Cultivating A Culture of Care for a System of Student Success: An Educator's Road Map

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About the Presenter

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The Right to Learn is at the Core of A Respectful School Culture!

Of all the civil rights for which the world has struggled and fought for 5,000 years, the right to learn is undoubtedly the most fundamental ... The freedom to learn... has been bought by bitter sacrifice. And whatever we may think of the curtailment of other civil rights, we should fight to the last ditch to keep open the right to learn, the right to have examined in our schools not only what we believe, but what we do not believe; not only what our leaders say, but what the leaders of other groups and nations, and the leaders of other centuries have said. We must insist upon this to give our children the fairness of a start which will equip them with such an array of facts and such an attitude toward truth that they can have a real chance to judge what the world is and what its greater minds have thought it might be. – W.E.B. Du Bois, “The Freedom to Learn” (taken from Linda Darling Hammond’s The Right to Learn)
Linda Darling-Hammond

If the challenge of the twentieth century was creating a system of schools that could provide minimal education and basic socialization for masses of previously uneducated citizens, the challenge of the twenty-first century is creating schools that ensure--for all students in all communities--a genuine right to learn. Meeting this new challenge is not an incremental undertaking. It requires a fundamentally different enterprise.

Building a system of schools that can educate people for contemporary society requires two things U.S. schools have never before been called upon to do:

(1) To teach for understanding. That is to teach all students, not just a few, to understand ideas deeply and perform proficiently;

(2) To teach for diversity. That is, to teach in ways that help different kinds of learners find productive paths to knowledge as they also learn to live constructively together. ~ Linda Darling-Hammond, *The Right to Learn*
Finding Clock Partners

- Circulate around the room as the music plays.
- Look to meet four people who you do not know.
- Introduce yourself, tell where you are from, where you work, and your role.
- Using the “Clock Partner” Sheet you have been provided, find four people to be your “Clock Partners,” and write their names on the spaces beside:
  - Twelve O’clock
  - Three O’clock
  - Six O’clock, and
  - Nine O’clock

Have all four spaces completed when the music stops, and remain with your last Partner (Twelve O’clock).
Why is School Culture Important???

WITH YOUR TWELVE O’CLOCK PARTNER, RESPOND TO THIS QUESTION.
Why is Culture Important?

- Watson (2001) warned us that if the culture is not hospitable to learning then student achievement can suffer.

- Fink and Resnick (2001) reminded us that school principals are responsible for establishing a pervasive culture of teaching and learning in each school.
What the Experts Say...

- Mortimore (2001) warned us that we should concentrate on establishing more knowledge about the complex interactions between culture and schooling.

- Lakomski (2001) studied the claim that it is necessary to change an organization’s culture in order to bring about organizational change and concluded that there is a causal relationship between the role of the leader and organizational learning.

- Taylor and Williams (2001) argued that as accountability through tests has become a threat, school principals need to work on long-term cultural goals in order to strengthen the learning environment.

- Fullan (2001) contended that the concept of instructional leader is too limited to sustain school improvement. He promoted the idea that school principals serve as change agents to transform the teaching and learning culture of the school.
Organizational theorists have long reported that paying attention to culture is the most important action that a leader can perform. Educational theorists have likewise reported that the principals’ impact on learning is mediated through the climate and culture of the school and is not a direct effect. (Hallinger and Heck 1998).
Workshop Objectives

Participants will discover:

- What is School Culture;
- Why culture is important in schools, and how it affects performance;
- Negative and positive aspects of school culture;
- What constitutes “Cultural Proficiency:”
- The Four Tools of Cultural Proficiency;
- The 12 Norms of School Culture;
- The Cultural Proficiency Framework; and
- Aspects of Systemic Inequity.
SCHOOL CULTURE DEFINED

Schein (1985, p.6) considers the basic essence of an organization's culture to be: The deeper level of *basic assumptions* and *beliefs* that are shared by members of an organization, that operate unconsciously, and that define in a basic ‘taken for granted’ fashion an organization's view of itself and its environment. These are the heart of school culture and what makes it so hard to grasp and change.
In essence it defines reality for those within a social organization, gives them support and identity and creates a framework for occupational learning. Each school has a different reality or mindset of school life, often captured in the simple phrase, “the way we do things around here” (Deal & Kennedy, 1983). It also has its own mindset in relation to what occurs in its external environment. Culture is, thus, “situationally unique” (Beare et al., 1989). A school’s culture is shaped by its history, context and the people in it.
A school's performance never will improve until the school culture is one where people feel valued, safe, and share the goal of self-improvement, according to Dr. Christopher Wagner, co-director of the Center for Improving School Culture. Culture always should precede programs. If teams of people do not improve, a school never will. ~ Dr. Christopher Wagner, ASCD Conference April 2005
The Ubiquity of Culture

There is an old saying among anthropologists that fish would be the last creatures to discover water (Kluckholn, 1949, as cited in Finnan, 2000) even though it is the most ubiquitous and influential aspect of a fish’s existence. So it is with school culture and teaching.

