

Thinking & Learning

Conference



DR BRUCE WELLMAN

Saturday 23 May

**The Adaptive School – Developing
Strong, Collaborative Culture**

Session 2

MELBOURNE

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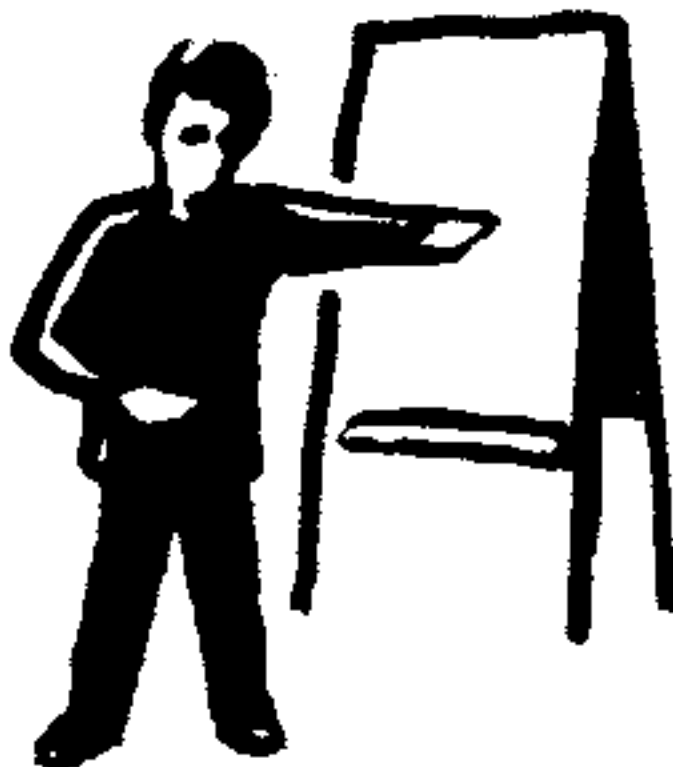
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The Adaptive School

Developing and Facilitating Collaborative Groups



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Center for Adaptive Schools

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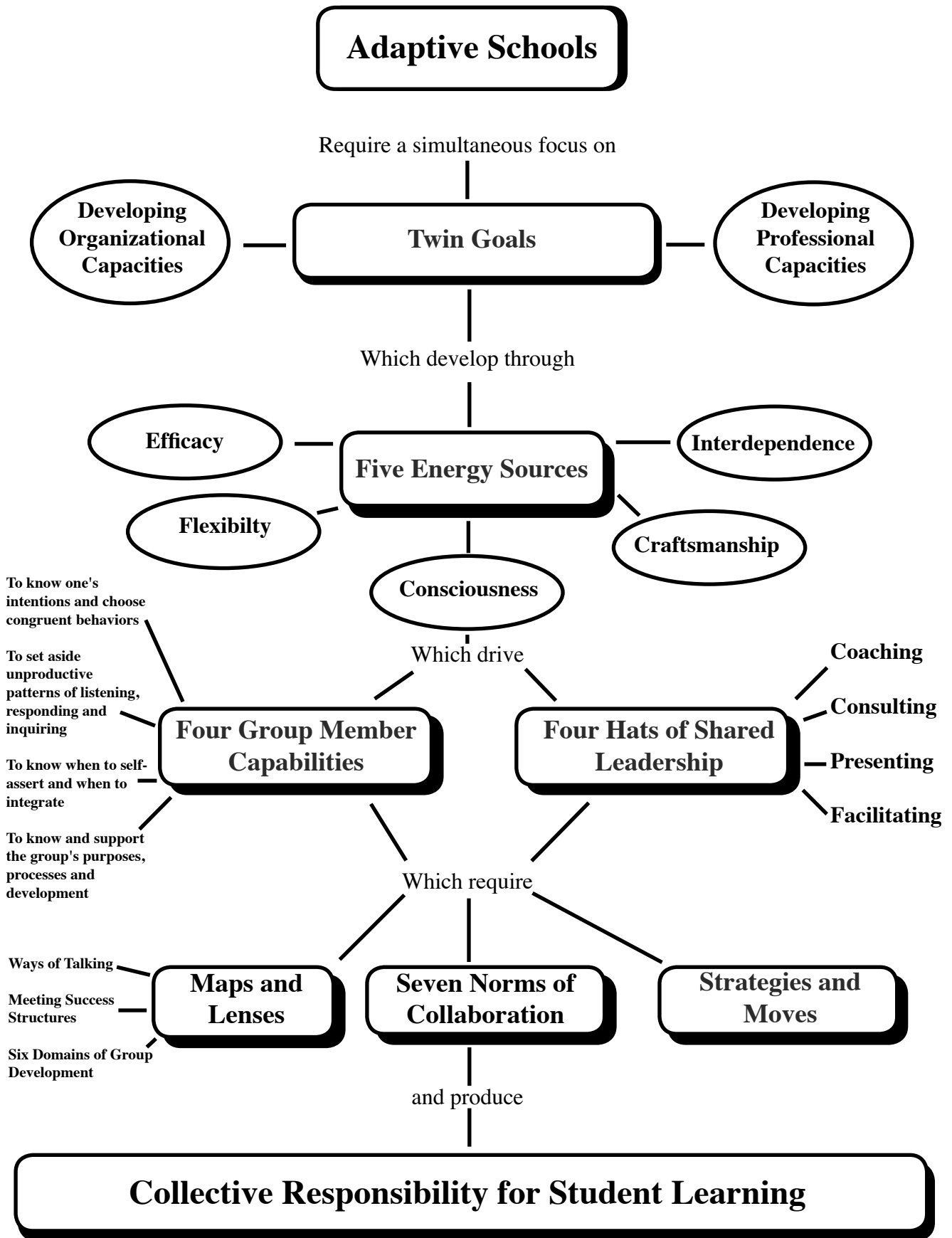
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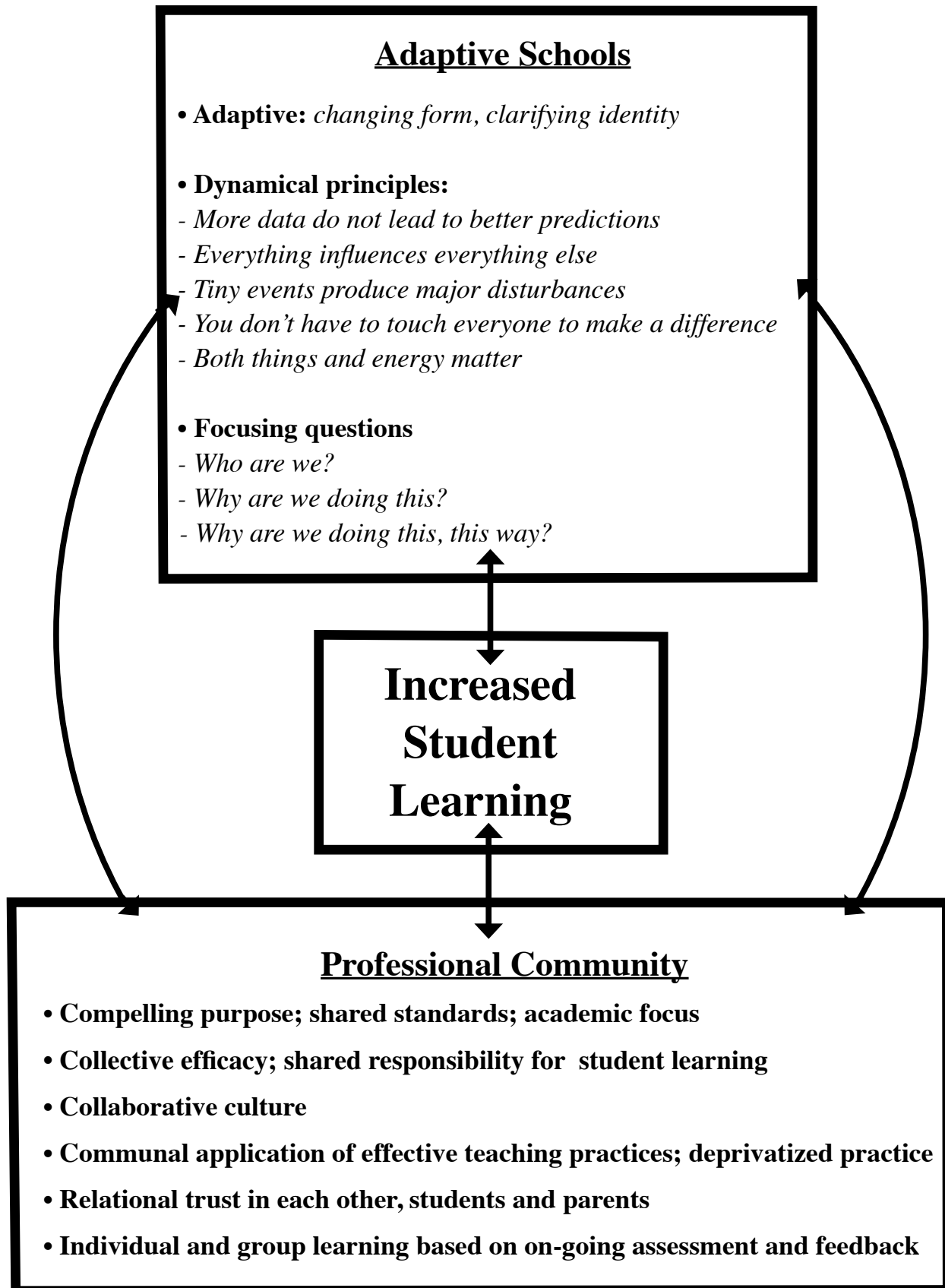
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Adaptive Schools and Professional Community



