Passing the Mic: Toward Culturally Responsive Out of School Time Leadership

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Abstract: The aim of this study was to explore the application of culturally responsive school leadership (CRSL) in an out of school time organization (OST). This was accomplished by analyzing how the actions of leaders both enabled and constrained CRSL. Research was conducted with Inspire Mentoring an OST organization that provides mentoring services to approximately 90-120 high school students of color from freshman through senior year. Approximately 60% of the mentors identify as people of color. The data collected for this qualitative case study occurred over 6 months and included: 6 semi-structured interviews with executive leaders and adult mentors, 5 observations of organizational meetings and community workshops, and reviewed documents from Inspire Mentoring. The leadership practices observed were analyzed using the behaviors of CRSL. This study suggest that positional OST leaders should become more connected to their community understanding longstanding inequities, interrogate their own worldviews, and work in tandem with minoritized youth and community members to address cultural youth development needs.

Keywords: out of school time, culturally responsive school leadership, youth leadership, case study

Introduction and Research Question

During my interview with the Executive Director of Inspire Mentoring (IM) Diana Bond (Asian American Woman), she claimed that the minoritized youth in her organization "have a voice and that students are primary". Minoritized youth are young people of color that have been historically marginalized by society and institutions in the United States (Khalifa, 2018). Diana's assertion piqued my interest because the minoritized youth that her mentoring organization serves have been described as the farthest from educational justice. Routinely the target of disproportionate discipline and Out of School Time (OST) organizations with deficit ideologies, these youth typically have the least voice and agency (Baldridge, 2014). As my interviews with people associated with IM continued, a more nuanced picture of Diana's statement came to light. I believe a form of Culturally Responsive School Leadership (CRSL) was occurring that engaged this community in empowering ways.

OST organizations like school clubs, summer camps, and after school programs that serve minoritized youth can be sites of youth development in the areas of cultural development, identity development, critical consciousness raising, and civic engagement that can lead to transformation of inequitable socio-political systems that effect their lives (Kwon, 2013; Ginwright and James, 2002). Youth development could be defined as a "process of growth and increasing competence" between childhood and adulthood (Larson, 2000 p. 170). However, the OST literature notes leadership practices that negatively affect youth development through leaders asserting deficit-based ideologies and trying to assimilate minoritized youth into middle class United States values (Baldridge, 2014; Halpern, 2002). Commonly, OST leadership practices have reproduced racial inequities for minoritized youth by having undertrained staff, narrowly focused programs, and a scarcity of programs located within their community (Woodland, 2008; Halpern, 2000; Weitzman, Mijanovich, Silver & Brazill, 2008). The persistent racial inequity produced by OST leaders suggest exploring culturally responsive forms of leadership to better meet the youth development of minoritized youth.

Culturally Responsive Pedagogy (CRP) suggests that educators should adapt their style of teaching to address the cultural learning and social needs of children (Gay, 2018). Gay (1994) found that culturally responsive development can enable ethnically/culturally diverse youth to stay connected to and build upon their values, knowledges, and ways of moving through the world. Culturally Responsive School Leadership (CRSL) derives from the concept of CRP, but instead focuses on a leader's ability to shift all aspects of educational organizations to respond to minoritized students developmental needs (Khalifa, Gooden, & Davis, 2016). Research on CRSL has typically focused on leadership practices of principals, instructional leaders, and teacher leaders to influence change within the contexts of K-12 schools (Khalifa, 2018; Khalifa, Gooden, & Davis; 2016; Marshall and Khalifa, 2018). CRSL's ability to understand and address the cultural needs of minoritized youth may provide a framework to transform OST leadership practice. Thus, this study explores how two OST leaders Executive Director Diana Bond and Director of Programs Alex Champion a (White Male) at Inspire Mentoring (IM) in a diverse metropolitan region of the Western United States are changing their leadership practices to become more culturally responsive. The research question is:

1. RQ1: How is this OST leadership team exhibiting behaviors of Culturally Responsiveness?

This article begins by critiquing research on leadership practice within the OST field. Assessing OST leadership practice will explicate the ways in which color-evasive values lead to dismissing the cultural needs of minoritized youth. Next, the theoretical framework will examine Culturally Responsive School Leadership (CRSL). Subsequently, there will be a description of the organization and research methods utilized. Lastly, the article will conclude with findings and implications for practice and research. The findings from research question one suggests that positional OST leaders should become more connected to their community understanding longstanding inequities, interrogate their own worldviews, and work in tandem with minoritized youth and community members to address cultural youth development needs.

