism in all levels of the society; because white people enjoy political, social, economic, and cultural power, they have certain privileges not available to People of Color (POC) as a result of racist social systems thus leading to routine discrimination (Otieno, 2017).

Are African-American school administrators more likely to support an African-American student's right not to participate during the Pledge of Allegiance because their patriotic beliefs have been subjugated by racial oppression?

To analyze this question, I first asked the African-American participants, do they believe it is disrespectful to the military, flag, and country by not standing for the Pledge of Allegiance; each of the participants provided a different opinion. Carter contends, "I don't believe it's disrespectful, one of the things are country is founded on is freedom, and you have the right not to stand, it's not mandated in the Constitution. Sometimes we lose sight because of our freedoms that our Constitution gives us, people have that right to make that choice. People have the right to peacefully protest, but they don't have the

right to act fool by destroying property”. Althea’s take was somewhat different, she stated, “I think we should stand and show respect for the Pledge of Allegiance; that also includes kneeling and taking off your hat; the military, Pledge, National Anthem, and flag are symbols of the freedom we enjoy and we should show respect; even when a person is kneeling, they are showing respect for someone who died for our freedoms; I feel you should always show respect and I think it is disrespectful not to do anything or talking during the Pledge or Anthem”. Jerome’s response was shocking to me because, he believes, “it is disrespectful, but I don’t have a strong emotional feeling about it; I think the right thing to do is to stand, because we have our freedom based on the sacrifices made by others. I don’t go to the extreme to challenge someone who refuses to stand at a Cardinals game or any sporting event”. I completely understood Jerome’s position on not wanting to be extreme to challenge someone’s noncompliance during the National Anthem at a sporting event but the fact he felt it was disrespectful, left wondering did he understand or support Colin Kaepernick’s movement.

Next the participants were asked how does it make them feel, if they saw a student refuse to stand during the Pledge of Allegiance. All three of the administrators didn’t have an issue with a student being noncompliant during the Pledge. Carter stated, “it doesn’t bother me at all, it’s his or her preference”, Jerome states, “it wouldn’t anger me; I would try to figure out why they don’t want to stand; it would be thought provoking to gain an understanding of what happened to that kid to him or her feel this way”, and Althea maintains, “it depends on what the student is doing, some students remain seated and are quiet or bow their heads but they are not disrespecting the moment for other students; I will not tolerate students talking during the Pledge”.

Later the participants were asked what is your view of students' rights and how have you supported a student's right not to stand during the Pledge of Allegiance. Carter asserts, "I have witness black and white students not participating during the pledge, nor has any student ever asked me why are we doing this", Jerome states, "I support it by not addressing it; they have a voice and the right to be heard; the student voice is a good thing and cannot be disruptive", and Althea insist, "You're a kid and you have rights, but it's our job to educate them with rights comes responsibilities, consequences or rewards; we have to inform them of these things. I want to know why a kid is not standing for the Pledge and explain to them the results of their actions; just like marching during the Civil Rights Movement, it cost people their lives, job, and freedom; look at Colin Kaepernick, kneeling cost him his job. I want to ask the students are they willing to bear the cost of their actions"?

Each of the African-American administrators provided good insight to the final question; what do they believe is an acceptable protest in public schools. Carter stated, "I would say to students, you have the right to protest, but before you do have a defined goal, purpose, and know what you want to accomplish", Jerome believes, "an acceptable protest is nonviolent, respect the opinions of all students regardless of race and culture, peaceful in nature, where you get your point across without being disrespectful; also the administration should be aware of it a head of time and surprised", and Althea declares, "using the resources that you have, it should be peaceful, orderly and not doing anything that's breaking the law. I experienced this when the police verdict was handed down in the Michael Brown decision, we had students walk out at my previous high school; it was

peaceful but when the students returned they had missed lunch and they wanted to eat but we explained to them this was the cost of their actions”.

Are white school administrators less likely to support an African-American student’s right not to participate during the Pledge of Allegiance because their patriotic beliefs are embedded in their racial hierarchy?

To analyze this, question the white administrators were asked the same questions as African-American counterparts. The first being do you believe it is disrespectful to the military, flag, and country by not standing for the Pledge of Allegiance. Each of the participants had a slightly different viewpoint, starting with David affirming “I don’t think it disrespectful to the military for those actions; however, I grew up in a rural area and my parents and school taught me that it could be”. Grant provided the most interesting take declaring, “personally, yes I believe it’s disrespectful, but I understand why people don’t. I have a friend who did two tours in Afghanistan and one in Iraq and I thought he would feel it is disrespectful, but he stated I did this to protect people’s freedom and their freedom of speech. I see it as disrespectful because that’s my view of America but I don’t put anything on somebody else and say they are not a patriot for not standing. I do think it is patriotic too standup for what you believe in”. Kristy’s take was more of a testimonial, “I’m not sure disrespectful is the right adjective I would use, ironically this country was founded on freedom speech and expression and it is hard on one hand to say I like being and American and all we stand for, then in that same breath say I don’t think people have the right not to stand. I can only make choices for myself and exercise my level of rights, so I stand for the Pledge of Allegiance and the National Anthem, but I understand others who exercise their rights not to participate”.

All of the white administrators felt unmoved when asked how does it make feel, if you saw a student refuse to stand during the Pledge of Allegiance. David stated “it doesn’t hurt or upset me; it makes me feel sad because there is a reason why our pledge is impacting that person in that way; you want the Pledge of Allegiance to represent the country, it’s values and everyone. It’s more of a reflection for me to wonder why is it impacting that person not to stand”. Grant asserted, “I have had students not stand for the Pledge when I was a teacher twenty years ago, that is their right to do that, I have never thought twice about it; some students do it because of religion, because they don’t feel like standing up that day, or because they feel the country is not where they want it to be; it has never got me emotionally charged. What would get me upset is if a students wanted to attack them for not standing”, and Kristy stated, to be honest I wouldn’t have a judgement about that; I would visually notice them not standing but I wouldn’t take that visual and think anything negative about it. I would think he or she had a reason for not standing, which may include I am tired and don’t feel like standing, but not standing doesn’t mean you’re not patriotic or feel a certain way about the Pledge or Anthem”.

When asked, what is your view of students’ rights and how have you supported a student’s right not to stand during the Pledge of Allegiance, the administrators provided the customary responses supporting children. David feels, “I try to protect and respect student’s rights; several years ago I sat in on a meeting, advocating for the student; I believe in fighting for the underdog”, Grant confirms, “by having conversations with the staff to addressing the students’ rights and their freedom not to participate”, and Kristy contends, “we have not had one staff member report a student was disruptive during the

Pledge; we have a strong grasp on the climate and culture of our staff members, they are kind and sensitive and have an understanding of the student's rights".

The final question, what do you believe is an acceptable protest in public schools; each administrator provided their own unique take on the subject. David believes, "a protest to me is when you don't believe in something and it's hurting you, so you are willing to take a consequence for it; you don't want a school protest to cause a disruption that would shut down the educational practice for a long time, it's a fine line, I'm not against protesting, in order to create some impact, you cause some discomfort", Grant thinks, "it comes down to, does it cause a major disruption and disrupt the learning environment of others. We have had student walkouts during the situation in Ferguson and the Stockley decision, we had a counter protest to a Baptist Church that came here; I worked with students to minimize the disruption but at the same time allow them to have voice; all of those situations were done very well and peacefully, our students had an outlet to say what they feel and help make change in the school and community; we want to partner with kids", and Kristy believes, "that's a hard question to answer, I would have to think about what the students were protesting; I think it's acceptable if the words or non-words are not harmful to the larger school environment. If we had students who wanted to protest, we would offer to help, by listening to their concerns and talking about the situation".

Chapter 5: Discussion

Introduction

The purpose of this study was to determine what role does race play into the patriotic views of school administrators when it comes to student participating during the Pledge of Allegiance? In this chapter the research findings will be discussed and examined with existing literature. Also a conclusion will be provided along with a recommendation for future research.

