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## **Final Project**

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## I. Why Statement

In order to develop teacher capacities for culturally responsive pedagogy, a culturally responsive school leader must collect and analyze school data in order to find cultural gaps in achievement, discipline, enrichment, remedial services. (Khalifa 2016). In order to grow within our capacity as culturally responsive education leaders, we decided to respond to the racial achievement gap in education by focusing primarily on the discipline practices present within the K-12 school we both work at. Sayre Language Academy, a Chicago Public School of over 430 students, is labeled as a “high performance language academy with a culturally diverse student body in an involved community” (CPS School Info, n.d., para. 2). Sayre is diverse in both its demographics and statistics, with 43% of students being African American, 42% of students being Hispanic, 9% of students being White, and 6% described as other. The Sayre student body is 67% low income, 13% bilingual, and 11% limited english proficiency. All of these factors, both demographic and statistical, play an important role in the need for cultural responsiveness within our staff. As two young teachers working within the Sayre community, we noticed alarming patterns of discipline practices across all grade levels of our school. The schools discipline plan is virtually nonexistent and has a “sink or swim” mindset, according to one teacher interviewed. With a school that has a wide range of ages and demographics present, we believe in order to be a culturally responsive educational community, we must collect and understand the data showcasing the ways discipline practice either varies or is consistent across all grade bands within Sayre. We must take this data and use it to collaboratively develop (and eventually implement) a shared vision of learning for Sayre in which discipline practices are culturally responsive and in no way contributing to the equity debt in education.

As we constructed our agenda for the collection and analysis of our data (regarding current discipline practices at Sayre) we deemed it imperative to construct a survey with open-ended questions as our form of inquiry. We must ensure we word the questions in the survey with delicacy, as we are new teachers in this building and want to foster an atmosphere of trust as we move forward. As culturally responsive educators we are aware that , “if need be,” we may have to challenge “exclusionary policies, teachers and behaviors,” (Khalifa, 2016) present within the current culture of our school. We hope that by collecting this data we will be able to

“discover and track disparities in...disciplinary trends,” within the four walls of Sayre Language Academy and in turn create an outline for a scaffolded approach discipline plan that will help our school community grow as a community committed to “continuous learning of cultural knowledge and contexts,” (Khalifa, 2016).

## II. Survey

1. On an average day, how frequently do you find yourself handling a disciplinary situation entirely within your classroom?
2. Do you feel that the current disciplinary practices at Sayre are culturally responsive?
  - a. Yes
  - b. No
  - c. Somewhat
  - d. I'm not sure what this means
3. Do you feel that the staff at Sayre is effectively prepared to deal with disciplinary issues relating to cultural responsiveness? Why or why not?
4. Describe ways in which you discipline behavior in your classroom.

### **III. Analysis of Cultural Responsive School Leadership Discipline Practices at Sayre Language Academy**

**Question One:** *On an average day, how frequently do you find yourself handling a disciplinary situation entirely within your classroom?*

When looking at the responses to this question, regarding frequency of disciplinary actions taken by a teacher at our school, it was interesting to see the wide array of responses that accompanied this question. Approximately 60% of survey participants shared they handle disciplinary situations, entirely on their own, less than five times throughout a given school day. The remaining 40% of participants shared that they handle disciplinary situations within their respective classrooms ten or more times daily, with one shocking response listing as many as 4-5 disciplinary situations being addressed per hour.

**Question Two:** *Do you feel that the current disciplinary practices at Sayre are culturally responsive?*

As this question was listed in our survey using a multiple choice response we were eager to receive impactful numerical data regarding the current practice at our school and whether or not our staff was aware of cultural responsiveness playing a factor in discipline of students. The data we collected provided us with an interesting range of viewpoints. 50% of the staff who responded to our survey selected ‘no’, our school does not utilize culturally responsive discipline practices. This is evidently unnerving and discouraging as this is a large percentage of our staff who do not believe that our building is culturally responsive, yet there have yet to be conversations in our building up until this point regarding this topic. Following this, 37.5% of staff responses stated that our school is currently ‘somewhat’ culturally responsive in terms of discipline practices. For a school as diverse (both racially and culturally) as Sayre, ‘somewhat’ is not good enough. 12.5% of staff responses selected ‘yes’ our school is culturally responsive in discipline practices. The final option we listed on our survey was “I’m not sure what this means,” in hopes of opening up a space for an honest dialogue regarding culturally responsive discipline and culturally responsive school leadership. None of the participants in our survey selected this response, which is both good and bad. This is evidently a positive data point as it shows us that

staff at Sayre are aware of the need to be culturally responsive in practice. However, it is concerning as we know that collectively we as a staff have never received training or professional development regarding topics of cultural responsiveness, so the staff at our school have no way of possessing the same ideologies regarding this topic. While staff may think they know what it means to have culturally responsive discipline practices, how can we be sure that we are collectively all on the same page with the best practice in this case? This is something that we, as a team, decided to focus on as we implemented the data we collected.