Framing Scholarship: OST Leadership

OST scholarship indicate when leaders articulate a clear vision, practice bottom-up leadership styles, promote positive team culture, ensure there is an adequate amount of program resources, and provide professional development they are more likely to obtain stated youth development outcomes (Huang and Dietel, 2011). The After-School Corporation (TASC) found that leaders performed better when they held a teaching certificate and required their staff to submit lesson or activity plans (Reisner, White, Russell, and Birmingham, 2004). Furthermore, leaders who were better able to obtain their positive youth development outcomes hired high quality staff (highly educated, trained them well, and had long term employment experience) that could play a collaborative role by building strong relationships with sponsoring organizations like school districts, community-based organizations, and governmental organizations in order to gain greater access to resources and opportunities for collaboration (Berry, Sloper, Pickar and Talbot; 2016; Jordan, Parker, Donnelly, and Rudo, 2009). When leaders implemented their programs with fidelity (in correspondence with the originally intended program) and dosage (how much the original program has been delivered) outcomes were achieved at higher levels (Durlak and DuPre, 2008). What is notably missing from these discussions of OST leadership practice is a dialogue about creating organizations that value being responsive to the youth development of minoritized youth.

Most discussions of leadership practice in OST scholarship is color evasive (Annamma, Jackson & Morrison, 2017) as there is limited discussion about race and racial dynamics. A common color evasive discussion of OST leadership practice is exemplified by a quote from Folkes and McWhorter (2018), referencing Simpkins and Riggs, (2014), "increasing racial and ethnic diversity means that ELO providers may experience population shifts and will need to develop new or improved cultural competence." (p.133). This is problematic because leaders should push themselves beyond tacit understandings of race and racism (Gooden and Dantley, 2012). These authors do not go into detail about what those new or improved cultural competencies should be. OST organizations commonly view this relevancy as representations of racialized histories and heritage practices that intersect with youth's lives and values being appreciated and celebrated within program activities (Woodland, 2008). These representations of culture may resist some deficit viewpoints and assumptions about minoritized youth, but it does not substantively affect the larger organizational processes and practices that enable cultural reproduction.

Lopez (2003) argues that educational leaders should raise questions and interrogate systems, frameworks, and theories about race and privilege. For example, studies of OST literature have not fully examined how a leader(s) might recruit, retain, and develop staff who use practices that are culturally responsive, address organizational practices that reify white normativity, change leadership practice such that youth of color play a substantive role in organizational decision-making, or how can leaders become more critically self-aware in their actions. This lack of depth and specificity about how leaders can create organizations that are culturally responsive can create the conditions for dismissing the cultural needs of minoritized youth. Utilizing CRSL offers a framework to understand the ways in which IM's leaders understand race and racial dynamics along with providing a set of practices that can lead to cultural responsiveness.

Theoretical Framework: Culturally Responsive School Leadership

There are several leadership frameworks that are attuned to the socio-cultural contexts of education and how they are prepared to meet the needs of minoritized youth including Culturally Relevant Leadership (Horsford, Grosland, & Gunn, 2011), Anti-Oppressive/Racist leadership (Gooden & Dantley, 2012), Culturally Responsive Leadership (Johnson, 2006), and Social Justice Leadership (Theoharis, 2007). All these theories provide nuanced ways to address racial inequity in education, but this study utilizes Culturally Responsive School Leadership (CRSL) because it highlights leadership practices that are informed by the expertise of minoritized youth, parents, and community members to respond to their continued oppression and marginalization (Khalifa, 2018). Multiple researchers have highlighted the expertise of minoritized youth, parents, and communities as important and additive to educational expertise and decision making (Ishimaru, 2014; Khalifa, Gooden & Davis, 2016, Santamaria & Santamaria, 2016), however OST leadership literature has not fully acknowledged this connection. In this way, CRSL views minoritized people as assets to transforming their community rather than being culturally deprived individuals in need of being fixed. Furthermore, a central recognition of CRSL is the role of positional leaders to address racial inequity, which maps onto my focus of how two positional OST leaders respond to the youth development of minoritized youth. This consideration is important because the OST literature has provided a limited understanding of how positional leaders respond to the youth development of minoritized youth.