Summary

The theoretical framework for this study is critical race theory; I believe it best exemplified the relationship between patriotism and race. The overarching theme was that white administrators would view patriotism and race differently than African-American administrators. “Because of the racial demography and spatial ecology of everyday life, the majority of blacks spend much more time interacting with whites than the majority of whites spend interacting with blacks. The racial views of most white Americans are not likely to be shaped by numerous equal status contacts with black Americans. The sense of white superiority is reinforced by the continuing process in which most whites live separated from black Americans or other Americans of color” (Feagin, 2014, p. 137-138). When it comes to patriotism the majority of the participants utilized the term love when describing what the word patriotism meant to them. “The true meaning of patriotism is as follows and this is what the official definition says as worded in Merriam Webster Dictionary – Love that people feel for their country” (Clewley, 2017, p. 19). As an example Grant, a white administrator had the most profound response; by definition it means Love of the country. You love this country regardless of your political beliefs or any social factors that are going on in the world; deep down you

want to see country do the best it can be. When addressing is it disrespectful to the military, flag, and country by not standing for the Pledge of Allegiance, two administrators, one white and one African-American agreed it was disrespectful, while the other administrators didn't think it was an issue. To answer the question what role does race play into the patriotic views of school administrators when it comes to student participating during the Pledge of Allegiance; my estimation based on this study all of the participants seemed to be patriotic and had a genuine respect and adulation for the country regardless of their race. All of the participants supported every student's right not to stand for the Pledge of Allegiance and they demonstrated a level of concern for those who didn't want to participate. Furthermore, all of the participants were asked how would they respond if an African-American student refused to stand for the Pledge of Allegiance. The white administrators had a reoccurring theme, that they would be supportive and not respond; as an example Grant stated "it's their right to do it by not participating; we have students across all races not participating". When asked the same question the black administrators had the same sentiment as their white colleagues by being supportive and not responding; which included Carter stating "I would tell them it's their right not to participate and to show respect to other students who want to participate".

The end result of my study didn't support my original race based assumptions, that white school administrators are less likely to support every student's right not to participate during the Pledge of Allegiance because their patriotic beliefs are embedded in their racial hierarchy. All of the white administrators are willing to support a student's right not to participate during the Pledge of Allegiance; they also have a firm grasp and

understanding of a student's right not to participate during the Pledge of Allegiance. Although, after concluding my interviews and reflecting on the conversations I had with the white administrators, their rationale for supporting a student's right not to participate during the Pledge of Allegiance seemed litigious in nature. The white administrators are willing to support a student's right not to participate during the Pledge because the students have a legal right to do so. As an example Grant believes its disrespectful to the military, flag, and country by not standing for the Pledge of Allegiance. However, if an African-American student refused to stand for the Pledge, he believes it's their right to do it by not participating.

After pondering on the responses of the African-American administrators I'm not sure if their support is based on their patriotic beliefs having been subjugated by their racial oppression. Although the African-American administrators demonstrated in their responses that there is a need for social justice. As an example when asked her view on HB 1750 in relation to racism Althea believes "yes, I believe there is a contradiction; you say I pledge allegiance to the Flag of the United States of America, and to the Republic for which it stands, one Nation...REALLY, under God...yes we are all under one God...indivisible...REALLY! This is the part makes it a contradiction. Indivisible, we are divided in this country by race; it makes the Pledge of Allegiance (POA) a mockery; when the POA was written and the phrase liberty and justice for all is uttered, who were they talking about, because blacks wasn't considered human beings, we were livestock, so when you think of that and look at society today, we are no longer livestock, but there is a discrepancy when a black man and a white man commits the same crime and the white man receives a lenient consequence or no consequence at all, while the black man

is sent to prison; there isn't liberty and justice for all". "Being black in U.S. society means always having to be prepared for anti-black actions by whites in most places and at many time of the day, week, month, or year. Being black means living with various types of racial discrimination and their often severe impacts, from cradle to grave. This lifetime reality is also true for most other Americans of color" (Feagin, 2014, p. 167). This statement by Feagin rings true for all African-Americans in the United States, however based on the results from this study, I believe African-American students would be able to express themselves politically by not standing for the Pledge of Allegiance without retribution.

Concluding Remarks

When former, San Francisco 49er quarterback Colin Kaepernick, decided to kneel during the National Anthem, it set off a debate across the United States. I had numerous conversations with my African-American male friends about this situation and they had varied viewpoints about Kaepernick's actions. Some of them thought what he was doing was disrespectful to the country and military; while others agreed with his cause but not his delivery method. The most profound conversation I had was with my father; he is a casual football fan and a United States Army veteran, who was drafted during the Vietnam War. He stated to me that he would be willing to sacrifice watching NFL games during 2017 season and he feels all African-American men should stand behind Kaepernick in a respectful manner. Despite being a patriotic military veteran, my father didn't allow his patriotism to supersede his need for liberation. The conversation I had with my father is the one that drove me to this study. At the time I thought if my African-American contemporaries could have varied views on this subject, what were the thought

processes of my white colleagues. “Racist stereotypes, images, emotions, and interpretations, all part of the dominant white racial frame, are central to the operation of systemic racism in the contemporary United States. This framing lies behind most discriminatory action taken by whites against Americans of color. Among whites this framing is reinforced and perpetuated by millions of taken-for-granted comments, stories, and actions that target Americans of color every day in public and private settings” (Feagin, 2014, p. 140).

Recommendations for Future Research

This study was able to provide a detailed analysis of what role does race play into the patriotic views of school administrators when it comes to students participating during the Pledge of Allegiance. The six participants in this study provided insightful information that represented some of the viewpoints from one St. Louis County School District. This study could be extended by having more principals to participate; the city of St. Louis has one public school district, which features fifteen high schools; and St. Louis County has twenty-two public school districts, which contains thirty-three high schools.

Another direction this study could have taken is to determine what role does race play into the patriotic views of high school coaches when it comes to students participating during the Pledge of Allegiance. There have been several athletes to take a political stand during the national anthem prior to Colin Kaepernick, i.e. John Carlos and Tommie Smith at the 1968 summer Olympics. “The iconic Olympic protest in 1968 that culminated with Tommie Smith and John Carlos raising their fists, black gloves high in the thin Mexico City air, on the medal stand” (Bryant, 2018, p.6). I found it quite

interesting that Participant, Althea stated at her previous high school the athletic coaches demanded that the student – athletes stand and participate during the Pledge of Allegiance and National Anthem.

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Appendix A. Interview Questions

Demographic Questions:

1. How long have you worked in the educational profession?
2. How long have you been a school administrator?
3. How long have you worked in the district?
4. How many years were you a teacher before becoming an administrator?
5. What educational roles have you served prior to your current position?

Background Questions:

6. What was the main reason you aspired to be a principal?
7. Describe your leadership style. Why do you prefer that style?
8. What does patriotism mean to you?
9. Do you believe it is disrespectful to the military, flag, and country by not standing for the Pledge of Allegiance? Why or Why Not?
10. How does it make feel, if you saw a student refuse to stand during the Pledge of Allegiance?

Administrator Responsibility Questions: (House Bill 1750, is a law passed in October, 2016, that states the Pledge of Allegiance must be recited once per day in all Missouri schools that receives public funding.)

Change Agent:

11. What is your interpretation of HB 1750?
12. How did you incorporate playing the Pledge of Allegiance at your school?

Communication:

13. Once HB 1750 was put into action did you communicate this information with your stakeholders. If so how?
14. Do you believe HB 1750 pressure students into participating during the Pledge of Allegiance?

Culture:

15. Has there been any negative feedback from your staff about HB 1750? If so how did you handle the situation?
16. What is your view of HB 1750 in relation to racism?

Discipline:

17. How would you respond if an African-American student refused to stand for the Pledge of Allegiance?
18. How would you handle a staff member who wants discipline enacted on a student for refusing to participate during the Pledge of Allegiance?

Flexibility:

19. Have you had to compromise your leadership style to deal with issues related to HB 1750? If so how?
20. What is your view of students' rights? How have you supported a student's right not to stand during the Pledge of Allegiance?

Relationships:

21. Have your beliefs on HB 1750 created any disdain with any of your stakeholders?
22. What do you believe is an acceptable protest in public schools?

