

2009

What's Your Perspective A Secondary Staff Cultural Proficiency Training

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What's Your Perspective
A Secondary Staff Cultural Proficiency Training

Project Report

Presented to

The Graduate Faculty

Central Washington University

In Partial Fulfillment

of the Requirements for the Degree

Master of Education

Administration

By

Jeanne A Cunningham

May 2009

ABSTRACT

WHAT'S YOUR PERSPECTIVE
SECONDARY STAFF CULTURAL PROFICIENCY TRAINING

by

Jeanne A Cunningham

May 2009

A two-hour and forty-five minute staff cultural proficiency training was compiled for an urban high school. Nearly thirty percent of the school's population is made up of non-majority cultural groups yet approximately ninety-nine percent of the staff is white. A review of literature indicates that culture matters when educating students and schools cognizant of this information realize higher student performance. Using current data, the project demonstrates the need for cultural proficiency training and provides staff information and resources to increase awareness of the role of culture in teaching and learning.

CHAPTER I

INTRODUCTION

According to the United State Census Bureau, the country is growing ever more diverse and will continue to do so for the foreseeable future. Currently, minorities comprise about one-third of the population and are expected to become the majority by 2042. By 2054, the nation's population is projected to be 54 percent minority with the nation's population of children at 62 percent by 2050, an increase of nearly 20 percent from today. Similarly, Washington State's minority population has grown 9.7 percent from April 1, 2000 to July 1, 2007 (US Census Bureau, 2008).

Presently, about thirty percent of students served by the North Thurston school district are non-white; an eleven percent increase in just ten years (OSPI). Timberline High School, one of North Thurston's largest schools, is equally diverse with 35.3 percent of its population non-white, an increase of 8.3 percent in the same time period. Clearly, our students are living and learning in a rapidly changing and increasingly diverse world.

While the student population is quite diverse, the staff is not. Of the thirteen staff on Timberline's administrative team, one member is non-white, the ASB secretary. All of the counseling and library staff are white as is the health room staff. Only two of eighty-six teachers and para-educators listed on the school's web site are non-white. These numbers mean that more than 99 percent of the teaching and support staff at Timberline belong to the majority population yet work with a population that is more than one-third non white (OSPI, 2007).

Until this past year the only multi-cultural training listed in the district's Professional Development offerings was a six hour Ruby Payne training. While her theory may provide insight into the culture of poverty, it is insufficient as a diverse district's sole multicultural educational offering. Additionally, several prominent researchers take issue Ruby Payne's credibility all together. They question her research procedure and claim her theory to be stereotypical and based on deficit thinking (Gorski, 2006; Bohn, 2007; & Bomer, Dworin, May, and Peggy Semington, 2007). Plainly, a district or school as diverse as North Thurston and Timberline must expand its professional development offerings to provide its staff with research based, best practice cultural proficiency training.

Many researchers show the important role culture plays in student learning (Banks, 2008; Quezada and Louque, 2002; Ladson, 1994; Ferguson, 2007; Meador, 2005; Guerra and Nelson, 2007; Collins; Ford, Gilman and Whiting, 2007; Durate, 2000). Due to the lack of any substantial cultural proficiency training throughout the district, the percentage of non-white students and projected growth in the district's minority population, and the lack of a diverse staff, one must question whether or not those who work most directly with the students, the teachers, are receiving the guidance they need to best serve all of their students. One must also question whether the minority students are able to fully connect to an institution in which so few of the adult staff reflect their race or culture.

Finally, No Child Left Behind, a bill signed into law in 2001, requires schools ensure all students, meet a rigorous academic standard (Essex, 2005; Yell, 2006). Because race and cultural play an important role in a child's academic success, schools must train their staff in how to work with students from a variety of cultures, races, and religions.

Timberline has realized a rapid growth in students from diverse backgrounds, is staffed almost entirely by individuals from the majority culture, and has offered limited professional development in cultural proficiency. Therefore, the school could benefit from a well-developed cultural proficiency-training program.

Purpose

The purpose of this project is to provide cultural proficiency training and educational resources to the staff at Timberline High School in the North Thurston School District in the hope that it will begin a process of examining the concept of white dominance as related to Timberline, and lead to a culture of continual self-examination of personal biases. Furthermore, the project will provide strategies and resources to the teachers at Timberline that enables them to work effectively with students from many cultures and races allowing all students to meet rigorous academic standards.

Significance of the Project

The Nation and the world are quickly changing. America is becoming increasingly diverse and is predicted to reach a 54 percent minority population by 2050 (U.S. Census Bureau, 2008). Additionally, the new global economy requires that today's students be able to effectively work with people of many cultures and races (Banks, 2008; Howard, 2007; Meador, Guerra, 2007; Ford, 2007; Ladson, 1994). Timberline reflects the changes taking place in the larger society with rapid growth in a diverse student population and challenged by the mandate of No Child Left Behind. The demands on educators are many and the ability to meet the needs of today's students does not come automatically. Transforming schools into culturally inclusive

institutions requires systemic change and the analysis of their policies and practices. (Brighton, 2003; Baron, 2007; Quezada and Louque, 2002; Multi-Ethnic Think Tank, 2002;

Equipping teachers to work with a wide range of students requires that supportive structures, plans and resources be designed that permit culturally aware educational practices. This project will fill that need by providing the teachers at Timberline High School training and resources that allow for culturally proficient teaching.

Definitions of Terms

Culture: The shared language, values, beliefs, and way of life of a group of individuals.

Cultural Proficiency: An approach that provides individuals and institutions the tools needed to grow in understanding and appreciation of diverse cultures. "Cultural Proficiency is the policies and practices of a school or the values and behaviors of an individual that enable the person or school to interact effectively in a culturally diverse environment." (Lindsey, R., Robins, K. & Terrell, R. p. xix. 2003).

Culture of Poverty: A theory proposed by Ruby Payne suggesting poverty is a culture unto itself.

Diversity: The coexistence of people from an array of cultures, races, and ethnicities.

Deficit Thinking: A belief that students who do not meet certain standards are lacking characteristics needed to learn. This particularly applies to students in poverty or students from minority groups. In effect, deficit thinking blames the student for his or her failure rather than the system (Gorski, 2006; Indiana Project for Latin American Cultural Competency,

Global Economy: The phenomenon in which nations have reduced trade barrier and allowed businesses to market their goods all over the world.

Multi-Cultural Education: Schools that successfully teach all students regardless of race, culture or ethnicity.

Multi-Cultural Training: Providing staff the tools needed to effectively teach all students.

No Child Left Behind: The reauthorization of the Elementary and Secondary Education Act.

Signed into law in 2002, No Child Left Behind requires schools ensure that all students reach high academic standards.

Ruby Payne Training: Training based on the teachings of Ruby Payne who theorizes that individuals in each economic bracket share a culture with others in their bracket.

CHAPTER II

INTRODUCTION

This chapter will review and discuss the research on culturally proficient teaching. To this end, it will give a brief history of culture and race in American schools and definitions of cultural proficiency. In addition, the chapter will examine why cultural proficiency is important and present the cultural proficiency continuum. It will also discuss the challenges of and hindrances to developing culturally responsive schools; and provide characteristics of such school. The chapter will end with a summary of the material presented in the chapter.

The History and Definition of Cultural Proficiency:

Education in American has historically struggled with educating a diverse group of people, from the segregation of African Americans to the immigrants who thronged our shores. With the passage of Brown vs. Board of Education in 1954, segregation was essentially banned and schools were mandated to educate all children equally. However, the courts offered no guidelines, directions or timetable for desegregating the schools (Essex, 2005). Consequently, schools have continually struggled with the task of educating children from a vast array of cultures, backgrounds and races (Lindsey, 2003; Banks, 1997).