**Question Three: Do you feel that the staff at Sayre is effectively prepared to deal with disciplinary issues relating to cultural responsiveness? Why or why not?**

Throughout the entire data collection process, this question was the peak of our interest regarding the views held by our colleagues. We believe that this data we have collected is necessary in order for us to analyze cultural gaps in achievement, discipline, enrichment, and remedial services,(Khalifa, Gooden, & Davis, 2016). We anticipated a variety of responses for this question as it is an open ended ask regarding the individual opinions of our coworkers at Sayre. We, as school leaders in this sense, want to “use school data and indicants to measure CRSL,” (Khalifa, Gooden, & Davis, 2016) in order to analyze our own school’s development with cultural responsiveness. We received numerous intriguing and helpful responses to this question that have helped shape our thinking moving forward and for this reason we have chosen to dive deeper and individually analyze four of the most impactful responses, below emphasized in bold, to this question, in order to determine our plan for implementing a culturally responsive school discipline plan moving forward.

**“ No. There is a lack of professional development and conversations (ongoing discussions) about what this is and how we use this approach when dealing with classroom disruption or behavior issues”**

At the core of Khalifa’s framework for culturally responsive school leadership is the implementation and commitment to continuous learning of cultural knowledge and contexts, (Khalifa, 2017). The call for critical self reflection within the entire collective staff at Sayre

language academy is evident through the responses collected. As culturally responsive leaders we have a requirement to develop culturally responsive teachers, a pillar of Khalifa's framework. We are able to assist in professional development through the creation of CRSL PD opportunities, collaborative walkthroughs to observe proper CRSL discipline practices, and even creating a team of teachers focused in CRSL improvement in order to look for improvements we can make as an entire staff.

In a TedxLansing talk given by Dr. Carter-Andrews, the topic of the consciousness gap in education is discussed. Dr. Carter Andrews poses numerous questions in an attempt to have educators honestly think about their own biases and mindsets regarding power, privilege and oppression. As Dr. Carter-Andrews speaks about the racial and socioeconomic inequities that are prevalent in today's society, and the effect of these topics regarding education, she focuses on the problematic lack of conversation surrounding these topics. Schools, including our current workplace, are lacking to prepare students to respectfully interact across and amongst cultural differences. This in turn, is contributing to a greater problem of society's inability to close access and opportunity gaps, (Andrews, 2016), which are observable even within the academic data of our own community school. This inability to properly, and culturally responsively, prepare our students in these terms actually stems from educators themselves not deeply examining power in order to "see how cultural bias works to undermine academic performance of students of color and socioeconomically disadvantaged students," (Andrews, 2016). A negative space is created where cultural bias can damage academic achievement, and school engagement when educators do not attend to the issues of power, privilege and oppression.

At Sayre language Academy, we cannot begin to close the opportunity and access gaps until we create a space for open conversations regarding these topics. Dr. Carter-Andrews call for teachers to recognize that they are working in an inherently unequal system evokes a need for critical race consciousness for all educators. As we read the responses to these survey questions, we realize that Dr. Carter-Andrews request for teacher self reflection is a high need in our own school community as well.

**“I feel that the school has no real culturally relevant disciplinary structure in place. The system we use is a ‘one size fits all,’ regardless of the students’ backgrounds or circumstances. In fact, there is (in my opinion) a lack of proper restorative systems in general, and therefore problems perpetuate.”**

Looking at the importance of critical self reflection, with the goals of implementing a culturally responsive discipline plan for our school, it is necessary to view the ways that our staff at Sayre is in many ways privileged. While the school we work in is 80% students of color the staff definitely does not represent the demographics of the student body. As teachers in this environment, we have a vital need to be able to use our privileges to help children, not harm them, (Andrews, 201X). Equitable educators will need to recognize that the system they work in is inherently unequal with many of the students in their classrooms coming from lesser resources but required to meet the same standards set. The task we have as two young, and relatively new teachers, within our school community is figuring out a professional development plan that will not offend any educators in our building but instead will increase participation in critical self reflection in an open, non judgemental environment.