Appendix B. Interview Transcripts

Participant # 1 – Carter’s Interview

(GC = George Calhoun / C = Carter)

Demographic Questions:

GC: (Question 1) How long have you worked in the educational profession?

C: “I have worked in education for twenty-nine years”.

GC: (Question 2) How long have you been a school administrator?

C: “I have been a school administrator for twenty-six years”.

GC: (Question 3) How long have you worked in the district?

C: “I have worked in the district for nine years as an assistant principal.”

GC: (Question 4) How many years were you a teacher before becoming an administrator?

C: “I began my career working as a teacher for three years.”

GC: (Question 5) What educational roles have you served prior to your current position?

C: “I was an assistant principal in two separate school districts and a head principal in a third district.”

Background Questions:

GC: (Question 6) What was the main reason you aspired to be a principal?

C: “I felt I could help more students as a principal than a teacher.”

GC: (Question 7) Describe your leadership style. Why do you prefer that style?

C: “My leadership style is collaborative, trying to build consensus; good leaders need to learn how to sell things to students and staff members, but you also must know when to

sell or do I tell. As the building leader sometimes you have to tell people when to do things, but you can't do that all the time.”

GC: (Question 8) What does patriotism mean to you?

C: “Love for one's country, a respect for the country ideals and what it stands for.”

GC: (Question 9) Do you believe it is disrespectful to the military, flag, and country by not standing for the Pledge of Allegiance? Why or Why Not?

C: “I don't believe it's disrespectful, one of the things are country is founded on is freedom, and you have the right not to stand, it's not mandated in the Constitution.

Sometimes we lose sight because of our freedoms that our Constitution gives us, people have that right to make that choice. People have the right to peacefully protest, but they don't have the right to act fool by destroying property.”

GC: (Question 10) How does it make feel, if you saw a student refuse to stand during the Pledge of Allegiance?

C: “It doesn't bother me at all, it's his or her preference.”

Administrator Responsibility Questions:

GC: (Question 11) What is your interpretation of HB 1750?

C: “We shared it with our staff and mandated the staff they could not force students to participate; students have the right not to participate and they were told not to cause a disruption for students who want to stand.”

GC: (Question 12) How did you incorporate playing the Pledge of Allegiance at your school?

C: The ROTC students recite the pledge over the intercom after the morning bell prior to first period.”

GC: (Question 13) Once HB 1750 was put into action did you communicate this information with your stakeholders. If so how?

C: “An announcement was made to the students over the intercom about the implementation of HB 1750 and an email was sent to the parents.”

GC: (Question 14) Do you believe HB 1750 pressure students into participating during the Pledge of Allegiance?

C: “Yes, I believe some students and adults feel some pressure because they don’t want to be seen as non-patriotic and go against the grain.”

GC: (Question 15) Has there been any negative feedback from your staff about HB 1750? If so how did you handle the situation?

C: “Not to my knowledge, however since I’m in charge of supplies for the building, I ordered extra flags for classrooms and offices because some of them didn’t have one.”

GC: (Question 16) What is your view of HB 1750 in relation to racism?

C: “I would like the Legislature to explain, what was the purpose of the bill; I would understand if this bill was passed after September 11th, why now, 95% of our students participate during the Pledge.”

GC: (Question 17) How would you respond if an African-American student refused to stand for the Pledge of Allegiance?

C: “I would tell them it’s their right not to participate and to show respect to other students who want to participate.”

GC: (Question 18) How would you handle a staff member who wants discipline enacted on a student for refusing to participate during the Pledge of Allegiance?

C: “Tell them it’s not a mandate and follow up with a question asking did the student disrupt the Pledge of Allegiance or the class; that is the only way I would consider enacting any discipline.”

GC: (Question 19) Have you had to compromise your leadership style to deal with issues related to HB 1750? If so how?

C: “No, I have not dealt with any students for not participating during the Pledge.”

GC: (Question 20) What is your view of students’ rights? How have you supported a student’s right not to stand during the Pledge of Allegiance?

C: “I have witness black and white students not participating during the pledge, nor has any student ever asked me why are we doing this.”

GC: (Question 21) Have your beliefs on HB 1750 created any disdain with any of your stakeholders?

C: “I have never had any pushback and our head principal hasn’t made me aware of any disdain; I would say 90% of our parents don’t know we recite the Pledge on a daily basis.”

GC: (Question 22) What do you believe is an acceptable protest in public schools?

C: “I would say to students, you have the right to protest, but before you do have a defined goal, purpose, and know what you want to accomplish.”

Participant # 2 – David’s Interview

(GC = George Calhoun / D = David)

Demographic Questions:

GC: (Question 1) How long have you worked in the educational profession?

D: “I have worked in education for twenty-eight years”.

GC: (Question 2) How long have you been a school administrator?

D: “I have been a school administrator for twenty years”.

GC: (Question 3) How long have you worked in the district?

D: “I have worked in the district for seventeen years as an assistant principal.”

GC: (Question 4) How many years were you a teacher before becoming an administrator?

D: “I was a teacher for eight years.”

GC: (Question 5) What educational roles have you served prior to your current position?

D: “I was a math teacher at the middle and high school level; summer school administrator for three years, high school vice principal at another school district and a head principal for two years in a different district.”

Background Questions:

GC: (Question 6) What was the main reason you aspired to be a principal?

D: “The impact of being a leader for kids, it was enticing; and I admired the leaders I worked for.”

GC: (Question 7) Describe your leadership style. Why do you prefer that style?

D: “It has changed over time, it’s important to be connected to the staff and students; you must have high expectations and led by example. Overall, I’m an analytical person.”

GC: (Question 8) What does patriotism mean to you?

D: “Proud of your country, supporting your country, call to make your country better.”

GC: (Question 9) Do you believe it is disrespectful to the military, flag, and country by not standing for the Pledge of Allegiance? Why or Why Not?

D: “Truthfully, I don’t think it disrespectful to the military for those actions; however, I grew up in a rural area and my parents and school taught me that it could be.”

GC: (Question 10) How does it make feel, if you saw a student refuse to stand during the Pledge of Allegiance?

D: “It doesn’t hurt or upset me; it makes me feel sad because there is a reason why our pledge is impacting that person in that way; you want the Pledge of Allegiance to represent the country, it’s values and everyone. It’s more of a reflection for me to wonder why is it impacting that person not to stand.”

Administrator Responsibility Questions:

GC: (Question 11) What is your interpretation of HB 1750?

D: “I thought it was a call to bring more patriotism back in schools and bring an importance to the Pledge of Allegiance. I think it was an agenda push to make people proud of the country and make America great again. The Pledge was written a long time ago and the country has since changed, it’s hard to represent everybody with one Pledge.”

GC: (Question 12) How did you incorporate playing the Pledge of Allegiance at your school?

D: “It is read over the intercom prior to first hour and we ask kids to participate by finding the nearest flag and to take their hats off.”

GC: (Question 13) Once HB 1750 was put into action did you communicate this information with your stakeholders. If so how?

D: “I don’t recall how we got that information out to stakeholders.”

GC: (Question 14) Do you believe HB 1750 pressure students into participating during the Pledge of Allegiance?

D: “Yes, any action you are going to place on a body of people, especially teenagers, there is going to be pressure to do something.”

GC: (Question 15) Has there been any negative feedback from your staff about HB 1750? If so how did you handle the situation?

D: “I have not heard any negative feedback from the staff, but I guess there are a few people who don’t agree with the practice.”

GC: (Question 16) What is your view of HB 1750 in relation to racism?

D: “Some of this flies over my head, I don’t remember if there were specific demonstrations going on when HB 1750 started. Although, it does feel like this bill is associated with an agenda.”

GC: (Question 17) How would you respond if an African-American student refused to stand for the Pledge of Allegiance?

D: “I wouldn’t not react at all; I would try hard not to make any reaction that would stand out for that child.”

GC: (Question 18) How would you handle a staff member who wants discipline enacted on a student for refusing to participate during the Pledge of Allegiance?

D: “We cannot force a child to stand for the Pledge, I would be more concerned with the staff member who wanted a consequence given.”

GC: (Question 19) Have you had to compromise your leadership style to deal with issues related to HB 1750? If so how?

