Equity Guidebook: Table of Contents

Equity & Diversity Department

Introduction to This Guidebook

Greetings!

The Equity and Diversity Department is pleased to provide the following Guidebook for schools and departments to utilize for all programs, policies, and practices. The information in this Guidebook is not designed to take the place of professional learning, but rather to serve as resource points towards developing surface level understanding of language and tools. Our goal is to continually build district-wide capacity around Equity, Diversity, Inclusion, and Social Justice. In doing so, we acknowledge that this work is continuous and requires deep diving into established systems and structures.

Please use these materials to guide discussion within your PLC, grade level, scheduling, and behavior planning, as well as all aspects of programs, polices, and decisions that impact the climate and culture of our schools and district. The work of the Equity and Diversity Department is inclusive of the entire school community system, which means **all** students, families, and staff.

At the back of your Guidebook you will find a list of books targeted to specific focuses and essential questions. Many of these books are resources utilized by our department, and are referenced throughout your Guidebook. We encourage you to use these resources in book studies, discussions, planning, or as overall tools for building capacity in your buildings and departments.

In continued support,

Equity and Diversity Department

EQUITY

Equity means that every student is provided the support and resources they *individually* need to accomplish the *same end-goal*; graduation and college- and career-readiness.
The end-goal for all students is the same,
but the *process* to get there *differs*.

CULTURE

Involves far more than ethnic or racial differences.
The set of practices and beliefs shared by members of a particular group that distinguish that group from other groups.
Includes all characteristics of human description including age, gender, socioeconomic status, geography, ancestry, religion, language, history, sexual orientation, physical and mental level of ableness, occupation, and other affiliations.

ACHIEVEMENT GAP

The term "achievement gap" is often defined as the differences between the test scores of minority and/or low-income students and the test scores of their White and Asian peers, but achievement gaps in test scores affect many different groups. Some groups may trail at particular points, for example, boys in the early years and girls in high school math and science. Differences between the scores of students with different backgrounds (ethnic, racial, gender, disability, and income) are evident on large-scale standardized tests. Test score gaps often lead to longer-term gaps, including high school and college completion and the kinds of jobs students secure as adults.
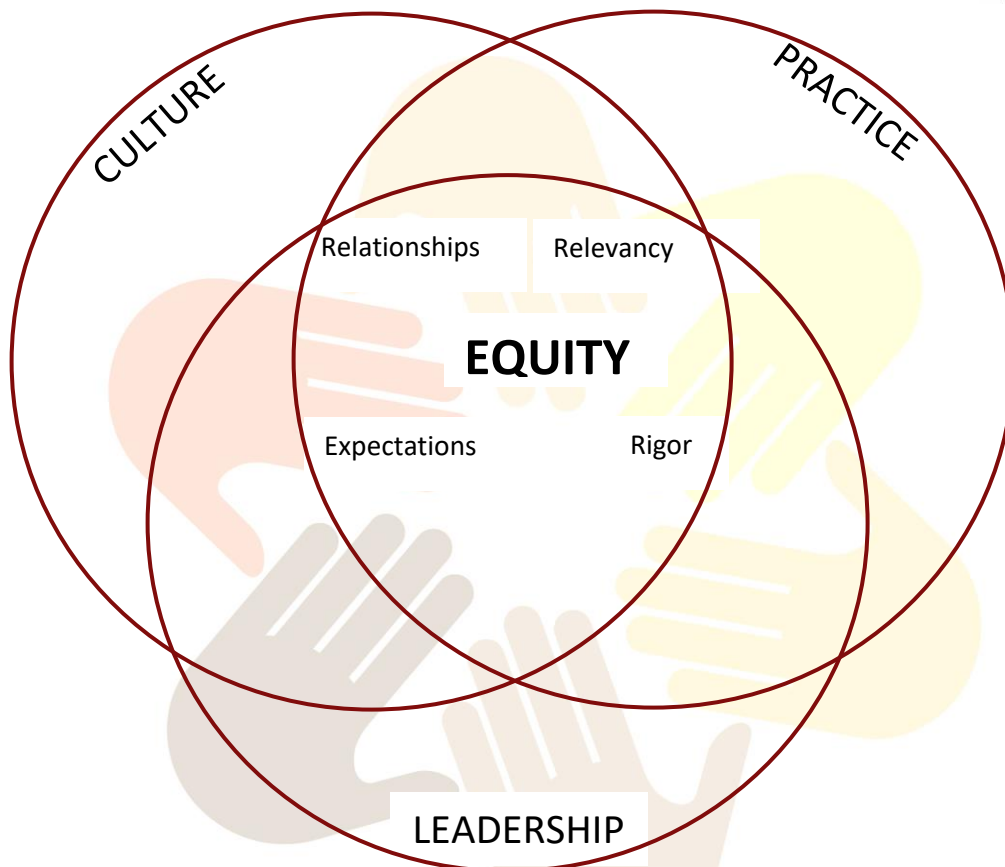(Retrieved from: http://www.nea.org/home/20380.htm)

Equity

Equity & Diversity Department

The Equity Framework

From *The Equity Framework* by C. Linton

Equity & Diversity
Department

The **Leadership** strategies address district, principal, and teacher leadership needs.
The **Culture** strategies focus on both the *learning culture* of the school and on the *cultural competency* of its educators.
The **Practice** strategies focus on what teachers do every day in the classroom, and how these things impact student achievement.

Relevancy connects the learner with the instruction and curriculum.
Expectations set the bar high for achievement.
Rigor provides the skills and learning the student needs to succeed.
Relationships help the student believe in the teacher's high expectations, engage with the rigorous curriculum, and respond to the relevancy of the learning.

Culture, *practice*, and *leadership* come together to achieve *equity*, which is characterized by *relevancy*, *expectations*, *rigor*, and *relationships*.

Think about the specific efforts made towards equity in your school/ department as they relate to culture, practice, and leadership.

From *The Equity Framework* by C. Linton

Does the school build an effective learning **culture** where teachers can safely develop cultural competency wherein they learn about the culture of themselves and their students? If so, how? If not, what needs to change?

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Does the school develop the **practice** of teachers and help them implement effective learning strategies, curriculum alignment, assessment methods, classroom management, and intervention? If so, how? If not, what needs to change?

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Does the school develop **leadership** through vision, direction, and accountability as well as improve the effectiveness and skills of administrators, support staff, teacher leaders, and informal leaders? If so, how? If not, what needs to change?

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Dimensions of Equity

PERSONAL EQUITY

Personal equity guides the process of centering one's self in equity and uncovering one's own biases, stereotypes, and privileges.

INSTITUTIONAL EQUITY

Institutional equity explores how a school and school system can overcome institutionalized factors that limit student achievement, especially for students of Color and those from diverse backgrounds.

PROFESSIONAL EQUITY

Professional equity focuses on how efforts to successfully implement equitable practices can assure individualized support for all students.

MORAL EQUITY

Moral equity is a plea to engage honestly and sincerely in this work of educating students equitably, since their futures depend upon our own successful efforts as educators.

Professional Equity Lens From *The Equity Framework* by C. Linton

Culture

Personal Strategies
- Examine what failure meant for the students.
- Strongly support personal capacity building of teachers.

Institutional Strategies
- Implement PLCs at every school and every team.
- Implement culturally responsive programs, such as those for ELLs.

Professional Strategies
- Schedule and support teacher collaboration.
- Empower teachers to understand individual student learning needs.

Strategies you and/or your school currently use to create a safe and supportive learning environment:

Strategies you and/or your school could use to create a safe and supportive learning environment:

Practice

Personal Strategies
- Support teachers in effectively instructing all students daily.
- Expect teachers to master instructional strategies.

Institutional Strategies
- Implement RTI with Tier 3 instruction in every school.
- Implement rigorous standards-based instruction.

Professional Strategies
- Intensely and regularly analyze student data based on team-developed assessments.
- Share effective pedagogical practices in teams, across grade levels, and between schools.