According to Lindsey, Robins, and Terrell, in recent history the country moved through several movements in its quest to provide equal educational opportunities for all children. In the 1960s emphasis was placed on integration in an effort to desegregate schools. The 1970s witnessed the rise of multiculturalism as educators worked with a more diverse population. In a departure from the melting pot mentality, which championed assimilation, multiculturalism recognized the importance of embracing diversity. During the 1980s, corporate America touted

diversity by offering diversity training for employees and targeting various segments of the population. Additionally, the movement expanded the idea of diversity by embracing gender, age and disabilities along with cultural differences. Cultural competence and proficiency came into the nation's consciousness in the 1990s (Lindsey, 2003).

Given the history of the growth of cultural awareness since the passage of Brown vs. Board of Education, the question begs to be asked what is cultural proficiency and how does it differ from earlier movements. Several researchers define cultural Proficiency. Lindsey (2003) defines it as "... a way of being that enables both individuals and organizations to respond effectively to people who differ from them..." (p. 5); and "...a way of being that enables people to successfully engage in new environments" (p. 13). Quezada (2002), states "Cultural proficiency provides individuals and institutions with a framework for systemic change in reflecting an individual's values and behaviors, along with analyzing the policies and practices of an institution" (p. 10). Baron (2007) defines it as a means to "...Honor and reflect cultural differences and work collaboratively...to be respectful members of an interdependent world..." (p. 52).

Given the variety of definitions, one may wonder how cultural proficiency differs from cultural competency, diversity, or multiculturalism. Cultural proficiency is the umbrella under which the others fall, according to *The Principals' Partnership*, a program of The Union Pacific Foundation designed to assist principals meet their leadership needs and professional growth objectives. Diversity includes all aspects of individuals such as: race, gender, age, social class, language, and physical abilities, and multiculturalism refer to working or being among a group from differing cultures (The Principals' Partnership, 2002). Eduardo Durate (2000), points out

that “Many educators ... agree multiculturalism has something to do with promoting an understanding and appreciation of cultural diversity”, but there is no general consensus on what exactly is to be “appreciated or understood about cultural diversity” (p. 2).

While the above terms are associated with relating to people who are different from us, cultural proficiency provides educators the means for effectively responding to diversity. Rather than offer classroom activities or self-awareness exercises, it is a model that allows school or organizations to examine the underlying issues that make diversity an issue. It provides a framework for analyzing and changing an institution’s policies and practices that may present obstacles for learning (Lindsey, 2003).

Why Cultural Proficiency is Important:

It is no secret that the cultural make-up of the United States is rapidly changing. According to the United State Census Bureau, the country is growing ever more diverse and will continue to do so for the foreseeable future. Minority groups, which currently represent one third of the population, are projected to be 54 percent of the population in about thirty years. The nation’s population of children from non-European decent is expected to increase to 62 percent by 2050 (US Census Bureau, 2008). Clearly, our schools’ population is changing. Students are living and learning in a rapidly changing and increasingly diverse world (Davis, 2006). To meet the needs of these students, teachers must learn to teach students from a wide variety of cultural backgrounds and students need to learn to interact with people who are different from them (Davis, 2006, Lindsay, 2003, Banks, 2008, Banks, 1997). Cultural proficiency can provide educators the tools to meet this need.

An important goal of the nation's educational system is to help students acquire the skills needed to become contributing citizens of society (Banks, 1997; Howard, 2006; Lindsey, 2003; Tatum, 1997; Davis 2006; Roosevelt, 1930; National Commission on Excellence in Education, 1983). To do well in today's world, educators must prepare students to be able to work and live among a diverse group of people.

James Banks from the University of Washington talks about the erosion of national boundaries due to the historic, extensive and rapid rate of migration throughout the world; the growth of diversity in nations throughout the world; and international human rights as found in the Universal Declaration of Human Rights (Banks, 2008). In other words, our students will be living and working in a multicultural world. Banks (2008), states, "Many worldwide developments challenge the notion of education students to function in an isolated nation. These developments include the ways that people move back and forth across national borders and the "rights of movement permitted by bodies external to nation-states such as the United Nations and the European Union" (p. 132).

Dr Daggett, President of the International Center for Leadership in Education, highlights the incredible transformation of the movement of people and ideas throughout the globe in his comments on the rapid growth of the global economy in recent years. He contends that one of the most fundamental changes taking place today is the ease with which work and workers move about via satellite and digital technology. For example, competition for jobs is on a worldwide scale, now. Most MRI and CAT scans done in the United States are read in India. Many of our manufacturing jobs have moved to other countries due to cheaper labor costs and thousands of U.S. Tax forms were processed in India this year (Daggett, 2005). The jobs

traditionally performed in the United States are now moving outside its borders. A consequence of this movement is that students will need to compete for jobs with people from many nations.

Until recently, the aim of schools in most nations was to produce citizens who embraced the values, goals, and beliefs of his or her nation. Those goals no longer meet the needs of today's students. Many people belong to and are committed to more than one nation (Banks, 2008). The gap between the experiences and values of several of our students and their families and the schools struggling to educate students to function in one nation, creates problems for educators and obstacles to providing students the education needed to live in a global community (Banks, 2008, Baron, 2007). Insistence on a national, rather than global focus on educational goal and values results in several negative consequences in addition to not preparing students for their future. The marginalization of ethnic groups, the achievement gap between minority and non-minority students, a sense of alienation from the school and national identity, and discrimination, are some examples of these consequences (Banks, 2008).

Several educators contend developing cultural proficiency is a moral imperative for those in education. Daniel Baron, co-executive director of the National School Reform Faculty, writes of a teacher who asked students to create a photographic essay of their lives. The teacher was concerned when not one of the students included any pictures of his or her life at school. After speaking with the students about this, the educator discovered the students found no reflection of their culture or history at school (Daniel Baron, 2007). Baron's work within the public school system led him to conclude that for the United States to realize social justice for all, schools must become "...diverse learning communities that honor and reflect

cultural differences and work collaboratively to educate their students to be respectful members of an interdependent world and prepare them to be democratic citizens of a multicultural country.” (Baron, Pg 52).

Fernando Reimers of the Harvard School of Education, states, “The most critical challenge before schools in this century will be giving students both the skills and the ethical disposition to invent a future that enhances human well-being in an age of globalization.” (Reimers, 2008, p. 24). To achieve this goal, students must gain knowledge of the world; the skills to put that knowledge to use; and the ability to interact productively and respectfully with people different from themselves (Reimers, 2008).

Effective education will help students view themselves as members of a global community who recognize the complex way nations are interconnected, understand their responsibility to every other human being, and develop the ability to work with people from across the globe to help solve the difficult problems the world faces (Banks, 2008).

Research has shown culture plays an important role in student learning (Banks, 2008; Quezada and Louque, 2002; Ladson-Billings, 1994; Ferguson, 2007; Meador, 2005; Guerra and Nelson, 2007; Ford, Gilman and Whiting, 2007; Durate, 2000; Singleton, 2006; Vang, 2006; Vogt, 1987). One such study came about when Hawaii, sought to remedy the continued academic underachievement of its native children. The state instituted KEEP, the Kamehameha Early Education Program. The program’s goal was to study the relationship between continuity and discontinuity in the home and school lives of students and to examine the role cultural compatibility of school curriculum plays in learning (Jordan, 1984).

Jordan, from the Center for the Development of Early Education in Honolulu, undertook a study of the KEEP Program, an early childhood educational research program in Hawaii. The program developers hypothesized that there was a relationship between the cultural background of the children and the classroom in which they learn. The long term, large-scale study applied the research and developed classroom applications that created an educational program compatible with Hawaiian culture.

Using performance on standard achievement tests, students participating in KEEP were chosen from the population most at risk with three fourths of them Hawaiian children. For the first several years, the program was modeled on a typical public school in class size, teacher student ratio, curriculum, staff and schedule. During this time student achievement mirrored that of public schools and achievement of those students most at risk remained flat (Jordan, 1984).