D: “I have not, but I work in a building where the head principal feels it is important for students to stop what they are doing to face the flag and stand for the Pledge of Allegiance. Personally that’s not my leadership style, so I have had to adapt a little bit.”

GC: (Question 20) What is your view of students' rights? How have you supported a student's right not to stand during the Pledge of Allegiance?

D: "I try to protect and respect student's rights; several years ago I sat in on a meeting, advocating for the student; I believe in fighting for the underdog."

GC: (Question 21) Have your beliefs on HB 1750 created any disdain with any of your stakeholders?

D: "I have not created a survey on this, but I believe HB 1750 has caused people to do things they don't want to do; I have not been approached by anybody with disdain."

GC: (Question 22) What do you believe is an acceptable protest in public schools?

D: "A protest to me is when you don't believe in something and it's hurting you, so you are willing to take a consequence for it; you don't want a school protest to cause a disruption that would shut down the educational practice for a long time, it's a fine line, I'm not against protesting, in order to create some impact, you cause some discomfort."

Participant # 3 – Jerome's Interview

(GC = George Calhoun / J = Jerome)

Demographic Questions:

GC: (Question 1) How long have you worked in the educational profession?

J: "I have worked in education for twenty-three years".

GC: (Question 2) How long have you been a school administrator?

J: "I have been a school administrator for nineteen years".

GC: (Question 3) How long have you worked in the district?

J: "I have worked in the district for eighteen years as an assistant principal."

GC: (Question 4) How many years were you a teacher before becoming an administrator?

J: “I was a teacher for four years.”

GC: (Question 5) What educational roles have you served prior to your current position?

J: “I served as a teacher assistant, I taught English and journalism at the high school level; I also worked as an assistant principal in a different district.”

Background Questions:

GC: (Question 6) What was the main reason you aspired to be a principal?

J: “My family, my mom was a teacher and my uncle was an elementary school principal; I also had good role models from the principal I worked for.”

GC: (Question 7) Describe your leadership style. Why do you prefer that style?

J: “I am collaborative; hands on, but not a micromanager; I give my staff the freedom to do their job and I inspect what I expect.”

GC: (Question 8) What does patriotism mean to you?

J: “Being proud to be an American and provide service to others and the country.”

GC: (Question 9) Do you believe it is disrespectful to the military, flag, and country by not standing for the Pledge of Allegiance? Why or Why Not?

J: “Yes, it is disrespectful, but I don’t have a strong emotional feeling about it; I think the right thing to do is to stand, because we have our freedom based on the sacrifices made by others. I don’t go to the extreme to challenge someone who refuses to stand at a Cardinals game or any sporting event.”

GC: (Question 10) How does it make feel, if you saw a student refuse to stand during the Pledge of Allegiance?

J: “It wouldn’t anger me; I would try to figure out why they don’t want to stand; it would be thought provoking to gain an understanding of what happened to that kid to him or her feel this way.”

Administrator Responsibility Questions:

GC: (Question 11) What is your interpretation of HB 1750?

J: “I don’t remember the passing of HB 1750; I know we recite once a day and I remember participating as a kid when I was in school. At the end of the day schools get public funding and it seems like forced patriotism.”

GC: (Question 12) How did you incorporate playing the Pledge of Allegiance at your school?

J: “We rotate between three students and they recite the Pledge before the morning announcements.”

GC: (Question 13) Once HB 1750 was put into action did you communicate this information with your stakeholders. If so how?

J: “I believe we sent it in our weekly email that is sent to the school stakeholders.”

GC: (Question 14) Do you believe HB 1750 pressure students into participating during the Pledge of Allegiance?

J: “Yes, I think has and does, students may participate because they don’t want to get questioned by peers or teachers for not standing.”

GC: (Question 15) Has there been any negative feedback from your staff about HB 1750? If so how did you handle the situation?

J: “Yes, in the beginning there were teachers who were angry because some students didn’t stand, particularly the teachers who had or have children in the military; they felt it was extremely disrespectful.”

GC: (Question 16) What is your view of HB 1750 in relation to racism?

J: “I think the passing of the bill has allowed people to display their personal feelings about it, but I don’t think it is responsible for racism, however it has definitely stirred people’s emotions.”

GC: (Question 17) How would you respond if an African-American student refused to stand for the Pledge of Allegiance?

J: “I probably wouldn’t respond, it is their choice and we can’t force them to comply.”

GC: (Question 18) How would you handle a staff member who wants discipline enacted on a student for refusing to participate during the Pledge of Allegiance?

J: “I try to educate the staff on why we aren’t going to address that issue; those kids have freedoms and they choose not to stand for the Pledge based on their own personal convictions.”

GC: (Question 19) Have you had to compromise your leadership style to deal with issues related to HB 1750? If so how?

J: “No, I haven’t changed my leadership style.”

GC: (Question 20) What is your view of students’ rights? How have you supported a student’s right not to stand during the Pledge of Allegiance?

J: “I support it by not addressing it; they have a voice and the right to be heard; the student voice is a good thing and cannot be disruptive.”

GC: (Question 21) Have your beliefs on HB 1750 created any disdain with any of your stakeholders?

J: “No, once we educated the staff the hostility subsided. We explained to the staff that the students haven’t violated any school or district policies by not standing.”

GC: (Question 22) What do you believe is an acceptable protest in public schools?

J: “An acceptable protest is nonviolent, respect the opinions of all students regardless of race and culture, peaceful in nature, where you get your point across without being disrespectful; also the administration should be aware of it a head of time and surprised.”

Participant # 4 – Althea’s Interview

(GC = George Calhoun / A = Althea)

Demographic Questions:

GC: (Question 1) How long have you worked in the educational profession?

A: “I have worked in education for seventeen years”.

GC: (Question 2) How long have you been a school administrator?

A: “I have been a school administrator for thirteen years”.

GC: (Question 3) How long have you worked in the district?

A: “This is my first year in the district.”

GC: (Question 4) How many years were you a teacher before becoming an administrator?

A: “I was a social studies teacher for four years.”

GC: (Question 5) What educational roles have you served prior to your current position?

A: “I was a social studies teacher at the high school level; I later worked as an assistant director at an alternative school; and I became an assistant principal at the high school where I was a teacher.”

Background Questions:

GC: (Question 6) What was the main reason you aspired to be a principal?

A: “When I was a teacher, I was the person who received the challenged students; so when I got the opportunity on a small scale to work with students in an area I loved, it inspired me.”

GC: (Question 7) Describe your leadership style. Why do you prefer that style?

A: “I believe you should get the best out of people; build leaders and tap into their talents, don’t micromanage; knights of the roundtable style, just tap from everybody.”

GC: (Question 8) What does patriotism mean to you?

A: “Patriotism means loyalty, loving something enough to have the courage when something is wrong and being able to call for change; love for the country.”

GC: (Question 9) Do you believe it is disrespectful to the military, flag, and country by not standing for the Pledge of Allegiance? Why or Why Not?

A: “I think we should stand and show respect for the Pledge of Allegiance; that also includes kneeling and taking off your hat; the military, Pledge, National Anthem, and flag are symbols of the freedom we enjoy and we should show respect; even when a person is kneeling, they are showing respect for someone who died for our freedoms; I feel you should always show respect and I think it is disrespectful not to do anything or talking during the Pledge or Anthem.”

GC: (Question 10) How does it make feel, if you saw a student refuse to stand during the Pledge of Allegiance?

A: “Depends on what the student is doing, some students remain seated and are quiet or bow their heads but they are not disrespecting the moment for other students; I will not tolerate students talking during the Pledge.”

Administrator Responsibility Questions:

GC: (Question 11) What is your interpretation of HB 1750?

A: “I am originally from Nigeria and the Pledge and National Anthem is recited every morning before the school day starts, it’s a requirement, so when Missouri passed the bill it was normal to me.”

GC: (Question 12) How did you incorporate playing the Pledge of Allegiance at your school?

A: “We recite the Pledge every morning over the intercom, we also did the same thing at my previous school and our athletic coaches made sure the players stood and participated.”

GC: (Question 13) Once HB 1750 was put into action did you communicate this information with your stakeholders. If so how?