Strategies you and/or your school currently use to help you implement effective instructional practices:

Strategies you and/or your school could use to help you implement effective instructional practices:

EQUITY

Leadership

Personal Strategies
- Take personal responsibility for achievement – for administrators and teachers alike.
- Support administrators and teachers if they engage in change effort, and hold accountable if resistant.

Institutional Strategies
- Establish interschool collaboration and competition.
- Establish districtwide goals and focus.

Professional Strategies
- Focus professional development on formative assessment to allow educators to effectively use data.
- Institutionalize systemic programs like PLCs and RTI in every school.

Strategies you and/or your school currently use to empower you as a professional educator:

Strategies you and/or your school could use to empower you as a professional educator:

THE EQUITY LENS

Equity & Diversity Department

For any policy, program, practice, or decision, *consider:*

- What marginalized groups are affected/impacted?

- Does the program ignore or worsen existing disparities?

- How have stakeholders been involved?

- What are the barriers to more equitable outcomes?

- How will negative impacts/ barriers be mitigated?

Retrieved from Portland Public Schools: http://www.pps.k12.or.us/equity-initiative/8554.htm

Who Equitably Benefits?

From *Equity 101: The Equity Framework* by C. Linton

Culturally, equitable school systems implement the practice of always asking, "Who equitably benefits?" By institutionalizing this habit, educators always keep the focus on individually serving the needs of each student. This question, then, needs to be asked of every policy, program, and practice:

- Who equitably benefits from our curriculum decisions?

- Who equitably benefits from our teacher hiring and assignments?

- Who equitably benefits from our gifted, honors, and AP programs?

- Who equitably benefits from our extracurricular activities?

- Who equitably benefits from our budget decisions?

- Who equitably benefits from our accountability measures?

- Who equitably benefits from our learning goals?

Without inserting equity language into the question as to who benefits from decisions and programs within the school or system, educators are not forced to consider whether or not the effort individually serves the learning needs of all students regardless of race, ethnicity, culture, gender, socioeconomics, and language.

The Original Equity Traps Study

From *Using Equity Audits to Create Equitable and Excellent Schools* by Skrla, McKenzie, and Scheurich.

Equity traps were drawn from a study that one of the authors of this book (McKenzie, 2001) conducted for her dissertation research. At the time of the study, she was a principal of an urban elementary school serving predominantly students of color and those whose families had low or nearly no income. The teaching faculty at the school was predominantly white and female. Although there were some teachers who were highly successful teaching all their students, there were many who were not. Moreover, some of the teachers seemed to believe that they could not teach "these kids," referring to their students of color and those living in low- or no-income homes. Knowing that her school was similar to most urban schools in the United States – that is, most teachers are white, middle class females teaching students of color and those whose family incomes are below middle class—McKenzie wanted to understand why white teachers were having difficulty teaching all their students. Specifically, she wanted to understand the perceptions of white teachers regarding their students of color and themselves as white educators.

In an attempt to understand these perceptions, she conducted a six-month long qualitative study with six experienced, white teachers at a school that was similar in student population to the school where McKenzie was principal. The results of this research produced findings that were framed as four equity traps: (1) A Deficit View, (2) Racial Erasure, (3) Avoiding and Employing the Gaze, and (4) Paralogical Beliefs and Behaviors. Subsequently, four skills were conceptualized to prevent individuals and entire school staffs from falling into equity traps. These four traps (and their matching skills) are explored in great detail in the next sections of this chapter. However, the terminology used to label them has evolved somewhat since the original research project. Therefore, we've reframed them to make them more useable for practitioners interested in strategies to address issues uncovered by equity audits.

EQUITY TRAP 1: SEEING ONLY DEFICITS

The Trap

The first equity trap, seeing only deficits, draws from Valencia's (1997) work on deficit thinking. According to Valencia, the deficit thinking model is an endogenous theory—a theory that posits that the student who fails in school does so principally because of internal deficits or deficiencies. Such deficiencies manifest, it is alleged, in limited intellectual abilities, linguistic shortcomings, lack of motivation to learn, and immoral behavior. (p. 2)

Thus, if a teacher or administrator has a deficit view, she or he may see students as being genetically inferior – "They're just not very smart" – or students and students' families are just not valuing education – "They just don't care about education"—or students as unmotivated and incapable of good behavior –"they just don't care about learning and can't behave well enough to learn."

The Skill: Developing an Asset View

There are, however, many teachers and administrators who have an asset view of their students and their families. These individuals see all their students as intellectually capable. They see their students and students' families as caring about and valuing education (Lopez, 2001). And they see the potential for all students to be motivated and engaged learners.

The Strategy

How, then, does one turn a deficit view into an asset view? This requires a reframing of thinking about students and their families. In this reframing, one recognizes that students and their families have funds of knowledge (for a complete discussion of this concept, see Moll, Amanti, Neff, & Gonzalez, 1992). These funds of knowledge are the strategies, abilities, practices, and ideas that children bring to school from their homes and communities (Gonzalez et al., 1993). When one learns to recognize and value these funds of knowledge as valuable qualities and skills, deficit thinking can be transformed into asset thinking. However, for school faculty

and staff to acknowledge and value the funds of knowledge students bring with them to school, they must get to know their students and their students' families. Three tactics we and others have used to accomplish this are neighborhood walks, oral histories, and three-way conferencing (for more information regarding three-way conferencing, see Lam & Peake, 1997; Ricci, 2000). Here we provide a little more detail on one of these tactics—neighborhood walks. (For a complete discussion of all these strategies and tactics we have used to develop equity skills, see McKenzie & Scheurich, 2004.) Neighborhood walks have proven successful in getting school staffs to know their students and their students' families and communities at a deeper level. We have found that going door-to-door to every student's home to welcome students and their families to a new school year and also to invite them to partner with the school in the education process establishes positive rapport between the school and the home and community. Moreover, this is the start of turning a deficit view into an asset view. From our experiences, once school staffs get to know students and their families through positive exchanges, it is much easier for them to see the assets or funds of knowledge students and their families possess. Of course, it's not so simple.

Whereas neighborhood walks can initiate positive experiences, they need to be followed up with positive phone calls or notes home, personal invitations to school events, collaboration regarding school goals and individual student's goals, timely communication that is clear and in the students' home language, and so on. In other words, there needs to be multiple and genuine efforts to partner with families and communities in the education of their children.

Skills and Strategies to address Equity Trap 1

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EQUITY TRAP 2: ERASING RACE AND CULTURE

The Trap

The next equity trap is racial erasure. This concept comes from the work of bell hooks (1992). She defined racial erasure, which is often referred to as colorblindness, as "the sentimental idea… that racism would cease to exist if everyone would just forget about race and just see each other as human beings who are the same" (p. 12). One has to ask why individuals would want to see each other as the same when it is our differences that add texture and make life more interesting. This question aside, though, the idea that we can forget about race and just see each other as human beings seems to say that race is a bad thing, that one would have to overlook or get beyond someone's race to see them as human beings—to see them as "the same" not "the other."

The Skill: Seeing and Respecting Race and Culture

To prevent getting trapped into erasing race, in other words, colorblindness, or to get out of this trap, one has to see and respect race. In other words, instead of trying to avoid seeing someone's difference, we should work toward _seeing_ someone's difference and respecting that difference. This requires learning about ourselves and learning about our conscious and unconscious beliefs. We may have to ask ourselves, "Why do I try to erase someone's race? What is it about seeing someone's skin color that makes me uncomfortable? Do I mentally try to avoid seeing the skin color of everyone or just people unlike myself? If I'm white, do I try to avoid seeing another white person's skin color, or do I not even think of white as a skin color, as race?"

13

The Strategy

One strategy we have used to help ourselves and others to become more racially and culturally aware and respectful is through learning groups. These are usually focused around a book, but they do not have to be. We and others have also used film; print sources, including journal articles, newspaper stories, and editorials; commercials from visual media; and art in varying forms. Some of our front-running colleagues are using the virtual world to create spaces for learning groups (Brunner, Hitchon, & Brown, 2002; Lee & Hoadley, 2006). A caution, though: whichever format one uses for learning groups, the establishment, organization, and process of these groups needs to be thoughtful. We suggest taking a look at Singleton and Linton's (2006) book, *Courageous Conversations About Race: A Field Guide for Achieving Equity in Schools*, for an example of a way these learning groups can be successfully structured.