After five years, KEEP developed a new curriculum and teacher-training program more compatible to the Hawaiian culture. KEEP implemented the changes first in the lab school then field-tested it at four different schools in grades 1-3. Within two years, students reading achievement in all grades jumped to 53 percent compared to 32 percent in the control classes (Jordan). The study operated under the assumption that through socialization into a culture, by the time children come to school they have already learned very complex material. For schools this meant that students coming from a culture different than the dominant one had to learn and adapt to a foreign culture. When the two cultures were incompatible problems affecting students' ability to learn arose (Jordan, 1984).

In her review of research on culture and classroom goals, Lois Yamauchi found that culture, with its beliefs, assumptions, and norms that guide human behavior is passed down through the generations. Just as one's familial culture is passed on, so too are the values, expectations, and norms that guide school behavior passed down through the generations (Yamauchi, 1998). Educators, then reflect the society's educational culture in their interactions with and expectations of the students. Difficulties come about when the students' and teachers' cultural expectations, goals, and norms differ and, at times, conflict (Yamauchi, 1998). In other words, students for whom the home and school culture is very different must make greater adjustments to reconcile the differences than do those students who do not have a disparity between the two.

Portes, a professor of Educational Psychology at the University of Louisiana, initiated a study to examine the influences of various factors on the school achievement of immigrant students. He was particularly interested in how different predictors of school achievement interact with cultural adaptation in adolescents (Portes, 1999). He found the influence of culture could not be disaggregated entirely by demographic, social, or psychological factors and that more empirical studies are needed to explain these differences (Portes, 1999). However, he did find that students from cultures more established in the United States, such as the Asian and Cuban communities, tend to excel in American schools while the lowest achievers were among students from less established cultures. Portes hypothesizes the difference in academic achievement may be due to the level of "social and cognitive support" the students receive (Portes, p. 489). Children from the Asian and Cuban cultures, for example, experiences greater support than the lowest achieving group. The students in the latter group, encountered

language problems and felt unwelcomed by the mainstream, factors which may impact school achievement (Portes, 1999). The author found that some cultural factors did place students in a disadvantageous position for school or social success (Portes, 1999).

If cultural factors do impact student learning and our schools are becoming increasingly diverse, it follows that educators should be educated in how to teach students from a variety of cultures. In its 2008 report on closing the achievement gap for African American students, Washington State's Department of Superintendent of Public Instruction cites the lack of cultural competence among educators and school staff as one of the causes of the achievement gap (OSPI, 2008).

Love and Kruger, created survey items to measure teachers' culturally relevant beliefs to study how they correlate to higher student achievement. The authors selected six schools serving primarily African American students. All six schools were involved in a university-based program and had a high percentage of students receiving free or reduced lunch. The survey adapted from Ladson-Billings consisted of 48 questions, twenty-five of which reflected the culturally relevant beliefs and practices of teachers. They emphasized high regard for students, cooperation and interaction among students, and community connections among other things (Love & Kruger, 2005). The study found parental involvement, connecting with the student, creating interdependence among the students for success, and switching roles with the students all correlated with higher academic achievement. Additionally, teachers who viewed teaching as a way to give back to the community and believed all students could be successful had a greater number of students demonstrating academic success (Love & Kruger, 2005).

Educators are under pressure to address individual student learning needs and raise student achievement at a time of growing diversity in the classroom (Brighton, 2003; Singleton, 2006). Brighton conducted a study to examine how teachers' beliefs about teaching in diverse classrooms affect their ability and willingness to differentiate their instruction and assessment. Four schools in two states volunteered to participate in a three-year study during which time participating teachers received intensive training in differentiated instruction and assessment. Student participants from the classrooms represented a cross-section of children from a variety of socioeconomic and achievement levels. Data collection consisted of teacher interviews and classroom observations, which were triangulated with student interviews, instructional materials, student work, and administrator interviews (Brighton, 2003). The study found that teachers whose beliefs aligned with the philosophy and practices conducive to differentiating instruction were more successful in differentiating instruction for diverse learners than the participants who resisted implementing strategies to differentiate instruction (Brighton, 2003).

Ladson-Billings, in her book Dreamkeepers, cites several examples of how teachers' beliefs impact student learning. Teachers' beliefs shape their instructional practices. For example, teachers who believe culture plays an important role in education are able to use the strengths of one's culture in ways that lead students to academic success (Ladson-Billings, 1994). Ladson-Billings cites teacher beliefs such as: seeing teaching as an art, believing all students can succeed, and helping students make connections between themselves and their world leading to student success in school (Ladson-Billings, 1995).

Banks makes the point that while cultural awareness can help teachers understand cultural groups, the knowledge itself does not necessarily help educate individual students. He

reminds the reader that there are all kinds of learners in every culture (Banks, 1997). While this may be true, there is another level to cultural awareness and teacher beliefs that many researchers use to explain the achievement gap for students from certain socioeconomic or cultural groups. The majority of teachers in the United States are Caucasians and hold the values and beliefs associated with the dominant culture, that of European- Americans. Research points to a theory, referred to white dominance, as a key contributor to the achievement gap between student groups in the public school system (Howard 2006; Banks, 2008; Tatum, 1997; Ladson-Billings, 1994; Singleton, 2006).

White dominance is a hierarchical social system in which the dominant white culture exerts power over the subordinate cultural groups such as Mexican or African Americans. Society's rules, norms, and practices reflect the values and beliefs of the dominant culture (Sleeter, 2000). This dominant group "...sets the parameter within which the subordinates operate which means the dominant group holds the power and authority in society..." (Tatum, 1997, p. 23) They determine what is right or wrong and what behaviors are acceptable. Frequently those in the dominant groups are not even aware that they have created social values and norms that can alienate people outside of the mainstream culture. They just assume that they're ways are right and should be emulated by others (Howard, 1999). Often these assumptions are subconscious and result in institutional practices and systems that promote and sustain discrimination, stereotyping, and racism that result in inequality (Banks, 1997; Howard, 1999; Singleton, 2006).

Because these practices reflect the values and beliefs of the dominant culture, they favor some racial, social or economic groups while putting others at a disadvantage (Howard,

1999). This is apparent in our public schools that are staffed primarily by white, middle class teachers and administrators who share the values and beliefs of the dominant culture.

Consequently, the values, expectations, and rules operating within the school system conflict with the cultural beliefs or norms of students from some minority groups and create feelings of isolation or disenfranchisement. If not carefully examined, the system can inadvertently negatively impact the learning of a large number of children (Banks, 2008; Sleeter, 2000; Howard, 1999; Tatum, 1997; Jordan, 1984; Nelson, 2007; Davis, 2006; Singleton, 2006).

Finally, No Child Left Behind, a bill signed into law in 2001, requires that schools ensure all students meet a rigorous academic standard (Essex, 2005; Yell, 2006). Because research has demonstrated that race and cultural play an important role in a child's academic success, it would behoove schools to lead their staff towards cultural proficiency by training them how to work effectively with students from cultures, races, and religions that are different from their own (Banks, 2007; Baron, 2007; Davis, 2006; Ferguson, 2007; Ford, 2007; Guerra, 2007; Howard, 1999; Ladson-Billings, 1995; Lindsey, 2003; Quezada, 2002; Tatum, 1997). What, then, are the stages schools go through to develop cultural proficiency and what are the characteristic of culturally proficient teachers?

The Cultural Proficiency Continuum

A leader in developing the theory of cultural proficiency, Lindsey contends there is a continuum consisting of six points that indicate ways of "responding to differences" (Lindsey, 2003 p. 85). The points: cultural destructiveness, cultural incapacity, cultural blindness, cultural pre-competence, cultural competence, and cultural proficiency identify where organizations or individuals may fall in the journey to cultural proficiency (Lindsey, 2003). Because the points

along the continuum are linear, it would be easy to use them to assess where organizations or individuals stand in their growth towards cultural proficiency. However, Lindsay cautions against using them this way. He encourages organizations to use them to provide a common language to describe "...the behaviors of people and the policies and practices of organizations (Lindsey, 2003, p. 86).

