

CULTURAL COMPETENCE: AN ADAPTIVE APPROACH TO CLOSING THE
ACHIEVEMENT AND OPPORTUNITY GAPS

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ABSTRACT

CULTURAL COMPETENCE: AN ADAPTIVE APPROACH TO CLOSING THE ACHIEVEMENT AND OPPORTUNITY GAPS

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The current demographic changes in the U.S. have resulted in a national culture gap, which contributes to the achievement and opportunity disparities that persistently plague students of color. According to the U.S. Department of Education, 86% of all PreK-12 grade teachers are European Americans. Yet, the student population in urban settings continues to be overwhelming economically disadvantaged students of color. Plaguing the nation's schools are concerns about identifying teachers capable of successfully teaching in diverse classrooms, as stakeholders continue to speculate about the efficacy of White teachers to teach students of color due to the White teachers' lack of understanding about and sensitivity toward students of color. Consequently, educators struggle to effectively serve their culturally dissimilar students. Despite the technical fixes of school reforms over the past three decades, however, the achievement and opportunity gaps remain. Hence, an adaptive approach to closing the opportunity and

achievement gaps necessitates challenging our nation's beliefs, values, and assumptions through a series of professional learning opportunities, as engaging in a series of intensive professional learning within a 12-month period improves student achievement by as much as 21 percentile points.

The purpose of this study was to develop the Cultural Competence Professional Learning Module (CCPLM, 2016), which is grounded in Adult Learning Theory, Critical Race Theory, and Culturally Relevant Pedagogy and is designed to foster Cultural Competence in NYC DoE public school teachers. The researcher used the Cultural Competence Needs Assessment Survey (2016) and the Multicultural Personality Questionnaire (2000) to ascertain NYC DoE schools administrators' level of cultural competence and their beliefs about their teachers' cultural competence. Of the school administrators who completed the surveys and were culturally competent, 15 provided feedback on the CCPLM's content and design in a focus group. Concurrently, four national experts on professional learning and diversity in schools also reviewed and provided feedback on the module. The results from the study support the need for a professional learning module that fosters NYC educators' cultural competence. Delimitations and limitations of the study are discussed.

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Chapter I

INTRODUCTION

In recent years, there has been an increase in the number of individuals migrating from their birth nations for several reasons: voluntary relocation, economic opportunities, political turmoil, persecution or war, and political asylum, with most relocating from low and middle income to higher income countries (Connor, Cohn, & Gonzalez-Barrera, 2013). Among these higher income countries, with approximately one in five, or 4.6 million, the U.S. has the most international migrants (Connor & Lopez, 2016), making it one of the most ethnically diverse among western nations (Pew Research Center, 2013).

To accommodate these shifts, and their ensuing effects, governments are forced to respond economically and socially with laws and policies addressing resource allocations, employment, housing, education, immigration quotas, and healthcare. In a democracy, like the United States, for example, developing and implementing laws and policies are multi-faceted, as laws and policies are culturally and value-driven; yet they also shape culture. Recent changes in the U.S. government (change from a democratic to a republican president and to a republican controlled Congress) and President Donald Trump's response to current U.S. immigration policies are two examples. Consequently, the U.S. is questioning its national identity. President Trump's intent to "*Make America Great Again*" presently focuses on immigration reform, which has engendered emotional and legal responses. The executive order, labeled Trump's Immigration Ban, increased

nationwide protests and town hall meetings, and national gubernatorial and mayoral compliance and non-compliance (Bartholomew & Estepa, 2017). Ultimately, the executive order was rescinded in the Federal courts. Subsequent to national outcry and the court's decision, there is a compromise in Trump's new executive immigration bill (Tapper, Blitzer, & Kopan, 2017). The new bill allows for residency and employment opportunities for approximately 11 million undocumented immigrants (Tapper et al., 2017). Concerns around U.S. national identity and current immigration policies and laws proposed, even so, will not affect its diversity. The United States still remains one of the most diverse countries in the Western Hemisphere; therefore, it must continue to negotiate equitable practices regarding its various constituents.

U.S. diversification impacts many industries, particularly in education. Although demographic trends vary by states and regions, one constant, however, is the ethnic disparities between students and teachers. According to the Center for Public Education (2012), 47% of preschoolers belong to a non-White racial or ethnic minority group yet 83.5% of teachers are non-Hispanic White (National Center for Education Statistics [NCES], 2013). This student-teacher disparity has resulted in a culture gap, which contributes to both the achievement and opportunity gaps among different student groups, as students tend to attain higher academic achievement when they are culturally similar to their teachers (Grissom & Redding, 2016):

Many practitioners, policymakers, and others in the education community have claimed that minority teachers are uniquely positioned to improve the performance of minority students directly or indirectly, by serving as role models, mentors, advocates, or cultural translators for those students. (Egalite et al., 2014, p. 3)

The achievement and opportunity gaps have economic implications: minority groups have historically been underrepresented in math, science, engineering, and medicine, professions that are relevant for economic growth (NCES, 2013). There are several interrelated factors that contribute to the achievement and opportunity gaps, which include teacher inexperience, budgetary constraints, resource allocation, unfunded federal mandates, less rigorous curricula, and culturally unfriendly environments (Magnuson & Waldfogel, 2008; Okhee, 2002). To close the achievement and opportunity gaps, Milner (2012) suggested there are five tenets that should be considered: color blindness, cultural conflicts, meritocracy, deficit mindsets and low expectations, and context-neutral mindsets and practices. Since there is no one cause, and all the factors are interrelated, educators' cultural competences become an essential component of teaching and learning.

Being culturally competent requires understanding three key concepts: self-cultural knowledge, others' cultural knowledge, and their intercultural interactions (Hammer, 2008). Some researchers posit that a greater level of cultural competence would yield more effective culturally responsive pedagogical practices, which may narrow the achievement and opportunity gaps (Florida Fund for Minority Teachers, Inc., 2014; McGrady & Reynolds, 2012).

Although external factors such as student attendance, parents' level of educational attainment, and familial socioeconomic status can be frustrating, it is important for teachers and administrators to focus on factors within their control. Based on a meta-analysis of over 1,200 studies on factors impacting students' learning outcomes, *teacher estimates of achievement*: teacher expectations, and *collective teacher efficacy*: group

confidence in their ability to promote students' learning, have the highest impact on student achievement with effect sizes of 1.62 and 1.57, respectively (Fisher, Frey, & Hattie, 2016; Goddard, 2000). Educators need to fully understand and be convinced that they can actually impact the gaps by addressing factors within their control such as, teacher credibility, teacher clarity, teacher expectations, and teacher student relationships, all of which have an effect size of 0.72 or greater (Fisher et al., 2016). Further, because of educators' lack of cultural awareness and cultural competence, they sometimes inadvertently contribute to the very gaps they are trying to address. Research on the roles of student attitudes and teacher expectations addresses their impact of racial achievement and opportunity gaps, all of which have a cultural component (Danielson, 2007; Richardson, 1996).

In addition to creating a more diverse teacher population, which is a long-term solution, there needs to be a more immediate approach to addressing the achievement and opportunity gaps. Developing a more culturally competent teaching force is one approach to mitigate the achievement and opportunity gaps that persistently exist. Therefore, additional research is needed regarding effective methods to develop teachers' cultural competence, which will inform teacher pedagogical practices leading to improved student achievement.

Statement of the Problem

According to the U.S. Department of Education, 86% of all elementary and secondary school teachers are European Americans (Gay & Howard, 2000). Yet, the student population in urban settings continues to be overwhelming economically

disadvantaged students of color. Consider, for example that, in New York City (NYC), approximately 58% of all teachers are of European descent, whereas 86% of the students are of color (New York City Independent Budget Office [NYC IBO], 2014; U.S. 2010 Census, 2011). Currently plaguing the nation's schools are concerns about identifying teachers capable of successfully teaching in diverse classrooms (Ladson-Billings, 2001, p. 12). Stakeholders continue to speculate on the efficacy of White teachers to teach students of color due to the White teachers' lack of understanding about and sensitivity toward students of color (Garii & Schlein, 2001). Notably, while the most obvious disparity exists between White teachers and students of color, the need to build cultural competence exists within all groups with cultural, racial, and economic dissimilarities. Public school students, however, are likely to be from non-hegemonic cultures, while teachers are persistently from White, middle-class backgrounds; yet the North American teaching population unceasingly does not reflect this student diversity (Garii & Schlein, 2001).

The late 1990s gave birth to the notion of culturally relevant pedagogy as a method to confront the racial, cultural, and ethnic inequalities between teachers and the students they serve. Similar to the need for healthcare professionals to be responsive to serving culturally, ethnically, and economically diverse patients, educators are attempting to address their increasingly diverse students' needs (Campinha-Bacote, 2003). Culturally Relevant Pedagogy, according to Ladson-Billings (1990), is based on three tenets of student success: students' academic achievement, cultural competence, and sociopolitical consciousness (Ladson-Billings, 1990, 2001). But how do teachers successfully nurture these tenets in students who are culturally dissimilar? Teachers' abilities to incorporate

culturally relevant and responsive strategies rest on the assumption that they are culturally competent. In order for teachers to employ culturally relevant and responsive pedagogy, they must have some measure of cultural competence, which means:

...having an awareness of one's own cultural identity and views about difference, and the ability to learn and build on the varying cultural and community norms of students and their families. It is the ability to understand the within-group differences that make each student unique, while celebrating the between-group variations that make our country a tapestry. Such understanding informs and expands teaching practices in the culturally competent educator's classroom. (National Education Association [NEA], 2002-2015)

Policies are being implemented and strategies are being suggested to create a more diverse teaching force, such as greater accountability and supervision of teacher preparation programs; improved financial aid for low-income students; financial incentives for minorities entering teaching; improved access to enter teaching by increasing the number of differentiated credentialing programs; low-cost teacher preparation programs; and improved state-sponsored and nonprofit teacher recruitment and training organizations through rigorous standards for admission, recruiting high-achieving minority students, and developing strong relationships with districts to ensure recruitment needs are met. Yet, principals are currently faced with the challenge of providing culturally competent teachers; consequently, professional learning opportunities within a professional development module designed to develop teachers' cultural competence is one method to address this challenge (Bireda & Chait, 2011).

While scales such as the Ethnic Sensitivity Inventory (ESI), Intercultural Development Inventory (IDI), Multicultural Personality Questionnaire (MPQ), Arasaratnam's ICCI (ICCI), Intercultural Adjustment Potential Scale (ICAPS), Cross-Cultural Adaptability Inventory (CCAI), Culture Shock Inventory (CSI), Intercultural

Sensitivity Inventory (ICSI), Intercultural Competence Profiler (ICP), Intercultural Readiness Check (IRC), and Intercultural Competence Questionnaire (ICQ) exist to measure and build cultural competence in healthcare and other industries, there seems to be a paucity of measures and practical means to develop and sustain cultural competence in educators. Therefore, this research focused on developing a professional learning module to build cultural competence of NYC DoE public school teachers.

Purpose and Relevance of the Study

Currently, NYC DoE public school teachers are contractually required to spend approximately seven hours each month engaged in professional learning (United Federation of Teachers [UFT] contract, 2014); to maintain teacher certification, they are also required to participate in at least 100 hours of professional learning every 5 years (New York State Education Department [NYSED], 2017). Therefore, the opportunity to develop teachers' cultural competence through a professional learning module exists within their contractual work schedule. Hence, the purpose of this study was to design a professional learning module to foster cultural competence in NYC DoE public school teachers.

In education, cultural competence matters. Despite recent emphasis on training and preparation, research suggests that most practitioners have higher perceptions of their cultural competence than actual demonstrated skills (Dodge, 2016). Cultural competence is one of the most critical skills needed for career and citizenship in a diverse global society and its need is underscored by the impending minority majority American nation.

Subsequently, there is an urgent need to prepare teachers, who in turn prepare students for careers and citizenship in a diverse society (Chun & Evans, 2016).

In NYC, teachers are overwhelmingly White, yet increasingly, their students are of color; and culture is constantly being negotiated through the power dynamics that is inherent in the nature of schooling (NYC IBO, 2014; Sarason, 1990). Cultural competence informs and expands teaching practices, which may provide equity and access for all learners (NEA 2002-2015).

Research Question

What are the beliefs of highly culturally competent administrators and experts in education regarding developing a professional learning module to foster cultural competence in New York City Public School Teachers? The purpose of this project-based action research was to design a professional learning module to foster cultural competence in NYC DoE public school teachers.

Operational Definitions of Terms

Achievement Gap: any significant and persistent disparity in academic performance or educational attainment between different groups of students, such as Whites and minority students (Achievement Gap, 2013).

Culture: the collective knowledge, experience, beliefs, values, attitudes, meanings, hierarchies, religion, notions of time, roles, and artifacts acquired by a group over generations through individual and group endeavors (Spencer-Oatey, 2012).

Cultural Competence: a set of congruent behaviors, attitudes, and policies that converge in a system or among professionals and enable the system, or professionals, to

work effectively in cross-cultural situations. Operationally defined, cultural competence is the integration and transformation of knowledge about individuals and groups of people into specific standards, policies, practices, and attitudes used in appropriate cultural settings to increase the quality of services, thereby producing better outcomes (Gallegos et al., 2008).

Cultural Sensitivity: an awareness that cultural differences and similarities between people exist without assigning them a value (Resnicow et al., 1998).

Ethnicity: also ethnic group; a group of people who consider themselves to be different from other groups based on common ancestral, cultural, national, and social experiences.

Opportunity Gap: the ways in which race, ethnicity, socioeconomic status, English proficiency, community wealth, familial situations, or other factors contribute to or perpetuate lower educational aspirations, achievement, and attainment for specific groups (Opportunity Gap, 2013).

Assumptions, Delimitations, and Limitations of Study

This study focused on developing a module to foster the cultural competence of NYC DoE public school educators. Any findings should not be generalized outside of this population.

As a principal working in NYC DoE, the researcher assumed that cultural competence can be developed through a process-oriented model based on Culturally Relevant Pedagogy, Critical Race Theory, and Adult Learning Theory. The researcher also assumed that educators are intrinsically motivated to develop their capacity to

improve students' learning outcomes and engaging in site-based professional learning is sufficient to build cultural competence.

Due to the historical and current context of race, ethnicity, class, and socioeconomic relations in the United States, any study on cultural competence is fraught with legal, political, and personal implications, and must consider power relations, including intersectionality and positionality, which exist in schools and assumes that educators' values and self-confidence are sufficient to effect change.

It was assumed that the four experts in education, who provided feedback on the CCPLM (2016), are highly culturally competent and are knowledgeable about the components of effective professional development and the professional learning needs of NYC DoE public school teachers.

It was assumed that the 124 NYC DoE administrators who completed the CCNAS (2016) and the MPQ (2000) are knowledgeable about the components of effective professional development and the professional learning needs of NYC DoE public school teachers; they have the capacity to adequately assess NYC DoE public school teachers' level of cultural competence; and they have the capacity to provide effective feedback on the content and design of the CCPLM (2016).

It was assumed that the data collection instruments such as the Cultural Competence Needs Assessment Survey (CCNAS, 2016), the Multicultural Personality Questionnaire (MPQ, 2000), and the feedback on the CCPLM (2016) provided valid and adequate data for the purpose of the study. The MPQ (2000) and the CCNAS (2016) were self-reporting; therefore, the researcher relied on the professional honesty and integrity of the participants.

Implementing the professional learning module was not a requirement for this study; hence, the researcher was unable to determine the efficacy of the professional learning module on fostering teachers' cultural competence.

Since most of the 124 administrators who participated in this study are White, middle-aged, females, and none of the administrators scored highly culturally competent, as measured by the MPQ (2000), it may have limited their perspectives on teachers' level of cultural competence as well as their capacity to provide effective feedback on the design and content of the CCPLM (2016).

Organization of the Study

This research study is presented in five chapters:

Chapter I, Introduction, presents an overview of the study, the statement of the problem, the purpose and relevance of the study, the research question, the operational definitions of terms, the assumptions, delimitations and limitations, and the organization of the study.

Chapter II, Literature Review, summarizes U.S. historical immigration data, teacher-student demographic data, relevant research on Cultural Competence, Critical Race Theory, Theory of Culturally Relevant Pedagogy, and Adult Learning Theory, specifically andragogy, experiential, and transformational learning. It also includes an argument for cultural competence as an adaptive approach to closing the achievement and opportunity gaps, and the conceptual framework for this study.

Chapter III, Method, describes the type and sample selection of the study, procedures for data collection, the instrumentation, and the statistical analyses.

Chapter IV, Results, presents the descriptive and comparative findings of the study.

Chapter V, Discussion, presents the summary of the results and the research for the study, implications and recommendations, and the conclusion.

Conceptual Framework for the Study

According to Dennis Van Roekel (2008), President of the National Education Association (NEA):

Educators with the skills, knowledge, and attitudes to value the diversity among students will contribute to an educational system designed to serve all students well. Our nation can no longer be satisfied with success for some students; instead we must cultivate the strengths of all.

The current demographic changes in the United States have resulted in a culture gap across the nation. Linked to the achievement and opportunity gaps that steadfastly plague students of color, educators struggle to effectively serve their culturally dissimilar students. Despite the technical fixes of school reforms over the past three decades, the achievement and opportunity gaps remain (Stanford Center for Education Policy Analysis [CEPA], 2016). The persisting achievement and opportunity disparities require all stakeholders to employ different approaches to ensuring academic success for all students. Sustainable changes require more than increased accountability and refining processes and skills-technical fixes. An adaptive approach to closing the opportunity and achievement gaps among White and Asian students and their minority counterparts necessitates challenging our nation's beliefs, values, and assumptions through a series of professional learning opportunities, as engaging in a series of intensive professional

learning within a 12 month period improves student achievement by as much as 21 percentile points (Yoon et al., 2007).

Elements of Effective Professional Development

Professional development is an integral part of a school's overall climate. Teacher attitudes and beliefs can be influenced in part through strategic professional development opportunities (Perkins, 2007). A professional development module informed by highly culturally competent administrators and experts in education will provide opportunities for NYC DoE teachers to confront and interrogate their beliefs, values, and assumptions of their culturally dissimilar students.

This professional learning module is aligned to the New York State Education Department (NYSED, 2017) guidelines for teacher professional learning and the New York State Teaching Standards that address the professional learning expectations: Professional learning activities/experiences are based on research-based practices; consider the educators' perspectives; are embedded in teachers daily lived experiences and instructional practices; consider multiple sources of student achievement data and data related to local teaching and learning needs; are consistently assessed, evaluated, and modified for their anticipated outcomes; and result in a measurable increase in teacher knowledge, understanding, and improved instructional and professional practices (NYSED, 2017).

The professional development guidelines require learning opportunities to be cyclical, dynamic, responsive, and relevant practices that are indicative of action research. In action research, participants engage in a democratic process to develop

knowledge aligned to individual and communal endeavors through a recursive method of action, reflection, theory, and practice, resulting in viable solutions (Brydon-Miller et al., 2003).

Conceptual Framework

Because consistent assessment and evaluation of teaching and learning experiences are vital to effective professional growth, and because culture is organic and dynamic, professional learning relating to cultural competence should not be linear or hierarchical, as a cyclical and recursive process is necessary for consistent reflection upon feelings and assumptions (affect), knowledge and beliefs (cognitive), and actions and practices (behaviors) in order to improve student outcomes and close the achievement and opportunity gaps.

At the center of the Framework is cultural competence. The central tenet of this professional learning module and this study is to foster cultural competence in NYC DoE public school teachers, who are charged with promoting equity and access for all students. Surrounding the core are the three domains impacted through the learning experiences. Encompassing the three domains are the three processes that fosters cultural competence. Forming the outer layer are Critical Race Theory, Adult Learning Theory and Culturally Relevant Pedagogy, the three foundational theories for developing cultural competence.

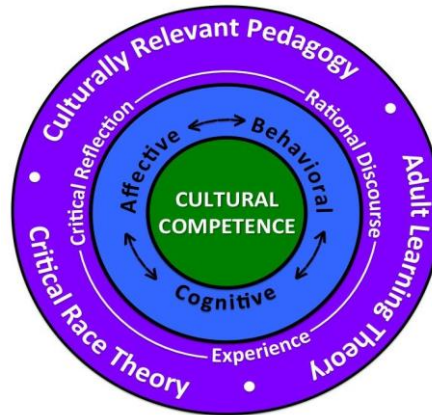


Figure 1. Conceptual framework for the study and the professional learning module

Critical Race Theory (CRT), *Adult Learning Theory (ALT)* and *Culturally Relevant Pedagogy (CRP)*, the foundational theories for the professional learning module are the anchors for fostering cultural competence for the following reasons:

- CRT examines the political, social, legal, and economic contexts that shape the worldview of White Americans in relation to their non-White counterparts.
- ALT provides the structure for optimizing adult learning, as it creates opportunities for cognitive dissonance through experiences, critical reflection, and rational discourse in relation to professional practice.
- CRP identifies specific strategies that afford access to new learning for students of color.

This conceptual framework suggests that building cultural competence requires alignment of teachers' affective, behavioral, and cognitive constructs.

Cultural Competence exists when behaviors, attitudes, and policies are aligned in a diverse system of professionals and enable the professionals to work successfully

within and among that diversity (Gallegos et al., 2008, p. 54). Cultural competence requires the capacity to incorporate and convert information about individuals and groups of people into specific standards, policies, practices, and attitudes appropriate for diverse cultural settings to optimize quality, thereby resulting in more favorable outcomes (p. 54). With U.S. schools being a primary example of a cross-cultural situation, where cultural dissimilarities between teachers and students persist, strategic and deliberate actions must be made to ensure the congruence of professional attitudes, behaviors, and policies in teaching. In educational settings, working effectively means improving students' learning outcomes. When teachers say, "I treat all my students the same," they negate the diversity resulting from students' cultural influences and experiences evident in their classrooms. Hence, students' individual needs are not met. Therefore, it is only when teachers are given opportunities to critically reflect on and engage in rational discourse about their experiences and instructional practices through the lenses of CRP, ALT, and CRT, can they truly confront biases and experience a paradigm shift.

To develop educators' cultural competence, they must examine both conscious and subconscious feelings, assumptions, and values around their notions of diversity, and their position within the racial-historical context of the United States (affective); acquire knowledge about their diverse students' cultures (cognitive); and adapt their pedagogy to improve diverse student outcomes (behavioral).

Chapter II

LITERATURE REVIEW

A Cultural Competency Approach to Closing the Achievement and Opportunity Gaps

The achievement and opportunity gaps, and the persistent disparities between culturally dissimilar students, are conceivably the most challenging dilemmas facing American schools. Education stakeholders consider eliminating these gaps a major priority for our overall economy, social stability, and moral health. There have been many attempts and theories proposed and implemented to close the achievement and opportunity gaps. A disproportionate number of these fixes, however, have been technical: increased accountability, higher standards, strategic funding, and changes in teacher and administrator certification and evaluation requirements. While these fixes can be measured numerically, with recent changes in the demographics of U.S. schools, a sustainable paradigm shift in how we educate our populous is required to eliminate the achievement and opportunity gaps.

Closing both the opportunity and achievement gaps has long been a discussion among the experts in education, most of who agree that effective changes must begin with sustainable transformation (Sarason, 1990). Transformation, however, is a complicated process that requires a comprehensive approach. In addition to the technical

changes, there also has to be an adaptive approach that requires more attention to the dynamics of culture and cultural competence, and their effects on teaching and learning. The current ethnic composition of our nation demands teachers capable of serving a culturally diverse landscape, ensuring each culture retains its uniqueness while contributing to a national tapestry (Albert Shanker Institute, 2016; Danielson, 2007; Kucuktas, 2016). Thus, sustainable school transformation requires developing educators who are culturally competent.

Historical U.S. Immigration Data

Changes in immigration laws from the 1960s helped decrease the flow of European immigrants, and increased those from Africa, Asia, Latin America, the West Indies and other nations. The Immigration and Nationality Act of 1965 abolished the national origins quota that heavily favored immigrants from Western Europe. In 1960, for example, approximately 75% of U.S. immigrants came from Europe, 19% from the Americas, and 5% from Asia. By 2012, however, Europeans comprised only 12% of immigrants, while immigrants from the Americas skyrocketed to more than half—54%, or 22 million people, thereby changing the immigration population to 64% Hispanic, 29% Asian, and 4% African (U.S. Census, 2016). Similarly, the Immigration Act of 1990, increased immigration quotas and expanded high-skilled labor migration from Africa and Asia (Hipsman & Meissner, 2013). In 2014, 1.3 million immigrants moved to the U.S., an 11% increase from 1.2 million in 2013 (Zong & Batalova, 2016).

Data analysis from 1970-2000 Integrated Public Use Microdata Series (IPUMS) of the U.S. Census revealed that the growth of the foreign-born workforce, individuals

25-64-year-old, corresponds with the growth of immigrant workers, with most immigrants residing in urban, metropolitan areas similar to New York City (NYC). In 1970, 16% of the workforce in the New York metropolitan area were immigrants; by 1990 it grew to 25% and to 34% by 2000 (Borjas, 2005). Like New York City, Los Angeles and Miami experienced a higher growth rate than rest of the nation.

Distinguishing New York City, however, is the diversity of its immigrants. Unlike Los Angeles and Miami where the population represented immigrants from two locations, Mexico and Cuba, respectively, New York City's population represents immigrants from all over the world, notably from the West Indies, Europe, China, India, and Central America (Borjas, 2005), subsequently increasing New York City's cultural and ethnic diversity and the need for a culturally competent teaching force.

Teacher-Student Demographic Data

While the U.S. student population reflects the national immigration trends, the current teaching population does not. Although there continues to be a high percentage of White teachers, there has been a decline in the percent of ethnically and culturally diverse teachers. For example, African American teachers have declined from 12% to 7% and only a minor increase in Latino and Asian/Pacific Islanders (Gay & Howard, 2000). Despite this minor increase in the percentage of Asian/Pacific Islanders and Latino teachers, they do not account for a large percent of the teaching population (Gay & Howard, 2000). Additionally, in 2014, the National Education Association (NEA) reported that only 18% of the PK-12 public school teachers are of color with a large portion, 30%, working in public charter schools. Approximately 82% of the public school

teaching force is White non-Hispanic, 6.8% African American, 7.8% Hispanic, and less than 5% of other ethnicities (NEA, 2014).

The trend in student population, as previously stated, does reflect the national immigration trend. The U.S. Department of Education predicts that there will be a 3% decline in European American school children, 32% increase in Asian/Pacific Islander, and 21% increase in Latino school children (Gay & Howard, 2000). Approximately 1.9 million immigrants do not complete the Census; these data, reflecting the number of immigrant children in schools, are more accurate, however, as many states including New York do not require proof of U.S. residency status to register. The only qualifications for admission to NYC public schools are that children are between the ages of 5 and 21 and live in New York City (NYC DoE, 2017; U.S. Census, 2016).

In New York City in 2012, for example, nearly 85% of the students in public schools are students of color, while only 40% of the teachers are of color (Albert Shanker Institute, 2016; NYC IBO, 2014). These data have not changed since 2002 despite local and national efforts to increase teacher diversity. Consequently, a largely White teaching force is responsible for educating ethnically, linguistically, culturally, and racially diverse, mostly poor, students of color in New York City. With the large percent of White teachers teaching poor students of color, there is a greater imperative to develop NYC public school teachers' cultural competence. Therefore, this research project attempts to provide a viable tool for developing teachers' cultural competence by creating a professional learning module informed by *Critical Race Theory*, *Theory of Culturally Relevant Pedagogy*, and *Adult Learning Theory*, specifically *Andragogy*, *Experiential*, and *Transformational Learning*.

Critical Race Theory

Arguably, Critical Race Theory (CRT) is one of the most provocative theories underscoring the racial achievement gap in the United States. CRT emerged in the 1970s from the belief that racism remains “an integral, permanent, and indestructible component of this society” (Bell, 1992). CRT is a theoretical framework developed from Critical Legal Theory to interrogate society, culture, and its intersection of race, law, and power; CRT queries the bedrock of the liberal order including equality theory, legal reasoning, and Enlightenment rationalism (Delgado & Stefancic, 2001). CRT contends that the reasons for the racial achievement gap are inextricably linked to White privilege, the foundation of American society (Duncan, 2002; Freire, 1970; Ladson-Billings, 1999). The tenets of CRT are to elucidate the systemic practices that maintain White supremacy and examine the racial inequities through racial power and the American Justice System (Ladson-Billings, 1999).

Historically, the U.S. education system has only reflected the experiences and values of its White majority. An education system that ignores the experiences and perspectives of its diverse whole, however, can never be constructive. According to Freire (1993):

One cannot expect positive results from an educational or political action program which fails to respect the particular view of the world held by the people. Such a program constitutes cultural invasion, good intentions notwithstanding.
(p. 95)

Since the election of President Barack Hussain Obama in 2008, the U.S.’s first Black president, political pundits have described the United States as postracial, a notion that suggests as a nation, we have moved beyond the superficial differences between

ethnically and culturally diverse groups. Said notion seems ideal since biologists have found the concept of race useless (Ladson-Billings & Tate, 1995). Historical and demographic data suggest otherwise, however, as Blacks and Latinos continue to be over represented in school suspensions, school dropout, and incarceration rates (Ladson-Billings & Tate, 1995). These data reinforce the first of Ladson-Billings and Tate's (1995) three propositions of CRT as it relates to education and school inequity: *Race and racism continue to be endemic and significant in determining inequity in U.S. education.* Racial inequities have never declined; rather, it has manifested in different forms (Lopez, 2003). Lopez (2003) further contends that discussions about race have gradually altered so that only blatant acts, such as lynching and hate crimes, are considered racist, thereby ignoring the covert and often insidious practices of racism that function at subconscious levels. Consider the following: "[t]he powerful narratives that exclude and marginalize Black youth are canonical" (Duncan, 2002, p. 41). Similar to educators' recent examination of the notion that the Western canon needs to include multiple perspectives, Duncan (2002) holds that educators need to examine its inherently racist practices that continue to stymie Black youth.

The advantages of White privilege, however, mean that White teachers are unaware of the mechanisms within the system that hinders diverse students (Singleton & Linton, 2006). While Duncan (2002) and Singleton and Linton (2006) speak specifically about Black males, the same argument is applicable to other minority groups, as Whites represent the moral, economic, and political majority.

Additionally, in a homogeneous school district where all students and teachers are White, or a school where there is no occurrence of overt racist acts, where educators fail

to interrogate the status quo, or facilitate discussions and opportunities in the community to learn about the systemic effects of racism, they negate their moral obligation to “question systems, organizational frameworks and leadership theories that privilege certain groups over others” (Lopez, 2003). CRT continues to be relevant; it affords the structure for scrutinizing subtle bigoted acts and their influences on policies and actions, not just within a legal but within an educational context as well.

Defining, possessing, and owning property is intrinsic to the U.S. national identity (Billings & Tate, 1995, p. 53). Ladson-Billings and Tate’s (1995) second and third propositions regarding social and school inequity suggest that: *US society is based on property rights and not human rights; and the intersection of race and property creates an analytic tool through which we can understand social (and consequently school) inequalities*. Historically in the U.S., a lack of property precluded participation in civic rights and responsibilities. Since African Americans were not only slaves, but were themselves property, their voices and perspectives were non-existent. Consequently, with such a system, any government created to maintain the rights of property owners, lack the motivation to secure and defend human rights. The U.S. Constitution relegates education policy to the states, stipulating that all states having a public education system must provide equal educational access to all. With well-documented evidence of inequities regarding access to property, in a system that is fundamentally based on property rights, equal access, a human right, becomes impossible unless there is an intentional interrogation and overhaul of said system.

Racial inequity, asserts CRT, is inherent in American institutions (education, health, political, etc.) that addressing it requires revamping the entire American society

(Duncan, 2002; Ladson-Billings, 1999). CRT further holds that the disparities in education, such as the achievement and opportunity gaps, are the actualization of racial politics that are at the core of the daily functions of U.S. society and social institutions (Duncan, 2002). Although confronting White privilege is complex and difficult, it should not be ignored as White privilege perpetuates an inequitable system between White teachers and their culturally dissimilar students. McIntosh (1990) compares White privilege to an invisible cloak of opportunities and artifacts that provides its wearer unlimited access. Because White privilege is so embedded into the American psyche, intentional emphasis must be made to help teachers understand and counteract its effects, one of those effects being the achievement and opportunity gaps between White students and their racially, ethnically, and culturally diverse counterparts.

New York State attempts to mitigate the effects of White Privilege by requiring multicultural education as part of its teacher certification process (New York State Department of Education [NYSED], 2016). Requisite multicultural education courses, however, have not improved students' learning outcomes for all NYC students as most ethnic minority students continue to lag their White and Asian peers (New York City Department of Education [NYC DoE], 2016). CRT in education confronts both the status quo and purported education reforms: it rejects any system that attempts to ignore or pacify but not challenge racial inequities thereby maintaining the status quo (Ladson-Billings & Tate, 1995). Therefore, CRT plays an integral role in developing cultural competence as it interrogates the status quo, particularly the power dynamics that exist in schools (Sarason, 1990).

Theory of Culturally Relevant Pedagogy

The achievement and opportunity gaps between low-income minority students and their White and Asian peers continue to plague the nation's educational system. Concurrently, there is also a shift in demographics in our public schools that continue to struggle to address the needs of low-income minority students: a rapidly increasing number of ethnically, racially, and culturally dissimilar students, and a decrease in the diversity of teachers. Subsequently, more diverse students are being taught by teachers whose life experiences and worldviews differ drastically from their students, thereby perpetuating the achievement and opportunity gaps.

In recent years, the Theory of Culturally Relevant Pedagogy (CRP) in education has been identified as one method for addressing disconnects between White teachers and their diverse students, with one of the major disconnects being, the misalignment between their frames of reference. Because most teachers are middle-class, White women, their instructional practices reflect theirs, and not their students', frames of reference (Jackson, 2011). According to Jackson (2011):

Relevance and meaningfulness are contextualized and influenced by one's culture. Our culture creates an emotionally laden frame of reference for each of us, and the way we construct meaning is affected by the interaction of our culture and our language, as these factors affect our cognition. When teachers are unable to make links to students' cultural references students cannot make connections... (pp. 75, 82)

By utilizing a theoretical framework grounded in cultural integrity to facilitate academic achievement, CRP seeks to address the following questions: *What constitutes student success? How can academic success and cultural success complement each other in settings where student-alienation and hostility characterize the school experience?*

How can pedagogy promote student success that engages larger social structural issues in a critical way? How do researchers recognize that pedagogy in action? and What are the implications for teacher preparation generated by this pedagogy? (Ladson-Billings, 1995, p. 469). To answer these questions, educators must acknowledge the negative effects of deficit-based thinking about students of color inherent in traditional schools; they must analyze and critique their actions, beliefs, and thoughts in order to eliminate prejudicial practices; they must acknowledge the unequivocal connection between culture and learning; they must believe that students' cultural capital can be leveraged and is not an impediment to academic success; and they must be cognizant that traditional pedagogy reflects middle-class, White American values, and consciously incorporate culturally inclusive instructional practices (Howard, 2003). Importantly, educators must accept and should not forget that race is the core of Culturally Relevant Pedagogy (Milner, 2017).

Culture shapes cognition. Our culture influences our social environment, which in turn influences the brain's growth and development. The interactions between our neural and cultural forces engender different patterns of behavior, cognition, and perception (Ambady & Bharucha, 2009; Wexler, 2014). Hammond (2015) suggests that the brain uses culture to identify threats and opportunities and has identified six core design principles as a reference for educators to understand the benefits of using CRP instructional practices and the high cost to students of color when they do not: (a) the brain seeks to minimize social threats and maximize opportunities to connect with others in community; (b) positive relationships keep our safety-threat detection system in check; (c) culture guides how we process information; (d) attention drives learning; (e) all new information must be coupled with existing funds of knowledge in order to be learned; and

(f) the brain physically grows through challenge and stretch, expanding its ability to do more complex thinking and learning.

Table 1 summarizes the three tenets and the six core design principles of CRP that inform this study.

Table 1

Summary of Culturally Relevant Pedagogy

Ladson-Billings (1994) Three Tenets of CRP		
Students must experience academic success	Students must develop and/or maintain cultural competent	Students must develop socio-political conscious
Hammond (2015) Six Core Design Principles of CRP		
<ul style="list-style-type: none"> ▪ The brain seeks to minimize social threats and maximize opportunities to connect with others in community. ▪ Positive relationships keep our safety-threat detection system in check. ▪ Culture guides how we process information. ▪ Attention drives learning. ▪ All new information must be coupled with existing funds of knowledge in order to be learned. ▪ The brain physically grows through challenge and stretch, expanding its ability to do more complex thinking and learning. 		

Neurologically, instructional practices that leverage students' experiences and strengths maximize the learning process as they reinforce the connections between neurons, opening the neurological pathways for learning and developing positive student-teacher relationships. Subsequently, Oxytocin, a neurotransmitter that regulates social interactions, is produced. Oxytocin helps the amygdala to remain relaxed, enabling the pre-frontal cortex to engage in higher order thinking and learning (Hammond, 2015; Jackson, 2011). Conversely, when students' cultural frames of reference are consistently negated, stress levels increase producing Cortisol, a stress hormone, which obstructs executive functioning, closing neurological pathways, inhibiting higher order thinking and learning (Hammond, 2015). An ideal learning environment requires educators to

effectively balance the content and processes of learning through various cultural frames of reference. This balancing requires educators to create cultural scaffolds between students' current knowledge and the intended learning outcomes (Hammond, 2015). CRP asserts just that.

It is important to note that CRP is not just the introduction of familiar realia and artifacts from students' lives; it is a fusion of culturally appropriate, effective, and equitable strategies connecting home and school by respecting and building on students' worldview, and prior cultural knowledge, and understanding without compromising individual students' needs (Ladson-Billings, 1995). For example, merely introducing multiplication using a *Multiplication Rap CD* to African American students, or celebrating cultural holidays with potluck lunches, demonstrate only a rudimentary understanding of CRP. These examples are evidence of effective culturally relevant pedagogical practices only if they are not implemented in isolation but are used to link students' prior knowledge and lived experiences to requisite knowledge, understandings, and skills. "Simply adding surface-level cultural details to low-level decontextualized activities doesn't offer any cognitive challenge and won't build intellectual capacity" (Hammond, 2015, p. 140). Consequently, CRP requires teachers to have in-depth content knowledge while using multiple representation of said knowledge to validate and leverage students' lived experiences with new learning experiences, which Sarason (1990) cited as a failure of school reform (Irvine, 2010).

Irvine (2010) disabuses of the myths of CRP by suggesting that all teachers can incorporate culturally relevant practices, CRP is appropriate for all learners, and CRP does not impede effective classroom management skills. Frequently, these myths cause

deficit pedagogical practices and unfavorable relationships among teachers, students, and their families (Irvine, 2010), as they diminish teachers' responsibilities to make learning relevant and accessible to all students, regardless of their cultural, ethnic, racial, and socio-economic backgrounds. CRP benefits all students because it utilizes multiple and varied instructional approaches and promotes engagement and learning through diverse perspectives (Chavez & Longerbeam, 2016).

Teachers' abilities to incorporate culturally relevant and responsive strategies rest on the assumption that teachers are culturally competent. For teachers to successfully employ culturally relevant and responsive pedagogical strategies, however, they must be culturally competent. A culturally competent teacher:

has an awareness of one's own cultural identity and views about difference, and the ability to learn and build on the varying cultural and community norms of students and their families. It is the ability to understand the within-group differences that make each student unique, while celebrating the between-group variations that make our country a tapestry. This understanding informs and expands teaching practices in the culturally competent educator's classroom. (NEA, 2002-2015)

Even in the 21st century, race continues to be relevant in the classroom because it is in the DNA of United States (Downey & Pribesh, 2004). Yet, few teachers are prepared to examine their own biases and stereotypes regarding diverse students (Ford & Harris, 1996). Therefore, the importance of CRP further posits the need to develop teachers' cultural competence, as it builds teachers awareness of the need to connect students' frames of reference and schema with learning. Hence, teacher preparation programs should reexamine their current curricula to ensure more opportunities to improve pre-service teachers' cultural competence. The challenge, however, is also to develop the cultural competence of in-service teachers since current data show the

cultural disparities between teachers and their students and the continued achievement and opportunity gaps. Any attempt to successfully improve teachers' cultural competence should consider Adult Learning Theory in order to support the learning needs of adult learners.

Adult Learning Theory

There are multiple perspectives on Adult Learning Theory (ALT). Over the past 45 years, academicians have begun exploring how adults learn and distinguishing adult learning from childhood learning. ALT is examined through three distinct lenses: (a) those based on adult learning characteristics, (b) those emphasizing the adults' life situation, and (c) those focusing on changes in consciousness (Merriam, 1987). After all, as Merriam (1987) noted, the nature of *adulthood* is the distinguishing characteristic of adult learning. Accepting the adult learners' distinctiveness and acknowledging their contributions and their ability to regulate learning processes have influenced adult learning curricula and teacher preparation programs within elementary, secondary, and tertiary education (Knowles et al., 1998).

Beginning in the 1930s, Malcolm Knowles (1968) spearheaded the impetus of adult learning education by noting the critical differences in adult and children's learning. Knowles remains a dominant figure in adult learning as he challenged the prevailing notion that adult and children learn in similar ways. By exploiting the unique characteristics of adult learners, he successfully changed educators' mindset on how to address adult learning needs.

Consequently, there has been a continued motivation to explore and refine these differences, which resulted in four major perspectives of adult learning: *andragogy*, the art and science of helping adults learn (Knowles, 1980); *self-directed learning*, individuals initiating and taking full control in developing their own learning (Candy, 1991); *experiential learning*, learning opportunities that involve “doing” or experiencing educational input, resulting in higher learning gains and retention (Brookfield, 1995); and *transformational learning*, learning experiences resulting in a permanent shift in the learner’s worldview as a result of cognitive dissonance (American Institutes for Research [AIR], 2011; Knowles, 1975; Mezirow, 1991).

Three of the four perspectives guided this study: andragogy, experiential, and transformational learning. Self-directed learning does not play a principal role as it implicitly suggests that the learner is motivated solely by self-interest and self-preservation; is completely autonomous; and the learning is not necessarily institutionally related (Kerka, 1999; Ryan, Kuhl & Deci, 1997). Developing teachers’ cultural competence is an imperative that cannot wait for teachers to come to the realization of its necessity and autonomously seek development. Hence, school leaders cannot wait for teachers’ self-realization regarding cultural competence prior to facilitating its growth. Table 2 summarizes the three ALT perspectives that inform this study.

Table 2

Summary of Adult Learning Theory

	Basic Tenets	Pros	Cons	Implications for Professional Learning
Andragogy	problem-based, collaborative learning	<ul style="list-style-type: none"> ▪ self-directed and allows the learner to take control of learning ▪ can be implemented in a variety of educational situations 	<ul style="list-style-type: none"> ▪ difficult to classify; not necessarily limited to implementation within adult learning 	<ul style="list-style-type: none"> ▪ setting the climate ▪ mutual and collaborative planning ▪ diagnose learners needs ▪ learners evaluate their learning outcomes
Experiential Learning	learning by doing; use experiences to construct knowledge	<ul style="list-style-type: none"> ▪ direct involvement and reflection ▪ grounded in lived experiences ▪ hands-on increases motivation and retention 	<ul style="list-style-type: none"> ▪ time and resource intensive for student and facilitator ▪ learners may bring differing cultural experiences or perspectives ▪ does not aid in understanding or explaining change and new experiences 	<ul style="list-style-type: none"> ▪ concrete experience ▪ reflective observation ▪ abstract conceptualization ▪ active experimentation
Transformational Learning	constructivist approach to learning across three domains: (1) the technical; (2) the practical; and (3) the emancipatory	experiencing cognitive dissonance, which may result in a change in world view	over-reliance of emotions, spirituality and positionality in Western traditions	includes: <ul style="list-style-type: none"> ▪ a disorienting dilemma ▪ critical reflection ▪ rational discourse ▪ action

Andragogy

Andragogy, coined by Knowles (1980), is the art and science of helping adults learn; it is distinguished from pedagogy, which is the art and science of teaching children. Pedagogical practices require teachers serve a dominant role in the learning process, and are responsible for directing the learning, which is therefore teacher centered; andragogy, however, is student or learner centered (Ekoto & Gaikwad, 2015). Andragogy postulates and emphasizes adult learning processes, and uses situational and collaborative, rather than didactic, approaches to learning. The premise for andragogy is centered on the following assumptions or principles: adult learning is based on a continuum ranging from dependency to self-directedness, as learners mature and can direct their own learning; adult learning pulls from the accumulated experiences of the learner to facilitate new learning; and, adult learning is mostly intrinsic when the learner matures, believes the new knowledge is relevant and important, acquires new responsibilities, or is required to respond to life changes.

Additionally, there are eight components to the andragogical process: setting the climate; involving learners in mutual planning; involving learners in diagnosing their learning needs; involving learners in forming their learning objectives; involving learners in designing their learning plan; helping learners execute their learning plans; and, involving learners in evaluating their learning outcomes (Knowles, 1995). The aforementioned process design elements are key components in creating strategies to improve adult learning outcomes. Although similarly influential on adult learning outcomes, the andragogical process design elements are less emphasized than the

andragogical principles (Swanson-Wilson, 2005). Table 3 outlines an overview of andragogy.

Table 3

Andragogy Overview

Beliefs	Assumptions and Principles	Process Design Elements
<ul style="list-style-type: none"> ▪ emphasizes the value of the process of learning ▪ is problem-based ▪ is collaborative, rather than didactic 	<ul style="list-style-type: none"> ▪ increasingly self-directed ▪ develops from life experiences ▪ a rich resource for learning ▪ task or problem-centered ▪ internal incentives ▪ learner's perception of the what and why of learning is important to the overall learning experience 	<ul style="list-style-type: none"> ▪ setting the climate ▪ involving learners in assessing, planning and implementing learning plan and evaluating outcomes

Opponents of andragogy contend that the theory is “culture blind” as it is based on White middle-class values where learning is co-constructed and may not consider cultures that value the teacher as the font of knowledge (Brookfield, 2003; Sandlin, 2005). Also, it neglects emotions as a key component in learning. Emotions consist of universal features and individual uniqueness because emotions vary individually, culturally, and contextually and are often a more powerful determinant of behavior than logical and rational processes; emotions affect responses to new information, which may in turn, influence learning.

Because andragogy is intuitive, there is a paucity of research evidencing and assessments measuring the effects of andragogy on adult learners. Though limited, there is empirical data to support the effects of andragogy on improved learning outcomes. Research has found a positive relationship with adult learning and andragogical process design elements (Swanson-Wilson, 2005) and andragogy's positive influences on student experiences in nontraditional education settings (Swanson-Wilson, 2005).

Critique notwithstanding, andragogy is a useful approach as it provides guiding principles and a framework when creating professional learning experiences for teachers. As most teachers are White (NCES, 2013), the familiarity with andragogy's learning processes will afford the learners more time or greater access to negotiate the content, which is cultural competence. Regarding andragogy's lack of consideration concerning the emotional component: When addressing cultural competence, the universal features and uniqueness of emotions must be considered. Therefore, to mitigate the impact of emotions on learning in achieving a specific goal, such as increased cultural competence, the sequence of the content, intensity, duration, and frequency of the learning experiences, including developing trust, self-reflection, and participant input and feedback, must be deliberate (Pekrun, 2014). Further, andragogy's approaches to adult learning (Knowles, 1984) is optimal in developing cultural competence as it requires a collaborative climate where learners' specific needs and interests are assessed, and learning objectives based on those needs are clearly established. In order to achieve the learning objectives, activities should be sequential and experiences should be evaluated and adjusted, as needed. Adult learners need to know the purpose for learning, and learn best by exploring real-life problem-based situations that are of immediate use.

Experiential Learning Theory

Consistently, Adult Learning Theory (ALT) and research have concluded that utilizing learning opportunities for “doing” or experiencing educational input effect improved learning and retention (Brookfield, 1995). One of the defining features of ALT is experiential learning. Experiential Learning Theory (ELT) dates back to Confucius (551-479, BC), who coined the famous saying: “I hear, I know. I see, I remember. I do, I understand.” ELT became more formalized during the 20th century through the collective works of *Dewey-philosophical pragmatism*; *Lewin-social psychology*; and *Piaget-cognitive-developmental genetic epistemology* (Kolb, 1984). Essential to ELT is the critical role of experience in learning as knowledge is created through transformative experiences (Kolb, 1984). According to Kolb (1984),

The ELT model portrays two dialectically related modes of grasping experience—*concrete experience (CE)* and *abstract conceptualization (AC)*—and two dialectically related modes of transforming experience—*reflective observation (RO)* and *active experimentation (AE)*. According to the four-stage learning cycle immediate or concrete experiences are the basis for observations and reflections. These reflections are assimilated and distilled into abstract concepts from which new implications for action can be drawn. These implications can be actively tested and serve as guides in creating new experiences. (Sternberg & Zhang, 2014, p. 226)

Closely linked to andragogy, experiential learning presumes that adult experiences are invaluable for adult learning (Tuijnman et al., 1992). Experiential learning refers to adult learners’ interactions with their environment, before, during, and after the learning opportunities. In reviewing research on experiential learning, Fenwick (2000) examines five ways of understanding its theoretical framework: (a) *reflection*, a constructivist perspective where learners are in the process of learning individually, with very little interaction from the environment, thereby suggesting learning is always built upon knowledge that a learner already has, or schema, which is filtered through pre-

existing schemata; (b) *inference*, a psychoanalytic perspective where learners learn by working through their own internal issues; (c) *participation*, a situated perspective where the learning is rooted in an experience; (d) *resistance*, critical cultural perspective where learners resist power structures, find themselves in a power structure, and use this dynamic as the impetus for their learning; and (e) *co-emergence*, an enactivist perspective where there is no distinction between the learner and learning, as both evolve during and after the learning experience.

Similar to andragogy, experience-based learning focuses on and requires both implicit and explicit actions. Experience-based learning involves the whole person, intellect, feelings, and senses; relates to personal experience; involves critical reflection on earlier experiences for deeper understanding; is intentional and deliberate in design; involves others; and involves an assessment of the process and the product of the experience (Andresen et al., 2000). Table 4 outlines an overview of ELT.

Adult learning theorists maintain that adulthood learning is exemplified by the gradual accumulation of experiences throughout life. According to ELT, there are four modes of experiential learning: action, reflection, feeling, and thinking. Adult learners constantly adapt to, and engage with, their environments, thereby creating rather than receiving knowledge as they grapple with conflicts, disagreements, and differences, which propel the learning process (Bergsteiner et al., 2010).

Experiential learning is an iterative process that evolves with consistent reflection on and within experiences (Jacobson & Ruddy, 2004). Learners' immersion in and reflection on their experiences using interrogative techniques are essential to experiential learning since learners gain a more meaningful understanding of the new knowledge and

Table 4

Experiential Learning Theory Overview

Beliefs	Assumptions and Principles	Process Design Elements
<ul style="list-style-type: none"> ▪ learning occurs based on how experiences are processed and reflected upon ▪ learning is an iterative experience, which involves reflections, and results in action that becomes a concrete experience for further reflection 	<ul style="list-style-type: none"> ▪ affects the learner's mental processes-attitudes, values, perceptions and behavioral patterns ▪ values self-discovery and participatory learning ▪ changes one's whole cognitive-affective behavioral system ▪ a theoretical system is required to generate valid knowledge ▪ thrives best in a socially and emotionally safe environment ▪ both personal and social environments must change for other changes to be permanent 	<ul style="list-style-type: none"> ▪ <i>concrete experience</i>- (a new experience or situation is encountered, or a reinterpretation of existing experience) ▪ <i>reflective observation</i>- (of the new experience; of particular importance are any inconsistencies between experience and understanding). ▪ <i>abstract conceptualization</i> (reflection gives rise to a new idea; or a modification of an existing abstract concept) ▪ <i>active experimentation</i> (the learner applies them to the world around them to see what results)

greater potential for retention and application of the new learning (Moon, 2004).

Jacobson and Ruddy (2004) developed a Five-Question Debrief Model aligned with Kolb's ELT design process elements to facilitate this interrogative process: (1) *Did you notice that...?* (2) *Why did that happen?* (3) *Does that happen in life...?* (4) *Why might that happen...?* and (5) *How can you use that?* The Five Question Model is designed to deepen the learning experiences for both individuals and groups, regardless of ethnicity or academic ability, by connecting the learning with lived experiences. These field-tested interrogative techniques generate group discussion that increases member participation, learning, and internal reflection, which are critical components of experiential learning.

Opponents contend, however, that the sequential learning process inherent in ELT inadequately explains the holistic learning process that is central to learning from experience; that the sequential model is not scientifically supported; that the focus on an

individual experience is limiting because it does not account for the effects that social, cultural, and physical processes have on learning through experience; and that learning through experience cannot be limited to a rational, excessively cognitive, individual phenomenon (Seaman, 2008).

Regardless of these contentions, ELT serves as a useful framework for developing teachers' cultural competence. Reflection, the second stage in the ELT process, is recursive; it provides the learner the opportunity to examine the experience through social, cultural, and physical lenses, allowing for adjustments, if necessary. Guiding the reflection is therefore essential to mitigate the limitations and to ensure multiple perspectives are included in the learning process. While opponents claim that ELT is not grounded in empirical research, such a claim does not make ELT less suitable as a theory, because by definition, it is a model or framework for linking the abstract and concrete, and for condensing and organizing knowledge about the world (Sunday, 2012).

The process design elements of ELT support developing teachers' cultural competence through a professional learning module because these elements afford teachers the opportunity to learn from their own or their colleagues' *concrete experiences*, specifically those encountered in their professional practice; they offer opportunities for *reflective observation* on those practices in order to identify and confront the disconnects between professional expectations regarding cultural competence and teachers actual practice. Experiencing this cognitive dissonance will lead to the emergence of new or modified beliefs or ideas for facilitating cultural competence (*abstract conceptualization*). Since professional learning occurs concurrently with

pedagogical practices, teachers will be able to apply these abstract conceptualizations with relative immediacy in their instruction (*active experimentation*).

Transformational Learning Theory

Derived from *meaning perspectives* and *meaning schemes* (Mezirow, 1994, 1997), transformational learning is the deepest and most permanent level of personal change in a learner (Clark 1993). Transformational learning occurs when the learner experiences cognitive dissonance, resulting in a shift in the learner's worldview, and when the learner's feelings, behaviors, and actions become realigned thereby creating a new understanding or belief (Peltier, 2011). Synonymous with perspective transformation and adult development, transformational learning is progressive and implies that through phases, the learner develops the capacity to do the following: to empathize; to analyze one's context; to think abstractly; to integrate logic and feelings; and to reflect and be reflexive in examining one's actions, feelings, and thoughts (Mezirow, 1991).

Transformational Learning Theory's (TLT) initial 10 sequential phases were consolidated into the following four: (a) disorienting dilemma, (b) critical reflection, (c) rational dialogue, and (d) action (Mezirow, 2003).

Transformational Learning Theory (TLT) emerged in the mid-1970s to address the learning needs of women returning to work or school after extended absences, as it sought to identify factors that support or inhibit women's progress in education (Kitchenham, 2008). Since its inception, TLT has undergone various refinements. These three influences remain constant, however: TLT is grounded in the Kuhn's (1962) *paradigm*, Freire's (1970) *conscientization*, and Habermas' (1971, 1984) *domains of learning*. Table 5 outlines these influences.

Table 5

Influences on Mezirow's Transformative Learning

Kuhn (1962) (<i>Paradigm</i>)	Freire (1970) (<i>Conscientization</i>)	Habermas (1971, 1984) (<i>Domains of Learning</i>)
<ul style="list-style-type: none"> ▪ perspective transformation ▪ frame of reference ▪ meaning perspective ▪ habit of mind 	<ul style="list-style-type: none"> ▪ disorienting dilemma ▪ critical self-reflection ▪ habit of mind 	<ul style="list-style-type: none"> ▪ learning processes ▪ perspective transformation ▪ meaning scheme ▪ meaning perspective

Of the three notions, Habermas' domains of learning exerted the most influence on Mezirow's TLT: the *technical*-rote, specific to a task; the *practical*-involves social norms; and the *emancipatory*-introspective and self-reflective (Kitchenham, 2008).