The foundation of CRSL is Culturally Responsive Pedagogy (CRP), which Geneva Gay influenced and developed concepts for because "educational reform proposals either ignore ethnic and cultural diversity entirely, deal with it in an extremely cursory fashion, or type-cast it as problematic" (Gay, 1994 p. 154). A crucial stance of CRP is that educators should be critically reflexive meaning they actively engage themselves in learning about the minoritized communities they work in, draw on their own experiences of race, and use these understandings to shift their teaching practice (Gay & Kirkland, 2003). When educators used CRP, they helped youth better develop their cultural identity, saw improved academic achievement, and increased motivation about their education (Gay, 2002). CRSL is an extension of CRP as leaders shift all aspect of educational organizations for example professional development, discipline systems, curriculum, and climate to meet the cultural needs of minoritized youth (Khalifa, Gooden & Davis, 2016).

CRSL has focused on the leadership practices of positional leaders like principals (Khalifa, 2018; Khalifa, Gooden & Davis, 2016) and instructional coaches (Marshall & Khalifa, 2018) because these individuals have considerable influence on student learning, promoting reform, and advocating for resources. Khalifa, Gooden & Davis (2016) conducted a literature review of 37 journal articles and eight books and determined four behaviors most associated with the CRSL approach, which include (a) critical self-awareness, (b) developing culturally responsive educators, (c) promoting a responsive and inclusive environment, and (d) engaging students and parents in community contexts. These culturally responsive leaders take an active stance to seek out and address racial inequities with an understanding of the historical and contextual factors that contributed to the challenges (Khalifa, Gooden & Davis, 2016). The most salient leadership practices at IM emphasized

the CRSL behaviors of having critical self-awareness can lead to valuing minoritized youth and community as fellow educational leaders. For this reason, the behaviors of CRSL played a major role in the deductive analysis of IM.

Setting and Participants

Inspire Mentoring (IM) is a program located in a diverse metropolitan region of the Western United States. IM's goal is to inspire and support the social, emotional, and academic development of students through mentoring, learning experiences, and a powerful community. Mentoring is IM main activity, which is seen as a critical youth development activity for minoritized youth as it can lead to improved academics and boosted prosocial behaviors (Fashola, 2002; Hirsch, Deutsch & DuBois, 2011; Woodland, 2008). IM's program is scheduled on a four-week cycle with one week off, this sequence occurs throughout the approximately 10-month academic year. The weekly programming progression typically occurs in the following fashion: one-on-one sessions, small groups in six to eight pairs, and 40 pairs participating in a learning community that has facilitated workshops. Throughout the year there are special events like a wilderness retreat, career and internship fair, and community service opportunities.

The program serves 90-120 high school students of color from freshman through senior year who are racially and ethnically diverse. Each student is paired with a young to middle aged mentor who works a professional job (ex. Education, Corporate, Tech). Approximately 60% of the mentors identify as people of color. IM's approximately annual budget is approximately $500,000. The board of directors, which helps to determine how those funds will be stewarded, is composed of 13 individuals (8 White males, 2 White females, 2 Black males, and 1 Black female). The program is small regarding salaried staff as they have one executive director, a director of programs, outreach and program manager, development and communications specialist, two AmeriCorps program liaisons, and two interns specializing in social work.

IM is an ideal organization to research because they have been trying to become culturally responsive in multiple ways, including adult recruitment (staff, mentors, board), professional development/training (for example, on issues of implicit bias, impact of trauma on learning, and social emotional learning), and instituting critical mentoring. Critical mentoring has underlying foundations of critical race theory, cultural competence and intersectionality that shift mentor program delivery to focus on the cultural needs of the youth being served (Weiston-Serdan, 2017). These shifts coincided with the current Executive Director Diana Bond taking over the organization in 2016.