According to Lindsey's seminal work, oft cited by other researchers, each point along the continuum describes attitudes or beliefs affecting how people relate to those who are different from them. Cultural destructiveness is any behavior, practice or policy that eliminates other cultures such as genocide or slavery. Cultural incapacity subordinates other cultures through the belief that one's culture is superior to others. People at this stage expect organizations or individuals to emulate their superior culture resulting in a sense of powerlessness among those outside of the dominant culture. Culturally blind policies, practices, and behaviors ignore differences arising from diverse cultures or consider the differences of little importance. This is exemplified in the teacher who believes color does not matter. The fourth point along the continuum, cultural pre-competence, refers to organizations or individuals who are trying to relate effectively to diversity and realize they have a lot to learn. The fifth point, cultural competence, organizations, and individuals, like schools and educators, acknowledge and respect the differences and constantly examine their own attitudes and beliefs, and constantly seek ways to improve relationships. For example, schools at this point willingly change policy and practices that may hinder understanding among people or impede learning. Finally, cultural competence moves beyond respecting culture to functioning effectively in several diverse cultures (Lindsey, 2003).

The Challenges and Hindrances to Developing Culturally Responsive Schools

Research identifies two primary barriers to cultural proficiency: lack of awareness of the need to change, and an assumption of entitlement (Banks, 2007; Baron, 2007; Davis, 2006; Duarte, 2000; Ferguson, 2007; Ford, 2007; Guerra, 2007; Howard, 1999; Ladson-Billings, 1995; Lindsey, 2003; Quezada, 2002; Sleeter, 2000; Tatum, 1997). The two barriers are intertwined, one leading to the other. Davis speaks of it as a cultural lens that influences the way a society or individual views the world. This lens is formed by one's personal experiences, heredity and upbringing and determines one's outlook on the world and its peoples (Davis, 2006). American society, its people and institutions, including schools, are formed from the cultural lens of the dominant Euro-American view. This lens is so engrained into our way of doing things that many people don't realize there might be other ways of looking at the world (Banks, 1997; Davis, 2006; Gorski, 2006; Howard, 1999; Lindsey, 2003; Ladson-Billings, 1994). The assumption that the values and rules of white America are the right way to live, leads to a sense of entitlement.

Peggy McIntosh, associate director of the Wellesley College Center for Research on Women, and founder and co-director of the National Seeking Educational Equity and Diversity Project on Inclusive Curriculum, lists several of the institutionalized privileges bestowed upon white heterosexual individuals in American Society. The privileges are embedded in society and most are oblivious to their existence taking them for granted (McIntosh, 1989).

A few of these privileges are: having the luxury of being able to rent or purchase a home in any area one wishes; seeing one's race represented in the media; resting assured one's children will learn in an environment that validates their race; and knowing that race will not

prevent one from finding medical or legal help when needed. When the system of entitlements continues unexamined, it leads to the marginalization of subordinate groups, and institutional practices that contribute to the achievement gap (Banks, 2007; Baron, 2007; Davis, 2006; Duarte, 2000; Ferguson, 2007; Ford, 2007; Guerra, 2007; Howard, 1999; Ladson-Billings, 1995; Lindsey, 2003; Quezada, 2002; Sleeter, 2000; Tatum, 1997). Therefore, to develop cultural proficiency within the schools, educational leaders and educators must become self-reflective and skilled at analyzing the institution's policies and practices that prevent them from honoring the diverse cultures in their schools and effectively serving their students and families (Quezada, 2002). What might a school look like in which a staff practices self-reflection and an analysis of its policies and practices?

Characteristics of a Culturally Proficient School

Several researchers have identified certain characteristics of culturally proficient schools. All of them highlight the importance of relationships among staff and students and the quality of teaching. Ladson-Billings focuses on teaching by identifying three critical aspects of culturally relevant teaching: teachers' concept self and others; structure of interactions; and construction of knowledge (Ladson-Billings, 1994).

Culturally proficient teachers demonstrate a positive concept of self and others. They view teaching as an art; believe all students can learn; relate learning to students' neighborhood and world; see themselves as a part of the larger community and teaching as giving back to the community; encourage students to serve the community; and believe teaching is pulling knowledge out of the students rather than putting it in (Ladson-Billings, 1994).

Social relationships in culturally proficient classrooms foster a sense of community that extends beyond the classroom. Students and teachers value cooperative learning in which students are expected to teach and help each other rather than a competitive model. Teachers get to know their students' families, interests, strengths and weaknesses thereby consciously work to build a connection with each student. Often these teachers work beyond school hours to help parents find community resources, make home visits when necessary or relate to students in the grocery store, church or other public places (Ladson-Billings, 1994).

Ladson-Billings' third characteristic of a culturally relevant teacher centers on how teachers help students understand and construct knowledge. Culturally proficient teachers use cultural frames of reference to help students relate their learning to their world. Teachers and students are all considered learners and come to realize that knowledge is something that is constantly changing. The teacher is passionate about teaching and learning, and takes into account the individual differences of the students. Finally, according to Ladson-Billings, culturally proficient teachers help students think critically and develop the skills they need to succeed (Ladson-Billings, 1994).

Gary Howard, in his book We Can't Teach What We Don't Know, cites the work of Shade Kelly and Oberg who offer another set of criteria for culturally relevant teaching. These researchers identify affirming students in their cultural connections; being personally inviting; creating physically welcoming classroom spaces; reinforcing students for their academic development; accommodating instruction to the cultural and learning styles differences of our students; managing classrooms with firm consistent and loving control; and creating opportunities for both individual and cooperative work as critical factors when teaching a

diverse group of students (Howard, 2006, p. 131). Howard also cites Gay, 2000, who identifies caring, curriculum, instruction, and communication and four critical areas of culturally proficient teaching (Howard, 2006).

Lindsey, Robins and Terrell propose a more encompassing view of cultural proficiency in their description of a culturally proficient professional. This description speaks to the behavior of all individuals not just educators. They speak to five areas of competency that educators may be wise to strive towards. The first, assess culture, refers to one's awareness of his or her culture and the effect it may have on others. In terms of teacher, this would include students and fellow staff members. The ability to assess culture also includes learning about the organization's culture and that of its clientele and anticipates how the two may interact with each other (Lindsey, 2003).

The second through fourth behaviors address the professional's ability to value diversity appreciating the challenges it brings and understands that conflict is a natural part of working with people who come from differing cultural norms and values. The professional works to develop way to manage these conflicts in a constructive manner. He or she commits to continually learning about the differences caused by diversity and the issues these differences cause. He or she helps others realize that conflict may be culturally based rather than a personality conflict and works to create structures, practices, and opportunities that value diversity (Lindsey, 2003).

Finally, Lindsey proposes that culturally proficient organizations and individuals work towards "institutionalizing cultural knowledge" (Lindsey, Pg. 25). They strive to share the cultures of the workers, managers, and clients, and to reflect the cultures of the communities in

which they work. The orchestrate opportunities for these groups to learn from each other and honor the diversity reflected in the organization (Lindsey, 2003). In other words, “culturally relevant teaching requires educators to reject the dominance model of teaching in which the teacher is the maker of rules, enforcer of discipline and dispenser of knowledge, and embrace a more cooperative team approach to education” (Howard 2006, p. 133).

James Banks supports the contentions of the previous researchers. His research supports the need for educators to empower students by helping them to critically examine knowledge and be actively involved in the construction of their learning. He supports the idea that knowledge must reflect the context of students’ lives and reinforces the need for educators to be aware of the way their assumptions, perspectives and values affect the students (Banks, 1997, pg. 50). Like the others, Banks argues that content must reflect diverse cultural images so students see themselves in the curriculum, and contends successful teachers vary their teaching strategies and styles to meet the needs of a diverse group of people (Banks, 1997).