Perspective transformation, also known as TL, only occurs when the new information or the new experience creates a *disorienting dilemma* or experience, producing a misalignment in existing frames of reference (Kitchenham, 2008; Mezirow, 1994). The disorienting dilemma is usually incited by specific experiences, such as relocation or change in professional expectations (Mezirow, 1997). *Critical reflection* begins when the disorienting dilemma causes learners to experience guilt or shame, thereby forcing them to question their assumptions or worldview. In attempting to align current beliefs with the disorienting dilemma, learners engage in *rationale discourse* with self or others. In the fourth and last stage, *action*, the learners choose to act in ways that align both the previous beliefs with the new learning, resulting in the transformation (Mezirow, 2003). Table 6 outlines an overview of TLT.

Table 6

Transformational Learning Theory Overview

Beliefs	Assumptions and Principles	Process Design Elements
<ul style="list-style-type: none"> ▪ learning is constructivist and is a result of “a deep, structural shift in basic premises of thought, feeling, and actions” (Mezirow, 1991; also Kitchenham, 2008) ▪ three domains of learning- (1) the technical; (2) the practical; and (3) the emancipatory 	<ul style="list-style-type: none"> ▪ adults exhibit two kinds of learning: instrumental and communicative ▪ learning involves change to meaning structures— perspectives and schemes change to meaning structures occurs through reflection on content, process, or premises ▪ learning involves: refining/elaborating meaning schemes, learning new schemes, transforming schemes, or transforming perspectives 	<ul style="list-style-type: none"> ▪ <i>disorienting dilemma</i> (event that causes learners to question their own beliefs and assumptions) ▪ <i>critical reflection</i> (reflection and synthesis of thoughts, ideas, beliefs, and feelings with self or others) ▪ <i>rational discourse</i> (exchange assumptions with others; probe deeper to change or expand beliefs of the disorienting dilemma) ▪ <i>action</i> (act on the transformed assumption; working towards a new goal)

Critique of Mezirow’s TLT argues its over-reliance on rationality at the expense of other factors that influence learning, such as emotions, spirituality (Brookfield, 2000), and its positionality in Western traditions and beliefs (Cranton & King, 2003). Examining one’s assumptions around race, class, and gender, for example, can be an emotional process, as these assumptions are usually formed from personal experiences rooted in social and political contexts (Boyd & Myers, 1988; Dirkx, et al., 2006; Taylor, 1998). Probably the most significant critique of TLT, for this researcher, is the idea that learners must have the intrinsic desire to change. In the context of developing cultural competence to inform Culturally Relevant Pedagogy, ideally, it would be desirable for all teachers to experience a transformation in their values, understandings, beliefs, and perspectives when teaching culturally dissimilar students. If teachers, however, after confronting and interrogating their current belief system, develop an understanding of and consistently

incorporate culturally relevant and responsive instructional practices that result in greater academic achievement for all students, without changing their personal belief system, then engaging in the TLT's learning process would not have been in vain.

Consider the following experience noted by Irvine (2010) of a new White teacher working in a community with culturally, ethnically, racially, and economically dissimilar students:

Monica Edwards (not her real name) was frustrated. As a teacher in an urban elementary school, Edwards faced a class that was largely African American and Latino: she was neither. She often felt that she wasn't effectively reaching them and was beginning to get discouraged. After hearing a colleague mention her success in using culturally relevant instructional strategies, Edwards decided to try her hand at the same. She bought a CD called Multiplication Rap, which promised to teach mathematics based on repetition and rhyme, hand-clapping, and a hip-hop musical style. (Irvine, 2010)

Ms. Edwards experienced a *disorienting dilemma*, the first stage of transformational learning, when she became discouraged and felt she was not providing effective instruction to her mostly African American and Latino students. In order for complete transformational learning to occur, however, she must engage in *critical reflection* by recognizing and analyzing deeply held assumptions regarding her role as a teacher of students of color (Brookfield, 2000). Only then may she engage in *critical discourse* with self, colleagues, and other practitioners, and may even modify her practices to incorporate culturally relevant practices-*action*. Nevertheless, she may not necessarily experience a transformation. Incorporating culturally relevant pedagogical practices may emerge from a need to positively impact her students' achievement and improve her professional evaluations, which may have financial and professional implications; the shift in her professional practice may not be resulting from transformation of her beliefs, values, or perspectives.

Despite its perceived limitations, transformational learning, one facet of ALT, does provide a feasible framework for developing cultural competence as its fundamental precepts: experience, critical reflection, and rational discourse, are the catalysts to affective, behavioral, and cognitive changes. Ultimately, the goal of developing teachers' cultural competence is to improve students' learning outcomes and eventually close the achievement and opportunity gaps among culturally dissimilar students. As educators are adults, school administrators must identify apposite ways to develop teachers' cultural competence. Hence, transformative learning provides an effective framework for promoting a learning environment that supports adult learning. TLT allows for critical reflection. Through deliberate planning, the facilitator assists learners, in this case teachers, in being mindful and analytical of their own assumptions, beliefs, feelings, and values; identify frames of reference; examine notions in lived context; and analyze justification of new knowledge and perspectives, which are the blueprint for developing cultural competence (Cranton & King, 2003).

Cultural Competence

What Is Cultural Competence?

Cultural Competence exists when behaviors, attitudes, and policies are aligned in a diverse system of professionals and enable the professionals to work successfully within and among that diversity (Gallegos et al., 2008, p. 54). Cultural competence requires the capacity to incorporate and convert information about individuals and groups of people into specific standards, policies, practices, and attitudes appropriate for diverse

cultural settings in order to optimize quality, thereby resulting in more favorable outcomes (Gallegos et al., 2008, p. 54).

Emergence of cultural competence. Applying cultural competence to the service industry emerged in the healthcare field when professionals sought optimal ways to negotiate the sociocultural barriers, such as organizational (leadership/workforce), clinical (provider-patient encounter) and structural (processes of care) challenges that exist between healthcare providers and their culturally and ethnically dissimilar patients (Betancourt et al., 2003). The issues propelling healthcare professionals to seek cultural competent solutions mirror those in education. For example, the lack of diversity among medical school faculty is analogous to that of K-12 education. Consider, 28% of the U.S. population is comprised of Blacks, Latinos, and Native Americans, yet only 3% of medical school faculty represents those racial groups; and, less than 2% high-ranking leadership roles in healthcare management are held by persons of color (Betancourt et al., 2003). These findings are relevant as research in the healthcare industry illustrates that minority professionals tend to organize and engage in healthcare practices that meet the needs of minority populations more than their White colleagues, due to their social and cultural connections to the communities they serve (Betancourt et al., 2003). Further, minority patients reported greater satisfaction with the quality and level of care when treated by culturally, ethnically, and racially similar healthcare providers (Betancourt et al., 2003). Similarly, the emerging research in education indicates that cultural, racial, and ethnic similarities between students and teachers yield greater academic results (Dee, 2004).

Research about healthcare practices has shown that employing culturally competent interventions to eliminate the cultural, ethnic, racial, and linguistic barriers between providers and patients have yielded positive results. After a series of culturally competent trainings: 20% of participants modified their professional practices to be more culturally inclusive; 48% reported better treatment to their patients; and 31% expressed improved communication, empathy, and understanding in provider-patient relationships (Bhui et al., 2007). After the series of trainings, 29% of participants created culture-specific services and of the 29%, 71% of these cultural specific services have been implemented to address the needs of diverse clients in the community.

Although the robustness of these findings would have been greater with more studies across diverse healthcare fields and with feedback from patients, the effects of cultural competent interventions in providing more effective services to clients who are culturally, ethnically, and racially dissimilar to their providers, is nonetheless promising and is applicable in education.

The Need for a Different Approach to School Reform

Comprehensive School Reform (CSR) over the past 30 years has not yielded expected improvement in student learning outcomes (Nelson & Guerra, 2014). Notwithstanding these efforts, the achievement and opportunity gaps among culturally dissimilar students persist (Bohrnstedt et al., 2015). In NYC for example, results of student academic performance on the grades 3-8 New York State (NYS) English Language Arts (ELA) and Mathematics tests demonstrate these disparities. As recent as 2016, there was a 32 percentage point difference in ELA and 40 percentage point difference in math achievement between Asian and White students and their Black and

Latino counterparts (New York City Department of Education (NYC DoE, 2016). Nelson and Guerra (2014) suggest and Grissom and Redding (2016) concur that the ineffective reforms may be a consequence of teachers' deficit beliefs, low expectations, and lack of cultural knowledge. Research has shown that while teachers may have some cultural awareness, they may also hold incomplete schema about diverse students and their families (Nelson & Guerra, 2014). "In order for teachers to be effective with diverse students, it is crucial that they first recognize and understand their own worldview; only then will they be able to understand the worldview of their students" (McAllister & Irvine, 2000, p. 3). Personal beliefs are the lenses through which individuals view the world, others, and themselves; they are validated internally, and are greater determinants of behavior than cognitive knowledge (Nelson & Guerra, 2014). These beliefs have such a strong effect on professional practice that they are greater predictors of a person's behavior than their professional knowledge (Nelson & Guerra, 2014). Therefore, even when teachers have an understanding of sound instructional practices, the teachers' worldview about their students can affect implementation of said practices, limiting academic performance, as an individual's culture is fundamental to their reality and is therefore more ethnocentric in their perceptions and experiences regarding cultural diversity (Fisher et al., 2016; Hammer, 2008). Developing teachers' racial literacy is essential to alter their attitudes and perceptions about their racially and culturally dissimilar students as teachers often take cues from society about how to treat their students (Sealey-Ruiz, 2011).

Sarason (1990) suggests that school reform efforts fail when educators and policymakers neglect to interrogate and adjust power dynamics, which result in

preserving the status quo. It is only recently that research on the academic achievement and opportunity gaps have shifted from factors such as poverty, socioeconomic status, and school attendance to focus on the teacher performance, teacher evaluation tools, and teacher certification requirements (Nelson & Guerra, 2014). Due to this very recent shift, there is limited research on the impact of teacher performance, perceptions, and cultural differences on student learning outcomes, and how teacher perceptions may influence student achievement. Hence, investigating teachers' perceptions and expectations of their culturally and racially dissimilar students may provide relevant information in reducing the achievement and opportunity gaps (Dee, 2004).

Though limited, the growing research does indicate that cultural and racial similarities between teachers and students may positively impact student achievement. Analysis of the research suggests that teachers of the same race and culture as their students may have greater influence on student performance than other factors: teachers of similar race and culture tend to spend more time with their students; are more likely to refer students for gifted and talented programs; students may have greater trust and respect for someone with similar characteristics, thereby optimizing learning experiences; and, teachers of the same race may serve as more operative role models, heightening students' confidence and interest for learning, which may positively influence perceptions, expectations and performance (Dee, 2004; Grissom & Redding 2016). Further, the positive correlation between racially and culturally similar teachers and students and increased student performance is evidenced by the successes of Dr. Abdulahim Abdullah Shabazz, a Black mathematician at three Historically Black Colleges and Universities (HBCU). Between 1956 and 1963, Dr. Shabazz successfully

taught 109 students who graduated with master's degree in mathematics; 33% of whom earned a doctorate in mathematics or math education. In 1990, approximately 50% of Black Ph.Ds. in mathematics was connected to Dr. Shabazz's original 109 students (Delpit, 2006). Critical to Dr. Shabazz's success in educating these students was connecting math knowledge to the students' own worlds, in essence, using his cultural competence to implement culturally relevant teaching and making cultural connections (Delpit, 2006).

The positive correlation between racially and culturally similar teachers and students and increased student performance may also be a result of "stereotype threat," which is supported by empirical data (Dee, 2004). Stereotype threat refers to the risk of conforming, and fulfilling the negative perceptions of one's racial, ethnic, and cultural group (Steele & Aronson, 1995). The implications of stereotype threat are far-reaching and affect multiple domains. Stereotype threat negatively affect Latinos academic performance (Gonzales et al., 2002; Schmader & Johns, 2003); students from low-socioeconomic backgrounds (Croizet & Claire, 1998); females in math and science (Good et al., 2008; Inzlicht & Ben-Zeev, 2000; Spencer et al., 1999); White males when compared with Asian superiority in math and science (Aronson et al., 1999; Stone et al., 1999); White men in sports (Stone et al., 1999); women when negotiating (Kray et al., 2002); homosexual men in providing childcare (Bosson et al., 2004); and women when driving (Yeung & von Hippel, 2008).

Research has also shown that stereotype threat can reduce working memory, eventually eroding one's capacity to effectively engage in complex intellectual tasks (Schmader & Johns, 2003). With the fundamental changes in business, economy, and

professional expectations, the cognitive demands of 21st century learners hinge on their ability to successfully negotiate complex intellectual tasks (Partnership for 21st Century Skills, 2008). Clearly, the long-term effects of stereotype threat may negatively influence teachers' perceptions of students from dissimilar racial, ethnic, and cultural backgrounds. (Good et al., 2008; Schmader et al., 2004). Current teacher-student demographics make it even more imperative to develop the cultural competence of teachers with students of dissimilar racial, cultural, and ethnic backgrounds, as this will in turn influence teaching practices that would be more inclusive and effective for their students of color.

The Project Student Teacher Achievement Ratio experiment, also known as the Tennessee K-3 Class Size Reduction Study (Dee, 2004) presents data on teachers and students' race and ethnic background, and their impact on student performance. The research compared the performance of students assigned to racially similar teachers with the performance of students who were assigned to racially dissimilar teachers, who were in the same grade and who entered the experiment in the same school and year.

Evaluation of these data confirmed that students' gender, age, eligibility for free lunch programs, and class size, factors that usually negatively impact student performance, had no significant effects when students are assigned to a class where the teacher shares their racial background (Dee, 2004):

Among black children, the results indicate that having a black teacher for a year was associated with a statistically significant 3 to 5 percentile-point increase in math scores. On the reading test, the scores of black pupils with black teachers were 3 to 6 percentile points higher. Meanwhile, white pupils of both genders placed with a white teacher scored 4 to 5 percentile points higher in math. In reading, white boys had scores 2 to 6 points higher when learning from a teacher of their own race, but for white girls, no significant differences could be detected. (Dee, 2004)

If we are to reduce the achievement and opportunity gaps, these data underscore the importance of students of color having teachers of similar ethnic, cultural, and racial backgrounds as so doing positively impact their learning outcomes.

While opponents may contend the applicability of the Tennessee K-3 Class Size Reduction Study across other geographic locations, the number of participants (students: N = 6572; classrooms: N = 331; districts: N = 17; & schools: N = 76) coupled with the longitudinal nature of the study (at least 4 years), make it a powerful argument for cultural, racial, and ethnic similarities of teachers and their students, regardless of location (Mosteller, 1995).

The findings supporting higher academic achievement between culturally similar teachers and their students are applicable even within tertiary education. Research data indicate that Black college students demonstrate greater persistence in a Science, Technology, Engineering, and Mathematics (STEM) major if they have a STEM course taught by a Black instructor (Price, 2010). While efforts to improve the number of minority and female students pursuing STEM degrees have yielded positive results, these students exhibit greater perseverance towards these degrees when their teachers are culturally similar (Price, 2010).

With continued disparities in academic achievement among White and Asian students and their minority counterparts, the need to develop teachers' cultural competence is urgent. Students do not have the luxury of time as each successive year the academic demands are greater. In general, though, understanding a different racial group's experience is often not relevant from a personal expertise. Consequently, efforts to develop teachers' cultural competence can be construed as major and be resisted if

teachers do not feel a sense of urgency compelling the shift in practice (Nelson & Guerra, 2014). Guskey (1982) cautions that with important reforms, however, school leaders cannot afford to wait for teacher consensus. Frequently, teacher consensus on a new strategy will only be attained after increased student achievement is evident. Professional learning experiences must be carefully constructed, as a balance between external control and teachers' autonomy must be actualized before teachers willingly participate in sustainable school reforms (Ferguson, 2008). Once actualized however, individual learning and organizational goals become interconnected creating a feedback loop:

When participants enter the spiral with a goal of personal learning, their new insights often have an impact on the systems they inhabit. When participants enter the spiral with the goal of effecting systemic change, they typically experience new learning about themselves and others. (Kasl & Yorks, 2016)

Culturally Relevant Pedagogy (CRP) has been established as a set of professional practices that create access and transference to new learning for students of color (Irvine, 2001; Ladson-Billings, 1995). However, it rests on the assumption that teachers are culturally competent, as teachers who recognize and effectively implement CRP build on students' cultural experiences and understandings to promote learning opportunities. If Culturally Relevant Pedagogy is considered the practice, then Cultural Competence is the awareness; effective and thoughtful practices must predicate awareness.

Cultural competence in education. Nelson and Guerra's (2014) research on *Educator Beliefs and Cultural Knowledge: Implications for School Improvement Efforts* found that the majority of educator-participants used deficit thinking when explaining conflicts in teaching students who are culturally, linguistically, ethnically, and racially dissimilar to them, and they perceived conflicts as challenges requiring technical solutions such as changes in assessment, curricula, parent involvement, and pedagogical

approaches. Yet, a meta-analysis of the technical foci of school reform models did not significantly impact the achievement and opportunity gaps (Nelson & Guerra, 2014). Additionally, these participants gave little thought to the social characteristics of schooling such as, identity, culture, language, and relationships, which are paramount to culturally responsive teaching and learning (Nelson & Guerra, 2014).

Largely, teachers are cultural professionals; they are not purely objective when applying pedagogical and psychological skills in a culturally-detached environment (Danielson, 2007; Gwyer & Hack, 2014). A fundamental purpose of schooling is to acclimate students to understand and adhere to cultural norms (Cushner, 2006); and by nature of the profession, teaching and learning involve the interaction of society, its institutions, individuals, and their relationships with each other, all of which are influenced by politics and culture. Subsequently, every facet of schooling embodies cultural values, including curricula, assessments, pedagogy, program schedules, and behavior management (Nelson & Guerra, 2014). Yet, with recent demographic changes, the cultural values and beliefs of teachers often conflict with those of their students.

Cultural competence in education matters. Teachers are overwhelmingly White, yet increasingly, their students are of color and culture is constantly being negotiated through the power dynamics that is inherent in the nature of schooling (Sarason, 1990). Lack of teachers' cultural acumen frequently supposes students who do not adhere to mainstream expectations are daft or disrespectful (Garcia & Guerra, 2004). In this way, lack of cultural competence reinforces the deficit mindset, which in turn can negatively impact students' academic achievement. A focus on cultural competence, as an adaptive approach to school reform, develops cultural awareness of self and others; that awareness

can mitigate the negative impact on teaching and learning of students who are culturally, racially, ethnically, and linguistically dissimilar to their teachers.

In order to truly educate our diverse students, Delpit (2003) argues that we must learn about our students and their attendant legacies.

[W]e must incorporate into our educational system if we are to truly educate poor, African-American children is that we must learn *who* the children are and not focus on *what* we assume them to be—at risk, learning disabled, behavior disordered, etc. This means developing relationships with our students, and understanding their political, cultural and intellectual legacy. (Delpit, 2003)

Delpit's (2003) contention holds true for other students of color as evidenced in Nelson and Guerra's research (2014) on the deficit mindset of teachers and their culturally and racially dissimilar students. Cultural competence does not espouse the notion that one must be completely knowledgeable about another's culture. Rather, it does require having the consciousness that all children enter school with their own worldview that has to be negotiated with their teachers' and within the context of schooling (Freire, 1970). No one is an expert on someone else's life. Cultural competence can lead teachers to consistently and critically question theirs and their students' posture within the larger context of teaching and learning.

The New York City Department of Education employs the *Framework for Teaching* (Danielson, 2007) and the *Framework for Great Schools* (NYC DoE, 2018) in order to ensure *Student Achievement*, which is at the Framework's center, for all its 1.1 million diverse students. To support this goal, in addition to implementing *Rigorous Instruction* for all students in a *Supportive Environment* through *Strong Family and Community Ties*, *Effective School Leadership*, which nurtures professional growth and *Collaborative Teachers*, who must participate in professional learning for continuous

improvement of instructional practices, are two necessary and sustaining components. Subsumed in the Framework for Teaching (Danielson, 2007), is particular attention to incorporating global perspectives and cultural diversity and acknowledging students' lives and backgrounds exclusive of schools.

Currently, the cultural disparities between teachers and students, and the achievement and opportunity gaps among racially and ethnically dissimilar students, in NYC, like the rest of the nation, persist. Therefore, in a modest attempt to improve student achievement and reduce the achievement and opportunity gaps, this research project informed by Critical Race Theory, Theory of Culturally Relevant Pedagogy, and Adult Learning Theory, attempted to provide a practical resource for developing NYC DoE public school teachers' cultural competence.

Chapter III

METHOD

Purpose of the Study

What are the beliefs of highly culturally competent administrators and experts in education regarding developing a professional learning module to foster cultural competence in New York City Public School Teachers? The purpose of this project-based action research was (a) to identify culturally competent administrators in NYC DoE public schools responsible for professional learning and experts in education who research cultural competence and school diversity; and (b) to have these administrators and experts review and provide feedback on the *Cultural Competence Professional Learning Module: A Guide for New York City Public School Administrators (CCPLM, 2016)*. The CCPLM (2016) was designed for use during school based professional learning to foster NYC DoE public school teachers' cultural competence.

Research Design

To answer the research question, *What are the beliefs of highly culturally competent administrators and experts in education regarding developing a professional learning module to foster cultural competence in New York City Public School Teachers?* NYC DoE school administrators were invited to participate in two surveys to ascertain their levels of cultural competence and their beliefs about cultural competence of NYC

DoE teachers. Once the surveys were complete, 30 culturally competent administrators were invited to participate in a focus group session using the guidelines from the *New Product Development Focus Group Technique* (Greenbaum, 1998). These administrators reviewed and provided feedback on the professional learning module. Concurrently 24 experts in education who research diversity in schools were invited to review and provide feedback on the professional learning module. Feedback from the experts and the NYC DoE administrators were incorporated into the professional learning module.

Sample

Administrators and experts in education are often charged to provide professional learning opportunities for teachers. Educational policy makers, researchers, and practitioners contend that teacher professional development is paramount for educational reform (Bredeson, 2000), as it has a high effect size ($d = 0.51$) on student learning outcomes (Fisher et al., 2016). Hence, school administrators are commissioned with providing culturally competent teachers to meet the academic and socioemotional needs of their diverse students.

The convenience sample for this study comprised of administrators and experts in education, who provide professional learning opportunities in NYC DoE public schools. Due to the scope and nature of the research, the researcher, a NYC public school administrator, relied on a convenient sample as it afforded greater access to other administrators, it was cost effective and expedited the data collection. Further, the professional learning module, the focus of this research project, was designed for NYC

public school administrators for use in NYC public schools. The group of administrators who completed the survey was also a representative sample of educators in NYC and the United States because it comprised mostly middle-aged White women.

There were four methods for recruiting participants: attendees at school district meetings, which are held monthly for school administrators; recruits from the NYC DoE Borough Centers—Teaching and Learning Department; a mass email to all NYC DoE administrators; and attendees at the Council of School Supervisors and Administrators (CSA) 2017 Annual Educational Leadership Conference. CSA represents 6,100 school administrators who work in the NYC DoE public schools, and 200 directors and assistant directors who work in city-subsidized Centers for Early Childhood Education (Council of School Supervisors and Administrators [CSA], 2016). All venues were viable sources for recruiting participants as they encompass most of the personnel responsible for professional learning opportunities in NYC DoE public schools. With a pool of over 6,000 members, the sample met the minimum requirement to maintain the validity of the study.

Instrumentation

Participants who are NYC DoE employees completed two surveys: the Cultural Competence Needs Assessment Survey (CCNAS, 2016) and The Multicultural Personality Questionnaire (MPQ) © 2000 Karen Van der Zee and Jan Pieter Van Oudenhoven. Fifteen participants participated in a full focus group session; they reviewed and provided feedback that was used to inform and refine, the *Cultural Competence*

Professional Learning Module: A Guide for New York City Public School Administrators (CCPLM) (Jackson, 2016).

Cultural Competence Needs Assessment Survey (CCNAS)

The CCNAS (2016) was developed by the researcher to ascertain information specific to the convenient sample (NYC DoE administrators). The CCNAS (2016) was used to collect demographic data and needs assessment of professional learning around teachers' cultural competence in NYC DoE public schools. The demographic questions provided information on the participants' ethnicity; age group and gender; previous and current roles in NYC DoE; borough of employment; and, location of residence. The following two questions assessed the participants' professional expertise regarding the cultural competence of NYC DoE public school teachers (Appendix B).

1. On a scale of 1 to 5, with one representing the least culturally competent and five representing most culturally competent, based on your professional expertise, how culturally competent are NYC DoE public school teachers in the district that you work?
2. Using your professional expertise, please rank the five cognitive dimensions in order of greatest need in the district you work: cultural empathy, open-mindedness, social initiative, emotional stability, and flexibility.

The Multicultural Personality Questionnaire (MPQ)

Matveev and Merz (1995) reviewed 10 available instruments for assessing cultural competence and concluded that a comprehensive definition of cultural competence should consider the cognitive, the affective, and the behavioral dimensions.

Most of the scales reviewed, with the exception of the Intercultural Development Inventory (IDI), are geared toward professions in business and industry. Due to the cost of usage associated with the IDI, however, it was not considered a practical tool for this study. The Ethnic Sensitivity Inventory (ESI) was also considered because it was developed for practitioners in social work, a service-oriented profession similar to teaching. It was not the most appropriate tool, however, due to challenges locating information regarding its reliability and validity.

The Multicultural Personality Questionnaire (MPQ, 2000) was developed as an instrument to assess the five traits of personality measures that are predictive of employee behavior; these traits, which are essential to intercultural success, are: cultural empathy, open-mindedness, social initiatives, emotional stability, and flexibility; they are also aligned with Matveev and Merz's (1995) dimension of cultural competence: the cognitive, the affective, and the behavioral.

Known as the "Big Five," these traits were identified from an extensive review of literature on cross-cultural adaptability and intercultural relations (van der Zee & van Oudenhoven, 2013). According to van der Zee and van Oudenhoven (2013), empirical evidence implies that the five scales are predictive of intercultural successes among immigrants and their families, intercultural teams, and international students and employees.

The MPQ (2000) is a 91-item, five-factor survey instrument that asks participants to respond to personal descriptors attached to the sentence stem: "*To what extent do the following statements apply to you?*" Each item is then placed on a 5-point Likert-type scale ranging from 1 (totally not applicable) to 5 (completely applicable). Sample items

from each of the factors include cultural empathy (18 items; $\alpha = .89$), “*Senses when others get irritated*”; open-mindedness (18 items; $\alpha = .87$), “*Is intrigued by differences*”; social initiative (17 items; $\alpha = .87$), “*Takes the lead*”; emotional stability (20 items; $\alpha = .82$), “*Suffers from conflicts with others*” (reverse-scored); and flexibility (18 items; $\alpha = .81$), “*Wants to know exactly what will happen*” (reverse-scored) (van der Zee & van Oudenhoven, 2013). In assessment review of various tools used to assess cross-cultural competence, Matsumoto and Hwang (2013) report that the construct validity of the MPQ (2000) is strong. A five-factor analysis of the MPQ (2000) has supported its structure in multiple studies in different cultures with student and nonstudent samples. Many of the studies have reported intercorrelations among the scale scores in the predicted directions and high alphas. Many of these same studies have documented correlations between the MPQ (2000) and measures of personality, intelligence, vocational interests, values, and problem-solving styles (Matsumoto & Hwang, 2013).

Since the MPQ (2000) was designed specifically to assess and describe intercultural behaviors, it may be used to determine the likelihood of a respondent’s capacity to successfully interact with other cultures. Therefore, The MPQ (2000) may be used as instrument or as a diagnostic tool for assessing further training needs. Scores on the MPQ (2000), range from values of zero, reflecting low cultural competence, to 455, reflecting high cultural competence. Participants who scored ≥ 386 were considered highly culturally competent, as a score ≥ 386 represents 85% of the maximum value.

Approval to use the MPQ (2000) was obtained from Dr. Karen I. van der Oudenhoven-van der Zee in August 2016 (Appendices C & D). Participants with scores of ≥ 386 were invited to review and provide feedback on the *Cultural Competence*

Professional Learning Module: A Guide for New York City Public School Administrators (CCPLM, 2016).

**Cultural Competence Professional Learning Module:
Guide for New York City Public School Administrators (CCPLM, 2016)**

Though they exist, there are several challenges with current professional learning modules designed to develop cultural competence. These challenges include: convenience (locus of control, school-based), cost, design, and specificity to NYC DoE's needs.

As a female immigrant educator of color employed by the NYC DoE over the past 15 years in various capacities: special education teacher, special education learning specialist, teacher mentor, and elementary school administrator, this researcher has observed and research data concur that the achievement and opportunity gaps persist between the varying student demographics, in spite of reforms and initiatives designed to address these gaps. This researcher contends that the cultural dissimilarities between NYC DoE public school teachers and students, coupled with teachers' limited cultural competence contribute to these gaps. This researcher created the CCPLM (2016), which is grounded in *Critical Race Theory (CRT)*, *Adult Learning Theory (ALT)* and *Culturally Relevant Pedagogy (CRP)*, as a viable tool for addressing these gaps. Feedback from 14 culturally competent administrators as identified by the CCNAS (2016) and the MPQ (2000), and four experts in education, who research cultural competence and cultural diversity in schools and who provide professional development in NYC DoE public schools informed the CCPLM's (2016) content (CRT, CRP and CC) and design processes (ALT).

Focus Group

Using the guidelines from the *New Product Development Focus Group Technique* (Greenbaum, 1998), thirty respondents who scored ≥ 350 on the MPQ (2000) were invited via email (Appendix H) to participate in a focus group, where they would review and provide feedback on the CCPLM (2016), the professional learning module (Greenbaum, 1998). Of the 30 respondents who were invited, 21 responded and 15 participated in a focus group. The following parameters guided each focus group session: they lasted a minimum of 120 minutes; the researcher moderated the conversation as outlined in the *Focus Group Guidelines and Protocols* (Appendix F); and the researcher recorded the conversations in writing and by audio (Wong, 2008). Concurrently, four nationally renowned researchers on cultural competence and diversity in schools also reviewed and provided feedback on the CCPLM (2016).

The following questions were used to guide the focus group sessions and gather the feedback that was used to inform and refine the professional learning module, CCPLM (2016): *What aspects of this module work well? What aspects need to be improved? What are your suggestions for improvement?* Figure 2 outlines the procedures for the study.

Procedures

Recruitment and data collection were conducted during a 12-week period, from November 2017 until January 2018. Once permission was granted from the NYC DoE and Teachers College, Columbia University's Institutional Review Board (IRB), the following approaches were used to recruit participants:

Flow Map Outlining Procedures for the Study

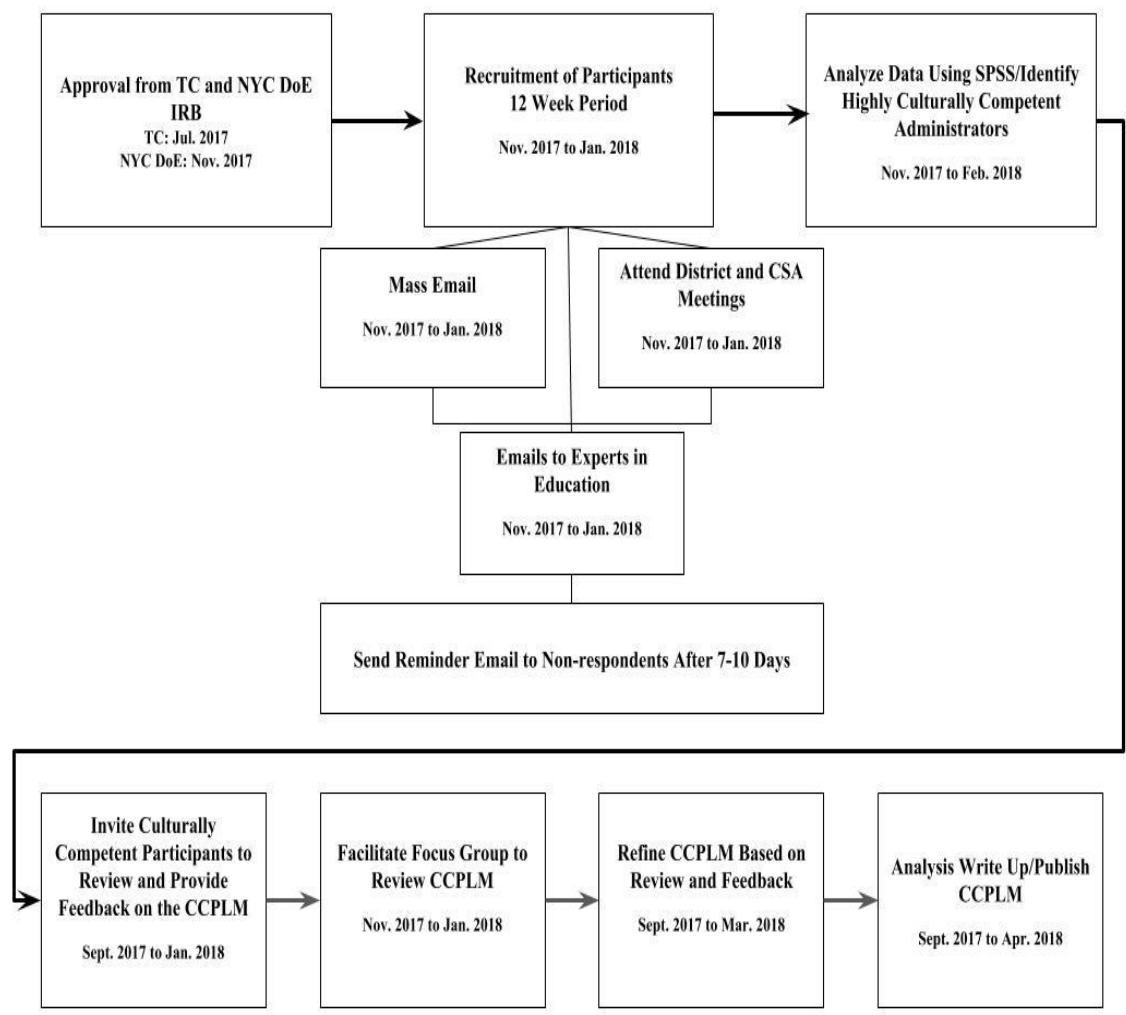


Figure 2. Flow map outlining procedures for the study

- During monthly district meetings, the researcher asked the meeting facilitators for 5-10 minutes to briefly inform potential participants of the nature of the study and the criteria for participation. Once informed, interested attendees were asked to provide their names and professional email addresses, for example, JDoe2@schools.nyc.gov. An email with an overview of the research and the link to complete the surveys was sent to all interested attendees.
- Concurrently, an email was sent to all NYC DoE public school administrators and 24 experts on cultural competence and diversity in education. As a NYC DoE principal, the researcher had access to NYC DoE school administrators and experts in education contact information. The email to the school administrators included the research overview and a link to complete the surveys; the email to the experts in education included the research overview, a link to the CCPLM (2016), and the feedback form.
- Within the recruitment and data collection period, second and third reminder emails with the link to the surveys were sent within 7-10 days after initial contact.

All participants and experts were informed electronically of the following:

- The purpose of this study is to create a professional learning module designed for NYC DoE school administrators to be used during school based professional learning to foster NYC DoE public school teachers' cultural competence.
- Participation is voluntary; there is no obligation, contractual or otherwise, for doing so. There is no consequence for withdrawing from the study.

- Although there is no tangible incentive, information obtained may be used in future research and development of professional learning opportunities to build cultural competence in NYC DoE public school teachers.
- This study includes completing the Cultural Competence Needs Assessment Survey (CCNAS, 2016) and the Multicultural Personality Questionnaire (MPQ, 2000). The CCNAS (2016) is divided into two parts: participants' demographic information and needs assessment regarding cultural competence in NYC DoE public school teachers. Both the CCNAS (2016) and the MPQ (2000) take approximately 20 minutes to complete.
- Results from the CCNAS (2016) and the MPQ (2000) will be used to select administrators to review and provide feedback on the professional learning module, CCPLM (2016).
- All information will be confidential and will be kept secure. Information will only be reported in aggregate forms and will not include individual identifiers.

All participants recruited at monthly district and CSA meetings provided their DoE email addresses and requested all information related to the study and the link to complete the survey be sent electronically; implicit in completion of the survey was their consent to participate. Participants were provided with the researcher and the faculty sponsor's contact information should additional information be needed.

During the data collection period, data were consistently being entered into Statistical Package for the Social Sciences (SPSS), latest version of the IBM© SPSS® Statistics, Version 22. Preliminary analysis, during the 3rd and 7th weeks of the data collection process, was used to identify participants who scored ≥ 350 , in order to invite

them to participate in the focus group. Thirty respondents who completed and scored ≥ 350 on the MPQ (2000) were invited to review and provide feedback on the CCPLM (2016), the professional learning module. Of the 30 respondents who were invited, 21 responded and 14 participated in a focus group. Concurrently, four nationally renowned researchers on cultural competence and diversity in schools reviewed and provided feedback on the *Cultural Competence Professional Learning Module: A Guide for New York City Public School Administrators* (CCPLM, 2016).

Data Analysis

Data from the CCNAS (2016) and the MPQ (2000) were analyzed using the most current version of SPSS for Microsoft Windows. These data were examined using both descriptive and inferential statistics. First, descriptive statistics were used to summarize the study variables. Continuous measured study variables were summarized using central tendency measures of mean and standard deviation of level of cultural competence. Percentage and frequency summaries were used to summarize the categorically measured study variables.

Data cleaning and editing were performed to check for coding errors, omissions, and inconsistent coding. Distributions were also examined for possible outliers. Prior to the inferential statistical analysis, different required assumptions of the parametric statistical analysis of multiple regression analysis should be satisfied prior to using it. The first assumption is normality of the data of the dependent variable. Investigation was conducted by examining the skewness and kurtosis statistics and also the investigation of the normality plots in the histograms. To determine whether the data follow normal

distribution, skewness statistics greater than three indicate strong non-normality and kurtosis statistics between 10 and 20 also indicate non-normality (Kline, 2005). Second assumption is that data must not contain extreme outliers. Extreme outliers are those data that have Z-scores less than -3 or greater than +3. These outliers were removed in the dataset to eliminate the presence of anomalies or outliers in the dataset. Third assumption is the homogeneity of variances. Homogeneity of variances was investigated using Levene's test for homogeneity of variances. The variance of the dependent variables should be homogenous or equal across the different categories of independent variables. The p-value of the Levene's test should be greater than 0.05 in order to show homogeneity of variances.

Multiple regression analysis was used to identify possible predictors of cultural competence. The predictors of level of cultural competence or the independent variables in the regression analysis are the demographics of race/ethnicity, gender, professional experience, age group, and location of residences. Dummy codes were created for each of the independent variables since each of the demographics is categorically measured. The dependent variable is overall level of cultural competence, which is continuous measured using the total score of the MPQ (2000). In SPSS, each of the different demographic variables was inputted as the independent variable using the enter method and overall level of cultural competence was inputted as the dependent variable. A linear regression statistical test was used to measure the size of the effect and direction of the effect of each independent variable on the dependent variable.

For the results of the regression analysis, the F-statistic was used to determine if the regression model created is a valid or robust model in predicting the dependent

variable. Typically, there is a valid model when the F-statistic of the regression model is statistically significant with a p-value less than the level of significance value. The R² statistic was used to show if the regression model has a strong or weak explanatory power. A level of significance of 0.05 was used in the multiple regression analysis. The independent variables significantly impacted or is a significant predictor of the dependent variable if the p-value of their individual impact is less than or equal to the level of significance value. The parameter estimate was examined to see if it is statistically different from zero. If that parameter estimate is significant at the level of significance of 0.05, the null hypothesis is rejected, which implies that there is a statistically significant impact by the independent variable on the dependent variable.

Then, the beta coefficients of the regression were investigated to determine the magnitude of the contributions of the independent variables on the dependent variable. This statistic was used to show how much change in the dependent variable could be explained by variations in the independent variables. A positive regression coefficient means a positive impact indicating that the dependent variable will increase if the independent variable will increase. A negative regression coefficient means a negative impact indicating that the dependent variable will decrease if the independent variable will increase.

Questions 11 and 12 of the CCNAS (2016) provided a needs analysis of professional learning around cultural competence in NYC public schools. Responses were sorted based on the “Big Five” constructs of cultural competence (Van der Zee & Van Oudenhoven, 2013). Once sorted, the information was used to rank the constructs based on professional learning needs and inform the Cultural Competence Professional

Learning Module: A Guide for New York City Public School Administrators (CCPLM, 2016). The summaries of the scores were computed using frequency and percentage summaries.

The MPQ (2000) was used to identify culturally competent respondents. Items were summed to determine respondents' level of cultural competence. Surveys were sorted into two categories: those scoring ≥ 350 (which is equivalent to a mean scale score of 3.84 out of 5.0) was labeled as culturally competent; whereas those scoring < 349 was labeled less culturally competent. Once the surveys were sorted, 30 respondents who scored culturally competent were invited to review and provide feedback on the CCPLM (2016). Of the 30 respondents who were invited, 21 responded and 15 participated in a focus group. Feedback on the CCPLM (2016) was collected in two focus group sessions.

Feedback from the focus groups and the experts in education were analyzed and sorted in categories labeled content and design processes to address the research question: *What are the beliefs of culturally competent educators and experts in education regarding creating a professional development module to foster cultural competence in New York City Public School Teachers?* The feedback also provided multiple and diverse perspectives that were used to inform and refine the professional learning module, CCPLM (2016) as the participants in the focus group comprised: 4 males (2 African American/Black, 1 Asian, and 1 White); and 11 women (4 White, with 1 being Australian; 1 Asian; 5 African American/Black).

Chapter IV

RESULTS AND ANALYSIS

Detailed analyses using descriptive statistics and multiple regression analyses were conducted to answer the research question: *What are the beliefs of highly culturally competent administrators and experts in education regarding developing a professional learning module to foster cultural competence in New York City Public School Teachers?* These analyses were conducted to determine which demographic factors (race/ethnicity, gender, professional experience, age group, and location of residences) were significant predictors of the dependent variable of level of cultural competence. This chapter presents the results of the data analysis using descriptive statistics analysis and multiple regression analysis using IBM® SPSS® Statistics Version 22.

Description of the Sample

The sample consisted of 124 administrators who provide professional development to NYC DoE public school teachers. The demographic information of the sample is summarized in Tables 7 and 8. The sample consisted mostly of middle-aged (88, 71%); White (50; 40.3%); female (95; 76.6%); principals (50; 40.3%) and assistant principals (50; 40.3%); working mostly in Queens (44, 35.5%), Brooklyn (37, 29.8%) and the Bronx (27, 21.8%); and who reside in NYC (80; 64.5%). Their years of experience as administrators range from 0 to 20 years with a mean of 6.12 years ($SD = 4.73$).

Table 7

Frequencies and Percentage Summaries of Demographic Information

Age Group										
		26 - 30	31-40	41- 50			51-and over			
Frequency(Percentages)		1 (.8%)	35 (28.2%)	44 (35.5%)			44 (35.5%)			
Gender										
		Male			Female			Missing		
Frequency(Percentages)		28 (22.6%)			95 (76.6%)			1 (0.8%)		
Race/Ethnicity										
African-American/Black	Afro-Latino	American Indian/Alaskan Native	Asian/Asian-American	Australian-Italian	Hispanic/Latino	White	Multi Racial	No Response		
35 (28.2%)	1 (0.8%)	1 (0.8%)	8 (6.5%)	1 (0.8%)	21 (16.1%)	50 (40.3%)	3 (2.4%)	4 (3.2%)		
Community Type of Residence										
Rural			Suburban				Urban			
1(0.8%)			44 (35.5%)				79 (63.7%)			
Location of Residence										
Outside of New York City					Within New York City					
44 (35.5%)					80 (64.5%)					
Borough of Employment										
Bronx		Brooklyn		Manhattan		Queens		Staten Island		Missing
27 (21.8%)		37 (29.8%)		10 (8.1%)		44 (35.5%)		5 (4%)		1(0.8%)
Current Professional Role										
AP	IL	C	FSC Dir.	LC	Pre-K Dir.	P	Sec'y	S	S/EA	ED
50 (40.3)	1 (0.8%)	3 (2.4%)	1 (0.8%)	1 (0.8%)	1 (0.8%)	50 (40.3)	1 (0.8%)	1 (0.8%)	14 (11.3%)	1 (0.8%)

AP: Assistant Principal; IL: Instructional Lead; C: Consultant; FSC Dir.: Field Support Center Director;
 LC: Leadership Coach; Pre-K Dir.: Pre-K Director; P: Principal; Sec'y: Secretary; S: Superintendent;
 S/EA: Supervisor/Education Administrator; and ED.: Executive Director

Table 8

Descriptive Statistics Summaries of Years of Professional Experience in Current Role

	N	Minimum	Maximum	Mean	Std. Deviation
Years of professional experience in current role	124	0.00	20.25	6.12	4.73

Summary of Responses in the CCNAS

As stated, the CCNAS (2016) was used to collect the needs assessment of professional learning around teachers' cultural competence in NYC DoE public schools. Two questions assessed the participants' professional expertise regarding the cultural competence of NYC DoE public school teachers. Their responses in the CCNAS are summarized in Tables 9 and 10.

On the CCNAS (2016), participants ranked their perceptions regarding NYC DoE public school teachers' level of cultural competence on a scale of 1-5, with 5 representing the highest level of cultural competence. One-third (42, 33.9%) of the respondents ranked the teachers as having low cultural competence and approximately one-fifth (27, 21.8%) ranked the teachers as somewhat culturally competent. Regarding the rank of each of the five cognitive dimensions in order of greatest need in the district the administrators worked: cultural empathy had the highest rank meaning it has the greatest need, followed by emotional stability and open-mindedness. The lowest ranked cognitive dimensions were flexibility and social initiative, indicating these two cognitive dimensions have the lowest need in the district the administrators have worked.

Table 9

Frequencies and Percentage Summaries of Responses in the CCNAS (2016)

	Frequency	Percent
On a scale of one to five, with one representing low cultural competence and five representing high cultural competence, based on your professional expertise, how culturally competent are New York City public school teachers in the district you work?		
1	4	3.2
2	30	24.2
3	64	51.6
4	20	16.1
5	5	4
Missing	1	0.8

Table 10

Frequencies and Percentage Responses Ranking the Five Cognitive Dimensions in the CCNAS (2016)

	Frequency	Percent
Using your professional expertise, please rank the five cognitive dimensions in order of greatest need in the district you work.		
Cultural Empathy		
1	42	33.9
2	22	17.7
3	27	21.8
4	18	14.5
5	15	12.1
Open-Mindedness		
1	17	13.7
2	31	25
3	34	27.4
4	31	25
5	10	8.1
Missing	1	0.8
Social Initiative		
1	17	13.7
2	25	20.2
3	27	21.8
4	24	19.4
5	27	21.8
Missing	4	3.2
Emotional Stability		
1	22	17.7
2	34	27.4
3	28	22.6
4	24	19.4
5	16	12.9
Flexibility		
1	22	17.7
2	23	18.5
3	31	25
4	26	21
5	20	16.1
Missing	2	1.6

Summary of Scores of Level of Cultural Competence

The 91-item MPQ (2000) was used to measure the dependent variable of level of cultural competence among the sample of administrators who provide professional development for NYC DoE public school teachers. Table 11 summarizes the descriptive statistic summaries of the total score of the MPQ to measure the level of cultural competence, and also the scores of the five traits that are essential to intercultural success: cultural empathy, open-mindedness, social initiative, emotional stability, and flexibility. Descriptive statistics measures of mean and standard deviation along with minimum and maximum values were used to summarize the different scores of level of cultural competence. Comparison of the mean scores of the five traits that are essential to intercultural success shows that highest scores were observed in the traits of cultural empathy ($M = 4.14$; $SD = 0.53$), open-mindedness ($M = 4.01$; $SD = 0.55$), and social initiative ($M = 3.95$; $SD = 0.49$), indicating that the sample of administrators who provide professional development for NYC DoE public school teachers have the highest cultural competence in these three traits. The lowest scores were observed in the traits of flexibility ($M = 3.30$; $SD = 0.43$) and emotional stability ($M = 3.58$; $SD = 0.43$), indicating that the sample of administrators who provide professional development to NYC DoE public school teachers have the lowest cultural competence in these two traits. Of the 124 school administrators who completed the CCNAS (2016) and the MPQ (2000), the average score was 342.71 points, which is 43.29 points below the 386 points, the mark of high cultural competence as it represents 85% of the maximum score of 455 points suggesting the administrators as a group are not highly culturally competent. On the other hand, the mean score was greater than 257, within the cultural competent range,

suggesting that the sample of administrators should complete activities in Cohort I, but can self-select to complete all three cohorts.

Table 11

Descriptive Statistics of Scores of Level of Cultural Competence

	N	Minimum	Maximum	Mean	Std. Deviation
Cultural Empathy	124	2.22	5.00	4.14	0.53
Open-Mindedness	124	2.00	5.00	4.01	0.55
Social Initiative	124	2.59	4.94	3.95	0.49
Emotional Stability	123	2.65	4.50	3.58	0.43
Flexibility	124	2.28	4.56	3.30	0.43
Level of cultural competence	124	243	423	342.71	35.21

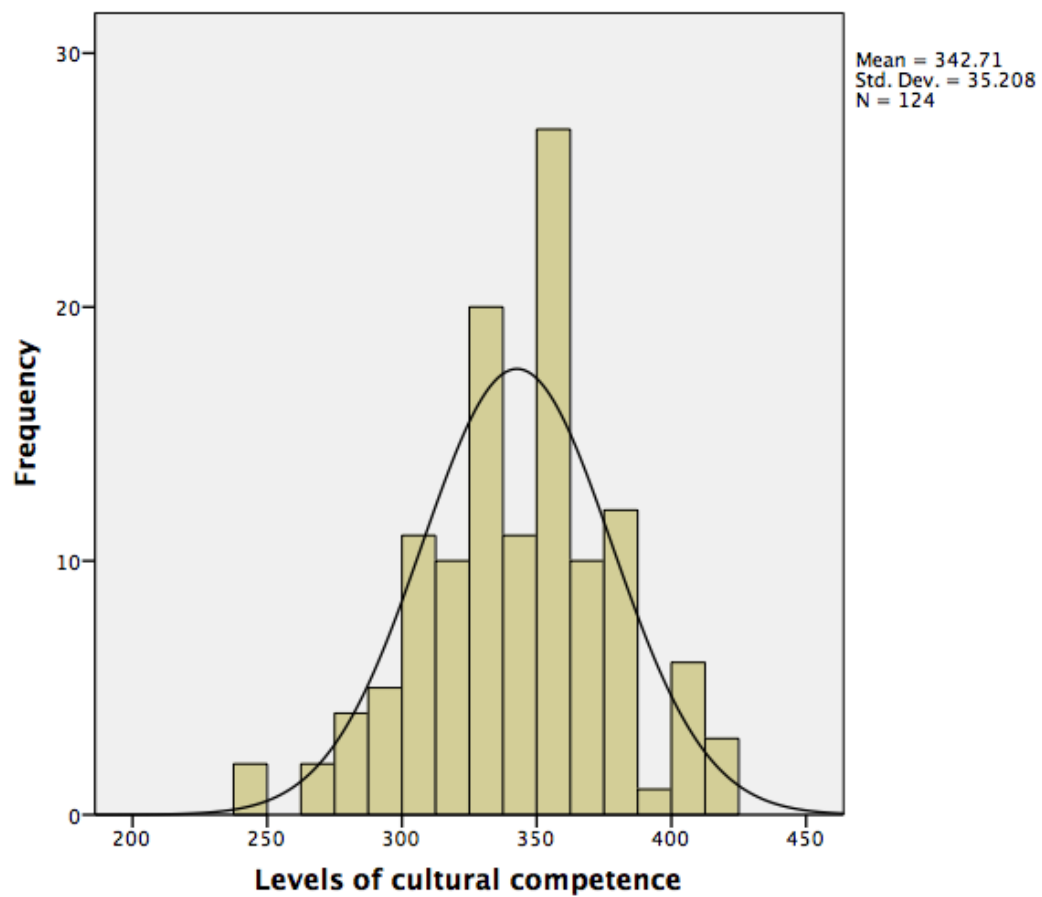
Testing of Required Assumptions of Regression Analysis

Normality testing. First test of assumption conducted is normality testing of the data of the dependent variable. Normality testing was conducted by calculating the skewness and kurtosis statistics to check the distribution of data of the dependent variable of level of cultural competence. Table 12 summarizes the skewness and kurtosis statistics of the data of level of cultural competence. The skewness statistic value (-0.22) was not greater than three while the kurtosis statistic value (0.26) was not in the range of 10 to 20 for non-normality. In addition, the histogram in Figure 3 showed a bell-shaped curve representing normal distribution for the normality plot of level of cultural competence. With these results, the data of the dependent variable did not violate the normality assumption.

Table 12

Skewness and Kurtosis Statistics of Data of Level of Cultural Competence

	N	Skewness		Kurtosis	
	Statistic	Statistic	Std. Error	Statistic	Std. Error
Level of cultural competence	124	-0.22	0.22	0.26	0.43

*Figure 3.* Histogram distribution of level of cultural competence

Outlier investigation. Second test of assumption requires that the data do not contain extreme outliers. The z-scores of the 124 dataset of the dependent variable of level of cultural competence range from -2.83 to 2.28. The scores were not less than -3 or greater than +3, indicating there was no outlier in the dataset of the dependent variable.

Homoscedasticity. The third required assumption is that the data of the dependent variable should show homoscedasticity, meaning the variance of the dependent variable of level of cultural competence should be homogeneous across the different groupings of the independent variables of demographics of race/ethnicity, gender, professional experience, age group, and location of residences. A Levene's test of equality of variance was conducted to test this assumption. Table 13 shows the results of the Levene's test of equality of variance and shows that the variance of the level of cultural competence was homogeneous across the different groupings of the independent variables ($F(118, 4) = 4.66, p = 0.07$). The homoscedasticity assumption was not violated because the p -value of the F statistics was greater than the level of significance value of 0.05. Given that all of the required assumptions were not violated based on the different results of the assumption testing, the parametric statistics analysis of regression can be conducted to address the research objectives of the study.

Table 13

Results of Levene's Test of Equality of Error Variances of Level of Cultural Competence

F	df1	df2	Sig.
4.66	118	4	0.07

Tests the null hypothesis that the error variance of the dependent variable is equal across groups.

a. Dependent Variable: Level of cultural competence

b. Design: Intercept, Years of professional experience in current role, Race/Ethnicity (Hispanic/Latino), Area Living (Suburban), Race/Ethnicity (Afro-Latino), Race/Ethnicity (American Indian/Alaska Native), Race/Ethnicity (Decline to answer), Race/Ethnicity (Australian-Italian), Race/Ethnicity (More than one race), Race/Ethnicity (Asian/Asian-American), Area Living (Rural), Gender, Race/Ethnicity (African-American/Black), Age Group, Location of residences

Results of Multiple Regression Analysis of Demographics as Predictors of Level of Cultural Competence

Multiple regression analysis was conducted to identify possible predictors of cultural competence. The predictors of level of cultural competence, or the independent variables, in the regression analysis include the demographics of race/ethnicity, gender, professional experience, age group, and location of residences. A 0.05 level of significance was used in the multiple regression analysis. Table 14 summarizes the results of the multiple regression analysis in predicting level of cultural competence.

The regression results show that the model fit of the regression model ($F(14, 108) = 0.49, p = 0.93$) generated was insignificant, indicating that the regression model did not have an acceptable model fit. The r-square value of the regression model was 0.06, indicating a very low effect size, meaning that the combined effects of all demographics captured only 6% of the variance in predicting the level of cultural competence.