Teachers work within a cultural context that influences every aspect of their pedagogy, yet this pervasive element of schools is elusive and difficult to define.
Culture’s Influence

Culture influences all aspects of schools, including such things as:

- How the staff dresses (Peterson and Deal, 1998);
- What the staff talks about in the teachers’ lounge (Kottler, 1997);
- How teachers decorate their classrooms, their emphasis on certain aspects of the curriculum, and teachers’ willingness to change (Hargreaves 1997)
Negative & Toxic School Cultures

Schools with a toxic and/or negative culture are places where teachers are unwilling to change and where the tone is oppositional and acerbic.

These are places where negativity dominates conversations, interactions, and planning; where the only stories recounted are of failure (Peterson and Deal, 1998).
Positive, Caring, & Successful School Cultures

A school with a positive culture is a place with a shared sense of what is important, a shared ethos of caring and concern, and a shared commitment to helping students learn (Peterson and Deal, 1998).

It is a place where teachers and students like to be (Hanson and Childs, 1998).

It is a place where physical comfort levels are optimal, such as heating, cooling, lighting, etc. (Freiberg, 1998).
Cultural Proficiency = A Culture of Care and EXCELLENCE!!!

Cultural Proficiency is a framework for guiding schools and school systems toward policies, practices, and procedures that lead to an excellent and equitable education for all children, rather than for selected students.
“Proud Flesh”

Taken from the article “America for All Americans” by Noli & Jones, 1996

✓ Read the article alone.
✓ Collaborate with your **Twelve O’clock Partner** on answering the following questions:

1. What does the “Proud Flesh” metaphor mean to you? In what ways does it apply to your school? What is your reaction to the metaphor of proud flesh?

2. Do you think that the metaphor is an appropriate picture of the difficulty of the moral work facing educators when it comes to teaching each child to achieve high standards? Why, or why not?

Taken from **The Cultural Proficiency Journey** by Franklin and Brenda Campbell-Jones and Randall B. Lindsey
“Humankind has advanced technologically to conquer outer space, but humankind has not had the moral commitment to conquer their inner space.” ~Dr. Martin Luther King, Jr.

Using cultural proficiency as an inside/out process, we become students of our own assumptions about self, others, and the context in which we work with others. Therefore the changes we need to make are from the inside/out.
The Cultural Proficiency Framework

Equitable...
Access
Opportunity
Learning
Outcomes
CULTURAL PROFICIENCY—WHAT IS IT?

- It’s PERSONAL
  - It is an inside-out approach and a model for change;
  - It is being intentional about how we react to those different from us;
  - It is a mind set; a way of being; a paradigm shift for some;

- It’s ORGANIZATIONAL
  - It is the use of specific tools for effectively assessing our progress and describing, and planning for the changes we want to make;
  - It is the policies and practices at the organizational level, and values and behaviors of the leader that enable effective cross cultural interactions among service providers, families, and community partners.

Adapted by S. Graham from Jungwirth, L., Lindsey, R.B., & Pahl, J. 2010
Cultural Proficiency: A Moral Consciousness Process

- Cultural Proficiency is a lens through which we explore and expand our moral views;

- The Guiding Principles of Cultural Proficiency inform what we consider to be right or just, which then guides our personal behaviors, organizational policies, and practices;

- Cultural Proficiency involves recognizing who we are as moral beings and our commitment to doing what is right and just, even in the face of overwhelming odds and criticism.
CULTURAL PROFICIENCY—THE FOUR TOOLS

Tool #1: Cultural Proficiency—Guiding Principles (The Moral Foundation)

The Guidelines are the core values—the assumptive foundation upon which cultural proficiency is built.

- Culture is a predominant force; you cannot NOT be influenced by culture.
- People have group and individual identities.
- There is diversity within and between cultures.
- Unique cultural needs are respected.