A: “We sent the information out about HB 1750 in a newsletter; put it on the school’s website; I also discussed it at our Parent-Teacher Organization (PTO) meeting.”

GC: (Question 14) Do you believe HB 1750 pressure students into participating during the Pledge of Allegiance?

A: “I don’t believe any pressure was placed on the students and at my previous school it was very impactful to have athletic coaches make the kids stand.”

GC: (Question 15) Has there been any negative feedback from your staff about HB 1750? If so how did you handle the situation?

A: “In my current position there hasn’t been any issues, however at my former school, teachers initially reported students not standing, We the administration made it clear to the teachers that no consequences would be given to the students for not participating.”

GC: (Question 16) What is your view of HB 1750 in relation to racism?

A: “Yes, I believe there is a contradiction; you say I pledge allegiance to the Flag of the United States of America, and to the Republic for which it stands, one Nation...REALLY, under God...yes we are all under one God...indivisible...REALLY! This is the part makes it a contradiction. Indivisible, we are divided in this country by race; it makes the Pledge of Allegiance (POA) a mockery; when the POA was written and the phrase liberty and justice for all is uttered, who were they talking about, because blacks wasn’t considered human beings, we were livestock, so when you think of that and look at society today, we are no longer livestock, but there is a discrepancy when a black man and a white man commits the same crime and the white man receives a lenient consequence or no consequence at all, while the black man is sent to prison; there isn’t liberty and justice for all.”

GC: (Question 17) How would you respond if an African-American student refused to stand for the Pledge of Allegiance?

A: “I’m fine, I wouldn’t respond as long as they are not being disrespectful to students who are participating. Although, I would like to know why are they not participating”

GC: (Question 18) How would you handle a staff member who wants discipline enacted on a student for refusing to participate during the Pledge of Allegiance?

A: “I would tell the staff no discipline will be enacted and use it as a teachable moment for the staff member and student.”

GC: (Question 19) Have you had to compromise your leadership style to deal with issues related to HB 1750? If so how?

A: “No, my leadership style calls for me to be more directive by explaining to teachers that students won’t receive a consequence for not participating during the Pledge of Allegiance.”

GC: (Question 20) What is your view of students’ rights? How have you supported a student’s right not to stand during the Pledge of Allegiance?

A: “You’re a kid and you have rights, but it’s our job to educate them with rights comes responsibilities, consequences or rewards; we have to inform them of these things. I want to know why a kid is not standing for the Pledge and explain to them the results of their actions; just like marching during the Civil Rights Movement, it cost people their lives, job, and freedom; look at Colin Kaepernick, kneeling cost him his job. I want to ask the students are they willing to bear the cost of their actions?”

GC: (Question 21) Have your beliefs on HB 1750 created any disdain with any of your stakeholders?

A: “No, I have not had any disdain from stakeholders.”

GC: (Question 22) What do you believe is an acceptable protest in public schools?

A: “Using the resources that you have, it should be peaceful, orderly and not doing anything that’s breaking the law. I experienced this when the police verdict was handed down in the Michael Brown decision, we had students walk out at my previous high

school; it was peaceful but when the students returned they had missed lunch and they wanted to eat but we explained to them this was the cost of their actions.”

Participant # 5 – Grant’s Interview

(GC = George Calhoun / G = Grant)

Demographic Questions:

GC: (Question 1) How long have you worked in the educational profession?

G: “I have worked in education for twenty years”.

GC: (Question 2) How long have you been a school administrator?

G: “I have been a school administrator for twelve years”.

GC: (Question 3) How long have you worked in the district?

G: “This is my twenty year in the district.”

GC: (Question 4) How many years were you a teacher before becoming an administrator?

G: “I was a math teacher and coach for eight years.”

GC: (Question 5) What educational roles have you served prior to your current position?

G: “I was a hall monitor, math teacher and coach at the high school level; I later became an assistant principal for three years.”

Background Questions:

GC: (Question 6) What was the main reason you aspired to be a principal?

G: “I wanted to have a larger / greater impact on students, as a teacher and coach I impacted about 160 students, as an assistant principal I impacted about 600 students, now as the principal I get to impact about 2,300 students.”

GC: (Question 7) Describe your leadership style. Why do you prefer that style?

G: “I want to empower people to do what their strengths are; not top down management; not a dictatorship; I want to influence people. Nobody wants to be told what to do all the time, so you hire great people and allow them to unleash their talent. I like working for leaders who give me autonomy and direction that allows me to play off my strengths.”

GC: (Question 8) What does patriotism mean to you?

G: “By definition it means Love of the country. You love this country regardless of your political beliefs or any social factors that are going on in the world; deep down you want to see country do the best it can be.”

GC: (Question 9) Do you believe it is disrespectful to the military, flag, and country by not standing for the Pledge of Allegiance? Why or Why Not?

G: “Personally, Yes I believe it’s disrespectful, but I understand why people don’t. I have a friend who did two tours in Afghanistan and one in Iraq and I thought he would feel it is disrespectful, but he stated I did this to protect people’s freedom and their freedom of speech. I see it as disrespectful because that’s my view of America but I don’t put anything on somebody else and say they are not a patriot for not standing. I do think it is patriotic too standup for what you believe in.”

GC: (Question 10) How does it make feel, if you saw a student refuse to stand during the Pledge of Allegiance?

G: “I have had students not stand for the Pledge when I was a teacher twenty years ago, that is their right to do that, I have never thought twice about it; some students do it because of religion, because they don’t feel like standing up that day, or because they feel the country is not where they want it to be; it has never got me emotionally charged. What would get me upset is if a students wanted to attack them for not standing.”

Administrator Responsibility Questions:

GC: (Question 11) What is your interpretation of HB 1750?

G: “My interpretation is all schools Monday through Friday at some point during the day must recite the Pledge.”

GC: (Question 12) How did you incorporate playing the Pledge of Allegiance at your school?

G: “We recite the Pledge every morning over the intercom, at the start of first hour.”

GC: (Question 13) Once HB 1750 was put into action did you communicate this information with your stakeholders. If so how?

G: “We communicated it to the teachers during a department chair meeting and at a staff meeting; we emailed the students and I informed my Parent-Teacher Organization (PTO) leaders.”

GC: (Question 14) Do you believe HB 1750 pressure students into participating during the Pledge of Allegiance?

G: “I don’t think so; I don’t know if there is internal pressure for themselves or to fit in with people; I hope nobody saying anything to students; I have not received any reports from students or parents.”

GC: (Question 15) Has there been any negative feedback from your staff about HB 1750? If so how did you handle the situation?

G: “There are some teachers who are unhappy because we doing this at the same time every day; they feel we are losing instructional time. I had a couple of teachers in the beginning ask what are going to do to students who don’t stand or refuse to take their hat off, I told them the students have the right to that, it’s their freedom speech.”

GC: (Question 16) What is your view of HB 1750 in relation to racism?

G: “I don’t see it; I don’t have any context to believe that; I would be interested to know if there is something behind the scenes, but I haven’t experienced anything.”

GC: (Question 17) How would you respond if an African-American student refused to stand for the Pledge of Allegiance?

G: “It’s their right to do it by not participating; we have students across races not participating.”

GC: (Question 18) How would you handle a staff member who wants discipline enacted on a student for refusing to participate during the Pledge of Allegiance?

G: “They wouldn’t be allowed to discipline any students, it’s their freedom of speech by the Constitution. If I had a staff member wanting to instigate this, I would have a bigger issue with them.”

GC: (Question 19) Have you had to compromise your leadership style to deal with issues related to HB 1750? If so how?

G: “No, I have not compromised my leadership style.”

GC: (Question 20) What is your view of students’ rights? How have you supported a student’s right not to stand during the Pledge of Allegiance?

G: “By having conversations with the staff to addressing the students’ rights and their freedom not to participate.”

GC: (Question 21) Have your beliefs on HB 1750 created any disdain with any of your stakeholders?

G: “Not that I can remember. Most of our teachers wondered why are we doing this five day a week and I told them it’s a state law.”

GC: (Question 22) What do you believe is an acceptable protest in public schools?