Investigating the individual relationships shows that none of the demographic factors of

Table 14

Multiple Regression Results of Demographics as Predictors of Level of Cultural Competence

Model	Unstandardized Coefficients		Standardized Coefficients Beta	t	Sig.
	B	Std. Error			
(Constant)	331.04	18.75		17.66	0.00
Age Group	2.54	4.95	0.06	0.51	0.61
Gender	3.15	8.16	0.04	0.39	0.70
Race/Ethnicity (Decline to answer)	24.91	19.23	0.13	1.30	0.20
Race/Ethnicity (African-American/Black)	-8.29	8.01	-0.11	-1.04	0.30
Race/Ethnicity (Afro-Latino)	-27.27	37.14	-0.07	-0.73	0.46
Race/Ethnicity (American Indian/Alaska Native)	8.47	36.55	0.02	0.23	0.82
Race/Ethnicity (Asian/Asian-American)	0.36	14.06	0.00	0.03	0.98
Race/Ethnicity (Australian-Italian)	33.98	38.22	0.09	0.89	0.38
Race/Ethnicity (Hispanic/Latino)	-5.75	9.62	-0.06	-0.60	0.55
Race/Ethnicity (More than one race)	3.82	21.55	0.02	0.18	0.86
Area Living (Rural)	28.96	39.11	0.08	0.74	0.46
Area Living (Suburban)	6.30	10.44	0.09	0.60	0.55
Location of residences	3.25	10.49	0.05	0.31	0.76
Years of professional experience in current role	-0.23	0.84	-0.03	-0.28	0.78

Note. $F(14, 108) = 0.49, p = 0.93, R \text{ Square } (R^2) = 0.06, N = 122$

a. Dependent Variable: Level of cultural competence

b. Predictors in the Model: (Constant), Years of professional experience in current role, Race/Ethnicity (Hispanic/Latino), Area Living (Suburban), Race/Ethnicity (Afro-Latino), Race/Ethnicity (American Indian/Alaska Native), Race/Ethnicity (Decline to answer), Race/Ethnicity (Australian-Italian), Race/Ethnicity (More than one race), Race/Ethnicity (Asian/Asian-American), Area Living (Rural), Gender, Race/Ethnicity (African-American/Black), Age Group, Location of residences

age group ($t(122) = -.51, p = 0.61$); gender ($t(122) = 0.39, p = 0.70$); race/ethnicity [African-American/Black ($t(122) = -1.04, p = 0.30$), Afro-Latino ($t(122) = -0.73, p = 0.46$), American Indian/Alaska Native ($t(122) = 0.23, p = 0.82$), Asian/Asian-American ($t(122) = 0.03, p = 0.98$), Australian-Italian ($t(122) = 0.89, p = 0.38$), Hispanic/Latino ($t(122) = -0.60, p = 0.55$), and More than one race ($t(122) = 0.18, p = 0.86$)]; type of community of residence [rural ($t(122) = 0.74, p = 0.46$) and suburban ($t(122) = 0.60, p = 0.55$)]; location of residences ($t(122) = 0.31, p = 0.76$); and years of professional experience in current role ($t(122) = -0.28, p = 0.78$) were significant predictors of level of cultural competence. None of the demographic factors were significant predictors of level of cultural competence because the p -values were greater than the level of significance value, suggesting that demographics did not have any significant impact on the administrators' level of cultural competence.

Summary

Results of the descriptive statistics analysis showed that the sample of administrators ($N = 124$) who provide professional development to NYC DoE public school teachers were not highly culturally competent (mean on MPQ, 2000 = 342.71). Though not highly culturally competent, these administrators had the highest scores in cultural empathy, open-mindedness, and social initiative and the lowest scores in flexibility and emotional stability. Regression results showed that demographics were not predictors of the administrators' level of cultural competence. Chapter V includes a summary of the results and the research for the study, implications and recommendations, and the conclusion.

Chapter V

DISCUSSION

Summary

What are the beliefs of highly culturally competent administrators and experts in education regarding developing a professional learning module to foster cultural competence in New York City Public School Teachers? The purpose of this project-based action research was to design a professional learning module to foster cultural competence in NYC DoE public school teachers. The professional learning module is located in Appendix A.

The CCNAS (2016) and the MPQ (2000) were used to identify culturally competent school administrators who reviewed and provided feedback on the professional learning module. A total of 124 NYC DoE administrators completed the surveys, of whom 15 participated in a focus group, reviewed, and provided oral feedback on the CCPLM (2016). The sample consisted mostly of middle-aged White female principals and assistant principals working mostly in Queens, Brooklyn, and the Bronx and residing in NYC. Their professional experience ranged from 0 to 20 years, with an average of 6 years in their current position.

To answer the research question, 15 focus group participants provided oral feedback and four experts in education provided written feedback on the CCPLM (2016) through the lens of the following feedback questions: (1) *What aspects of this module*

work well?, (2) What aspects need to be improved?, and (3) What are your suggestions for improvement?

Regarding feedback question 1 *What aspects of this module work well?*

administrators and experts believe:

- the design made the module accessible as it provides the research rationale, highlighting the achievement and opportunity gaps among NYC students and the *Call to Action* in the *Front Matter*. So doing emphasizes a sense of urgency for the need to develop NYC DoE teachers' cultural competence.
- the color-coded sections for each of the “Big Five” traits made the module user friendly and attractive, and compliments similar NYC DoE professional development materials.
- that the repeated structure of each learning experience provides for more effective facilitation.
- that the hyperlinks embedded throughout the electronic copy of the module works in tandem with the resources outlined in the appendices to provide easy access to materials needed for each learning experience.
- the *Facilitating Notes* in each section and before each *Cohort* activities build schema and create context for the “Big Five” traits as they relate to the learning experiences.
- that the tiered activities (*Cohorts III, II, I*) in each of the traits provide appropriate differentiation and scaffolds for diverse adult learners.

- the *Professional Autonomy* section in the *Cohort* activities provide meaningful learning opportunities for participants to engage in independent learning and critical teacher reflection.
- that the resources used to engender the learning were authentic to school experiences in NYC.

Regarding feedback question 2, *What aspects need to be improved?*

- Administrators suggested:
 - a. including indicators or “look-fors” in the classroom that are indicative of each trait and are aligned to the Danielson Framework for Teaching.
 - b. providing a pre-module professional learning experience to establish the norms and create a collegial and safe space for the learning to occur.
- Experts suggested:
 - a. including mindfulness of the facilitator and participants’ intersectionality on the learning experiences.
 - b. including Vygotsky, as many educators believe that cultural competence is only applicable for students of color due to weakness rather than the reality that connecting to the culture of White children is naturally and unconsciously done because the teachers share the same frames of reference.
 - c. consider using different tools to assess cultural competence as the MPQ (2000) was created outside of the U.S. to be used in business.
 - d. including the definition of the five traits in the *Front Matter*.

Regarding feedback question 3, *What are your suggestions for improvement?*

- Administrators suggested:
 - a. moving *Variations/Modifications/Extensions* from the beginning to the end of each *Cohort*.
 - b. making the module gender neutral by changing *she/he* to gender neutral terms.
 - c. reducing the notion of a hierarchical structure by changing *Tiers 3, 2, 1* to *Cohorts III, II, I*.
 - d. italicizing the learning objective in the *Facilitating Notes*.
 - e. expanding the discussion of *Adaptive Learning* in the *Front Matter*.
- Experts suggested:
 - a. modifying *Guiding Questions* to provide more practical application and thoughtful reflection.
 - b. creating formative assessments throughout the cohort activities.

Three major themes emerged from the analysis of the focus groups feedback on the CCPLM (2016): accountability, sensitivity level of teachers, and structure. Regarding accountability, focus group participants suggested making the connections to teachers' current evaluation tool more explicit with concrete examples.

I also think that...even at the beginning when you talk about effective professional development and that you make the connection to Danielson. I know as an administrator who always need to use Danielson to buy investment and to ground and align my work that is often missing and I find it really helpful to make it relevant even with people complaining...it makes sense to level the playing field. (1.1)

I think I agree with you. People see Danielson and think, and people may say this could have an impact on my ratings or evaluations. It's sad to say but...Linking Danielson makes it relevant and current... (1.3)

I didn't go through everything yet but did you include anything from the QR rubric [Quality Review Rubric]. (1.5)

Regarding teachers' sensitivity levels, focus group participants were concerned with teachers' openness and vulnerability to engage in the learning if the differentiated learning activities were labeled as *Tiers*, suggesting *Tiers* as being hierarchical:

So how does that affect the mindset? And when to being trained as a Tier 3...makes it uncomfortable... (1.5)

Maybe renaming the ahh, Tiers to something else, because, you know, teachers might feel uncomfortable if they score a Tier 3... (1.8)

I think that you should just make it gender neutral. We're talking about cultural competence and the she/he is kind of awkward. (2.2)

I don't think we need to worry about teachers' comfort. The U.S. is far behind with this work. Teachers have to face it, own it, do it and move on. We can't always worry about their feelings. (2.4)

How are you going to ensure that teachers are willing to engage in this learning. I think one way to get teachers to buy in, is to incorporate the Vegas Rule into the norms and explain to the teachers that this is only one tool and it measures one small aspect of who you are. (2.3)

Regarding structure, focus group participants appreciated the structure. They stated:

Do if your audience is DoE the design is probably going to be very good because it is familiar and user friendly and it's gonna be something that they are familiar with. (1.7)

Even to say even the coloring is something that hooks you up as soon as I saw this, I was like...I even had confusion as something that came out of the office of...(laugh), so that in itself is going to make folks a little bit more comfortable opening and accessing it. (1.7)

I agree on two things, I'm thinking that definitely, color coded, which, is user friendly, definitely well will appreciate that some the of the activities that's embedded and different sections. It's also comfortable. Plenty of categories. (1.6)

Because of the importance of race, culture, class, and diversity in the U.S.

historical context and with the urgency to close the achievement and opportunity gaps,

this researcher was most surprised regarding considerations that were required to ensure that teachers would feel safe and comfortable in order to fully engage with the learning. With the exception of using a different tool to assess level of cultural competence, all feedback was incorporated into the module: *A Handbook for Professional Learning: A Cultural Competence Professional Learning Module: A Guide for NYC Public School Administrators* (Appendix A). The rationale for not using a different tool to assess level of cultural competence is discussed in Chapter III.

Implications

Results from the CCNAS (2016), the tool used to collect administrators' perceptions of and the need to develop teachers' cultural competence, and the MPQ (2000), which measured the administrators' level of cultural competence, highlighted the need to develop cultural competence in NYC DoE public school administrators and teachers. Consider, of the 124 school administrators who completed the CCNAS (2016) and the MPQ (2000), their average score was 342.71 points, which is 43.29 points below the 386 points, the mark of high cultural competence as it represents 85% of the maximum score of 455 points. Thirteen administrators scored at least 386 points but no administrator scored greater than 430 points. Of these same administrators, approximately 56% ranked NYC DoE public school teachers no higher than being "somewhat culturally competent." Therefore, even administrators who are not highly culturally competent are able to identify the lack of cultural competence among teachers.

The most glaring finding of this study was the paucity of *highly culturally competent* administrators within the sample. Administrators are charged with supervising,

evaluating, and developing teachers' professional practice. If school administrators are not highly culturally competent, they may lack the capacity, or understand the need, to develop teachers' cultural competence; or they may be unwilling to prioritize its importance, thereby perpetuating cultural misunderstandings between educators and their culturally dissimilar students. Administrators may also lack the capacity to leverage diversity inherent in urban schools, promoting inequity and inhibiting access for all students, which further contribute to the achievement and opportunity gaps.

The level of educators' cultural competence may be a consequence of the coherence between institutions and these administrators' frames of reference as they are mostly White and most U.S. institutions represent the dominant culture. Consequently, these educators may not have had opportunities to interrogate their frames of reference relating to discrimination, inequity, institutionalized biases, prejudices, social differences, and stereotypes. Research supports educators' need to examine institutionalized biases. Chen, Nimmo, and Fraser (2009) contend that institutions, like schools, are implicitly biased. Hence, they offer a Self-Study Framework for analyzing institutional biases and social differences through critical self-reflection and re-examination. Organized into four sections: self-awareness, physical environment, pedagogical environment, and relationship with families and community; Chen et al.'s (2009) framework surfaces preconceived notions and implicit biases, and explores how institutions perpetuate these notions and biases, resulting in inequities.

Of the five cognitive dimensions of cultural competence examined during the study, the educators scored the highest on cultural empathy, open-mindedness, and social initiative, suggesting they are willing to learn about, learn from, and can be empathic

toward others. Additionally, they can be change agents in promoting greater access for culturally dissimilar others. These same educators ranked two of the same three dimensions, cultural empathy and open-mindedness, as lacking among the teachers within their districts. It seems intuitive that they are able identify dimensions of deficits in their teachers in their strongest dimensions. Two questions arise for this researcher: If, as the data suggest, the school administrators are competent in the same dimensions of challenges for their staff, what are the factors that are inhibiting these administrators from fostering more inclusive practices among their teachers and within their schools? And, is there a ceiling for cultural empathy and open-mindedness? This researcher argues these possible reasons: these educators may lack awareness of their strengths in these cultural competence traits; they may lack the tools with which to facilitate development in these areas; and they may lack the courage required to engage in the difficult interrogation of institutional biases and White privilege. Being empathetic toward and open-minded about culturally dissimilar others may not always extend to being open-minded about the reasons for inequities in the first place; may not extend to confronting the benefits of White privilege; and may not extend to acknowledging the inherent and institutional practices that continue to perpetuate the inequities in all aspects of life, especially in schools.

The administrators scored lowest on *emotional stability* and *flexibility*. As a New York City public school administrator for the past 10 years, this administrator—working in a community with 98% English Language Learners who qualify for free lunch, 22% of whom have special needs, and many who are from undocumented families—understands the competing factors of school leadership. Regarding flexibility in a cultural context,

more research is needed to examine the relationship among leadership styles, roles, and responsibilities of NYC school administrators and the development of this particular trait. According to Carter (2010), cultural flexibility is developed through cross cultural participation and engagement over an extended period of time. If competing factors prevent the intentional engagement with diverse others, it becomes difficult to develop flexibility in a cultural context.

In business and industry, research has linked emotional stability with productivity and job performance, with emotional stability being a significant predictor of job satisfaction and performance (Judge & Bono, 2010). In education, however, there is a dearth of research on the relationship between emotional stability and effective school leadership. This researcher contends that being emotionally stable should be a prerequisite of NYC public school administrators' professional lives. Emotional stability is the capacity to deal with daily stressors without become upset, anxious, nervous, tense, or angry (jamk.fi, 2017). On any given school day in New York City, administrators deal with issues that, though they are not measured in terms of improved student learning outcomes, they directly impact student achievement. Such issues include dealing with social services agencies: Community-Based Organizations (CBOs), Child Protective Services (CPS), Social Security Administration (SSA), Immigration and Custom Enforcement (ICE); working with law enforcement agencies and emergency medical services (EMS); dealing with school safety matters; and addressing family concerns, to mention a few. Since so much of the daily responsibilities of NYC administrators can involve responding to varied factors outside schools' control, factors that impede student learning outcomes, more studies are needed to determine the relationship between the

emotional stability and effective school leadership; the process by which emotional stability impact effective and efficient organizational management; and their interrelated effects on student achievement.

The most significant finding of this research, however, is that none of the demographic predictors of cultural competence, including years of professional experience, has any significant effect on the administrators' level of cultural competence. This implies that cultural competence can be fostered, not only in administrators but in teachers who have the greatest impact on student learning outcomes (Fisher et al., 2016). It is a commonly held assumption that years of experience in any field equate to competence within the field. For this study, regarding cultural competence, this assumption does not hold true. In NYC DoE public schools, administrators are required to have a minimum of 5 years' experience prior to being an administrator. Compounding the administrators' average 6 years of experience in their current position, the 5 years minimum teaching experience prior to becoming an administrator, and the majority of the participants working in Queens (the most ethnically and linguistically diverse urban community in the world), one would assume that these administrators would be *highly culturally competent* as they are consistently interacting with diverse persons over extended periods of time during their school day.

Developing cultural competence must be intentional. The benefits of intentional learning, however, can only be actualized when external factors and psychological processes are confronted within a structured context in which the learner has some control (Sinatra & Pintrich, 2002/2003). Change depends on cognitive and behavioral factors such as conflict recognition, and affective, metacognitive, and motivational

processes that are deliberately brought into the learner's consciousness (Sinatra & Pintrich, 2002/2003). In order to foster cultural competence in its educators, NYC DoE must prioritize the importance of cultural competence. NYC DoE must deliberately and strategically define its values and principles; and demonstrate attitudes, behaviors, policies, and structures that enable their educators to work effectively across cultures (National Centre for Cultural Competence, 2006).

Cultural competence can be developed but it must be intentional. The *Handbook for Professional Learning: A Cultural Competence Professional Learning Module: A Guide for NYC Public School Administrators (CCPLM, 2016)*, this researcher believes, is a viable tool for developing cultural competence as it provides learning activities for engaging in discourse about and reflection on individual and collective cultural beliefs, biases, norms, and practices that impact teaching and learning, facets essential to *Adult Learning Theory* (Knowles, 1995; Mezirow, 2003). The CCPLM (2016) is a prerequisite for any learning that unearths biases and inequities because the CCPLM's (2016) learning experiences are aligned with Chen et al.'s (2009) four sections and they heighten self-awareness. Self-awareness is the gateway to adaptive change as shifts in attitudes, behaviors, and beliefs only result from self-awareness. The conceptual framework that informs the CCPLM (2016) is embedded in critical reflection on cognition, affect, and behavior, thereby maximizing the benefits of any self-study.

The CCPLM (2016) also affords learners opportunities to interrogate institutionalized practices that are pervasive in schools, perpetuate hierarchy and White privilege, and negatively impact students of color, the premise of *Critical Race Theory* (Bell, 1992). Chisholm (1994) suggested that cultural competency cannot be achieved in

an academic vacuum. Rather, cultural competence is fostered through an amalgamation of self and others' cultural knowledge, authentic intercultural experiences, and reflection on those experiences (Chisholm, 1994). The CCPLM (2016) affords educators opportunities to build cultural competence by interrogating both conscious and subconscious feelings, assumptions, and values around their notions of diversity, and their position within the racial-historical context of the United States; acquire knowledge about their diverse students' cultures; and adapt their pedagogy to improve diverse student learning outcomes. It is therefore imperative that all educators' cultural competence be examined and developed to disrupt current trends in academic achievement.

Recommendations

To ensure the efficacy of the CCPLM (2016) in fostering cultural competence, facilitators need to be trained to effectively implement and support learners in attaining the learning objectives. If the ultimate outcome is to improve cultural competence in NYC DoE public schools, it cannot be assumed that anyone is highly culturally competent.

In recent years, NYC DoE has broadened the recruitment options for NYC DoE public schools administrators and teachers (*NYC Leadership Academy, Teachers College Summer Principals Academy, New Visions for New Schools, Teacher Leadership Program, Teach for America, and NYC Teaching Fellows*). Despite these varied entry points into the profession, however, neither the administrators nor their perceptions of teachers suggested they were *highly culturally competent*. Further research is needed to

determine if there is any relationship between educators' level of cultural competence and their entry point into the profession; to examine its current selection criteria to ensure measures of cultural competence are embedded; and to examine the perceptions of individuals charged with making decisions regarding educators' entry into the profession.

In addition to professional development on cultural competence, accountability measures need to be implemented to ensure educators consistently attend to improving their cultural competence. Amending current evaluation tools, such as The Interstate School Leaders Licensure Consortium (ISLLC) Standards, the NYC DoE Quality Review Rubric, NYC DoE Framework for Great Schools, and the Danielson Framework for Teaching, and introducing new tools that explicitly delineate indicators of cultural competence would be a modest start to making systemic changes.

Currently in NYC DoE, there is a focus on eliminating the achievement and opportunity gaps through its *Equity and Excellence for All* initiatives: Academic Excellence, Student and Community Support, and Innovation. However, no clear focus and support permeate the system for educators to interrogate their worldviews and frames of reference about their students and students' families that currently inhibit equity and excellence. For full realization of *Equity and Excellence for All*, the NYC DoE must prioritize developing educators' cultural competence as any attempt to accomplish these initiatives will be futile.

Conclusion

In NYC DoE public education, cultural competence matters. Research has shown, and this study concurs, that while teachers may have some cultural awareness, they may

also hold incomplete schema about diverse students and their families (Nelson & Guerra, 2014). Knowledge precedes understanding (Chisholm, 1994); consequently, teachers of diverse students need to expand their schema if they are to employ *Culturally Relevant Pedagogy*, an effective instructional approach when teaching culturally diverse students (Ladson-Billings, 2001). Further, schema inform personal beliefs, which are lenses through which individuals view the world, others, and themselves; they are validated internally and are greater determinants of behavior than cognitive knowledge (Nelson & Guerra, 2014). These beliefs have such a strong effect on professional practice that they are greater predictors of a person's behavior than of professional knowledge (Nelson & Guerra, 2014). Subsequently, even when educators understand sound instructional practices, their worldview and personal frames of reference about their students can affect implementation of said practices, limiting academic performance and contributing to the achievement and opportunity gaps that persist (Fisher et al., 2016; Hammer, 2008). Any attempt to eliminate the achievement and opportunity gaps must include examining educators' belief systems and developing their cultural competence.

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Appendix A

A Handbook for Professional Learning

Cultural Competence Professional Learning Module:
A Guide for NYC Public School Administrators

(Handbook following)

A Handbook For Professional Learning

Cultural Competence Professional Learning Module:
A Guide for NYC Public School Administrators

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A CULTURAL COMPETENCY APPROACH TO CLOSING THE ACHIEVEMENT AND OPPORTUNITY GAPS

The achievement and opportunity gaps, and the persistent disparities between culturally dissimilar students, are conceivably two of the most challenging dilemmas facing U.S. schools. In NYC for example, results of student academic performance on the grades 3-8 New York State (NYS) English Language Arts (ELA) and Mathematics tests demonstrate these disparities. As recent as 2016, there was a 32 percentage point difference in ELA and 40 percentage point difference in math achievement between Asian and White students and their Black and Latino counterparts (New York City Department of Education (NYC DoE, 2016).

Education stakeholders consider eliminating these gaps a major priority for our overall economy, social stability, and moral health. There have been many attempts and theories proposed and implemented to close the achievement and opportunity gaps. A disproportionate amount of these fixes, however, have been technical, such as *increased accountability, higher standards, strategic funding, and changes in teacher and administrator certification and evaluation requirements*. While these fixes can be measured numerically, with the recent changes in the demographics of U.S. schools, a sustainable paradigm shift in our approach to educating our students is required to eliminate the achievement and opportunity gaps. Perhaps one of the prevailing reasons these gaps persist is related to how the achievement and opportunity gaps are conceptualized. Jackson (2011) argues that these gaps are between the potential of students of color and what they are relegated to achieve (p.29). Jackson's argument suggests, the technical fixes encompass a deficit model focusing on, and identifying weaknesses in students of color, thereby substantiating the fixed mindset regarding the intellectual capacity of urban students (Jackson, 2011, p.29).

A significant contributing factor to students' low academic achievement is the disconnection among educators' actions, beliefs, and rhetoric (Walsh, 2015). Technical fixes solely addresses skill sets; in contrast, developing behaviors, which is an adaptive approach, requires changes in both skill sets and mind set (Walsh, 2015). Most schools aspire to provide all students with an excellent education. This goal is rarely realized for children of color, however, because of conscious or unconscious inconsistencies and misalignment among educators' actions, beliefs, and rhetoric. An adaptive approach to school transformation fosters alignment among the three. One aspect of an adaptive approach, for example, centers on mindset transformation as a method of addressing adaptive challenges. An adaptive approach focuses on making the

unconscious conscious, overcoming blind spots, unearthing competing commitments, and freeing ourselves of limiting assumptions; in this case, assumptions regarding children of color in NYC (Keagan & Lahey, 2009).

Research has shown that while teachers may have some cultural awareness, they may also hold incomplete schema about diverse students and their families (Nelson & Guerra, 2014). Therefore, there needs to be an adaptive approach that requires more attention to the dynamics of culture and cultural competence, and their effects on teaching and learning, as the current teacher student demographics in NYC demands teachers capable of serving a culturally diverse landscape (Danielson, 2007; Kucuktas, 2016; Albert Shanker Institute, 2016).

With the growing momentum and emphasis on equipping teachers with diversity training and experiences that will help them develop the cultural skill sets and the cultural competency to work with diverse groups of races, ethnicity, cultures, and languages, developing cultural competency requires an adaptive approach. A culturally competent teacher understands that high expectations coupled with sound pedagogy, rooted in cultural understandings are critical given that racial, cultural and linguistic integration has the potential to increase academic success for all learners (Smith, 2004). The capacity to effectively work in a diverse environment requires tolerance, acceptance, and a deep sense of awareness and understanding of cultural divergences, which is the goal of an inclusive diverse democratic society like the United States (Keengwe, 2010). Both White students and students of color need culturally competent teachers to help build their capacity to work in and with diverse groups in a diverse society. Cultural competent teachers understands that diversity is valuable as it empowers teachers and students; decreases stereotypes, prejudice, and racism in America and the world; and generally promotes equity and social justice for all (Nieto & Bode, 2008).

In NYC in 2012, for example, nearly 85% of the students in public schools are students of color, while only 40% of the teachers are of color (NYC IBO, 2014; Albert Shanker Institute, 2016). The lack of diversity is more stark when the data are further disaggregated: 83% of NYC students are Asian, Black, or Latino, and only 39% of teachers are of color; 41% of NYC students are Latino, while only 15 of their teachers are — a 26 percentage-point gap; by contrast, the Black student-teacher gap is 9 points and the Asian gap is 10 points; 88 schools (6%) have no Latino teachers, 144 schools (9%) lack a single Black teacher; 327 schools (21%) have zero Asian teachers on staff; 5% of White students attend schools without any Latino teachers; 19% have no Black teachers; and 16% have no Asian teachers (Disare, 2018). These data have

not changed since 2002 despite local and national efforts to increase teacher diversity. Consequently, a largely White teaching force is responsible for educating ethnically, linguistically, culturally and racially diverse, mostly poor, students of color in NYC. With the large percent of White teachers teaching poor students of color, there is a greater imperative to develop NYC public school teachers' cultural competence. Therefore, this professional learning module attempts to provide a viable tool for developing teachers' cultural competence.

WHAT IS CULTURAL COMPETENCE?

Cultural competence in education matters. Culture is the prime determinant of cognitive development (Vygotsky, 1962), and is constantly being negotiated through the power dynamics that is inherent in the nature of schooling (Sarason, 1990). A focus on cultural competence, as an adaptive approach to school reform, develops cultural awareness of self and others and that awareness can mitigate the negative impact on teaching and learning of students who are culturally, racially, ethnically, and linguistically dissimilar to their teachers. One popular misconception that must be noted however, is the assumption that cultural competence is required only to address the learning needs of students of color due to their inherent weakness and deficits as learners. Realistically, most teachers, since they are White, naturally and unconsciously connect to the culture of White students. Consequently, teachers need to develop their capacity to elicit, nurture, and connect to the cultural frames of reference of all students, as strengths, in order to leverage their learning (Jackson, 2017).

Cultural Competence exists when behaviors, attitudes, and policies are aligned in a diverse system of professionals and enable the professionals to work successfully within and among that diversity (Gallegos, et. al, 2008, p.54). Cultural competence requires the capacity to incorporate and convert information about individuals and groups of people into specific standards, policies, practices, and attitudes appropriate for diverse cultural settings in order to optimize quality, thereby resulting in more favorable outcomes, which, in education, means increased student learning outcomes (Gallegos et. al, 2008, p.54). In order for teachers to be effective with diverse students, it is crucial that they first recognize and understand their own worldview; only then will they be able to understand the worldview of their students (McAllister & Irvine, 2000, p.3).

Largely, teachers are cultural professionals; they are not purely objective when applying pedagogical and psychological skills in a culturally-detached environment (Danielson, 2007; Gwyer & Hack, 2014). A fundamental purpose of schooling is to acclimate students to understand and adhere to cultural norms (Cushner, 2006); and by nature of the profession, teaching and learning involves the interaction of society, its institutions, individuals, and their relationships with each other, all of which are influenced by politics and culture. Subsequently, every facet of schooling embodies cultural values, including assessments, behavior management, curricula, pedagogy, and program schedules (Nelson & Guerra, 2014).

CALL TO ACTION

Cultural competence in education matters. In spite of recent emphasis on training and preparation, research suggests that most practitioners have higher perceptions of their cultural competence than actual demonstrated skills (Dodge, 2016). Cultural competence is one of the most critical skills needed for career and citizenship in a diverse global society and its need is underscored by the impending *minority majority* American nation. Subsequently, there is an urgent need to prepare teachers, who in turn prepare students for careers and citizenship in a diverse society (Chun & Evans, 2016).

In NYC, teachers are overwhelmingly White, yet increasingly, their students are of color; and, culture is constantly being negotiated through the power dynamics that is inherent in the nature of schooling (Sarason, 1990). A culturally competent teacher has an awareness of one's own cultural identity and views about difference, and the ability to learn and build on the varying cultural and community norms of students and their families. It is the ability to understand the within-group differences that make each student unique, while celebrating the between-group variations that make our country a tapestry. This understanding informs and expands teaching practices in the culturally competent educators' classrooms (NEA 2002-2015).

EFFECTIVE PROFESSIONAL LEARNING

New York City Context

The New York City Department of Education employs the *Framework for Teaching* (Danielson, 2007) and the *Framework for Great Schools* (NYC DoE, 2017) in order to ensure *Student Achievement*, which is at the Framework's center, for all its 1.1 million diverse students. To support this goal, in addition to implementing *Rigorous Instruction* for all students in a *Supportive Environment* through *Strong Family and Community Ties*, *Effective School Leadership*, which nurtures professional growth and *Collaborative Teachers*, who must participate in professional development for continuous improvement of instructional practices, are two necessary and sustaining components. Subsumed in the Framework for Teaching (Danielson, 2007), is particular attention to incorporating global perspectives and cultural diversity, and acknowledging students' lives and backgrounds exclusive of schools. When teaching students of color, educators must recognize and believe in their students potential to demonstrate high intellectual performances in order for self-actualization and personal contribution (Jackson, 2011, p.93).

The *New York State Teaching Standards* recommends that professional learning activities/experiences are grounded in researched based practices; considers the educators' perspectives; are embedded in teachers daily lived experiences and instructional practices; consider multiple sources of student achievement data and data related to local teaching and learning needs; are consistently assessed, evaluated, and modified for their anticipated outcomes; and, result in a measurable increase in teacher knowledge, understanding, and improved instructional and professional practices (NYSED, 2016).

Adaptive Learning Context

Professional practice is understood and implemented in significantly different ways, even when developing a single skill by individual learners in specific contexts (Dall'Alba & Sandberg, 2006). Consequently, any effective professional learning has to consider both technical and adaptive approaches, especially in schools that require both to improve teacher effectiveness and student academic outcomes.

An important consideration of effective professional learning is the impact of the stakeholders' intersectionality and positionality within the learning process. Intersectionality is the interconnectedness of social constructions such as race, class, and gender and their effects on individuals and groups. These social constructions are inextricably linked and encompass an individual's lived

experiences (Banks, 2012). Positionality is the interlocking of race, gender, sexuality, and other socially constructed positions when acquiring and producing knowledge (Banks, 2012). Understanding intersectionality and positionality also allow for better rhetorical listening, which relates to more willingness to listen to and learn from others' experiences and perspectives (Alcoff, 1998 & Crenshaw, 1991). Adaptive learning challenges the learner to examine the impact of intersectionality and positionality on specific issues, perspectives, and experiences that are deemed relevant to the learner in any learning experience.

Learning in Adulthood

Since cognition remains constant throughout adulthood [*early adulthood, ages 18-25; adulthood, ages 25-40; and middle adulthood, ages 40-65*], and adults are most productive when afforded opportunities for short breaks to disengage from the learning experience (Ariga & Lleras, 2011), effective professional learning, in addition to being aligned with the NYC Framework for Teaching and the NYS Teaching Standards should consider the optimal conditions of adult learning, both cognitively and structurally. This Cultural Competence Professional Learning Module (CCPLM, 2016) is designed to meet these criteria.

The Cultural Competence Professional Learning Module

What is the CCPLM?

The Cultural Competence Professional Learning Module (CCPLM) (Jackson, 2016) is based on the key facets of Cultural Competence: *Cultural Empathy, Open-Mindedness, Social Initiative, Emotional Empathy, and Flexibility* (the "Big Five"), and provides opportunities for NYC DoE public school educators to confront and interrogate their beliefs, values, and assumptions of their culturally dissimilar students. It is structured to maximize the 80 minute weekly professional learning block to include periods of both productive learning and collegial interaction. Through thoughtful individual and group reflection, independent and collaborative learning activities, and by examining various experiences through multiple perspectives, the CCPLM (2016) provides opportunities to foster cultural competence in New York City public school educators.

Understanding the "Big Five": *Cultural Empathy, Open-Mindedness, Social Initiative, Emotional Empathy and Flexibility* is essential to unpacking the factors and an individual's characteristics responsible for successful interactions between and among diverse cultures:

1. **Cultural Empathy:** is the ability to understand a racially or ethnically dissimilar person's thoughts and beliefs; is the ability to perceive the world from the perspective of a culturally dissimilar individual -- that is, racial or ethnic perspective taking; is the ability to feel others' emotional condition from the point of view of that person's racial or ethnic culture (Wang, et. al 2003).
2. **Open-Mindedness:** is the readiness and preparedness to understand and engage with dissimilar cultures and individuals, and the willingness to question or have questioned one's own action patterns and familiar viewpoints (jamk.fi, 2017).
3. **Social Initiative:** is a strategic plan of action emerging from a basic call of duty, actualized through passion, persistence, and a genuine concern for the collective growth and well-being of diverse communities (Quinn, 2016).
4. **Emotional Stability:** is the capacity to maintain one's emotional balance under stressful circumstances. It is the opposite of emotional instability and neuroticism (jamk.fi, 2017).

- 5. Flexibility:** is the extent to which individuals cope with changes in circumstances; their actions, beliefs, and rhetoric in response to these changes (jamk.fi, 2017).

The level of each of the “Big Five” informs one’s personal beliefs, which are culturally determined. Personal beliefs are the lenses through which individuals view the world, others, and themselves; they are validated internally, and are greater determinants of behavior than cognitive knowledge. These beliefs have such a strong effect on professional practice that they are greater predictors of a person’s behavior than their professional knowledge (Nelson & Guerra, 2014). Culturally Responsive Teaching is a pedagogy that recognizes the importance of including students' cultural references in all aspects of learning and aims to deliberately transcend the gap between personal beliefs and professional effectiveness (Ladson-Billings, 1994). Culturally Responsive Teaching is essential to high levels learning, as it requires eliciting and connecting, both intentionally and explicitly, to the context in which students of color view the world, i.e., their frames of reference (Jackson, 2017). Cultural Responsiveness, however, is predicated on an educator’s level of cultural competence.

Conceptual Framework that Informs the CCPLM

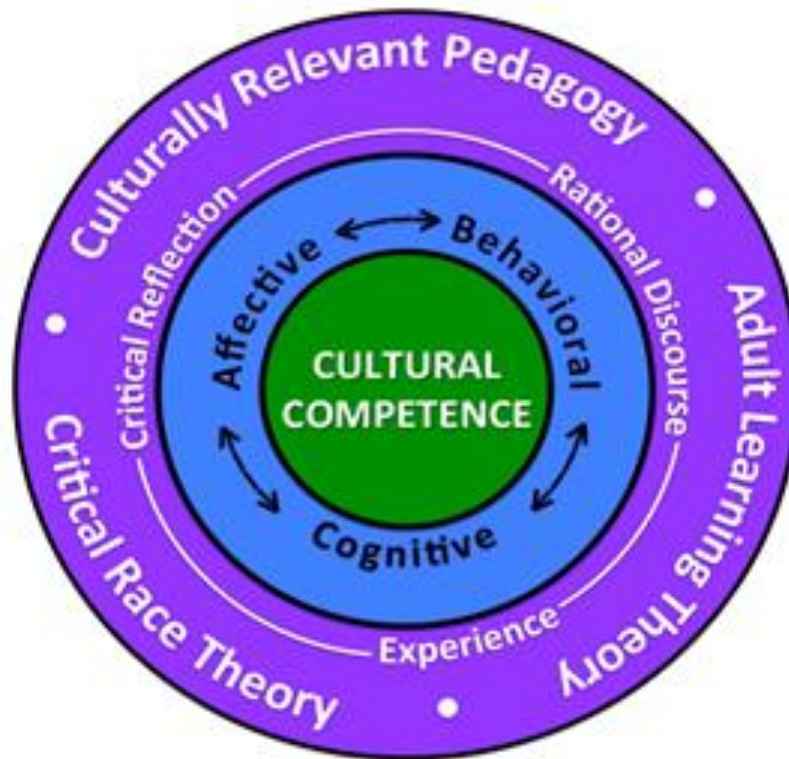
The conceptual framework that informs the CCPLM (Jackson, 2016) to foster cultural competence in NYC DoE public school teachers is anchored in *Critical Race Theory (CRT)*, *Adult Learning Theory (ALT)* and *Culturally Relevant Pedagogy (CRP)* for the following reasons:

1. CRT examines the political, social, legal, and economic contexts that shape the worldview of White Americans in relation to their non-White counterparts.
2. ALT provides the structure for optimizing adult learning, as it creates opportunities for cognitive dissonance through experiences, critical reflection, and rational discourse in relation to professional practice.
3. CRP identifies specific strategies that afford access to new learning for students of color.

Critical reflection forces learners to question their assumptions and worldview and informs their *rational discourse* in order to acquire and deepen new knowledge; learners’ *experiences* support their capacity to critically reflect and engage in rational discourse (Mezirow, 2000). *Experience*, *critical reflection*, and *rational discourse*, facets of ALT, are subsumed in the conceptual framework, as they are the catalysts to *affective* (emotional/feeling), *behavioral* (actions), and *cognitive* (thinking)

changes. In holistic learning experiences, the facilitator assists learners through deliberate planning; in being mindful and analytical of their own assumptions, beliefs, feelings, and values; in identifying frames of reference; in examining notions in lived context; and, in analyzing justification of new knowledge and perspectives, which encompass affect, behavior, and cognition, and are the blueprint for developing cultural competence (Taylor & Cranton, 2012).

Conceptual Framework for the CCPLM



Assessing Cultural Competence Using the Multicultural Personality Questionnaire

The Multicultural Personality Questionnaire (MPQ, 2000) was developed as an instrument to assess the “Big Five”: cultural empathy, open mindedness; social initiative; emotional stability; and, flexibility (van der Zee & van Oudenhoven, 2013). These traits of personality measures are predictive of employee behavior and are essential to cross cultural adaptability and intercultural success; they are also aligned with the dimension of cultural competence: the cognitive, the affective, and the behavioral (Matveev & Merz, 1995).

The MPQ (2000) is a 91-item, five-factor survey instrument that asks individuals to respond to personal descriptors attached to the sentence stem: *“To what extent do the following statements apply to you?”* Each item is then placed on a 5-point Likert-type scale ranging from 1 (totally not applicable) to 5 (completely applicable). Scores on the MPQ (2000), range from values of zero, reflecting low cultural competence, to 455, reflecting high cultural competence. Individuals scoring ≥ 386 will be considered highly culturally competent, as a score ≥ 386 represents 85% of the maximum value. These individuals may choose not to participate in these professional learning experiences.

To ensure the facilitator meets the minimum required level of cultural competence (≥ 386 , as measured by the MPQ, 2000), the facilitator should complete the MPQ (2000) prior to facilitating the module.

The learning activities in the CCPLM (2016) are based on the following ranges of scores on the MPQ (2000):

- Cohort III - a score of ≤ 128 : Participants should complete activities in all three cohorts.
- Cohort II - a score of between 129 and 256: Participants should complete activities in Cohorts 2 and 1.
- Cohort I - a score of ≥ 257 : Participants should complete activities in Cohort I but can self-select to complete all three cohorts.

Participants should complete the MPQ (2000) prior to engaging in any of the learning activities in the CCPLM (2016). Scores on the MPQ (2000) should be used to determine each participant's initial cohort. Since the MPQ (2000) was designed specifically to assess and describe intercultural behaviors, it may be used to determine the likelihood of a respondent's capacity to successfully interact with other cultures (van der Zee & van Oudenhoven, 2013).

There are other scales that may be used to assess levels of cultural competence. A list of other tools is located in Appendix E. The facilitator must refer to the scoring guide for each of the tools to determine cohort levels. Although there are other tools to assess cultural competence, permission to use the MPQ (2000) has been granted to be used with this module.

How and when to use the CCPLM?

The CCPLM (2016) is designed to support on site professional learning experiences; therefore, it is organized for different types of facilitation:

- during common planning meetings in the school day; or
- during the 80 minutes professional learning block at the end of the school day.

Facilitators and school administrators may choose to implement the professional learning sessions either as a yearlong school wide focus or through cycles of learning throughout the school year. Participants should complete the MPQ (2000) prior to engaging in any of the learning activities in the CCPLM. Scores on the MPQ (2000) should be used to determine initial cohort. As the level of professional learning required is determined by the results of the Multicultural Personality Questionnaire (MPQ, 2000), collaborative learning groups may be a cross section of teachers at different grades or subject areas, with different levels of teaching experiences. Regardless of the method of facilitation, however, the CCPLM (2016) provides *various* tools and strategies to support cultural competency development.

Who should use the CCPLM?

This CCPLM is designed:

- For NYC educators responsible for providing professional learning opportunities for NYC public school teachers.
- For administrators who understand the need to develop the cultural competency of NYC public school teachers.
- As a resource for education consultants focusing on bridging the cultural gap between NYC public school teachers and their culturally dissimilar students.

How is the CCPLM (2016) organized?

Both the content and design of the CCPLM (2016) are intended to promote advocacy, agency, autonomy, reflection, rigor, and risk-taking. Following the Front Matter, the CCPLM (2016) is organized around the five traits: *Cultural Empathy, Open-Mindedness, Social Initiative, Emotional Empathy, and Flexibility* (the "Big Five"). Within each of the five sections, there is a definition and overview of each trait followed by an Content Objective, Icebreaker, Group Size, Time Allotment, Preparation, Materials, Resources, Facilitating the Activity, Activity Outline, Group Debriefing and Reflection, Individual Reflection, and Implications for Practice/Takeaway. For each trait, there are

three levels of activities, which follow the same structure. Results from the MPQ (2000) determine the cohort at which the participant begins engagement with the CCPLM (2016).

Description and Rationale of Format Activities

The descriptions provide a brief description and rationale of each component within each cohort to help the facilitator understand the different types of activities and models and what they embody.

Learning Activities Descriptors	
Introductory Icebreaker	<ul style="list-style-type: none"> ▪ Brief activities that introduce participants to key topics and serve as intellectual warm-up that will facilitate maximum engagement ▪ The purpose of the icebreaker is to relate to the concept being discussed.
Key Vocabulary	<ul style="list-style-type: none"> ▪ Vocabulary words related to the concepts and the learning activity that support participants' understanding
Content Objective	<ul style="list-style-type: none"> ▪ A process-oriented statement that identifies key information that participants should know and be able to do at the end of each cohort activity and leads to assessment and reflection ▪ Is linked to engaging activities and to the learning outcomes
Group Size	<ul style="list-style-type: none"> ▪ Is an important characteristic of any structured learning experience as the level of processing that occurs in any learning activity is dependent on the number of participants, how they relate to each other, and to the content
Time Allotment	<ul style="list-style-type: none"> ▪ Suggested time (in minutes) required for successful engagement in each tiered activity
Preparation	<ul style="list-style-type: none"> ▪ Location, setup, and guidelines for preparing and distributing resources
Materials and Resources	<ul style="list-style-type: none"> ▪ Items needed for the learning activity (handouts, technology, human capital, etc.)
Facilitating the Activity	<ul style="list-style-type: none"> ▪ Sequential guidelines for implementing the activities, including preparing, managing, guiding questions, and debriefing the activities
Mid-Activity Brain Break	<ul style="list-style-type: none"> ▪ Pause in the professional learning that is scheduled during the learning activity in order to maintain optimal engagement and participation ▪ Is optional for participants. Participants choosing not to participate may remain quietly or exit the room

Whole Group Debriefing and Reflection	<ul style="list-style-type: none"> ▪ Allow participants to connect lessons and activities learned to practice, incorporating varied perspectives and experiences of the group ▪ Participants need to reflect on their experiences in order to process and make connections between new learning and their lived experiences
Professional Autonomy	<ul style="list-style-type: none"> ▪ Provides opportunities for participants to be responsible for, and be in control of, activities that extend their own learning ▪ Is aligned to the content area and each cohort
Self-Reflection	<ul style="list-style-type: none"> ▪ Allows individual participants to critically think about and analyze information, as developing cultural competence is very personal and can be disruptive to an individual's worldview when confronting underlying negative assumptions, values, and beliefs about differences ▪ Allows participants to recognize and identify strengths and limitations in the content/learning experiences and in the individual's personality, learning, and behavioral characteristics that influence interactions with others
Cohorts	<ul style="list-style-type: none"> ▪ Based on participants scores on the MPQ (2000) in order to provide differentiated learning experiences
Implication for Practice/ Takeaway	<ul style="list-style-type: none"> ▪ Changes to current practices and beliefs based on new learning experiences during the learning activities
Case Studies/Scenario	<ul style="list-style-type: none"> ▪ Specific situations that can be analyzed to provide intercultural learning ▪ Are effective learning strategies or tools to deepen learners' understanding of the concept because they are relevant and rooted in the learners' practice and life experiences
Participant's Journal	<ul style="list-style-type: none"> ▪ Provides each participant with a tool to record learning and reflections from these professional learning experiences
Professional Learning Norms	<ul style="list-style-type: none"> ▪ Creates a safe space for active participation and meaningful discussion ▪ Should be reviewed at the beginning of every learning opportunity to remind participants of the expectations for learning

REPRODUCING MATERIALS IN THE CCPLM (2016)

The necessary materials and resources are located in the CCPLM (2016). You are encouraged to reproduce these materials and resources for professional learning opportunities-with one simple request: Please give credit where it is due; respect the generosity of the contributors, and be sure to include the appropriate copyright and reference when you use this module or any activity within the CCPLM (2016).

CULTURAL COMPETENCE

INCLUSION, DIVERSITY, AND EQUITY

FACILITATING NOTES:

The purpose of this activity is to administer the MPQ (2000) and establish norms to create a safe environment where participants can engage in discourse about complex and often emotionally-charged issues. The MPQ (2000) is administered first to mitigate any bias or skewness with the results. ***Facilitator should not explain the rationale for using the MPQ (2000) prior to its administration.***

Issues concerning culture such as access, diversity, equity, race, and social justice are not easy topics to discuss for a myriad of reasons; fundamentally, engaging in discourse about these topics make us uncomfortable. Avoiding these issues, however, do not help us move toward a truly inclusive society.

When it comes to doing the right thing, good intentions are not enough (Cullen, 2008). In U.S. schools, persistent challenges with issues of access, culture, diversity, equity, race, and social justice perpetuate the achievement and opportunity gaps. Therefore, we can no longer avoid these conversations; we must find ways to manage and embrace our discomfort as having these conversations is essential to addressing the challenges that plaque humanity and U.S. schools.

Difficult and honest conversations will only be purposeful when individuals have assessed their level of cultural competence and have identified the need for development. The Multicultural Personality Questionnaire, (MPQ, 2000), the instrument being used to assess cultural competence, provides an overall score regarding participants' current level of cultural competence in five areas: *cultural empathy, open-mindedness, social initiative, emotional stability, and flexibility*. Cultural competence is a developmental process and evolves over an extended period. Participants are at various levels of awareness, knowledge, and skill acquisition. Hence, developing cultural competence does not occur in one conversation or through a series of professional learning experiences. It is fostered through intentional actions in authentic, multiple, and varied settings with culturally, ethnically, and linguistically diverse communities over a prolonged period.

The facilitator should note and acknowledge participants' discomfort with self-assessing and scoring the MPQ (2000) prior to understanding its purpose. The facilitator informs participants that the purpose of the MPQ (2000) will be explained during the learning experiences.

In order to support the facilitator in engaging participants in challenging conversations, listed below are resources that promote effective facilitation:

- Facilitator Guide for Departmental Discussions about Race: <https://diversity.missouri.edu/education/handouts/department-discussions.pdf>
- Norms for Facilitating Courageous Conversations: <http://www.culturesconnecting.com/docs/Norms.pdf>

The CCPLM (2016) is most effective when used in consecutive professional learning sessions, preferably at the beginning of the school-year to set the tone and establish priority. Setting and adhering to norms is essential to courageous conversations and should not be rushed. Administering the MPQ (2000) and developing norms were designed for one 85 minute learning session. Due to parameters of individual schools, however, that may not be possible. Therefore, use discretion regarding time when facilitating. If more than one session is needed, the sessions should be consecutive.

All learning sessions in the CCPLM (2016) begins with reviewing the Professional Learning Norms (Appendix C). If these norms are not adopted by the group, the norms reviewed at subsequent learning sessions should be the norms created in this learning session.

Guiding Questions:

- What are our collective needs in order to collaborate and communicate effectively to develop our individual and collective capacity?
- What are our individual responsibilities in ensuring a safe and confidential learning environment?

Key Vocabulary: culture, intent, impact, cultural competence, perspectives, discourse

Professional Autonomy:

- Participants think of a cross-cultural situation or event where their actions resulted in a different outcome from their intentions. They identify their intentions. They identify the impact of their actions. They individually answer the following questions:
 - a. In hindsight, how could you have ensured more alignment between your intention and the impact of your actions?
 - b. How could you assess that your action had the intended impact?

- Participants refer to the following resources for additional information and learning regarding intent versus impact in cultural situations:
 - a. Maura Cullen, 35 Dumb Things Well-Intended People Say-Surprising Things We Say that Widen the Diversity Gap: <http://www.mauracullen.com/wp-content/uploads/2014/09/35-Dumb-Things-Well-Intended-People-Say-Dr.-Maura-Cullen.pdf>

LEARNING PLAN

Content Objectives:

- Participants self-assess their cultural competence by using the MPQ (2000).
- Participants develop norms to create a safe environment where participants can engage in courageous conversations about complex and often emotionally-charged issues.

Activity I – Administering the MPQ (2000) (30-40 Minutes)

Materials and Resources:

- Individual copies of the MPQ (2000)
- Copy of the MPQ (2000) Scoring Guide
- Writing Instruments
- Timer

Task:

- Participants independently complete the MPQ (2000)
- The facilitator post the Scoring Guide
- Participants individually score their assessment and write their total score on the last page of the assessment
- The facilitator collects the copies of the MPQ (2000).

Mid-Activity Brain Break: (5-10 Minutes)

- Break
- **Musical Chairs** Musical chairs is played by walking around chairs to music. When the music is turned off the players find a chair to sit in. The music should have a good beat for walking. Using upbeat, party music will create a festive environment, encouraging players to have fun. Make a playlist of songs or pick an entire album of party music to use because the game may last more than one song if you have many players. One person should be in control of the music for each round of musical chairs played. This person will be responsible for starting and stopping the music.

1. **Choose music to play.**
2. **Find a space to play.** The game requires a lot of space in order to play it.
3. **Set up chairs in a circle or row with chairs placed in alternate directions.** The game should start with one fewer chair than the number of players. For example, if there are 5 participants, there should be 4 chairs.

Part 2

Playing the Game

1. **Walk around the chairs when the music starts.** As soon as the music starts, players walk in the same direction around all the chairs.
2. **Find a chair to sit in when the music stops.** After some time, the facilitator, or participant in charge of the music, stops the music. When the music stops, each player finds a chair to sit. The player left standing without a chair is out of the game. A chair is removed, the music resumes, and another round begins. The cycle continues until there are 2 players and one chair. The player who sits in the chair this round is the winner.

Variations

1. **Play musical chair ownership.** One fun variation on musical chairs is to play it by having players find specific chairs to sit in. Before playing, have the players use a nametag to put their name on a chair. Like traditional musical chairs, players walk around the chairs when the music plays, but when it stops, the players have to try to find the chair with their name on it. The last person to find and sit in a chair is out. Remove the chair and start again to play the next round. For this version there should be the same number of chairs as players in each round.
2. **Add new rules to each round.** Regular musical chairs can be more interesting by adding different rules to each round. For example, the person who gets out can become the music player after round 1, and then after round 2 the person who doesn't find a chair gets to call out a color and anyone wearing it has to be out. This is a fun way to have a game go more quickly when there are lots of players. The facilitator can come up with different rules to try out.
3. **Travel around the chair in a different way each round.** Musical chairs can be even more fun by having the players travel around the chairs in different ways. Having players skip or crawl around chairs will add another element to the game. Make a list of different ways the players can move around the chairs. The

facilitator can select a different one each round: run; skip; hop on one foot; dance; gallop; and walk on your tippy toes.

Icebreaker: Intent versus Impact (10 Minutes)

Description: Intent vs. Impact allows participants to analyze different phrases directed towards traditionally marginalized communities, which may have a different cultural context. Processing this activity focuses on skill-building in creating more inclusive environments and developing intercultural sensitivity. The purpose of this activity is two-fold: (1) *to establish the rationale for developing the norms;* (2) *establish the importance of engaging in the learning module focused on developing cultural competence.*

Required Items:

- Writing instruments
- Journals
- Phrases written on chart paper or projected
 1. "Some of my best friends are (Black, Gay, Muslim, Asian...)"
 2. "What do 'your' people think?"
 3. "I don't see color" or "I'm color blind".
 4. "It's so much better than it used to be. Just be patient."
 5. "You speak the language very well".
 6. "You have such a pretty face."
 7. "If you're going to live in this country, learn to speak the language!"
 8. "What are you really, a man or a woman?"

Directions:

1. Facilitator projects or posts the phrases for participants.
2. Facilitator asks participants to select two phrases, identify each phrase using its designated number, and for each phrase reflect on the following in their journals:
 - a. Identify possible intent of the phrase.
 - b. List possible impact of the phrase.
 Participants have four minutes to write their reflections.
3. Facilitator organizes participants in groups based on the phrases they analyzed. Groups should be no more than four participants.
4. In the small groups, participants share their reflections and consider the following:
 - a. How diverse were the perspectives regarding intent vs. impact?
 - b. What contributed to the diversity or lack thereof?
 - c. What influenced your phrase selection?

Guiding Questions:

- a. How would you describe your individual reflection (behaviors, feelings, and thoughts)?

- b. How would you describe the process in your groups (behaviors, feelings, and thoughts)?
- c. Was there equity of voice during sharing? Why? Or Why not?

Whole Group Debriefing:

Ask participants to answer the following questions:

- What happened to (Subject's name) in each of these interactions? What did they do?
- What parallels can you make to your current work? Do you see any similarities?
- What could be been done differently to make these interactions, if not positive, at least not a "negative" interaction?
- How did you see the application of the Intent vs. Impact model?

Processing Points

- Often our intention to create an inclusive environment is limited to our own cultural framework. Thus, what may seem "natural" and "no big deal" to us, can be disrespectful and offensive to others.
- Our interactions with others are not isolated incidents, but are part of a larger series of interactions each impacting the next. We must take into account that sometimes we are at the end of the line in a series of marginal and stressful situations and thus may end up on the receiving end of that frustration.
- The concept of "universal design" is one that has far reaching positive effects on creating an inclusive environment. Skills must be developed and awareness must be raised so that efforts that contribute to greater inclusivity are supported and carried out.

Activity II: Establishing Group Norms (45 Minutes)

Materials and Resources:

- Participants' journals
- Writing instruments
- Sticky Notes

Beginning of the Activity:

The facilitator sets the stage/establishes the intention of setting norms by sharing the following with the participants:

- The norms are being established to facilitate effective communication during courageous conversations.
- Courageous conversations include issues such as race, racism, equity, ethnicity, access, frames of reference, identity, gender, diversity, White privilege, language, and intent versus impact.
- Though challenging, these conversations are essential for developing cultural competence, which improves educators' awareness of

perceptions about race, culture, ethnicity and their impact on student learning outcomes.

Tasks: Norms Construction-A Process of Negotiation

Developed by Betty Bisplinghoff and adapted from SRI

1. Negotiation with Self:

a. Journaling to Know Your "self" write, list, draw

Participants reflect and consider aspects of learning that are important when working in a diverse community and engaging in courageous conversations around race, racism, equity, ethnicity, access, frames of reference, identity, gender, diversity, White privilege, language, and intent versus impact.

Questions Might Include:

What do you expect of yourself as a member of this group?

What do you expect of others?

What do you remember about a time when you experienced powerful learning in a group?

What was present, and was not present in that situation?