There is a memorable analogy used by Dr. Carter Andrews to describe the current, and historical, inequities of education and the ways that student backgrounds affect their schooling. This analogy introduces four students arriving on their first day of school wearing four different types of footwear. There is one child in new shiny boots, one child in used boots, one child in used boots missing laces and one child who shows up at school barefoot. The imperative focus of this analogy is that education systems expect these kids, who have widely different access to resources, to travel the same journey the same speed and the same way. How can we, as educators, expect a student wearing no shoes to walk at the same speed of a student with perfectly new, tightly tied shoes. The mountains that students are asked to venture over throughout their educational journey are far too difficult for educators to expect that these students require the same amount of attention to be successful. It is frightening to read that staff at Sayre believe we are operating in a ‘one size fits all’ mindset, as there is no situation in education where that is effective or remotely just. Thus introducing, once again, a need for self reflection amongst the entirety of Sayre’s staff as to what changes we must make to our current



practice in order to address the inequities present within our classrooms currently. Students of color and socioeconomically disadvantaged students require educators with a high level of “critical awareness about issues of race, culture and power,” (Andrews, 2016), in order to close the gap in consciousness.

Dr. Carter-Andrews suggests educators ask themselves a series of questions in order to open their mind and critically self-reflect on their own cultural responsiveness. This starts by an educator analyzing their own social location, and the ways that it shapes or forms mindsets about teaching and learning. This is where we feel we should open our professional development plan, moving forward, in order to develop a culturally responsive staff at Sayre. While this would be a starting point for our school, all educators involved in our development would need to analyze their biases regarding students they are serving frequently and critically, as well as their individual educational practices that are in place (Andrews, 2016). Teachers who critically self-reflect on their own mindsets are displaying a “critical consciousness on practice in and out of school,” (Khalifa, Gooden, & Davis, 2016), and in turn acting as a culturally responsive educator. It would be impossible to create culturally responsive practices within a school without an educator being willing to display self reflection, (Khalifa, 2017).

With this, it is increasingly imperative for all educators in a school to search for what they do not personally know regarding critical consciousness. Educators must be “committed to continuous learning of cultural knowledge and contexts, (Khalifa, Gooden, & Davis, 2016), in order to educate students in a system that, drawing from Dubois, was inherently never designed to serve them, (Andrews, 2016). Educators must be absolutely committed to recognizing that the system they are working in is “inherently unequal,” and must search for conversations regarding topics of power and be ready to honestly and openly engage in these, probably uncomfortable, conversations. As the two of us are envisioning a positive future for discipline practice at our school we believe that it is important to create an open space for these conversations, and this starts with building a trusting and respectful rapport amongst the staff at our school.

**“No I do not. We do not have enough training in this sort of realm because talking about these issues is still very taboo. Teachers are also afraid to state that they don't know something or do not know how to handle a situation because they are afraid it would reflect poorly on them.”**

There is not just a tendency to not discuss issues of privilege and power in education, but also a lack of comfort amongst having these conversations frequently in society in general. As our staff member states, talking about these issues is still “very taboo” and many teachers are afraid of what will happen to their ratings if they are not knowledgeable regarding these subjects. Numerous studies have observed patterns in “negative teacher-student interactions” that were fueled by “white teacher’s overreacting and relying on stereotypes to interpret Black students,” language and expressions (Gregory, Skiba, & Noguera, 2010). Dr. Carter-Andrews shared a story of an interaction she had that fell into this negative category, and explained to listeners that her specific teacher’s education had “not prepared her. for teaching black youth,” (Andrews, 2016).

There are numerous teachers in our building who have not been educated on topics of cultural responsiveness, and are therefore unaware of how to change their practice in order to ensure they are helping all students. Our society, as a collective whole, views education through a mindset built with “white supremacy at its core” as all students are expected to follow a formula for education that is devoid of “features like racism, classism, poverty, color,” (Andrews, 2016). Students of color, poor students, and privileged white students are asked to perform at the same level and at the same speed despite the plethora of differences that accompany their access to resources and opportunities. As Khalifa’s framework for culturally responsiveness in education calls on educators to “challenge whiteness and hegemonic epistemologies in education,”(Khalifa, 2017) we as leaders of professional development for our staff must showcase the ways we as educators may be allowing our own privilege to seep into our educational practices, without even realizing it. Today in the United States there are 40% students of color within the public school population, and 80% of the teachers in this same category are white. Racism is prevalent throughout educational systems as educators, and school leaders, lack culturally competent educational practices (Ladson-Billings, 2006). Dr.