G: “It comes down to, does it cause a major disruption and disrupt the learning environment of others. We have had student walkouts during the situation in Ferguson and the Stockley decision, we had a counter protest to a Baptist Church that came here; I worked with students to minimize the disruption but at the same time allow them to have voice; all of those situations were done very well and peacefully, our students had an outlet to say what they feel and help make change in the school and community; we want to partner with kids.”

Participant # 5 – Kristy’s Interview

(GC = George Calhoun / K = Kristy)

Demographic Questions:

GC: (Question 1) How long have you worked in the educational profession?

K: “I have worked in education for twenty-one years”.

GC: (Question 2) How long have you been a school administrator?

K: “I have been a school administrator for fifteen years”.

GC: (Question 3) How long have you worked in the district?

K: “I have been in this district for six years.”

GC: (Question 4) How many years were you a teacher before becoming an administrator?

K: “I was a special education teacher for six years.”

GC: (Question 5) What educational roles have you served prior to your current position?

K: “I was a teacher, area coordinator, assistant principal, associate principal and now head principal.”

Background Questions:

GC: (Question 6) What was the main reason you aspired to be a principal?

K: “I always enjoyed being a leader, working with other towards a common goal. I love schools and schools’ systems; I think I was naturally slanted for leadership work; I like being influential in a large group setting with students, staff members and the community.”

GC: (Question 7) Describe your leadership style. Why do you prefer that style?

K: “I am a very open leader, I enjoy communicating with our staff and community; I communicate in a variety of ways, I send out a newsletter every Sunday night to our staff, prepping them for the week, it includes good news, pictures, and upcoming events. It is always my goal to be nonthreatening and open; I’m a servant leader.”

GC: (Question 8) What does patriotism mean to you?

K: “Feeling a certain level of pride in our country and yourself; I think patriotism means being honored to be citizen of the United States, to feel very fortunate to live in the great United States. When I think of patriotism I think of people that serve our country, the military, law enforcement and first responders; I think of public servants like ourselves, educators, postal workers, transportation workers, basically anybody who works for the public to achieve a common goal.”

GC: (Question 9) Do you believe it is disrespectful to the military, flag, and country by not standing for the Pledge of Allegiance? Why or Why Not?

K: “I’m not sure disrespectful is the right adjective I would use, ironically this country was founded on freedom speech and expression and it is hard on one hand to say I like being and American and all we stand for, then in that same breath say I don’t think

people have the right not to stand. I can only make choices for myself and exercise my level of rights, so I stand for the Pledge of Allegiance and the National Anthem, but I understand others who exercise their rights not to participate.”

GC: (Question 10) How does it make feel, if you saw a student refuse to stand during the Pledge of Allegiance?

K: “To be honest I wouldn’t have a judgement about that; I would visually notice them not standing but I wouldn’t take that visual and think anything negative about it. I would think he or she had a reason for not standing, which may include I am tired and don’t feel like standing, but not standing doesn’t mean you’re not patriotic or feel a certain way about the Pledge or Anthem.”

Administrator Responsibility Questions:

GC: (Question 11) What is your interpretation of HB 1750?

K: “The bill asked us to say the Pledge of Allegiance and like any law or policy we will follow it.”

GC: (Question 12) How did you incorporate playing the Pledge of Allegiance at your school?

K: “We start our day with the Pledge of Allegiance after the first bell, it is recited by our ROTC students.”

GC: (Question 13) Once HB 1750 was put into action did you communicate this information with your stakeholders. If so how?

K: “In 2016 I wasn’t the head principal; I believe we informed our staff at a faculty meeting about HB 1750; we also spent some time discussing the students have First Amendment rights not to stand or participate.”

GC: (Question 14) Do you believe HB 1750 pressure students into participating during the Pledge of Allegiance?

K: “No, the students know their rights; they know they don’t have to participate during the Pledge.”

GC: (Question 15) Has there been any negative feedback from your staff about HB 1750? If so how did you handle the situation?

K: “We haven’t had any negative feedback.”

GC: (Question 16) What is your view of HB 1750 in relation to racism?

K: “I don’t think HB 1750 is connected to racism; I also don’t think it’s connected to sexism or any religions, it’s just a policy we have been asked to do.”

GC: (Question 17) How would you respond if an African-American student refused to stand for the Pledge of Allegiance?

K: “My response would be no response and that is the same for any student, I wouldn’t make an issue of the situation.”

GC: (Question 18) How would you handle a staff member who wants discipline enacted on a student for refusing to participate during the Pledge of Allegiance?

K: “I would have a personal conversation with that staff member to find out the specifics of the situation. If the student is not participating quietly, that’s their right; if the student is disrupting the classroom environment, then discipline can be enacted for that reason.”

GC: (Question 19) Have you had to compromise your leadership style to deal with issues related to HB 1750? If so how?

K: “No, I have not compromised my leadership style.”

GC: (Question 20) What is your view of students' rights? How have you supported a student's right not to stand during the Pledge of Allegiance?

K: "We have not had one staff member report a student was disruptive during the Pledge; we have a strong grasp on the climate and culture of our staff members, they are kind and sensitive and have an understanding of the student's rights."

GC: (Question 21) Have your beliefs on HB 1750 created any disdain with any of your stakeholders?

K: "No disdain from any stakeholders."

GC: (Question 22) What do you believe is an acceptable protest in public schools?

K: "That's a hard question to answer, I would have to think about what the students were protesting; I think it's acceptable if the words or non-words are not harmful to the larger school environment. If we had students who wanted to protest, we would offer to help, by listening to their concerns and talking about the situation."

Appendix C. Comparison Tables

Demographic Questions Comparison Table:

Question # 1	How long have you worked in the educational profession?
Carter	29 years
David	28 years
Jerome	23 years
Althea	17 years
Grant	20 years
Kristy	21 years

Question # 2	How long have you been a school administrator?
Carter	26 years
David	20 years
Jerome	19 years
Althea	13 years
Grant	12 years
Kristy	15 years

Question # 3	How long have you worked in the district?
Carter	9 years
David	17 years
Jerome	18 years
Althea	1 year
Grant	20 years
Kristy	6 years

Question # 4	How many years were you a teacher before becoming an administrator?
Carter	3 years
David	8 years
Jerome	4 years
Althea	4 years
Grant	8 years
Kristy	6 years

Question # 5	What educational roles have you served prior to your current position?
Carter	I was an assistant principal in two separate school districts and a head principal in a third district.
David	I was a math teacher at the middle and high school level; summer school administrator for three years, high school vice principal at another school district and a head principal for two years in a different district.
Jerome	I served as a teacher assistant, I taught English and journalism at the high school level; I also worked as an assistant principal in a different district.
Althea	I was a social studies teacher at the high school level; I later worked as an assistant director at an alternative school; and I became an assistant principal at the high school where I was a teacher.
Grant	I was a hall monitor, math teacher and coach at the high school level; I later became an assistant principal for three years.
Kristy	I was a teacher, area coordinator, assistant principal, associate principal and now head principal.

Background Questions Comparison Tables:

Question # 6	What was the main reason you aspired to be a principal?
Carter	I felt I could help more students as a principal than a teacher.
David	The impact of being a leader for kids, it was enticing; and I admired the leaders I worked for.
Jerome	My family, my mom was a teacher and my uncle was an elementary school principal; I also had good role models from the principal I worked for.
Althea	When I was a teacher, I was the person who received the challenged students; so when I got the opportunity on a small scale to work with students in an area I loved, it inspired me.
Grant	I wanted to have a larger / greater impact on students; as a teacher and coach I impacted about 160 students, as an assistant principal I impacted about 600 students, now as the principal I get to impact about 2,300 students
Kristy	I always enjoyed being a leader, working with other towards a common goal. I love schools and schools' systems; I thing I was naturally slanted for leadership work; I like being influential in a large group setting with students, staff members and the community.