Central to each of these researchers is the need for educators to create caring classrooms in which diversity is valued and honored, learning is viewed as a cooperative endeavor in which everyone participates, and the lessons are connected to the experiences of the students. Further research indicates that the curriculum be relevant to the students and contain images from a multitude of cultures and ethnic groups. Finally, research points to the importance of educators believing all students will learn and the necessity of differentiating instruction to meet the needs of individuals (Banks, 1997; Howard, 2006; Scribner as noted in Multicultural Education, 2000; Howard, 2006; Ladson-Billings, 1994; Lindsey, 2003).

Summary

In summary, culturally proficiency is a way of enabling people to relate well to those who are different from themselves. It provides individuals and organizations a structure for examining their values, beliefs, policies and practices and changing those that fail to value, appreciate, or honor the diversity in our world. The new global economy and increasingly diverse school population create a sense of urgency for educators to adopt attitudes and teaching practices that embrace all students, providing them with the skills they will need to meet the demands of this new century.

Research has identified several components of culturally proficient schools and it is up to educators to critically examine our districts, buildings, and classrooms to ensure these policies and practices are in place. People can become more proficient relating to those whose cultures are not their own, and they can overcome the barriers or hindrances that create division rather than unity, but it requires a conscious decision and affirmative action to create schools in which all students are valued and learning takes place.

CHAPTER III

Subjects

This project is directed towards the staff members working at Timberline High School, an urban northwest school. This includes the teachers, para educators, and administrators who work interact daily with the student population.

This school was chosen because the percent of nonwhite teachers at Timberline is significantly less, proportionally, than the school's diverse student population. Thirty-five percent of Timberline High School's students are nonwhite. This number represents an 8.3 percent growth in the school's minority population in the last ten years. Yet, the majority of the staff is white. Of the thirteen people on Timberline's administrative team, one member is nonwhite, the ASB secretary. All of the counseling and library staff are white as is the health room staff. Only two of eighty-six teachers and para-educators listed on the school's web site are non-white. These numbers mean that more than 99% of the teaching and support staff at Timberline belong to the majority population yet work with a population that is more than one-third non white (OSPI, 2007).

Until this past year the only multi-cultural training listed in the district's Professional Development offerings was six hour Ruby Payne training. While her theory may provide insight into the culture of poverty, it is insufficient as a diverse district's sole multicultural educational offering. Several prominent researchers take issue Ruby Payne's credibility all together. They question her research procedure and claim her theory to be stereotypical and based on deficit thinking (Gorski, 2006; Bohn, 2007; & Bommer, Dworin, May, and Peggy Semington, 2007). Plainly, a district or school as diverse as North Thurston and Timberline must expand its

professional development offerings to provide its staff with research based, best practice cultural proficiency training. Our students are living and learning in a rapidly changing and increasingly diverse world and must be prepared to enter the workforce culturally proficient.

Setting

Timberline is an urban high school with approximately 1,500 students, an increase of nearly 100 students in just two years (OSPI, 2009). It serves a racially mixed, middle class population. Thirty-six percent of its students are of a minority population and twenty-two percent are on free or reduced lunch (North Thurston School District, 2007). Because the school is in proximity to a local military fort, several of its students are from military families.

Procedure

The project will be implemented throughout the school year during the district's early release days. It involves a three-step implementation plan that takes place throughout the year. Step one and two will occur in the fall, and step three will begin third quarter.

The first step towards implementing the project requires gaining the support of the school's administration, building staff, parents, students and the district multicultural committee with the intent of forming a working committee. To this end, the project manager will meet with each group to explain the project and its purpose, address any concerns, answer questions, and solicit input. Administrators and designated staff members will be approached directly by the project manager. Parents will be recruited from the ambassador club and the district's multicultural committees. Working through the school's diversity club, leadership class, Decca, the ASB council, students will also be informed of the project and their input and help solicited.

Step two involves laying the groundwork by forming a cultural proficiency committee, establishing a common understanding and vision within the committee, and identifying its leaders. This can be accomplished with a book study, review of literature, and discussions. The project's materials will be presented and explored with the understanding that material may be deleted or built upon with committee consensus. To gather data about the level of self-awareness and cultural proficiency throughout the building the staff will complete the Unity Within Diversity questionnaire. Step three is the actual implementation of the project. It will initially require three half- day trainings with the intent of continuing the work into the following year.

After recruiting volunteers, the project manager will meet regularly with the participating teachers and students to monitor the program and communicate any needs that arise. In the spring a survey will be conducted to determine the success of the program and identify ways to improve the program for the following year.

CHAPTER IV

What's Your Perspective: Cultural Proficiency Staff Development?

Rationale

Diversity in our schools is increasing. Even most rural schools, which have had a history of little diversity, are feeling the impact of the increasing number of students from a wide variety of backgrounds. As an institution, it is our responsibility to provide an education that benefits *all* of our students. This is not as intuitive as it sounds for educators that have been trained by, and work within, a system that has been designed by the mainstream population. As a result, this system primarily benefits the mainstream population. Evidence of this can be found by looking at the achievement gap between Whites and other ethnic groups.

Setting/Context

The professional development in this project will be delivered to a suburban, secondary school staff. The staff is 99 percent white while the student population is 30 percent minority. Projections indicate continued growth in student diversity both ethnically and economically.

Outcomes

1. Become more aware of how institutional racism is embedded in educational materials
2. Learn how to assess curriculum and materials in terms of cultural responsiveness
3. To understand role stereotypes play in prejudice and discrimination

4. To gain knowledge and materials to use in helping students understand what it's like to be victims of stereotyping and discrimination
5. To become more culturally proficient educators

Content Description

1. Session 1 (2.25 hrs) – Establish the Need & Provide Background
 - a. Pre-Test (10 min)
 - i. Human Relations Needs Assessment (Cultural Proficiency p. 107)
 - b. Introduction/Discussion (40 min)
 - i. Gather “Diversity within Unity” data
 - ii. Present school data
 1. WASL Scores
 2. Attendance
 3. Dropout Rates
 4. Staff/Student ethnic ratio
 5. Growing up Gallagher – Blazer Article
 - iii. What is cultural proficiency presentation
 - iv. Is cultural proficiency important presentation
 - v. Nelson and Guerra Article read and discussion
 - c. Scheurich Article: Toward a White Discourse on White Racism (40 min)
 - i. Jigsaw read
 - ii. Discussion
 - d. Break (10 min)

e. Activity (15 min)

i. Peace Corps Cross-Cultural Understanding Lesson (American Stereotypes)

1. Groups discuss Worksheet 3
2. Discuss worksheet 4 as group
3. Serves as introduction to stereotypes
4. White Privilege Checklist (McIntosh, 1989)

f. Where do we go from here? Discussion (20 min)

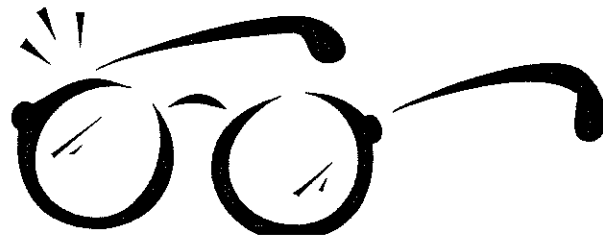
i. Culturally Responsive Teaching

1. Hold high academic standards
2. Ensure access to resources
3. Ensure learning outcomes are meaningful, useful, and relevant
4. Nurture learning support communities
5. facilitate maximum growth by making informed academic adaptations that build on prior knowledge, skills, and ways of knowing
6. build positive supportive classroom environments grounded in mutual respect
7. Promote group empowerment, self-advocacy, self-regard, and societal reform

8. Believe it is your responsibility to provide effective instruction for all
 - ii. When you leave be cognizant of the materials and activities you are using and whether they are culturally sensitive and relevant.
2. Session 2 (2 hrs) – To assess/evaluate teaching materials and to provide student activities
- a. Review/Discuss Previous Session (10 min)
 - i. Invite feedback
 - b. Discussion of the Approaches to Multicultural Education (10 min)
 - i. PowerPoint (Approaches to Multicultural Education Curricula and Pedagogy)
 1. Ancillary
 2. Additive
 3. Transformational
 4. Social Justice
 - c. Textbook Analysis from Grant & Sleeter *Turning on Learning* (50 min)
 - i. Divide into groups and assign a type (one of six) of analysis for each group to perform
 - ii. Each group presents results for discussion
 - iii. Discussion