Elements of Professional Community

The emerging research base supports the importance of the following synthesis of the essential elements of professional community. We are drawing here from three arenas: (a) Research on the effects and outcomes of the adult culture on student learning. (b) Research on impacts of teacher collective efficacy on student learning. and (c) The related research on the effects of teachers' academic optimism on student learning.

1. Compelling purpose; shared standards; academic focus

Communities come into existence and thrive because of a common purpose for working together. A group's compelling purpose establishes reciprocal expectations for community members. Louis, Marks and Kraus (1996) assert that teachers' professional communities operate with a sense of moral authority and moral responsibility for making a difference in the lives of students. Such purpose must be grounded in clearly articulated standards for both student and teacher performance. Defining and refining the meaning of doing good work is the work of a professional learning community. Understandable performance and product standards are an important catalyst for conversations among colleagues and for focusing conversations with students and parents.

The work on academic optimism by Hoy, Tarter, & Woolfolk Hoy (2006) emphasizes the significance of establishing and maintaining a strong academic focus in the school and is at the center of the work of any professional community. Without such a focus, groups spend their time talking about and around peripheral issues instead of working-on-the-work of learning and teaching.

2. Collective efficacy; shared responsibility for student learning

The personal efficacy of individual teachers is a well-studied phenomenon (Tschannen-Moran, Woolfolk Hoy, & Hoy, 1998). Highly efficacious teachers believe that their teaching knowledge and skills can overcome external factors to make important difference for their students. Teachers with stronger personal efficacy beliefs consistently outperform teachers in the same settings with weaker beliefs.

These applications in education are based on the concepts of self-efficacy that Albert Bandura (1977) introduced over a quarter century ago. Self-efficacy is the belief in our capacity to organize and carry out a plan of action to produce some goal.

More recent work (Goddard, Hoy, & Woolfolk Hoy, 2004) extends these concepts into the collective realm of teaching. To have a high degree of collective efficacy means that group members believe that they and others individually and in concert are capable of producing increased student success and overcoming obstacles to that goal. These collective expectations are a powerful element in school and in a team's working culture, influencing the behaviors and choices of both individuals and the group as a whole.

Goddard, Hoy and Woolfolk Hoy report that being able to influence instructionally relevant school decisions is the most important factor in developing a robust sense of collective efficacy. Participating in decision making contributes strongly to teachers' beliefs in the capabilities of their peers, fosters commitment to school goals, and promotes gains in student achievement.