Question # 7	Describe your leadership style. Why do you prefer that style?
Carter	My leadership style is collaborative, trying to build consensus; good leaders need to learn how to sell things to students and staff members, but you also must know when to sell or do I tell. As the building leader sometimes you have to tell people when to do things, but you can't do that all the time.
David	It has changed over time, it's important to be connected to the staff and students; you must have high expectations and led by example. Overall, I'm an analytical person.
Jerome	I am collaborative; hands on, but not a micromanager; I give my staff the freedom to do their job and I inspect what I expect.
Althea	I believe you should get the best out of people; build leaders and tap into their talents, don't micromanage; knights of the roundtable style, just tap from everybody.
Grant	I want to empower people to do what their strengths are; not top down management; not a dictatorship; I want to influence people. Nobody wants to be told what to do all the time, so you hire great people and allow them to unleash their talent. I like working for leaders who give me autonomy and direction that allows me to play off my strengths.
Kristy	I am a very open leader, I enjoy communicating with our staff and community; I communicate in a variety of ways, I send out a newsletter every Sunday night to our staff, prepping them for the week, it includes good news, pictures, and upcoming events. It is always my goal to be nonthreatening and open; I'm a servant leader.

Question # 8	What does patriotism mean to you?
Carter	Love for one's country, a respect for the country ideals and what it stands for.
David	Proud of your country, supporting your country, call to make your country better.
Jerome	Being proud to be an American and provide service to others and the country.
Althea	Patriotism means loyalty, loving something enough to have the courage when something is wrong and being able to call for change; love for the country.
Grant	By definition it means Love of the country. You love this country regardless of your political beliefs or any social factors that are going on in the world; deep down you want to see country do the best it can be.
Kristy	Feeling a certain level of pride in our country and yourself; I think patriotism means being honored to be citizen of the United States, to feel very fortunate to live in the great United States. When I think of patriotism I think of people that serve our country, the military, law enforcement and first responders; I think of public servants like

	ourselves, educators, postal workers, transportation workers, basically anybody who works for the public to achieve a common goal.
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Question # 9	Do you believe it is disrespectful to the military, flag, and country by not standing for the Pledge of Allegiance? Why or Why Not?
Carter	I don't believe it's disrespectful, one of the things are country is founded on is freedom, and you have the right not to stand, it's not mandated in the Constitution. Sometimes we lose sight because of our freedoms that our Constitution gives us, people have that right to make that choice. People have the right to peacefully protest, but they don't have the right to act fool by destroying property.
David	Truthfully, I don't think it disrespectful to the military for those actions; however, I grew up in a rural area and my parents and school taught me that it could be.
Jerome	Yes, it is disrespectful, but I don't have a strong emotional feeling about it; I think the right thing to do is to stand, because we have our freedom based on the sacrifices made by others. I don't go to the extreme to challenge someone who refuses to stand at a Cardinals game or any sporting event.
Althea	I think we should stand and show respect for the Pledge of Allegiance; that also includes kneeling and taking off your hat; the military, Pledge, National Anthem, and flag are symbols of the freedom we enjoy and we should show respect; even when a person is kneeling, they are showing respect for someone who died for our freedoms; I feel you should always show respect and I think it is disrespectful not to do anything or talking during the Pledge or Anthem.
Grant	Personally, Yes I believe it's disrespectful, but I understand why people don't. I have a friend who did two tours in Afghanistan and one in Iraq and I thought he would feel it is disrespectful, but he stated I did this to protect people's freedom and their freedom of speech. I see it as disrespectful because that's my view of America but I don't put anything on somebody else and say they are not a patriot for not standing. I do think it is patriotic too standup for what you believe in.
Kristy	I'm not sure disrespectful is the right adjective I would use, ironically this country was founded on freedom speech and expression and it is hard on one hand to say I like being and American and all we stand for, then in that same breath say I don't think people have the right not to stand. I can only make choices for myself and exercise my level of rights, so I stand for the Pledge of Allegiance and the National Anthem, but I understand others who exercise their rights not to participate.

Question # 10	How does it make feel, if you saw a student refuse to stand during the Pledge of Allegiance?
Carter	It doesn't bother me at all, it's his or her preference.
David	It doesn't hurt or upset me; it makes me feel sad because there is a reason why our pledge is impacting that person in that way; you want the Pledge of Allegiance to represent the country, it's values and everyone. It's more of a reflection for me to wonder why is it impacting that person not to stand.
Jerome	It wouldn't anger me; I would try to figure out why they don't want to stand; it would be thought provoking to gain an understanding of what happened to that kid to him or her feel this way.
Althea	Depends on what the student is doing, some students remain seated and are quiet or bow their heads but they are not disrespecting the moment for other students; I will not tolerate students talking during the Pledge.
Grant	I have had students not stand for the Pledge when I was a teacher twenty years ago, that is their right to do that, I have never thought twice about it; some students do it because of religion, because they don't feel like standing up that day, or because they feel the country is not where they want it to be; it has never got me emotionally charged. What would get me upset is if a students wanted to attack them for not standing.
Kristy	To be honest I wouldn't have a judgement about that; I would visually notice them not standing but I wouldn't take that visual and think anything negative about it. I would think he or she had a reason for not standing, which may include I am tired and don't feel like standing, but not standing doesn't mean you're not patriotic or feel a certain way about the Pledge or Anthem.

Administrator Responsibility Questions Comparison Tables:

Question # 11	What is your interpretation of HB 1750?
Carter	We shared it with our staff and mandated the staff they could not force students to participate; students have the right not to participate and they were told not to cause a disruption for students who want to stand.
David	I thought it was a call to bring more patriotism back in schools and bring an importance to the Pledge of Allegiance. I think it was an agenda push to make people proud of the country and make America great again. The pledge was written a long time ago and the country has since changed, it's hard to represent everybody with one pledge.
Jerome	I don't remember the passing of HB 1750; I know we recite once a day and I remember participating as a kid when I was in school. At the end of the day schools get public funding and it seems like forced patriotism.

Althea	I am originally from Nigeria and the Pledge and National Anthem is recited every morning before the school day starts, it's a requirement, so when Missouri passed the bill it was normal to me.
Grant	My interpretation is all schools Monday through Friday at some point during the day must recite the Pledge.
Kristy	The bill asked us to say the Pledge of Allegiance and like any law or policy we will follow it.

Question # 12	How did you incorporate playing the Pledge of Allegiance at your school?
Carter	The ROTC students recite the pledge over the intercom after the morning bell prior to first period.
David	It is read over the intercom prior to first hour and we ask kids to participate by finding the nearest flag and to take their hats off.
Jerome	We rotate between three students and they recite the Pledge before the morning announcements.
Althea	We recite the Pledge every morning over the intercom, we also did the same thing at my previous school and our athletic coaches made sure the players stood and participated.
Grant	We recite the Pledge every morning over the intercom, at the start of first hour.
Kristy	We start our day with the Pledge of Allegiance after the first bell, it is recited by our ROTC students.

Question # 13	Once HB 1750 was put into action did you communicate this information with your stakeholders. If so how?
Carter	An announcement was made to the students over the intercom about the implementation of HB 1750 and an email was sent to the parents.
David	I don't recall how we got that information out to stakeholders.
Jerome	I believe we sent it in our weekly email that is sent to the school stakeholders.
Althea	We sent the information out about HB 1750 in a newsletter; put it on the school's website; I also discussed it at our Parent-Teacher Organization (PTO) meeting
Grant	We communicated it to the teachers during a department chair meeting and at a staff meeting; we emailed the students and I informed my Parent-Teacher Organization (PTO) leaders.
Kristy	In 2016 I wasn't the head principal; I believe we informed our staff at a faculty meeting about HB 1750; we also spent some time discussing the students have First Amendment rights not to stand or participate.

Question # 14	Do you believe HB 1750 pressure students into participating during the Pledge of Allegiance?
Carter	Yes, I believe some students and adults feel some pressure because they don't want to be seen as non-patriotic and go against the grain.
David	Yes, any action you are going to place on a body of people, especially teenagers, there is going to be pressure to do something.
Jerome	Yes, I think has and does, students may participate because they don't want to get questioned by peers or teachers for not standing.
Althea	I don't believe any pressure was placed on the students and at my previous school it was very impactful to have athletic coaches make the kids stand. The football coaches made sure all of their players stood for the Pledge of Allegiance at school and during the National Anthem during games because they didn't want any negative retribution directed at their players that would jeopardize them from receiving scholarship offers from colleges if they were viewed as being malcontents.
Grant	I don't think so; I don't know if there is internal pressure for themselves or to fit in with people; I hope nobody saying anything to students; I have not received any reports from students or parents.
Kristy	No, the students know their rights; they know they don't have to participate during the Pledge.