Can you recall feedback and specific language that stood out for you while participating in meaningful learning experiences?

b. Proposing What I need circle ideas, highlight, combine

Based on the insights generated from journaling, negotiate your ideas down to **3** requests you want to make of yourself for learning well in this group. For instance: *In order to learn well with this group, I need to...*

c. Translating I need...to We need...

Participants translate the **3** ideas claimed as personal needs (in the "negotiation with self") to group needs. Each request is transferred to a sticky note, which will "hold" one proposed norm for a total of **3** proposed group norms.

To support this transfer of ideas from self needs to group needs, it may be helpful to offer a prompt such as: *In order to do our best learning together in this community, we need to:*

- 1.** (sticky note #1)
- 2.** (sticky note #2)
- 3.** (sticky note #3)

At the conclusion of this step, each participant should have 3 norms to use for additional negotiations.

2. Negotiation with One Other Colleague/Pairs

Participants take to the pair the 3 sticky notes that represent their proposed norms. The 2 colleagues work together to re-negotiate their proposals (3 and 3 sticky notes) to a shared 3 sticky notes.

3. Negotiation among 4 Colleagues/Quads

Pairs form quads, bringing to the quad their 3 sticky notes. Quad members work together to re-negotiate their proposals (3 and 3 sticky notes) to a shared 3 sticky notes.

4. Negotiations "rest" with the Group

Quads post their 3 proposed norms for community review. *The goal is to "see" our proposed needs with no additional conversation for 2-3 minutes.*

The facilitator reads the norms to the learning community. *The goal is to "hear" the proposed needs with no additional conversation for 2-3 minutes.*

5. Negotiations Achieve Consensus and Reside with the Group

With the group's input, the facilitator reorganizes and presents this set of proposed norms for consensus.

Norms Re-visited

These proposed norms now serve as a reference point for continued learning in the community. Group norms continue to "live" for the learning community. They can be routinely re-visited, providing the group a stable starting point for any needed re-negotiations.

Process for Revisiting Norms

- Professional learning communities should set time in meetings to review norms. Questions that encourage "tending to" group norms include:
 - In what ways are our norms helping us "grow" our thinking?
 - Should we change our norms in some way in order to help us better meet our goals?
 - What norm(s) are we using well?
 - What norm(s) seems difficult for us?
 - What norm will I/we work on today?

Individual Reflection:

Participants write responses to any of the following prompts in their journals:

1. One key learning from the experience.
2. What parts of the learning made you feel the most and least comfortable, and why?
3. How will the experience impact your professional practices?

Variations/Modifications/Extensions:

1. Consider facilitating in two sessions as the activities can be extended without compromising the efficacy of the learning.
2. With large groups consider having participants work in triads or quads initially (Step 2), and subsequent larger groups (Step 3).

- 3.** In the interest of time, facilitator can present the *Professional Learning Norms in Appendix C*, and have small groups begin their negotiation with these norms.

SECTION I: CULTURAL EMPATHY

SECTION I: EMPATHY

Empathy in a cultural context

Cultural Empathy is the ability to understand a racially or ethnically different person's thinking and/or feeling; is the ability to perceive the world from the perspective of a culturally dissimilar individual -- that is, racial or ethnic perspective taking; is the ability to feel others' emotional condition from the point of view of that person's racial or ethnic culture (Wang, et. al 2003). Cultural empathy is both having the capacity to and the action of understanding, being aware of, being sensitive to, and vicariously experiencing the feelings, emotions, thoughts, and experiences of others. Empathy occurs without being explicitly stated.

Therefore, cultural empathy is relational. It relates to an individual's capacity to appreciate and consider the differences and similarities among cultures dissimilar to one's own; and understands and appreciates how and why these differences develop. Culturally empathetic individuals are more accepting of differences; they leverage these differences to create perspectives and meaning where needed.

Developing one's understanding of one's own culture in political, structural, and social contexts is essential to developing cultural empathy, as only when an individual is culturally aware can that individual be culturally empathic. Culturally empathetic individuals have the ability to interrogate their position and worldview in the status quo.

In NYC in 2012, nearly 85% of the students in public schools are students of color, while only 40% of the teachers are of color (NYC IBO 2014; Albert Shanker Institute, 2016). These data have not changed since 2002 despite local and national efforts to increase teacher diversity. Consequently, a largely White teaching force is responsible for educating ethnically, linguistically, culturally, and racially diverse, mostly poor, students of color. Culture is constantly being negotiated through the power dynamics that is inherent in the nature of schooling, therefore, effective teaching and learning in NYC is hinged on teachers' capacity to culturally empathize with their diverse students, as cultural empathy allows teachers to foster a more inclusive learning environment (Sarason, 1990).

The Multicultural Personality Questionnaire (MPQ, 2000) assesses one's capacity to identify with the feelings, thoughts, and behaviors of individuals

from different cultural backgrounds. To function effectively with people of other cultures, it is important to acquire some understanding of those cultures. Cultural empathy is important to "reading" other cultures. People who score high on cultural empathy are able to identify with the feelings, thoughts, and behaviors of individuals and groups who are of different cultures. People with a low score have difficulties in identifying with the feelings, thoughts, and behaviors of individuals and groups with different cultural backgrounds.

SECTION I: EMPATHY

Evidence of Cultural Empathy in Schools

Incorporating cultural empathy in the classroom is essential to increasing student achievement and can yield other positive results, not only in the immediate classroom but the entire school community. A culturally empathetic school creates a positive school environment where all students feel valued and safe to take intellectual risks. Being empathetic toward others, develops our students' capacity to take multiple perspectives, which in turn deepens their own understanding. Further, one primary function of schools is to prepare students for real life. It is therefore essential for students to learn about and value diversity as there are increasing interactions with diverse peoples.

According to the Danielson Framework, *Domain 2: The Classroom Environment*, managing relationships with students and ensuring that relationships among students are positive and supportive are essential to effective teaching (Danielson Framework, 2013). Cultural empathetic practices are not a "one of a kind" lesson in a unit or one unit in a school year, it is intentional and deeply embedded in all aspects of teaching and learning. Cultural empathetic teachers consistently:

- pay attention and actively listen
- actively engage in conversations and are conscious of their physical proximity
- ensure equity, and use appropriate tone, of voice
- acknowledge and celebrate individual and collective accomplishments
- conduct morning and town hall meetings to address concepts/issues relevant to students
- use diverse literature to identify various perspectives and intentions, diverse classroom libraries
- use cultural frames of reference to improve reading and writing; create writing tasks from multiple perspectives
- situate math word problems in culturally relevant contexts
- engage students in project-based tasks around sustainability (identifying problems and solutions)
- make human connections to art (the art as it is connected to the artist's life and history), discussions and writing about art being personal and subjective.

The learning activities in Section **I** promote the awareness and development of **cultural empathy**. All web links are accessible in **Appendix D**.

CULTURAL EMPATHY - COHORT III (MPQ, 2000, ≤128)

FACILITATING NOTES:

Read the **Professional Learning Norms (Appendix C)** at the beginning and the end of each session, emphasizing the need to embrace possible discomfort as an important aspect of learning. Facilitator needs to consider and remind participants of the effects of their positionality and intersectionality on the learning (**Front Matter: Effective Professional Development**).

When facilitating this activity, emphasis should be placed on participants being able to identify others' perspectives as well as possible attitudes, behaviors, experiences, and feelings that inform these perspectives. *One goal of this activity is to assist participants in realizing the significance of perceptions that may accompany a name, and its ability to marginalize or empower its residence.* Cultural empathy requires examining new learning and experiences from multiple perspectives and being able to "walk in someone else's shoe", which is a major expectation of the Common Core ELA standards. Therefore, participants should examine how their perceptions or assumptions influence their understanding of others' perspectives. For example, can participants identify all stakeholders? Which stakeholders' perspectives were the most difficult or easy to identify and why?

Participants should realize that being culturally empathetic is about understanding the motivation for the values and actions of others.

Guiding Questions:

- What would be the rationale for NYSci to use one address instead of another?
- How do the changes in community demographics impact the perspectives regarding the address used by NYSci?
- What effect can the use of a specific address have on the stakeholders-empowerment and marginalization?
- How is compassion similar to or different from empathy?

Key Vocabulary: culture, cultural empathy, empathy, perspectives, compassion

Professional Autonomy:

School Neighborhood Scavenger Hunt: Participants research unfamiliar landmark/interesting places in the neighborhood in which they teach; they create and execute a lesson that supports cultural empathy, incorporating the information from the new learning and the scavenger hunt.

LEARNING PLAN

Content Objective:

Participants demonstrate understanding of cultural empathy, the concept, and its basis by analyzing a scenario and identifying its multiple perspectives.

Icebreaker: Culture in a Hat (5-10 Minutes)

Description: Fosters interpersonal empathy by assuming the perspectives of different stakeholders.

Required Items:

- A hat
- Strips of paper (same color)
- Writing instruments

Directions:

5. Facilitator distributes individual strips of paper to each participant.
6. Each participant anonymously writes personal cultural fears on the paper; each piece of paper is placed in the hat.
7. Circulate the hat and have each participant take out a piece of paper.
8. Participants read the cultural fear selected to the group and explain their perceptions of the writer's feelings; for example, "going postal" and "People are more frightened by Muslim terrorists than the convicted rapist down the street."

Reflection Questions: How did it feel to assume someone else's cultural fear as your own? How did it feel to have someone else assume your feelings?

Group Size:

Small groups of 5-6 participants in each group

Activity: (30-45 Minutes)

Materials and Resources:

- Adhesive chart paper for groups
- Markers
- Participants' journals
- Writing instruments

Scenario:

Corona, a neighborhood in the borough of Queens, New York City, is bordered by Flushing, Jackson Heights, and Elmhurst. Corona has a multicultural population with a Hispanic majority consisting of *Dominicans, Colombians, Ecuadorians, Salvadorans, Guatemalans, Bolivians, Peruvians, Mexicans, Venezuelans, and Chileans*. There are also a significant number of Asian Americans-*Chinese, Indians, Koreans, Filipinos, and Japanese*.

The New York Hall of Science (NYSci) is located in Corona, NY. An article published in a local Queens' newspaper reported on the lack of consensus among community members regarding the addresses NYSci uses in its marketing:

Address A	Address B
New York Hall of Science 404-01 111th Street Flushing, NY 11368	New York Hall of Science 404-01 111th Street Queens, NY 11368

In response to these concerns, the Hall of Science agreed to have a town hall meeting to discuss the issue.

Tasks:

1. As a group, identify all possible stakeholders, their concerns, and the rationale for their concerns.
2. Complete the process chart to represent the various stakeholders and their concerns (**Appendix 1A**). Here are some of the relevant stakeholders that participants need to consider: The residents from the various Asian and Central and South American countries; residents who have lived in the neighborhood prior to the obvious change; local business owners; politicians; government and private sector employees.

Mid-Activity Brain Break: (5-10 Minutes)

- Break
- Invisible Pictures: In partnerships, one participant draws a picture in the air while the partner guesses. Provide categories for the pictures, such as foods, places, to limit the options.
- Story Starters: A participant begins a story for one minute, either individually or with a partner. Another participant then completes or continues the story with a silly ending.

Whole Group Debriefing: (5-10 Minutes)

Ask participants to answer the following questions:

- Was it challenging to identify stakeholders and their perspectives?
- If so, what was challenging and why was it challenging?

Individual Reflection: (5-10 Minutes)

Participants write responses to any of the following prompts in their journals:

4. One key learning from the experience.
5. What parts of the lesson made you feel the most and least comfortable, and why?
6. How will the experience impact your professional practices?

Variations/Modifications/Extensions:

4. Multiple facilitators may be used run concurrent sessions depending on group size.
5. As an extension, participants can apply learning to pedagogical practices by reflecting on the effect of their perceptions regarding culture specific names of their students.
6. Ask each group to create similes from their learning experiences or process. For example, the activity was like peeling back an onion; each layer of the onion represents and builds on the perspective of each stakeholder.
7. For very large groups, create pairs of like individuals (the larger group should still be diverse) in order to get the conversation going quickly.
8. Participants dramatize the town hall meeting by having participants role play different stakeholders in the community.
9. Participants work in pairs or triads to interactively write a paragraph summarizing the gist of their learning using all the key vocabulary words.

CULTURAL EMPATHY - COHORT II (MPQ, 2000, 129 to 256)

FACILITATING NOTES:

Read the ***Professional Learning Norms (Appendix C)*** at the beginning and the end of each session, emphasizing the need to embrace possible discomfort as an important aspect of learning. Facilitator needs to consider and remind participants of the effects of their positionality and intersectionality on the learning (**Front Matter: Effective Professional Development**).

The purpose of these learning experiences is for participants to interrogate commonly held misconceptions of culturally diverse students and their families and to apply the new learning to their own practice. Emphasis should be placed on supporting participants in identifying and reflecting on their own misconceptions and how the misconceptions adversely affect teaching and learning. Analyzing common misconceptions allow participants to become more aware of their own cultural perceptions in relation to another's culture. This awareness allows participants to suspend their own values, beliefs, and feelings, which is essential to building cultural empathy.

The **Jigsaw Protocol (Appendix 1C)** allows participants to become an "expert" on their assigned section of the article: *Empathy and Cultural Competence-Reflections from Teachers of Culturally Diverse Children* by Michaela Colombo, 2015, <https://www.naeyc.org/files/yc/file/200511/ColomboBTJ1105.pdf>.

Participants, after discussing, then rotate to share their new knowledge, within a new team. A more detailed description of the Protocol is available in the Appendices.

Guiding Questions:

- To what extent does the information presented in the article relates to your own thoughts, feelings, beliefs, and practice?
- How do these commonly held misconceptions and stereotypes impact cultural empathy and effective pedagogical practices?

Key Vocabulary: culture, cultural empathy, empathy, perspectives, misconceptions, stereotypes

Professional Autonomy:

- Participants select one misconception to modify/plan a lesson or activity that addresses this misconception. As the facilitator, provide a few examples for participant choice.

- After participating in the learning experience, participants independently set goals/identify strategies to mitigate misconceptions. Opportunities for reflection will be provided.
- Provide a list of books for participants to choose and start a book club/book study. Provide time for the book club to meet. Book suggestions are outlined in the article being jigsawed. Additional suggestions are included in **Appendix 1L**.

LEARNING PLAN

Content Objective:

Participants develop an understanding of cultural empathy, the concept, by synthesizing the article: *Reflections from Teachers of Culturally Diverse Children* (Colombo, 2005) using the "Jigsaw Protocol" (National School Reform Faculty, 2017, **Appendix 1B**).

Icbreaker: Taxi Cab (5-10 Minutes)

Description: Demonstrates conflict management, stereotyping, and cultural sensitivity

Required Items (located in the Appendices):

- Photo cards representing individuals from different cultures
- Photo cards/photographs of taxi cabs
- Question cards

Directions:

1. Arrange participants into groups of 2-4. Each group selects one individual to be the cab driver.
2. The driver holds up a photo card representing one of the cultures.
3. Each group has 2 - 3 minutes to dramatize the individual represented on the photo card.
4. After each dramatization, the whole group discusses the stereotypes that were dramatized.

Reflection Questions: How did it feel to dramatize someone else? How did it feel watching others dramatize someone else?

Group Size:

Small groups of 5-6 participants in each group

Activity: (30-45 Minutes)

Materials and Resources:

- Individual copies of the article: Teachers of Culturally Diverse Children (Colombo, 2005): <https://www.naeyc.org/files/yc/file/200511/ColomboBTJ1105.pdf> (**Appendix 1B**)

- Markers, highlighters, and pens or pencils
- Individual copies of the Double Jigsaw Activity Sheet (Appendix 1D)
- Participants' journals

Jigsaw Activity Based on the Jigsaw Description (Appendix 1C):

1. Participants count off 1-4. Arrange into like numbered groups (Group Members: 1, 1, 1, 1, 1)
2. All participants read the following sections: Introduction, Cultural Compatibility, A Professional Development Initiative to Increase Teacher Empathy, Challenging Misconceptions and Implications for Culturally Diverse Students.
3. Each group reads and jigsaws an assigned section:
 - a. Group 1: *Misconception 1-Everyone's the Same* (children are children, families are families).
 - b. Group 2: *Misconception 2-Culturally Diverse Parents Should Know and Conform to the Expectations of Mainstream Schools*
 - c. Group 3: *Misconception 3-Families Who Don't Participate in School Activities Don't Value Education*
 - d. Group 4: *Misconception 4-If You Want Children to Speak English, Just Speak English*
4. Each group member completes the Individual Reflection for Jigsaw 1
5. All members of the group discuss important "Noticings" and "Wonderings" and complete Group Reflection for Jigsaw 1.
6. Participants form consecutively numbered groups with at least one member from each section (Group Members: 1, 2, 3, 4,)
7. Participants of the new group discuss their previous section with the new group.

Mid-Activity Brain Break: (5-10 Minutes)

- Break
- *Thankfulness Sharing* – Circulate the room and have participants share something specific they are thankful for (more than just friends or family – they need to say specific names or items).

Whole Group Debriefing: (5-10 Minutes)

Participants reconvene as a whole group to engage in the following:

- Synthesize the article by listing the key ideas and discussing its implications for pedagogical practices.
- Discuss misconceptions that participants may hold about their culturally diverse students.

Individual Reflection: (5-10 Minutes)

Have participants write responses to any of the following prompts in their journal:

1. One or more key learning from the experience.
2. How will the experience impact your pedagogical practices?

Variations/Modifications/Extensions:

1. The following articles may also be used to facilitate the learning:
 - a. What If All the Children In My Class Are White?
<https://www.naeyc.org/files/yc/file/200511/DermanSparksBTJ1105.pdf>
 - b. Building Empathy in the Classroom
<http://www.edweek.org/tm/articles/2016/01/20/building-empathy-in-classrooms-and-schools.html?print=1>
 - c. How Real is Race? Using Anthropology to Make Sense of Human Diversity
<file:///C:/Users/Admin/Downloads/How%20Real%20is%20Race.pdf>
2. In order to encourage participants to embrace disequilibrium/discomfort, depending on the group interactions and the level of trust established, consider having participants work in smaller groups to discuss their misconceptions of their culturally dissimilar students.
3. To adjust for time, the following sections can be assigned as one of the groups: *Introduction, Cultural Compatibility, A Professional Development Initiative to Increase Teacher Empathy, Challenging Misconceptions and Implications for Culturally Diverse Students*. How will you deal with misconceptions as they arrive?
4. To extend the learning, participants create and dramatize two scenarios: one depicting a misconception that lead to a lack of cultural empathy; and another addressing the misconception, demonstrating cultural empathy.
5. Participants work in pairs or triads to interactively write a paragraph summarizing the gist of their learning using all the key vocabulary words.

CULTURAL EMPATHY - COHORT I (MPQ, 2000, ≥ 257)

FACILITATING NOTES:

Read the ***Professional Learning Norms (Appendix C)*** at the beginning and the end of each session, emphasizing the need to embrace possible discomfort as an important aspect of learning. Facilitator needs to consider and remind participants of the effects of their positionality and intersectionality on the learning (**Front Matter: Effective Professional Development**).

Our lives, our cultures, are composed of many overlapping stories. The purpose of these learning experiences is for participants to unearth and interrogate their single stories and the single stories of culturally dissimilar students and their families, in order to develop a more multidimensional understanding of self and others. Emphasis should be placed on supporting participants in understanding that, “[the] single story creates stereotypes, and the problem with stereotypes is not that they are untrue, but that they are incomplete. They make one story become the only story” (Adichie, 2013). Focusing on the single story inhibits participants’ ability to be culturally empathetic. Analyzing common stereotypes heightens participants awareness of their own cultural perceptions in relation to another’s culture.

The “Danger of a Single Story”, by Chimamanda Adichie (TED Talk, 2009): https://www.ted.com/talks/chimamanda_adichie_the_danger_of_a_single_story, a young female Nigerian author, provides a powerful tool for confronting and understanding history and the power dynamics inherent in schools.

During the Icebreaker, the facilitator should support participants in understanding that communities have written and unwritten rules for membership, sense of belonging, and access. It is always challenging to navigate any community and feel a sense of belonging when the rules are not explicit.

Guiding Questions:

- To what extent do your experiences relate to Adichie’s, as expressed in the TED Talk?
- What effect does unearthing and interrogating participants single stories have on developing their cultural empathy?
- What are your (the participants) positionality and intersectionality in the power dynamics in school?

Key Vocabulary: culture, cultural empathy, empathy, perspectives, stories, stereotypes, compassion, intersectionality, positionality

Professional Autonomy:

- Participants independently set goals/identify strategies or develop a learning plan to mitigate cultural assumptions made from a single story.
- Participants complete the Cultural Assumptions: Implications for Practice Activity Sheet (**Appendix 1I**).

LEARNING PLAN**Content Objective:**

Participants demonstrate understanding of the consequences to cultural empathy of having a “single story” by watching a video, *The Danger of a Single Story*, identifying cultural assumptions, and determining implications for practice.

Icebreaker: The Camping Game (5-10 Minutes)

Description: Participants try to figure out the rules of the game that are not explicitly stated.

Required Items:

- The Camping Game (**Appendix 1J**)
- Facilitator who knows, or has reviewed the rules

Directions:

1. Facilitator starts the game with an example that follows the rule by stating an item/object that begins with the first letter of the first name (i.e., Khari, the facilitator, states: "When I go camping I'm gonna bring a kettle.")
2. The facilitator does not tell anyone the rule.
3. Participants take turns trying to figure out the rules of the game, by stating an object/item they think conforms to the rules.
4. Based on the rule, the facilitator will affirm or redirect by repeating the participant's comments (i.e. Amir may bring avocados; or, no, Amir may not bring cheese).
5. The facilitator reminds participants to never explicitly state the rule but continue to play.

Reflection Questions: How did you feel trying to play the game without first knowing the rules?

How did you feel when you eventually figured out the rule but you were not allowed to share the rules with other participants? How can you relate the experience within a cultural context?

Group Size:

- Whole Group-Watch TED Talk - “The Danger of a Single Story”
- Individuals- Word association for the word STORY; ‘Quick Jot’ about the dangers of a single story; independent reflection

Activity: (30-45 Minutes)*Materials and Resources:*

- "The Danger of a Single Story" - by Chimamanda Adichie Ted Talk **(Appendix D)**.
 - Projector and Speakers to play the film
 - Whiteboard/SMARTBoard
 - One poster for each group: *Cultural Assumptions: Implications for Practice Activity Sheet (Appendix 1I)*
 - Writing instruments
 - Post-its
 - Participants' journals
1. Facilitator poses the question: What comes to mind when you hear the word "STORY"? Participants have one minute to independently record their word associations.
 2. Facilitator asks for a volunteer to be a recorder on the whiteboard. Facilitator asks the participants to share out their word associations; the recorder has one minute to write participants' responses on the whiteboard.
 3. Facilitator then poses the question: What is the Danger of a Single Story? Participants "Quick Jot" in their journal. Participants have one minute to record and label their "Pre-Viewing Thoughts", or pose questions.
 4. Facilitator shows the Ted Talk video: Chimamanda Adichie's "The Danger of a Single Story"; asks the participants think about and share their thoughts regarding the dangers of single stories, according to Adichie.
 5. After viewing, facilitator asks participants to revisit the word association for "STORY" and their "Quick Jot" through the lens of the video, giving the participants a few minutes to independently record their ideas, or "Post-Viewing Thoughts", in their journals.
 6. In groups, participants complete the Cultural Assumptions: Implications for Practice poster; once completed, the posters should be placed around the room.

Mid-Activity Brain Break: (5-10 Minutes)

- Break
- *Line Up or Groupings Activity:* Participants line up in a particular order, or group themselves by a particular trait or characteristic; for example, lining up by height or grouping by the color of hair, eyes, or skin color. The facilitator may include more interesting features like lining up based area of birth based on distance relative to the current location, or lining up based on an accurate rainbow of their favorite colors (including the

different shades of blue). There are dozens of possibilities, limited only by the facilitator's imagination and creativity.

Whole Group Debriefing: (10 - 15 Minutes)

Participants reconvene as a whole group to engage in the following:

1. Use The Feedback Carousel (**Appendix 1K**) to review and write questions and comments on other groups' posters on Cultural Assumptions.
2. Facilitate whole group discussion regarding the comments, noticings, and questions on Cultural Assumptions. The following guiding questions may be used to facilitate the discussion:
 - a. To what extent are the participants relating their experiences to Adichie's, as expressed in the TED Talk?
 - b. What effect does unearthing and interrogating your (participants) single stories have on developing cultural empathy?
 - c. What are your (the participants) positionality and intersectionality and the power dynamics in school?

Individual Reflection: (5 Minutes)

Participants respond to any of the following prompts in their journals:

1. One or more key learning from the experience.
2. How will the experience impact your professional practices?

Variations/Modifications/Extensions:

1. Read and analyze Rudyard Kipling's poem, We and They (**Appendix 1E**) in small groups. Participants complete the "**We**" and "**They**" **Activity Sheet (Appendix 1G)**. A sample is provided to support facilitation (**Appendix 1F**).
2. Watch the video clip from the TV Sitcom, Seinfeld, Season 9, Episode 15, Is He Black? The Seinfeld video clip depicts the inherent challenges and the ensuing discomfort when discussing cultural assumptions. After watching the video clip, participants complete The Seinfeld Cultural Assumptions Activity Sheet (**Appendix 1H**). The following questions can be used to facilitate the learning:
 - a. To what extent are the participants relating their experiences to the characters?
 - b. What effect does unearthing and interrogating characters' single stories have on developing their cultural empathy?
 - c. What are the implications for practice for all stakeholders- colleagues, community families, and students? Give examples of each.

- 3.** Participants work in pairs or triads to interactively write a paragraph summarizing the gist of their learning using all the key vocabulary words.

SECTION II: OPEN-MINDEDNESS

SECTION II: OPEN-MINDEDNESS

Open-Mindedness in a Cultural Context

Open-mindedness is the ability to understand the qualities and personalities of others and connect with others beyond superficial levels. Being open-minded reduces judgmental and prejudicial attitudes toward others; because an open-minded individual's beliefs are vulnerable, they are susceptible to modification and revision based on experiences (Adler, 2005).

For an open-minded individual, as the world evolves and people migrate and emigrate, the consideration of and reflection on the views, beliefs, and experiences of others are becoming constant. Open conversations about the views and beliefs of others, which extend to tolerance of differing attitudes and beliefs with one's culture, is paramount to successful interdependence.

Because of diversity, values, beliefs, and experiences are not always shared. Being open-minded allows individuals to realize that there is an intrinsic logic that influences others' actions and decisions; while an action or belief may seem strange to one, they may make perfect sense to another and therefore should be understood. *A key learning outcome of open-mindedness is realizing that differences make the world rich and exciting, and can be leveraged.*

An open-minded teacher believes that every student has something meaningful to offer and to communicate. If a student's responses presents as trite, unreasonable, silly, or otherwise flawed, teachers must realize the fault may be with their own understanding and not with the student's response. Teachers, therefore, need to help students unearth the value from the trite, the unreasonable, and the silly. Further, the unreasonable and the silly may lead to meaningful discourse when teacher are able to ground the response in a cultural context.

The Multicultural Personality Questionnaire (MPQ, 2000) assesses individual's capacity to be open and unprejudiced when encountering others outside of their own cultural group and who may have different values and norms. This ability, just like cultural empathy, is vital to understanding the rules and values of other cultures and to coping with them effectively.

Individuals who score high on open-mindedness have an open and unprejudiced attitude towards other groups' cultural values and norms and are open to new ideas. Individuals who score low are characterized by a predisposed attitude and a tendency to judge and stereotype other groups (MPQ, 2000).

SECTION II: Open-Mindedness

Evidence of Open-Mindedness in Schools

In schools, being culturally open-minded means to be willing to incorporate multiple perspectives and strategies in instructional practices and being willing to collaborate with and learn from colleagues, students, families, and members of the community even when they are culturally dissimilar to or have differing beliefs from their own.

Effective teaching requires open-mindedness in all aspects of the Danielson Framework, *Domain 1: Planning and Preparation*, *Domain 2: Classroom Environment*, *Domain 3: Instruction* and *Domain 4: Professional Responsibilities* (Danielson Framework, 2013). Open-mindedness should be evident in daily professional practices and behaviors. Open-minded teachers consistently:

- group students more strategically when appropriate so that students engage with students of dissimilar cultures and perspectives (Danielson 1e. and 3c.)
- ensure equity of voice (Danielson 1a., 1e., 3b., and 3c.)
- seek feedback and support from colleagues and families to build relationships and improve instruction (Danielson 2a., 3c., and 4e.)
- initiate inter-visitations and intra-visitation with colleagues (Danielson 4e.)
- seek external learning opportunities about the cultures represented in the school and community (Danielson 4e.)
- incorporate various instructional practices (Danielson 1a., 1e., 3c., and 3d.)
- engage in action research and inquiry (Danielson 4e.)
- set high expectations for student learning (Danielson 1a., 1e., 3b., 3c., and 3d.)
- exhibit curiosity and continuous learning (Danielson 4e.)

The learning activities in **Section II** promote the awareness and development of **open-mindedness**. All weblinks are accessible in **Appendix D**.

OPEN-MINDEDNESS: COHORT III (MPQ, 2000, ≤128)

FACILITATING NOTES:

Read the ***Professional Learning Norms (Appendix C)*** at the beginning and the end of each session, emphasizing the need to embrace possible discomfort as an important aspect of learning. Facilitator needs to consider and remind participants of the effects of their positionality and intersectionality on the learning (**Front Matter: Effective Professional Development**).

Open-mindedness is a requirement for cultural competence. Being open-minded means having an unbiased attitude toward culturally dissimilar individuals and situations. It requires readiness and preparedness to question and be questioned, to challenge and be challenged, and to incorporate differing ideas and perspectives.

These professional learning experiences allow participants to develop an awareness of open-mindedness. Participants explore strategies to mitigate a lack of open-mindedness. The facilitator should emphasize that, “Just extending [their] current way of thinking is not sufficient for a break in ideas and creative problem solving; [they] have to do some lateral thinking” (Sloane, 2016). Open-mindedness provides opportunities for new learning, and creative and innovative problem solving, which may be realized by employing the three strategies outlined by Sloane (2016): Turn & Face the Strange; Introduce the Random; and, Welcome the Unexpected.

There are several factors that inform multiple perspectives, such as culture, situation, necessity, availability of resources, and anticipated outcomes. The Apple Peeling activity is designed to illustrate multiple approaches to accomplishing the same goal.

Guiding Questions:

1. What is open-mindedness?
2. How can open-mindedness create opportunities for new learning, and creative and innovative problem solving?
3. What strategies can be used to develop open-mindedness?
4. How is open-mindedness evident in your personal lives?
5. How is open-mindedness evident in your professional practices, such as in assessments, discipline policies, and lesson planning?

Key Vocabulary: culture, open-mindedness, lateral thinking, perspectives, mindset, leverage

Professional Autonomy:

Participants watch the video **Cultural Competence: Managing Your Prejudices** by Gale Price-Wise: https://www.youtube.com/watch?v=E1MI_h0HIcw (**Appendix D**) and answer the following questions:

1. What biases and prejudices do you have about individuals from a different culture?
2. How do you think these biases and prejudices were developed? Are they rooted in facts, assumptions, or both?
3. How do biases and prejudices impact open-mindedness?

LEARNING PLAN**Content Objective:**

Participants assess the concept of open-mindedness by watching a video and identifying three strategies that support open-mindedness.

Icebreaker: The Apple Peeling Lesson (5-10 Minutes)

Description: Participants discover different ways to cut an apple.

Required Items

- YouTube, Jinsoo Terry, Apple Lesson: <https://www.youtube.com/watch?v=cARGkt6XLKM>, (*for the facilitator only*) (**Appendix D**)
- Apples, one for each group
- A knife for each group
- A plate or sheet of paper towel for each group

Directions:

1. Facilitator watches the video for background knowledge prior to the activity (facilitator does not share video with participants).
2. Facilitator organizes several small but diverse groups; giving each group an apple, a plate/sheet of paper towel, and a knife.
3. Facilitator directs participants to peel the apple any way they like and agree upon.
4. After all groups have completed the peeling, the facilitator showcases apples that were peeled differently.

Guiding Questions:

1. How would you describe the process in your groups?
2. How did your group reach consensus?
3. Highlighting the apples that are peeled differently, asked participants, "How does the concept of apple peeling apply to developing open-mindedness?"

Group Size:

- Whole Group: Watch TEDx Talk - [Are You Open Minded](https://vimeo.com/223831315) - TeDx Talk Paul Sloane (**<https://vimeo.com/223831315>**) (**see Appendix D**)
- Small Groups of 5-6 members in each group

Activity: (30-45 Minutes)

Materials and Resources:

- Are You Open Minded - TeDx talk by Paul Sloane
 - Whiteboard/SMARTBoard with Projector and Speakers to play the video
 - Poster-Open-Mindedness: Three Strategies for Development Activity Sheet (one for each group) (see Appendix 2A)
 - Writing instruments
 - Post-its
 - Participants journals
1. Participants watch the TEDx Talk video, [Are You Open Minded](https://vimeo.com/223831315) - TeDx Talk Paul Sloane (**<https://vimeo.com/223831315>**) (**Appendix D**)
 2. Participants have two minutes to independently record and label their "Post-Viewing Thoughts", or pose questions in their journals.
 3. Facilitator poses the question (s): What are some thoughts about the video? What are the three strategies that Paul Sloane outlines to support open-mindedness?
 4. Facilitator writes or asks a participant to record participants' responses on the whiteboard. Recorder has one minute to record.
 5. Facilitator has participants move to smaller groups and preview the group activity on Open-Mindedness. The activity is outlined on the activity sheet/poster, which is located in **Appendix 2A**.

Mid-Activity Brain Break: (5-10 Minutes)

- Break
- *Snap, Wink, Tap! Movement is critical to learning. Embracing both hemispheres of the brain promotes neural pathways.* Participants stand and blink with the right eye while snapping the fingers of their left hand. Repeat this with the left eye and right hand. Participants may also face each other and tap the right foot once, left foot twice, and right foot three times, building speed participants alternate toe tapping with their partners.

Whole Group Debriefing: (10 - 15 Minutes)

Participants reconvene as a whole group to engage in the following:

1. Use the Feedback Carousel Protocol (**Appendix 1K**) to review, and write questions and comments on other groups' posters on Open-Mindedness.
2. Facilitate whole group discussion regarding the comments, noticings, and questions on Cultural Assumptions. The following questions may be used to facilitate the discussion:
 - a. To what extent are the participants relating their experiences to the information presented in Sloane's TEDx Talk?
 - b. What effect does unearthing and interrogating the strategies have on developing open-mindedness?
 - c. How is open-mindedness manifested in schools?

Individual Reflection: (5 Minutes)

Participants respond to any of the following prompts in their journals:

1. One or more key learning from the experience.
2. How will the experience impact your professional practices?

Variations/Modifications:

1. For very large groups consider concurrent sessions with a facilitator for each session.
2. As an extension, participants can apply learning to pedagogical practices by reflecting on the effect of their perceptions regarding culture specific names of their students.
3. For very large groups, create pairs of like individuals (the larger group should still be diverse) in order to get the conversation going quickly.
4. Participants work in pairs and triads to interactively write a paragraph summarizing the gist of their learning using all the key vocabulary words.

OPEN-MINDEDNESS: COHORT II (MPQ, 2000,128 to 256)

FACILITATING NOTES:

Read the ***Professional Learning Norms (Appendix C)*** at the beginning and the end of each session, emphasizing the need to embrace possible discomfort as an important aspect of learning. Facilitator needs to consider and remind participants of the effects of their positionality and intersectionality on the learning (**Front Matter: Effective Professional Development**).

These professional learning experiences allow participants to develop a more in-depth understanding of open-mindedness.

Participants apply the strategies for mitigating a lack of open-mindedness outlined by Sloane in the video: Turn & Face the Strange; Introduce the Random; and, Welcome the Unexpected. The facilitator should emphasize that, "Just extending [their] current way of thinking is not sufficient for a break in ideas and creative problem solving; [they] have to do some lateral thinking" (Sloane, 2016). The facilitator should emphasize that open-mindedness does not mean being gullible, weak, or lacking in opinions. It means being receptive to the ideas of others.

Because open-mindedness provides opportunities for new learning, and creative and innovative problem solving, participants will work collaboratively to identify possible opportunities for school-wide systematic changes that may result from being open-minded, or by applying lateral thinking, to the scenario.

In analyzing the scenarios from the key stakeholders' perspective, participants should consider factors that may influence actions and decisions, such as culture, situation, necessity, availability of resources, anticipated outcomes, and positionality (power).

When analyzing the scenarios, focus should be on identifying the problem or problems, the varying perspectives and the factors that may have informed the varying perspectives. Focus should not be on solutions, as solutions will be addressed in Section 3-Social Initiatives.

Considerations for Analyzing Scenarios:

Scenario 1: "But You're Not A Girl!" (Appendix 2C)

- Equity vs. Equality: Should the principal make an exception for the transgender student regarding the nail polish and lash extensions, as the student is struggling with her identity?
- How should the school cope with bullying allegations and the natural curiosity of elementary school children as they make sense of their world?
- What's the school's role in balancing the child's needs and wants and both biological parents' differences regarding their transgender child?

Scenario 2: "I know My Rights!" (Appendix 2C)

- How should the school balance the student data and NYC written evaluation policies with the mother's wants?
- How should the school navigate its responsibility of developing independent students with the mother's need to mollycoddle her son?

Scenario 3: "Attendance Matters!" (Appendix 2C)

- To what extent should the school support the parents in getting the child to school on time?
- Identify possible motivation for the parent's initial evasiveness regarding the familial matters affecting the child's attendance?

Guiding Questions:

1. What is open-mindedness?
2. What strategies can be used to develop open-mindedness?
3. How can open-mindedness create opportunities for new learning, and creative and innovative problem solving?
4. How is open-mindedness evident in your professional lives?

Key Vocabulary: culture, open-mindedness, lateral thinking, perspectives, mindset

Professional Autonomy:

After watching the TEDx Talk video, [Are You Open Minded - TeDx Talk Paul Sloane \(Appendix D\)](#), in their journals, participants create a list of the benefits of being open-minded and give examples of how each benefit is applicable in their personal and professional life. Facilitator guide participants to the following benefits of open-mindedness:

1. The capacity to admit being wrong; being able to admit errors allows for to corrective action, and recovering and improving the current situation.

2. The capacity to extend learning; being closed mind erects barrier to new ideas, which are unfavorable to learning.
3. The capacity to be a more effective team member; understanding others allows for embracing multiple perspectives.

LEARNING PLAN

Content Objective:

Participants analyze scenarios, apply the strategies for open-mindedness to create solutions, and identify opportunities for systemic improvements.

Icebreaker: Find Someone Who... (5-10 Minutes)

Description: Participants improve their cultural knowledge about their peers and think about ways to leverage similarities and differences in order to improve teaching and learning. This activity also creates an opportunity for participants to improve open-mindedness and build community, as it provides new learning about colleagues.

Required Items:

- Individual Activity Sheet: **Find Someone Who... (Appendix 2B)**
- Writing instruments

Directions:

1. Facilitator provides each participant with a worksheet, Find Someone Who...
2. Participants circulate among the group to complete the worksheet.
3. After 5-7 minutes, the facilitator reconvenes the group to debrief.

Guiding Questions:

1. How would you describe the process of completing the worksheet?
2. What are some "Take-Aways" from the activity?
3. How does this activity relates to open-mindedness?

Group Size:

- Whole Group: Watch TEDx Talk - Are You Open Minded - TeDx Talk Paul Sloane (<https://vimeo.com/223831315>) (Appendix D)
- Individual: Reflecting/Processing
- Small Groups of 5-6 members in each group

Activity: (30-45 Minutes)

Materials and Resources:

- Are You Open Minded - TeDx talk by Paul Sloane (Appendix D)
 - Projector and Speakers to play the video
 - Whiteboard/SMARTBoard
 - Open-Mindedness Scenarios for Analysis 1 (Appendix 2C)
 - Poster-Open-Mindedness : Scenarios for Analysis Activity Sheet (Appendix 2D)
 - Writing instruments
 - Participants' journals
1. Participants watch the TEDx Talk video, Are You Open Minded - TeDx Talk Paul Sloane (<https://vimeo.com/223831315>). Review the three strategies mentioned in the video and skip to Step 5-Turn & Face the Strange; Introduce the Random; and Welcome the Unexpected (Sloane, 2016).
 2. Participants have two minutes to independently record and label their "Post-Viewing Thoughts", or pose questions in their journals.
 3. Facilitator poses the question: What are some thoughts about the video?
 4. Facilitator writes or asks a participant to record participants' responses on the whiteboard. Recorder has one minute to record.
 5. Facilitator has participants move to smaller groups and preview the group activity.
 6. Facilitator assigns a scenario to each group as well as project the scenarios on the whiteboard.
 7. Participants work in small groups to complete the activity on the assigned scenario (Appendices 2C and 2D).
 8. Participants participate in the carousel.

Mid-Activity Brain Breaks: (5-10 Minutes)

- Break
- Gratitude Graffiti Wall – Place poster sized papers on the wall, in the hallway, on the door, or on each table. Participants may express her/his gratitude in writing on the paper. Once each participant completes the task, post papers in conspicuous locations so all participants may view at their convenience.

Whole Group Debriefing: (10 - 15 Minutes)

Participants reconvene as a whole group to engage in the following:

1. Use the Carousel Protocol to review, and write questions and comments on other groups' analysis of the scenario.
2. Participate in whole group discussion regarding the comments, noticings, and questions on cultural assumptions. The following guiding questions may be used to facilitate the discussion:
 - To what extent are the participants relating their experiences to the information presented in Sloane's TEDx Talk?
 - What effect does unearthing and interrogating the scenarios through the lens of the strategies have on developing open-mindedness?
 - How is open-mindedness manifested in schools?

Individual Reflection: (5 Minutes)

Participants respond to any of the following prompts in their journals:

1. One or more key learning from the experience.
2. How will the experience impact your professional practices?

Variations/Modifications:

1. For very large groups consider concurrent sessions with a facilitator for each session.
2. For large number of groups, two or more groups can work on the same scenario.
3. Have participants sit with a partner and think of a controversial topic on which they have a strong opinion (avoid religion). Participants share their topic and have a discussion with their partners. During the discussion, participants must also state at least three reasons opposing their ideas. For example, if the participant believes strongly that young adults should not get tattoos, then the same participant must state three good reasons why young adults should get tattoos.

OPEN-MINDEDNESS: COHORT I (MPQ, 2000, ≥ 257)

FACILITATING NOTES:

Read the **Professional Learning Norms (Appendix C)** at the beginning and the end of each session, emphasizing the need to embrace possible discomfort as an important aspect of learning. Facilitator needs to consider and remind participants of the effects of their positionality and intersectionality on the learning (**Front Matter: Effective Professional Development**).

Open-mindedness is having the disposition to question current thinking and practice, to be receptive to emerging possibilities, to share ideas and to consider differing perspectives. It is a willingness to learn about difference, and treat people as individuals, which ultimately reinforce behavioral understanding of culture. Open-mindedness allows for the revision of firmly held views on the basis of evidence and having a respect for the beliefs, values, and actions of others (Hall, 2017).

According to John Dewey, though elusive, open-mindedness is a fundamental purpose of education. Open-mindedness is a complex network of related concepts. When these concepts are not understood, confusion and misunderstandings ensue, thereby, inhibiting open-mindedness. *These professional learning experiences allow participants to engage with this complex network of related concepts; they grapple with the notions of open-mindedness through school-based contexts.*

In synthesizing the scenarios through these concepts, participants should consider factors such as culture, situation, necessity, availability of resources, anticipated outcomes and positionality (power).

Due to time allotment, all the concepts discussed might not be addressed. This learning experience can be modified over two sessions, see *Variations/Modifications/Extensions*.

During the icebreaker, the facilitator should adjust for time depending on the size of the group.

When analyzing the scenarios, focus should be on identifying the problem or problems, the varying perspectives and the factors that may have informed the varying perspectives. Focus should not be on solutions, as solutions will be addressed in Section 3-Social Initiatives.

Considerations for Analyzing Scenarios:

Scenario 1: "I'm Not Black!" (Appendix 2G)

- What factors could Ms. Lee have considered when assigning Abiola a mentor?
- How does Mr. Werth's colorblind approach impact open-mindedness?
- How does history play a role in the tensions that exist among racial and ethnic groups?

Scenario 2: "Gender Bias with a Smile" (Appendix 2G)

- Why did Ms. Braxton believe that it was important for boys and well as girls to learn about female scientists?
- What factors could have contributed to Mr. Cameron's view on women in science and math?
- Consider the quotes by Mr. Cameron: "This is just the sort of things we ought to be doing." and "You have to remember, until recently many women just weren't interested in science." "Plus the women you are learning about are unique..." What are the inherent contradictions and the dangers of his perspectives?

Scenario 3: "High Expectations or Unrealistic Goals?!" (Appendix 2G)

- What factors may have informed Ms. Bates' perceptions when she referred to the students as "these"?
- How do these perceptions impact teaching and learning/inform Ms. Bates' actions?
- What factors may have informed Mr. Stein's comments and actions?
- How do Ms. Bates, Ms. Clark, and Mr. Stein's seemingly benign comments inhibit access and opportunities for many of the students at Pinewood Elementary School?

Guiding Questions:

- What is open-mindedness?
- How do the concepts outlined in the article, *Open Minded Inquiry: Help Students Assess Their Thinking*, by William Hare, provide a clearer understanding of open-mindedness?
- What are the implications on your professional practice?

Key Vocabulary: culture, open-mindedness, lateral thinking, perspectives, mindset

Professional Autonomy:

- Participants/groups select different concepts related to open-mindedness to analyze the same or a different scenario in their journals. For example, self-selecting assumptions, bias, dogmatism...
- Participants use one or more of the text(s) **(in Appendix 2I)** to create lesson plans on open-mindedness for the grade level they teach.

LEARNING PLAN**Content Objective:**

Participants develop a deeper understanding of the concepts that govern open-mindedness by analyzing school-based scenarios.

Icebreaker: We're Having a Block Party! (5-10 Minutes)

Description: Participants preview the text by reading selected excerpts and discussing their interpretation of the excerpts with their peers **(Appendix 2E)**

Required Items:

- Excerpts from the article: Open-Minded Inquiry **(Appendix 2F)**
- Writing instruments
- Envelope/receptacle for quotes

Directions:

Prior to the session:

1. Facilitator selects and cuts out different excerpts from the article
2. Facilitator places a set of different excerpts in a receptacle for each table.

During the session:

3. Participants select one of the excerpts and reads it; they think about its meaning in a cultural context.
4. Participants find someone at a different table to share their excerpt and their interpretation of it.
5. In each pair, after both participants share, they switch excerpts; each participant reads the new excerpt, think about its meaning in a cultural context, and finds a new partner with whom to share.
6. After the second or third round, participants reconvene as a whole group.
7. In a "popcorn" style (no discussion), participants share ideas and questions from the experience with the whole group.

Guiding Questions:

1. How would you describe the process?
2. What do you think is the purpose and the origin of the text?
3. What are some "Noticings" and "Wonderings" from the experience?

Group Size:

Small Groups: Pairs or Triads

Activity: (30-45 Minutes)

Materials and Resources:

- Article: *Open-minded Inquiry: Helping Students Assess Their Thinking* by William Hare; one for each participant (**Appendix 2F**)
 - One poster for each group-*Open-Mindedness: Interrelated Concepts that Support Its Development* Activity Sheet II (**Appendices 2G and 2H**)
 - Writing instruments
 - Participants' journals
1. In triads, participants review the scenarios and the article;
 2. In triads they select one scenario and at least three concepts relating to open-mindedness, as outlined in the article, *Open Minded Inquiry*.
 3. In triads, participants complete the Analysis of Scenario poster by determining how the concepts selected apply to each scenario. (*While triads are completing the analysis, the facilitator should note the scenario chosen by each triad and select groups to share that have the same scenario but with different concepts*)
 4. Once all the groups have completed their posters, the posters are displayed around the room.

Mid-Activity Brain Break: (5-10 Minutes)

- Break
- Stretching and Breathing Exercises: Participants/play, stand and engage in different stretching and breathing activities. *A participant who attends yoga or the physical education/health teacher may be a good resource for facilitating this activity.*

Whole Group Debriefing: (10 - 15 Minutes)

Participants reconvene as a whole group to engage in the following:

- Based on pre selection, facilitator asks groups to share.
- After the sharing, the facilitator highlights the inter-relatedness of the different concepts in inhibiting open-mindedness.
- How are the concepts related to the scenarios selected?

- How are the concepts related to your understanding of open-mindedness?
- How are the concepts related to your professional practice?

Individual Reflection: (5 Minutes)

Participants respond to any of the following prompts in their journals:

1. One or more key learning from the experience.
2. How will the experience impact your professional practices?

Variations/Modifications/Extensions:

1. Participants show alignment between the three strategies outlined in TED Talk video, [Are You Open Minded - TeDx Talk Paul Sloane](https://vimeo.com/223831315) (<https://vimeo.com/223831315>) (**Appendix D**) and the concepts related to open-mindedness in the article: *Open-Minded Inquiry: Helping Students Assess Their Thinking* by William Hare.
2. When considering time allotment, the facilitator should pre-select and limit the concepts for each session.
3. This learning experience may be facilitated in more than one session.
4. Participants work in pairs or triads to interactively write a paragraph summarizing the gist of their learning using all the key vocabulary words.

**SECTION III:
SOCIAL INITIATIVE**

SECTION III: SOCIAL INITIATIVE

Evidence of Social Initiative in Schools

Globalism, a reality of the 21st Century, implies that the world is in a state of continuous fluidity; concepts such as individualism, nationalism, and socio economic strata-an individual's social and economic position based on income, education, and occupation in relation to others-are being consistently interrogated and negotiated with universal perspectives. As the term suggests, a social initiative is a strategic plan of action emerging from a basic call of duty, actualized through passion, persistence, and a genuine concern for the collective growth and well-being of communities (Quinn, 2016). Social injustice usually segues into social initiatives as it promotes action towards equity and access.

For teachers to recognize the purpose and value of social initiatives, they must be aware of and understand the insidious inequities and power dynamics inherent in schools, which inhibit the academic success of students of color. Social initiatives to create access and equity in education result when individuals interrogate aspects of schools such as curricula, pedagogical practices, school governance, and family and community engagement.

The Multicultural Personality Questionnaire (MPQ, 2000) assesses an individual's tendency to approach social situations actively and to take initiative. Social initiative connotes the degree to which individuals interact, socialize, and collaborate *effortlessly* and *effectively* with members of different cultures.

Individuals who score high on this measure have a tendency to be active in social situations and to take initiative. They also tend to be outgoing when interacting with other cultures. Individuals who score low on this measure are less inclined to take initiative. They tend to be reserved and remain in the background (MPQ, 2000).

Evidence of Social Initiative in Schools

Progress can be a double-edged sword on multiple levels. Globally, we are experiencing exponential technological advancements, which have increased our awareness of and interconnectedness with others: locally, nationally, and globally. Our successes however, are also endangering humanity and the environment, as fewer individuals have access to better nutrition and medical resources. We have also increased our carbon footprint.

Schools function on the fundamental precept of preparing future generations. Social initiatives in schools are essential to this belief, as they impart ethical and moral values, encourage students to challenge the status quo, and to shoulder social responsibilities. Through social initiatives, students are able to advocate for and become stewards of the environment and those who are marginalized or disenfranchised. With this profound charge, schools become the epicenter of all social initiatives in order to sensitize students toward the underprivileged and the underserved in our society.

The Danielson Framework, *Domain 4: Professional Responsibilities*, requires teachers to participate in and actively support school, district, and community initiatives (Danielson Framework, 2013). Teachers who engage in social initiatives consistently:

- create solutions to challenges encountered in literature and informational text
- create and implement units of study focusing on historical inequities
- create or organize school wellness programs that include families and community members to address health related issues affecting students and their families
- develop and maintain character education curriculum/units of study using real life examples
- design and create technology programs for families to help build 21st century skills, create access to information, and safely navigate the internet
- provide ENL instruction for families
- create and maintain community sustainability programs and school-wide sustainability plan
- maintain school farm that delivers produce to members of the local community.

The learning activities in **Section III** promote the awareness and development of **social initiative**. All weblinks are accessible in **Appendix D**.

SOCIAL INITIATIVE: COHORT III (MPQ, 2000, ≤128)

FACILITATING NOTES:

Read the ***Professional Learning Norms (Appendix C)*** at the beginning and the end of each session, emphasizing the need to embrace possible discomfort as an important aspect of learning. Facilitator needs to consider and remind participants of the effects of their positionality and intersectionality on the learning (**Front Matter: Effective Professional Development**).

Social Initiative is a requirement for cultural competence. Social initiatives usually arise as a response to social injustices. For example, social initiatives that resulted in Affirmative Action; the Civil Rights Act; the 19th Amendment, which gave women the right to vote; and, Child Labor Laws, were responses to the social injustices faced by disadvantaged persons in order to provide equity and access in education, employment, and governance. Social initiatives emerge from the awareness of historically systemic injustices and the belief in and value of providing equity and access to historically marginalized persons.

These professional learning experiences provide opportunities for participants to examine historically significant social initiatives that enriched humanity, and the common good. By examining the artifacts, participants will explore the social initiatives from multiple perspectives: proponents; opponents; and the systemic effects of maintaining or changing the status quo. Participants develop an understanding that though, as individuals, we may not have a direct hand in social injustices, some of us, based on race, class, gender, religion, and ethnicity, do benefit from their systemic effects.

During the Icebreaker, participants reflect on their “unearned privileges”. Because these privileges are elusive, the purpose of the reflection is to raise participants’ level of awareness as a motivation for understanding the need for social initiatives in order to address systemic injustices and enrich communities.

The facilitator should also highlight that Social Initiatives (1) are proven conduits for motivating change; (2) need thoughtful leadership from a coalition of respected institutions and respected and experienced professionals; and (3), require patience and effective strategies, giving way to revolution through evolution (Quinn, 2016).

Guiding Questions:

1. What is social initiative?
2. What are the attributes/facets of social initiatives?
3. How are social initiatives evident in your professional and personal lives?
4. How do cultural frames of reference affect social initiatives?

Key Vocabulary: culture, privilege, lateral thinking, perspectives, mindset, social initiative, systemic, common good

Professional Autonomy:

- The myth of meritocracy suggests that the basic unit of society is the individual; that whatever an individual actualizes is a result of the individual's' desire, accomplishments, or worth. Individually or in triads, participants consider the challenges privileged individuals have seeing systemically by reflecting on these questions:
 - a. Why do you think this myth survives so successfully?
 - b. Who are the beneficiaries of the myth and in what ways do they benefit?
- Participants (on their own or in a group of no more than 3) read the article by Peggy McIntosh, *White Privilege: Unpacking the Invisible Knapsack*, <https://nationalseedproject.org/white-privilege-unpacking-the-invisible-knapsack>, (**Appendix 3C**) examine some of the "unearned privileges" that they have been given, identify how they have benefited from said privilege, and create a plan/initiative to make a change in their professional or person life resulting from this new awareness.

LEARNING PLAN**Content Objective:**

Participants develop a deeper understanding of social initiatives that have led to systemic changes by examining historical social initiatives as a response to social injustices.

Icebreaker: We're Having a Block Party! (5-10 Minutes)

Description: Participants preview the text by reading and discussing their interpretation of selected quotes with their peers (**Appendix 3A**)

Required Items:

- Quotes from the article: *Peggy McIntosh's article: White Privilege: Unpacking the Invisible Knapsack* (**Appendix 3A**)
- Writing instruments
- Envelope/receptacle for quotes
- List of "White Privileges" excerpt from *Peggy McIntosh's article: White Privilege: Unpacking the Invisible knapsack* (**Appendix 3B**)

*Directions:**Prior to the session:*

1. Facilitator makes sets of copies of the quotes (one set for each table).
2. Facilitator cuts out and places a set of quotes in a receptacle for each table/group.