**People are served in varying degrees by the dominant culture.**

Adapted by S. Graham from Jungwirth, L., Lindsey, R.B., & Pahl, J. 2010
Tool #2: Barriers to Cultural Proficiency - The recognition that systems of historical oppression continue to exist, and, in many cases, keep broad-based school reform from equitably educating historically underserved and disenfranchised groups.

These barriers can be overcome by people and organizations that adapt their values, behaviors, policies, and practices to meet the needs of underserved cultural groups through democratic means.

Cultural Barriers:

- Resistance to change (change is something that others must do);
- Systems of Oppression (racism, sexism, ethnocentrism, and other forms of oppression are REAL!);
- A sense of privilege and entitlement (encapsulates the practice of denying one group societal benefits, while awarding those same benefits to others).

Taken from The Cultural Proficiency Journey by Franklin and Brenda Campbell-Jones and Randall B. Lindsey
Tool #3: Six points along the Cultural Proficiency Continuum indicate unique ways of perceiving and responding to differences.

- Cultural Destructiveness: See the difference, stomp it out.
- Cultural Incapacity: See the difference, make it wrong.
- Cultural Blindness: See the difference, act as if you don’t.
- Cultural Precompetence: See the difference, respond inadequately.
- Cultural Competence: See the difference, understand the difference that difference makes.
- Cultural Proficiency: See the difference, respond positively and affirmatively.

Adapted by S. Graham from Jungwirth, L., Lindsey, R.B., & Pahl, J. 2010
Six Points on the Continuum

- Cultural Destructiveness: See the difference and stomp it out.
- Cultural Incapacity: See the difference and make it wrong.
- Cultural Blindness: See the difference and act like you don’t see it.
- Cultural Precompetence: See the difference and respond to it inappropriately.
- Cultural Competence: See the difference that difference makes.
- Cultural Proficiency: See the difference, respond positively, engage, adapt, and commit to social justice.

Reflection Activity

- Find your Three O'clock Partner, and answer the following questions:

1. Now that you have been introduced to the continuum and the barriers, what are your thoughts and reactions?
2. Where do you see your district and/or school along the continuum, and why?
Cultural Proficiency—5 Essential Elements

**Tool #4**: The Essential Elements set the standards that guide our behavior.

- **Name the differences**: Value diversity.
- **Claim differences**: Assess your own cultural membership and status and that of others.
- **Reframe the differences**: Manage the dynamics of difference and cultural conflict.
- **Change because of differences**: Adapt to diversity.
- **Train, teach and model new behaviors in all you do**: Institutionalize cultural knowledge.

Adapted by S. Graham from Jungwirth, L., Lindsey, R.B., & Pahl, J. 2010
Reflection Activity

Find your **Six O’clock Partner** and answer the following:

1. In what way do the Essential Elements reflect the ethics – the values and beliefs – in the Guiding Principles of Cultural Proficiency?

2. To what extent do you want these standards to serve your educational practice and that of your district and/or school?
Cultural Proficiency—Understanding the Dynamics of Difference

- The presumption of entitlement and unearned privilege;
- Systems of oppression and privilege, perpetuating the domination/victimization of individuals and groups;
- Unawareness of the need to adapt;
- Resistance to change, not recognizing need to change/adapt, and believing only others need to adapt to you.

Adapted by S. Graham from Jungwirth, L., Lindsey, R.B., & Pahl, J. 2010
HOW TO GET THERE:
Five Domains of Professional Learning Communities—(Hord, 1997)

- Shared values and vision for culturally proficient practices;
- Supportive and shared leadership for equitable access, opportunity and outcomes;
- Collective data analysis, learning and application to improve services and outcomes for underserved clients;
- Shared personal and professional practice;
- Supportive organizational conditions, which result in powerful learning and applications and which lead to closing service and outcome gaps.

 Adapted by S. Graham from Jungwirth, L., Lindsey, R.B., & Pahl, J. 2010
In a study examining the relationship between school culture and teacher change, Schweiker-Mara (1995) determined that the presence of 12 particular norms of school culture facilitated change. The first six norms involve teacher knowledge and qualities. The remaining six norms demonstrate effective teacher interaction with each other and their administrators (p. 4).