Carter-Andrews is quoted to say “racism, along with other forms of oppression is still a major impediment to the academic underperformance to many students of color and poor students in our country,” (Andrews 2016) however it is simply not just that but also an overwhelming obstruction that teachers must educate themselves in order to become critically conscious school leaders. When trying to decide how to introduce this and discuss this with our staff, who have made us aware of their fear of saying something incorrect or not knowing what to say at all, we looked at research conducted by Hilary Lustick. Research presented by Lustick shared with us that restorative practice are not powerful enough to counteract racism. With this, restorative practice can have a tendency to reproduce white hegemony, ultimately opposite to culturally responsive leadership framework set in place by Khalifa.

A suggestion we took from Lustick’s informative study is that there is an ability for culturally responsive school leadership to counter this tendency by being both “explicit and intentional” about using restorative practices. If school leaders use restorative practices, with discipline, in order to both speak to any bias and oppose the structures that unreasonably discipline and exclude students of color, they would in fact be able to challenge hegemonic epistemologies within their school. Teachers and school leaders must be held accountable and be required to act as honest and organic intellectuals that use restorative practices as a way to help positively impact the ways that marginalized and vulnerable student groups are treated. This, if built constructively into a school’s discipline plan would possibly alter the ways that these traditionally marginalized groups interact with school completely. Lustick includes ideas such as implementing role models into learning communities through the positions of deans. We have to obviously envision our culturally responsive discipline plan using the resources we currently have in place at our school, so with this suggestion we are deliberating options such as older students using their independent study time as a change to engage with younger peers through restorative conversations, or possibly adapting the current recess staff and security staff position descriptions in order to include time for conversations with at need students.

When we had the chance, as students through our masters program, to engage with Dr.Lustick in a conversation through zoom, she mentioned the ways culturally responsive leaders can address student behavior by just popping into a space, allowing the students a time and open

space to discuss issues, and give them an open minded and trustworthy person to listen to them can help the student to find a solution to their problem quickly and be able to return back to class. This is wonderful as it would allow there to be restorative moments, and absolutely no exclusion from the learning environment.

**“ Not really, I think that we all use exclusionary practices to some extent which is clearly a problem in terms of culturally responsive discipline.”**

As we analyzed this comment, made by a colleague at our school, we deeply thought about occurrences within the practice of other staff and also within our own personal practice, where we may have used exclusionary practices to discipline students as well. The Achievement Gap and the Discipline Gap: Two Sides of the Same Coin, written by Gregory, Skiba and Noguera, opened our eyes to the ways that “Black, Latino and American Indian Students are subject to a differential and disproportionate rate of school disciplinary sanctions, ranging from office disciplinary referrals to corporal punishment, suspension and expulsion” (Gregory, 2010). Schools, such as the school we work in, tend to rely heavily on exclusion from the classroom as a discipline strategy when student behavior is not immediately fixed through normal procedures. This use of exclusion from the classroom as discipline, in truth, turns into time that students could be learning but instead are not. The use of school exclusion as a discipline practice is a factor that contributes to the racial gap in academic achievement, (Gregory, 2010). Unfortunately, as stated, at our school, exclusionary practices are evident. This is touched on in the next survey question discussed, regarding current discipline practices prevalent at Sayre Language Academy. This is something we will dive into when writing a discipline plan for our school as we are aware that when students are removed from the classroom setting, they lose attachment to their own learning. A student that is suspended, due to behavior requiring discipline, may miss anywhere from “one class to 10 days of school depending on the violation,” (Gregory, 2010), making it impossible for them to be achieving at the same rate of their peers who received instruction during that time. With this, it is shown that frequent suspensions may greatly increase a student’s risk of overall academic underperformance, thus contributing to an achievement gap. This achievement gap, properly called the access or opportunity gap by many,

is all related to a student's ability to take part in a learning environment. Without access to learning, how can we expect these students to grow academically?