Skills and Strategies to address Equity Trap 2

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EQUITY TRAP 3: RATIONALIZING BAD BEHAVIOR AND UNSUCCESSFUL PRACTICES

The Trap

This trap addresses two issues—treating students badly and maintaining practices that are unsuccessful and limit student learning. An example of the first issue would be the teacher or administrator who contends students must be dealt with harshly and punitively because it is the only behavior students understand or it is the only way to control students. An example of the second issue would be the teacher who will not incorporate classroom practices that allow students to work in collaborative groups (like science labs) or to get out of their seats and move around the room or to use manipulatives or to engage in any practices that require the teacher to relinquish strict teacher control. The notion here is that the only instructional arrangements that can work for some students are ones in which there are high levels of teacher control. In other words, the rationalization for not incorporating learning activities that would engage students is that the students just can't handle it. In both of these examples, the adults can maintain their current thinking and practices because they excuse their behavior or practices and frame the problem as residing outside themselves. In other words, the problem is not the way these adults think about or treat students; the problem is seen as the students. Therefore, this rationalizing of behavior and practices, this making of excuses, prevents reflection and the changing of beliefs and practices.

The Skill: Reflecting on Self

Self-reflection is critical for changing beliefs and practices (Vacc & Bright, 1999). When an individual shifts from externalizing and blaming others to internalizing and reflecting on one's own behavior, a space is created that can allow one to change beliefs and behaviors. Self-reflection, however, is not something that occurs and the "one gets it." Self-reflection requires a nearly constant attention to thoughts and how these thoughts are manifested in behaviors and practices.

The Strategy

One cannot force someone else into self-reflection. Ultimately, it is a personal choice. Therefore, here we will discuss briefly some strategies we personally use to aid on our own self-reflection. The first is journaling. Daily journaling allows us to see what we think. It is writing our way to understanding. A second strategy is having a critical friend. Indeed, the three authors of this book often serve as critical friends to each other. A critical friend (Costa, 1993) is one that asks that tough question, which, to be answered, requires self-reflection. A third strategy to promote self-reflection is videotaping. Videotaping our teaching or speaking to a group and then watching the tape allows us to see and hear our beliefs and behaviors enacted. This is a powerful, albeit sometimes painful strategy.

Skills and Strategies to address Equity Trap 3

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EQUITY TRAP 4: NORMING THE NEGATIVE

The Trap

This final trap addresses the normalizing (in a negative way) of beliefs, behaviors, and practices. This means exerting group pressure on people within a school so that negativity becomes the *normal* situation for virtually all aspects of schooling. This is literally the opposite of having a positive school climate. This is the trap that takes all the others to scale. In other words, this is a collective trap that can ensnarl an entire school community. In this trap, there is a group within the school community that can prevent others from freeing themselves from the equity traps and developing equity skills. This is usually done in unconscious ways. For example, if a group of teachers are talking negatively about a particular student or that student's family and one of the teachers offers a counter view, the others in the group will *norm* the teacher into either tacitly accepting the negative view or just keeping silent and not pushing the positives.

This is done when one teacher says something and another agrees and then another, and when a counter opinion is offered, the group tells the individual who offered the counter opinion that the she or he "just doesn't know how it really is here" or "it's always been this way and it's not going to change" or "you'll learn how things are here." Not only is this norming done in regard to opinions about students and their families, it is done in response to new teaching initiatives and efforts to involve the community, just about anything that would disrupt the status quo.

The Skill: Creating Transparency

It is difficult for an individual, especially a new or inexperienced one, to resist the norming of a group. Again, though, keep in mind those who are the most instrumental in the norming process are usually unaware of their participation in this process. So the skill to prevent or release an individual or whole school from this equity trap is to create transparency. Creating transparency means creating a school that is so thoroughly collaborative that all beliefs, behaviors, and practices are out in the open, are visible. Once made visible, deficit beliefs, inappropriate behaviors, and unsuccessful practices can be understood, addressed, and transformed.

The Strategy

The most successful strategy we have used to bring about transparency is through the teaching and learning tours described in Chapter 10 (excerpt below). Not only do these tours provide in-situ professional development to assist teaching in developing as reflective practitioners, the tours serve as opportunities for teachers to sit in small groups and debrief. Our experience has been that during these debriefing sessions or as a result of these sessions, teachers become aware of or *see* their beliefs and how these beliefs form their behavior and practices. Just the other day in one of these sessions, we were discussing which students get left out of instruction or placed out of instruction. There was a great deal of talk about African American males being left out or moved out. The discussion was around trying to understand behaviors that seemed unruly to some of the teachers. However, one of us asked about the compliant student, in this case a Latina who was always quiet and respectful. This was an eye-opener. One teaching assistant, herself Latina, said, "Oh my gosh, I never thought about this. There is a student in our class right now who I assumed was learning, but maybe she's not. I'm going to check on her today and see." Therefore, it was through this discussion that teacher assumptions about student learning behaviors became visible.

Teaching and Learning Tours (Pg. 97)

The purpose of teaching and learning tours is to provide teachers training focused on one of the previously discussed instructional skill, for example – active cognitive engagement. This is done by taking a small group of teachers on a teaching and learning tour in which they go into a colleague's classroom to observe the skill in practice. However, this is not about teachers evaluating other teacher's classroom practice. It is about using colleagues' classrooms as laboratories for teachers to engage in their own reflective practice. In other words, creating a space where teachers can stand back and see the classroom as a whole—observing the forest from outside the trees.

Teaching and Learning Protocol

Focus: Active Cognitive Engagement

Reminder: This is *not* about the person being observed. It *is* about using your colleague's classroom as a lab for you to engage in *reflective practice,* which is thinking about your practice.

If this were your classroom, what would you be proud of? What is positive in this classroom?

What is the objective being taught? Based on this objective, what is the percentage of children who are actively cognitively engaged?

If this were your classroom, what could you do to "ratchet up" the active cognitive engagement? What other things might you consider to make this lesson or classroom environment even better?

What have you taken away from this that you will try out in your classroom?

Skills and Strategies to address Equity Trap 4

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Culturally Responsive Practices

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The Conceptual Framework for Culturally Proficient Practices

From *Cultural Proficiency: A Manual for School Leaders* by R. Lindsey, K. Nuri Robins, & R. D. Terrell

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The Five Essential Elements of Cultural Competence

Serve as standards for personal, professional values and behaviors, as well as organizational policies and practices:

- Assessing cultural knowledge
- Valuing diversity
- Managing the dynamics of difference
- Adapting to diversity
- Institutionalizing cultural knowledge

Informs

The Cultural Proficiency Continuum portrays people and organizations who possess the knowledge, skills, and moral bearing to distinguish among healthy and unhealthy practices as represented by different worldviews:

Unhealthy Practices:	Differing Worldviews	*Healthy Practices:*
• Cultural Destructiveness • Cultural Incapacity • Cultural Blindness		• Cultural Pre-Competence • Cultural Competence • Cultural Proficiency

Informs   *Informs*

Resolving the tension to do what is socially just within our diverse society leads people and organizations to view selves in terms Unhealthy and Healthy.

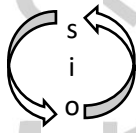| **Barriers to Cultural Proficiency**	Ethical Tension	**Guiding Principles of Cultural Proficiency**
Serve as personal, professional, and institutional impediments to moral and just service to a diverse society by • being resistant to change, • being unaware of the need to adapt, • not acknowledging systemic oppression, and • benefiting from a sense of privilege and entitlement		*Provide a moral framework for conducting one's self and organization in an ethical fashion by believing the following:* • Culture is a predominant force in society. • People are served in varying degrees by the dominant culture • People have individual and group identities. • Diversity within cultures is vast and significant. • Each cultural group has unique cultural needs. • The best of both worlds enhances the capacity of all. • The family, as defined by each culture, is the primary system of support in the education of children. • School systems must recognize that marginalized populations have to be at least bicultural and that this status creates a distinct set of issues to which the system must be equipped to respond. • Inherent in cross-cultural interactions are dynamics that must be acknowledged, adjusted to, and accepted.