1. How do you give voice to those not adequately represented in the book?
 - a. How will you present the information differently to include different perspectives
 - b. Challenge the students to find stereotypes and biases in class, school, and life
 - d. Break (10 min)
 - e. Review & Discuss Student Activities that teach about stereotypes (10 min)
 - i. Peace Corps Cross Cultural Understanding
 - ii. How Tolerant are the Kids in your School Activity
 - iii. Diversity Activities
 - iv. Assignment Discovery Online Curriculum
 - v. Bursting Stereotypes
 - vi. Diversity Crossword
 - f. Closing/Discussion (10 min)
 - i. Staff challenge to try 2 of the activities in the next two months
-
3. Follow-Up Session (30 min)
 - a. Post-Test (hand out and collect prior to follow-up session)
 - i. Human Relations Needs Assessment (Cultural Proficiency p. 107)
 - b. Discuss results of pre/post and results of student activities
 - c. Could use more follow-up sessions at staff meetings if needed

What's Your Perspective?



Increasing Awareness of
Stereotyping, Prejudice, &
Discrimination

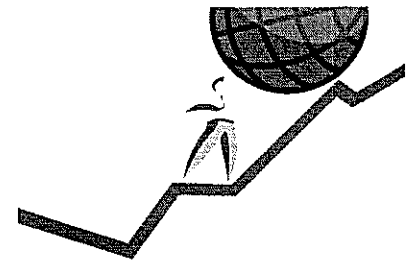
Rationale:



- Diversity is increasing
- Minority students not making adequate gains in academic achievement
- Current system & curricular materials slanted towards mainstream population
- Stereotyping by both staff & students

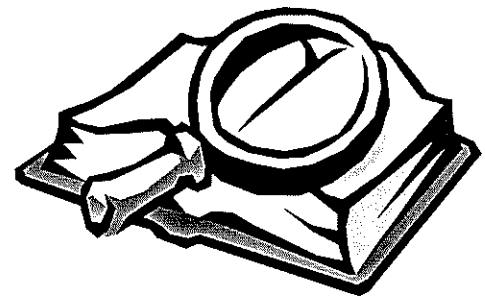
Setting/Context:

- Suburban, secondary school staff
- Staff is primarily white, as is student population
- Minority populations are increasing in diversity & number



Outcomes:

- Create awareness of institutional racism that is embedded in educational materials
- Learn how to assess curriculum & materials in terms of cultural responsiveness

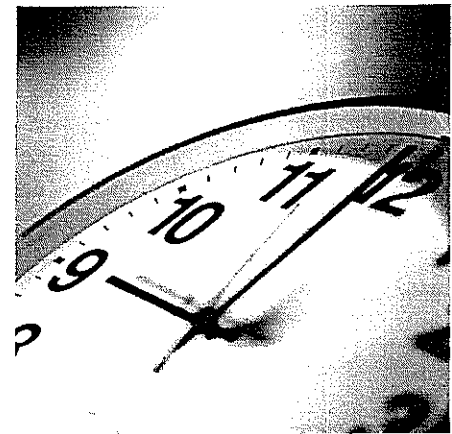


Outcomes Continued:

- Understand role stereotypes play in prejudice & discrimination
- Gain knowledge & materials to teach students become more aware of stereotyping
- Become more culturally proficient educators

Content Description:

- Two sessions
- Two hours for each session
- One thirty minute follow-up session at a staff meeting; more if necessary



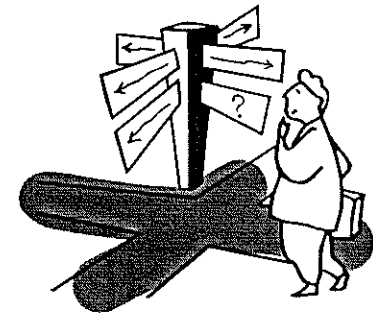
Session 1: Establish the Need & Provide Background

- What is cultural proficiency & is it important?
- Are we culturally proficient educators?
- Is much of the educational research data we base our practices on culturally biased?



Session 1 Continued:

- What is stereotyping & how does it impact the learning community?
- What is culturally responsive teaching?
- Where do we go from here?



Session 2:

Materials Assessment &

Student Activities

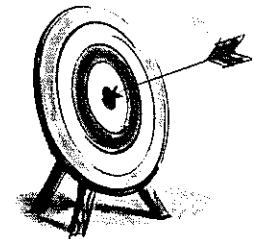
- What are the current approaches to multicultural education?
- Are we including multicultural activities throughout our school in a meaningful and purposeful way?

Session 2 Continued:

- Are our textbooks culturally biased, and if so what do we do about it?
- Are students aware of stereotypes and prejudice attitudes?
- What are some resources and activities to use with students to increase their awareness?

Follow-Up Session:

- Post Assessment---Compare to Pre-Assessment
- Share & discuss student activities
- Set new goals for furthering multicultural awareness in the learning community



Resources:

- Cultural Proficiency, A Manual for School Leaders, by Randall B. Lindsey, Nuri Robins Kikanza, & Raymond D. Terrell
- OSPI and NTSD District Office Data
- National Staff Development Council, Fall 2007
- Toward a White Discourse on White Racism by James Joseph Scheurich
- Peace Corps Website, “Cross-Cultural Understanding Lesson”
- Don Woodcock Powerpoint (Jim Banks, C.E. Sleeter, & C.A. Grant) “Approaches to Multicultural Education Curricula & Pedagogy”

Resources Continued:

- Turning on Learning, C.E. Sleeter & C.A. Grant
- Pennsylvania State U. Website, “Diversity Activities for Youth & Adults”
- Tolerance.org Website
- Discovery School On-Line Website
- Learner.org Website, Annenberg Media

Democracy and Diversity Checklist

Concept #1: Do students develop a deep understanding of the meaning of democracy and what it means to be a citizen in a democratic society?

Concept #2: Is the diversity of cultures and groups within all multicultural societies explicitly recognized in the formal and informal curriculum?

Concept #3: Do students develop an understanding of globalization that encompasses its history, the multiple dimensions and sites of globalization, as well as the complex outcomes of globalization?

Concept #4: Is the need for sustainable development an explicit part of the curriculum?

Concept #5: Are students grappling with how relationships among nations can be more democratic and equitable by discussing the concepts of imperialism and power?

Concept #6: Does the curriculum help students to understand the nature of prejudice, discrimination, and racism, and how they operate at interpersonal, intergroup, and institutional levels?

Concept #7: Do students understand the history and the forces that cause the movement of people?

Concept #8: Does the curriculum nurture an understanding of the multiplicity, fluidity, and contextuality of identities?

Concept #9: Are students exposed to a range of perspectives on varying issues?

Concept #10: Do students develop a rich and complex understanding of patriotism and cosmopolitanism?

DIVERSITY WITHIN UNITY CHECKLIST

Distribute this questionnaire one week prior to the training. Direct the staff to answer either yes, no, or somewhat for each question. Each staff member shares his/her perspective of where the district/school stands in respect to each question, and where they stand. Ask each person to be prepared to provide a statement as to why he/she answered as he/she did. Totals will be tabulated during the training and staff will be asked to discuss results.

Building Totals Individual Totals

Principle #1: Do professional development programs in your school district help teachers understand the complex characteristics of U.S. ethnic, racial, and cultural groups?

District:

Myself:

Principle #2: Do the schools ensure that all students have equitable opportunities to learn and to meet high standards?

District:

Myself:

Principle #3: Does the curriculum in your school help students understand that knowledge is socially constructed and reflects the personal experiences and the social, political, economic, contexts in which they live and work?