3. Collaborative Culture

Who teachers are to one another is as important as who they are to their students. In high performing and improving schools in numerous studies, collaboration is the norm (Little, 1982, Newman & Associates, 1997). We are not talking here about project-based collaboration or the “contrived collegiality” described by Hargreaves and Dawe (1990) in which administrators create tasks and agendas to occupy teachers’ collective energies. Rather, we are referring to sharing expertise and perspectives on teaching and learning processes, examining data about students, and developing a sense of mutual support and shared responsibility for effective instruction.

Collaboration and collegiality in this way is part of one’s professional identity. It does not happen by chance; it needs to be taught, practiced, and learned. Developing collaborative cultures is the work of leaders who realize that a collection of superstar teachers working in isolation cannot produce the same results as interdependent colleagues who share and develop professional practices together. From such interactions come growth and learning for teachers, teams, and schools as adaptive organizations.

4. Communal application of effective teaching practices; deprivatized practice

The norms of privacy have deep roots in “real schools.” Once the classroom door is closed, the teacher is God. In this sphere of autonomy lies both greatness and sorrow. Within the zone of isolation, some teachers still find ways to develop craft knowledge, content knowledge, and compassion for their students. These extraordinary individuals manage to stimulate their teaching and continually renew their passion for daily interactions with young minds. All too often, though, this same isolation buffers mediocrity and hides high performers from those who might learn from their modeling, consultation and coaching.

When practice is deprivatized, teachers visit one another’s classrooms to observe master teaching, to coach each other, to mentor, and to solve problems in the living laboratory of instructional space. Students are the beneficiaries of shared teaching repertoires. While many schools and districts have spent much time and energy developing coherent curriculum maps, shared instructional maps are equally important. When students get to the next grade or next subject in a secondary school, having a predictable learning repertoire, such as an understanding of a palette of graphic organizers, energizes learning and increases success --- especially for the least successful learners.

By developing communities of practice teachers establish a working zone between the macro world of district initiatives and resources and the micro world of their classrooms (McLaughlin & Talbert, 2006). In this way they develop more coherent instructional approaches that represent shared understandings of their unique setting.

5. Relational trust in each other, students and parents.

In their work on the effects of academic optimism on student achievement Hoy, Tarter, & Woolfolk Hoy (2006) point out that collective efficacy is the cognitive side of the equation, academic emphasis is the behavioral side, and faculty trust in each other, students and parents is the affective side. Given the powerful biochemical connections between thinking and feeling in our bodies and brains it is difficult to separate these functions in practice.

Trust is the glue that binds communities to each other. This is equally true for teacher communities, classroom communities, and parent communities. When all three parties share mutual expectations for their relationships and these expectations are grounded in shared goals and values, trust is then a

powerful resource for learning.

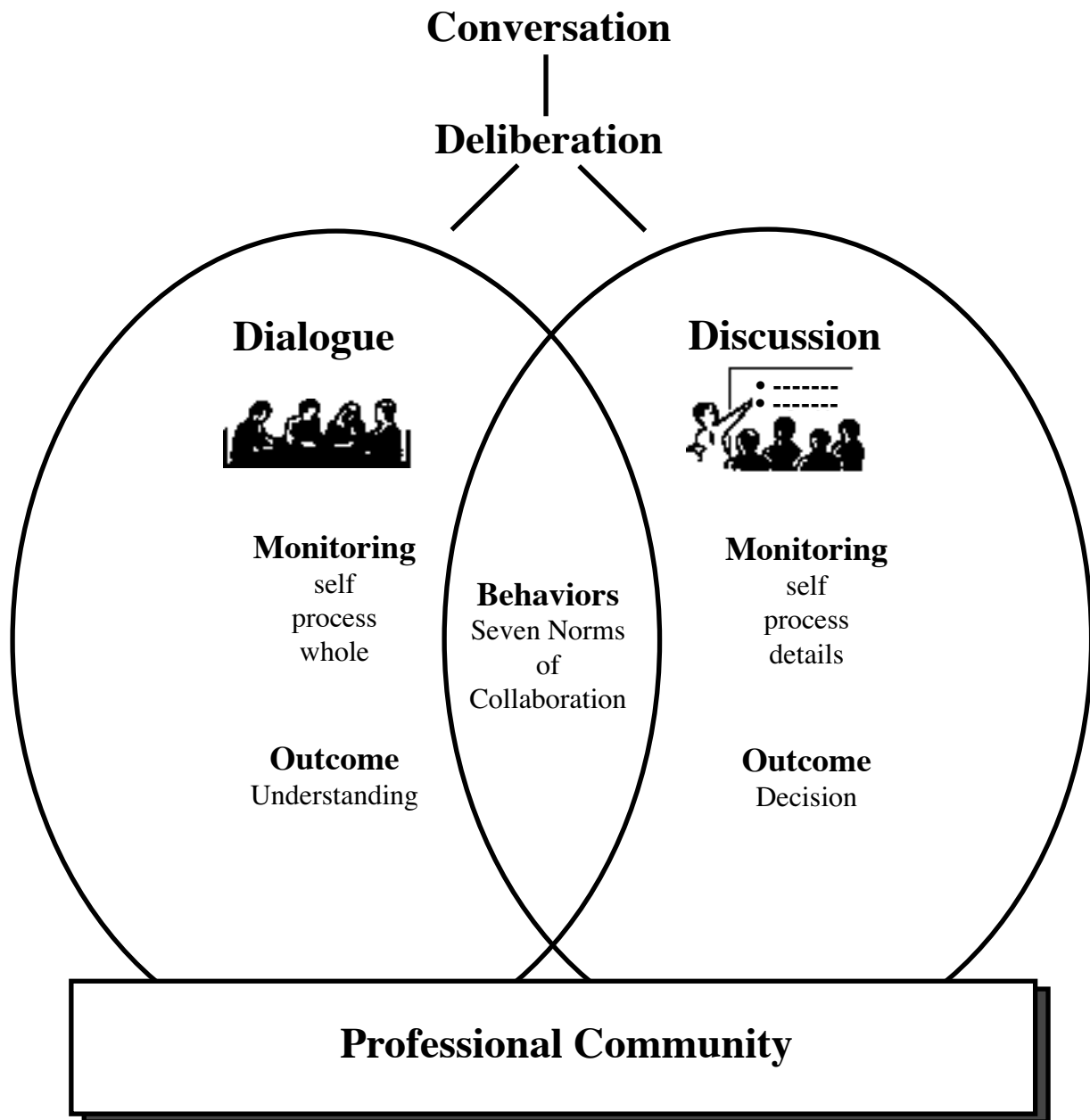
Anthony Bryk and Barbara Schneider (2002) in their seminal work in the Chicago schools name four elements of relational trust: respect, competence, personal regard for each other, and integrity. Respect comes in the form of basic civility and a willingness to listen deeply to what each person has to say. Parents, students and teachers need opportunities to talk with and influence each other and feel that they can positively affect educational outcomes. Competence is the sense that each party has the ability to carry out their appropriate roles and produce desired outcomes. This applies to both academic results and teacher student relationships. When gross incompetence goes unchecked, it erodes trust and undermines shared efforts towards improving learning. Personal regard for others deepens relational trust. We are a social species wired for relationships and reciprocity. Mutual support and mutual caring fuel these associations. Extending ourselves to and for others is like making a deposit in the trust account. The interest in these accounts compounds with each deposit. Integrity is the congruence between saying and doing. Within trusting relationships, this means we believe that a sense of morality and ethics is operating within others and within the ways we are relating. Following through with agreements and commitments is a key aspect of integrity.