Research Methods

This study was designed to develop an in-depth understanding of a bounded system, which is one entity with defined boundaries (Merriam & Tisdell, 2016). IM constitutes a bounded system because it is one organization with a well-defined mission that it does not deviate from as a non-profit entity. Since this is a study of a bounded system a qualitative case study approach was chosen because it provides the opportunity to understand one thing well

(Stake, 2005). Understanding one successful case of culturally responsiveness is important because "One success . . . tells us more than a thousand failures: one success tells us what is possible" (Payne, 2008 p. 7). Furthermore, Yin (2014) suggests that a value of case study research is that it is suited for research where the context of the study and variables of research are closely connected. In this case study the context of ongoing racial inequity and the associated leadership practice is connected directly to the variable of cultural responsiveness. To separate leadership practice from cultural responsiveness would be a color evasive move that reproduces racial inequity. Thus, bringing these concepts together strengthens the design under study.

Data Collection and Analysis

Data collection for this study was conducted from December 2018 through May 2019. The primary data source was semi-structured interviews. Purposeful sampling was chosen to identify IM and interview participants because they would provide rich information for in-depth study as these people are enacting leadership at this organization (Patton, 2015). Interviews were conducted with the Founder Karen Peninsula, (White female); Board Member Pete Focus (White male); Current Executive Director Diana Bond (Asian American female); Director of Programs Alex Pathfinder (White male); and two mentors Thomas Taylor (Black male) and Cheryl Davis (White female).

These participants were selected because they occupied formal leadership roles across multiple organizational levels and had varying amounts of involvement with program implementation. Each participant was interviewed one time for approximately 45-60 minutes. The interviews were semi-structured because they provide researchers an ability to respond to new and emerging ideas and topics (Merriam and Tisdell, 2016). The interview questions were focused on establishing the leadership practices that Diana and Alex would routinely use and determining the level of collaboration between adult leaders and minoritized youth.

Additionally, data collection included documents and artifacts because they are a ready-made source of data (Merriam and Tisdell, 2016). This research specifically examined the annual report, training documents, mission/vision statements, and other key organizational documents. These documents helped to determine organizational values, the theory of action, organizational demographics, and other contextual information. Lastly, this research included observations of the following sites of leadership activity, which included a board meeting, two mentor training sessions, and two mentor-mentee events. Observations provided a contextualization of leadership practice that was discussed in interviews.

Data were analyzed using standard analytic processes, such as transcribing all audio data (interviews), organizing qualitative data in research software for analyses, iteratively developing a qualitative codebook (DeCuir-Gunby, Marshall, and McCulloch, 2011), and writing analytic memos to further develop themes and interpretations (Miles and Huberman, 1994). Codes were developed using a deductive coding scheme that focused on the four behaviors of culturally responsive school leadership outlined by Khalifa and Colleagues (2016) critical self-awareness/critical reflexivity; developing culturally responsive educators; promoting a responsive and inclusive environment; and engaging students, par-

ents, and indigenous communities in culturally appropriate ways. Additional inductive codes were developed for incidents that did not fit within established categories (Patton, 2015). Inductive codes that emerged were conflict/tension, and theory of change. Codes were tested by triangulating the data sources to illuminate patterns of CRSL and contradictions within the setting (Hebard, 2016). Analytic memos were written throughout coding to establish emerging understanding and generate higher inference claims. Member checks were conducted with Diana Bond and Alex Pathfinder at the end of coding to ensure researcher interpretations were consistent with participant understandings.

Findings

Diana Bond, Executive Director, and Alex Pathfinder, Director of Programs, at Inspire Mentoring leadership practice indicate the usage of behaviors that would be considered culturally responsive. Diana and Alex exhibited all four behaviors of CRSL including (a) critical self-awareness, (b) developing culturally responsive educators, (c) promoting a responsive and inclusive environment, and (d) engaging students and parents in community contexts. The data indicate that the behaviors of CRSL occurred in conjunction with each other and rarely stood alone. For the purposes of this paper I focus on the overlapping behaviors of critical self-awareness and engaging students and parents in community contexts for Diana and critical self-awareness and promoting a responsive and inclusive environment for Alex as those behaviors were salient themes that arose from the data. Khalifa et. al (2016) suggest that leaders with critical self-awareness must use these understandings to create a new environment for learning, which Diana and Alex both demonstrate. Diana used her critical self-awareness to understand that IM did not value the expertise and decision making of youth and made intentional decisions to better engage them in culturally appropriate ways. While Alex used his critical self-awareness to incorporate culturally responsive curriculum into IM. The findings about Diana and Alex's leadership practice will be organized into profiles about how the two leaders demonstrated being critically self-aware and then discuss how this led to them taking actions that engaged their community in culturally appropriate ways.