Question # 15	Has there been any negative feedback from your staff about HB 1750? If so how did you handle the situation?
Carter	Not to my knowledge, however since I'm in charge of supplies for the building, I ordered extra flags for classrooms and offices because some of them didn't have one.
David	I have not heard any negative feedback from the staff, but I guess there are a few people who don't agree with the practice.
Jerome	Yes, in the beginning there were teachers who were angry because some students didn't stand, particularly the teachers who had or have children in the military; they felt it was extremely disrespectful.
Althea	In my current position there hasn't been any issues, however at my former school, teachers initially reported students not standing, We the administration made it clear to the teachers that no consequences would be given to the students for not participating.
Grant	There are some teachers who are unhappy because we doing this at the same time every day; they feel we are losing instructional time. I had a couple of teachers in the beginning ask what are going to do to students who don't stand or refuse to take their hat off, I told them the students have the right to that, it's their freedom speech.
Kristy	We haven't had any negative feedback.

Question # 16	What is your view of HB 1750 in relation to racism?
Carter	I would like to ask the Legislature, what was the purpose of the bill; I would understand if this bill was passed after September 11th, why now, 95% of our students participate during the pledge.
David	Some of this flies over my head, I don't remember if there were specific demonstrations going on when HB 1750 started. Although, it does feel like this bill is associated with an agenda.
Jerome	I think the passing of the bill has allowed people to display their personal feelings about it, but I don't think it is responsible for racism, however it has definitely stirred people's emotions.
Althea	Yes, I believe there is a contradiction; you say I pledge allegiance to the Flag of the United States of America, and to the Republic for which it stands, one Nation...REALLY, under God...yes we are all under one God...indivisible...REALLY! This is the part makes it a contradiction. Indivisible, we are divided in this country by race; it makes the Pledge of Allegiance (POA) a mockery; when the POA was written and the phrase liberty and justice for all is uttered, who were they talking about, because blacks wasn't considered human beings, we were livestock, so when you think of that and look at society today, we are no longer livestock, but there is a discrepancy when a black man and a white man commits the same crime and the white man receives a lenient consequence or no consequence at all, while the black man is sent to prison; there isn't liberty and justice for all.
Grant	I don't see it; I don't have any context to believe that; I would be interested to know if there is something behind the scenes, but I haven't experienced anything.
Kristy	I don't think HB 1750 is connected to racism; I also don't think it's connected to sexism or any religions, it's just a policy we have been asked to do.

Question # 17	How would you respond if an African-American student refused to stand for the Pledge of Allegiance?
Carter	I would tell them it's their right not to participate and to show respect to other students who want to participate.
David	I wouldn't not react at all; I would try hard not to make any reaction that would stand out for that child.
Jerome	I probably wouldn't respond, it is their choice and we can't force them to comply.
Althea	I'm fine, I wouldn't respond as long as they are not being disrespectful to students who are participating. Although, I would like to know why are they not participating.
Grant	It's their right to do it by not participating; we have students across all races not participating.

Kristy	My response would be no response and that is the same for any student, I wouldn't make an issue of the situation.
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Question # 18	How would you handle a staff member who wants discipline enacted on a student for refusing to participate during the Pledge of Allegiance?
Carter	Tell them it's not a mandate and follow up with a question asking did the student disrupt the Pledge of Allegiance or the class; that is the only way I would consider enacting any discipline.
David	We cannot force a child to stand for the Pledge, I would be more concerned with the staff member who wanted a consequence given.
Jerome	I try to educate the staff on why we aren't going to address that issue; those kids have freedoms and they choose not to stand for the Pledge based on their own personal convictions.
Althea	I would tell the staff no discipline will be enacted and use it as a teachable moment for the staff member and student.
Grant	They wouldn't be allowed to discipline any students, it's their freedom of speech by the Constitution. If I had a staff member wanting to instigate this, I would have a bigger issue with them.
Kristy	I would have a personal conversation with that staff member to find out the specifics of the situation. If the student is not participating quietly, that's their right; if the student is disrupting the classroom environment, then discipline can be enacted for that reason.

Question # 19	Have you had to compromise your leadership style to deal with issues related to HB 1750? If so how?
Carter	No, I have not dealt with any students for not participating during the pledge.
David	I have not, but I work in a building where the head principal feels it is important for students to stop what they are doing to face the flag and stand for the Pledge of Allegiance. Personally that's not my leadership style, so I have had to adapt a little bit.
Jerome	No, I haven't changed my leadership style.
Althea	No, my leadership style calls for me to be more directive by explaining to teachers that students won't receive a consequence for not participating during the Pledge of Allegiance.
Grant	No, I have compromised my leadership style.
Kristy	No, I have not compromised my leadership style.

Question # 20	What is your view of students' rights? How have you supported a student's right not to stand during the Pledge of Allegiance?
Carter	I have witness black and white students not participating during the pledge, nor has any student ever asked me why are we doing this.
David	I try to protect and respect student's rights; several years ago I sat in on a meeting, advocating for the student; I believe in fighting for the underdog.
Jerome	I support it by not addressing it; they have a voice and the right to be heard; the student voice is a good thing and cannot be disruptive.
Althea	You're a kid and you have rights, but it's our job to educate them with rights comes responsibilities, consequences or rewards; we have to inform them of these things. I want to know why a kid is not standing for the Pledge and explain to them the results of their actions; just like marching during the Civil Rights Movement, it cost people their lives, job, and freedom; look at Colin Kaepernick, kneeling cost him his job. I want to ask the students are they willing to bear the cost of their actions?
Grant	By having conversations with the staff to addressing the students' rights and their freedom not to participate.
Kristy	We have not had one staff member report a student was disruptive during the Pledge; we have a strong grasp on the climate and culture of our staff members, they are kind and sensitive and have an understanding of the student's rights.

Question # 21	Have your beliefs on HB 1750 created any disdain with any of your stakeholders?
Carter	I have never had any pushback and our head principal hasn't made me aware of any disdain; I would say 90% of our parents don't know we recite the pledge on a daily basis.
David	I have not created a survey on this, but I believe HB 1750 has caused people to do things they don't want to do; I have not been approached by anybody with disdain.
Jerome	No, once we educated the staff the hostility subsided. We explained to the staff that the students haven't violated any school or district policies by not standing.
Althea	No, I have not had any disdain from stakeholders.
Grant	Not that I can remember. Most of our teachers wondered why are we doing this five day a week and I told them it's a state law.
Kristy	No disdain from any stakeholders.

Question # 22	What do you believe is an acceptable protest in public schools?
Carter	I would say to students, you have the right to protest, but before you do have a defined goal, purpose, and know what you want to accomplish.
David	A protest to me is when you don't believe in something and it's hurting you, so you are willing to take a consequence for it; you don't want a school protest to cause a disruption that would shut down the educational practice for a long time, it's a fine line, I'm not against protesting, in order to create some impact, you cause some discomfort.
Jerome	An acceptable protest is nonviolent, respect the opinions of all students regardless of race and culture, peaceful in nature, where you get your point across without being disrespectful; also the administration should be aware of it a head of time and surprised.
Althea	Using the resources that you have, it should be peaceful, orderly and not doing anything that's breaking the law. I experienced this when the police verdict was handed down in the Michael Brown decision, we had students walk out at my previous high school; it was peaceful but when the students returned they had missed lunch and they wanted to eat but we explained to them this was the cost of their actions.
Grant	It comes down to, does it cause a major disruption and disrupt the learning environment of others. We have had student walkouts during the situation in Ferguson and the Stockley decision, we had a counter protest to a Baptist Church that came here; I worked with students to minimize the disruption but at the same time allow them to have voice; all of those situations were done very well and peacefully, our students had an outlet to say what they feel and help make change in the school and community; we want to partner with kids.
Kristy	That's a hard question to answer, I would have to think about what the students were protesting; I think it's acceptable if the words or non-words are not harmful to the larger school environment. If we had students who wanted to protest, we would offer to help, by listening to their concerns and talking about the situation.