School:

Myself:

Principle #4: Do the schools in your district provide all students with opportunities to participate in extra and co-curricular activities that are congruent with the academic goals of the school and that develop knowledge, skills, and attitudes that increase academic achievement and foster positive interracial relationships?

School:

Myself:

Principle #5: Do teachers and school administrators act to create or make salient super ordinate and crosscutting group memberships in order to improve intergroup relations in the school?

School:

Myself:

Principle #6: Are the students in your school taught about stereotyping and other related biases that have negative effects on racial and ethnic relations?

School:

Myself:

Principle #7: Are students taught about the values shared by virtually all cultures such as justice, equality, freedom, peace, compassion, and charity?

School:

Myself:

Principle #8: Do teachers help students acquire the social skills that are needed to interact effectively with students from other racial, ethnic, and cultural groups?

School:

Myself:

Principle #9: Does your school provide opportunities for students from different racial, ethnic, cultural, language groups to interact socially under conditions designed to reduce fear and anxiety?

School:

Myself:

Principle #10 Do the organizational structures of the school ensure that decision-making is widely shared and that members of the school community learn collaborative skills in order to create a caring environment for students?

School:

Myself:

Principle #11: Are leaders developing strategies to ensure that all public schools regardless of their locations are funded equitably?

School:

Myself:

Principle #12: Do school district policies encourage the use of multiple ways of assessing students learning that are culturally sensitive and that measure complex cognitive and social skills. Somewhat

School:

Myself:

DATA SHEET

Attendance Data for Students at Timberline with Twelve or More Absences as of February, 2009

Ethnicity	Total Students	Total Students w/12+ Absences	% of Students w/12+ Absences
Am. Indian	40	9	23%
Asian	169	16	9%
Black	152	19	13%
Hispanic	100	13	13%
White	908	121	13%
Multi Racial	34	8	24%
Special Ed.	128	25	20%
ESL Students	0	0	0%
F & R Lunch	344	81	24%

Compilation of WASL Results from OSPI

Percent of 10th graders who met standard 2007-2008

Ethnicity	Met Reading	Met Math	Met Writing	Met Science
Am. Indian	77.3%	20.5%	87.2%	11.9%
Asian/ Islander	79.5%	40.1%	92.4%	33.5%
African Am.	83.5%	27.8%	87.2%	19.0%
Hispanic	76.5%	29.3%	86.0%	24.4%
White	90.3%	49.0%	95.1%	43.6%
Asian	79.4%	40.4%	86.5%	38.8%

Annual Dropout Rates by Grade for Student Groups
OSPI

(School Year 2005–2006)

Student Group	Grade 9	Grade 10	Grade 11	Grade 12
All Students	4.4 %	6.6%	8.0%	5.7%
Amer. Indian	9.7%	12.9%	15.4%	11.2%
Asian Pacific Is	3.4%	4.4%	6.2%	4.3%
Black	9.0%	12.0%	13.8%	10.3%
Hispanic	8.1%	9.9%	10.8%	8.9%
White	3.5%	5.8%	7.3%	4.8%
Low Income	6.8%	9.6%	11.6%	8.1%

WA State 1997

Ethnicity (October 1997)	
American Indian/Alaskan Native	2.8%
Asian/Pacific Islander	6.9%
Black	4.9%
Hispanic	8.7%
White	76.8%

North Thurston District 2007

Ethnicity (October 2007)	
American Indian/Alaskan Native	4.4%
Asian	12.7%
Pacific Islander	0.1%
Black	9.2%
Hispanic	10.0%
White	60.8%
Special Programs	

District 98

Ethnicity (October 1998)	
American Indian/Alaskan Native	2.7%
Asian/Pacific Islander	13.0%
Black	8.6%
Hispanic	6.0%
White	69.7%

TLine 07

American Indian/Alaskan Native	2.7%
Asian	11.7%
Pacific Islander	0.1%
Black	10.4%
Hispanic	7.2%
White	64.7

Tline 98

Ethnicity (October 1998)	
American Indian/Alaskan Native	2.2%
Asian/Pacific Islander	13.3%
Black	8.6%
Hispanic	4.3%

What is Cultural Proficiency

Cultural Proficiency is a way of being that enables both individuals and organizations to respond effectively to people who differ from them. It is “the policies and practices of an organization or the values and behaviors of an individual that enable the agency or person to interact effectively in a culturally diverse environment”

(Lindsey, Robins, and Terrell, 1999).

Is Cultural Proficiency Important

Society is rapidly changing. Shifting demographics have radically impacted our schools creating a diverse clientele. Educators must respond to these changes because “effective responses to diversity target several... goals that educators care about deeply” (Lindsey et al., 1999).

1. Enhance students’ ability to learn and teachers’ ability to teach
2. Prepare students to find their place in the global community they will enter upon leaving school
3. Promote positive community relations
4. Prepare students for outstanding citizenship
5. Foster effective leadership

Source: Lindsey, Robins, Terrell; Cultural Proficiency: A Manual for School Leaders

TEXTBOOK ANALYSIS

Textbook Information

Title: _____

Author(s): _____

Publisher: _____

Copyright Date: _____

Grade Level (if known): _____

Following are guides for six kinds of analysis. Some may be appropriate to your text, some may not. Select all the analyses that can be done with your text. Go through the text page by page, completing each analysis you select. Take your time and do this carefully. Then compile your findings using the guidelines that follow and the charts shown in the tables provided.

Indicate here the types of analysis you completed:

	Yes	No
Picture		
People to Study		
Anthology		
Language		
Storyline		
Other		

Picture Analysis

This is used for texts that picture U. S. American people.

1. Use the following table to tally the types of people in each picture by race and sex. The pictures may depict either individuals or groups. You will need to use your judgment on some pictures, but if a picture features one of a few individuals, tally each individual separately; if the picture features a group, tally it in the group row. Code each tally according to whether the individual(s) is(are) named or unnamed in a caption or in the surrounding text (N = named, U = unnamed).

		Male	Female	Both Sexes
Asian American	Individual			
	Group			
Black American	Individual			
	Group			
Hispanic American	Individual			
	Group			
American Indian	Individual			
	Group			
White American	Individual			
	Group			
Race Ambiguous	Individual			
	Group			
Mixed Race Group				
Disabled American	Individual			
	Group			
Total number of individuals depicted: _____				
Total number of group scenes depicted: _____				

2. Make note of any race stereotypes:

3. Make note of any sex stereotypes/sex roles:

4. In group scenes, does any race or sex group consistently occupy the foreground? The background? Provide examples.

5. Can you tell the social-class background or setting of any of the depicted people? If so, make a note of them.

“People to Study” Analysis

This type of analysis is used primarily for science and history texts.

In the table below tally the race and sex of each person mentioned in the text.

Distinguish between “important famous people,” whose contributions are discussed in the main part of the content, and “extra people,” who are added in boxes or supplementary pages at the beginning or end of the chapter.

	Main Part of Text		Supplementary	
	Male	Female	Male	Female
Asian American				
Black American				
Hispanic American				
American Indian				
White American				
Race Unknown				
Disabled American				

Anthology Analysis

This type of analysis is used for elementary readers, literature texts, music books containing works by different composers, and the like.

Across the top of the following table write the name of each story, poem, essay, and song in the text (the table has space for 2 titles; photocopy additional copies if needed). Complete all the items that you can, using the following codes.

AM = Asian American male

AAM = African American male

LM = Latino male

AIM = American Indian male

EAM = European American male

FM = Foreign male

?M = Male, race unknown

DM = Male with disabilities

GM = Gay male

AF = Asian American female

AAF = African American female

LF = Latina female

AIF = American Indian female

EAF = European American female

FF = Foreign female

?F = Female, race unknown

DF = Female with disabilities

LF = Lesbian female

Titles →		
1. Race and sex of author		
2. Race, sex and disability of main character		
3. Race, sex, and disability of supporting characters		
4. Are the characters all of one race? (yes/no)		
5. Does the theme or storyline reflect the experiences of one particular group? If so, which group?		
6. Does the theme or storyline make one group look better or seem to have done more than another group? If so, which group?		
7. Is the setting rural (R), urban (U), suburban (S), or indeterminable (I)?		
8. Are there race stereotypes? If so, what are they?		
9. Are there sex stereotypes or sex roles? If so, what are they?		