Barriers to Cultural Proficiency

The Barriers to Cultural Proficiency help us to identify and describe what gets in the way of our progress by showing us the impediments to Cultural Proficiency that are nested within behaviors, beliefs, and values. We must remove, dismantle, or overcome the barriers in order to develop a healthy worldview and effective behaviors, practices, and policies within culturally diverse society.

- **Systems of Oppression**
    - o That racism, sexism, heterosexism, ableism, and classism exist is without refute, historically and currently. Data re on the side of documenting and describing the ill effects of such systems. Being able to understand oppression as a systemic issue apart from personal behavior is important.

- **A Sense of Privilege and Entitlement**
    - o Systems of oppression have two effects – on those who are harmed and on those who benefit. Those harmed from systemic oppression respond from an emotional connection, as well as from being well informed of practices that impact them negatively. On the other hand, many of those who benefit from historical and current practices are oblivious to the negative effects of systemic oppression, because they can chose not to see.

- **Unawareness of the Need to Adapt**
    - o Many educators and schools often struggle with change that involves issues of culture. For those who are resistant, change often is experienced as an outside force that judges current practices as deficit or defective. Whether accurate or not, an adversarial relationship exists between those forcing the change and other members of the school community.

Barriers to Cultural Proficiency Food for Thought

- What practices are in schools that reinforce barriers to an equitable educational environment?
- Does the school forcibly track certain students into nonacademic courses?
- Are new, inexperienced teachers, with the lowest skill levels, assigned to teach students with the greatest needs?
- What policies are in place at the school that encourage or support the barriers?
- What policies are in place at the system level that encourage or support the barriers?
- What artifacts exist that indicate barriers are in place? Examples:
    - o Student achievement gaps between demographic groups
    - o Inequitable proportionality of student demographic groups in college preparatory courses
- What beliefs are present that maintain and propagate these systems? Example:
    - o "I believe that children have innate learning abilities that will allow them to experience certain levels of learning. Some have it and some don't."

Guiding Principles of Cultural Proficiency

From *Cultural Proficiency: A Manual for School Leaders* by R. Lindsey, K. Nuri Robins, & R. D. Terrell

To counter the pernicious effect of the barriers, the guiding principles provide a framework for the examination of core values of schools. Use of the guiding principles provides educators opportunity to match their expressed values with what they actually do (Argyris, 1990; Schein, 1985). The guiding principles provide a framework for how the diversity of students informs professional practice in responding to student learning needs. Does your school or district have a mission, vision, or beliefs statement? If so, these are good places to see if the stated values in your school align with predominant behaviors in the school. Most likely you will encounter phrases such as *all students, valuing diversity, 21st-century education,* or *high-tech skills.* Do leadership behaviors align with those expressed values?

The guiding principles of cultural proficiency are as follows:

- Culture is a predominant force in society.

- People are served in varying degrees by the dominant culture

- People have individual and group identities.

- Diversity within cultures is vast and significant.

- Each cultural group has unique cultural needs.

- The best of both worlds enhances the capacity of all.

- The family, as defined by each culture, is the primary system of support in the education of children.

- School systems must recognize that marginalized populations have to be at least bicultural and that this status creates a distinct set of issues to which the system must be equipped to respond.

- Inherent in cross-cultural interactions are dynamics that must be acknowledged, adjusted to, and accepted.

Guiding Principles of Cultural Proficiency Food for Thought

The Guiding Principles of Cultural Proficiency provide a template for devising core values and, in doing so, overcoming the barriers to access and equity.

The Guiding Principles are presented here as reflective questions for school leaders to consider, the responses to which guide their development of core values expressly embracing access and equity development of core values expressly embracing access and equity for all students. School leaders can use these questions to guide dialogue in their schools, the responses to which can foster inclusive core values that inform vision and mission statements that, in turn, guide policy formulation and inclusive practices throughout the school.

- To what extent do you honor culture as a natural and normal part of the community you serve?
- To what extent do you recognize and understand the differential and historical treatment accorded to those least well served in our schools/communities?
- When working with a person whose culture is different from yours, to what extent do you see the person both as an individual and as a member of a group?
- To what extent do you recognize and value the differences within the cultural communities you serve?
- To what extent do you know and respect the unique needs of cultural groups in the communities you serve?
- To what extent do you know how cultural groups in your community define family and the manner in which family serves as the primary system of support for the students (young members) of the community?
- To what extent do you recognize your role in acknowledging, adjusting to, and accepting cross-cultural interactions a necessary social and communications as necessary social and communications dynamics?
- To what extent do you recognize and understand the bicultural reality for cultural groups historically not well served in our schools and societies?
- To what extent do you incorporate cultural knowledge into the policies, practices, and procedures of your organization?
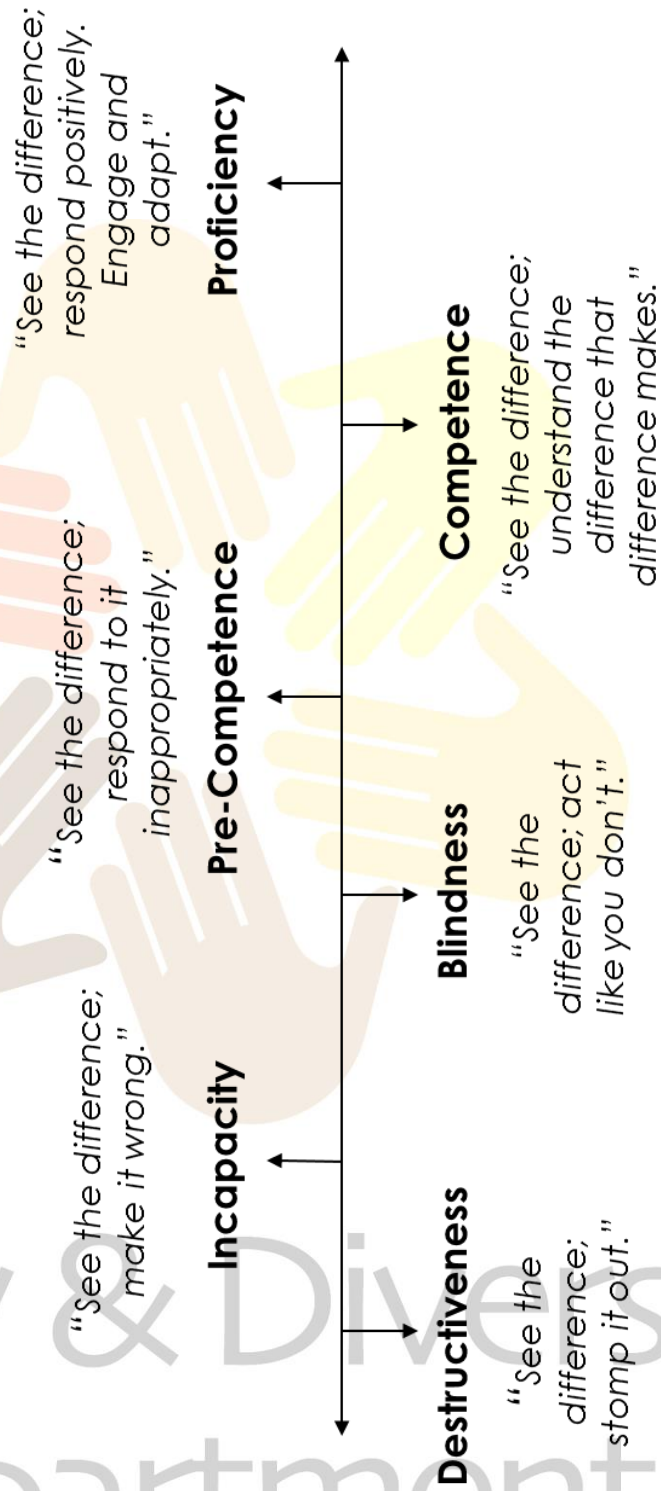
Continuum Definitions

Six points along the cultural proficiency continuum indicate unique ways of seeing and responding to difference. The first three points along the continuum are comprised of unhealthy values, behaviors, policies, and practices that emerge from the barriers to cultural proficiency:

- **Cultural Destructiveness** – Seeking to eliminate the cultures of others in all aspects of the school and in relationship to the community served.
- **Cultural Incapacity** – Trivializing and stereotyping other cultures; seeking to make the cultures of others appear wrong or inferior to the dominant culture.
- **Cultural Blindness** – Not noticing or acknowledging the culture of others and ignoring the discrepant experiences of cultures within the school; treating everyone in the system the same way without recognizing the needs that require differentiated interaction.