During the session:

3. Participants select and read one of the quotes, thinking about its meaning in a cultural context.
4. Participants discuss the quotes in their groups.
5. After the group discussions, the facilitator projects/distributes copies of the list outlining White privileges.
6. Independently, participants read each privilege and check the ones that personally apply to them.
7. In a "popcorn" style (no discussion), participants share the number of personal privileges that applies to them with whole group. The full list can be accessed at <http://hd.ingham.org/Portals/HD/White%20Priviledge%20Unpacking%20the%20Invisible%20Knapsack.pdf>
8. Participants are allotted 2 - 3 to write their thoughts and feelings in their personal journal.

Group Size:

Small Group of no more than 6 members maximum in each group/station (participants may self-select)

Activity: (30-45 Minutes)

Materials and Resources:

- Photocards, documents, articles or other artifacts depicting different social initiatives (**Appendix D**)
- One copy for each participant-Social Initiative: Individual Reflection Activity Sheet (**Appendix 3D**)
- One poster for each group-Social Initiative: Group Process Chart (Framer Model) (**Appendix 3E**)
- Writing instruments
- Participants' journals

Prior to the session:

1. Facilitator prepares postcards, documents, photographs, or other artifacts relating to at least five different social initiatives that led to changes in local, national, or international policies. Depending on the facilitator's choice, artifacts in each of the stations may be poster sized, or multiple copies of the artifacts, to ensure all the participants at the station have access to the resources.

2. Facilitator has a bell or some method to designate the time intervals.

During the session:

3. Facilitator reads the following quote from Peggy McIntosh's article, White Privilege: Unpacking the Invisible Knapsack: "*It seems that the obliviousness about White advantage, like the obliviousness about male advantage, is kept strongly inculturated in the United States to maintain the myth of meritocracy, the myth that democratic choice is equally available to all. Keeping most people unaware that freedom of confident action is there for just a small number of people props up those in power, and serves to keep power in the hand of the same groups that have most of it already. Though systemic change takes many decades there are pressing questions for me and I imagine others like me if we raise our daily consciousness on the perquisites of being light skinned. What will you do with such knowledge?*"
4. Facilitator informs participants that they will examine documents, texts, and other resources evidencing individuals and groups who have "raised their daily consciousness" into action by spearheading or participating in social initiatives that subsequently changed policies and impacted the common good.
5. While distributing the Social Initiative: Individual Reflection Activity Sheet (**Appendix 3D**), facilitator shares the protocol for the activity with participants:
 - There are five stations in the room. Each participant must visit at least three stations and no station should have more than 6 participants at any time.
 - Participants have five minutes at each station. The facilitator will manage the time.
 - Participants have three minutes after each station to reflect on their observations and record their reflections on their sheets. Facilitator informs participants when the reflection time is over and tells them they must move to their next station.
 - After visiting the third station, participants reflect individually; upon the signal from the facilitator, the participants reconvene in their table groups to discuss their reflections.
6. Participants, in their table groups complete Social Initiative: Group Activity Poster based on their observations at the different stations, their reflections, and their table discussions.
7. Facilitator then asks each table group to share and discuss the contents of posters with the whole group.

8. Facilitator asks the whole group to generate a working definition of social initiative. The definition, though precise, should include key attributes of social initiatives.

Mid-Activity Brain Break: (5-10 Minutes)

- Break
- *Colleague Connect*: Have participants stand with an unfamiliar colleague with whom they infrequently interact. Participants take two minutes each to connect with each other. Participants may talk about their weekend, their day, or their families, for example.

Whole Group Debriefing: (10 - 15 Minutes)

Participants reconvene as a whole group to engage in the following:

1. The facilitator shares the definition of social initiative and participants evaluate their definition against the formal definition (**Appendix 3F**).
2. Participants share the big ideas about social initiatives.
3. After the sharing, the facilitator highlights that social initiatives, though necessary, are sometimes difficult as their very actions challenge the status quo, which sometimes mean breaking the law, subsequently leading to serious consequences. The facilitator should also lead participants to understand that even initiatives that might fail in the short term, may have long term benefits that will ultimately lead to a positive outcome for the benefit of humankind.

Individual Reflection: (5 Minutes)

Participants respond to any of the following prompts in their journals:

1. One or more key learning from the experience.
2. How will the experience impact your professional practices?

Variations/Modifications/Extensions:

1. For very large groups consider concurrent sessions with a facilitator for each session.
2. If there are time constraints, the session could be split in two parts to allow for deeper analysis and processing.
3. For the Icebreaker, the facilitator may use the abridged list of “White Privileges” (**Appendix 3B**) or use the full list that can be accessed at <http://hd.ingham.org/Portals/HD/White%20Priviledge%20Unpacking%20the%20Invisible%20Knapsack.pdf>
4. Participants work in pairs or triads to interactively write a paragraph summarizing the gist of their learning using all the key vocabulary words.

SOCIAL INITIATIVE: COHORT II (MPQ, 2000,128 to 256)

FACILITATING NOTES:

Read the ***Professional Learning Norms (Appendix C)*** at the beginning and the end of each session, emphasizing the need to embrace possible discomfort as an important aspect of learning. Facilitator needs to consider and remind participants of the effects of their positionality and intersectionality on the learning (**Front Matter: Effective Professional Development**).

Social Initiative is a requirement for cultural competence. Social initiatives usually arise as a response to social injustices. For example, social initiatives that resulted in Affirmative Action, the Civil Rights Act, the 19th Amendment, which gave women the right to vote, and Child Labor Laws were responses to the social injustices faced by disadvantaged persons in order to provide equity and access in education, employment, and governance. Social initiatives emerge from the awareness of historically systemic injustices and the belief in and value of providing equity and access to historically marginalized persons.

These professional learning experiences allow participants to deepen their understanding of social initiatives by interrogating scenarios (Appendix 3G) rooted in historical contexts; identifying varying perspectives and the factors that may have informed said perspectives; acknowledging challenges and opportunities; and, generating potential equitable outcomes. Participants use **Appendix 3H** to record their analysis of the scenario.

The facilitator should emphasize the notion that teaching is a noble profession driven by passion and perseverance; that teachers exist in society to promote citizenship, enrich communities, and provide equity and access for all.

Considerations for Analyzing Scenarios:

Scenario 1: "I'm Not Black!"(Appendix 2G)

- What steps could Ms. Lee have taken to assess the situation prior to implementing a solution?
- According to Ms. Thompkins, "These tensions are not unique in our country's history." What is the context for Ms. Thompkins statement?
- What plan of action can be created and implemented that would mitigate a recurrence?

Scenario 2: "Gender Bias with a Smile" (**Appendix 2G**)

- What are the key challenges with Mr. Cameron's statement? Answer: stereotyping and bias
- How do Mr. Cameron's statements contribute to a bigger school-wide issue?
- What plan of action/initiative can be created and implemented to address the school-wide issue?

Scenario 3: "Legacy of Privilege on the Soccer Field" (**Appendix 3G**)

- What is problematic about Ms. Ferris', the principal, approach to addressing only the families (i.e. White families) who are speaking up?
- Consider, Mr. Rosenthal's position, what is his obligation to the common good?
- Consider, Mr. Rosenthal's question to Principal Ferris, "You mean, however tryouts go, make sure I don't give more than half the spots on the team to Mexican and Salvadoran players..?" Would that solution be an equitable one?
- What social initiatives would you spearhead to address this issue?

Guiding Questions:

- What is social initiative?
- How can social initiatives be used to address systemic social injustices of marginalized persons?
- What are prerequisites to social initiatives?
- What are our responsibilities as educators in confronting social injustices?

Key Vocabulary: culture, social initiative, lateral thinking, perspectives, mindset, problems, opportunities, confront, common good

Professional Autonomy:

- Participants/groups select a different scenario from the one selected in their group to analyze and create a social initiative (**Appendices 3G and 3H**).
- In a triad, participants select a global concern such as global warming/climate change, poverty; they complete **Appendix 3H**. To extend the learning, participants reflect on the personal impact of the selected social injustice. Refer to <http://www.ohchr.org/EN/Issues/Pages/ListofIssues.aspx> for a list of global concerns.
- Participants (on their own or in a group of no more than 3) read the article by Peggy McIntosh, White Privilege: Unpacking the Invisible

Knapsack, <https://nationalseedproject.org/white-privilege-unpacking-the-invisible-knapsack>, (**Appendix 3C**) examine some of the “unearned privileges” that they have been given, identify how they have benefited from said privilege, and create a plan/initiative to make a change in their professional or person life in light of this new awareness.

- The myth of meritocracy states that the basic unit of society is the individual; that whatever an individual actualizes is a result of the individual's’ desire, accomplishments or worth. Individually or in triads, participants consider the challenges privileged individuals have seeing systemically by reflecting on these questions:
 - a. Why do you think this myth survives so successfully?
 - b. Who are the beneficiaries of the myth and in what ways do they benefit?

LEARNING PLAN

Content Objective:

Participants apply their understanding of social initiative by analyzing scenarios and creating an action plan.

Icebreaker: 6 Degrees of Separation (5-10 Minutes)

Description: 6 Degrees of Separation is a team building activity that encourages discussions and promotes collegiality among participants. This game also helps to bring like-minded people together. It showcases the similarities among participants.

Required Items:

- Writing instruments
- Sheets of paper/Personal journals

Directions:

1. Participants choose a partner, introduce themselves and make a list of 5-10 attributes/descriptors that they have in common. *This list may include the school attended, birth year, food, restaurants, interests, hobbies, and extracurricular activities in high school and college,*
2. Once participants have made their first lists, participants find another partner in the group who has fewer similarities.
3. With the new partner, participants make another list of things they have in common.
4. Repeat Step 2 with third participant.
5. Participants continue until they’ve met 4-5 (facilitator set the number of rounds according to group size) participants with similar characteristics.

Guiding Questions:

1. How would you describe the process?
2. What are some insights you've gained from the experience?
3. How is cultural empathy a catalyst for social initiatives? Provide examples.

Group Size:

Small Groups: 5-6 participants in each group

Activity: (30-45 Minutes)

Materials and Resources:

- Scenario 1: "I'm Not Black!" (**see Appendix 2G**), Scenario 2: "Gender Bias with a Smile (**see Appendix 2G**) and Scenario 3: Legacy of Privilege on the Soccer Field (**see Appendix 3G**) (one set for each group)
 - One poster for each group-Social Initiative: Scenarios Analysis and Action Plan Activity Sheet (**see Appendix 3H**)
 - Writing instruments
 - Participants' journals
 - Post it notes
1. In groups of 5-6, participants review the scenarios;
 2. Participants complete the Social Initiative: Scenarios Analysis and Action Plan Activity Sheet poster (**Appendix 3H**)
 3. Once all the groups have completed their posters, the posters are displayed around the room.
 4. Participants use the Feedback Carousel (**Appendix 1K**) to review and provide feedback to other groups (feedback is written on post-its). Below are guiding questions for feedback:
 - What other solutions might the group consider?
 - How do the solutions create equity and access for the common good?
 - What other additional comments or suggestions do you have for the group?
 5. Groups review feedback and modify their analysis, if necessary.
 6. Participants reconvene as a whole group to share their learning.

Mid-Activity Brain Break: (5-10 Minutes)

- Break
- *Getting to Know Us:* On each table or among each group, the facilitator places a sheet of chart paper and markers. Facilitator invites the participants at table groups to discuss their similarities and differences and select one common characteristic to describe the group; facilitator

encourages the participants to be creative. One participant draws a daisy on the chart paper and writes the common characteristic in its center. Participants take turns writing one unique attribute about themselves (attributes should not include physical characteristics). Once all the participants have written their attributes, the chart papers should be posted around the room.

Whole Group Debriefing: (10 - 15 Minutes)

Participants reconvene as a whole group to engage in the following:

1. What are the "Noticings" and "Wonderings" from the carousel?
2. What are some factors to consider from the perspective of the initiator or the beneficiary of the social initiative?
3. What are some challenges to implementing a social initiative? What are some advantages of having the challenges?

Individual Reflection: (5 Minutes)

Participants respond to any of the following prompts in their journals:

1. One or more key learning from the experience.
2. How will the experience impact your professional practices?
3. What are your personal challenges to implementing a social initiative?

Variations/Modifications/Extensions:

1. For very large groups consider concurrent sessions with a facilitator for each session.
2. Facilitator assigns the same scenario to every group. After completing the task, the groups analyze the different initiatives created from the same scenario. The group decides the most effective initiative and modifies based on the whole group feedback.
3. Facilitator assigns each group a specific stakeholder; each group creates an initiative based on its perspective and presents the plan at a town hall meeting.
4. Participants work in pairs or triads to interactively write a paragraph summarizing the gist of their learning using all the key vocabulary words.

SOCIAL INITIATIVE: COHORT I (MPQ, 2000, ≥ 257)

FACILITATING NOTES:

Read the ***Professional Learning Norms (Appendix C)*** at the beginning and the end of each session, emphasizing the need to embrace possible discomfort as an important aspect of learning. Facilitator needs to consider and remind participants of the effects of their positionality and intersectionality on the learning (**Front Matter: Effective Professional Development**).

Social Initiative is a requirement for cultural competence. Social initiatives usually arise as a response to social injustices. For example, Affirmative Action was a response to the social injustices faced by disadvantaged persons in order to provide equity and access in education and employment. In education specifically, school funding allocations attempt to address inequities in order to provide greater access for all students: Title 1 for impoverished students, Title III for English Language Learners and Title IX for women in sports.

Social initiatives, however, are more than just school funding and resource allocation. Social initiatives emerge from the awareness of historically systemic injustices and the belief in and value of providing equity and access to historically marginalized persons. Systemic and institutionalized injustices in schools usually manifest in assessments, curricula, and school governance: assessments and curricula that are based on White middle class values and cultural experiences, grading policies, tracking, de facto segregation, special education and English as a New Language placements, school trips, pedagogical practices, extracurricular activities, family engagement, and behavioral expectations/social norms.

These professional learning experiences allow participants to begin to interrogate the practices and structures within their schools, and apply their knowledge of social initiatives to create action plans that are culturally inclusive, and provide access and equity. As previously discussed, social initiatives require strategic planning, diligence, and perseverance. Hence, these learning experiences provide the venue for participants to be introspective, and to identify and to analyze areas within their locus of control, wherein they may create access and equity.

The facilitator should emphasize the notion that teaching is a noble profession driven by passion and perseverance; and that teachers exist in society to promote citizenship, enrich communities, and provide equity and access for all.

Guiding Questions:

- What is social initiative?
- How are social injustices manifested in schools?
- How can social initiatives be used to address systemic social injustices of marginalized persons?
- What are prerequisites to social initiatives?
- What are our professional responsibilities when we encounter social injustices?

Key Vocabulary: culture, social initiative, lateral thinking, perspectives, mindset, problems, opportunities, systemic, locus of control, social injustice, common good

Professional Autonomy:

Participants consider their school community, in terms of the racial and ethnic composition within the community; they select one area of their school to audit in order to determine a social initiative they can implement; they then create an action plan.

LEARNING PLAN**Content Objective:**

Participants begin to interrogate the practices and structures within their schools, and apply their knowledge of social initiatives to create action plans that are culturally inclusive and provide access and equity.

Icebreaker: Group Membership (5-10 Minutes)

Description: While standing in a large circle, participants disclose their affiliation to various groups by responding to prompts/attributes that the facilitator reads.

Required Items:

- Writing instruments
- Sheets of paper/Personal journals
- Group member attribute list (**Appendix 3I**)

Directions:

Prior to the Session:

Facilitator reviews the list of group member attributes (**Appendix 3I**) and selects attributes that may be applicable to the participants

During the Session:

1. Participants form a large circle.
2. Facilitator calls an attribute; participants belonging to the group having the named attribute then move to the center of the circle.

(Facilitator should begin with low risk attributes)

3. Participants in the outer circle applaud.
4. After the applause, participants in the center return to outer circle and the facilitator calls another attribute. The process is repeated.

Guiding Questions:

1. How did it feel being in the center of the circle?
2. How did it being on the outside of the circle?
3. What were your feelings about colleagues who shared the inner and outer circles with you?
4. Did anyone not go to the inner circle? Who made the fewest trips to the circle? How did that make you feel?

Group Size:

Small Groups: 5-6 participants in each group

Activity: (30-45 Minutes)

Materials and Resources:

- School Organizational List **(Appendix 3J)**
 - One poster for each group: Social Initiative School Needs Analysis Activity Sheet **(Appendix 3K)**
 - One poster for each group: Social Initiative School Action Plan Activity Sheet **(Appendix 3L)**
 - Writing instruments
 - Personal journals
1. In groups of 5-6, participants discuss areas of school assessments, curricula, pedagogical practices, and school governance **(Appendix 3J)**.
 2. Each group selects at least three areas to conduct a preliminary needs analysis **((Appendix 3K)**
 3. From the three preliminary areas selected for the needs analysis, each group selects one area to create an action plan using the Social Initiative School Action Plan Activity Sheet **(Appendix 3L)**.
 4. Once all the groups have completed their posters, the facilitator collects and re-distributes posters to different groups. No group should receive its original poster.
 5. Participants provide feedback on the new poster. Below are guiding questions for feedback:
 - How can the action plan be improved?
 - How does the action plan create equity and access for the common good?
 - What needs of your students are being addressed?

6. Facilitator collects the posters and returns them to the original group. Each group reviews feedback and makes changes to its action plan as necessary.
7. Participants reconvene as a whole group to share their learning.
8. Facilitator collects/takes photographs of each group's poster and creates a book (electronic or hard copy) to share with the school community or to be used for future planning.

Mid-Activity Brain Break: (5-10 Minutes)

- Break
- *Colleague Connect:* Participants interact with a colleague whom they do not know or have frequent interactions. They take two minutes each to connect. Participants share information on topics of their choosing, such as weekend activities, interests, hobbies, books, and movies.

Whole Group Debriefing: (10 - 15 Minutes)

Participants reconvene as a whole group to engage in the following:

1. What are the "Noticings" and "Wonderings" from the activity?
2. What are some challenges to creating and implementing the social initiative?
3. What are some benefits to creating and implementing the social initiative?

Individual Reflection: (5 Minutes)

Participants respond to any of the following prompts in their journals:

1. One or more key learning from the experience.
2. How will the experience impact your professional practices?
3. What are your personal challenges to spearheading a social initiative?

Variations/Modifications/Extensions:

1. For very large groups consider concurrent sessions with a facilitator for each session.
2. To allow for a deeper analysis, the brainstorming/auditing/needs analysis of the school and the development of the action plan could be done over two or three sessions.
3. Facilitator assigns each group a specific area to conduct the brainstorming/auditing/needs analysis. For example, assessments, behavioral expectations/social norms, pedagogical practices (**Appendix 3K**). Participants also examine Peggy McIntosh, *White Privilege: Unpacking the Invisible Knapsack*, <https://nationalseedproject.org/white-privilege-unpacking-the-invisible-knapsack>, "unearned privileges" for ideas for the action plan.

4. Participants work in pairs or triads to interactively write a paragraph summarizing the gist of their learning using all the key vocabulary words.

SECTION IV: EMOTIONAL STABILITY

SECTION IV: EMOTIONAL STABILITY

Emotional Stability in a Cultural Context

Emotional stability is an individual's tendency to maintain emotional balance in stressful situations. Emotionally stable individuals tolerate minor stresses and tensions of everyday living without becoming upset, anxious, nervous, tense, or angry. Emotionally stable individuals also exhibit self-control during stressful situations; are consistent in their basic mood; and, generally revert quickly to a stable state during occurrences of considerable stress, or when they are exceptionally provoked (jamk.fi, 2017).

Emotional stability enables individuals to develop an integrated and balanced approach of perceiving and dealing with the realities of life. Such organizational ability and structured perception help individuals develop reality-oriented thinking, sound judgment, and appropriate assessments that support a healthy understanding of the challenging realities of life (jamk.fi, 2017).

Emotional stability is an important indicator for multicultural and intercultural competence. Teachers are required to academically and emotionally support students from different cultural backgrounds and need to be able to improvise during unfamiliar and unexpected situations, as it may be perplexing to deal effectively with issues that occur in diverse classrooms.

The Multicultural Personality Questionnaire (MPQ, 2000) assesses the degree to which individuals tend to remain calm in stressful situations. When working with different cultures, it is important to be able to cope well with psychological and emotional discomfort. A variety of factors (political system, procedures, lack of means and resources) may cause aspects of other cultures to work differently from one's own culture, leading to frustration, tension, fear, social detachment, financial problems, and interpersonal conflicts.

Individuals who score high on this measure tend to remain calm in stressful situations. Individuals who score low on this measure exhibit strong emotional reactions to stress (MPQ, 2000).

SECTION IV: EMOTIONAL STABILITY

Evidence of Emotional Stability in Schools

For teachers, emotional stability is imperative for their personal well-being, and for the social emotional well-being of students in order to improve student learning. Emotionally stable teachers are less likely to burn out from the challenges faced daily in schools: lack of resources, challenging student and adult behaviors, schedule changes, unscheduled observations, medical issues, increased accountability. Emotionally stable teachers are able to successfully manage life's vicissitudes and compartmentalize their professional and personal lives.

The Danielson Framework, *Domain 2: Classroom Environment* and *Domain 4: Professional Responsibilities*, suggests that effective teachers create a learning environment that fosters respect for all, respond to student infractions that ensures students' dignity, and they are receptive to and use feedback to improve instructional practices (Danielson Framework, 2013). Emotional stability should be evident in daily professional practices and behaviors. Emotionally stable teachers consistently:

- seek and utilize administrative and collegial feedback
- communicate and interact with families in ways that demonstrate respect, trust, and care
- create and maintain a nurturing environment
- respond appropriately in challenging and stressful situations
- consider the long term and unintended consequences for their decisions
- reflect upon and evaluate past actions in order to inform future decisions
- leverage their strengths
- recognize and manage their own emotions as well as understand how their emotional responses impact others
- build strong, supportive relationships with students, colleagues, and families; deal effectively with conflict
- set firm but respectful boundaries
- demonstrate kind, helpful behaviors to those around them consistently

The learning activities in **Section IV** promote the awareness and development of **emotional stability**. All weblinks are accessible in **Appendix D**.

EMOTIONAL STABILITY: COHORT III (MPQ, 2000, ≤128)

FACILITATING NOTES:

Read the ***Professional Learning Norms (Appendix C)*** at the beginning and the end of each session, emphasizing the need to embrace possible discomfort as an important aspect of learning. Facilitator needs to consider and remind participants of the effects of their positionality and intersectionality on the learning (**Front Matter: Effective Professional Development**).

Emotional stability is a requirement for cultural competence. At its core, its goal is to maintain one's equilibrium. Emotional stability refers to a person's tendency to tolerate negligible stresses and pressures of life without becoming extremely emotionally upset, anxious, nervous, tense, or angry.

The 21st Century teacher is expected to teach and supervise students from diverse cultural backgrounds and be able to respond rationally to unfamiliar, challenging, and stressful cultural and interpersonal situations. An emotionally stable teacher in diverse settings needs the capacity to maintain emotional balance under stressful circumstances and refrain from emotional unstable responses resulting from anxiety, worry, fear, anger, frustration, envy, jealousy, guilt, depressed mood, and loneliness.

These professional learning experiences provide opportunities for participants to examine their own emotional stability. Participants complete the Emotional Stability Self Descriptor to determine their results on five dimensions of emotional stability: pessimism-optimism, anxiety-calmness, aggression-tolerance, dependence-autonomy, and, apathy-empathy. Participants analyze their strengths and challenges across the five dimensions, especially when supervising and teaching culturally dissimilar students; they also reflect on whether or not the results were expected. In order for teachers in multicultural classrooms to behave appropriately in challenging and unfamiliar cultural and interpersonal situations, they must respond rather than react. Reactions are instant and solely rooted in emotions; they are propelled by beliefs, biases, and prejudices. Responses, however, are thoughtful and grounded more in logic than in emotions. When responding, teachers contemplate the long term effects and consider not only themselves but also others. Therefore, teachers must be conscious of their strengths and challenges regarding emotional stability, thereby being able to leverage strengths to improve challenges; they must also be able to identify the potential benefits of the challenges.

Guiding Questions:

- What is emotional stability, and on what is it based?
- What are the characteristics of individuals who are emotionally stable?
- What distinguishes individuals with low emotional stability from individuals with high emotional stability?
- How can I improve my emotional stability?
- Why is emotional stability a prerequisite for effective professional practices?
- How do we develop emotionally stable students?

Key Vocabulary: culture, emotional stability, lateral thinking, perspectives, mindset, pessimism-optimism, anxiety-calmness, aggression-tolerance, dependence-autonomy, apathy-empathy, emotional intelligence, respond, react

Professional Autonomy:

- Participants take a detailed personality self-test to get a more in-depth analysis of their personality regarding the following, including their subsets: *openness to experience*, *conscientiousness* (work ethic), *extraversion*, *agreeableness* and *natural reactions*: <https://www.123test.com/personality-test/>
- Participants ask someone who knows them well to complete the Emotional Stability Self Descriptor (spouse, close friend) for rating the participant. Participants compare their responses to the responses of peers; participants discuss the result for further insight on emotional stability.

LEARNING PLAN**Content Objective:**

Using the Emotional Stability Self Descriptor, participants analyze their level of emotional stability to determine their strengths and areas of growth; they create a plan to leverage strengths and improve areas of growth.

Icebreaker: Charades (10-15 Minutes)

Description: Participants dramatize word pairs relating to emotional stability. Other participants attempt to guess the words being dramatized.

Required Items:

- List of word pairs (Appendix 4A)
- A set of word pairs for each group (Appendix 4B)
- Writing instruments

- Personal journals/Writing paper
- Receptacle/envelope for the set of word pairs
- Projector/SMARTboard with speakers and internet access

Directions:

Prior to the Session:

Facilitator prepares sets of word pairs for each group (**Appendix 4B**).

Facilitator places a set of word pairs on each table or by each group

Facilitator posts or projects the list of word pairs (**Appendix 4A**)

During the Session:

1. Facilitator explains the rules of the game:
 - a. Participants sitting at one table be considered a group
 - b. Each group selects a time keeper
 - c. Each participant takes one word pair
 - d. Each participant has two minutes to read, think about, and plan scenes depicting the word pairs.
 - e. After two minutes, groups reconvene and within each group participants have one minute per word to depict the scenes for their word pair. Other participants in the group attempt to guess the word being depicted.
 - f. The process continues until all the words have been dramatized.
2. After the Charades is complete, participants have two to three minutes to reflect on the following in their journals:
 - a. How do the word pairs relate to emotional stability?
 - b. How do the emotions expressed in the word pairs relate to teaching and learning?
3. Participants reconvene in their groups to discuss the questions above.

Group Size:

Small Groups: 5-6 participants in each group

Activity: (30-45 Minutes)

Materials and Resources:

- Individual electronic device w/ internet connection (optional)
- At least two copies for each participant-Emotional Stability Self Descriptor (Appendix 4C)
- Copies for each participant-Word Pairs (Appendix 4B)
- Writing instruments
- Personal journals

1. Facilitator projects and distributes individual copies of the Emotional Stability Word Pairs (**Appendix 4B**)
2. Participants individually review Emotional Stability Self Descriptors (**Appendix 4C**).
3. Participants individually complete the Emotional Stability Self Descriptor based on the definitions in the Word Pairs (**Appendices 4B and 4C**).
4. In their journals, participants analyze and reflect on their scores using the following guiding questions:
 - What are your strengths?
 - What are your areas for improvement?
 - How did the responses make you feel? Were the results expected? Why or why not?
 - What actions can you take to improve areas of growth?
5. After the writing their independent journal entry, participants form pairs to complete the Emotional Stability Scale for each other.
6. After completing the scale, participants independently compare their self-perceptions with their colleague's perception of them.
7. In the partnership, participants then discuss the results/perceptions with each other using the following guiding questions:
 - In areas of disagreement regarding your self-perceptions and your peers' perceptions of you, what actions informed the perceptions?
 - What actions can you take to improve your areas of growth?
 - When working with students, what dimensions needs to improve in order to maximize student learning outcomes and foster positive student teacher relationships?

Mid-Activity Brain Break: (5-10 Minutes)

- Break
- Aw-So-Go (**Appendix D**):
 - a. Participants form a circle.
 - b. The first participant raises one arm to shoulder level, pointing to the right or to the left, while saying "Aw"
 - c. The next participant, who is determined by the direction in which the first participant's arm is pointing, holds one arm at waist level, pointing again to the right or the left, saying "So".
 - d. The third participant, who again is determined by the hand direction of the previous participant, points with a straight arm to another participant. This time saying "Go".

- e. The game continues at a quick pace, repeating the *Aw-So-Go* pattern.
- f. When a participant misses a turn or throws the wrong signal, the participant leaves the circle and becomes a heckler to the group. Last participant standing wins.

Whole Group Debriefing: (10 - 15 Minutes)

Participants reconvene as a whole group to engage in the following:

1. What are the “Noticings” and “Wonderings” from the activity?
2. What are some challenges to developing emotional stability?
3. What are the advantages of being emotionally stable?
4. What implications does emotional stability have on your professional practice?

Individual Reflection: (5 Minutes)

Participants respond to any of the following prompts in their journals:

1. One or more key learning from the experience.
2. How will the experience impact your professional practices?
3. What are your personal challenges in developing emotional stability?

Variations/Modifications/Extensions:

1. For more robust data regarding emotional stability, participants ask two colleagues to complete the Emotional Stability Self Descriptor **(Appendix 4C)** based on perceptions of themselves. Participants compare their responses to the response of their colleagues and discuss the results for further insight on emotional stability.
2. Participants work in pairs or triads to interactively write a paragraph summarizing the gist of their learning using all the key vocabulary words.

EMOTIONAL STABILITY: COHORT II (MPQ, 2000, 129 to 256)

FACILITATING NOTES:

Read the **Professional Learning Norms (Appendix C)** at the beginning and the end of each session, emphasizing the need to embrace possible discomfort as an important aspect of learning. Facilitator needs to consider and remind participants of the effects of their positionality and intersectionality on the learning (**Front Matter: Effective Professional Development**).

Emotional stability is a requirement for cultural competence. At its core, its goal is to maintain one's equilibrium. Emotional stability refers to a person's tendencies to tolerate negligible stresses and pressures of life without becoming extremely emotionally upset, anxious, nervous, tense, or angry. Though seemingly daunting, emotional stability is necessary, as research has shown that teachers who are emotionally stable are more effective with their instructional practices (Khatoon, 2015). Teachers encounter highly emotional situations daily and therefore teacher effectiveness, behavior, cognition, and motivation are directly related to their emotional stability (Kremenitzer & Miller, 2008). Emotional stability, however, results from being emotionally intelligent.

These professional learning experiences provide opportunities for participants to understand the four facets of emotional intelligence and its significance in fostering emotional stability. During the icebreaker, participants complete the Emotional Stability Test - Big Five Version, which encourages introspection as it provides information on their own emotional stability. In order for teachers in multicultural classrooms to behave appropriately in challenging and unfamiliar cultural and interpersonal situations, they must respond rather than react. Reactions are instant and *solely rooted in emotions*; they are propelled by beliefs, biases, and prejudices. Responses, however, are thoughtful and grounded more in logic than in emotions. When responding, teachers contemplate the long term effects and consider not only themselves but also others. Therefore, teachers must be conscious of their strengths and challenges regarding emotional stability, thereby being able to leverage strengths to mitigate challenges; they must also be able to identify the potential benefits of the challenges. During the learning activity, participants read and discuss articles regarding strategies for developing emotional intelligence. Participants then synthesize the information in groups via the four emotional intelligence skills: self-awareness, self-management, social awareness, and relationship management; they also make connections

between emotional intelligence and emotional stability; and the implications for professional practice as outlined in **Appendices 4D** and **4E**.

Guiding Questions:

- What is emotional intelligence, and on what is it based?
- What distinguishes individuals with low emotional intelligence from individuals with high emotional intelligence?
- What is the relationship between emotional intelligence and emotional stability?
- Why is emotional intelligence a prerequisite for emotional stability and professional effectiveness?
- How are emotions/emotional stability and culture related?

Key Vocabulary: emotional intelligence, emotional stability, lateral thinking, perspectives, mindset, self-awareness, self-management, social awareness, relationship management, respond, react

Professional Autonomy:

- Participants read the article, *Are You a Highly Qualified, Emotionally Intelligent Early Childhood Educator?*: https://www.naeyc.org/files/tyc/file/TYC_V3N4_Kremenitzer.pdf by Janet Pickard Kremenitzer and Regina Miller, complete the four components of the teacher self-assessment, select one area of growth, and develop a plan for improvement using the suggested strategies. Participants monitor progress in their professional journal.
- Participants have someone who knows them well (i.e., spouse, friend, sibling) complete the Emotional Stability Test - Big Five Version: <http://www.davesenneagram.com/test/emotional-stability-test-big-five-version>. Participants compare their responses to the response of peer and discuss the result for further insight into their emotional stability.
- Participants read excerpts from the following two scenarios: *Gender Bias with a Smile*, paragraphs 7 and 8 (**Appendix 2G**) and *High Expectations and Unrealistic Goals*, paragraphs 6-12 (**Appendix 2G**). For each excerpt, participants create examples of reactions and responses.

LEARNING PLAN

Content Objective:

Participants draw conclusions regarding emotional stability by synthesizing articles on emotional intelligence.

Icebreaker: Personality Test (10-15 Minutes)

Description: Participants self-assess using the Emotional Stability Test - Big Five Version. The 20 question survey provides data on participant's emotional stability.

Required Items:

- Emotional Stability Test - Big Five Electronic Version: <http://www.davesenneagram.com/test/emotional-stability-test-big-five-version> or Paper Copy (**Appendices D and 4D**)
- Electronic device with internet access (optional)
- Writing instruments
- Personal journals

Directions:

1. Participants independently self-assess using the Emotional Stability Test - Big Five Version at <http://www.davesenneagram.com/test/emotional-stability-test-big-five-version> or paper copy (**Appendix 4D**)
2. After completing the self-assessment, participants independently analyze the data and reflect in their personal journal using the following guided questions:
 - What surprising insight did you learn about yourself? Is it accurate?
 - Describe your behaviors during emotionally charged situations: Do you tend to react or do you respond? Do your assessment of your behaviors aligned with the survey results?
 - What other conclusions can you draw regarding your emotional stability? Are your emotions clustered in any particular way?
3. After the individual reflection, participants form pairs or triads to discuss the results. Participants use the following sentence frames to guide their discussion.
 - "My behaviors during emotionally charged situations tend to be... These behaviors may be a result of.... Going forward I will consider... Do you have any feedback for me...?"
4. Participants record their reflections in their journals.

Group Size:

Small Groups: 5-6 participants in each group

Activity: (30-45 Minutes)

Materials and Resources:

- Individual electronic device w/ internet connection (optional)
 - Individual copies of articles on each facet of emotional intelligence (**Appendix D**)
 - Copies of the Emotional Stability and Emotional Intelligence Activity Sheet (**Appendix 4D**) for each group (poster size or provide groups with chart paper to recreate the activity sheet).
 - Writing instruments/markers
 - Personal journals
1. Facilitator organizes participants into groups of 5-6 members, reflecting maximum diversity. Each group member reads the same article.
 2. Facilitator distributes articles to participants; participants read their assigned article.
 3. After reading the assigned article, participants reflect independently on the following guiding questions in their journals:
 - What are some important, transferable ideas that help develop your understanding of emotional intelligence and cultural empathy?
 - Is there information in the article that requires further clarification? What are your clarifying questions?
 - How are emotional intelligence and cultural empathy related?
 4. After their reflections, participants convene in their groups to complete **Appendix 4D**. Participants use **Appendix 4C** to support their processing.
 5. After completing **Appendix 4D**, each group shares the content of its assigned article based on the parameters outlined in **Appendix D**. Participants ask any clarifying questions after the group shares.

Mid-Activity Brain Break: (5-10 Minutes)

- Break
- That's My Song:
 - a. Prior to the session, the facilitator surveys participants about their favorite songs (artist and title).
 - b. The facilitator creates a playlist of participants' favorite songs.
 - c. Facilitator may also search for free MP3 downloads with 5-10 min of a mix of popular songs.

Whole Group Debriefing: (10 - 15 Minutes)

Participants reconvene as a whole group to discussing the following:

1. What are the “Noticings” and “Wonderings” from the activity?
2. What are some challenges to developing emotional intelligence and emotional stability?
3. What implications does emotional stability and emotional intelligence have on your professional practice?
4. How does the content of the article you read compare with the information in **Appendix 4C**?
5. When working with students, what information presented are optimal for supporting student learning outcomes?
6. When working with students, what information presented needs to improve in teaching in order to maximize student learning outcomes?

Individual Reflection: (5 Minutes)

Participants respond to any of the following prompts in their journals:

1. One or more key learning from the experience.
2. How will the experience impact your professional practices?
3. What are your personal challenges in developing emotional intelligence and emotional stability?

Variations/Modifications/Extensions:

1. Participants bring an article they believe demonstrates high or low emotional stability. Articles are read and discussed in pairs or triads using **Appendix 4C** to guide the discussion.
2. Participants watch The Power of Emotional Intelligence by Travis Bradberry, TEDxUCIrvine, <https://www.youtube.com/watch?=auXNnTmhHsk> and discuss the following in pairs or triads:
 - a. How has the video enhanced your understanding of emotional intelligence (EQ)?
 - b. Of the three strategies mentioned, in which strategy do you feel you excel and in which one do you need to improve?
 - c. In your personal journal, create a plan or list the steps that you would take to improve it.
3. Participants work in pairs or triads to interactively write a paragraph summarizing the gist of their learning using all the key vocabulary words.

EMOTIONAL STABILITY: COHORT I (MPQ, 2000, ≥ 257)

FACILITATING NOTES:

Read the ***Professional Learning Norms (Appendix C)*** at the beginning and the end of each session, emphasizing the need to embrace possible discomfort as an important aspect of learning. Facilitator needs to consider and remind participants of the effects of their positionality and intersectionality on the learning (**Front Matter: Effective Professional Development**).

Emotional stability is a requirement for cultural competence. At its core, its goal is to maintain one's equilibrium. Emotional stability refers to a person's tendency to tolerate negligible stresses and pressures of life without becoming extremely emotionally upset, anxious, nervous, tense, or angry.

Teachers deal with highly emotional situations daily and therefore teacher effectiveness, behavior, cognition, and motivation is directly related to teachers' emotional stability (Kremenitzer & Miller, 2008).

These professional learning experiences provide opportunities for participants to examine their own emotional stability by creating and analyzing stressful school-based scenarios. In order for teachers in multicultural classrooms to behave appropriately in challenging and unfamiliar cultural and interpersonal situations, they must respond rather than react. Reactions are instant and *solely rooted in emotions*; they are propelled by beliefs, biases, and prejudices. Responses, however, are thoughtful and grounded more in logic than in emotions. When responding, teachers contemplate the long term effects and consider not only themselves but also others. Therefore, teachers must be conscious of their strengths and challenges regarding emotional stability, thereby being able to leverage strengths to improve challenges; they must also be able to identify the potential benefits of the challenges.

Prior to the learning activity, review the scenario analysis sheet with the participants so they are aware of the areas they need to consider when creating their scenarios. Lead participants to understand that not all situations that require emotional stable responses are overtly emotionally charged, for example, students who are selective mutes or parents who demonstrate no effect during conversations.

Regarding power dynamics in schools: while readily apparent among schools, families, and communities, it is less evident within the school. Encourage participants to consider the power dynamics within schools, for example, staff

members with social capital, relationships between teachers and paraprofessionals and teachers and school aides, colleagues with longevity in the profession and years of experience in the building, cultural similarities between staff members and families.

During the Icebreaker, encourage participants to use as few words as possible to complete their synthesis on chart paper.

The Mid-Activity Brain Break involves breathing exercises. A set of exercises is included (**Appendix D**) for additional internet links.

Guiding Questions:

- What distinguishes individuals with low emotional stability from individuals with high emotional stability?
- How can I improve my emotional stability?
- Why is emotional stability a prerequisite for effective professional practices?
- How can teachers increase the emotional stability of their students? Identify key pedagogical practices and organizational structures that develop students' emotional stability.

Key Vocabulary: emotional stability, emotional hygiene, perspectives, perceptions, emotionally charged, stressors, respond, react

Professional Autonomy:

- Participants watch Peter Sage, *The Journey to Emotional Maturity*, <https://www.youtube.com/watch?v=awBZqAx-eGO> and practice one of his challenges: *avoid the media* or *upgrade peer group* for seven to ten days and record their feelings, thoughts, and behaviors using the following guided questions:
 - a. What was your initial feelings at the beginning of the withdrawal (1-3 days)-the middle (3-5 days)-the end (6-10 days)?
 - b. What are possible benefits of the withdrawal?
 - c. What are possible challenges of the withdrawal?
 - d. How can the challenges be beneficial to their emotional maturity?
 - e. What are the implications of the withdrawal to your personal and professional practice?
- Participants have someone who knows them well complete the Emotional Stability Test - Big Five Version: <http://www.davesenneagram.com/test/emotional-stability-test-big-five-version> (spouse, close friend). Participants compare their responses to the responses of their peers and discuss the results for further insight on emotional stability.

- Participants access the article, *How to Become Emotionally Stable* at <http://www.wikihow.com/Become-Emotionally-Stable> and complete the exercises.
- Participants read excerpts from the following two scenarios: *Gender Bias with a Smile*, paragraphs 7 and 8 (**Appendix 2G**) and *High Expectations and Unrealistic Goals*, paragraphs 6-12 (**Appendix 2G**). For each excerpt, participants create examples of reactions and responses.

LEARNING PLAN

Content Objective:

Participants apply their understanding of emotional stability by creating and analyzing contextual scenarios.

Icebreaker: Graffiti Write (10-15 Minutes)

Description: Use graffiti to record responses, thoughts, and ideas after reading selected text.

Required Items:

- Chart paper for each group
- Individual copies of the article by Vicki Zakrzewski, *Why Teachers Need Social Emotional Skills*, https://greatergood.berkeley.edu/article/item/why_teachers_need_social_emotional_skills
- Markers, assorted colors
- Writing instruments
- Personal journals/Writing paper

Directions:

1. Facilitator distributes article to participants: participants independently read the article.
2. Facilitator organizes participants in groups of six; each group should reflect maximum diversity.
3. In groups, participants discuss the article, thinking about symbols that may be used to convey the information in the article.
4. Facilitator distributes chart paper and various colored markers to each group.
5. Participants in each group depict their understanding of the article using symbols, drawings and illustrations, and other representations on the chart.
6. Upon completion, chart papers are posted around the learning space.
7. Each group has 2-3 minutes to present its Graffiti Write.

Group Size:

Small Groups: 5-6 participants in each group

Activity: (30-45 Minutes)

Materials and Resources:

- Writing instruments/markers
 - Personal journals
 - Copy for each group (poster) or have the group recreate template on chart paper: Emotional Stability Scenario Analysis Activity Sheet **(Appendix 4E)**
 - Chart paper for writing scenarios and recreating the scenario analysis activity sheet.
 - Staplers with staples
1. Facilitator asks participants to form pairs or triads. Once in pairs or triads, facilitator provides the directions for the activity:
 - In pairs or triads, participants create a school based scenario that meets the following criteria:
 - a. High stakes
 - b. Emotionally charged (emotions run high)
 - c. Lack of consensus (difference of opinions) among the stakeholders
 - d. Lack of understanding (misunderstandings)
 2. Once scenarios are complete, facilitator collects and redistributes the scenarios, ensuring that triads do not receive the scenario they created.
 3. Using the Emotional Stability Scenario Analysis Activity Sheet **(Appendix 4E)** provided, pairs or triads analyze the scenarios, identifying effective strategies for responding emotionally appropriately. Facilitator reminds the triads to affix the scenario to its analysis, once completed.
 4. Time permitting, the facilitator collects the scenarios with the analysis attached, and redistributes to a different pair or triad for feedback.
 5. Facilitator collects the scenarios with the feedback and returns them to the original creators. In pairs or triads, participants review the analysis and the feedback provided, using the following questions to guide the discussion:
 - How does the analysis with the feedback align with the pairs' or triads' perceptions of an appropriate response?
 - In areas where there is no alignment, how would the pair or triad ensure an appropriate response?
 - What opportunities/benefits may arise from the misalignment?

Mid-Activity Brain Break: (5-10 Minutes)

- Break
- Spine Flex:
 - a. Participants sit on the edge of or stand by their desk, feet planted firmly on the floor.
 - b. Participants inhale deeply, rounding their back (like a cat) while clasping their hands together palms out and placing your arms directly in front of them.
 - c. Participants exhale fully through the mouth, arching their back, while bringing their arms behind their backs, clasping their hands together and extending their arms behind them.
 - d. Participants inhale fully one more time, maintaining the latter position.
 - e. Finally, participants stretch forward as they exhale through their mouths.
 - f. Participants repeat three or more times.

Whole Group Debriefing: (10 - 15 Minutes)

Participants reconvene as a whole group to engage in the following:

1. What are the "Noticings" and "Wonderings" from the activity?
2. In what areas did your group experience challenges when creating and analyzing the scenario? What factors might have contributed to these challenges? How might these challenges be mitigated? What were the advantages of the challenges?
3. What implications does the analysis have on your professional practice?
4. What are some factors that contribute to the stresses in schools? How can we mitigate these factors?
5. How does the analysis relate to your understanding of emotional stability?

Individual Reflection: (5 Minutes)

Participants respond to any of the following prompts in their journals:

1. One or more key learning from the experience.
2. How will the experience impact your professional practices?
3. What are your personal challenges in developing and analyzing the scenarios?
4. What are one or two examples in your personal or professional life where you responded emotionally appropriately in a stressful event or situation?

Variations/Modifications/Extensions:

1. Participants watch Guy Winch's *Why we all need to practice emotional first aid*, https://www.ted.com/talks/guy_winch_the_case_for_emotional_hygiene and reflect in their journals using the following guiding questions:
 - a. How do you respond to loneliness or feelings of being lonely?
 - b. What are your tendencies or default set of beliefs regarding failure?
 - c. How do you prioritize your emotional health?
 - d. What are the strategies for developing emotional hygiene?
 - e. How does your emotional hygiene relates to your emotional stability?

After reflection, participants share in pairs or triads.

2. Participants create/think about scenarios that are not emotionally charged but are stressful or have levels of misunderstandings and require an emotionally stable response; participants discuss the scenario in pairs or triads using **Appendix 4E** as a guide. For example, a teacher's interaction with a student who is a selective mute.
3. Participants work in pairs or triads to interactively write a paragraph summarizing the gist of their learning using all the key vocabulary words.

SECTION V: FLEXIBILITY

SECTION V: FLEXIBILITY

Flexibility in a Cultural Context

Cultural flexibility is the propensity to value and navigate different cultural and social groups and environments. Cultural flexibility promotes cultural diversity. It allows individuals to celebrate and participate in varied national, and group oriented cultural experiences, rather than accepting rigid or humanistic ideologies regarding global homogeneity (Carter, 2010).

Cultural flexibility is important in schools. Schools continue to play a critical role in developing cultural flexibility as they are channels of cross cultural participation and engagement. One of the most relevant functions of schools is to prepare students to effectively navigate diverse social environments of the 21st Century, such as the workplace, communities, and neighborhoods. When social organization, such as schools, preserve an inflexible commitment to exclusive practices, or fail to examine the organizational structures and resource allocation, progress is stunted and there is no growth.

Culturally flexible teachers develop culturally flexibly students; they also guard against institutional practices, such as tracking and ability grouping, which negatively impact status equality and cross racial social patterns.

The Multicultural Personality Questionnaire (MPQ, 2000) assesses an individual's ability to adjust personal behaviors to new and unknown situations. When working with individuals from another culture, it is important to be able to use and understand flexible strategies because customary and trusted ways of doing things do not always work in an intercultural environment.

Individuals who score high on this measure perceive new and unknown situations as a welcome challenge. These individuals are able to change behavioral patterns in response to unexpected or constrained circumstances when interacting within dissimilar cultures. Individuals who score low readily view new and unknown situations as a threat; also, they tend to rely on trusted behavioral patterns. Consequently, such individuals are less able to adjust their behavioral pattern when dealing with unexpected or constrained circumstances with other cultures (MPQ, 2000).

SECTION V: FLEXIBILITY

Evidence of Flexibility in Schools

Teaching tends to be unpredictable, as no two days is the same: interruptions, disruptions, shifts in engagement, changes in schedules, new student added to the class, failed technology, changes in colleagues and students' behaviors. Hence, the daily activities in schools are always in flux, making flexibility essential. The effectiveness of schools, rest on teachers' ability to adapt and maintain structures, professionalism, expertise, and leadership, regardless of the circumstance.

The Danielson Framework, *Domain 1: Planning and Preparation* and *Domain 3: Instruction*, suggests that effective teachers incorporate student choice, solicit and incorporate ideas from students during instruction, encourage multiple perspectives and voices, and maintain high expectations for learning for all students (Danielson Framework, 2013). Flexibility should be evident in daily professional practices and behaviors. Flexible teachers consistently:

- provide students with choice and solicit and incorporate students' ideas
- engage in creative problem solving
- create and maintain a nurturing environment
- respond appropriately in challenging and stressful situations
- maintain high expectations for all students
- provide frequent opportunities for students to share their thinking
- consider various outcomes
- accommodate families and colleagues even when not contractually required
- respond to school-wide changes in ways that maintain the safety and well-being of all students.

The learning activities in **Section V** promote the awareness and development of cultural **flexibility**. All weblinks are accessible in **Appendix D**.

FLEXIBILITY: COHORT III (MPQ, 2000, ≤128)

FACILITATING NOTES:

Read the **Professional Learning Norms (Appendix C)** at the beginning and the end of each session, emphasizing the need to embrace possible discomfort as an important aspect of learning. Facilitator needs to consider and remind participants of the effects of their positionality and intersectionality on the learning (**Front Matter: Effective Professional Development**).

Flexibility is a requirement for cultural competence. Cultural flexibility describes individual's ability to 'flex' their core behaviors in order to respond effectively to cross cultural events or situations. Flexibility is closely related to adaptability and does not happen as a result of reacting fast to new information. It arises from mental and emotional balance, the lack of attachment to specific outcomes, and having **care for self and others** as a primary value.

Cultural flexibility is essential in 21st Century diverse classrooms. Cultural flexibility in schools encompasses both instructional and behavioral flexibility. Culturally flexible teachers engage students in culturally responsive curriculum; give students choice in creating environments that are optimal for their learning; are flexible in their responses to the needs of and have high expectations for diverse students; and help students to learn collaboratively, communicate effectively, and think critically. Trends in current immigration and globalization now demand that schools support students in acquiring not only technical and academic skills but also socio-cultural skills in order to effectively participate in a diverse society where permeable national boundaries open doors to a myriad of cultural possibilities and economic opportunities.

These learning experiences provide opportunities for participants to develop their understanding of cultural flexibility through negotiations and analysis of scenarios. Participants collaborate in teams to develop a definition of cultural flexibility with examples and non-examples. Throughout the learning, the facilitator should highlight that culture is ingrained in all aspects of who we are and how we interrelate.

Guiding Questions:

- How can we think creatively about an/this issue?
- How does thinking critically and flexibly inform acting critically and flexibly?

- How do your own personal, professional, and cultural ways of thinking relate to your flexibility or lack of flexibility?
- Is there a time when inflexibility is necessary? If, so when?
- How does seeing from someone else's frame of reference supports or inhibits cultural flexibility?

Key Vocabulary: culture, behavioral flexibility, cultural flexibility, lateral thinking, perspectives, mindset, flexibility, negotiation, consensus

Professional Autonomy:

- Participants think of a personal event/situation in which they were not flexible, watch the video CSU Fullerton, HCOM, Intercultural Flexibility Staircase Model, <https://www.youtube.com/watch?v=ZqCWbCgDr7M> (**Appendix D**); complete the Stages of Cultural Competence based on the personal event/situation; create a new response to the event/scenario.
- Participants use a clip from a favorite movie or play in which a character was inflexible, watch the video CSU Fullerton, HCOM, Intercultural Flexibility Staircase Model, <https://www.youtube.com/watch?v=ZqCWbCgDr7M> (**Appendix D**); complete the Stages of Cultural Competence based on the personal event/situation; and create a new response to the event/scenario.

LEARNING PLAN

Content Objective:

Participants develop a definition of cultural flexibility through negotiations with each other and by analyzing video clips.

Icebreaker: We've Got Something in Common (10-15 Minutes)

Description: Participants design a poster highlighting connections among their various group affiliations.

Required Items:

- Poster paper/chart paper
- Writing instruments/markers

Directions:

1. Facilitator asks participants to form groups of 3-6 members. If possible, have participants in groups with individuals with whom they are least familiar.
2. Facilitator explains the purpose and the rules of the game:
 - a. Groups will design one poster.

- b.** First, all participants in each group must write their names in bubbles.
- c.** All participants share various groups to which they belong, for example, their nationality, hobby, personal interest, etc. Participants get to know each other by discussing the questions: "With which group will I align myself?" "With which groups do I feel I belong?"
- d.** Participants should write and circle each group with which they identify.
- e.** If multiple team members belong to the same group, a line should be drawn from that circle to the name bubble.
- f.** Each group presents its poster.

Considerations:

- a.** Posters may vary and may include groups such as family, sports, fans of activities, schooling/college/university, town of residence, country...
- b.** As each group presents its poster, it becomes apparent to all the groups where participants feel most connected.

Guiding Questions:

- 1.** Can you identify the factors that shape you: is there one factor or are there many factors?
- 2.** Was it difficult to find commonalities? Why or why not?
- 3.** How can this activity help you build positive relationships with others from dissimilar cultures?

Group Size:

Medium sized Groups: 10-12 participants in each team

Activity: (30-45 Minutes)

Materials and Resources:

- Tokens (for group negotiation)
- Writing instruments/markers
- Participants' journals
- Post it notes
- Chart paper
- Computer with projector or SMARTBoard to project the video clip
- Grey's Anatomy, Crash Into Me, Promo, Scenes 1-8, <https://www.youtube.com/watch?v=IZ42WPSKRIY> (**Appendix D**)

Part I

Prior to the session:

- Facilitator predetermines tokens to be used in the team negotiations.
- Facilitator prepares the processing chart poster for each group or provides an 8 x 11 copy for each group to recreate on a poster size chart paper (**Appendix 5A**).

During the session:

1. Facilitator divides the whole group into teams of 10 – 12 participants. Teams should be created to reflect maximum diversity.
2. Within each team, the participants divide into 2 equal groups, A & B.
3. Facilitator shows the teams the tokens and tells the teams that each group within the teams must argue the reason they should receive the token. The groups will present their argument to each other within their own teams and they **must** decide as a team the group that gets the token.
4. Once the arguments have been presented and teams have decided which group gets the token, the teams independently reflect on the process using the Token Negotiation Activity Sheet (**see Appendix 5A**).
5. Using the Token Negotiation Activity Sheet, each team shares its reflection with the whole group.
6. After each group presents, the facilitator guides participants in identifying commonalities across the teams. Facilitator or selected participants chart the commonalities.

Part II

7. Participants watch the video clips from Grey's Anatomy, Crash Into Me, Promo, Scenes 1-8, <https://www.youtube.com/watch?v=I42WPSKRIY>
8. After watching the videos, participants reconvene in their previous teams to discuss the videos using the following guiding questions:
 - a. What are your thoughts/feelings about the video clips?
 - b. What are the conflicts depicted throughout the video clips?
 - c. How did the characters depict cultural flexibility/cultural inflexibility?
9. After the team discussions, the whole group reconvenes to discuss the same guiding questions.
10. Participants repair to their teams to create a group definition of Cultural Flexibility, synthesizing the information from Parts I and II. Participants may use the Frayer Model (**Appendix 3E**) to help them create the definition.

11. The whole group reconvenes and teams share their definition with the whole group.
12. The whole group creates a group definition of Cultural Flexibility, synthesizing the information and the processes from the learning experiences.
13. The facilitator or a participant records the whole group's definition of cultural flexibility.