10. Are there social-class stereotypes, if so, what are they?		
11. Are there disability stereotypes? If so, what are they?		

Language Analysis

1. Does the textbook deliberately use nonsexist language? If not, list the male words that are used to refer to both sexes.

2. Examine the adjectives used to describe people or the contributions of people who are not white European American; list any stereotypic words, along with the group with which these words are linked.

3. Examine the adjectives used to describe males and females; list any that contain sex stereotypes.

4. When the word *women* is used, does it refer primarily to European American middle-class women or to all women? Look carefully, especially if you are analyzing a social studies book. Provide examples.

5. Look for words or phrases that give the action of some groups (often European American wealthy males) an image of goodness or legitimacy in areas in which their actions might be questionable. Do this especially if you are analyzing a social studies book. Words such as *progress*, *improved*, and *successful* are commonly used in this way.

6. Look for words or phrases that give the action of some groups (often those that live at or below the poverty level) an image of badness or trouble in areas in which there could well be another side that is not being told. Words such as *problems*, *unrest*, and *hostile* are examples.

7. Are dialects or accents portrayed? If so, what image is presented of the speaker(s)?

Storyline Analysis

This type of analysis is used for history texts, long stories in literature books, and novels.

1. What race/class/gender group receives the most sustained attention from beginning to end in the text?
2. What race/class/gender group resolves most of the problems that develop or accomplishes most of the achievements described? List the major problems and the people who resolve them. List the major accomplishments and the people who achieve them.
3. What other race/class/gender groups appear? How sustained is the attention given to each? What kinds of situation or accomplishments are associated with each?
4. How successfully and how often do the groups in item 3 resolve problems that develop? To what extent are the groups presented as causing problems? Give examples.
5. To what extent is the group in items 1 and 2 presented as a significant problem to someone else? How realistically or completely is this portrayed? Give examples.
6. What group(s) does the author intend the reader to sympathize with or to respect the most?
7. What group's experience does the reader learn most about?
8. Was the author, as nearly as you can tell, a member of the most-featured group? If not, is there anything to suggest the author is qualified to write about that group?

Miscellaneous Analyses

If race, class, gender, and disability can be examined in any additional ways in your text, do so. For example:

1. If the text includes story problems or story examples (e. g. a math text), list who is doing what by race, sex, and disability of each problem. Then search for any race or sex stereotypes and roles.

2. Determine if the text shows an awareness of and sensitivity to the experiences of U. S. Americans of color, women, or the poor in ways not captured by previous analyses. For example, how does a health text treat pregnancy or sickle-cell anemia?

Compile the Findings

1. Compile all your data depicting the way each of the following groups is portrayed. Include how much space or attention the text devotes to each group (e. g., percentage of pictures) and to the roles and characteristics of the group.

- Asian Americans, of both sexes
- African Americans, of both sexes
- Latino Americans, of both sexes
- American Indians, of both sexes
- White European Americans, of both sexes
- Women, of various racial backgrounds
- Men, of various racial backgrounds
- The upper class
- The middle class
- People who live at or below the poverty level
- People who are gay, lesbian, or bisexual
- U. S. Americans with disabilities, of both sexes and various racial backgrounds

2. For each of the following groups, compile data on how the text depicts the concerns or experiences of the group and the group's ability to deal effectively with its concerns.

- Asian Americans, of both sexes
- African Americans, of both sexes
- Latino Americans, of both sexes
- American Indians, of both sexes
- White European Americans, of both sexes
- Women, of various racial backgrounds

- Men, of various racial backgrounds
- The upper class
- The middle class
- People who live at or below the poverty level
- People who are gay, lesbian, or bisexual
- U. S. Americans with disabilities, of both sexes and various racial backgrounds

3. For each group, ask the following questions:

- a. Does the text give a student who is a member of that group much with which to identify?
- b. What kinds of roles and characteristics does the text suggest are appropriate for that student to develop or aspire to?

- Asian Americans, of both sexes
- African Americans, of both sexes
- Latino Americans, of both sexes
- American Indians, of both sexes
- White European Americans, of both sexes
- Women, of various racial backgrounds
- Men, of various racial backgrounds
- The upper class
- The middle class
- People who live at or below the poverty level
- People who are gay, lesbian, or bisexual
- U. S. Americans with disabilities, of both sexes and various racial backgrounds

CHAPTER V

With every passing year, the North Thurston School District is growing more diverse. Presently, 39.2 percent of students served by the North Thurston school district are non-white; an eleven percent increase in just ten years (OSPI). Timberline High School, one of North Thurston's largest schools, has a population with 35.3 percent of its student non-white, an increase of 8.3 percent in the same time period. Though Timberline's student population is quite diverse, the staff is not. Roughly 99 percent of the teaching and support staff at Timberline belongs to the majority population. This 99 percent work with a population that is more than one-third non-white (OSPI, 2007).

Until this past year the only multi-cultural training listed in the district's Professional Development offerings was a six-hour Ruby Payne training. While her theory may provide insight into the culture of poverty, it is insufficient as a diverse district's sole multicultural educational offering. Additionally, several prominent researchers take issue with Ruby Payne's credibility all together. They question her research procedure and claim her theory to be stereotypical and based on deficit thinking (Gorski, 2006; Bohn, 2007; & Bomer, Dworin, May, and Peggy Semington, 2007). Plainly, a district or school as diverse as North Thurston and Timberline must expand its professional development offerings to provide its staff with research based, best practice cultural proficiency training.

Research shows the important role culture plays in student learning (Banks, 2008; Quezada and Louque, 2002; Ladson, 1994; Ferguson, 2007; Meador, 2005; Guerra and Nelson, 2007; Collins; Ford, Gilman and Whiting, 2007; Durate, 2000). Due to the lack of any substantial cultural proficiency training throughout the district; the percentage of non-white students and

projected growth in the district's minority population; and the lack of a diverse staff; one must question whether or not those who work most directly with the students, the teachers, are receiving the guidance they need to best serve all of their students. One must also question whether the minority students are able to fully connect to an institution in which so few of the adult staff reflect their race or culture.

Additionally, No Child Left Behind, a bill signed into law in 2001, requires schools ensure all students, meet a rigorous academic standard (Essex, 2005; Yell, 2006). The important role race and cultural play in a child's academic success cannot be discounted. Hence, to best meet the requirements of the law, schools must train their staff in how to work effectively with students from a variety of cultures, races, and religions.

Because Timberline has realized a rapid growth in students from diverse backgrounds; is staffed almost entirely by individuals from the majority culture; and has offered limited professional development in cultural proficiency; the school could benefit from a well developed cultural proficiency training program. Equipping teachers to work with a wide range of students requires that supportive structures, plans and resources be designed that permit culturally aware educational practices.

This project is meant to do just that. It offers cultural proficiency training and educational resources to the staff at Timberline High School in the hopes that the staff will begin examining the concept of white dominance as related to Timberline and embark upon the development of a school culture that encourages the continual self-examination of personal biases. Furthermore, the project provides strategies and resources to the teachers at

Timberline enabling them to work effectively with students from many cultures and help all students meet rigorous academic standards.

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APPENDIX

Staff Training Handout

Human Need Assessment 3.3.1

Growing Up Gallagher

The Journey to Cultural Proficiency is a Sizable Change

Toward a White Discourse on White Racism by Scheurich

Peace Corps Americans

White Privilege Checklist by McIntosh

Culturally Responsive Teachers

Approaches to Multicultural Education Curricula and Pedagogy

How Tolerant are the Kids in your School

Diversity Activities

Assignment Discovery Online Curriculum

Bursting Stereotypes

Diversity Crossword

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