The three points at the other end of the continuum are informed by the guiding principles of cultural proficiency and represent healthy individual values and behaviors, as well as healthy organizational policies and practices.

- **Cultural Pre-competence** – Increasing awareness of what you and the school don't know about working in diverse settings. At this level of development, you and the school can move in a positive, constructive direction, or you can falter, stop, and possibly regress.
- **Cultural Competence** – Aligning your personal values and behaviors and the school's policies and practices in a manner that is inclusive of cultures that are new or different from yours and the school's and enables healthy and productive interactions.
- **Cultural Proficiency** – Holding the vision that you and the school are instruments for creating a socially just democracy; interacting with your colleagues, your students, their families, and their communities as an advocate for lifelong learning to serve effectively the educational needs of all cultural groups.

The Cultural Proficiency Continuum

Proficiency
"See the difference; respond positively. Engage and adapt."

Competence
"See the difference; understand the difference that difference makes."

Pre-Competence
"See the difference; respond to it inappropriately."

Blindness
"See the difference; act like you don't."

Incapacity
"See the difference; make it wrong."

Destructiveness
"See the difference; stomp it out."

Lindsey, R. B, Robins, K. N., & Terrell, R. D. (2009). Cultural Proficiency: *A Manual for School Leaders* (3rd Edition). Thousand Oaks, CA: Corwin.

Using the Cultural Proficiency Continuum

From *Fish Out of Water* by K. Nuri Robins & L. Bundy

Another way of understanding the role of the leader in managing the culture is to describe the organization's culture using the Cultural Proficiency Continuum. With each point along the Continuum, the organization's culture differs, and the climate consequently is different. In a destructive environment, the Fish Out of Water seek merely to survive; if they code switch, it is marginally effective. In a Culturally Proficient Environment, the Fish Out of Water are thriving in an environment that promotes code sharing.

If the Environment Is Culturally Destructive

When the culture is highly toxic, with policies and practices that blatantly discriminate against or eliminate differences, the leaders must either establish or clarify the laws and policies that prohibit discrimination. Stating the policy, however, is not enough; leaders must actively advocate for justice in all that they say and do. Predators abound in a culturally destructive environment.

If the Environment Is Culturally Intolerant (Incapacitated)

Predators are present but less obtrusive in culturally intolerant systems. In both cases, the organization's leaders must be vigilant. Moving away from cultural destruction requires the manager to create opportunities for learning through different modalities created through an intensive professional development program. People have to be taught to do differently.

If the Environment Is Culturally Reductive (Blind)

When people in the environment say they don't see differences or recognize the difference that differences make, the manager of the culture must gather data and review it with the staff. In a school, these data might include referrals to the dean of discipline, suspension records, demographics of those in advanced placement, numbers of free and reduced lunches served, disaggregated achievement scores, distribution of students in seasoned, beloved teachers' classes. At the district office or in a business environment, the data would include rates of absenteeism and tardiness, use of personal leave time, requests for transfers, turnover rates, voluntary attendance at professional development, titles of staff social events, complaints for harassment or discrimination, numbers of women and people of color in positions of leadership and authority, attitudes toward people of non-conforming genders.

If the Environment Is Culturally Pre-Competent

Once an environment of trust and desire to change has been established, group members can share comments they have heard – situations they have witnessed that indicate the culture can be more welcoming, inclusive, and safe for all people. By the time the organization, as a group, has moved to the point of Pre-Competence on the Continuum, task forces and committees can be formed to recommend changes in policies and practices. The vigilant manager will also notice who, among the personnel, needs to be coached toward more inclusive behavior or coached out of the organization to be successful in a different environment.

If the Environment Is Culturally Competent

At the point of cultural competence, best practices within the larger organization and from other schools, districts, or businesses can be reviewed and sampled for use. A helpful metaphor is that of customer service in a fast food business. If the business doesn't deliver what it has promised quickly, the customer doesn't' pay and doesn't return. Many fast food restaurants do not market food of high quality, but they do promise food that is attractive, hot, and tasty. There are a growing number of fast food chains that not only promise hot and tasty, they promise well-prepared food made with high quality ingredients. They say "organic," "grass fed," and "no GMOs." Schools are the only organizations providing services where the professionals get paid regardless of the quality, value, or relevance of the service they provide. A Culturally Competent environment provides high-quality service and products to both external and internal customers.

If the Environment Is Culturally Proficient

Culturally Proficient stakeholders look at one another and say, "I see you and I care." They have created an environment in which people are mindful of the code switching that takes place and where code sharing is encouraged and a conscious part of the culture. All protocols, programs, and processes are examined routinely. The house rules are fluid, inclusive, and aligned with the values of the organization. At the far right end of the Continuum, awareness and sharing of codes has become institutionalized.

Students, their caregivers, and staff all deserve excellent customer service. This means creating an environment where everyone learns, grows, and feels safe and welcomed. When talking about customer service, people will only give as good as they get. There may be programs in place to provide what is necessary to the students or the end user, but if the staff feels neglected or abused, the services they deliver will not be of high quality and the toxicity in the environment will spill over onto the clients and the community. All stakeholders, therefore, have to be included when managing the culture.

Nuri-Robins, Kikanza, and Lewis Bundy. *Fish Out of Water: Mentoring, Managing, and Self-Monitoring People Who Don't Fit In*. Thousand Oaks, California: Corwin, 2016. 164-69. Print.

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Fish Out of Water – Cultural Proficiency Continuum

From *Fish Out of Water* by K. Nuri Robins & L. Bundy

Point on the Continuum	CULTURAL DESTRUCTION	CULTURAL INTOLERANCE	CULTURAL REDUCTION	CULTURAL PRE-COMPETENCE	CULTURAL COMPETENCE	CULTURAL PROFICIENCY
	Policies and Practices that EXCLUDE			Policies and Practices That INCLUDE		
Role of the Manager in the Organization	Clarify or Establish Policies That Protect All	Provide Professional Development	Gather and Review Data	Change Policies, Practices, & Personnel	Review & Reinforce Best Practices	Institutionalize Protocols, Programs, & Processes
Role of the Manager with the Individual	Protect	Identify & induct	Recognize & reinforce	Induct & coach	Integrate	Mentor
Tactics of Alphas	Destroy	Dominate	Discount	Accommodate	Collaborate	Cocreate
Goals for Fish Out of Water	Survival	Tolerance	Recognition	Inclusion	Engagement	Equity
Response of the Fish Out of Water	Buffering	Masking	Code Switching	Bridging	Code Sharing	Bonding
Effect on Fish Out of Water	Alienation Elimination	Marginalization	Dualism Dissonance	Negotiation	Affirmation	Transformation
	Surviving		Maintaining		Thriving	
Description of the Climate at That Point	The dominant group allows only the cultures of the alphas. Those attempting to use other codes are banished physically or metaphorically. They hide or leave.	The dominant group recognizes that beta groups may use other codes, but those codes are deemed inferior. The beta groups must use the alpha codes to engage with the dominant groups.	The dominant group fails to acknowledge that other codes or cultures exist. Those who know more than one set of codes are closeted. The dominant group, in the spirit of "fairness" and "equality" uses one set of codes—theirs—to communicate with all groups.	The dominant group acknowledges the existence and usefulness of codes used by beta groups. Members of all groups begin to notice when it is appropriate to teach or learn new codes. Efforts to respond appropriately are inconsistent and sometimes ineffective.	Both alpha and beta groups in an environment engage in processes to identify, teach, and learn the cultural codes necessary for effectively interacting with clients, colleagues, and community.	All groups teach and learn the cultural codes of the others. As diverse groups coalesce into new cultures, all use new, universal codes effectively.