Mid-Activity Brain Break: (5-10 Minutes)

- Break
- *Name Game:*
 - a. Facilitator asks participants to form a circle.
 - b. Facilitator asks participants to think of an action that starts with the same letter as their names, such as "Authoring Avon" or "Mimicking Mike"
 - c. The facilitator demonstrates, using personal example, such as "Kicking Khari". All participants then repeat the action and the action-name.
 - d. The participant who last started the action-name selects the next participant to play.
 - e. This process continues until all participants have had a chance to participate. If time permits, participants go another round at a faster pace.
 - f. For participants who say, "I can't think of anything," say "Keep thinking, we'll come back to you." If they still don't come up with anything, ask the group to help. (From <http://wilderdom.com/games/descriptions/NamePantomime.html>)

Whole Group Debriefing: (10 - 15 Minutes)

Participants reconvene as a whole group to engage in the following:

1. What are the "Noticings" and "Wonderings" from these activities?
2. In what areas did your group/team experience challenges? What factors could have contributed to these challenges? What were the benefits/opportunities of the challenges?
3. What implications does the learning have on your professional practice?
4. How do the learning experiences contribute to your understanding of cultural flexibility?

Individual Reflection: (5 Minutes)

Participants respond to any of the following prompts in their journals:

1. One or more key learning from the experience.
2. How will the experience impact your professional practices?

3. What are your personal challenges in developing cultural flexibility?
4. What are one or two examples in your personal or professional life where you exhibited cultural flexibility/cultural inflexibility?

Variations/Modifications/Extensions:

1. Consider facilitating the activities over two days, separating Parts I and II
2. Within the teams, create groups with unequal number of members; discuss group size effect on the process and decision making.
3. Stipulate that in Part I, teams do not need to reach consensus; engage in discussions about instances where not reaching consensus is optimal.
4. Participants work in pairs or triads to interactively write a paragraph summarizing the gist of their learning using all the key vocabulary words.

FLEXIBILITY: COHORT II (MPQ, 2000, 129 TO 256)

FACILITATING NOTES:

Read the **Professional Learning Norms (Appendix C)** at the beginning and the end of each session, emphasizing the need to embrace possible discomfort as an important aspect of learning. Facilitator needs to consider and remind participants of the effects of their positionality and intersectionality on the learning (**Front Matter: Effective Professional Development**).

Flexibility is a requirement for cultural competence. Cultural flexibility describes individual's ability to 'flex' their core behaviors in order to respond effectively to cross cultural situations. Flexibility is closely related to adaptability and does not happen as a result of reacting to new information. Rather, It arises from mental and emotional balance, the lack of attachment to specific outcomes, and has as a primary value, the **care for self and others**.

Cultural flexibility is essential in 21st Century diverse classrooms. Cultural flexibility in schools encompasses both instructional and behavioral flexibility. Culturally flexible teachers engage students in culturally responsive curricula; give students choice in creating environments that are optimal for their learning; are flexible in their responses to the needs of and have high expectations for diverse students; and, help students to learn collaboratively, communicate effectively, and think critically. In schools, where there is significant cultural interconnectedness, flexibility is essential for academic and social success.

Trends in current immigration and globalization now demand that schools support students in acquiring not only technical and academic skills but also socio-cultural skills in order to effectively participate in a diverse society where permeable national boundaries open doors to a myriad of cultural possibilities and economic opportunities. Flexibility allows for effective communication, and creative and optimal problem solving, as it encourages critical thinking from multiple perspectives.

These learning experiences provide opportunities for participants to examine scenarios from multiple perspectives in order to develop a deeper understanding of cultural flexibility. Participants reframe scenarios to include culturally flexible responses. Facilitator should highlight factors that impact

flexibility such as, stakeholders' relationship with the issue, timeliness, safety and well-being, accessibility, depth of information, and intent. Participants should also consider when being inflexible is appropriate.

Guiding Questions:

- How can we think creatively about an/this issue?
- How does thinking critically and flexibly inform acting critically and flexibly?
- How does your own personal, professional, and cultural ways of thinking relate to your flexibility or lack of flexibility?
- How does your positionality influence your flexibility?
- Is there a time when in-flexibility is necessary? If, so when?

Key Vocabulary: cultural flexibility, adaptability, react, respond, core behaviors, tendencies, preferences

Professional Autonomy:

- Participants watch Cross Cultural Communication Video Part I (ends at 2 minutes and 23 seconds) - Business Training Media.com, <https://www.youtube.com/watch?v=VmjYqpkUs0k> and discuss the following:
 - a. How did the participants demonstrate cultural in-flexibility or flexibility?
 - b. What strategies could each have used to be more culturally flexible?
 Participants watch Cross Cultural Communication Video Part II - Business Training Media.com, <https://www.youtube.com/watch?v=VmjYqpkUs0k> and discuss the following:
 - c. How did the participants demonstrate cultural in-flexibility or flexibility, what strategies were used?
 - d. In what areas did your strategies align with the strategies demonstrated?
 - e. How did the video enhance your understanding of cultural flexibility?

LEARNING PLAN

Content Objective:

Participants apply their understanding of cultural flexibility by analyzing contextual scenarios.

Icebreaker: Connections (10-15 Minutes)

Description: Participants make connections to their work by sharing thoughts or feelings in a circle prior to the learning experience.

Required Items:

- Open space for participants to stand in circle.

Directions:

1. Facilitator directs participants to form a circle.
2. Facilitator tells participants that they are going to play *Connections* (**Appendix 5B**) and shares the purpose of the game. Facilitator then explains the rules of the game:
 - Speak if you want to.
 - Don't speak if you don't want to.
 - Speak only once until everyone who wants to has had a chance to speak.
 - Listen and note what others say, but do not respond. *Connections* is not the time to engage in a discussion. Participants may make whatever connections they want with the last comments.
3. After stating the rules, the facilitator says, "Connections is now open" and let participants know how long the game will last.
4. Before time's up, the facilitator announces the time remaining and lets participants know that anyone who hasn't spoken and would like to speak, has the opportunity to do so.
5. Before ending the game, the facilitator asks one last time, if anyone who has spoken would like to speak again.

Group Size:

Small Groups: 5-6 participants in each group

Activity: (30-45 Minutes)**Materials and Resources:**

- Scenario 1: What's in a name? (**Appendix 5C**), Scenario 2: A Difference in Perspectives (**Appendix 5C**) and Scenario 3: Islamophobic Read Aloud (**Appendix 5C**) (one set for each group)
 - One poster for each group-Flexibility: Inquiry Scenarios Activity Sheet (**Appendix 5D**)
 - Writing instruments
 - Participants' journals
 - Post it notes
1. In groups of 5-6, participants review the scenarios;
 2. Participants complete the Flexibility: Inquiry Scenarios Activity Sheet (**Appendix 5D**)
 3. Once all the groups have completed their posters, the posters are displayed around the room.

4. Participants use the Feedback Carousel (**Appendix 1K**) to provide feedback to other groups (feedback is written on post-its). Below are guiding questions for feedback:
 - Are there any other solutions that the group may consider?
 - How do the solutions demonstrate flexibility?
 - Do you have any additional comments or suggestions for the group?
5. Groups review feedback and modify their analysis, if necessary
6. Participants reconvene as a whole group to share learning.

Mid-Activity Brain Break: (5-10 Minutes)

- Break
- *What is Your Favorite Activity?*
 - a. Facilitator or a participant starts by dramatizing a physical activity, like swimming. While dramatizing the activity, the facilitator or participant says, "I enjoy swimming."
 - b. The whole group then dramatizes the activity. The facilitator or the participant who just finished acting calls on a participant, and asks, "[Name], what physical activity do you enjoy?" and [Name] replies by saying and dramatizing a favorite activity. For example, "My favorite activity is canoeing," while pretending to canoe. The whole group then acts as if it's canoeing.
 - c. Participants continue with the current activity until the next activity is called out, then they switch to the new activity.
 - d. The process continues until all the participants who are playing have had a chance to share an activity. If there is a small group, each participant may have more than one round. Encourage the group to be creative and have fun!

Whole Group Debriefing: (10 - 15 Minutes)

Participants reconvene as a whole group to engage in the following:

1. What are the "Noticings" and "Wonderings" from the activity?
2. In what areas did your group experience challenges when creating and analyzing the scenario? What factors could have contributed to these challenges? How could these challenges be mitigated?
3. What implications does the analysis have on your professional practice?
4. What are some factors that contribute to cultural inflexibility in schools? How could we mitigate these factors?
5. What types of situations may require in-flexibility?
6. How does the analysis relate to your understanding of flexibility?

Individual Reflection: (5 Minutes)

Participants respond to any of the following prompts in their journals:

1. One or more key learning from the experience.
2. How will the experience impact your professional practices?
3. What were your personal challenges in developing and analyzing the scenarios?
4. What are one or two examples in your personal or professional life where you were inflexible in an event or situation? In hindsight, would you have maintained your inflexibility? Why or why not?
5. What are one or two examples in your personal or professional life where you exercised flexibility in thinking and action to an event or situation?

Variations/Modifications/Extensions:

1. Participants watch Culturally Competence Care, Competent vs. Incompetent Care <https://www.youtube.com/watch?v=Dx4Ia-jatNQ>, respond to the prompts in their personal journals, and then discuss in pairs or triads:
 - a. Which parts of the video resonated with you and why?
 - b. What connections can you make with the content of the video and your current role?
 - c. What is your understanding of flexibility regarding your role in school?
 - d. How have you exhibited flexibility in your current role? Is there any area where you can improve?
2. Participants work in pairs or triads to interactively write a paragraph summarizing the gist of their learning using all the key vocabulary words.

FLEXIBILITY: COHORT I (MPQ, 2000, ≥257)

FACILITATING NOTES:

Read the **Professional Learning Norms (Appendix C)** at the beginning and the end of each session, emphasizing the need to embrace possible discomfort as an important aspect of learning. Facilitator needs to consider and remind participants of the effects of their positionality and intersectionality on the learning (**Front Matter: Effective Professional Development**).

Flexibility is a requirement for cultural competence. Cultural flexibility describes individuals' ability to 'flex' their core behaviors in order to respond to cross cultural situations in the most effective way. Flexibility is closely related to adaptability and does not happen as a result of reacting to new information. Rather, It arises from mental and emotional balance, the lack of attachment to specific outcomes, and has as a primary value, the **care for self and others**.

Cultural flexibility is essential in 21st Century diverse classrooms. Cultural flexibility in schools encompasses both instructional and behavioral flexibility. Culturally flexible teachers engage students in culturally responsive curricula; give students choice in creating environments that are optimal for their learning; are flexible in their responses to the needs of and have high expectations for diverse students; and help students to learn collaboratively, communicate effectively, and think critically. In schools, where there is significant cultural interconnectedness, flexibility is essential for academic and social success.

Trends in current immigration and globalization now demand that schools support students in acquiring not only technical and academic skills but also socio cultural skills in order to effectively participate in a diverse society where permeable national boundaries open doors to a myriad of cultural possibilities and economic opportunities. Flexibility allows for effective communication, and creative and optimal problem solving, as it encourages critical thinking from multiple perspectives.

These learning experiences provide opportunities for participants to deepen their understanding of cultural flexibility by examining behavioral indicators using the Hierarchy of Competence/intercultural Flexibility Staircase Model. The purpose of examining the behavioral indicators for school-based stakeholders is to provide a relevant and authentic context for learning. Like all facets of cultural competence, cultural flexibility is not fixed but can be

developed. When examining stakeholders' behaviors based on the levels of Intercultural Flexibility Model, participants must be mindful not to equate the behavioral indicators with perceptions of role/title of the stakeholder. Participants should not assume that school aides or cafeteria workers, due to the nature of their position, are less culturally flexible than teachers or guidance counselors, for example.

Guiding Questions:

- How do your own personal, professional, and cultural ways of thinking relate to your flexibility or lack of flexibility?
- How does your positionality influence your flexibility?
- Is there a time when inflexibility is necessary? If, so when?

Key Vocabulary: cultural flexibility, adaptability, react, respond, core behaviors, tendencies, preferences, Hierarchy of Competence: unconscious incompetence, conscious incompetence, conscious competence, unconscious competence

Professional Autonomy:

- Participants watch CSU Fullerton, HCOM, Intercultural Flexibility Staircase Model, <https://www.youtube.com/watch?v=ZqCWBCGDr7M> (**Appendices D and 5F**), independently reflect on the Model to identify their current stage, and, in pairs or triads, discuss the stage and steps for improvement.
- For further clarification on the Staircase Model, participants watch, Dave Edwards', Staircase Model of Intercultural Communication, <https://www.youtube.com/watch?v=a5x0hWUe0EM> (**Appendices D and 5F**).

LEARNING PLAN

Content Objective:

Participants apply their understanding of cultural flexibility by using the "Staircase Model for Intercultural Communication" to categorize behaviors, or identify indicators.

Icebreaker: (10-15 Minutes)

Description: Cultural Scavenger Hunt

Cultural Scavenger Hunt is an interactive exercise that allows participants an opportunity to get to know each other from a cultural vantage point.

Required Items:

- One copy for each participant of the Cultural Scavenger Hunt Record Sheet (**Appendix 5G**)
- Writing instruments
- Timer

Directions:

1. Facilitator provides each participant with a copy of the Cultural Scavenger Hunt Record Sheet (**Appendix 5G**). Participants circulate the room to obtain initials of individuals who match a description on the list. Participants may only sign one indicator per sheet. (As a variation: Based on the size of the whole group, each participant may sign three indicators per sheet; or, facilitator may delimit the number of initials required).
2. After the participants have initials on all descriptions or at the end of the allotted time, the whole group reconvenes to discuss, using the following guiding questions:
 - a. What are your thoughts about the exercise?
 - b. What was your level of comfort/discomfort with the activity?
 - c. What preconceived thoughts that were confirmed or debunked?
 - d. What new information did you learn about a colleague that impressed or shocked you? What did you learn about yourself that gave you pause?

Group Size:

Small Groups: 5-6 participants in each group

Activity: (30-45 Minutes)

Materials and Resources:

- Copy of poster for Intercultural Flexibility Staircase Model Activity Sheet (**Appendix 5F**)
- Potential Stakeholders in NYC Public Schools (**Appendix 5E**)
- Writing instruments/markers
- Participants' journals
- Chart paper to reproduce Intercultural Flexibility Staircase Model Activity Sheet
- SMARTboard/electronic device/computers for each group with internet access
- CSU Fullerton, HCOM, Intercultural Flexibility Staircase Model, <https://www.youtube.com/watch?v=ZqCWBcGDr7M> (**Appendix D**)
- Post its

1. Participants watch CSU Fullerton, HCOM, Intercultural Flexibility Staircase Model, <https://www.youtube.com/watch?v=ZqCWbCGDr7M> as a whole group.
2. Participants separate into groups of 5-6 members.
3. Facilitator assigns each group a stakeholder from the list.
4. Each group completes the Stages of Intercultural Flexibility (**Appendix 5F**) based on the assigned stakeholder.
5. Based on the stakeholder assigned, each group creates scenarios depicting the behaviors/indicators for each stage of the Intercultural Flexibility Staircase Model.
6. The posters are posted around the room. Participants review and provide feedback (**Feedback Carousel, Appendix 1K**).

Mid-Activity Brain Break: (5-10 Minutes)

- Break
- *Act and React!*
 - a. Facilitator uses paper and pen to record events on pieces of paper. Facilitator prepares the papers prior to the session. Examples of events may include *winning the lottery, meeting a large aggressive bear in the woods, getting fired from your job, breaking up with a significant other...*
 - b. Facilitator puts papers with events in a receptacle (bag, box, or basket). Facilitator puts a receptacle on each table or has participants form a circle.
 - c. One participant randomly selects a piece of paper and reacts to the experience using words, gestures, and facial expressions. Participant has one-minute to react while the other participants try to guess the reason for the reaction.
 - d. After the allotted time, another participant selects another piece of paper and reacts to the experience using words, gestures, and facial expressions.
 - e. The game continues for the allotted time.

Variation: Participants depict their selected event without talking.

Whole Group Debriefing: (10 - 15 Minutes)

Participants reconvene as a whole group to engage in the following:

1. What are the "Noticings" and "Wonderings" from the activity?
2. In what areas did your group experience challenges when creating the behaviors/indicators and creating and analyzing the scenario? What factors may have contributed to these challenges? How could these challenges be mitigated?
3. How does the analysis relate to your understanding of flexibility?

4. What are some factors that contribute to cultural inflexibility in schools? How could we mitigate these factors?
5. What are the implications for your professional practice?
6. What types of situations may require in-flexibility?

Individual Reflection: (5 Minutes)

Participants respond to any of following prompts in their journals:

1. One or more key learning from the experience.
2. How will the experience impact your professional practices?
3. What were your personal challenges in developing and analyzing the scenarios?
4. What are one or two examples in your personal or professional life where you were inflexible in an event or situation? In hindsight, would you have maintained your inflexibility? Why or why not?
5. What are one or two examples in your personal or professional life where you exercised flexibility in thinking about and responding to an event or situation?

Variations/Modifications/Extensions:

1. Facilitator collects the indicators prepared by each group during the learning activity and gives the indicators to another group to create the scenarios depicting the possible behaviors/indicators for each stage on the Hierarchy of Competency (Staircase Model for Intercultural Communication).
2. Facilitator collects the behaviors/indicators from each of the groups, makes copies of all the behaviors/indicators, and redistributes to the different groups. Using the Cultural Flexibility Activity Sheet, groups try to sort the various behaviors/indicators for the assigned stakeholders into the correct levels on the Hierarchy of Competence (Staircase Model for Intercultural Communication). Sheets are then posted and participants use the Feedback Carousel Protocol to view each other's work.
3. Participants read the article Dara Lind, Nazi slogans and violence at a right-wing march in Charlottesville on Friday night: What happened at a torch lit rally on the UVA campus, <https://www.vox.com/2017/8/12/16138132/charlottesville-rally-brawl-nazi> (**Appendix D**); watch the video Neo-Nazi Drives Through Crowd Of Protesters In Charlottesville https://www.youtube.com/watch?v=7jGgYM2_Zdk (**Appendix D**); and, engage in whole or small group discussion using the following guiding questions:
 - a. What are your thoughts/feelings/understanding around the article and video clips?

- b.** What are your thoughts/feelings/understanding of Donald Trump's speech regarding cultural competence and cultural flexibility?
 - c.** How does the information obtained from the article and video clips relate to cultural competence?
 - d.** How does the information obtained from the article and video clips relate to cultural flexibility?
 - e.** How all parties involved might exercise cultural flexibility?
- 4.** Participants work in pairs or triads to interactively write a paragraph summarizing the gist of their learning using all the key vocabulary words.

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APPENDICES

Instruments, Scoring Guides and
Tools

Appendix A

Multicultural Personality Questionnaire (MPQ, 2000)

J.P. van Oudenhoven and K.I. van der Zee

To what extent do the following statements apply to you? (*Please circle the answer that is most applicable to you.*)

		totally not applicable	hardly applicable	moderately applicable	largely applicable	completely applicable
1	Likes low-comfort holidays	1	2	3	4	5
2	Takes initiatives	1	2	3	4	5
3	Is nervous	1	2	3	4	5
4	Makes contacts easily	1	2	3	4	5
5	Is not easily hurt	1	2	3	4	5
6	Suffers from conflicts with others	1	2	3	4	5
7	Finds it difficult to make contacts	1	2	3	4	5
8	Understands other people's feelings	1	2	3	4	5
9	Keeps to the background	1	2	3	4	5
10	Is interested in other cultures	1	2	3	4	5
11	Avoids adventure	1	2	3	4	5
12	Changes easily from one activity to another	1	2	3	4	5
13	Is fascinated by other people's opinions	1	2	3	4	5
14	Tries to understand other people's behavior	1	2	3	4	5
15	Is afraid to fail	1	2	3	4	5
16	Avoids surprises	1	2	3	4	5
17	Takes other people's habits into consideration	1	2	3	4	5
18	Is inclined to speak out	1	2	3	4	5
19	Likes to work on his/her own	1	2	3	4	5
20	Is looking for new ways to attain his/ her goal	1	2	3	4	5
21	Dislikes travelling	1	2	3	4	5
22	Wants to know exactly what will happen	1	2	3	4	5

To what extent do the following statements apply to you? *(Please circle the answer that is most applicable to you.)*

		totally not applicable	hardly applicable	moderately applicable	largely applicable	completely applicable
23	Keeps calm at ill-luck	1	2	3	4	5
24	Leaves the initiative to others to make contacts	1	2	3	4	5
25	Takes the lead	1	2	3	4	5
26	Is a slow starter	1	2	3	4	5
27	Is curious	1	2	3	4	5
28	Takes it for granted that things will turn out right	1	2	3	4	5
29	Is always busy	1	2	3	4	5
30	Is easy-going among groups	1	2	3	4	5
31	Finds it hard to empathize with others	1	2	3	4	5
32	Functions best in a familiar setting	1	2	3	4	5
33	Radiates calm	1	2	3	4	5
34	Easily approaches other people	1	2	3	4	5
35	Finds other religions interesting	1	2	3	4	5
36	Considers problems solvable	1	2	3	4	5
37	Works mostly according to a strict scheme	1	2	3	4	5
38	Is timid	1	2	3	4	5
39	Knows how to act in social settings	1	2	3	4	5
40	Likes to speak in public	1	2	3	4	5
41	Tends to wait and see	1	2	3	4	5
42	Feels uncomfortable in a different culture	1	2	3	4	5
43	Works according to plan	1	2	3	4	5
44	Is under pressure	1	2	3	4	5
45	Sympathizes with others	1	2	3	4	5
46	Has problems assessing relationships	1	2	3	4	5
47	Likes action	1	2	3	4	5
48	Is often the driving force behind things	1	2	3	4	5
49	Leaves things as they are	1	2	3	4	5
50	Likes routine	1	2	3	4	5

To what extent do the following statements apply to you? (Please circle the answer that is most applicable to you.)

		totally not applicable	hardly applicable	moderately applicable	largely applicable	completely applicable
51	Is attentive to facial expressions	1	2	3	4	5
52	Can put setbacks in a perspective	1	2	3	4	5
53	Is sensitive to criticism	1	2	3	4	5
54	Tries out various approaches	1	2	3	4	5
55	Has ups and downs	1	2	3	4	5
56	Has fixed habits	1	2	3	4	5
57	Forgets setbacks easily	1	2	3	4	5
58	Is intrigued by differences	1	2	3	4	5
59	Starts a new life easily	1	2	3	4	5
60	Asks personal questions	1	2	3	4	5
61	Enjoys other people's stories	1	2	3	4	5
62	Gets involved in other cultures	1	2	3	4	5
63	Remembers what other people have told	1	2	3	4	5
64	Is able to voice other people's thoughts	1	2	3	4	5
65	Is self-confident	1	2	3	4	5
66	Has a feeling for what is appropriate in a specific culture	1	2	3	4	5
67	Gets upset easily	1	2	3	4	5
68	Is a good listener	1	2	3	4	5
69	Worries	1	2	3	4	5
70	Notices when someone is in trouble	1	2	3	4	5
71	Has an insight into human nature	1	2	3	4	5
72	Is apt to feel lonely	1	2	3	4	5
73	Seeks contact with people from a different background	1	2	3	4	5
74	Has a broad range of interests	1	2	3	4	5
75	Is insecure	1	2	3	4	5
76	Has a solution for every problem	1	2	3	4	5

To what extent do the following statements apply to you? *(Please circle the answer that is most applicable to you.)*

		totally not applicable	hardly applicable	moderately applicable	largely applicable	completely applicable
77	Puts his or her own culture in a perspective	1	2	3	4	5
78	Is open to new ideas	1	2	3	4	5
79	Is fascinated by new technological developments	1	2	3	4	5
80	Senses when others get irritated	1	2	3	4	5
81	Likes to imagine solutions for problems	1	2	3	4	5
82	Sets others at ease	1	2	3	4	5
83	Works according to strict rules	1	2	3	4	5
84	Is a trendsetter in societal developments	1	2	3	4	5
85	Has a need for change	1	2	3	4	5
86	Pays attention to the emotions of others	1	2	3	4	5
87	Reads a lot	1	2	3	4	5
88	Seeks challenges	1	2	3	4	5
89	Enjoys getting to know others profoundly	1	2	3	4	5
90	Enjoys unfamiliar experiences	1	2	3	4	5
91	Looks for regularity in life	1	2	3	4	5

Appendix B

Multicultural Personality Questionnaire Scoring Guide

Subscales of the MPQ 91-Item Version

(J.P. van Oudenhoven & K.I. van der Zee, 2000)

- I. Cultural Empathy, 18 items: 8, 14, 17, 31(-), 45, 46 (-), 51, 60, 61, 63, 64, 68, 70, 71, 80, 82, 86, 89
- II. Open-Mindedness, 18 items: 10, 13, 20, 27, 35, 54, 58, 59, 62, 66, 73, 74, 77, 78, 79, 81, 84, 87
- III. Social Initiative, 17 items: 2, 4, 7(-), 9(-), 18, 24,(-), 25, 26(-),29, 30, 34, 39, 40, 41(-),47, 48, 49(-)
- IV. Emotional Stability, 20 items: 3(-),5 , 6(-), 15(-), 23, 28, 33, 36, 38(-), 44(-), 52, 53(-), 55(-), 57, 65, 67(-), 69(-), 72(-), 75(-), 76
- V. Flexibility, 18 items: 1, 11(-), 12, 16(-), 19(-), 21(-), 22(-), 32(-), 37(-), 42(-), 43(-), 50(-), 56(-), 83(-), 85, 88, 90, 91(-)

An individual's total score is calculated by summing the values of each item answered. For example, an individual responds to 20 items with the following values 4,3,2,5,1,4,3,4,4,2,2,3,2,5,4,3,2,3,1,5. The total score is calculated by adding all those values, which totals 62. Based on the total score of 62, this individual will begin with Cohort III learning activities.

The learning activities in the CCPLM (2016) are based on the following ranges of scores on the MPQ (2000):

- Cohort III - a score of ≤ 128 : *Participants should complete activities in all three cohorts.*
- Cohort II - a score of between 129 and 256: *Participants should complete activities Cohorts II and I.*
- Cohort I - a score of ≥ 257 : *Participants should complete activities in Cohort I but can self-select to complete all three cohorts.*

Participants should be encouraged to complete all items on the MPQ. Scale scores should be interpreted with caution when the calculation is not based on the total number of items (91) on the Questionnaire.

Scale scores are computed by taking the scale mean. Items that are mirrored have to be recoded (1=5) (2=4) (3=3) (4=2) (5=1). In case of missing values it is recommended to compute the scale mean for the remaining items provided that answers have been obtained for at least half of the item.

Appendix C

Professional Learning Norms

In order to facilitate productive and meaningful learning experiences, we will adhere to the following expectations:

1. Endeavor to adhere to the time allotted by arriving, beginning, and ending on time
2. Arrive with an attitude of professional curiosity & creativity (thinking outside the box)
3. Examine all learning activities through the practices that are in the best interests of our students
4. Actively participate whether or not the content is directly relevant to our current individual practice
5. Refrain from side conversation, ensure equity of voice, and demonstrate non-judgmental attitudes
6. Engage in constructive professional reflection and feedback
7. Embrace the disequilibrium; meaningful learning occurs when we are most uncomfortable
8. Respect the learning by maintaining confidentiality

Appendix D

Online Resources: Web Links

Section I - Cultural Empathy

- Louise Derman-Sparks & Patricia G. Ramsay (2005), What If All the Children In My Class Are White? <https://www.naeyc.org/files/yc/file/200511/DermanSparksBTJ1105.pdf>
- Brianna Crowley & Barry Saide (2016), Building Empathy in the Classroom: <http://www.edweek.org/tm/articles/2016/01/20/building-empathy-in-classrooms-and-schools.html?print=1>
- Michaela W. Colombo (2009), Reflections from Teachers of Culturally Diverse Children: <https://curriki.dn.s3-us-west-2.amazonaws.com/resourcedocs/55c33b99d7b6c.pdf>
- Michaela W. Colombo (2005), Teachers of Culturally Diverse Children: <https://www.naeyc.org/files/yc/file/200511/ColomboBTJ1105.pdf>
- Chimamanda Adichie (2009), The "Danger of a Single Story", TED Talk https://www.ted.com/talks/chimamanda_adichie_the_danger_of_a_single_story
- Carol Mukhopadhyay and Rosemary C. Henze: How Real is Race? Using Anthropology to Make Sense of Human Diversity: <file:///C:/Users/Admin/Downloads/How%20Real%20is%20Race.pdf>

Section II - Open-Mindedness

- Jinsoo Terry, The Apple Peeling Lesson: <https://www.youtube.com/watch?v=cARGkt6XLKM>
- Paul Sloane, Are You Open Minded - TeDx Talk: <https://vimeo.com/223831315>
- Gale Price-Wise, Cultural Competence: Managing Your Prejudices: https://www.youtube.com/watch?v=E1MI_h0Hicw

Section III-Social Initiative

- Peggy McIntosh, White Privilege: Unpacking the Invisible Knapsack: <https://nationalseedproject.org/white-privilege-unpacking-the-invisible-knapsack>
<http://hd.ingham.org/Portals/HD/White%20Priviledge%20Unpacking%20the%20Invisible%20Knapsack.pdf>
- Internet Links for Stations for Social Initiative – Cohort III Activity
 - Station I – Abolitionist Movement
<http://www.historynet.com/abolitionist-movement>
<https://www.loc.gov/exhibits/african-americanodyssey/abolition.html>
<http://www.history.com/topics/black-history/abolitionist-movement>
 - Station II – Civil Rights Movement
<http://www.history.com/topics/black-history/civil-rights-movement>
<http://exhibitions.nypl.org/africanaage/essay-civil-rights.html>
<https://www.britannica.com/event/American-civil-rights-movement>
 - Station III - Women’s Suffrage Movement
<https://www.nwhm.org/online-exhibits/progressiveera/suffrage.html>
<http://www.history.com/topics/womens-history/the-fight-for-womens-suffrage>
<http://www.historynet.com/womens-suffrage-movement>
 - Station IV– Anti-Apartheid Movement
<https://tavaana.org/en/content/struggle-ground-anti-apartheid-movement-south-africa>
<http://www.aamarchives.org/>
<https://www.nonviolent-conflict.org/the-anti-apartheid-struggle-in-south-africa-1912-1992/>
 - Station V – Ending British Rule in India
<https://www.lerntippsammlung.de/Gandhi-and-the-end-of-the-colonial-rule-in-India.html>
<https://www.thinqlink.com/scene/669868834882060289>
<http://www.flowofhistory.com/units/eme/18/FC123>

Section IV - Emotional Stability

- Janet Pickard Kremenitzer & Regina Miller, Are You a Highly Qualified, Emotionally Intelligent Early Childhood Educator? https://www.naeyc.org/files/tyc/file/TYC_V3N4_Kremenitzer.pdf
- Personality Test: Big Five Personality Factors: <https://www.123test.com/personality-test/>
- Emotional Stability Test - Big Five Version
<http://www.davesenneagram.com/test/emotional-stability-test-big-five-version>

- Mid-Activity Brain Break: Aw-So-Go (Cohort III):
<http://www.coloradoedinitiative.org/wp-content/uploads/2014/08/CEI-Take-a-Break-Teacher-Toolbox.pdf>
- Mid-Activity Brain Break: That's My Song (Cohort II) Free mixes of popular songs:
<http://www.coloradoedinitiative.org/wp-content/uploads/2014/08/CEI-Take-a-Break-Teacher-Toolbox.pdf>
- Articles on Emotional Intelligence (Cohort II Learning Activity)
 - a. Emotional Intelligence: Self-Awareness
Mike Crompton, Improving Self-Awareness Increases Your Emotional Intelligence:
<http://www.peoriamaazines.com/ibi/2010/apr/improving-self-awareness-increases-your-emotional-intelligence>
Developing your Self Awareness as a Teacher:
<http://www.mheducation.co.uk/openup/chapters/0335221092.pdf>
 - b. Emotional Intelligence: Self-Management
Mike Crompton, Increase Your Emotional Intelligence through Self-Management:
<http://www.peoriamaazines.com/ibi/2010/jun/increase-your-emotional-intelligence-through-self-management>
 - c. Emotional Intelligence: Social Awareness
Mike Crompton, Increase Your Emotional Intelligence by Improving Your Social Awareness:
<http://www.peoriamaazines.com/ibi/2010/aug/increase-your-emotional-intelligence-improving-your-social-awareness>
 - d. Emotional Intelligence: Relationship Management
Mike Crompton, Emotional Intelligence Improving Your Relationship Management Skills:
<http://www.peoriamaazines.com/ibi/2010/oct/emotional-intelligence>
Liggy Webb, Eight Tips for Developing Positive Relationships:
<http://www.mheducation.co.uk/openup/chapters/0335221092.pdf>
- Travis Bradberry, The Power of Emotional Intelligence, TEDxUCIrvine:
<https://www.youtube.com/watch?=auXNnTmhHsk>
- Mid-Activity Brain Break
 - a. Head Space-Meditation Made Simple: <https://www.headspace.com/>
 - b. Antidote for All - 7 Minute Exercise:
<https://insighttimer.com/roymasters/guided-meditations/antidote-for-all-7-minute-exercise>
 - c. Mindful-Taking Time for What Matters: <https://www.mindful.org/>
- Vicki Zakrzewski, *Why Teachers Need Social Emotional Skills*:
https://greatergood.berkeley.edu/article/item/why_teachers_need_social_emotional_skills
- Guy Winch's *Why We All Need to Practice Emotional First Aid*:
https://www.ted.com/talks/guy_winch_the_case_for_emotional_hygiene
- Peter Sage, *The Journey to Emotional Maturity*:
<https://www.youtube.com/watch?v=awBZqAx-eGQ>

Section V - Flexibility

- The Name Game, from <http://wilderdom.com/games/descriptions/NamePantomime.html>
- Grey's Anatomy, Crash Into Me, Promo, Scenes 1-8:
<https://www.youtube.com/watch?v=I742WPSKRIY>
- Culturally Competence Care, Incompetent vs. Incompetent Care:
<https://www.youtube.com/watch?v=Dx4Ia-jatNQ>
- Cross Cultural Communication Video Part I (ends at 2 minutes and 23 seconds - Business Training Media.com: <https://www.youtube.com/watch?v=VmjYqpkUs0k>
- Cross Cultural Communication Video Part II - Business Training Media.com:
<https://www.youtube.com/watch?v=VmjYqpkUs0k>
- CSU Fullerton, HCOM, Intercultural Flexibility Staircase Model:
<https://www.youtube.com/watch?v=ZqCWbcGDr7M>
- Dave Edwards', Staircase Model of Intercultural Communication:
<https://www.youtube.com/watch?v=a5x0hWUe0EM>

- Dara Lind, Nazi slogans and violence at a right-wing march in Charlottesville on Friday night: What happened at a torchlit rally on the UVA campus, <https://www.vox.com/2017/8/12/16138132/charlottesville-rally-brawl-nazi>
- Neo-Nazi Drives Through Crowd Of Protesters In Charlottesville https://www.youtube.com/watch?v=7iGgYM2_Zdk

Appendix E

Scales for Assessing Cultural Competence

1. **The Intercultural Development Inventory® (IDI®)** assesses intercultural competence—the capability to shift cultural perspective and appropriately adapt behavior to cultural differences and commonalities (IDI, LLC, © 2017).
2. **Ethnic-Sensitive Inventory (ESI)** was designed to enhance practitioner skills with ethnic minorities (ESI; Ho 1991).
3. **The Gay Affirmative Practice Scale (GAP)** is a measure for assessing practitioners' beliefs and behaviors (cultural competency) with gay and lesbian clients (GAP; Crisp, 2006).
4. **Cross-Cultural Adaptability Inventory (CCAI)** was developed to identify traits and skills associated with the ability to adapt effectively to other cultures (Kelley & Meyers, 1987).
5. **Cross-Cultural Sensitivity Scale (CCSS)** is designed to measure the "valuation and tolerance of different cultures" of dominant group members (Pruegger & Rogers, 1993).
6. **Cultural Intelligence (CQ)** assesses an individual's capability to cope effectively in cultural diverse situations (Ang, Van Dyne, and Koh, 2006).
7. **Diversity Awareness Profile (DAP)** helps to train participants to become aware of actions, both obvious and subtle, and how these actions affect diverse individuals (John Wiley & Sons, Inc.,).
8. **Intercultural Adjustment Potential Scale (ICAPS)** assesses the potential for intercultural adjustment as a function of the psychological skills that individuals possess; it also identifies eight constructs to assess: emotion regulation, critical thinking, openness, flexibility, interpersonal security, emotional commitment to traditional ways of thinking, tolerance for ambiguity, and empathy (Matsumoto et. al, 2001).
9. **Intercultural Communication Competence (ICC)** identifies five characteristics associated with ICC: empathy, intercultural experience and training, motivation, global attitude, and the ability to listen well in conversations (Arasaratnam & Doerfel, 2005).
10. **Intercultural Sensitivity Inventory (ICSI)** measures individuals' ability to modify behaviors in intercultural contexts by examining their understanding of the different modes of behaviors depending on the culture, individualistic or a collectivist (Bhawuk & Brislin, 1992).

Cultural Competence: Cultural Empathy
Appendix 1A: NYSCI Activity Sheet

Task: Identify the key stakeholders, their concerns regarding the address used by NYSCI, and the possible rationale for their concerns.

Stakeholders	Possible Concerns	Possible Rationale

Cultural Competence: Cultural Empathy
Appendix 1B: Empathy & Cultural Competence

Empathy and Cultural Competence

Reflections from Teachers of Culturally Diverse Students

Cultural Competence: Cultural Empathy

Appendix 1C: Jigsaw Description

Adapted from the work of Spencer Kagan, Resources for Teachers, San Juan Capistrano, CA.

The purpose of Jigsaw is shared learning. Members of a group become “experts” in a particular area of a mutual pursuit and share their learning/ research with the other group members. It is also used when a lot of learning needs to happen in a short time. Chapters of books can be split up, various approaches to the same outcome can be researched, different experiments with the same materials can be conducted, different viewpoints on the same issue can be studied, and the results shared. This is effective for students or adults. There are several ways this can happen:

Within Team Jigsaw

Each member of a team/group works independently to master a portion of a topic or skill. When each team member has completed the work as planned, they gather at an agreed upon time to share the new knowledge. Often there is some kind of synthesis of the shared knowledge. Example: There are four protocols for observing in a classroom. Each person in a group of four reads one of the observation protocols and presents that approach to the other team members, with guiding questions to assist the shared learning, such as “What kind of feedback is generated by this protocol?” “What kind of observation is most appropriate for this protocol?” “What is the value of this protocol in terms of student learning; teacher practice?” The group compares and contrasts the four protocols.

Team Jigsaw

Each team becomes an “expert” on one topic or skill. Team members spread out to share their new knowledge with the rest of the teams. Team #1 spreads out and sends a member to each of the other teams to share, then Team #2 does the same. There’s a bit of math to do here as there have to be enough “experts” to share with all the other teams or teams have to be combined to share “experts.” Two teams can research the same topic and check with one another for completeness and agreement before they “consult” with the other teams - this provides some checks and balances. Synthesis can be done as a whole group or in teams. Example: There are four protocols for observing in a classroom. The room is divided into 4 teams of 3 people, (or 6 people). Each team studies one protocol, talking together and planning the best way to present the protocol to the other teams, using the guiding questions. Each team takes turns sending its “experts” out to the other teams (alone or as a pair) to share the protocol they have studied. A whole group synthesis that compares the four approaches.

Expert Group Jigsaw

Each member of a team takes on a portion/aspect of a topic or skill. More than one member of the team will take on the same portion/aspect if there are more group members than portions/ aspects. The team splits up and everyone goes to an “expert” group of all the people from all the teams taking on the same portion/ aspect. The “expert” group masters the topic/skill or does the research necessary. The “expert” group plans a way to present their learning in the best possible way and practices the presentation if necessary. The “experts” all return to their teams where they make presentations to their team members. Synthesis is done in the teams. Example: There are four protocols for observing in a classroom. Each team assigns its members one of the four protocols. The team members break up and go

with the appropriate “expert” group to study the protocol, discuss it together for understanding, using the guiding questions. They plan a presentation. The “experts” return to their team and each protocol is presented in turn. The protocols are compared in the teams

Protocols are most powerful and effective when used within an ongoing professional learning community such as a Critical Friends Group® and facilitated by a skilled coach. To learn more about professional learning communities and seminars for new or experienced coaches, please visit the National School Reform Faculty website at www.nsrffharmony.org.

Cultural Competence: Cultural Empathy

Appendix 1D: Double Jigsaw Activity Sheet

Michaela W. Colombo: Empathy & Cultural Competence: Reflections from Teachers of Culturally Diverse Students Children

Task: After reading your assigned section, individually reflect and complete Quadrant I; after discussing with your same numbered group, complete Quadrant II; after discussing with different number groups, complete Quadrant III; and, after whole group reflection complete Quadrant IV.

<p>Individual Reflection I (Quadrant I)</p>	<p>Group Reflection I (Quadrant II)</p>
<p>Individual Reflection II (Quadrant III)</p>	<p>Group Reflection II (Quadrant IV)</p>
<p>Implications for Practice:</p>	

Cultural Competence: Cultural Empathy
 Appendix 1E: Rudyard Kipling: We and They

FATHER and Mother, and Me,
 Sister and Auntie say
 All the people like us are We,
 And everyone else is They.

And They live over the sea,
 While We live over the way,
 But-would you believe it? – They look upon We
 As only a sort of They!

We eat pork and beef
 With cow-horn-handled knives.
 They who gobble Their rice off a leaf,
 Are horrified out of Their lives;
 While they who live up a tree,
 And feast on grubs and clay,
 (Isn't it scandalous?) look upon We
 As a simply disgusting They!

We shoot birds with a gun.
 They stick lions with spears.
 Their full-dress is un-
 We dress up to Our ears.
 They like Their friends for tea.
 We like Our friends to stay;
 And, after all that, They look upon We
 As an utterly ignorant They!

We eat kitcheny food.
 We have doors that latch.
 They drink milk or blood,
 Under an open thatch.
 We have Doctors to fee.
 They have Wizards to pay.
 And (impudent heathen!) They look upon We
 As a quite impossible They!

All good people agree,
 And all good people say,
 All nice people, like Us, are We
 And everyone else is They:
 But if you cross over the sea,
 Instead of over the way,
 You may end by (think of it!) looking on We
 As only a sort of They!

Cultural Competence: Cultural Empathy
 Appendix 1F: "We and They" Sample Activity Sheet
 Rudyard Kipling

1. Record the words Kipling uses to describe *We* and *They* in the poem.
2. Try to list at least three nouns, adjectives, and verbs for each community.

	We	They
Nouns	<ol style="list-style-type: none"> 1. people 2. guns 3. doors that latch (live in a house) 4. doctors 	<ol style="list-style-type: none"> 1. everyone else 2. spears 3. open thatch (no house) 4. wizards 5. heathen
Verbs	<ol style="list-style-type: none"> 1. eat (carnivores who eat with utensils) 2. shoot 3. friends stay over 4. agree 5. say 6. live (lives over the way; implies close by) 	<ol style="list-style-type: none"> 1. eat (herbivore who gobble rice, grubs and clay without utensils) 2. live in trees 3. sticks (w/ spears) 4. friends visit (for tea) 5. drink milk and blood 6. sea (lives over the sea; implies foreign)
Adjectives	<ol style="list-style-type: none"> 1. carnivores 2. disgusting (They's perspective) 3. full dress (fully clothed) 4. utterly ignorant 5. kitcheny food 6. nice 7. impossible 	<ol style="list-style-type: none"> 1. un-dress (un-cloth/just underwear) 2. impudent 3. scandalous
<ol style="list-style-type: none"> 1. What are the differences between <i>We</i> and <i>They</i> in the poem? Using the nouns, verbs and adjectives, create two paragraphs summarizing <i>We</i> and <i>They</i>. Use the information from the paragraphs. For example, <i>We are impossible , utterly ignorant carnivores who live in houses and eat with utensils... They are impudent scandalous, undressed herbivores, who drink milk and blood...</i> Participants realize their partiality to self but also their similarities to others. 2. Literature often expresses morals and themes. In your opinion, what is the moral expressed in "We and They"? Participants should realize that we are all multifaceted and there is no single story. 3. What are the ideas this poem implies about communities, membership, and belonging? Individuals and communities are complex and dynamic entities that cannot be described by a single story. The <i>They</i> and the "<i>We</i>" are constantly influencing each other, therefore individuals and communities are more similar than initially perceived. 4. What are the implications for practice? 		

Cultural Competence: Cultural Empathy
 Appendix 1F: "We and They" Activity Sheet
 Rudyard Kipling

Task: Record the words Kipling uses to describe *We* and *They* in the poem. Try to list at least 3 nouns, adjectives and verbs for each community.

	We	They
Nouns	1. 2. 3. 4.	1. 2. 3. 4.
Verbs	1. 2. 3. 4.	1. 2. 3. 4.
Adjectives	1. 2. 3. 4.	1. 2. 3. 4.

What are the differences between *We* and *They* in the poem.

Literature often expresses morals and themes. In your opinion, what is the moral expressed in "We and They"?

What are the ideas this poem implies about communities, membership, and belonging?

What are the implications for practice?

Adapted from *Facing History and Ourselves. Lesson 8: How do Communities Define We & They?*

Cultural Competence: Cultural Empathy
Appendix 1H: Seinfeld Cultural Assumptions Activity Sheet

Task: Think about and identify all the characters in the video. What cultural assumptions does each character hold?

Characters	Cultural Assumptions
<p>What are possible reasons for the cultural assumptions? How could the cultural assumptions be mitigated?</p>	

Cultural Competence: Cultural Empathy
 Appendix 1I: Cultural Assumptions-Implications for Practice

Task: Think about and identify some of the various stakeholders represented within and around our school community. What cultural assumptions you hold, or have held, about these stakeholders?

Stakeholders	Cultural Assumptions
<p>What are possible reasons for the cultural assumptions? How could the cultural assumptions be mitigated?</p>	

Cultural Competence: Cultural Empathy

Appendix 1J: The Camping Game

Adapted from the Ultimate Camp Resource: <http://www.ultimatecampresource.com>

The facilitator decides on a rule. For example, participants bring an item that begins with the same letter of their names. The facilitator does not share the rules of the game.

If the facilitator's name is Khari, the facilitator starts by saying, "When I go camping, I'm going to take... ketchup." (Other examples include, kiwi or kerosene oil).

The other participants attempt to determine the rule by taking turns saying their names and the items they will take.

Based on the rule, the facilitator will affirm or redirect by repeating what the participant said (i.e., Amir may bring avocado, or, no, Amir may not bring cheese).

The facilitator reminds all participants to never explicitly state the rule but continue to play.

The game continues until everyone has figured out the rule or the allotted time runs out!

Variations

Here are some other rules you can use...

- 1. Last Letter Rule:** Participants can only bring items that start with the last letter of the previous item. For example: If one participant says, "I am taking water" the next participant has to say an item that starts with "r" since that's the last letter in "water". Therefore, that participant might take a "Rolex" but not "socks".
- 2. Double Letter Rule:** In this rule, participants can only bring items that have double letters. Participants bring "apples", "cells", "food", or "beer" but not "pears".
- 3. Alphabet Rule:** Within this variation, participants should know the rule. The first participant starts by stating an item that starts with the letter "a", for example "apples"; the next participant says an item that begins with the letter "b", and so on. Increase competitiveness by setting a time limit on the think time, for example, 5 seconds. Participants unable to provide the correct response in the allotted time will be out.
- 4. Double Word Rule:** Participants bring items that have two words, for example "hot dogs", "car keys", "pillow case", etc.
- 5. Color Rule:** Facilitator designates a specific color for the items color. For example if yellow is picked then allowable items might include a "banana", "sunflowers", "corn", "lemonade" etc.
- 6. Specific Letter Rule;** Facilitator selects a specific letter; all participants must bring items that include that letter. For example, if T is selected, participants may bring "tea", "cats", "biscuits", etc.

Cultural Competence: Cultural Empathy

Appendix 1K: The Feedback Carousel

Developed in the field by educators affiliated with National School Reform Faculty (NSRF)

The purpose of the Feedback Carousel is to get a variety of different kinds of feedback from a large amount of people in a very short amount of time. We have found the carousel for getting feedback on a plan and on a plan for future work.

To set up this activity, have each person or team display the significant elements of their plan on a piece of chart paper. Encourage the use of color and creativity.

Next to each piece of chart paper, put up another chart paper that is divided into 4 parts. The top left quadrant is for clarifying questions, the top right quadrant is for probing question, the third quadrants is for recommendations and the fourth quadrant is for resources that would be useful to the planning team.

Distribute small post-its to every participant and ask them to rotate through as many plans as times permits and write feedback on a post-it and place the feedback in the appropriate quadrant.

Allow a few minutes to debrief the process.

Cultural Competence: Cultural Empathy
 Appendix 1L: Suggestions for Book Clubs
 Books on Cultural Empathy:

Paul B. Pedersen, PhD, Hugh C. Crethar, PhD, and Jon Carlson, PsyD, EdD: ***Inclusive Cultural Empathy: Making Relationships Central in Counseling and Psychotherapy, Copyright: 2008***

Inclusive Cultural Empathy shows readers how to reach beyond the comfort zone of an individualistic perspective and increase competence in a relationship-centered context.

Michael Lee Stallard, Jason Pankau, Katharine P Stallard: ***Connection Culture: The Competitive Advantage of Shared Identity, Empathy, and Understanding at Work, Copyright: 2016***

Connection Culture provides a fresh way of thinking about leadership and offers recommendations for how to tap into the power of human connection.

Carolyn Calloway-Thomas: ***Empathy in the Global World: An Intercultural Perspective: Edition, Copyright: 2009***

Empathy in the Global World examines the role of compassion in decision making, how it is communicated via the media, and how it affects global problems such as poverty and environmental disasters.

Gary Olson: ***Empathy Imperiled: Capitalism, Culture, and the Brain, Copyright: 2013***

Empathy Imperiled argues that the crucial missing piece in this conversation is the failure to identify and explain the dynamic relationship between an empathy gap and the hegemonic influence of neoliberal capitalism, through the analysis of the college classroom, the neoliberal state, media, film and photo images, marketing of products, militarization, mass culture and government policy.

Frans de Waal: ***The Age of Empathy: Nature's Lessons for a Kinder Society, Copyright: 2009***

The Age of Empathy suggests that humans are group animals - highly cooperative, sensitive to injustice, and mostly peace-loving - just like other primates, elephants, and dolphins. This revelation has profound implications for everything from politics to office culture.

Julie A. Dodge: ***"But I Won't Do That!": Teaching Cultural Empathy, Copyright: 2016***

Over the past thirty years, as awareness has increased regarding the value of understanding cultural and other differences in delivering social and faith based services, organizations and academic institutions have worked to provide training in cultural diversity or cultural competence. In spite of this emphasis on training and preparation, research suggests that most practitioners have higher perceptions of their cultural competence than actual demonstrated skills. The author reviews the common types of cultural competence training that are offered, considers methods for instruction, and suggests that teaching cultural empathy will improve service outcomes in intercultural settings.

Cultural Competence: Open-Mindedness
 Appendix 2A: Three Strategies for Development Activity Sheet
 Paul Sloane

Task: In your groups, identify, recall, or create at least 2 scenarios that may be addressed by using one of the three strategies: *Turn & Face the Strange*; *Introduce the Random*, or *Welcome the Unexpected*. List possible data that may be gathered regarding each scenario, and identify opportunities that may arise from the data and application of the strategy.

Scenario	Strategy	Possible Related Data	Opportunities
# _____			
# _____			
# _____			

Cultural Competence: Open-Mindedness

Appendix 2B: Find Someone Who...

Task: Find someone who meets the criterion mentioned in each box; think about how the individual meeting each criterion may be used as an asset in teaching and learning. You may not have the same individual for more than one criterion.

Is of the same race/ethnicity...	Is of a different race/ethnicity...	Lives in the same community or borough...
Speaks more than 2 languages...	Is of a different political persuasion...	Was born outside New York...
Was born outside of the U.S...	Is of a different religious persuasion...	Is a pescetarian ...

Cultural Competence: Open-Mindedness

Appendix 2C: Inquiry Scenarios

Scenario 1: “But You’re Not a Girl!”

A third grade, eight year old transgender Latina student is being transferred by the NYC DoE central office to your school due to bullying allegations at the previous school. The NYC DoE central office has strict guidelines regarding transgender students and a zero tolerance policy against bullying. Prior to the student’s arrival at your school, several staff members were trained on the Lesbian, Gay, Bisexual, Transgender and Queer/Questioning (LGBTQ) Inclusive Curriculum offered by the NYC DoE and as per NYC DoE regulations, a single stall toilet was made available for students. The principal also held a staff meeting to discuss Chancellor’s Regulations and school policies regarding transgender students. The transgender student, like any other at risk and new students at your school, is assigned a staff mentor who meets with students daily and is available at students’ request to provide social emotional support.

The mother has requested that her child be allowed to wear lash extensions (fake eyelashes) and purple nail polish. The parent was reminded that such requests are against school policy for all students. One morning during breakfast, the transgender student is wearing a headband with bunny ears. A five year old kindergarten student asks, “Why are you wearing that? You’re a boy!” The transgender student reports to the principal that she is being bullied by the kindergartener.

The transgender student currently lives with her mom and step-father who are accepting of her being transgendered. One day, during dismissal, the biological father arrives to pick her up. The transgender student runs to tell the school counselor, who supervises dismissal, not to call her by her self-selected name but by her parent given name because her father does not agree with her transgender identity. As a part of the NYC DoE policy both parent and child were interviewed prior to intake to ascertain expectations and level of comfort regarding the student’s identity. During the interview, the student expressed her desire to be called by her self-selected name. Her mother expressed that the child be called by her parent given name. The NYC DoE policy dictates that the child be called by the name she chooses.

At her previous school, the child was called by her parent given name in school and dressed “like a boy”. However, outside of school, the student wore “girl clothes” (dresses) and went by her selected name (girl name).

Scenario 2: "I Know My Rights!"

In October of the current school year, a male second grade student has transferred from another school within the district to your classroom. Initially, the parent is very pleasant and speaks daily to the teacher regarding the child's progress. The student is well behaved, gets along well with his peers, and, though performing slightly below grade level expectations, responds well to teacher feedback and expends good effort to complete learning tasks.

After two weeks, the parent requests that the principal writes a letter stating that her child needs her to be with him every day in school. The principal refuses as there is no such need. In November, after the Parent Teacher Conferences, the parent requests that her son be evaluated. The teacher shares with the parent that while her son is not currently performing at grade level, he is making progress and does not meet the criteria to be evaluated.

As per the NYC DoE policy, students meet the criteria to be evaluated when they are performing at least one year below grade level expectations. The parent insists that she knows her rights and that she has the right to request that her child be evaluated. The parent further contends that her child is being discriminated against because he is Latino; she makes a complaint to the superintendent.

The superintendent requests the child's portfolio and records, including attendance and health related documents. The superintendent schedules a meeting with the principal, the teacher, and the parent.

Scenario 3: "Attendance Matters!"

It is March of the current school year, and a second grade Ecuadorian student has been late over 40 times. The 2nd grade teacher taught the older sibling a few years ago and there were no attendance concerns. Socially, the student is pleasant, well adjusted, and interacts positively with her teachers and peers. Academically, she is currently performing below grade level expectations in all subject areas. The guidance counselor, teacher, and the attendance team have met with the mother more than 15 times and have implemented interventions, such as providing an alarm clock, creating a schedule, having a peer call the student in the mornings, and enrolling the student for the morning activity program with the physical education teacher. The mother has repeatedly assured the school that her daughter's lateness will improve. In spite of these interventions, however, lateness persists.

The teacher called the father to discuss the issue and the father informed the teacher that he was unaware of the matter, as he and the mother are no longer together and the mother has not kept him apprised. The teacher requested a meeting with the principal and both parents.

During the meeting, Dad sat quietly and Mom expressed that the child is late for school because she doesn't want to come to school because she is being bullied by another student. The teacher asked Mom if she was referring to an earlier incident had been previously addressed. Mom said yes. The teacher expressed that she was not aware of the issue recurring as she has observed positive interactions between the students.

The principal invited the student to the meeting. The principal asked the student if she was having an issue with anyone in the class. The student said no. She expressed that she is friends with everyone. The principal asked the student why she didn't want to come to school and she responded that she had a difficult time waking up because she was getting to bed late. In light of what the child said, the principal asked Mom to be honest about what was happening so that the school can help. Mom started to cry and explained that the child was getting to bed 10:30 P.M., or later because she works the late shift at the supermarket and that the child is with her grandmother until 9:30 P.M. At 9:30 P.M., Mom picks her up from her grandmother's and they walk home to their apartment.