Specifically at our school, there are incidents of students being removed from the classroom and sent to the principal's office for what is basically a glorified time out. These students, observably and understandably, have a reduced attachment to school and academics in general. They view school as a place where they are punished and reprimanded and not a place for learning or growth. Exclusionary practices for discipline, such as suspension or removal from the classroom setting, contribute greatly to a higher drop out rate or late graduation rate as the students who are removed from the educational environment lose their bond with learning and school. Race and ethnicity of students are a significant predictor of any disciplinary outcome that may occur with a given situation, (Gregory, 2010). With Sayre being basically split with half our student population being African American and half being Hispanic, we must ensure we are not falling into this category and allowing a racial climate to have any influence on disproportionality of discipline. Ladson Billings argues that the term coined as the racial achievement gap can be more properly described as an education debt. (Gregory, 2010) As students, in our school as well as across many schools, are pulled from the classroom for discipline purposes they are missing out on valuable learning time and in turn losing access to their education and missing opportunities for academic growth. This all contributes to the racial achievement gap.

**Question Four: Describe ways in which you discipline behavior in your classroom.**

Across all of the responses gathered through the surveying process, we were astounded by the ways in which classrooms differ so widely from one another. This helped us to, without a doubt, pin point the need for a specific and equitable discipline plan at Sayre Language Academy. Numerous teachers included information regarding their "three strike systems" or "clip charts" but no teacher showed evidence of being committed to one specific discipline system. Many teachers also stated that when they are not sure how to handle a situation, removal from the classroom is the next strategy that they turn to. As previously stated, we are aware of the need to reduce and extinct removal from the classroom as a discipline strategy in play at

Sayre in order to ensure we are not contributing to the education debt. There were teachers that shared they greatly benefit from having families as involved as possible in order to “deal with behavior.” As equitable educators, working in a rich cultural environment, we know the importance of parent involvement in a child’s education. However, this need for parental involvement stretches far past negative behavior causing a phone call home. In order for parents to feel involved enough to truly assist with the resolution of possible negative student behavior, they first must feel like their presence is appreciated and sought out in a school environment. Parents must be able to trust the educators that work with them and their students, in order to better impact student’s academic achievement (Khalifa, 2015). We as educators need to view parental involvement as an asset across all areas of schooling, from academics to discipline.

As we looked at current disciplines practices in place at Sayre and thought about the various ways we can adapt these practices to be better for our community, we focused on ensuring that the needs of all students, individually, would be met in order to create a better environment for the collective Sayre Bulldog community.

#### **IV. Plan of Action for Improvement of Cultural Responsive Practice at Sayre Language Academy**

Having reviewed the data from our survey, it is clear that there are challenges facing the staff of Sayre Language Academy in terms of culturally responsive practices. Given the ethnic and socioeconomic demographics of Sayre, there is a definite need for increased growth of critical consciousness and awareness when dealing with issues related to cultural responsiveness. The first component of a plan for improvement would be creating a clear disciplinary system that is vertically aligned with grade-levels. One of the most glaring challenges teachers face (as indicated through our data) is that the Sayre disciplinary systems and structures are “virtually non-existent” and “do not align between grade bands which then requires students to learn a whole new behavioral system every year”. Per the Sayre Language Academy Mission Statement, “Sayre Language Academy's vision is to create a safe, positive and nurturing experience for all our students, faculty and families”. There is a connection between this data, in the context of the mission statement provided by the school, and the Michigan Department of Education domains/standards. Standard/domain 1.2 asks candidates to understand, collect, and use data to identify school goals, assess organizational effectiveness, and create and implement plans to achieve school goals. By using our data to create a vertically aligned disciplinary plan and communicating this with staff, students, and stakeholders, we are effectively creating and implementing new and improved plans to achieve the goals of Sayre, as stated in the mission statement.