6. Individual and group learning based on on-going assessment and feedback

“Learning is a basic, adaptive function of humans. More than any other species, people are designed to be flexible learners and active agents in acquiring knowledge and skills” (Bransford, , Brown, & Cocking, 1999). Cognitive science tells us that learning is socially constructed and individually integrated; thus learning requires engaging with other learners and is an active process for all involved. Individual and collective learning is one of the key characteristics of effective professional learning communities (Bolam, et. al., 2005).

For adult groups this learning how to learn together requires conscious attention, purposeful structures and meaningful feedback. One form of feedback arises when teachers look at student work together to explore what is working and what might need modifying in their curricular and instructional approaches. Groups apply another form of feedback when they take time to reflect on their own processes and outcomes to consider which practices to continue, which to abandon, which might need modification. From time to time a group or team will share with us that they have some great number of years of combined teaching experience. Their assumption is that learning is additive when in fact they have been involved in side-by-side processes. Engaging in parallel play without feedback and reflection is usually a poor teacher.

Ways of Talking



Ways of Talking

“In order to have a conversation with someone you must reveal yourself.”

--- James Baldwin

Professional communities are born and nurtured in webs of conversation. What we talk about in our schools and how we talk about those things says much about who we are, who we think we are and who we wish to be, both in the moment and in the collective future that we are creating for ourselves as colleagues and for the students we serve.

To develop shared understanding and be ready to take collective action, working groups need knowledge and skill in two ways of talking. One way of talking, dialogue, leads to collective meaning making and the development of shared understanding. The other way of talking, discussion, leads to decisions that stay made.

Dialogue honors the social/emotional brain, building a sense of connection, belonging and safety. As a shape for conversations, it connects us to our underlying motivations and mental models. This way of talking forms a foundation for coherent sustained effort and community building. In dialogue we hear phrases like “An assumption I have is...” and, “I’d be curious to hear what other people are thinking about this issue.”

Discussion in its more skillful form requires conversations infused with sustained critical thinking, careful consideration of options and respect for conflicting points of view. This way of talking leads to decision making that serves the group’s and school’s vision, values and goals. In a discussion we hear phrases like “We need to define the problem we are solving before jumping to solutions.” and, “I’d like to see the data that these assumptions are base on before we go much further.”

Conversation and Deliberation

When groups come together they “converge” and “converse”. Drawing from these words’ respective Latin roots means that group members “turn together” and “associate with one another”. Conversation is informal talking in which participants share information, anecdotes and opinions to learn from one another or simply enjoy each other’s company. When the conversation takes on an organized purpose to either deepen understanding or make a decision, a group that understands that there are two ways of talking acknowledges this point of deliberation and consciously chooses to engage in either dialogue or discussion. Deliberation in its Latin root, *deliberare*, means to weigh as in evaluate, assess or ponder.

Group members only have this choice point available to them when they have roadmaps for ways of talking and consciousness about group processes and group purposes. A significant part of this

awareness is recognizing that culturally embedded patterns shape behaviors – patterns from the greater surrounding culture and patterns from organizational and group culture. Many groups default into the western cultural habit of polarized discussion and debate. Our media-saturated world bombards us with arguments framed by commentators as point-counterpoint, pro and con, left versus right and other polarities. These models transfer to conversations in working groups; they then frame how participants listen to others and how and when participants speak. If group members are not careful, they listen not to understand but in order to hear gaps in the logic of other speakers or they interrupt to make a point, whether or not the current speaker is finished. Conversations then break down into verbal combat with winners and losers.

All too often, valued colleagues become conscientious objectors, choosing not to participate in the fray. The group then loses perspective and potential alternative viewpoints. The loudest and most persistent voices become the policy makers, and in the worst cases, the process sows the seeds of passive noncompliance or sabotage in those who feel excluded or devalued.

When groups understand that they have more than one way of talking available to them, they can then consciously choose whether to pursue the path of dialogue or follow the path of discussion. Most important issues require explorations along both pathways. Many sensitive issues, especially those with high stakes attached for the participants, may call for separate sessions in which the dialogue and discussion are separated in time and sometimes space. One useful facilitation technique is to explicitly mark agenda items as either dialogue or discussion and offer language models to further mark the distinctions between the two forms of discourse.

As group members become more sophisticated with the ways of talking, the pathways become more malleable. For example, during a dialogue, a group member senses an emerging consensus on an issue. He or she then inquires if this is so and frames a proposal to move the item to a decision. In another case, during a discussion, emotions rise and the details become muddled. Someone then proposes that the group switch to a dialogue format for a set period of time to explore the feelings and underlying issues that are present.

The Path of Dialogue

Dialogue is a reflective learning process in which group members seek to understand each other's viewpoints and deeply held assumptions. The work dialogue comes from the Greek *dialogos*. *Dia* means “through” and *logos* means “the word”. In this “meaning-making through words,” group members inquire into their own and others' beliefs, values, and mental models to better understand how things work in their world. In dialogue listening is as important as speaking. For skilled group members, much of the work is done internally.