Schweiker-Mara discovered that not only do the presence of these norms promote change, but that the norms increase as change progresses (p. 9).
12 Norms of School Culture

1. Collegiality
2. Experimentation
3. High Expectations
4. Trust & Confidence
5. Tangible Support
6. Reaching Out to the Knowledge Base
12 Norms of Culture Continued

7. APPRECIATION AND RECOGNITION
8. CARING, CELEBRATION, AND HUMOR
9. INVOLVEMENT IN DECISION MAKING
10. PROTECTION OF WHAT’S IMPORTANT
11. TRADITIONS
12. HONEST, OPEN COMMUNICATIONS

https://prezi.com/vfkbd0j6m8w/copy-of-the-12-norms-of-school-culture/
Determining Where Your District & School Are: Data Collection & Analysis

... which is critical to raising people’s awareness that we are not serving some of our student groups. Without the data, we can get caught in the “opinion quicksand” and “blame game” and never get on with the business of realigning systems and subsystems so that all students receive the educational opportunities promised to them.

For change to be effective, you must begin where you and your school are, not where you want yourself or the school to be.

Four Types of Data

Demographic
Achievement
Process, and
Perception
Identifying School Culture

Identifying a school culture in 1988, R.G. Owens and C.R. Steinhoff identified four distinctive school cultures:

1. **Family Culture** - described as school that is a family or a team. The most important element is concern for each other, and staff commitment to students and their culture is common.

2. **Machine Culture**. The school runs like a well-oiled machine. The focus is on precision rather than on nurturing learners.

3. **Cabaret Culture**. A circus-type culture. The relationships and status in the organization come from theatrical practices. These schools are "all show and no go."

4. **Little Shop of Horrors**. The school culture is viewed as unpredictable. Tension and stress abound. People view it as a prison. They have no choice but to function or try to escape.
Systemic Indicators of Equity, or Lack Thereof

In addition to standardized testing, consider these educational access measures:

- Student Attendance
- Student Suspensions
- Student Dropout and Expulsion Rates
- Student Enrollment in Special Programs
  - Remedial Programs
  - Special Education Programs
  - Gifted and Talented Programs
  - Honors and Advanced Placement Courses
  - Advancement Via Individual Determination (AVID) and International Baccalaureate (IB) Programs

Additional High School Indicators

- Enrollment and Successful Completion of Algebra I
- Accumulation of High School Credits
- Percent of Students Receiving D or E
- Graduation Rates
- College Preparation and Entrance Indicators
- Postgraduate Surveys
Organizational Practices that Manifest A Culture of Care and Proficiency

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<td>Deficit</td>
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<tr>
<td>Same standards of excellence for all</td>
<td>NOT</td>
<td>Separate standards of excellence for different groups</td>
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<tr>
<td>Diversity in instructional approach</td>
<td>NOT</td>
<td>&quot;one style fits all&quot; instruction</td>
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<tr>
<td>Acceleration</td>
<td>NOT</td>
<td>Remediation</td>
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<tr>
<td>Created, negotiated or discovered Common Ground</td>
<td>NOT</td>
<td>Assumed Common Ground</td>
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Racism without Racists: Systemic Inequity

- The Domestic Achievement Gap
- The Global Achievement Gap
- School to Prison Pipeline
- Schools as Failure Factories - Suspension, Grade Retention, Special Ed, etc.
- School Uniforms
- Silent Transitions
- Silent Lunches
- Security Guards and Metal Detectors
- What else???

HTTP://WWW2.ED.GOV/ABOUT/OFFICES/LIST/OCR/LETTERS/COLLEAGUE-201401-TITLE-VI.HTML
Cultural Proficiency: Putting It All Together

The use of specific tools for effectively describing, responding to, and planning for issues that emerge in diverse environments.
Last Reflection Activity

Find your **Nine O’clock Partner** to answer the following:

1. Why are things invisible to some and obvious to others?
2. When some people observe social injustice, what keeps them from stopping it? Describe a time in which you confronted social injustice.
3. How will you use these Four Tools, and knowledge of the 12 Norms, to effect change in your district and/or school?
“What Ought to Be…”

… listening … requires not only open eyes and ears, but open hearts and minds. We do not really see through our eyes or hear through our ears, but through our beliefs…

-Lisa Delpit
Q & A

YOU HAVE QUESTIONS, AND MOST LIKELY, THE ANSWERS AS WELL.
People fail to get along because they fear each other.

They fear each other because they don’t know each other.

They don’t know each other because they haven’t properly communicated with each other.

- Dr. Martin Luther King, Jr.

Let us, as educators, break this cycle, and foster understanding and harmony among all people of our world.
My Motivation for Seeking Social Justice!!!

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Thank You!!!!