RQ1: How is this OST Leadership Team Exhibiting Behaviors of Culturally Responsiveness?

Diana Bond: Passing the Mic

Diana Bond is an Asian American woman that became Executive Director of IM in October of 2017. As executive Director Diana oversees board relationship/development, overseeing the budget, fundraising, grants, strategic planning, community partnerships, and other new initiatives. Diana stated that she was initially attracted to work at IM because she was "a product of [the] system" going to a high school partner of the organization. The "system" that Diana is referring to is replete with disinvestment of business and public services, un-

der resourced public schools, and the building of youth and adult jails that disproportionately impact IM's community. Diana has been addressing many community issues for the last 17 years working in the early childhood non-profit educational sector. As a parent, Diana has knowledge of the experiences that IM's minoritized youth face because her son attended one of the partner schools of IM where she was a member of the parent teacher association. Further, Diana volunteered as a mentor for a program that served youth engaged with the juvenile justice system. Between these experiences, Diana expressed she could really "sink her teeth" into being the Executive Director of IM because it was relevant to her community. These experiences are key to Diana's recognition of the inequitable structures that IM's minoritized youth navigate. For example, Diana was able to critique her role as leading an organization that helped assimilate minoritized youth. Dianna commented,

> *"Um, so one of the things, the first thing that I did when I came here was I took a look at our values and our values were like, um, sense of purpose and grace and optimism. And, um, they were really, I felt expectations or a vision of what white people thought our kids should do or these kids should do or should be like, or if only our kids have a sense of purpose and only our kids had optimism if only our kids had grace. And, and I, I felt like, um, that doesn't guide us, that doesn't guide our work as disrupting racism and doesn't guide our work [of] elevating our students to be their best."*

Diana was able to recognize that IM's underlying values pathologized minoritized youth as deficient. By being able to label IM's values as upholding racism through assimilation, Diana was able to shift her organization to think critically about how IM could value minoritized youth as people with expertise and decision-making abilities. Diana remarked,

> *"How we approach things is that students are, you know, have a voice and that students are primary. That what they want, what they say. We need to listen to, um, that, um, I, you know, I'm really opposed to this sort of we know best and we know you guys should do this and you should know this or that or every student should do. And, um, and so thinking about that like, yeah, and our students have to navigate this, you know, white supremacists society and, um, thinking about, yes, you need to navigate this and yes, you need to have a resume and yes, you need to know what's out there. Right. Um, and, and you also need to have a space where people listen to you, where you are, um, you know, very important and that you feel valued and that you see your own value, um, in this community."*

Diana has a recognition that minoritized youth may need to learn how to navigate a world that does not fully value their voice or opinion. However, Diana articulates that minoritized youth's opinions and worldviews should be fully valued to how the world and institutions should be changed. This in part means creating space and opportunity for youth to practice and become more confident in their ability to lead. A constant phrase that Diana and others at the organization used to demonstrate this new approach was Passing the Mic which was listening to minoritized youth and making them formal decision makers and experts. Passing the Mic moves away from hierarchical power dynamics positioning adults as knowing best or that organizational leaders like Diana and Alex should be the only experts and decision makers. An example, of Passing the Mic occurred when IM introduced Youth Leads as a vehicle to empower youth leadership. Youth Leads is a group of 12 minoritized youth that participate in board meetings, interview mentors and staff, and facilitate workshops and lead activities. These leadership activities are not trivial as IM's minoritized youth play an important role in shaping organizational decisions that may affect their experience.