Physicist and philosopher David Bohm described dialogue as process of surfacing and altering the “tacit infrastructure of thought.” As a quantum physicist, Bohm draws an analogy between dialogue and superconductivity. Electrons cooled to extremely low temperatures dramatically change their behavior, operating more as a coherent whole and less as separate parts. In supercool environments, electrons flow around barriers and each other without resistance, creating very high energy. The same electrons

radically change behavior in a new environment. At higher temperatures they operate as separate entities with random movement and loss of momentum.

Dialogue creates an emotional and cognitive safety zone in which ideas flow for examination without judgment. While many of the capabilities and tools of dialogue and skilled discussion are the same, their core intentions are quite different and require different personal and collective monitoring processes.

Monitoring Dialogue

Mindful group members pay attention to three essential elements during productive dialogue. They monitor themselves, fidelity to the process of dialogue and maintain awareness of the new whole that is emerging from and within the group.

Self

Dialogue is first and foremost a listening practice. When we “listen to our listening” we notice whether or not we are internally debating with the speaker, reviewing our mental catalogue of related information and personal anecdotes, or composing a response. Noticing these common internal processes allows us to switch them off so that we can hear others without judging.

Dialogue requires choice making. Typical choices include how and when to talk ---- Do we paraphrase prior comments as a check for understanding and or synthesis? Do we inquire into the ideas and assumptions of others? Or, do we put a new idea or perspective on the table to widen the frame?

Suspension is an essential internal skill in dialogue. To suspend judgment, group members set aside for a time their perceptions, feelings impulses and carefully monitor their internal experience. Points of personal conflict can easily emerge when we feel that others are not hearing us or that they are distorting our point of view. Points of conflict also surface when our own values conflict with those of a speaker. These areas of discomfort influence our listening and our responses, which in turn influence the thoughts and behaviors of other group members.

Peter Senge notes that suspension also involves developing awareness of our own assumptions and purposely hanging them from the ceiling – suspending them in front of the group so that all can examine them. These assumptions are beliefs – often unexamined—of why we think things work as they do. Our assumptions drive our perceptions, simultaneously opening and blinding us to possibilities in the world around us.

Process

Dialogue as a process requires focusing on the goal of developing shared understanding. In our action-oriented work environments this is often countercultural. Yet, in every group with which we’ve worked participants can all recite examples of decisions that were poorly conceived, poorly communicated, simply ignored or in the worst cases violated by many organizational members without consequence. At the root of all of these stories were group processes that were not thought out, often hurried and inappropriately facilitated. The rush to action pushed unclear decision-making processes and timelines onto the group without sufficient attention to developing shared understandings of both problems and solutions.

By going slow and honoring the flow of dialogue, groups can often go fast when they get to the choice points within decision-making. When the assumptions and the implications of those assumptions have been explored during dialogue, group members don't second-guess the motives of others during discussions.

Meetings should be safe but not necessarily comfortable. When a group confuses safety with comfort, it sacrifices productive tension for the ease of conviviality. Humor and banter can be avoidance strategies as much as they can be social lubricants. A lack of comfort with discomfort weakens dialogue and undermines the learning possibilities in that moment.

Whole

Thought is both a personal and collective process. We influence and are influenced in turn by others. During dialogue, the line between self and others blurs when we open ourselves to the possibilities within the communal thought space. This created whole is in itself a goal of dialogue. Communities move forward together. Collective understanding leads to shared goals and shared practices that tap the power of cumulative effect for student learning and for the adult learning community.

The whole is always greater than the sum of the individual parts. In many ways it is both process and product simultaneously. By learning to observe the processes, patterns and results that emerge from our dialogues we can more consciously participate and more consciously contribute to the whole of which we are a part.

Understanding as the Outcome

Well-crafted dialogue leads to understanding. This is the foundation for conflict resolution, consensus and professional community. Decisions that don't stay made are often the result of group members feeling left out and or having their ideas discounted by the group. Dialogue gives voice to all parties and all viewpoints.

Misunderstanding lies beneath most intra and intergroup conflict. Dialogue illuminates and clarifies misunderstandings when the underlying values and beliefs surface for examination. Often there is alignment at this level. It is at the solution level that opinions differ. Working from a foundation of shared understanding, group members can more easily and rationally resolve differences, generate options, and make wise choices when they move to the discussion side of the journey.

The Path of Discussion

Discussion in its Latin root *discutere* means to shake apart. It focuses on the parts and their relationships to one another – the causes, the effects and the ripple effects of proposed actions and solutions. In its most ineffective forms, discussion takes the form of serial sharing and serial advocacy without much group member inquiry into the thinking and proposals of others. Participants attempt to reach decisions through a variety of voting and consensus techniques. When discussion is unskilled and dialogue is absent, decisions are often low quality, represent the opinions of the most vocal members or leader, lack group commitment, and do not stay made.

Three elements shape skilled discussions: (a) clarity about decision-making processes and authority, (b) knowledge of the boundaries surrounding the topics open to the group's decision-making authority, and (c) standards for orderly decision-making meetings. (See Section 3 for details.) Most meetings are, in fact, structured discussions.

Monitoring Discussion

Mindful group members pay attention to three essential elements during productive discussion. They monitor themselves, fidelity to the processes of skilled discussion and the details of the problem-solving, planning and decision-making processes with which they are engaged.

Self

Productive discussions require group members with emotional and mental flexibility. When our outcome is to influence the thinking of others and we give up models of “winning and losing”, we are more able to notice our thoughts and actions and the affects of those thoughts and actions on others.

Mentally, this requires taking a balcony view. This perceptual position is neither *egocentric* (I am intensely aware of my thoughts, feelings and intentions and know my own boundaries) nor *allocentric* (I am aware of how something looks, feels, and sounds from the point of view of another). The balcony view is a third perceptual position, a *macrocentric* perspective, in which with compassion and detachment we try to understand the nature of the situation the group is in at the moment. It is with this view, looking down upon the group, that we gain the most knowledge about our group, the group's interactions and ourselves.

From the balcony we can make the most strategic choices about how and when to participate. Should I advocate or should I inquire? At what points should I press? When should I probe for detail or let go? How might I phrase an idea for greatest influence? These are the same internal skills that teachers employ when they “monitor and adjust” in their classrooms.