Cultural Competence: Open-Mindedness
 Appendix 2D: Analysis of Scenarios Activity Sheet

Task: After reviewing each scenario, each group selects one scenario, identifies the key stakeholders within or being impacted by the scenario, assumes each stakeholder's perspective, creates a solution to address the scenario, and identifies opportunities for systematic improvements.

Identify Scenario:				
Key Stakeholders:				
Key Stakeholders' Perspectives:				
Solutions:				
Opportunities: Systematic Improvement				

Cultural Competence: Open-Mindedness
Appendix 2E: Block Party Protocol-A Pre-Reading Text-Based Activity
Adapted by Debbie Bambino from Kyleene Beers pre-reading strategy

This activity can be used with a variety of texts, poems, articles, or whole books. It works well with large groups.

- 1.** Facilitator writes quotes on index cards prior to the session. The facilitator may choose one quote per participant, or repeat some quotes.
Modification: Facilitator makes copies and cut out each word with its definition.
- 2.** Facilitator places a set of the words/cards with definitions in a receptacle for each table.
- 3.** Participants randomly select one of the quotes/cards and reads the quote, thinking about its meaning in a cultural context.
- 4.** Participants find someone (pairs/triads) at a different table to share their quote and interpretation of said quote.
- 5.** After both participants share, they switch quotes, read the new quote, thinking about its meaning in a cultural context, and find new participants with whom to share.
- 6.** After the second or third round, participants reconvene as a whole group.
- 7.** In a "popcorn" style (no discussion) or as a round, participants share ideas and questions from the experience with the whole group (usually not a conversation).
- 8.** Facilitator shares the source of the quotes, posting the link, distributing the article, etc., for future work.
- 9.** Debrief the process

Note: At the National Facilitator's Meeting in Chicago the following possibilities were shared: 1) Have participants exchange cards/quotes after each round. 2) Use this format to share end of year reflections or start up aspirations. 3) Using quotes from longer pieces can open up the conversation in large, mixed groups where students and family members might have previously been excluded from the discussion of the material.

Cultural Competence: Open-Mindedness

Appendix 2F: Open-Minded Inquiry: Helping Students Assess Their Thinking

William Hare

Abstract

This is a brief guide to the ideal of open-minded inquiry by way of a survey of related notions. Making special reference to the educational context, the aim is to offer teachers an insight into what it would mean for their work to be influenced by this ideal, and to lead students to a deeper appreciation of open-minded inquiry. From assumptions to zealotry, the glossary provides an account of a wide range of concepts in this family of ideas, reflecting a concern and a connection throughout with the central concept of open-mindedness itself. An intricate network of relationships is uncovered that reveals the richness of this ideal; and many confusions and misunderstandings that hinder a proper appreciation of open-mindedness are identified.

Introduction

Many people would agree with John Dewey and Bertrand Russell that open-mindedness is one of the fundamental aims of education, always elusive but eminently worth pursuing. For Dewey, it is the childlike attitude of wonder and interest in new ideas coupled with a determination to have one's beliefs properly grounded; and it is vitally important because we live in a world that is characterized by constant change. For Russell, open-mindedness is the virtue that prevents habit and desire from making us unable or unwilling to entertain the idea that earlier beliefs may have to be revised or abandoned; its main value lies in challenging the fanaticism that comes from a conviction that our views are absolutely certain. A review of certain key ideas provides a clearer sense of the dimensions of the ideal of open-mindedness for all those who are determined to make this aim central to their work as teachers. What follows is a road map to the terrain which surrounds the idea of open-minded inquiry.

Glossary

Assumptions: Always potentially problematic when they remain invisible. Not being properly aware of the beliefs we take for granted, we are in no position to consider what is to be said for or against them. What we presuppose about the abilities of our students, about what is worth learning in our subject, about the nature of knowledge, about the teacher/student relationship, about suitable pedagogical strategies, and so on, affects our decisions as teachers, but these ideas escape our scrutiny. The open-minded teacher tries to uncover such ruling prepossessions, as Dewey calls them, and subject them to critical examination. Hidden assumptions of this kind are not, of course, to be confused with assumptions we consciously make in order to see what follows if they are regarded as true.

Bias: Often mistakenly equated with simply having an opinion or a preference. An opinion, however, the results from an impartial review of the evidence would precisely merit being seen as unbiased. Similarly, a preference for reviewing

evidence in a fair-minded manner before drawing conclusions is not a bias in favor of impartiality; it is a determination to avoid bias. A biased view distorts inquiry because factors have entered in (favoritism, ignorance, omission, corruption, misplaced loyalty, threats, and so on) that undermine a fair examination. Open-minded teachers seek to avoid bias in their teaching, or to compensate for biases that experience tells them they have a tendency to slip into, except when they deliberately present a biased perspective in order to stimulate open-minded reflection.

Critical Receptiveness: Russell's term for the attitude, which makes a virtue of openness to ideas and experience while guarding against sheer mindlessness. Open-mindedness would not be an intellectual virtue if it implied a willingness to accept an idea regardless of its merits. Ideas must be given due consideration, of course, unless we already have good reason to believe that they are worthless, but the open-minded person is ready to reject an idea that cannot withstand critical appraisal. There may be good reason in the context of teaching, of course, to postpone critical scrutiny temporarily so that the ideas in question are properly understood and appreciated before difficulties and objections are raised, and to ensure that mutual respect and trust will allow people to entertain challenges to their views.

Dogmatism: Not to be thought of as equivalent to having a firm view but rather a stubbornly inflexible one that disrupts inquiry. An open-minded person may have a firm conviction, yet be fully prepared to reconsider it if contrary evidence begins to emerge. The dogmatist fails on this score, regarding the belief as having been laid down by an authority that cannot be disputed. People may seek the crutch of dogma, as Dewey puts it, but an open-minded teacher challenges such tendencies by ensuring that claims and theories remain open to critical review and are not seen as fixed and final, beyond all possibility of further thought.

Expertise: No one has the ability to make an independent and critical judgment about every idea, with the result that we must all, in some circumstances, rely on expert opinion. Experts, however, are not infallible, and some prove to be only experts in name. The open-minded person remains alive to these possibilities so as to avoid falling into a dogmatic conviction or being duped. Russell's advice remains relevant and needs to be applied to the teacher's own presumed expertise: When the experts are agreed, the opposite opinion cannot be certain. When they are not agreed, no opinion is certain. When the experts think the evidence is insufficient, we should suspend judgment.

Fallibility: The idea that our beliefs are subject to error and liable to be falsified. If we reject absolute certainty as unattainable, fallibilism allows us to view our beliefs as being well-supported and warranted in terms of presently available evidence and current theories, but always subject to revision in the light of further evidence and reflection. Our beliefs are provisional and tentative, and the open-minded teacher attempts to convey this view to students and to offset any inclination to think that what is called knowledge is settled for all time; but such fallibilism does not entail outright skepticism where any possibility of achieving knowledge is simply dismissed.

Gullibility: The state in which we are so ready to believe that we are easily taken in by false claims and spurious ideas. Something is too good to be true, but it is regarded as true nevertheless. The desire to be open-minded is overwhelmed by a flood of nonsense and deception against which the person has insufficient critical defenses. Wishful thinking, greed, persuasive advertising, ignorance, and sheer naiveté all contribute to a situation in which a person is easily taken advantage of. As Carl Sagan observes, a great openness to ideas needs to be balanced by an equally strong skeptical spirit. Being well informed combined with the ability to think critically is the chief defense against credulity.

Humility: Recognizing one's own limitations and liability to error, and avoiding the arrogance sometimes displayed by teachers. Open-minded teachers submit their ideas to the critical reactions of their students, and they avoid the mistake of thinking that any superior knowledge they possess, as compared to the students', confers on them infallibility or omniscience. They acknowledge the risk that they may be shown to have made a mistake. Dewey rightly emphasizes, however, that humility does not mean that the teacher should think that he or she has no more expertise than the student and abandon whatever insights and wisdom can be brought to the teaching situation.

Indoctrination: Not to be identified with every form of teaching, but rather with the kind of teaching that tries to ensure that the beliefs acquired will not be re-examined, or with pedagogical methods that in fact tend to have such a result. Indoctrination tends to lock the individual into a set of beliefs that are seen as fixed and final; it is fundamentally inconsistent with open-minded teaching. R. M. Hare suggests a helpful test for open-minded teachers who wonder whether or not their own teaching may be drifting in the direction of indoctrination: How pleased are you when you learn that your students are beginning to question your ideas?

Judgment: Unlike sheer guesswork, judgment utilizes information to support a tentative factual claim that goes beyond the available evidence. Unlike ex-cathedra pronouncements, judgment draws on information, together with general principles, to determine what ought to be done or what value something has. Open-minded teachers bear in mind that their judgments rest on limited information or even on misinformation; that we need to be willing to suspend judgment when the evidence is insufficient; that the judgment we make may need to be revisited in the light of subsequent experience and reflection; and that others, drawing on the same evidence and the same general principles, may well reach different conclusions that we need to consider. La Rochefoucauld's observation is salutary concerning our own open-mindedness: Everyone finds fault with his memory, but none with his judgment.

Knowledge: Stephen Jay Gould speaks of certain ideas being "confirmed to such a degree that it would be perverse to withhold provisional consent." This is a useful way for open-minded teachers to think of knowledge. It stops well short of identifying knowledge with apodictic certainty; but it avoids the fashionable and debilitating skepticism that prefers to speak of "knowledge", rather than knowledge, on the

grounds that no one really knows anything. Dewey wisely recommends teachers involving students in the making of knowledge at school so as to open their minds to the realization that certain ideas deserve to be thought of as knowledge rather than mere opinion or guesswork.

Listening: Not to be thought of as passive and unquestioning, but rather as intimately connected to the open-minded outlook. Good listening involves really trying to connect with another person's ideas in order to understand them and consider their merits, what Russell calls a kind of hypothetical sympathy. It carries with it the risk that one's views will turn out to be faulty in some way, requiring revision or rejection in an open-minded appraisal, and demands a certain amount of courage. Open-minded teachers listen to what is said, to how it is said, and to what is not said; and they are able and willing to limit their own contributions so as to give appropriate recognition to the voices of their students.

Manner: It is not just what we say and do as teachers that matters with respect to our claim to be open-minded, but also the atmosphere we create, the tone we set, our demeanor and body language, and the attitudes we convey. All of this can make it far clearer to students than any verbal declaration that a genuine engagement with ideas is encouraged. Dewey speaks of the "collateral learning" that goes on in classrooms, especially the formation of attitudes on the part of students, and a major influence here is the manner in which teachers go about their work.

Neutrality: Not to be seen as a pedagogical principle, but rather as a useful pedagogical strategy, giving students an opportunity to develop their own opinions before coming to know what the teacher's opinions are — if the teacher decides to reveal his or her views at all. Neutrality, in the sense of a teacher trying never to disclose his or her views, is not a necessary condition of being open-minded. The teacher's manner may well reveal that his or her declared views are open for discussion and are not being presented in a dogmatic fashion. Confusion about teacher neutrality often results from drawing a general conclusion about open-mindedness from the fact that "keeping an open mind" on an issue typically means not having yet made up one's mind and, therefore, being neutral.

Open-mindedness: The central concept in this family of ideas. Open-mindedness is an intellectual virtue that involves a willingness to take relevant evidence and argument into account in forming or revising our beliefs and values, especially when there is some reason why we might resist such evidence and argument, with a view to arriving at true and defensible conclusions. It means being critically receptive to alternative possibilities, being willing to think again despite having formed an opinion, and sincerely trying to avoid those conditions and offset those factors which constrain and distort our reflections. The attitude of open-mindedness is embedded in the Socratic idea of following the argument where it leads and is a fundamental virtue of inquiry.

Propaganda: A one-sided, biased presentation of an issue, trading on emotional appeals and a wide range of rhetorical devices in order to override critical assessment and secure conviction. The propagandist has found the truth and has no interest in encouraging others to engage in genuine inquiry. Russell distinguishes the educator from the propagandist in terms of the former caring for the students on their own account, not viewing them as simply potential soldiers fighting for a cause. The challenge to open-minded teachers is to provide students with the skills to recognize and cope with propaganda, and to refrain from propaganda themselves even though a particular cause may seem important enough to justify it.

Questions: Some questions discourage critical inquiry by merely seeking answers deemed to be correct; others create a double-bind by incorporating a dubious presupposition; still others arbitrarily restrict the range of one's inquiries. All of this is inimical to open-mindedness. Engaging with a question in an open-minded way involves considering the widest range of possible responses or solutions, and showing the kind of curiosity that puts the desire to find out before personal interest and convenience. Because good questions serve to open our minds, Russell remarks that philosophy is to be studied for the sake of the questions themselves; and Whitehead's comment that the "silly question" is often the first hint of a totally novel development is especially relevant in the context of open-minded teaching.

Relativism: Because it is often associated with a respectful and tolerant attitude towards cultural differences concerning what is morally right and wrong, and also with a sensitive appreciation of pluralism with respect to methods, theories, perspectives, and interpretations in inquiry, relativism at first glance seems not only compatible with open-mindedness but quite central to it. If, however, relativism means that every moral view is equally worthy, or that all knowledge claims are equally true (since what is true is simply true for someone or some group), then the ideal of open-minded inquiry must vanish. If no view is conceivably better than another, why consider alternative views at all?

Surprise: A readiness for surprise is Robert Alter's way of capturing a vital aspect of open-mindedness. It means not being so locked into a particular way of thinking that one fails to appreciate or even notice some new and surprising possibility. It means being ready to welcome an unexpected, perhaps astonishing, development or interpretation; it means being prepared to recognize that a counter-intuitive idea happens to be true. Open-minded teachers are not only ready, but happy, to be surprised by their students, recognizing along with Dewey that not even the most experienced teacher can always anticipate the ways in which things will strike their students.

Tolerance: Not always considered to be a very worthy stance, partly because it seems to suggest grudgingly putting up with something rather than showing appropriate respect; and partly because it is clear that there is much that we should not tolerate. Nevertheless, reasonable tolerance is important since it is often desirable to allow or permit that which we might prefer not to happen. One problem with zero tolerance policies is simply that strict liability prevents the exercise of open-minded decision-making in particular cases. Tolerance does not imply open-mindedness since one might never give serious consideration to that which one tolerates; but tolerance in society creates exposure to a wide range of beliefs and practices that may prove to be a stimulus to open-minded inquiry.

Uncertainty: Deeply controversial issues, disagreement among experts, insufficient and conflicting information, lack of confidence in institutions once admired, and newly emerging problems and crises, all underline Dewey's point that the world we live in is not settled and finished. The absence of certainty requires a tolerance for ambiguity — an ability and willingness to think critically and weigh alternatives in situations where decisions are problematic — and in these circumstances open-mindedness in teaching has the great value of stressing the provisional and tentative nature of conclusions, while at the same time committing us to the best use of whatever evidence and argument we can muster.

Veracity: The virtue of truthfulness entails a commitment to basing our views on an honest assessment of the evidence, and adjusting the degree of conviction we have in terms of the weight of such evidence. In Peirce's words, it involves a diligent inquiry into truth for truth's sake, with no axe to grind, and a passion to learn. It thrives on an open-minded willingness to take into account all that is relevant to drawing a true conclusion, but is defeated by ulterior motives, wishful thinking, hasty judgment, resistance to ideas, and a priori conviction.

Wonder: Suggests insatiable curiosity, endless questioning, imaginative speculation, openness to new experiences, and the sense that we will never quite exhaust our understanding and appreciation. Cursed be the dullard who destroys wonder, says Whitehead, but puzzlement and a fascination with ideas are all too often crushed by an over-emphasis on precision and detail. A person who is puzzled and wondering, says Aristotle, thinks himself or herself ignorant, and a keen awareness of one's own lack of knowledge is often a spur to an open-minded exploration of possibilities.

Xenophobia: A deep-seated fear or hatred of other cultures or races, with the result that prejudice, ignorance, contempt, and a feeling of superiority prevent people from noticing and appreciating what is of value in a different way of life or from considering what they might learn from other traditions. The open-minded person, by contrast, recognizes enormous value in pluralism and diversity, and sees such exposure as potentially enriching rather than threatening. The challenge for the open-minded teacher is to break down barriers created by bigotry and narrow provincialism.

You are obstinate, he is pigheaded: The speaker, needless to say, merely has firm opinions. This is Russell's memorable way of making the point that it is enormously difficult to recognize one's own tendencies towards closed-mindedness. We see ourselves as eminently reasonable, and our views as open to discussion, even though it may be perfectly clear to others that we are only going through the motions of giving a serious hearing to a rival view. Russell labels this "good form", rather than genuine open-mindedness.

Concluding Comment

No general conclusion is really necessary. The selection is itself the conclusion, showing as it does a network of ideas criss crossing and doubling back, sometimes taking unexpected twists and turns. To appreciate any particular part of the terrain involves exploring the links with other areas and seeing each from a variety of vantage points, so that one gradually comes to a sense of the whole. The attitude of open-mindedness is in danger of being lost sight of in education if we think of information and skills as our primary goals, or if as teachers we allow our expertise and authority to shut down our students' ideas. A map which reveals the richness and texture of the ideal of open-minded inquiry may serve to remind us of its fundamental value.

Dewey's comment on our ruling prepossessions comes from his essay "Why study philosophy?", John Dewey: The Early Works Vol. 4: 62-65; his remarks about an unsettled world are in *Democracy and Education*, ch. 11; the phrase, "the crutch of dogma", is from *Democracy and Education*, ch. 25; his reflections on the unanticipated aspects of teaching are in *Democracy and Education*, ch. 22; his views about the insights and wisdom of the teacher can be found in *Experience and Education* ch. 4; and his observation on "collateral learning" is in ch. 3 of the same book. Russell's concept of critical receptiveness appears in his *Sceptical Essays*, ch.12; his views on expertise appear in ch. 1 of the same book; the distinction between education and propaganda is found in his book *Power*, ch. 18; his remark on the value of philosophy is from *The Problems of Philosophy*, ch. 15; the comment on "good form" is from *Principles of Social Reconstruction*, ch. 5; the "irregular verb" ("I am firm, you are obstinate, he is a fool") was introduced by Russell in a BBC Brains Trust program, 26 April, 1948. Whitehead's comment on the "silly question" is found in Lucien Price, *Dialogues of Alfred North Whitehead*, ch. 22; his remark about destroying wonder is from *The Aims of Education*, ch. 3. Aristotle's comment on wonder is from his *Metaphysics* Book 1, ch. 2. Sagan's views about openness and skepticism are in "Wonder and skepticism", *The Skeptical Inquirer*, 1995. R. M. Hare's views on indoctrination are found in "Adolescents into adults", reprinted in Hare's *Essays on Religion and Education*, 1992. Gould's comment on provisional consent comes from "Evolution as fact and theory", *Discover*, 1981. Alter's remark about surprise is from "A readiness to be surprised", *Times Literary Supplement*, January 23, 1998. Peirce's reference to a diligent inquiry into truth is from Charles Hartshorne and Paul Weiss (eds.), *Collected Papers of Charles Sanders Peirce* Vol. 1, #44. Hitchens' comment on the zealot is from his *Letters to a Young Contrarian*, 2001. La Rochefoucauld's remark on judgment is from the *Maxims* No. 89.

Further Reading

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Cultural Competence: Open-Mindedness

Appendix 2G: Inquiry Scenarios

Case study from Case Studies on Diversity and Social Justice Education by Paul C. Gorski & Seema G. Pothini (2014)

Select one of the following school-based scenarios; select at least three concepts outlined in the William Hare text: *Open-Minded Inquiry: Helping Student Assess Their Thinking* by William Hare; explain how each selected concept is evident in each scenario using **Appendix 2H**.

Scenario 1: "I'm Not Black!"

Ms. Lee a history teacher at Fairfield Middle School, valued the growing racial and religious diversity of her students. There were some tensions in the larger community, and sometimes those tensions managed to find their way into the school; but for the most part it appeared to her as though students got along very well. There were few reported incidents of racial or religious bias or bullying.

In fact, Ms. Lee often attempted to create opportunities for students to collaborate in pairs or small groups in order to help facilitate relationship-building across racial and ethnic groups in her classes. She watched happily as her students – a combination of predominantly Native American, White, and African American students, and a small but slowly growing population of students whose parents recently came to the U. S. as political refugees from Nigeria—discussed historical narratives or complex political issues together, learning from one another's perspectives.

Recently though, Ms. Lee and her colleagues began noticing what appeared to be steadily growing conflict between the Nigerian students and African American students. A few brief shoving incidents between individual Nigerian and African American students had broken out over the last week or so, and social divisions between groups were becoming more pronounced.

Late in February a new student, Abiola, was assigned to Ms. Lee's fourth-period class. His family had been in the U.S. for three years but had just moved to the area so his father could join his uncle in opening a small Nigerian market. Although Ms. Lee had at least one Nigerian student in most classes, Abiola became the only Nigerian student in her fourth-period class. Ms. Lee, as she always did for students who joined her classes mid-term, decided to assign Abiola a "mentor" -- a fellow student who could help him follow class routines and be a supportive presence in other ways. Hoping to build a bridge between the African American and Nigerian students, she asked Warren, one of her African American students, to stay after class so that she could introduce them formally.

It did not go as planned. "I didn't know you were asking me to stay after school for *this*," Warren said. "You know the other Nigerian kids have been calling us names like the n-word, right?" Abiola stood motionless, eyes cast downward, hands stuffed into his jean pockets.

"What?" Ms. Lee responded, a puzzled look on her face. "Why? That doesn't make any sense."

"They think they are better than us," Warren explained. "They think they're not black."

"I'm not 'black'," Abiola said softly, "I'm Nigerian. I don't need his help."

Ms. Lee replied, "OK. Well, you young men need to learn how to get along because I won't have any of this squabbling in my classroom. I want you to shake hands."

Barely making eye contact, Warren and Abiola quickly shook hands. Later that afternoon, after the school day had ended, a small group of young Nigerian men got into a shoving match with a group of young African American men in the school parking lot. The melee was broken up before any punches were thrown, but tension between the two groups remained high.

Speaking with a couple of her colleagues about the incident, Ms. Lee said, "I can't understand it. I know there are always social tensions with kids this age, but they're all black, right? You would think they would get along better because they have that in common."

"I agree," replied Mr. Werth, "but whatever the issue, we need to find a solution before this turns into a full blow-out."

"Well I *do* understand it," replied Ms. Thompkins, one of the few African American teachers at the school. "We contribute to the tension by treating the students like they are all the same when they don't see it that way. These tensions are not unique in our country's history."

Ms. Lee considered Ms. Thompkins' points carefully, reflecting on her own experience as an immigrant.

After a moment, Mr. Werth interrupted her reflection. "So you are saying *we're* the problem here?" he asked. "I always try not to see differences in my students and instead to see the commonalities. They should do the same."

Scenario 2: "Gender Bias with a Smile"

Ms. Braxton, a science teacher in her third year at Seneca Bluff Middle School, was passionate about encouraging young women to imagine themselves as future scientists. This is what inspired her to become a teacher after spending 15 years in the corporate world, where she tested the safety of cosmetics products for several companies. The pay cut was severe when she took the job at the school, but her job satisfaction was much, much higher.

As a woman with a graduate degree in biochemistry, Ms. Braxton still carried with her the negative memories of feeling invisible in advanced science courses, where some of her high school teachers and college professors seemed to favor male students, who were always in the majority. She often felt like she did not belong, though she did well in her classes. As she advanced through upper level science courses in high school, then through a Bachelor of Science and a Master of Science program in college, she saw fewer and fewer women, whether classmates or faculty members. Nobody ever *told her* she didn't belong, but she did occasionally overhear jokes from her classmates or professors about women's inferiority in the sciences.

This is why, although she encouraged all of her students to see themselves not just as science students, but as *scientists*, she was especially conscious of encouraging young women to pursue their science interests. She was sure to hang as many photographs of female scientists around the room as she did male scientists and never failed to mention when women made important discoveries or breakthroughs related to something the students were studying.

Ms. Braxton decided that this year she was going to acknowledge Women's History Month by setting aside one day in all of her classes to talk about prominent, modern women scientists and ways in which they were helping to create a better world. After she mentioned the idea in a faculty meeting, Mr. Cameron, the school's assistant principal, asked if he could observe one of her classes that day.

"This is just the sort of thing we ought to be doing," he said, surprising Ms. Braxton, who worried she would be discouraged from spending a full day on something that never would be measured on a standardized test.

"You're welcome any time," Ms. Braxton replied.

A few weeks later, when Mr. Cameron entered Ms. Braxton's eighth grade science class for the observation, he was pleased to see how engaged the students were. Ms. Braxton had created a slideshow highlighting the careers of five scientists who were women. What the students seemed most interested in, though, were her practical descriptions of how their work was related to the daily lives of the students themselves. Ms. Braxton was thrilled that so many of the young women in her class were asking questions.

Suddenly Tricia, one of Ms. Braxton's students, turned to Mr. Cameron. "Hey Mr. C.," she asked, "Why didn't we learn about this stuff in sixth or seventh grade science?" "Yeah," Shelly agreed. "I never heard of any of these people." Mr. Cameron, always affable, smiled. "Ms. Braxton, as a female scientist herself, has a special interest in this area," he explained, "and it's wonderful that she's passing that on to you girls."

Ms. Braxton appreciated Mr. Cameron's comment, but she also felt that it was important for the young men in the room, not just the young women, to learn about women scientists, their contributions to the world, and the challenges they faced. However, she liked the fact that her students were raising these questions with the assistant principal, so she figured she could make point later in the period.

"But why aren't they even in our textbooks?" Tricia asked, still looking at Mr. Cameron. "It's almost all men."

"Well," Ms. Braxton began to respond, before Mr. Cameron cut her off. "You have to remember," he explained in his usual friendly tone, "that until recently, many women just weren't interested in science. Plus, the women you're learning about today are unique because women's brains are not wired for science or math the way men's brains are. That's what makes Ms. Braxton so special and why you're lucky to have her as a teacher."

Ms. Braxton scrambled to find a way to respond to Mr. Cameron that would make it clear she did not agree with him while avoiding starting an argument with him in front of the students. She felt that, in some ways, he was just undone a lot of what she did throughout the semester, especially with the young women in her class, but she also realized that Mr. Cameron, universally adored by the students, meant no harm. What, she wondered, should she do?

Scenario 3: "High Expectations or Unrealistic Goals?"

Ms. Sutter was in the middle of her first year teaching sixth grade at Pinewood Elementary School when she decided to form an after school club for students who could become the first people in their families to attend college. She came to see a need for such a group as she noticed that many of her students lacked knowledge about post-secondary education. Although many of their parents encouraged them to think about college, her students did not have the same opportunities as some of their peers to see a college campus or hear about higher education options.

The school was located close to several colleges and even a world-renowned university, but only a few of Ms. Sutter's students saw those institutions' potential relevance to their own futures. Ms. Sutter, on the other hand, had fond memories of the friendly rivalry between her parents when they discussed their *alma maters*. At an early age she understood that there was no question about *whether* she would pursue higher education; rather, the question was *where* she would earn her degree.

Ms. Sutter proposed the new club at a staff meeting. Some teachers thought it was unnecessary, but several others were excited and offered their support. A major point of discussion was the club's grade range. Should it be open to all students from kindergarten through sixth grade or limited to higher grade levels?

Ms. Bates, a second grade teacher, commented, "Experience tells me that sixth grade is too early to start talking to *these* kids about college. It's the way over their heads."

Another teacher, Ms. Clark, added, "Families in our school will enroll their children in any free after-school program just to keep them busy. You'll be swamped and end up spending more time on discipline than on college. Limit it to sixth graders." Many teachers nodded in agreement.

Ms. Sutter listened carefully to the suggestions and although she disagreed with her peers' opinions, she reluctantly agreed to offer the club exclusively to sixth graders.

Several months later, Ms. Sutter paused during her "College Club" meeting to marvel at how well it was going. Over half of the sixth graders attended regularly. Many parents and guardians would arrive before pick up time to join the lively discussions about college life. The students even created a map, which was hung in the front office, showing all of the colleges and universities that the school's teachers had attended. It seemed everybody was impressed with the students' enthusiasm and willingness to do additional work.

As a year-end celebration for club members, Ms. Sutter scheduled a Saturday field trip to the renowned local university, which would include a guided tour and lunch. When they arrived on the campus she asked the students to wait outside the admissions office while she went in to notify the receptionist that the group had arrived. Because it was a weekend, the office was crowded with high school students and their families, all awaiting their tours. After speaking with the receptionist Ms. Sutter was shocked to learn that their assigned tour guide had called in sick and that, as a result, her group would need to conduct a self-guided tour.

"But I didn't even attend this university! I can't give them an adequate tour. Why not just let us join another group?" she implored.

"I'm sorry, but our guides are prioritized for high school students," the receptionist responded. As Ms. Sutter continued to plead the club's case, she was approached by the director of admissions, Mr. Stein.

"Can I help you?" he asked warmly.

"Yes, thank you!" responded Ms. Sutter, hopeful that he would secure a tour guide for the group. "I have a group of sixth graders here, potential first-generation college students," she said, before explaining the purpose of the club and how excited the students were about the tour.

Mr. Stein looked around the crowded room and asked Ms. Sutter to step into his office. *Wonderful!* thought Ms. Sutter. *Maybe he'll be the person who gives us a tour.*

Instead Mr. Stein said, "I'm sorry that a tour guide is unavailable. We do our best to avoid these situations, but I have students waiting in the other room who are credible applicants. Unfortunately, I can't compromise their interest by prioritizing sixth graders ahead of them." He paused briefly before adding, "Frankly, I worry that you're getting your students excited about a place they probably will never be able to attend. Perhaps you should be touring a community college or trade school."

With this, he opened his office door, inviting Ms. Sutter to leave so that he could attend to the families in the lobby. Ms. Sutter glanced through a window and saw her students waiting patiently for their tour. She fought back tears as she contemplated what to tell them and how to address Mr. Stein's prejudiced comments.

Cultural Competence: Open-Mindedness
 Appendix 2H: Interrelated Concepts that Support Its Development
 Activity Sheet

Task: After reading the article, *Open-Minded Inquiry: Helping Student Assess Their Thinking* by William Hare, select three concepts to analyze at least three of the school based scenarios.

Scenarios	Open-Mindedness: Concepts		
# _____			
# _____			
# _____			

Cultural Competence: Open-Mindedness

Appendix 2I: Tradebook List for Teaching Open-Mindedness

Select one of the following trade books, one which is appropriate for the grade level you teach, or one of your own choosing; using the selected trade book, write a lesson plan to teach open-mindedness to your students:

***Duck! Rabbit!* by Amy Krause Rosenthal [Grade Levels: K – 2]**

Two voices debate the identity of the creature shown. One thinks it's a duck, the other a rabbit. When the debaters start to see each other's perspective, a new ambiguous 'combination creature' appears. The "right" answer is never given, and your class/children will likely have differing opinions, making this is a great discussion starter for talking about how two people can think differently about something, and both be right.

***The Blind Men and the Elephant* by Karen Backstein [Grade Levels: K – 2]**

Six blind men travel to the palace of the prince to meet his new elephant. Each man touches a different part of the elephant and then describes what the elephant is like, a wall, a snake, etc. This fable from India shows that a person cannot always rely on their limited understanding of something.

***Black & White* by David Macaulay [Grade Level: All ages]**

Four seemingly unrelated stories are told and continued on each two-page spread, but a fifth story is created through the interaction of the four stories, and that fifth story becomes a surrealistic tale with several levels of reality. In fact, it begins to be seen as a puzzle or game (i.e.: are characters in one story riding on the train in another?) Answers are never given. The reader must take all points of view into account to get the whole story here.

***I Walk in Dread: the Diary of Deliverance Trembley, Witness to the Salem Witch Trials* [Grade Levels: 4 – 6]**

Set during the Salem Witch Trials, *I Walk in Dread* is the journal of Deliverance Trembley, who at first believes the local girls who are accusing others of being witches, but then begins to have doubts when a trusted neighbor is accused. She eventually changes her mind about those who have been accused, which shows how a person's view about something can (and sometimes should!) change over time and with new information.

***The Coffin Quilt: the Feud between the Hatfields and McCoys* by Ann Rinaldi**

Based on a true story, *The Coffin Quilt* tells about the decade long feud between two families in the West Virginia/ Kentucky backcountry. Narrator Fanny McCoy, 16, lives in the shadow of the feud and as tensions rise and violence escalates, she realizes that she is powerless to stop the fighting and must learn to rise above it to find her own way out of the hatred.

Cultural Competence: Social Initiative
 Appendix 3A: Quotes from *White Privilege: Unpacking the Invisible Knapsack* (Peggy McIntosh, 1988)



Cut out each quote.

I think Whites are carefully taught not to recognize White privilege, as males are not taught to recognize male privilege. So, I have begun in an untutored way to ask what it is like to have White privilege. I have come to see White privilege as an invisible package of unearned assets which I count on cashing in each day, but about which I was 'meant' to be oblivious. White privilege is like an invisible weightless knapsack of special provisions, maps, passports, codebooks, visas, clothes, tools and blank checks.

My schooling gave me no training in seeing myself as an oppressor, as an unfairly advantaged person or as a participant in a damaged culture. I was taught to see myself as an individual whose moral state depended on her individual moral will. My school followed the pattern my colleague Elizabeth Minnich has pointed out: Whites are taught to think of their lives as morally neutral, normative, and average, and also ideal, so that when we work to benefit others, this is seen as work which will allow "them" to be more like "us".

I see a pattern running through the matrix of White privilege, a pattern of assumptions which were passed on to me as a White person. There was one main piece of cultural turf; it was my own turf, and I was among those who could control the turf. *My skin color was an asset for any move I was educated to want to make.* I could think of myself as belonging in major ways, and of making social systems work for me. I could freely disparage, fear, neglect, or be oblivious to anything outside of the dominant cultural forms. Being of the main culture, I could criticize it fairly freely.

One factor seems clear about all of the interlocking oppressions. They take both active forms which we can see and embedded forms which as a member of the dominant group one is not taught to see. In my class and place, I did not see myself as a racist because I was taught to recognize racism only in individual acts of meanness by members of my group, never in the invisible systems conferring unsought racial dominance on my group from birth.

To redesign social systems we need to first acknowledge their colossal unseen dimensions. The silences and denials surrounding White privilege are the key political tool here. They keep the thinking about equality and equity incomplete, protecting unearned advantage and conferred dominance by making these taboo subjects. Most talk by Whites about equal opportunity seems to me now to be about equal opportunity to try to get into a position of dominance while denying that systems of dominance exist.

Cultural Competence: Social Initiative

Appendix 3B: List of White Privileges

Adapted from, *White Privilege: Unpacking the Invisible Knapsack* by Peggy McIntosh, 1988

1. I can if I wish arrange to be in the company of people of my race most of the time.
2. If I should need to move, I can be pretty sure of renting or purchasing housing in an area, which I can afford and in which I would want to live.
3. I can be pretty sure that my neighbors in such a location will be neutral or pleasant to me.
4. I can go shopping alone most of the time, pretty well assured that I will not be followed or harassed.
5. I can turn on the television or open to the front page of the paper and see people of my race widely represented.
6. When I am told about our national heritage or about "civilization," I am told that people of my color made it what it is.
7. I can be sure that my children will be given curricular materials that testify to the existence of their race.
8. If I want to, I can be pretty sure of finding a publisher for this piece on White privilege.
9. I can go into a music shop and count on finding the music of my race represented, into a supermarket and find the staple foods which fit my cultural traditions, into a hairdresser's shop and find someone who can cut my hair.
10. Whether I use checks, credit cards, or cash, I can count on my skin color not to work against the appearance of my financial reliability.
11. I can arrange to protect my children most of the time from people who might not like them.
12. I can swear, or dress in second hand clothes, or not answer letters, without having people attribute these choices to bad morals, the poverty, or the literacy of my race.
13. I can speak in public to a powerful male group without putting my race on trial.

14. I can do well in a challenging situation without being called a credit to my race.
15. I am never asked to speak for all the people of my race.
16. I can remain oblivious of the language and customs of persons of color who constitute the world's majority without feeling in my culture any penalty for such oblivion.
17. I can criticize our government and talk about how much I fear its policies and behavior without seen as a cultural outsider.
18. I can be pretty sure that if I ask to talk to the "person in charge," I will be facing someone of my own race.
19. If a traffic cop pulls me over or if the IRS audits my tax return, I can be sure I haven't been singled out because of my race.
20. I can easily buy posters, postcards, picture books, greeting cards, dolls, toys and children's magazines featuring people of my race.
21. I can go home for most meetings of organizations I belong to feeling somewhat tied in, rather than isolated, out of place, outnumbered, or unheard, held at a distance, or feared.
22. I can take a job with an affirmative action employer without having coworkers on the job suspect that I got it because of my race.
23. I can choose public accommodation without fearing that people of my race cannot get in or will be mistreated in the place that I have chosen.
24. I can be sure that if I need legal or medical help my race will not work against me.
25. If my day, week, or year is going badly, I need not ask of each negative episode or situation whether it has racial overtones.
26. I can choose blemish cover or bandages in "flesh" color and have them more or less match my skin.

Cultural Competence: Social Initiative

Appendix 3C: White Privilege: Unpacking the Invisible Knapsack

Peggy McIntosh, 1988

This article is now considered a 'classic' by anti-racist educators. It has been used in workshops and classes throughout the United States and Canada for many years. While people of color have described for years how Whites benefit from unearned privileges, this is one of the first articles written by a White person on the topics. It is suggested that participants read the article and discuss it. Participants can then write a list of additional ways in which Whites are privileged in their own school and community setting. Or participants can be asked to keep a diary for the following week of White privilege that they notice (and in some cases challenge) in their daily lives. These can be shared and discussed the following week.

Through work to bring materials from Women's Studies into the rest of the curriculum, I have often noticed men's unwillingness to grant that they are over privileged, even though they may grant that women are disadvantaged. They may say they will work to improve women's status, in the society, the university, or the curriculum, but they can't or won't support the idea of lessening men's. Denials, which amount to taboos, surround the subject of advantages, which men gain from women's disadvantages. These denials protect male privilege from being fully acknowledged, lessened or ended.

Thinking through unacknowledged male privilege as a phenomenon, I realized that since hierarchies in our society are interlocking, there was most likely a phenomenon of White privilege, which was similarly denied and protected. As a White person, I realized I had been taught about racism as something which puts others at a disadvantage, but had been taught not to see one of its corollary aspects, White privilege which puts me at an advantage.

I think Whites are carefully taught not to recognize White privilege, as males are taught not to recognize male privilege. So I have begun in an untutored way to ask what it is like to have White privilege. I have come to see White privilege as an invisible package of unearned assets which I can count on cashing in each day, but about which I was 'meant' to remain oblivious. White privilege is like an invisible weightless knapsack of special provisions, maps, passports, codebooks, visas, clothes, tools and blank checks.

Describing White privilege makes one newly accountable. As we in Women's Studies work to reveal male privilege and ask men to give up some of their power, so one who writes about having White privilege must ask, "Having described it what will I do to lessen or end it?"

After I realized the extent to which men work from a base of unacknowledged privilege, I understood that much of their oppressiveness was unconscious. Then I remembered the frequent charges from women of color that White women whom they encounter are oppressive. I began to understand why we are justly seen as oppressive, even when we don't see ourselves that way. I began to count the ways in which I enjoy unearned skin privilege and have been conditioned into oblivion about its existence.

My schooling gave me no training in seeing myself as an oppressor, as an unfairly advantaged person or as a participant in a damaged culture. I was taught to see myself as an individual whose moral state depended on her individual moral will. My schooling followed the pattern my colleague Elizabeth Minnich has pointed out: Whites are taught to think of their lives as morally neutral, normative, and average, and also ideal, so that when we work to benefit others, this is seen as work which will allow "them" to be more like "us."

I decided to try to work on myself at least by identifying some of the daily effects of White privilege on my life. I have chosen those conditions which I think in my case attach somewhat more to skin-color privilege than to class, religion, ethnic status, or geographical location, though of course all these other factors are intricately intertwined. As far as I can see, my African American co-workers, friends and acquaintances with whom I come into daily or frequent contact in this particular time, place and line of work cannot count on most of these conditions.

1. I can if I wish arrange to be in the company of people of my race most of the time.
2. If I should need to move, I can be pretty sure of renting or purchasing housing in an area, which I can afford and in which I would want to live.
3. I can be pretty sure that my neighbors in such a location will be neutral or pleasant to me.
4. I can go shopping alone most of the time, pretty well assured that I will not be followed or harassed.
5. I can turn on the television or open to the front page of the paper and see people of my race widely represented.
6. When I am told about our national heritage or about "civilization," I am told that people of my color made it what it is.
7. I can be sure that my children will be given curricular materials that testify to the existence of their race.
8. If I want to, I can be pretty sure of finding a publisher for this piece on White privilege.
9. I can go into a music shop and count on finding the music of my race represented, into a supermarket and find the staple foods which fit my cultural traditions, into a hairdresser's shop and find someone who can cut my hair.
10. Whether I use checks, credit cards, or cash, I can count on my skin color not to work against the appearance of my financial reliability.
11. I can arrange to protect my children most of the time from people who might not like them.
12. I can swear, or dress in second hand clothes, or not answer letters, without having people attribute these choices to bad morals, the poverty, or the literacy of my race.
13. I can speak in public to a powerful male group without putting my race on trial.

14. I can do well in a challenging situation without being called a credit to my race.
15. I am never asked to speak for all the people of my race.
16. I can remain oblivious of the language and customs of persons of color who constitute the world's majority without feeling in my culture any penalty for such oblivion.
17. I can criticize our government and talk about how much I fear its policies and behavior without seen as a cultural outsider.
18. I can be pretty sure that if I ask to talk to the "person in charge," I will be facing someone of my own race.
19. If a traffic cop pulls me over or if the IRS audits my tax return, I can be sure I haven't been singled out because of my race.
20. I can easily buy posters, postcards, picture books, greeting cards, dolls, toys and children's magazines featuring people of my race.
21. I can go home for most meetings of organizations I belong to feeling somewhat tied in, rather than isolated, out of place, outnumbered, or unheard, held at a distance, or feared.
22. I can take a job with an affirmative action employer without having coworkers on the job suspect that I got it because of my race.
23. I can choose public accommodation without fearing that people of my race cannot get in or will be mistreated in the place that I have chosen.
24. I can be sure that if I need legal or medical help my race will not work against me.
25. If my day, week, or year is going badly, I need not ask of each negative episode or situation whether it has racial overtones.
26. I can choose blemish cover or bandages in "flesh" color and have them more or less match my skin.

I repeatedly forgot each of the realizations on this list until I wrote it down. For me White privilege has turned out to be an elusive and fugitive subject. The pressure to avoid it is great, for in facing it I must give up the myth of meritocracy. If these things are true, this is not such a free country; one's life is not what one makes it; many doors open for certain people through no virtues of their own.

In unpacking this invisible backpack of White privilege, I have listed conditions of daily experience which I once took for granted. Nor did I think of any of these perquisites as bad for the holder. I now think that we need a more finely differentiated taxonomy of privilege, for some these varieties are only what one would want for everyone in a just society, and others give license to be ignorant, oblivious, arrogant and destructive.

I see a pattern running through the matrix of White privilege, a pattern of assumptions which were passed on to me as a White person. There was one main piece of cultural turf; it was my own turf, and I was among those who could control the turf. My skin color was an asset for any move I was educated to want to make.

I could think of myself as belonging in major ways, and of making social systems work for me. I could freely disparage, fear, neglect, or be oblivious to anything outside of the dominant cultural forms. Being of the main culture, I could also criticize it fairly freely.

In proportion as my racial group was being confident, comfortable, and oblivious, other groups were likely being made unconfident, uncomfortable, and alienated. Whiteness protected me from many kinds of hostility, distress, and violence, which I was being subtly trained to visit in turn upon people of color.

For this reason, the word "privilege" now seems to be misleading. We usually think of privilege as being a favored state, whether earned or conferred by birth or luck. Yet some of the conditions I have described here work to systematically overempower certain groups. Such privilege simply confers dominance because of one's race or sex.

want, then, to distinguish between earned strength and unearned power conferred systematically. Power from unearned privilege can look like strength when it is in fact permission to escape or to dominate. But not all of the privileges on my list are inevitably damaging. Some, like the expectation that neighbors will be decent to you, or that your race will not count against you in court, should be the norm in a just society. Others, like the privilege to ignore less powerful people, distort the humanity of the holders as well as the ignored groups.

We might at least start by distinguishing between positive advantages which we can work to spread, and negative types of advantages which unless rejected will always reinforce our present hierarchies. For example, the feeling that one belongs within the human circle, as Native Americans say, should not be seen as a privilege for a few. Ideally it is an unearned entitlement. At present, since only a few have it, it is an unearned advantage for them. This paper results from a process of coming to see that some of the power which I originally saw as attendant on being a human being in the U.S. consisted in unearned advantage and conferred dominance.

I have met very few men who are truly distressed about systemic, unearned male advantage and conferred dominance. And so one question for me and others like me is whether we will be like them or whether we will get truly distressed, even outraged about unearned race advantage and conferred dominance and if so, what will we do to lessen them. In any case, we need to do more work in identifying how they actually affect our daily lives. Many, perhaps most of our White students in the U.S. think that racism doesn't affect them because they are not people of color, they do not see "Whiteness" as a racial identity. In addition, since race and sex are not the only advantaging systems at work, we need similarly to examine the daily experience of having age advantage, or ethnic advantage, or physical ability, or advantage related to nationality, religion or sexual orientation.

Difficulties and dangers surrounding the task of finding parallels are many. Since racism, sexism and heterosexism are not the same, the advantaging associated with

them should not be seen as the same. In addition, it is hard to disentangle aspects of unearned advantage which rest more on social class, economic class, race, religion, sex and ethnic identity than on other factors. Still, all of the oppressions are interlocking, as the Combahee River Collective Statement of 1977 continues to remind us eloquently.

One factor seems clear about all of the interlocking oppressions. They take both active forms which we can see and embedded forms which as a member of the dominant group one is not taught to see. In my class and place, I did not see myself as a racist because I was taught to recognize racism only in individual acts of meanness by members of my group, never in the invisible systems conferring unsought racial dominance on my group from birth.

Disapproving of the systems won't be enough to change them. I was taught to think that racism could end if White individuals changed their attitudes. (But) a "White" skin in the United States opens many doors for Whites whether or not we approve of the way dominance has been conferred on us. Individual acts can palliate, but cannot end, these problems.

To redesign social systems we need first to acknowledge their colossal unseen dimensions. The silences and denials surrounding privilege are the key political tool here. They keep the thinking about equality or equity incomplete, protecting unearned advantage and conferred dominance by making these taboo subjects. Most talk by Whites about equal opportunity seems to me now to be about equal opportunity to try to get into a position of dominance while denying that systems of dominance exist.

It seems to me that obliviousness about White advantage, like obliviousness about male advantage, is kept strongly inculturated in the United States so as to maintain the myth of meritocracy, the myth that democratic choice is equally available to all. Keeping most people unaware that freedom of confident action is there for just a small number of people props up those in power, and serves to keep power in the hands of the same groups that have most of it already.

Though systemic change takes many decades there are pressing questions for me and I imagine for some others like me if we raise our daily consciousness on the perquisites of being light-skinned. What will we do with such knowledge? As we know from watching men, it is an open question whether we will choose to use unearned advantage to weaken hidden systems of advantage and whether we will use any of our arbitrarily-awarded power to reconstruct power systems on a broader base.

Peggy McIntosh is Associate Director of the Wellesley College Center for Research for Women. Reprinted by permission of the author. This essay is excerpted from her working paper. "White Privilege and Male Privilege: A Personal Account of Coming to See Correspondences Through Work in Women's Studies."

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Cultural Competence: Social Initiative
 Appendix 3D: Individual Reflection Activity Sheet


Consider the following prompts as you move from station to station:

What is the social initiative?	Timeframe of social initiative (Inception to Change):
Strategies used:	Historical significance:
Motivation for initiative/challenging the status quo:	Motivation to keep the status quo:
Respected institutions/experienced leaders:	Opportunities for and challenges to the social initiative:
What was the outcome?	How did it benefit the common good?

Cultural Competence: Social Initiative

Appendix 3E: Group Process Chart (Frayer Model)

Use the information gathered individually to complete the chart below as a group:

Definition	Characteristics	
 Social Initiative		
Examples	Non-Examples	Non-Examples

Cultural Competence: Social Initiative
Appendix 3F: Definition
Ian Quinn (2016)

A social initiative is a strategic plan of action born from beyond the call of duty, realized through passion, diligence and a genuine concern for the enrichment of communities and the common good. Social Initiatives are proven vehicles for driving change which have blackened the pages of history for centuries. Unlike its cousin, the mass protest, the social initiative commands thoughtful leadership from a coalition of revered institutions and experienced professionals with governance by an executive Board of Directors. By the same token, it is a process by which great care, patience, and strategy must be employed, giving way to revolution through evolution.

Cultural Competence: Social Initiative

Appendix 3G: Scenarios

Case study from Case Studies on Diversity and Social Justice Education by Paul C. Gorski & Seema G. Pothini (2014)

Select one of the following scenarios and complete Appendix 3A.

Scenario 1: "I'm Not Black" - Appendix 2G

Scenario 2: "Gender Bias with a Smile" - Appendix 2G

Scenario 3: "Legacy of Privilege on the Soccer Field"

The women's varsity soccer team at Park Heights High School had a rich legacy, having won several state championships. Among the sports for which the school had both a women's team and a men's team, soccer was the only one for which the women's games drew more spectators than the men's games. Mr. Rosenthal, the team's coach of eight years, was proud of the consistent success of the team and never missed an opportunity to remind his players of it.

What had become a little less consistent, though, was the racial makeup of the team. Until five or six years ago, Park Heights had been a predominantly White school and the athletic teams reflected these demographics. Slowly, however, this was changing as greater number of Mexican and Salvadoran families, mostly undocumented immigrants, had begun moving into the area. At first, the children of these families were hesitant to participate in organized extracurricular school activities, including athletics, so a local community organization started a youth soccer league. Most of the people of the community expected the men's part of the league to flourish and were a little surprised to see so many girls—especially Mexican and Salvadorian young women – express interest in playing. Little by little, these young women were trying out for, and making, the Park Heights varsity soccer team.

The previous season, of the 18 young women on the team, 7 were Latina and 11 were White. Mr. Rosenthal and Ms. Ferris, the principal of Park Heights, received several phone calls from parents of White students who complained of the "changing face" of the girls' soccer team. This season was the first in which there was a real possibility that the team would become majority Latina players. There was much chatter about this among some of the White parents in the community. This chatter was elevated, though, when Save Park Heights, a local organization created to pressure local legislators into passing laws to deny undocumented immigrants access to public services, including public school, began publishing a blog and op-eds. These publications usually involved references to the girls' soccer team as an illustration of how, in their words, "real citizens are losing opportunities to illegals." Mr. Rosenthal a little nervous, especially when he learned that a group of White parents, whose daughters had played soccer for years and intended to try out for the soccer team, came to the school to meet with the principal.

"What do you plan to tell them?" he asked.

"I only plan on listening," she replied, "and then we'll meet and I'll fill you in."

Later, when Mr. Rosenthal and Ms. Ferris met, she let him know that the parents threatened to work with Save Park Heights to protest the women's soccer games and direct negative press to the school if they didn't do something to "reverse the trend."

So, what does that mean?" Mr. Rosenthal asked. "The players try out. The assistant coaches and I choose the best players. I'm not getting into the politics about immigration. All I can do is choose the best players who try out."

Ms. Ferris responded, "I hear you. On the other hand, if they do protest and heighten the controversy, it could hurt *all* our immigrant students. We can't afford the controversy."

"What are you asking me to do?" Mr. Rosenthal inquired.

"Just try to keep things even," his principal replied. "Doesn't that sound reasonable?"




"You mean, however tryouts go, make sure I don't give more than half the spots on the team to Mexican and Salvadorian players? How do we explain that to *their* families?" Mr. Rosenthal asked, exasperated.

"Well," Ms. Ferris said, "do what you need to do to avoid this controversy. As for the Mexicans and Salvadoran families, they're not speaking up. All I can do is to respond to the families who are speaking up."

Suddenly Mr. Rosenthal was not looking forward to soccer tryouts the following week. He had his orders, but he knew they were unjust, even to White players.

Cultural Competence: Social Initiative
Appendix 3H: Scenario Analysis and Action Plan

Select one of the scenarios in Appendix 3A; record your analysis in the template below:

Problem(s): What is (are) the problem(s)/challenge(s)?	
Perspectives: Identify the varying perspectives:	
Context: Are there any historical/current context to consider?	
Opportunities: What are possible opportunities in addressing the challenge(s)?	
Social Initiative: What is the most viable action plan to be implemented?	

Cultural Competence: Social Initiative
Appendix 3I: Group Member Attributes List

Icebreaker Group Member Attribute List		
Low Risk	Medium Risk	High Risk
<ul style="list-style-type: none"> ▪ Hair color ▪ Eye color ▪ Handedness ▪ Type of residence ▪ Years of professional experience ▪ Grade level ▪ Favorite color ▪ Favorite ice cream flavor ▪ Favorite food or dessert 	<ul style="list-style-type: none"> ▪ Gender identity ▪ Area of residence ▪ Height ▪ Marital status ▪ Ethnicity ▪ Area/state/country of birth ▪ Parenting status ▪ Favorite vacation location ▪ Hobbies ▪ Family size 	<ul style="list-style-type: none"> ▪ Religious affiliation ▪ Political affiliation ▪ Sexual orientation ▪ Income bracket ▪ Nationality ▪ Racial identity ▪ Homeowner status

The purpose of the activity is to illustrate that within an organization, though there exists one organizational group with a common agenda, as individuals, we all belong to multiple groups that sometimes, but not always, overlap with others within the larger group. When working in diverse settings, dynamics of multiple and varied group membership must be consistently considered.

1. Facilitator may use this list to create the directives for the activity, for example:
 - *Participants who have ...(brown hair, black hair, straight hair, kinky hair, or curly hair)*
 - *Participants who live in...(houses or apartment buildings; city or suburbs)*
2. For variety, combine attributes, for example: *Female third grade teachers who love chocolate ice cream.*
3. Facilitator is encouraged to begin with attributes that are low risk; then gauge the participants' comfort and ease of participation to determine if and when to introduce medium and high risk attributes.

Cultural Competence: Social Initiative
Appendix 3J: School Organization List

School Organization		
Governance	Assessment	Curricula
<ul style="list-style-type: none"> ▪ Class & school schedules ▪ Grading policies ▪ Types of report cards ▪ Allocation of resources – including curricula and instructional supports ▪ Extracurricular activities ▪ Table of Organization ▪ School’s mission and vision ▪ Frequency of teacher collaboration 	<ul style="list-style-type: none"> ▪ Types of assessments ▪ Frequency of assessment ▪ Determining valuable sources of assessment data ▪ Methods for administering assessment ▪ Methods for demonstrating understanding of content ▪ Ratio of formative to summative assessments used ▪ Factors considered when analyzing student work ▪ Percent of assessment that allow for student choice 	<ul style="list-style-type: none"> ▪ Types of non-academic classes offered to students ▪ Types of curricula used ▪ Extracurricular activities provided ▪ Types of resources used when planning and implementing instruction ▪ Types of trips and other activities included in units of study ▪ College access ▪ Foci for professional learning sessions
Pedagogy	Social Emotional Well Being	Community/ Family Engagement
<ul style="list-style-type: none"> ▪ Methods for lesson planning and implementation ▪ Format/structure for planning and implementing lessons ▪ Lesson pacing ▪ Types of students engagement strategies used ▪ Questioning techniques – types of questions asked ▪ Response to Intervention (RtI) ▪ Small group configurations 	<ul style="list-style-type: none"> ▪ School discipline policy ▪ Academic referral process ▪ Awards and celebrations ▪ Criteria for selecting students for Student of the Month awards ▪ Access to health/medical services ▪ Types of mentoring programs for students ▪ Types of after-school activities 	<ul style="list-style-type: none"> ▪ Workshops provided for parents ▪ Maximizing the expertise of the families and community to enhance student learning ▪ College access ▪ Fundraiser activities ▪ Awards and celebrations ▪ Access to health/medical services ▪ School partnerships with Community Based Organizations (CBOs) and academic and cultural institutions ▪ Composition of the School Leadership Team (SLT)

Cultural Competence: Social Initiative
Appendix 3K: School Needs Analysis Activity Sheet

School Needs Analysis Template		
Focus Area	Governance: Teacher/ student demographics	
Data/Data Sources	90% of teachers are White/95% of students are Hispanic) Data Sources: ATS Demographic Data	
Action/ Objective	To create a diverse teaching staff; teaching staff more reflective of student body.	
Desired Outcome	To increase the diversity in the teaching staff by 10% Students have culturally similar teachers	
Resources Needed	Partnership w/ colleges Partnership w/ HR Recruitment Advertisement Community Outreach	
Time Frame	Over 3 years	

Cultural Competence: Social Initiative
 Appendix 3L: School Action Plan Activity Sheet

Action Plan Template	
Objective/Goal:	
Desired Outcome(s):	Time Frame:
Success Indicator(s):	How will success be measured?
Strategies/ Steps for Implementation w/ timeframes:	
Responsible Person(s):	
Resources/ Partnership(s):	
Additional Notes:	

Cultural Competence: Emotional Stability
Appendix 4A: List of Word Pairs

Pessimism - Optimism

Apathy - Empathy

Dependence - Autonomy

Anxiety - Calm

Aggression - Tolerance

Cultural Competence: Emotional Stability
Appendix 4B: Definition of Word Pairs



Cut out word pairs.