Nuri-Robins, Kikanza, and Lewis Bundy. *Fish Out of Water: Mentoring, Managing, and Self-Monitoring People Who Don't Fit In*. Thousand Oaks, California: Corwin, 2016. 165-66. Print.

Is This Student/Person a Fish Out of Water?

Adapted from *Fish Out of Water* by K. Nuri Robins & L. Bundy

1. Can this student/person code switch?

2. What codes does this student/person need to know?

3. Is this student/person aware that codes change from one environment to the next?

4. Does the student/person code switch between formal and casual situations?

5. Does this student/person code switch between adults and children?

6. Does this student/person have any friends?

7. Does this student/person appear to be isolated from peers?

8. Is this student/person depressed or noticeably quiet?

9. Is this student/person able to hold a conversation with an adult?

10. Can this student/person distinguish between important details and unnecessary ones when telling a story? Is this person constantly seeking attention?

11. Is this student/person uninterested in school activities?

12. Has this student/person become less talkative than usual?

13. Does this student/person over explain things?

14. Does this student/person demonstrate a sense of humor?

15. Is this student/person highly accomplished and super competent?

Answering YES to any number of these questions may signal a need for intervention for a Fish Out of Water.

Adapted from: Nuri-Robins, Kikanza, and Lewis Bundy. *Fish Out of Water: Mentoring, Managing, and Self-Monitoring People Who Don't Fit In*. Thousand Oaks, California: Corwin, 2016. 142-43. Print.

Essential Elements of Cultural Proficiency

The essential elements are the standards for culturally competent values, behaviors, policies, and practices. The essential elements are the embodiment of the guiding principles and frame what we do as educators.

- *Assessing cultural knowledge* – Being aware of what you know about your own and others' cultures, about how you react to others' cultures, and what you need to do to be effective in cross-cultural situations.

- *Valuing diversity* – Making the effort to be more inclusive of people whose viewpoints and experiences are different from yours and will enrich conversations, decision making, and problem solving.

- *Managing the dynamics of difference* – Viewing conflict as a natural and normal process, which has cultural contexts that can be understood and can be supportive in creating problem solving.

- *Adapting to diversity* – Having the will to learn about how others and having the ability to use others' cultural experiences and backgrounds in educational settings.

- *Institutionalizing cultural knowledge* – Making learning about cultural groups and their experiences and perspectives an integral part of your ongoing learning.

The Culturally Proficient Professional

This is a description of the culturally proficient behavior of someone who works using the five essential elements of cultural proficiency. As you read it, think about how you would describe the specific culturally proficient behaviors of someone in your profession.

- **Assesses culture.** The culturally proficient professional is aware of her own culture and the effect it may have on the people in her work setting. She learns about the culture of the organization and the cultures of the clients, and she anticipates how they will interact with, conflict with, and enhance one another.

- **Values diversity.** The culturally proficient professional welcomes a diverse group of clients into the work setting and appreciates the challenges that diversity brings. He shares this appreciation with other clients, developing a learning community with them.

- **Manages the dynamics of difference.** The culturally proficient professional recognizes that conflict is a normal and natural part of life. She develops skills to manage conflict in a positive way. She also helps clients to understand that what appears to be clashes in personalities may in fact be conflicts in culture.

- **Adapts to diversity.** The culturally proficient professional commits to the continuous learning that is necessary to deal with the issues caused by differences. He enhances the substance and structure of his work so that all of it is informed by the guiding principles of cultural proficiency.

- **Institutionalizes cultural knowledge.** The culturally proficient professional works to influence the culture of her organization so that its policies and practices are informed by the guiding principles of cultural proficiency. She also takes advantage of teachable moments to share cultural knowledge about her colleagues, their managers, the clients, and the communities from which they come. She creates the opportunities for those groups to learn about one another, to engage in ways that honor who are, and to challenge them to be more.

Resources

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The Equity Framework	*TED Talks:*

TED Talks:

- Chimamanda Ngozi Adichie: The Danger of a Single Story
- Clint Smith: The Danger of Silence
- Dena Simmons: How Does Imposter Syndrome Affect Students of Color?
- Ken Robinson: Changing Education Paradigms
- Linda Cliatt-Wayman: How to Fix a Broken School? Lead Fearlessly, Love Hard
- Mellody Hobson: Color Blind or Color Brave?
- Victor Rios: Help for Kids the Education System Ignores

Other Videos

- BuzzFeedVideo: Students Learn A Powerful Lesson about Privilege
- Chescaleigh: 5 Tips for Being an Ally
- Chescaleigh: Sometimes You're a Caterpillar

Practices for Continued Personal Equity Growth

- Have the Conversation! Willingly engage in uncomfortable but necessary conversation with colleagues, administrators, parents, and students.
- Self-reflect! This includes your personal behavior in the classroom as well as an analysis of what takes place in your school as a whole.
- Take part in webinars through Teaching Tolerance or other educational equity sites.
- Books
- TED Talks
- Diversify your Media Sources

Websites

Teaching Tolerance (subscribe):
http://www.tolerance.org/

The National SEED Project:
http://www.nationalseedproject.org/

Teaching for Change:
http://www.teachingforchange.org/

Teaching for Change Books:
http://www.tfcbooks.org/best-recommended/booklist

UNR - The Center: Every Student. Every Story.
https://www.unr.edu/the-center

TMCC Equity & Inclusion Office:
http://www.tmcc.edu/diversity/

IRIS Center: http://iris.peabody.vanderbilt.edu/
(Funded by US Department of Education's
Office of Special Education Programs – OSEP)

Project Implicit:
https://implicit.harvard.edu/implicit/takeatest.html

National Education Association:
http://www.nea.org

GLOSSARY

Assimilation: The cultural absorption of a smaller ethnic group into the main cultural body; the members of the ethnic group are expected to change, not the major culture.

Acculturation: A two-way process, where the ethnic group and the mainstream culture adapt to each other and where cultural characteristics are shared and blended.

Achievement Gap: The term "achievement gap" is often defined as the differences between the test scores of minority and/or low-income students and the test scores of their White and Asian peers, but achievement gaps in test scores affect many different groups. Some groups may trail at particular points, for example, boys in the early years and girls in high school math and science. Differences between the scores of students with different backgrounds (ethnic, racial, gender, disability, and income) are evident on large-scale standardized tests. Test score gaps often lead to longer-term gaps, including high school and college completion and the kinds of jobs students secure as adults.

Code Sharing: Both the dominant and non-dominant groups will learn from one another the codes appropriate for successful communication. Ultimately, through this code sharing, a third set of codes that all members in the diverse group use and understand will be developed. *Code Sharing* is a necessary skill in a Culturally Proficient environment.

Code Switching: *Code switching* is a sociolinguistic term that refers to the process of changing one's style of communication to suit the socio/politico/cultural context of the exchange. While often used when describing the use of language by people who speak two different languages, the term also describes the adjustments a speaker makes when moving from one social context to another. When code switching, the nonverbal aspects of the communication event – body language, attire, and attitude – also may change. Code switching involves learning to engage according to the unwritten rules of the environment's culture.

Cultural Proficiency: This is the most ideal point on the cultural competence continuum developed by Terry Cross (1989). It is the policies and practices of an organization, or the values and behaviors of an individual, that enable that organization or person to interact effectively with clients, colleagues, and the community using the essential elements of cultural competence: assessing culture, valuing, diversity, managing the dynamics of difference, adapting to diversity, and institutionalizing cultural knowledge.

Culturally Responsive Teaching: Culturally responsive teaching is about cultivating an open attitude while supporting the achievement of all students. In a culturally responsive classroom, effective teaching and learning occur in a culturally supported, learner-centered context, whereby the strengths students bring to school are identified, nurtured, and utilized to promote student achievement.