Diana's practice of "passing the mic" emphasizes a collective leadership model that draws on the expertise and decision making of minoritized youth in recognition of the array

of cultural knowledge, skills, abilities, and contacts they possess. Diana clarified her role as Executive Director in Passing the Mic, "I mean I'm not, you don't see me leading anything cause I am not at the front of the room, but my role is to have relationships with the students and have relationships with the mentors." Passing the Mic is powerful not only because youth have a platform to lead, but because it is accompanied with relationships that support minoritized youth to feel empowered. Thomas Taylor a black male mentor at IM described Diana and her leadership style as "be[ing] present. Um, and it's not just like she's sitting there watching or observing because she actually participates in the workshops." Passing the Mic is understanding the context you are in, actively engaging in relational bonds with minoritized youth, and believing in minoritized youth as the leaders that can transform the organization.

Alex Pathfinder: Helping Minoritized Youth find their Path

Alex Pathfinder is a White male that started as Director of Programs at IM in September 2017. As Director of Programs at IM Alex has a number of duties because the organization is small including planning evidence-based activities, exploring opportunities for organizational advancement, establishing policies and procedures, conducting evaluations, and building infrastructure to support students, mentors and family. Alex grew up in a large western city like the one IM is located in. As a youth in the 1990s, a defining experience that helped Alex understand the racialized nature of U.S. society occurred when he was arrested and on trial for felony assault. Alex stated,

> *"We went through the whole process, pretrial got to trial. Um, and, um, the mother of the students that we beat up was white and she basically had a change of heart and wanting to drop the charges. Um, but only on me and one of my friends who was white and wanted to continue to press charges on my Vietnamese friend, um, because she felt that he was bad. Um, one, it was actually me who started the fight, uh, in the beginning. Um, and I didn't understand quite what was happening. Obviously, the judge let her know she could either continue to press charges on all of us or drop charges on all of us, but she couldn't pick and choose. And I remember her deliberate, you know, her taking some time to think about it, but ultimately, she ended up dropping the charges. And, um, as an adult I can look back on that and really see the impact race had in that."*

These reflections shape Alex's understanding of the added barriers of inequity like institutionalized racism, disproportionate discipline, and implicit bias that minoritized youth face. As an adult Alex sought to join an organization like IM because it would be an opportunity for him to help youth disrupt systems that continue to oppress them. Alex does not view himself as leading youth rather he stated adults like himself should be, "navigators and collaborators as young people work to their own life path."

Alex's self-awareness about the role that adults should play has manifested in him ensuring that adults at IM become aware of their own implicit bias and be provided trainings that help them better support their minoritized youth. For example, one mentor training and ongoing coaching was provided by an Asian American man working with a local education agency; his training focused on many topics including how IM's leadership and mentors could question their own assumptions and biases. Another mentor workshop was hosted by an African American woman that discussed how IM could incorporating multiple intersections of youth's identity and life in mentoring conversations. Lastly, Alex has engaged IM

in a discussion and training about how the political climate surrounding immigration is impacting their youth. Specifically, Alex has conducted advocacy-based inquiry surrounding what IM will do if Immigration and Customs Enforcement (ICE) come to the workshop space. These conversations are leading to IM's community broadly creating tangible policies to address issues that effect their minoritized youth. Along with IM working with their supporters to speak out and advocate for change regarding immigrant rights. Alex explained that IM pursues these causes because,

> *"it's something that, um, obviously is, is real and it, and especially in our line of work and where our organization is kind of has roots, um, we really have a responsibility to have this kind of a consideration and conversation and reflection."*

Alex's racialized life experiences provided him with an understanding of the world minoritized youth must navigate, while his actions signal that IM is engaging in conversations around racial inequities that center community needs (Khalifa, Gooden, & Davis, 2016). These leadership practices are helping IM's community understand that the system must be disrupted and adults should walk alongside youth instead of providing a prescriptive path. By engaging in deeper conversation, training themselves, speaking out on a politically charged topic to better serve their youth, IM is crafting leadership practices that goes beyond calling out race and racism (Gooden and Dantley, 2012). IM is trying to become a meaningful support in its minoritized youth's lives demonstrating a willingness to stand with and ultimately act on the issues affecting them.