Pessimism - Optimism

Pessimists are gloomy and depressed, disappointed with their existence and at odds with the world. They have low self-esteem, are introverts, have feelings of guilt, interpersonal dependency, and remain passive in social situations.

On the other hand **optimists** are generally cheerful and positive in their outlook. They are satisfied with themselves, find life rewarding, and are at peace with the world. They show persistence in seeking goals in spite of setbacks and obstacles, operating from the hope of success rather than fear of failure. They perceive failures as being due to manageable circumstances rather than a personal flaw.

Example: Do you seem to have more than your share of bad luck?

Apathy - Empathy

People who are **apathetic** are detached, shrewd, worldly and expedient, and harbor self-interest in their dealings with other people.

Empathy is an ability to feel for other people. People who are empathic in nature consider others' feelings along with related factors in the process of making intelligent decisions. They are warm-hearted, trusting, straightforward and altruistic.

Example: Does it worry you if someone is annoyed with you for a mistake, which you have actually not committed?

Dependence - Autonomy

The **dependent person** lacks self-reliance, thinks of himself as a helpless pawn of fate, is pushed around by other people and events and shows a high degree of authoritarian submission (the unquestioning obedience to institutional power).

The **persons high on autonomy** enjoy a great deal of freedom and independence, make their own decisions, view themselves as a master of their own fate and take realistic actions to solve their own problems.

Example: Do you place your trust in supernatural powers such as God or fate to see you through safely?

Anxiety - Calm

Anxious persons are easily upset by things that go wrong and are inclined to worry unreasonably about things that may or may not happen. Such people account for a high consumption of liquor or other narcotic agents.

People who are **calm** are placid, serene and resistant to irrational fears and anxieties. Because of this ability they can stay calm under pressure. They can also think clearly and stay focused.

Example: Do you often feel restless as though you want something but do not really know what?

Aggression - Tolerance

Aggressive individuals are given to the direct or indirect expression of anger, for example, behavior such as temper tantrums, fighting, violent arguments and sarcasm, or participation in adventurous activities like mountaineering, car rallies etc. They take no nonsense from anyone and feel compelled to return fire or get back at anyone who transgresses against them.

Tolerant individuals are gentle, even tempered, with no personal conflicts and are not given to violence either direct or indirect. They efficiently manage their disruptive emotions and impulses.

Example: Do you like scenes of violence and torture in the movies?

From M. Chaturvedi and R. Chander, Development of Emotional Stability Scale:
<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3105556/>

Cultural Competence: Emotional Stability

Appendix 4C: Emotional Stability Self Descriptor

Self-Administration: Use a * to indicate the level that you feel reflects your emotional state most of the time. You should only mark in one box per row.

Peer Administration: Use a * to indicate the level that you feel reflects the emotional state of your peer most of the time. You should only mark in one box per row.

Key:

++: greater propensity toward the emotion

0: Neutral

+: propensity toward the emotion

	++	+	0	+	++	
pessimism						optimism
anxiety						calmness
aggression						tolerance
dependence						autonomy
apathy						empathy

From M. Chaturvedi and R. Chander, Development of Emotional Stability Scale:
<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3105556/>

Cultural Competence: Emotional Stability

Appendix 4D: Emotional Stability and Emotional Intelligence Defined

Emotional Stability:

Emotional stability refers to an individual's capacity to maintain emotional balance in stressful situations. Emotionally stable individuals tolerate minor stresses and tensions of everyday living without becoming upset, anxious, nervous, tense, or angry. Emotionally stable individuals exhibit self-control during stressful situations; are consistent in their basic mood; and, generally revert quickly to a stable state during occurrences of considerable stress, or when they are exceptionally provoked (jamk.fi, 2017).

Emotional Intelligence:

Emotional intelligence is the capacity to reason about emotions to enhance thinking. It includes the abilities to accurately perceive emotions, to assess and generate emotions to assist thought, to understand emotions and emotional knowledge, and to reflectively regulate emotions to promote emotional and intellectual growth. Emotional intelligence is the ability to understand expressions of emotions in self and others and can be developed throughout our lifetime (Barłozek, 2013) According to Bradberry & Greaves (2009), emotional intelligence can be categorized in four intelligence skills:

- 1. Self-Awareness:** the ability to understand one's tendencies and accurately perceiving one's emotions across situations. Self-awareness requires being mindful of one's typical reaction or tendencies to specific events, challenges, and people.
- 2. Self-Management:** the ability to use one's self-awareness to act or not act--to remain flexible and direct behavior positively. It requires managing one's tendencies over time and applying a variety of skills across situations.
- 3. Social Awareness:** the ability to listen, observe, accurately assess, and understand others' emotions; it can mean perceiving others' thinking and feelings even when the thoughts and feelings are not mutual.
- 4. Relationship Management:** the ability to use self-awareness and knowledge of others to manage interactions successfully.

Cultural Competence: Emotional Stability
Appendix 4D: Emotional Stability and Emotional Intelligence Activity
Sheet

In your groups, individually read your assigned article and, as a group, complete the chart below. Use the definitions in Appendix 4D to support your analysis and synthesis.

Title of the Article:
Big Ideas in the Article:
Connections to Emotional Stability:
Implications on Professional Practice:

Cultural Competence: Emotional Stability
 Appendix 4E: Scenario Analysis Activity Sheet

In your groups, use the framework below to analyze the scenario from multiple perspectives and create an emotionally stable response.

What does success in the scenario look like?	
Parties Involved: ■	Parties' Perceptions/Feelings/Triggers: ■
Are the parties' perceptions real or imagined?	
What are the power dynamics at play?	
How could the parties communicate with/demonstrate empathy?	What strategies could the parties use to manage their emotions?
Questions to interrogate the scenario:	Experiences/knowledge/intuition needed to help address the issue:
Possible actions/steps to resolve the issue:	

Cultural Competence: Cultural Flexibility
Appendix 5A: Token Negotiation Activity Sheet

Task: Participants engage in the token negotiation. After the token has been awarded to a group within the team, each team reflects on the activity by answering the questions below:

<p>Which group was awarded the token? How did each team come to consensus? The award was based on what deciding factors? (Consider the effect of culture in the decision making process.)</p>
<p>What were all the factors considered during the negotiation?</p>
<p>What factors/strategies benefited the negotiation?</p>
<p>How did beneficial factors support the negotiation?</p>
<p>What factors/strategies impeded the negotiation?</p>
<p>How did the impediments affect the negotiation?</p>

Cultural Competence: Flexibility

Appendix 5B: Connections Description

Developed by Gene Thompson-Grove (National School Reform Faculty: www.nsrffharmony.org)

What is *Connections*?

Connections is a way for people to build a bridge from where they are or have been (mentally, physically, etc.) to where they will be going and what they will be doing. It is a time for individuals to reflect — within the context of a group — upon a thought, a story, an insight, a question, or a feeling that they are carrying with them into the session, and then connect it to the work they are about to do. Most people engage in *Connections* at the beginning of a meeting, class, or gathering.

There are a few things to emphasize about *Connections* for it to go well...

- It is about connecting people's thoughts to the work they are doing or are about to do.
- Silence is OK, as is using the time to write, to just sit and think. Assure participants that they will spend a specific amount of time in *Connections*, whether or not anyone speaks out loud. Some groups — and people within groups — value the quiet, reflective time above all else.
- If an issue the group clearly wants to respond to emerges in *Connections*, the group can decide to make time for a discussion about the issue after *Connections* is over.

The "rules" for *Connections* are quite simple

- Speak if you want to.
- Don't speak if you don't want to.
- Speak only once until everyone who wants to has had a chance to speak.
- Listen and note what people say, but do not respond. *Connections* is not the time to engage in a discussion.

Facilitating the process is also straightforward. Begin by saying "*Connections is open,*" and let participants know how long it will last. A few minutes before the time is up, let participants know that there are a few minutes remaining, so that anyone who hasn't yet spoken might speak. With a minute or so to go, let the group know that *Connections* will soon close and again ask if anyone who hasn't spoken would like to speak. Before ending, ask if anyone who has spoken would like to speak again. Then end.

Ten minutes is usually enough time for groups of 10 participants or fewer, fifteen minutes for groups of 11-20 participants and twenty minutes for any groups larger than 20 people. *Connections* generally shouldn't last more than twenty minutes. Participants can't sustain it. The one exception is when there is a group that has been together for a period of time doing intensive work, and it is the last or next to the last day of their gathering.

Some individuals will say that *Connections* is misnamed, since participants don't connect to (or build on) what other's have said. However, the process is a connecting one; and powerful connections can still occur, even though they are not necessarily the result of back and forth conversation.

Cultural Competence: Flexibility

Appendix 5C: Inquiry Scenarios

What's In a Name?

A newly formed elementary school in the South Bronx hires as one of its teachers, Ms. Grzymek, who is a recent immigrant from Poland. On the Tuesday after Labor Day, the first professional learning day for the school year, all the staff members are excited to meet each other. As part of the opening activities, the principal invites all the staff members to stand in a circle, introduce themselves, and share any other relevant information of their choosing. Ms. Grzymek, (pronounced JERmek) shares with the staff that she and her husband have just migrated to the US and she is excited to be working in the new school. One staff member, who was not sure how to say her name, asks her to repeat it so she would be able to practice it. Ms. Grzymek repeats her name. The staff member practices saying the name twice; after the second attempt, Ms. Grzymek confirms that her name was said correctly.

After a few weeks of school, the principal overhears Mr. Solomon, a 17 year veteran teacher, sending a student to Ms. Grzymek's classroom. Instead of saying Ms. Grzymek (JERmek), however, he says Ms. Grzymek (GRIZmek). The principal reminds Mr. Solomon of the correct pronunciation of the name. Mr. Solomon responds, "Well, I really have a hard time saying it and she never corrects me".

It has been ten years since the school has been opened. Both Ms. Grzymek and Mr. Solomon still work at the school. Almost all students and staff members at the school pronounces Ms. Grzymek's name correctly. Mr. Solomon, however, still refers to Ms. Grzymek as Ms. GRIZmek. The principal has asked Ms. Grzymek if she has ever addressed the matter with Mr. Solomon. Ms. Grzymek responds, "What's the point; it doesn't matter how many times I correct him, he seems unable to say it correctly."

A Difference in Perspectives

From Case Studies on Diversity and Social Justice Education by Paul C. Gorski and Seema G. Pothini

Upon entering his classroom during homeroom period, Mr. Ortiz, an eighth grade teacher, noticed several students crowded around two of their peers, Nikhil and Jasper. They were arguing about something Nikhil was wearing.

Mr. Ortiz asked the students to take their seats and inquired about the conflict. Jasper explained, "Nikhil is wearing a swastika and I don't think it should be in school. It's offensive." Mr. Ortiz glanced at Nikhil but didn't notice anything controversial about his attire. Before he could inquire further, Nikhil looked at Jasper and retorted, "Your ignorance is offensive! I got this from my grandmother."

"Whoa!" Mr. Ortiz replied. "Perhaps someone other than Jasper or Nikhil can explain what's going on here." Madelyn, one of their classmates, shared her perspective: "Nikhil is wearing a gold chain from his grandmother, and it has a swastika pendant on it. Jasper got upset when he saw it and asked Nikhil why he was wearing a Nazi

symbol. Then Nikhil said it's an ancient Hindu symbol or something, but Jasper cut him off and said that it shouldn't be allowed in school because it represents hate." She continued, "I agree with Jasper. It's not cool for Nikhil to wear that."

When Madelyn finished speaking, the students looked to Mr. Ortiz for a response. "May I see your necklace, Nikhil?" he asked. Nikhil pulled the gold chain out from under his t-shirt, revealing a penny-sized pendant that looked like a swastika.

"That was gift from your grandmother?" asked Mr. Ortiz.

"Yeah," replied Nikhil. "She passed away recently and it was hers. I am wearing it to honor her."

"You understand that your symbol is offensive to a lot of people, right?" Mr. Ortiz asked.

"Yes, but it's important in my religion. If people learn the deeper history of it, they shouldn't have a problem with me wearing it. It's no different from wearing a cross." After hearing Nikhil's explanation, several students expressed their disagreement.

"OK, OK," said Mr. Ortiz. "Quiet down and remember to raise your hand if you have something to say. This is a longer discussion than we have time to have today, as you need to get to your first period classes. We'll discuss it tomorrow, I assure you, and we'll find some resolution then."

"That's fine with me," responded Jasper. "But Nikhil should take it off until then." This comment started another commotion, leading Mr. Ortiz to believe he needed to resolve the matter immediately. As he was thinking about what to say, he saw Madelyn waving her hand in the air, eager to share something.

"Yes, Madelyn?" he asked.

"Nikhil is telling the truth," Madelyn shared. "I just looked it up on my phone and that *is* an ancient Hindu symbol. Actually, the ones used by the Nazis look a little different from what Nikhil is wearing."

"*Of course* I'm telling the truth," Nikhil responded, sounding defensive. "This chain means a lot to me and I'm not taking it off just because people are ignorant."

Mr. Ortiz didn't know anything about the history of the swastika, but he did know Nikhil's necklace could be disruptive to some students. Although learning about it would be a great educational opportunity, he worried it would be impossible for the conversation to reach everyone in the school and he did not want to deal with additional disruptions. He proposed a solution to Nikhil, hoping he would agree.

"You are right about our ignorance, Nikhil," he said, "but you can't go around educating everyone who sees you wearing it and you can't just call everybody

ignorant. We have to consider the disruption your necklace is causing, and since most people seem to think of it as a symbol of hate, I don't think you should wear it in school. Perhaps you can still honor your grandmother by wearing it at home."

"No," responded Nikhil, "I don't think it's fair that other students can display their religious symbols and I can't. I'm not taking it off."

Mr. Ortiz replied, "OK, I'll stop by the principal's office later today to see what she has to say. Until then, you can wear the necklace but please keep it under your shirt."

The bell rang and the students headed to their first period classes. Mr. Ortiz knew it was only a matter of hours before everyone in the school had learned about Nikhil's chain. *We need to figure this out quickly*, he thought.

Islamophobic Read Aloud

From Case Studies on Diversity and Social Justice Education by Paul C. Gorski and Seema G. Pothini

Ms. McGrath, a language arts and journalism teacher at Grove High School, was determined to help students learn how to write thoughtfully about complex social issues. Some were most interested in writing about sports or popular culture, which they eventually would have the opportunity to do in her class, but only after they had developed their skills writing about the political controversies of the day. She raised a few eyebrows among her colleagues and her students' parents for encouraging students to write about everything from gay marriage to gun control. However, she was very skilled at keeping her own views on these issues to herself, so although her teaching elicited an occasional complaint, her principal was supportive and the tension always waned fairly quickly.

Ms. McGrath also believed that students interested in journalism needed to stay apprised of current events. She would start every class period with a question: "What's new today?" Students were assessed, in part, on how well they kept up with the news.

Grove was a predominantly Christian and upper middle class school near Washington D.C. During the past five or six years a small but growing population of Muslim students, mostly children of diplomats, also from upper middle class families, had started attending the school. Ms. McGrath knew that some of the Muslim students had experienced bullying and teasing, but for the most part, at least in her classes, everybody got along well. Students knew that she would not tolerate name-calling or prejudiced jokes. Two students in her journalism class were Muslim.

A few weeks into the new school year, with the anniversary of the September 11, 2001 attacks on the World Trade Center and the Pentagon building approaching, her students began talking about news stories commemorating the event. Sensitive to the likelihood that some of her students' families had been directly affected by the attacks given Grove High School's close proximity to the Pentagon, Ms. McGrath

encouraged their curiosity and decided to develop a couple of writing activities about the topic.

A few days before the anniversary, Ms. McGrath asked her students, as he often did, to do a free write. "Remember the rules of our free writes," she said. "Don't overthink. Write whatever comes to your mind." Then she gave them their free write prompt: "What, in your opinion, has been the impact of the events of September 11, 2001 on U.S. culture?" She instructed the students, "You have five minutes to write."

After five minutes she asked for volunteers to read all or part of their free writes to the class. "We can learn as much about our writing by hearing it as we can by reading it silently," she reminded them. After the requisite wait time, Ms. McGrath noticed that George, an outspoken junior, who was known for frequently referencing his Christian faith in classes, was the only student volunteering. She reluctantly looked at him and nodded, and he stood up to read his free write.

"I believe most people are good people," he read, "but I believe the Muslim religion is immoral. 9/11 was a tragedy brought to this country by an immoral religion. It changed everything from how we travel to who we allow into our country." Ms. McGrath considered interrupting George's reading at this point, but one week earlier, when they did their first share-alouds for the semester, she set the ground rule, *we listen carefully and mindfully, without interrupting*. She felt stuck. George continued, "But as a Christian, what's most important to me is that the attacks helped us remember how important it is for the U.S. to be a Christian nation. That will turn out to be a good thing for the American culture."

George bowed playfully and sat down. Ms. McGrath, scanning the room, was surprised to see several students nodding in agreement. Hasina, one of her Muslim students, stared down at her desk. Essam, the other Muslim student, looked as though he wanted to say something then looked at Ms. McGrath as if to say, "Are you going to respond to that?"

Ms. McGrath knew she needed to respond, but she was not sure how to do so.

Cultural Competence: Flexibility
Appendix 5D: Inquiry Scenarios Activity Sheet

In your groups, individually read your assigned scenario and as a group complete the chart below

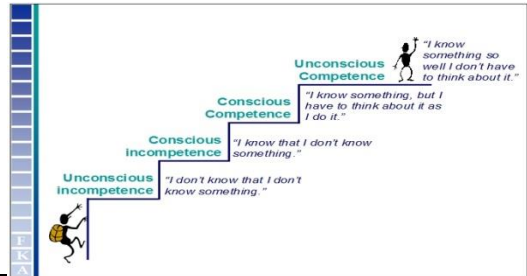
Scenario:	
Stakeholders:	Stakeholders Perception(s):
Evidence of Flexibility:	Evidence on Inflexibility
Points for Consideration(s):	Impediments to Consideration(s):
Solution(s):	
Additional Comments:	

Cultural Competence: Flexibility
 Appendix 5E: Potential Stakeholders in NYC Public Schools

Student	Classroom Teacher	Parent/Guardian	School Principal	Assistant Principal
School Counselor	Social Worker	School Psychologist	Parent/Family Coordinator	Family Worker
School Aide	School Bus Driver	Custodian	Dean	CBO Director
School Nurse	District Superintendent	School Consultant	Related Services Provider	AIS/RtI Provider (certified teacher)
School Safety Agent	Cafeteria Workers Cook/Chef Cleaner	Business Manager	Parent/Family Volunteers	PA/PTA President
Literacy Coach	Math Coach	Content Area/Cluster Teacher	Other Family Member/Child Care Provider	CPS Worker
UFT Representative	Youth Workers	Contracted Vendor	Textbook Publisher	Community Affairs Liaison

Cultural Competence: Flexibility
 Appendix 5F: Stages of Intercultural Flexibility
 Adapted from Dave Edwards Staircase Model for Intercultural Communication and the Hierarchy of Competence

Task: Identify behaviors/indicators for each stakeholder identified based on the different states of the Intercultural Flexibility Staircase Model.



Stakeholder	Stage I – Unconscious Incompetence	Stage II – Conscious Incompetence	Stage III- Conscious Competence	Stage IV- Unconscious Competence
#1				
#2				
#3				

Cultural Competence: Flexibility

Appendix 5G: The Cultural Scavenger Hunt Record Sheet

Adapted from Colorado Education Institute: www.coloradoinitiative.org/wp-content/

Task: Participants circulate the designated space to obtain initials of individuals who match a description on the list. An individual should initial another participant's sheet only once.

_____ knows a folk dance or line dance	_____ has American Indian/Alaskan Native ancestry
_____ has cooked or eaten food from a different culture in the last week	_____ can say —hello (or similar greeting) in four different languages
_____ has sat under a palm tree	_____ has attended a religious service of a religion other than their own
_____ has attended a Kwanzaa celebration, or knows what Kwanzaa is	_____ has visited another continent
_____ plays a musical instrument or a vocalist	_____ has had to utilize crutches, a wheelchair, a cane, or has worn a cast on a limb
_____ can name four different kinds of breads from other cultures	_____ has seen a Spike Lee movie
_____ is bilingual, or has relatives who speak a language other than English	_____ knows some American sign language
_____ likes to do crossword puzzles.	_____ has studied a foreign language
_____ has had a pen pal	_____ has attended a Las Posadas celebration or knows what it is
_____ lived in another country for a while	_____ is described as being a good cook
_____ has a teenage daughter or son	_____ owns a home
_____ has visited a South American country	_____ is of mixed race or ethnicity
_____ is an animal lover and has had more than one pet	_____ is an advocate for social justice
_____ grew up in a poor or low-income community	_____ has a family member who suffers from a mental health condition
_____ has served in the Armed Forces	_____ was a high school or college athlete

Appendix B

Cultural Competence Needs Assessment Survey (CCNAS, 2016)

Cultural Competence Needs Assessment Survey (CCNAS, 2016)

1. Age: Which group best describes your age?

a.	21-25	b.	26-30	c.	31-35
d.	36-40	e.	41-45	f.	46-50
		g.	51 and older		

2. Gender: What is your gender?

a. Female	b. Male	c. Other
------------------	----------------	-----------------

3. What is your race/Ethnicity: How do you describe yourself?

- a.** American Indian or Alaska Native
- b.** Hawaiian or Other Pacific Islander
- c.** Asian or Asian American
- d.** Hispanic or Latino
- e.** Non-Hispanic White
- f.** More than one race
- g.** Unknown or not reported
- h.** Decline to answer
- i.** Other _____

4. Which of the following best describes the area you live?

- a.** Urban
- b.** Suburban
- c.** Rural

5. In which borough do you work?

- a.** Queens
- b.** Brooklyn
- c.** Bronx
- d.** Staten Island
- d.** Manhattan

6. Which of the following best describes your current role?

- a.** Superintendent
- b.** Principal
- c.** Assistant Principal
- d.** Supervisors and Education Administrators
- e.** Other _____

7. How long have you been in your current role? _____ Years and _____ Months
8. What was your previous role? _____
9. How long were you in your previous role? _____ Years and _____ Months
10. Education: What is the highest grade or year of school you completed?
- High school or equivalent
 - Bachelor's degree
 - Master's degree
 - Doctoral degree
 - Professional degree (MD, JD, etc.)
 - Other _____

The following questions will assess your opinion on cultural competence in New York City public school teachers.

Cultural Competence is defined as having an awareness of one's own cultural identity and views about difference, and the ability to learn and build on the varying cultural and community norms of students and their families. (NEA, 2015-2016)

11. On a scale of one to five, with one representing the least culturally competent and five representing most culturally competent, based on your professional expertise, how culturally competent are New York City public school teachers in the district you work?

1 2 3 4 5

Matveev & Merz (1995) have identified five cognitive dimensions that are indicative of high cultural competence: culture-specific knowledge; attitude; open-mindedness/flexibility; critical thinking; and, motivation.

12. Using your professional expertise, please rank the five cognitive dimensions in order of greatest need in the district you work.

Dimensions	Ranking				
Cultural Empathy	1	2	3	4	5
Open-mindedness	1	2	3	4	5
Social Initiative	1	2	3	4	5
Emotional Empathy	1	2	3	4	5
Flexibility	1	2	3	4	5

Appendix C

Multicultural Personality Questionnaire (MPQ, 2000) and Scale

J.P. van Oudenhoven and K.I. van der Zee

To what extent do the following statements apply to you? *(Please circle the answer that is most applicable to you)*

		totally not applicable	hardly applicable	moderately applicable	largely applicable	completely applicable
1	Likes low-comfort holidays	1	2	3	4	5
2	Takes initiatives	1	2	3	4	5
3	Is nervous	1	2	3	4	5
4	Makes contacts easily	1	2	3	4	5
5	Is not easily hurt	1	2	3	4	5
6	Suffers from conflicts with others	1	2	3	4	5
7	Finds it difficult to make contacts	1	2	3	4	5
8	Understands other people's feelings	1	2	3	4	5
9	Keeps to the background	1	2	3	4	5
10	Is interested in other cultures	1	2	3	4	5
11	Avoids adventure	1	2	3	4	5
12	Changes easily from one activity to another	1	2	3	4	5
13	Is fascinated by other people's opinions	1	2	3	4	5
14	Tries to understand other people's behavior	1	2	3	4	5
15	Is afraid to fail	1	2	3	4	5
16	Avoids surprises	1	2	3	4	5
17	Takes other people's habits into consideration	1	2	3	4	5
18	Is inclined to speak out	1	2	3	4	5
19	Likes to work on his/her own	1	2	3	4	5
20	Is looking for new ways to attain his/ her goal	1	2	3	4	5
21	Dislikes travelling	1	2	3	4	5
22	Wants to know exactly what will happen	1	2	3	4	5

		totally not applicable	hardly applicable	moderately applicable	largely applicable	completely applicable
23	Keeps calm at ill-luck	1	2	3	4	5
24	Leaves the initiative to others to make contacts	1	2	3	4	5
25	Takes the lead	1	2	3	4	5
26	Is a slow starter	1	2	3	4	5
27	Is curious	1	2	3	4	5
28	Takes it for granted that things will turn out right	1	2	3	4	5
29	Is always busy	1	2	3	4	5
30	Is easy-going among groups	1	2	3	4	5
31	Finds it hard to empathize with others	1	2	3	4	5
32	Functions best in a familiar setting	1	2	3	4	5
33	Radiates calm	1	2	3	4	5
34	Easily approaches other people	1	2	3	4	5
35	Finds other religions interesting	1	2	3	4	5
36	Considers problems solvable	1	2	3	4	5
37	Works mostly according to a strict scheme	1	2	3	4	5
38	Is timid	1	2	3	4	5
39	Knows how to act in social settings	1	2	3	4	5
40	Likes to speak in public	1	2	3	4	5
41	Tends to wait and see	1	2	3	4	5
42	Feels uncomfortable in a different culture	1	2	3	4	5
43	Works according to plan	1	2	3	4	5
44	Is under pressure	1	2	3	4	5
45	Sympathizes with others	1	2	3	4	5
46	Has problems assessing relationships	1	2	3	4	5
47	Likes action	1	2	3	4	5
48	Is often the driving force behind things	1	2	3	4	5
49	Leaves things as they are	1	2	3	4	5
50	Likes routine	1	2	3	4	5

		totally not applicable	hardly applicable	moderately applicable	largely applicable	completely applicable
51	Is attentive to facial expressions	1	2	3	4	5
52	Can put setbacks in a perspective	1	2	3	4	5
53	Is sensitive to criticism	1	2	3	4	5
54	Tries out various approaches	1	2	3	4	5
55	Has ups and downs	1	2	3	4	5
56	Has fixed habits	1	2	3	4	5
57	Forgets setbacks easily	1	2	3	4	5
58	Is intrigued by differences	1	2	3	4	5
59	Starts a new life easily	1	2	3	4	5
60	Asks personal questions	1	2	3	4	5
61	Enjoys other people's stories	1	2	3	4	5
62	Gets involved in other cultures	1	2	3	4	5
63	Remembers what other people have told	1	2	3	4	5
64	Is able to voice other people's thoughts	1	2	3	4	5
65	Is self-confident	1	2	3	4	5
66	Has a feeling for what is appropriate in a specific culture	1	2	3	4	5
67	Gets upset easily	1	2	3	4	5
68	Is a good listener	1	2	3	4	5
69	Worries	1	2	3	4	5
70	Notices when someone is in trouble	1	2	3	4	5
71	Has an insight into human nature	1	2	3	4	5
72	Is apt to feel lonely	1	2	3	4	5
73	Seeks contact with people from a different background	1	2	3	4	5
74	Has a broad range of interests	1	2	3	4	5
75	Is insecure	1	2	3	4	5
76	Has a solution for every problem	1	2	3	4	5

		totally not applicable	hardly applicable	moderately applicable	largely applicable	completely applicable
77	Puts his or her own culture in a perspective	1	2	3	4	5
78	Is open to new ideas	1	2	3	4	5
79	Is fascinated by new technological developments	1	2	3	4	5
80	Senses when others get irritated	1	2	3	4	5
81	Likes to imagine solutions for problems	1	2	3	4	5
82	Sets others at ease	1	2	3	4	5
83	Works according to strict rules	1	2	3	4	5
84	Is a trendsetter in societal developments	1	2	3	4	5
85	Has a need for change	1	2	3	4	5
86	Pays attention to the emotions of others	1	2	3	4	5
87	Reads a lot	1	2	3	4	5
88	Seeks challenges	1	2	3	4	5
89	Enjoys getting to know others profoundly	1	2	3	4	5
90	Enjoys unfamiliar experiences	1	2	3	4	5
91	Looks for regularity in life	1	2	3	4	5

Subscales of the MPQ 91-Item Version

(J.P. van Oudenhoven & K.I. van der Zee)

1. **Cultural Empathy**, 18 items: 8, 14, 17, 31(-), 45, 46 (-), 51, 60, 61, 63, 64, 68, 70, 71, 80, 82, 86, 89
2. **Open-mindedness**, 18 items: 10, 13, 20, 27, 35, 54, 58, 59, 62, 66, 73, 74, 77, 78, 79, 81, 84, 87
3. **Social Initiative**, 17 items: 2, 4, 7(-), 9(-), 18, 24,(-), 25, 26(-),29, 30, 34, 39, 40, 41(-),47, 48, 49(-)
4. **Emotional Stability**, 20 items: 3(-) ,5 , 6(-), 15(-), 23, 28, 33, 36, 38(-), 44(-), 52, 53(-), 55(-), 57, 65, 67(-), 69(-), 72(-), 75(-), 76
5. **Flexibility**, 18 items: 1, 11(-), 12, 16(-), 19(-), 21(-), 22(-), 32(-),37(-), 42(-), 43(-), 50(-), 56(-), 83(-), 85, 88, 90, 91(-)

Scale scores are computed by taking the scale mean. Items that are mirrored have to be recoded (1=5) (2=4) (3=3) (4=2) (5=1). In case of missing values it is recommended to compute the scale mean for the remaining items provided that answers have been obtained for at least half of the items.

Appendix D

Permission to Use Multicultural Personality Questionnaire (MPQ, 2000) and Scale

8/23/2016

Tc.columbia.edu Mail – Multicultural Personality Questionnaire (MPQ)



Jackson, Cecilia <cjj2106@tc.columbia.edu>

Multicultural Personality Questionnaire (MPQ) 3 messages

Jackson, Cecilia <cjj2106@tc.columbia.edu>

Wed, Aug 17, 2016 at 10:23 AM

To: k.i.van.oudenhoven-vander.zee@vu.nl

Good afternoon Dr. K. I. Van Oudenhoven-Van der Zee,

Hope all is well. I am a doctoral student at Teacher's College, Columbia University and I am interested in using the MPQ (91/78 item) form, as reviewed in the Journal of Personality Assessment V 95, Issue 1, pp 118 -124, as part of my research.

I have been unsuccessful, however, in my attempts in actually locating the questionnaire and I would greatly appreciate any information that you can provide in assisting me in doing so. I look forward to hearing from you at your earliest convenience. Thank you in advance.

Regards,
Cecilia Jackson

Oudenhoven - van der Zee, K.I. van <k.i.van.oudenhoven-vander.zee@vu.nl>
Wed, Aug 17, 2016 at
10:44 AM

To: "Jackson, Cecilia" <cjj2106@tc.columbia.edu>

Dear Cecilia,
Please find attached the MPQ. Good luck with your research!
Best regards,
Karen van Oudenhoven-van der Zee
From: Jackson, Cecilia [mailto:cjj2106@tc.columbia.edu]
Sent: woensdag 17 augustus 2016 16:24
To: Oudenhoven - van der Zee, K.I. van
Subject: Multicultural Personality Questionnaire (MPQ)
[Quoted text hidden]

2 attachments

Subscales of MPQ-1.pdf
19K



MPQ Questionnaire-1.pdf
32K

Jackson, Cecilia <cjj2106@tc.columbia.edu>

Wed, Aug 17, 2016 at 10:53 AM

To: "Oudenhoven - van der Zee, K.I. van" <k.i.van.oudenhoven-vander.zee@vu.nl>

Good afternoon Dr. Karen van Oudenhoven-van der Zee,

Thank you very much for your timely response and for allowing me to use your MPQ. I am eternally grateful. Thank you again.

Regards,

Cecilia Jackson

[Quoted text hidden]

Appendix E

Information and Consent Letters to Participants

Permission to Recruit Participants

Date:

Dear _____ :

My name is Cecilia Jackson. I am a public elementary school principal with the New York City Department of Education and also a doctoral candidate in the Columbia University, Teachers College Urban Education Leadership Program. As part of my doctoral dissertation, I am conducting a study to identify highly culturally competent administrators and experts in education to review and provide feedback on a professional development module, CCPLM (2016) designed to foster NYC DoE public school teachers' cultural competence.

My faculty sponsor is Professor Brian Perkins who may be reached at Urban Education Leadership Program, Columbia University Teachers College, 525 West 120th Street, Box 67, New York 10027. His telephone number is (212) 678-3071; his email addresses are bp58@columbia.edu or globalcenters.columbia.edu/riodejar. I would like permission to recruit participants from educational practitioners currently employed with New York City Department of Education.

As part of my study, participants will be asked to do the following:

1. Complete the Multicultural Personality Questionnaire (MPQ), (van der Zee & van Oudenhoven, 2000)
2. Complete the Cultural Competence Needs Assessment Survey (CCNAS) (Jackson, 2016)
3. Review, rate and provide feedback on the Cultural Competence Professional Learning Module: A Guide for New York City Public School Administrators (CCPLM), (Jackson, 2016).

Participation in the study will take approximately 150 minutes: participants will take approximately 20 minutes to complete the MPQ (2000). The MPQ (2000) and CCNAS (2016) will be analyzed to identify participants with the highest cultural competence and who reflect maximum diversity. Of those with high cultural competency, 8 to 10 administrators will be invited to review the CCPLM at a focus group meeting lasting approximately 120 minutes.

There are no known risks associated with the participation in this research beyond those of everyday life. Participation is strictly voluntary and there are no consequences for choosing not to participate or withdrawing from the study. Although there is no monetary reward, this professional development module on cultural competence may prove to be a valuable tool for developing NYC DoE public school teachers' cultural competence.

Confidentiality of all participants will be maintained. The results from the MPQ (2000) will be used to identify highly culturally competent practitioners who will later review the professional

development module. They will be invited to review the professional development module during a focus group session at a mutually agreed upon time. The feedback from the focus group and experts in education will be used to improve the *Cultural Competence Professional Learning Module: A Guide for New York City Public School Administrators (CCPLM, 2016)*. All information collected from the study will only be accessible by the researcher. The completed individual MPQs will be kept secure, under physical lock and key, for five years after the project has been completed. After the five years, it will be destroyed with a paper shredder and recycled.

I am requesting ten minutes at your district's principals meeting or CSA meeting to briefly inform attendees of the nature and purpose of my study. Interested individuals will be given the MPQ (2000) with an attached self-addressed stamped envelope in which to return the completed MPQ (2000).

Any additional questions regarding the project can be directed to me, Cecilia Jackson at (973) 851-7331 or cjj2106@tc.edu.

Please sign below, indicating whether or not you give me permission to recruit participants at your site. The second copy is for your records.

Respectfully,

Cecilia J. Jackson

Permission to Recruit Participants

_____ Yes, I give permission for Cecilia Jackson to recruit participants for this research project at this site.

_____ No, I do not give permission for Cecilia Jackson to recruit participants for this research project at this site.

Name (Print)

Signature

Title/Role

Date

Correspondence and Consent Form to Administrators and Experts in Education

Date:

Dear Participant:

You are being invited to participate in a study to identify highly culturally competent administrators and experts in education. These administrators and experts will review and provide feedback on a professional development module, CCPLM (2016) designed to foster NYC DoE public school teachers' cultural competence.

This study is being conducted by Cecilia Jackson a public elementary school principal in NYC and a doctoral candidate at Columbia University Teachers College as part of her doctoral dissertation. Her faculty sponsor is Professor Brian Perkins, who may be reached at Urban Education Leadership Program, Columbia University Teachers College, 525 West 120th Street, Box 67, New York 10027. His telephone number is (212) 678-3071; his email addresses are bp58@columbia.edu or globalcenters.columbia.edu/riodejar.

If you agree to participate in this study you will be asked to do the following:

- Complete the Cultural Competence Needs Assessment Survey (CCNAS, 2016),
- Complete the Multicultural Personality Questionnaire (MPQ, 2000), which takes approximately 20 minutes, and return it directly to the researcher; or, you may return it in the attached self-addressed envelope. Based on your rating on the MPQ (2000) you may be asked to,
- Participate in a focus group of 8 to 10 individuals, who will meet at a mutually agreed upon time for approximately 120 minutes, to review and provide feedback on the professional development module on cultural competence.

Your participation in this study is strictly voluntary but greatly appreciated. There are no known risks associated with your beyond those of everyday life and there are no consequences for choosing not to participate or withdrawing from the study. Although there is no monetary reward, the professional learning module on cultural competence may prove to be a valuable tool in fostering NYC DoE public school teachers' cultural competence.

Confidentiality of your research record will be strictly maintained. The information collected from this study will only be accessible by the researcher and will be kept secure, under physical lock and key for five years after the research has been completed. After five years, it will be destroyed with a paper shredder and recycled.

Any additional questions regarding this study, your role as a participant, or, if you would like to report a research related problem, you may contact Cecilia Jackson, or her faculty sponsor Professor Brian Perkins, at the address mentioned in the first paragraph. For questions about your rights as participant, please get in touch with Teachers College, Columbia University Institutional Review Board-Office of Research Compliance by phone at 212-678-4105 or by email at irb@tc.edu.

You have received a copy of this document to keep.

Respectfully
Cecilia J. Jackson

Agreement to Participate

_____ I have voluntarily consented to participate in the study on cultivating cultural competence in NYC DoE public school teachers. I am aware of the purpose of the study, my right to withdraw my consent to participate at any time. I am also aware that there are no known risks beyond those of everyday life.

Print Name

Signature

Date

Title/Role

Email to School Administrators: Request for Focus Group Participation

Date:

Good morning educators,

You are being invited to participate in a focus group session to review a professional development module that will foster cultural competence in New York City public school teachers.

We are seeking your expert feedback on both the content and design of the Cultural Competence Professional Development Module (CCPDM).

The focus group session is scheduled for **Day, Month, Date, Year from 4:00 P.M. to 6:00 P.M.**

Focus Group Location:

Please indicate your attendance here: **Attendance**.

Respectfully,
Cecilia Jackson

Appendix F

Focus Group Guidelines and Protocols

Focus Group Discussion Guide and Protocols

1. Welcome

The facilitator introduces and describes the roles of self, the note taker and technician.

The facilitator ensures that all participants sign the attendance sheet and review and sign the consent form.

The facilitator collects the signed consent forms and the attendance sheet.

2. The facilitator reads the following guideline for participants:

The purpose of the study is twofold: (1) to identify culturally competent administrators in NYC DoE public schools responsible for providing professional development and experts in education who research cultural competence; (2) these administrators and experts will review and provide feedback on *the Cultural Competence Professional Learning Module: A Guide for New York City Public School Administrators (CCPLM, 2016)*. The CCPLM (2016) is being designed to be used during school based professional learning opportunities to foster NYC DoE public school teachers' cultural competence.

You were selected based on your scores on the Multicultural Personality Questionnaire (MPQ, 2000) and the Cultural Competent Needs Assessment Survey (2016) to represent maximum diversity.

You will be asked to provide feedback on *Cultural Competent Professional Learning Module: A Guide for New York City Public School Administrators (CCPLM, 2016)* focusing on both the content and design process.

This session will last approximately 120 minutes. There is no penalty for choosing not to complete this focus group session.

No participants will be identified by name in the final analysis. Information provided by participants is completely confidential. It is important that all information be kept private and confidential. All participants are being asked not to discuss the nature and content of the focus group once the session is complete.

There is no right or wrong answer to the focus group questions. Please feel free to share your perspective even when it differs from others. Diverse perspectives are important and all feedback is welcomed and is essential to informing and refining the module.

In respect for each other, we ask that only one individual speak at a time in the group and that responses made by all participants be kept confidential.

There is no tangible incentive for participating. However, your thoughtful feedback will help to develop NYC DoE public school teachers' professional capacity and may have implications for future research.

This session is being audio recorded to preserve its record to ensure that feedback is captured to include maximum perspectives to inform and refine the module. Should you choose not to be audio recorded, you may provide feedback on the professional development module in writing.

Name cards are provided. Please write the name with which you are most comfortable.

3. Icebreaker

The facilitator asks each participant to tell his or her name, borough of employment and an interesting fact about you.

4. Focus Group Questions:

- *What aspects of this module work well?*
- *What aspects need to be improved?*
- *What are your suggestions for improvement?*

5. Facilitator summarizes key points of the discussions and asks participants for any last feedback or thoughts.

6. When the focus group is complete the facilitator thanks all participants and reminds participants of the confidentiality agreement.

7. Immediately after all participants leave, while the audio is still being recorded, the facilitator and the note taker debrief the session, labeling the notes and recording with the date, time and name of the event.

8. Materials and supplies for focus groups

- Sign-in sheet
- Consent forms (one copy for participants, one copy for the team)
- Evaluation sheets, one for each participant
- Name tents
- Pads & Pencils for each participant
- Focus Group Discussion Guide for Facilitator
- Recording device
- Batteries for recording device
- Permanent marker for marking tapes with focus group name, facility, and date
- Notebook for note-taking
- Refreshments

Appendix G

Focus Group Consent Form

Consent to Participate in Focus Group

You have been asked to participate in a focus group sponsored by Columbia University, Teachers College, Urban Education Leadership Program. The purpose of this focus group is to review and provide feedback on *the Cultural Competence Professional Learning Module: A Guide for New York City Public School Administrators (CCPLM, 2016)*. The CCPLM (2016) is designed to be used during school based professional learning opportunities to foster NYC DoE public school teachers' cultural competence. The information gathered from the focus group will be used to inform and refine this professional development module.

There is no tangible incentive for participating. However, your thoughtful feedback will help to develop NYC DoE public school teachers' professional capacity and may have implications for future research.

You can choose whether or not to participate in the focus group and stop at any time. Although the focus group will be audio recorded, your responses will remain anonymous and no names will be mentioned in the report. Should you choose not to be audio recorded, you may provide feedback on the professional development module in writing.

Diverse perspectives are important and all feedback is welcomed and is essential to informing and refining the module. There is no right or wrong answer to the focus group questions. Please feel free to share your perspectives even when they differ from others.

Information provided by participants is completely confidential. It is important that all information be kept private and confidential. All participants are being asked not to discuss the nature and content of the focus group once the session is complete.

I understand the purpose and expectations of the focus and agree to participate fully under the conditions stated above.

Print Name: _____

Signature: _____

Date: _____

Appendix H

Focus Group Confirmation Email

Focus Group Confirmation Email

[Date]

Dear _____,

Thank you for your willingness to participate in our focus group. As discussed on the phone and through emails, we would like to hear your ideas and opinions about the content and design process of a professional development module to cultivate cultural competence in New York City Department of Education (NYC DoE) public school teachers. You will participate in a focus group with 8 to 10 other administrators. Your responses to the questions will be kept confidential.

There is no tangible incentive for participating. However, your thoughtful feedback will help to develop NYC DoE public school teachers' professional capacity and may have implications for future research.

The date, time, and place are listed below. Please look for signs once you arrive directing you to the location of the focus group will be held.

DATE:

[Redacted]

TIME:

[Redacted]

PLACE:

[Redacted]

If you need directions to the focus group or will not be able to attend for any reason please call or e-mail Cecilia Jackson at 973-851-7331 or cjj2106@tc.edu. Otherwise, we look forward to seeing you.

Respectfully,
Cecilia Jackson, Doctoral Candidate

Appendix J

Cultural Competence Experts Contact Sheet

Experts Contact Information				
Name E-mail	Address Area of Expertise/Research Interests	Recruitment E-mail	Participat ion	Feedba ck Receive d
Yvette Jackson DRJNUA@aol.com	Chief Executive Officer of the National Urban Alliance for Effective Education: Teachers College, Columbia University <ul style="list-style-type: none"> ▪ Literacy ▪ Gifted education ▪ The cognitive mediation theory of Reuven Feuerstein, PhD. ▪ Integrated processes to motivate and elicit potential in underachievers ▪ Gifted Programs Framework 	1st Request: 9/16/17	Yes	10/15/17
Nadjwa Norton nnorton@ccny.cuny.edu 160 Convent Avenue NA6/204F New York, NY 10031 212-650-6630	Associate Professor :Teaching Learning and Culture , CCNY-CUNY <ul style="list-style-type: none"> ▪ Cultural Responsive Pedagogy ▪ Curriculum Development ▪ Designing and Implementing PD 	1st Request: 9/16/17 2nd Request: 10/21/17	Yes	11/6/17
Zaretta Hammond zhammond@aol.com	Research Interests: <ul style="list-style-type: none"> ▪ Culturally Responsive Teaching and the Brain ▪ National Equity Project ▪ Annenberg-funded Bay Area School Reform Collaborative (BASRC) ▪ Trained facilitator in anti-bias processes ▪ Issues of racial politics and privilege ▪ Linking instruction, equity, and literacy ▪ Adolescent Literacy ▪ English Literature 	1st Request 12/23/17	Yes 12/23/17	12/28/17
Wendi Williams wwilliams@bankstreet.edu 610 West 112 Street New York, NY 10025 212-875-4771	Associate Dean of Academic Affairs, Bank Street College of Education <ul style="list-style-type: none"> ▪ The intersection of race, gender and class in shaping the experiences on human beings ▪ Social Justice and equity ▪ Strength-based pedagogy 	1st Request: 9/16/17 2nd Request: 10/21/17 Reminder Request	Yes 10/31/17	

		12/28/17		
<p>Marvin Lynn mlynn@pdx.edu Portland State University Graduate School of Education PO Box 751 1900 SW 4th Ave. Room: FAB 210H Portland, Oregon 97207-0751 Phone: 503-725-4697</p>	<p>Portland State University Graduate School of Education Dean Research Interests:</p> <ul style="list-style-type: none"> ▪ Critical Race Theory in Education ▪ Race and ethnic studies in education ▪ Curriculum and Teaching ▪ African American Studies ▪ Minority and Urban Education 	<p>1st Request: 10/27/17</p> <p>2nd Request: 12/28/17</p>		
<p>Richard Milner rich.milner@vanderbilt.edu rmilner@pitt.edu University of Pittsburgh</p>	<p>Professor of Education and Human Development: Vanderbilt University Helen Faison Endowed Chair of Urban Education, Professor of Education, Professor of Social Work (by courtesy), Professor of Sociology (by courtesy) and Professor of Africana Studies (by courtesy) as well as Director of the Center for Urban Education at the University of Pittsburgh</p> <ul style="list-style-type: none"> ▪ Multicultural Education ▪ Urban education ▪ Teacher education ▪ African American literature ▪ The social context of education 	<p>1st Request: 9/16/17</p>	<p>Responded “No”</p>	
<p>Tyrone Howard tyrone.howard@gmail.com thoward@gseis.ucla.edu Moore Hall 1022B 405 Hilgard Avenue Los Angeles, CA 90095-1521 310-267-4824</p>	<p>Professor of Education; Associate Dean for Equity & Inclusion: UCLA - GSEIS</p> <ul style="list-style-type: none"> ▪ Multicultural education ▪ Social and political context of schools ▪ Urban education ▪ Social studies education ▪ Educational experience of African American students 	<p>1st Request: 9/16/17</p> <p>2nd Request: 10/21/17</p>	<p>No Response</p>	
<p>Patrick Jean-Pierre pjp4@nyu.edu</p>	<p>Project Associate at the Metropolitan Center for Urban Education: New York University Steinhardt School of Culture, Education and Human Development</p> <ul style="list-style-type: none"> ▪ Masculinity ▪ Inter-group relations ▪ Systemic change 	<p>1st Request: 9/16/17</p> <p>2nd Request: 10/21/17</p>	<p>No Response</p>	
<p>Natasha Warikoo natasha_warikoo@gse.harvard.edu 6 Appian Way, 4th floor, Gutman 416 Gutman Library</p>	<p>Associate Professor of Education: Harvard University</p> <ul style="list-style-type: none"> ▪ Relationships between education, racial and ethnic diversity ▪ Cultural processes in schools and universities 	<p>1st Request: 9/16/17</p> <p>2nd Request: 10/21/17</p>	<p>No Response</p>	

Cambridge, MA 02138 617.495.2488				
Sara Lawrence-Lightfoot sara_lawrence-lightfoot@gse.harvard.edu 6 Appian Way, 4th floor, Gutman 463 Gutman Library Cambridge, MA 02138 617-496-4837	Emily Hargroves Fisher Professor of Education: Harvard University <ul style="list-style-type: none"> ▪ Adult Development ▪ Diversity ▪ Educational Equity ▪ Family Issues ▪ Professional Development for Teachers ▪ Multicultural Education ▪ School Culture 	1st Request: 9/16/17 2nd Request: 10/21/17	No Response	
Beverly Falk, Ed.D. bfalk@ccny.cuny.edu 160 Convent Avenue NA5/211 New York, NY 10031 212-650-5182	Director of Graduate Programs in Early Childhood Education: CCNY-CUNY <ul style="list-style-type: none"> ▪ High quality early learning practices in urban classrooms that serve children and families from diverse cultural and linguistic backgrounds ▪ Professional Development-Cultural Competence in Early Childhood Teachers ▪ Teacher Research 	1st Request: 9/16/17 2nd Request: 10/21/17		
Amita Gupta agupta@ccny.cuny.edu 160 Convent Avenue NA6/207B New York, NY 10031 212-650-7897	Department Chair : Teaching Learning and Culture <ul style="list-style-type: none"> ▪ Teacher preparation-cross cultural perspectives on teaching, learning and development ▪ Socio-cultural-historical constructivism in Teaching and Learning ▪ Impact of globalization on teacher preparation and practice 	1st Request: 9/16/17 2nd Request: 10/21/17	No Response	
Roberto Gonzales roberto_gonzales@gse.harvard.edu 6 Appian Way, 4th floor, Gutman 469 Gutman Library Cambridge, MA 02138 617-496-1013	Assistant professor at Harvard University Graduate School of Education. <ul style="list-style-type: none"> ▪ Factors that promote and impede the educational progress of immigrant and Latino students ▪ Ethnic youth ▪ Adult Development ▪ Urban Schooling 	1st Request: 9/16/17 2nd Request: 10/21/17	No Response	
Aaliyah El-Amin ase350@mail.harvard.edu 6 Appian Way, 4th floor, Gutman 443 Gutman Library Cambridge, MA 02138 617-496-1182	Lecturer on Education: Harvard University <ul style="list-style-type: none"> ▪ Educational Equity ▪ Racial Discrimination 	1st Request: 9/16/17 2nd Request: 10/21/17	Responded "No"	10/21/17

<p>Virginia Casper vcasper@bankstreet.edu 610 West 112 Street New York, NY 10025 212-875-4703</p>	<p>Director of International Initiatives and Partnerships: Bank Street College of Education</p> <ul style="list-style-type: none"> ▪ Infant and family development ▪ International education ▪ Lesbian and gay issues in education 	<p>1st Request: 9/16/17</p>	<p>Responded "No"</p> <p>9/18/17</p>	
<p>Christopher Emdin emdin@tc.columbia.edu 610 West 112 Street 412C Zankel New York , NY 10025 212-678-3825</p>	<p>Associate Professor of Science Education, Columbia University</p> <ul style="list-style-type: none"> ▪ STEM Education ▪ The intersection of theory and practice in science education ▪ Urban science education ▪ Race, class and diversity in education ▪ Hip-Hop Education (HipHopEd) 	<p>1st Request: 9/16/17</p> <p>2nd Request: 10/21/17</p>	<p>No Response</p>	
<p>Terrence Maltbia maltbia@tc.columbia.edu 610 West 112 Street 217 Zankel New York , NY 10025 212-678-8405</p>	<p>Associate Professor of Practice Faculty Director, Columbia University</p> <ul style="list-style-type: none"> ▪ Coaching ▪ Adult Learning & Leadership ▪ Strategic learning ▪ Leadership and organizational development ▪ Executive coaching ▪ Cultural diversity 	<p>1st Request: 9/16/17</p> <p>2nd Request: 10/21/17</p>	<p>No Response</p>	
<p>Shannon Waite swaite4@fordham.edu Room 1120E 212-636-7482</p>	<p>Clinical Assistant Professor Division of Educational Leadership, Administration and Policy</p> <p>Research Interests include the:</p> <ul style="list-style-type: none"> ▪ Teacher diversity ▪ Industrial prison complex; and ▪ Economic reality associated with the "pipeline to school" phenomenon. 	<p>1st Request: 10/15/17</p> <p>2nd Request: 12/28/17</p>	<p>No Response</p>	
<p>Gloria Ladson-Billings giladson@wisc.edu 464C <u>Teacher Education Building</u> 225 N Mills St Madison, WI 53706-1707 608/263-1006</p>	<p>University of Wisconsin-Madison School of Education Kellner Family Chair in Urban Education</p> <ul style="list-style-type: none"> ▪ Curriculum and Instruction (CI) ▪ Educational Policy Studies (EPS) ▪ Educational Leadership & Policy Analysis (ELPA) 	<p>1st Request: 10/27/17</p> <p>2nd Request: 12/28/17</p>		
<p>Geneva Gay ggay@uw.edu 122N Miller 206-221-4797</p>	<p>University of Washington-Seattle Research Interests:</p> <ul style="list-style-type: none"> ▪ Multicultural Education ▪ General Curriculum Theory ▪ Equity Studies ▪ Teacher Education and Research 	<p>1st Request: 10/27/17</p> <p>2nd Request: 12/28/17</p>		

<p>Gholnecar Muhammad gmuhammad@gsu.edu URL: https://gsu.academia.edu/GholnecarMuhammad CEHD 637 404-413-8424</p>	<p>Georgia State University: College of Education and Human Development Research Interest:</p> <ul style="list-style-type: none"> ▪ Social and historical African American literacy development ▪ African American adolescent literacy ▪ Writing pedagogy ▪ Black girls' literacies ▪ Role of text in writing development 	<p>1st Request: 10/27/17</p>	<p>Responded "No" 11/9/17</p>	
<p>Darrell Hucks dhucks@keene.edu Rhodes Hall S159 M-2611 603-358-2012</p>	<p>Keene State College Associate Professor of Education Research Interests:</p> <ul style="list-style-type: none"> ▪ Urban education ▪ Culturally relevant pedagogy ▪ Issues related to the success of Black and Latino males in educational settings 	<p>1st Request: 10/27/17 2nd Request: 12/28/17</p>		
<p>Thurman Bridges thurman.bridges@morgan.edu Banneker Building, 211H 443-885-3251</p>	<p>Morgan State University Research Interests: Teacher Education and Professional Development</p>	<p>1st Request: 10/27/17 2nd Request: 12/28/17</p>		