Culture: Involves far more than ethnic or racial differences. The set of practices and beliefs shared by members of a particular group that distinguish that group from other groups. Includes all characteristics of human description including age, gender, socioeconomic status, geography, ancestry, religion, language, history, sexual orientation, physical and mental level of ableness, occupation, and other affiliations.

Climate: The quality and character of school life. School climate is based on patterns of students', parents' and school personnel's experience of school life and reflects norms, goals, values, interpersonal relationships, teaching and learning practices, and organizational structures.

Discrimination: Discrimination is unfair treatment to a person or group, usually because of their ethnicity, culture, religion, gender, sexual orientation, or age.

Disproportionality: Disproportionate representation, or disproportionality, refers to the over- or under-representation of a given population group, often defined by racial and ethnic backgrounds, but also defined by socioeconomic status, national origin, English proficiency, gender, and sexual orientation, in a specific population category. A child's race and ethnicity significantly influence the child's probability of being misidentified, misclassified, and inappropriately placed in programs. Variables such as language, poverty, assessment practices, systemic issues, and professional development for teachers have been cited as factors that play a role in disproportionality.

Diversity: The presence of diversity indicates generally that many people with many differences are present in an organization or group. The sum of the ways that people are both alike and different. Diversity refers to socioeconomics, power, privilege, class, ethnicity, language, gender, age, ability, and sexual orientation and all other aspects of culture.

Ethnicity: A shared, unique social and cultural heritage that is passed from generation to generation.

Equality: Equal treatment, or inputs, in the name of fairness involves treating all people alike without acknowledging difference in age, gender, language, or ability. Though

considered by some to be fair, it is in fact culturally blind and often results in very unfair and unequal outcomes.

Equity: Equity means that every student is provided the support and resources they *individually* need to accomplish the *same end-goal*; graduation and college- and career-readiness. The end-goal for all students is the same, but the *process* to get there *differs*.

Fish Out of Water: Fish Out of Water are people who have not learned to discern and respond appropriately to the cultural expectations – the cultural codes – of their environment and consequently are targeted and marginalized by members of the dominant group.

Inclusion: In an organizational setting, inclusion means that the *diverse* groups are represented and included in all sectors of the organization and organizational life.

Prejudice: Prejudice is an opinion or judgment based on insufficient or inaccurate knowledge of who or what is being judged.

Race: A social construction reflecting how we think about different groups of people based on physical characteristics (e.g., skin color).

Racism: Racism means an active prejudice based on characteristics that individuals hold as part of their ethnic or cultural group (usually tied to power and dominance).

Stereotypes: Stereotypes are oversimplified, standardized images or ideas held by one group about another group, usually based on race or culture.

Tolerance: This begrudging acceptance of differences with which one disagrees or is unfamiliar is the first in a progression of steps that may lead to cultural proficiency. Teaching tolerance is a good way to get beyond genocide or cultural destructiveness.

Unconscious Bias: Unconscious biases are social stereotypes about certain groups of people that individuals form outside their own conscious awareness. Everyone holds unconscious beliefs about various social and identity groups, and these biases stem from one's tendency to organize social worlds by categorizing.

Additional Book Resources Guide

From *Opening Doors: An Implementation Template for Cultural Proficiency* by T. T. Arriaga & R. Lindsey

| Book	Authors	Focus and Essential Questions
Cultural Proficiency: A Manual for School Leaders, 3rd ed., 2009	Randall B. Lindsey, Kikanza Nuri Robins, & Raymond D. Terrell	This book is an introduction to Cultural Proficiency. The book provides readers with extended discussion of each of the tools and the historical framework for diversity work. • What is Cultural Proficiency? How does Cultural Proficiency differ from other responses to diversity? • In what ways do I incorporate the Tools of Cultural Proficiency into my practice? • How do I use the resources and activities to support professional development? • How do I identify barriers to student learning? • How do the Guiding Principles and Essential Elements support better education for students? • What does the "inside-out" process mean for me as an educator? • How do I foster challenging conversations with colleagues? • How do I extend my own learning?
Culturally Proficient Instruction: A Guide for People Who Teach, 3rd ed., 2012	Kikanza Nuri-Robins, Randall B. Lindsey, Delores B. Lindsey, & Raymond D. Terrell	This book focuses on the five essential elements and can be helpful to anyone in an instructional role. This book can be used as a workbook for a study group. • What does it mean to be a culturally proficient instructor? • How do I incorporate Cultural Proficiency into a school's learning community process? • How do we move from "mind set" or "mental model" to a set of practices in our school? • How does my "cultural story" support being effective as an educator with my students? • In what ways might we apply the Maple View Story to our learning community? • In what ways can I integrate the guiding principles of Cultural Proficiency with my own values about learning and learners? • In what ways do the Essential Elements as standards inform and support our work with the Common Core standards? • How do I foster challenging conversations with colleagues? • How do I extend my own learning?

The Culturally Proficient School: An Implementation Guide for School Leaders, 2005 (2nd ed., 2013)	Randall B. Lindsey, Laraine M. Roberts, & Franklin Campbell Jones	This book guides the reader to examine her or his school as a cultural organization and to design and implement approaches to dialogue and inquiry. • In what ways do "Cultural Proficiency" and "school leadership" help me close achievement gaps? • What are the communication skills I need master to support my colleagues when focusing on achievement gap topics? • How do "transactional" and "transformational" changes differ and inform closing achievement gaps in my school / district? • How do I foster challenging conversations with colleagues? • How do I extend my own learning?
Culturally Proficient Coaching: Supporting Educators to Create Equitable Schools, 2007	Delores B. Lindsey, Richard S. Martinez, & Randall B. Lindsey	This book aligns the essential elements with Costa and Garmston's Cognitive Coaching model. The book provides coaches, teachers, and administrators a personal guidebook with protocols and maps for conducting conversations that shift thinking in support of all students achieving at levels higher than ever before. • What are the coaching skills I need in working with diverse student populations? • In what ways do the Tool of Cultural Proficiency and Cognitive Coaching's States of Mind support my addressing achievement issues in my school? • How do I foster challenging conversations with colleagues? • How do I extend my own learning?
Culturally Proficient Inquiry: A Lens for Identifying and Examining Educational Gaps, 2008	Randall B. Lindsey, Stephanie M. Graham, R. Chris Westphal Jr., & Cynthia L. Jew	This book uses protocols for gathering and analyzing student achievement and access data. Rubrics for gathering and analyzing data about educator practices are also presented. A CD accompanies the book for easy downloading and use of the data protocols. • How do we move from the "will" to educate all children to actually developing our "skills" and doing so? • In what ways do we use the various forms of student achievement data to inform educator practice? • In what ways do we use access data (e.g. suspensions, absences, enrollment in special education or gifted classes) to inform schoolwide practices? • How do we use the four rubrics to inform educator professional development? • How do I foster challenging conversations with colleagues? • How do I extend my own learning?

Culturally Proficient Leadership: The Personal Journey Begins Within, 2009	Raymond D. Terrell, & Randall B. Lindsey	This book guides the reader through the development of a cultural autobiography as a means to becoming an increasingly effective leader in our diverse society. The book is an effective tool for use by leadership teams. • How did I develop my attitudes about others' cultures? • When I engage in intentional cross-cultural communication, how can I use those experiences to heighten my effectiveness? • In what ways can I grow into being a culturally proficient leader? • How do I foster challenging conversations with colleagues? • How do I extend my own learning?
Culturally Proficient Learning Communities: Confronting Inequity Through Collaborative Curiosity, 2009	Delores B. Lindsey, Linda D. Jungwirth, Jarvis V.N.C. Pahl, & Randall B. Linsey	This book provides readers a lens through which to examine the purpose, the intentions, and the progress of learning communities to which they belong, or wish to develop. School and district leaders are provided protocols, activities, and rubrics to engage in actions focused on the intersection of race, ethnicity, gender, social-class, sexual orientation and identity, faith, and ableness with the disparities in student achievement. What is necessary for a learning community to become a "culturally proficient learning community?" • What is organizational culture and how do I describe my school's culture in support of equity and access? • What are "curiosity" and "collaborative curiosity" and how do I foster them at my school/district? • How will "breakthrough questions" enhance my work as a learning community member and leader? • How do I foster challenging conversations with colleagues? • How do I extend my own learning?
The Cultural Proficiency Journey: Moving Beyond Ethical Barriers Toward Profound School Change, 2010	Franklin Campbell Jones, Brenda Campbell Jones, &Randall B. Lindsey	This book explores Cultural Proficiency as an ethical construct. It makes transparent the connection between values, assumptions, and beliefs and observable behavior making change possible and sustainable. The book is appropriate for book study teams. • In what ways does "moral consciousness" inform and support my role as an educator? • How does my school's "core values" become reflected in assumptions held about students? • What steps do I take to ensure that my school and I understand any low expectations we might have? • How do we recognize that our low expectations serve as ethical barriers? • How do I foster challenging conversations with colleagues? • How do I extend my own learning?