Process

Skilled discussion as a process requires mindfulness about focusing on one topic and applying one process tool at a time. When topics and processes blur group members lose focus. To maintain focus requires clear structure, purposeful facilitation, impulse control on the part of individual group members and recovery strategies if the group strays off course.

Effective group members share responsibility with the facilitator for maintaining the flow of the discussion, for encouraging other group members to share knowledge and ideas, and listening for and surfacing points of confusion or murkiness.

When working groups stray from skilled discussion, they may move to an unskilled form of debate. This occurs when group members overshoot useful advocacy of ideas and proposals and start listening for and challenging the fallacies in the arguments of others. The Latin origins of the word debate, *battuere* means to fight or beat down. When meetings descend to the level of street debate, not academic debate, we focus on beating down the ideas of others. Scoring points becomes the goal and winning comes from intimidation and intonation as much or more than from logic or reason.

Details

While successful dialogue requires attention to the whole, successful discussion focuses on the details, both in isolation and in their interactions. The path of discussion is also the path of decision. As such, groups need to identify any constraints under which they might be working such as, timelines, deadlines, budgets, product standards, the negotiable items, the nonnegotiable item, task assignments and most importantly who they are in the decision-making process.

Groups skilled in discussion employ many intentional cognitive skills. There is no set sequence for these efforts. The task before the group determines the necessary intellectual toolkit.

Groups need tools for:

- Generating ideas, including a repertoire of brainstorming and creative thinking strategies and protocols.
- Organizing ideas, including both conceptual and graphic tools.
- Analyzing ideas, including a variety of tools for surfacing assumptions and clarifying particulars.
- Deciding among alternatives, including clarification of decision-making roles and processes.

Decision as the Outcome

Decision, in its Latin root *decidere* means to cut off or determine. In practice this means to cut off some choices. The purpose of discussion is to eliminate some ideas from a field of possibilities and have the stronger ideas prevail. Groups must learn to separate people from ideas in order for this to work effectively. If ideas are “owned” by individuals, then to cut the idea away is the same as cutting the person away. Ideas once stated should belong to the group, not to individuals. In this way they can be shaped, modified, and discarded to serve the group’s greater purposes.

Professional Community

Professional community is both a cause and an effect of the two ways of talking. As a cause being in community provides the motivation and vision of ways of interacting and working together. As an effect, strong professional community results from both what is talked about and how people talk. Such talk requires courage, confidence in self and others and skillfulness in applying the maps and tools for developing shared understanding and strategic decision-making practices.

The Seven Norms of Collaborative Work

Pausing: Pausing before responding or asking a question allows time for thinking and enhances dialogue, discussion and decision-making.

Paraphrasing: Using a paraphrase starter that is comfortable for you: “So...” or “As you are...” or “You’re thinking...” and following the starter with a paraphrase assists members of the group to hear and understand each other as they formulate decisions.

Posing questions: The intentions of posing questions are to explore and specify thinking. Questions may be posed to explore perceptions, assumptions and interpretations and to invite others to inquire into their own thinking. For example, “What might be some outcomes we are envisioning?” Use focusing questions such as, “Which students specifically?” or “What might be an example of that?” to increase the clarity and precision of group members’ thinking. Inquire into the ideas of others before advocating for one’s own idea.

Putting ideas on the table: Ideas are the heart of a meaningful dialogue. Label the intention of your comments. For example, you might say, “Here is one idea...” or “One thought I have is...” or “Here is a possible approach...”.

Providing data: Providing data, both qualitative and quantitative, in a variety of forms supports group members in constructing shared understanding from their work. Data have no meaning beyond that which we make of them; shared meaning develops from collaboratively exploring, analyzing and interpreting data.

Paying attention to self and others: Meaningful dialogue is facilitated when each group member is conscious of self and of others and is aware of not only what she/he is saying, but also how it is said and how others are responding. This includes paying attention to learning style when planning for, facilitating and participating in group meetings. Responding to others in their own language forms is one manifestation of this norm.

Presuming positive intentions: Assuming that others’ intentions are positive promotes and facilitates meaningful dialogue and eliminates unintentional put-downs. Using positive intentions in your speech is one manifestation of this norm.

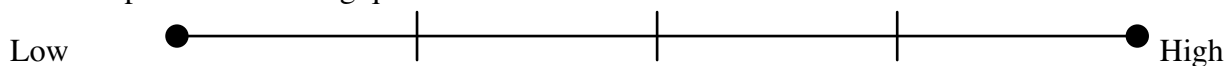
Norms Inventory

Rating the Consistency of My Personal Behavior In a Specific Group of Which I am a Member

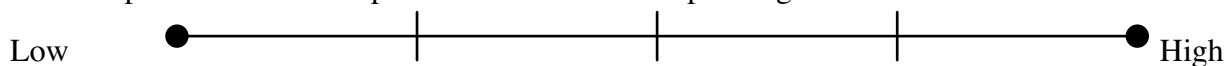
Place a mark on each scale, to reflect your perception of your personal behavior in a group of which you are a member.

1. Pausing

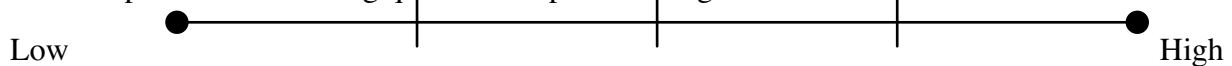
A. I pause after asking questions.



B. I pause after others speak to reflect before responding.

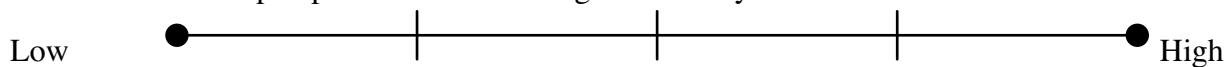


C. I pause before asking questions to permit thoughtful construction.

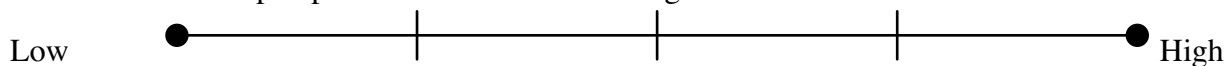


2. Paraphrasing

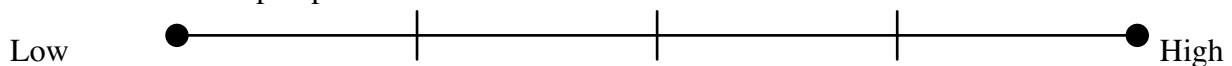
A. I listen and paraphrase to acknowledge and clarify.