Implications for Theory and Practice: Toward Culturally Responsive OST Leadership

This qualitative case study examined the culturally responsive leadership practices of Executive Director Diana Bond and Director of Programs Alex Pathfinder. Leadership is a complex endeavor where leaders must constantly struggle with racial inequity in the world and their institutions. The leaders at IM, Diana and Alex are no different as they sought to serve their youth without reproducing deficit-based narratives. This is not to say that the leaders at IM are perfect because they would readily admit their struggles, however they do provide an example of how OST leaders can move toward cultural responsiveness. Specifically, this case study highlights how IM's positional leaders incorporated youth and community expertise and decision making into organizational leadership. This helped IM transform into an organization that values minoritized youth and community members as assets to the issues that affect their lives. The salient factors in Diana and Alex being able to shift how leadership occurs at IM was having critical self-awareness and applying this knowledge in creating an environment that was culturally inclusive and responsive for the minoritized youth they serve (Khalifa, Gooden, & Davis, 2016). This is evident in the leadership team's understanding of the racialized society in which they live, and how that impacts IM's youth. These findings suggest that culturally responsive OST leaders should build their critical self-awareness interrogating the historical legacy of race and how that impacts your own worldviews and the context worked in (Khalifa, Gooden, & Davis, 2016). Building

critical self-awareness is an ongoing process that must be accompanied with OST leaders making changes that are responsive to the cultural needs of minoritized youth. Khalifa (2018) suggest conducting equity audits with community stakeholders like staff, youth, parents, and community members to identify themes of inequity and make actionable plans with them to address the named challenges.

Secondly, an important implication for future research into culturally responsive leadership in out of school time organizations is expanding our notions of who should be involved in leadership practice. A limitation to using a theory like CRSL is although it recognizes the importance of minoritized youth, parents, and community members as leaders it has substantively focused on how positional leaders pursue equity-based reform efforts (Khalifa, 2018, Khalifa, Gooden & Davis, 2016; Marshall & Khalifa, 2018). This case displayed the expertise and decision making of minoritized youth and community members as leaders resulting in them addressing societal injustices perpetuated against themselves and their communities. The results of this study make sense considering multiple educational researchers highlight a greater chance for equity when leadership is moved beyond individual efforts of heroic leaders (Rodela & Bertrand, 2018; Ishimaru, 2019). For researchers this suggests using theoretical frameworks and research methodologies that broaden our conception of educational leadership from positional leaders to collective efforts to address racial inequity.

Study Limitations

An important limitation is the time bound of this project. Data were collected for seven months so that may make it tough to see if certain practices are routine or one-off enactments. Conversely, certain enactments of CSL may not be seen during a singular interview or observation preventing that from being part of the data set. To counteract the length of time, member checks were used to determine if certain behaviors were consistent. Additionally, only one interview was conducted with each interviewee. That provided a snapshot of how people are making sense of what is occurring and may not highlight the changing nature and attitudes of individuals. A second limitation is that no youth or family members were interviewed as part of this process. Since an explicit focus of this research was to understand how minoritized youth culture is being sustained; by not having their voice as part of those interviewed, I missed an opportunity to empower their voice in this research. Additionally, by not including minoritized youth's voice in the project I was unable to confirm that they felt empowered or had their culture sustained by participating in IM's programs. I tried to engage these communities but was unable to obtain participation. In future studies I will allocate more time to engage diverse populations as part of the interview process. Determining more effective communication methods that might include developing and maintaining long-term relationships with the research site.

Conclusion

In Geneva Gay's (2018) update to her landmark work Culturally Responsive Teaching she states that "Culturally Responsive Teaching has gone global" meaning it is being applied to many contexts within education and other interdisciplinary fields. CRP has moved into the field of educational leadership and brings important implications for meeting the youth development needs of minoritized youth. The findings from this study contribute to the body of scholarship that is examining the application of culturally responsive leadership in OST. Additionally, this research can provide an opportunity for practitioners to better interrogate their leadership practice and center systemic equity as both process and outcome. This study suggest that positional OST leaders should become more connected to their community understanding longstanding inequities, interrogate their own worldviews, and work in tandem with minoritized youth and community members to address cultural youth development needs.

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