Culturally Proficient Education: An Assets-Based Response to Conditions of Poverty, 2010	Randall B. Lindsey, Michelle S. Karns, & Keith Myatt	This book is written for educators to learn how to identify and develop the strengths of students from low-income backgrounds. It is an effective learning community resource to promote reflection and dialogue. • What are "assets" that students bring to school? • How do we operate from an "assets-based" perspective? • What are my and my school's expectations about students from low income and improvised backgrounds? • How do I foster challenging conversations with colleagues? • How do I extend my own learning?
Culturally Proficient Collaboration: Use and Misuse of School Counselors, 2011	Diana L. Stephens, & Randall B. Lindsey	This book uses the lens of Cultural Proficiency to frame the American Association of School Counselor's performance standards and Education Trust's Transforming School Counseling Initiative as means for addressing issues of access and equity in schools in collaborative school leadership teams. • How do counselors fit into achievement-related conversations with administrators and teachers? • What is the "new role" for counselors? • How does this "new role" differ from existing views of school counselor? • What is the role of site administrators in this new role of school counselor? • How do I foster challenging conversations with colleagues? • How do I extend my own learning?
A Culturally Proficient Society Begins in School: Leadership for Equity, 2011	Carmella S. Franco, Maria G. Ott, & Darline P. Robles	This book frames the life stories of three superintendents through the lens of Cultural Proficiency. The reader is provided the opportunity to design or modify his or her own leadership for equity plans. • In what ways is the role of school superintendent related to equity issues? • Why is this topic important to me as a superintendent or aspiring superintendent? • What are the leadership characteristics of a culturally proficient school superintendent? • How do I foster challenging conversations with colleagues? • How do I extend my own learning?
The Best of Corwin: Equity, 2012	Randall B. Lindsey, Ed.	This edited book provides a range of perspectives of published chapters from prominent authors on topics of equity, access, and diversity. It is designed for use by school study groups. • In what ways do these readings support our professional learning?

		• How might I use these readings to engage others in learning conversations to support all students learning and all educators educating all students?
Culturally Proficient Practice: Supporting Educators of English Learning Students, 2012	Reyes L. Quezada, Delores B. Lindsey, & Randall B. Lindsey	This book guides readers to apply the 5 Essential Elements of Cultural Competence to their individual practice and their school's approaches to equity. The book works well for school study groups. • In what ways do I foster support for the education of English learning students? • How can I use action research strategies to inform my practice with English learning students? • In what ways might this book support all educators in our district / school? • How do I foster challenging conversations with colleagues? • How do I extend my own learning?
A Culturally Proficient Response to LGBT Communities: A Guide for Educators, 2013	Randall B. Lindsey, Richard Diaz, Kikanza Nuri-Robins, Raymond D. Terrell, & Delores B. Lindsey	This book guides the reader to understand sexual orientation in a way that provides for the educational needs of all students. The reader explores values, behaviors, policies and practices that impact Lesbian, Gay, Bisexual, and Transgender students, educators, and parents /guardians. • How do I foster support for LGBT colleague, students, and parents / guardians? • In what ways does our school represent a value for LGBT members? • How can I create a safe environment for all students to learn? • To what extent is my school and environment where it is safe for the adults to be open about their sexual orientation? • How do I reconcile my attitudes toward religion and sexuality with my responsibilities as a PreK-12 educator? • How do I foster challenging conversations with colleagues? • How do I extend my own learning?
Culturally Proficient Learning Communities	Delores B. Lindsey, Karen M. Kearney, Delia Estrada, Raymond D. Terrell, & Randall B. Lindsey	This book guides the reader to view and use the Common Core State Standards (CCSS) as a vehicle for ensuring all demographic groups of students are fully prepared for college and careers. • In what ways do I use this book to deepen my learning about equity? • In what ways do I use this book to deepen my learning about CCSS? • In what ways do I use this book with colleagues to deepen our wok on equity and on the CCSS?

		• How can I and we use the Action Planning guide as an overlay for our current school planning?
Opening Doors: A Implementation Template for Cultural Proficiency, 2016	Trudy T. Arriaga & Randall B. Lindsey	This book serves as a template for school leaders to use in determining levels of inclusiveness in their schools / districts. • In what ways do I use this book to deepen my understanding of equity and inclusiveness in action? • In what ways do I lead to become aware of underlying core values that limit access to students and families? • In what ways do I lead my school / district to develop and live authentic and inclusive core values and mission statements? • How do I extend my own learning?
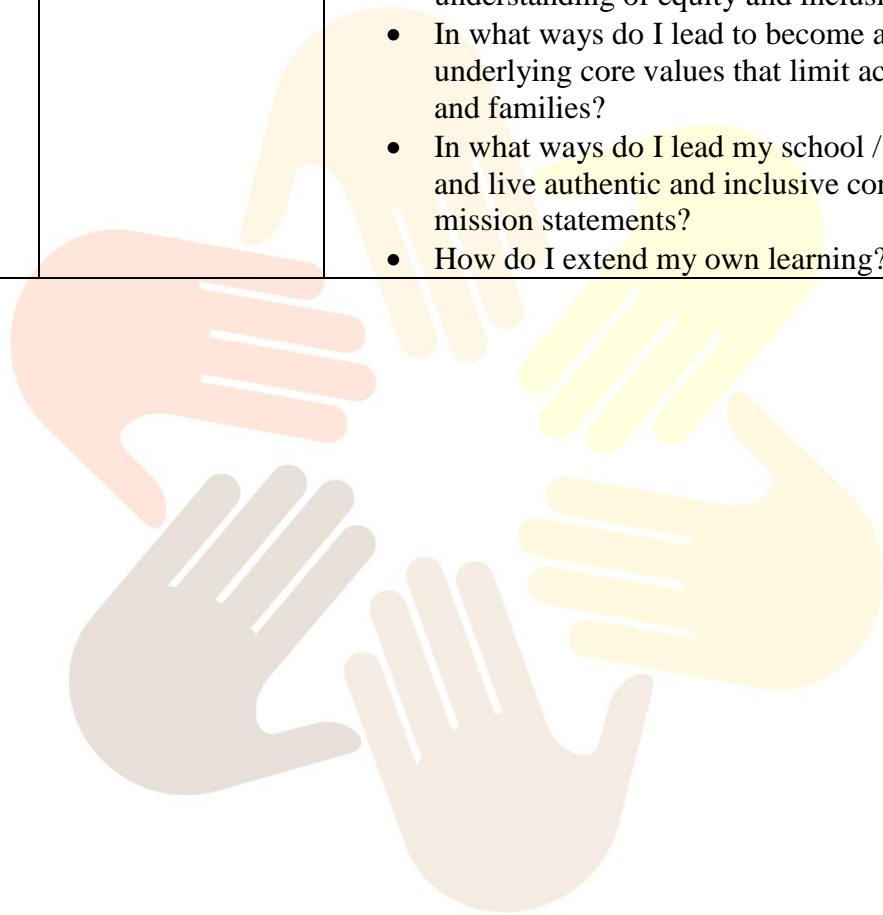
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Department

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