Having studied our data even further, there was a common complaint with the lack of training and organizational opportunities for teachers to learn about cultural responsiveness and culturally responsive school discipline. This is a fairly significant issue for a number of reasons and there is not a quick fix to this challenge. When teachers cite a lack of opportunities for growth and improvement in their own practice, that is often indicative of the culture behind growth and improvement at the school-wide level. Teachers who cited this issue also noted that there was not a place for voices to be heard and for collaborative thinking to take place (in respect to issues involving discipline). We believe that in order to promote continual and sustainable school improvement, as aligned with standard/domain 1.3 of the Michigan

Department of Education Culturally Responsive School Leadership Practices, Sayre should create a behavior/discipline committee that is made up of administrators, teachers, support staff, and at least two student ambassadors. This committee would host sessions where students, teachers, and parents who are not part of this committee can come and share their ideas, questions, and concerns about the disciplinary practices within the school. This also gives staff the opportunity to work on the alignment and implementation of new systems and structures that stem from conversations had during committee meetings. This solution is a first-step at ensuring staff concerns of equity and voice are met, as well as a first-step in working towards the goals shared in the Sayre mission statement that state Sayre is to create a safe, positive and nurturing experience for all our students, faculty and families. When we bring in students, families, and school support staff into the disciplinary conversations, we can promote community building the a sense of trust necessary for an effective culturally responsive learning space (Khalifa, 2017).

In addition to the creation of a disciplinary committee, we believe that Sayre staff (in its entirety) and families elect two staff members to be the Sayre Language Academy Discipline and Achievement Advisors. These two elected staff members would serve as the focal point of contact for organization and implementation of behavioral systems at the school-wide level. They would also be the leaders of the behavioral committee and provide communication between staff and stakeholders. We believe that making this an elected position would align it with the MDE domain/standard asking candidates to understand, develop, and supervise instructional and leadership capacity of school staff. We feel as though this positions should not be one held by a current administrator (Principal, Dean of Students, or AP) and should be elected by both staff and stakeholders. By breaking up leadership opportunities and giving more staff members the chance to step in and lead, we feel as though differing points of view can be brought to the discussion and more fruitful/progressive conversations can be had.

It is after careful and diligent reflection of the data we collected, we can see that the current disciplinary practices evident at Sayre Language Academy contribute to the racial achievement gap in a number of ways. One of the central questions from this course asks us to think about what *really* is the racial achievement gap. Having reviewed our data and connecting it to course concepts and readings such as *The Achievement Gap and the Discipline gap: Two*



*Sides of the Same Coin?*, the film *13th*, and the presentation made by Dr. Hilary Lustick, we are now thinking of the racial achievement gap as being a racial opportunity and access gap. When teaching students of marginalized groups, as teachers are at Sayre Language Academy, exclusionary discipline practices can be detrimental to the academic and social-emotional progress of our students. Unfortunately, our data indicates that staff at Sayre Language Academy not only uses exclusionary discipline practices, but most staff members use exclusionary practices exclusively. This creates a culture for learning that is intertwined with reactionary and oftentimes unfair practices discipline, little to no restorative discipline practices (particularly when there is no clear set standard of discipline at the school-wide level), and ultimately contributes to the school to prison pipeline for students of color. Unfortunately, many will look at racial achievement and ignore practices like this that we, as culturally responsive school leaders, know are detrimental to the access and opportunity of a quality education. For a school, like Sayre, to cite in its mission statement that its vision is to create a safe, positive and nurturing experience for all our students, faculty and families, to participate in exclusionary discipline practices almost exclusively is quite alarming. We believe that by putting our ideas to work and creating a vertically aligned discipline system, creating a discipline committee made up of staff and stakeholders, and electing two discipline and achievement advisors, we can begin to combat issues of exclusion in the classroom and push back against the racial achievement (opportunity/access) gap.

## **V. Conclusion**

Sayre Language Academy is a unique, diverse learning environment that has a tremendous opportunity to transform its culture and climate through new and improved disciplinary practices and ideologies. Having administered an informal, low-stakes discipline inventory survey to staff members, we can see that the current disciplinary practices at Sayre are not tailored for our student population. Exclusionary discipline practices, a non-existent student code of conduct, and a lack of formal training into how discipline can be culturally responsive all contribute to the challenges Sayre faces each and every day. These challenges highlight the importance of establishing an effective culture and climate and give Sayre the opportunity to correct itself in culturally responsive ways. We believe that by creating a vertically aligned discipline system, creating a discipline committee made up of staff and stakeholders, and electing two discipline and achievement advisors, we can begin to combat issues of exclusion in the classroom and push back against the racial achievement (opportunity/access) gap in culturally responsive ways. This progress will not only allow teachers to feel more supported within their teaching spaces but also allow parents and students to feel more involved in the decision-making related to discipline. We believe Sayre can achieve great things and be a model for cultural responsiveness related to discipline in the near future.

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