B. I listen and paraphrase to summarize and organize.

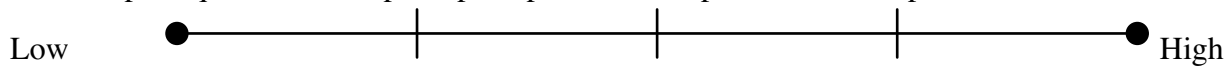


C. I listen and paraphrase to shift levels of abstraction.

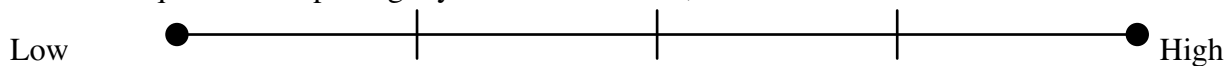


3. Posing Questions

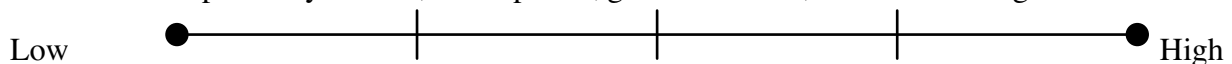
A. I pose questions to explore perceptions, assumptions, and interpretations.



B. I inquire before putting my ideas on the table, or before I advocate

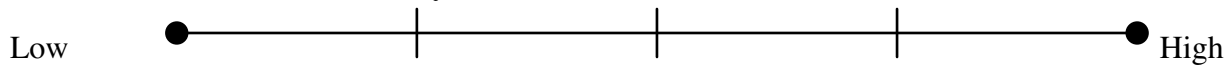


C. I seek specificity of data, assumptions, generalizations, and the meaning of words.

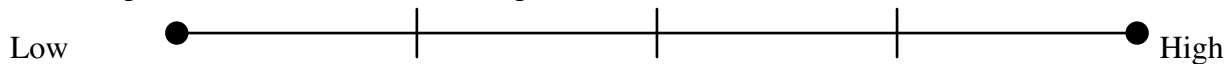


4. Putting Ideas on the Table and Pulling Them Off

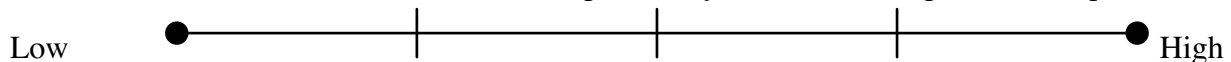
A. I state the intentions of my communications.



B. I provide relevant facts, ideas, opinions, and inferences.

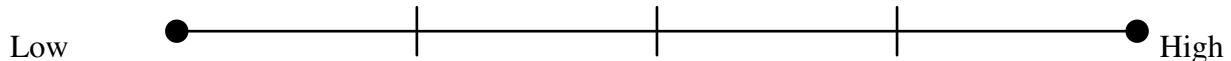


C. I retract or announce modification of previously offered ideas, opinions, and points of view.

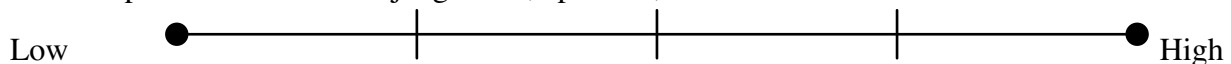


5. Providing Data to Structure Conversations

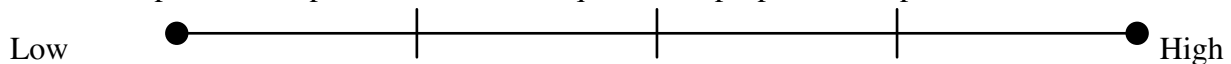
A. I present specific, measurable, and observable data.



B. I present data without judgments, opinions, or inferences.

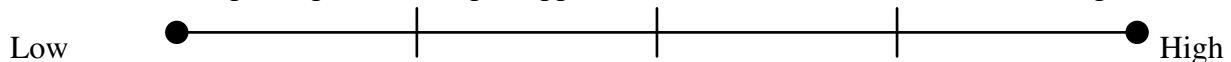


C. I explore the implications and consequences of proposals and plans.

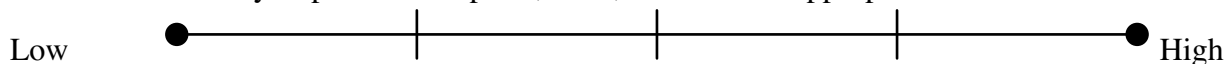


6. Paying Attention to Self and Others

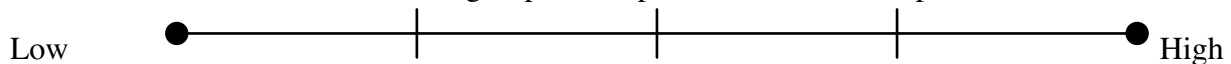
A. I balance participation and open opportunities for others to contribute and respond.



B. I restrain my impulses to respond, react, or rebut at inappropriate times & in ineffective ways.

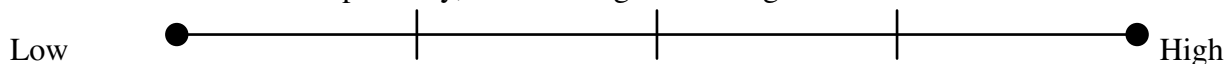


C. I maintain awareness of the group's task, processes, and development.

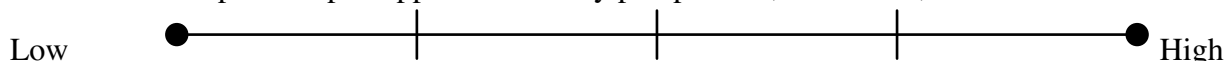


7. Presuming Positive Intentions

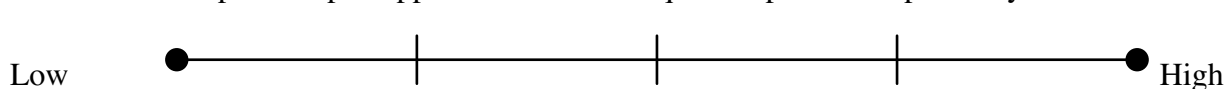
A. I communicate respectfully, whether I agree or disagree.



B. I embed positive presuppositions in my paraphrases, comments, and summaries.



C. I embed positive presuppositions when I inquire or probe for specificity.



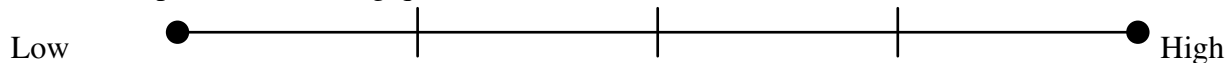
Norms Inventory

Rating Our Perceptions of Our Group

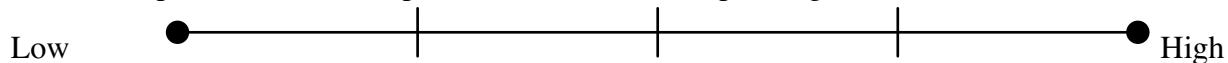
Place a mark on each scale, to reflect your perception of your personal behavior in a group of which you are a member.

1. Pausing

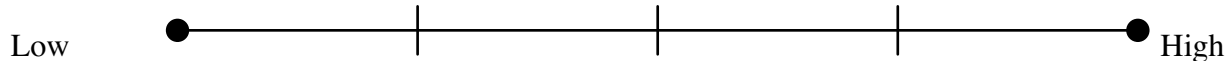
A. We pause after asking questions.



B. We pause after others speak to reflect before responding.

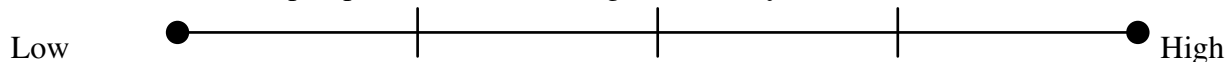


C. We pause before asking questions to permit thoughtful construction.

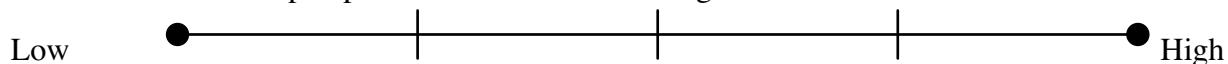


2. Paraphrasing

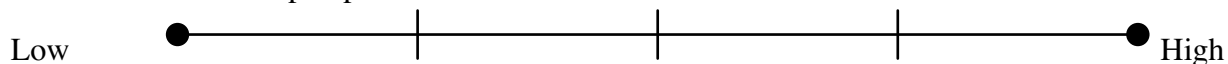
A. We listen and paraphrase to acknowledge and clarify.



B. We listen and paraphrase to summarize and organize.

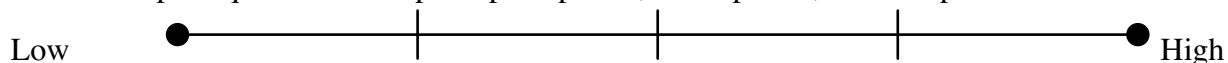


C. We listen and paraphrase to shift levels of abstraction.

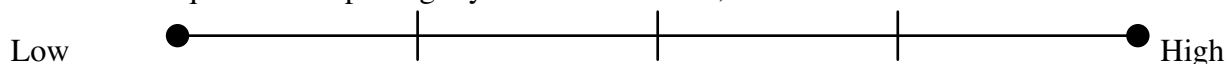


3. Posing Questions

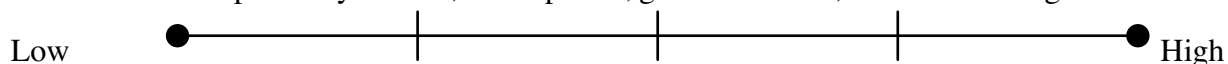
A. We pose questions to explore perceptions, assumptions, and interpretations.



B. We inquire before putting my ideas on the table, or before we advocate

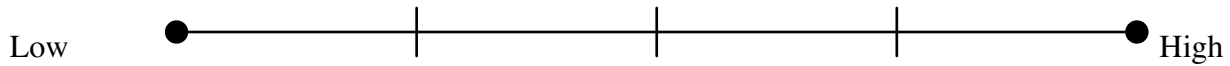


C. We seek specificity of data, assumptions, generalizations, and the meaning of words.

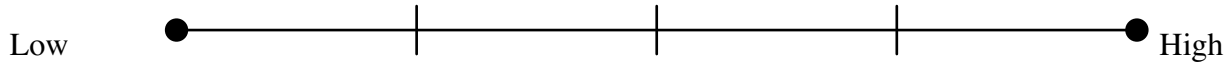


4. Putting Ideas on the Table and Pulling Them Off

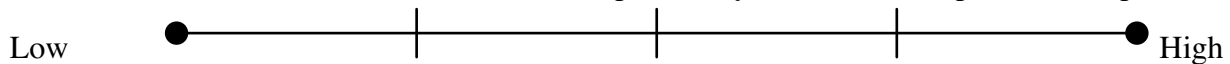
A. We state the intentions of my communications.



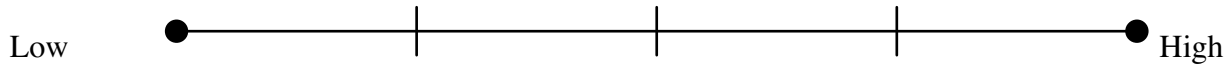
B. We provide relevant facts, ideas, opinions, and inferences.



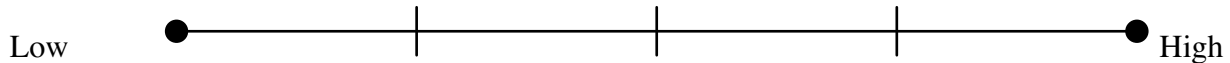
C. We retract or announce modification of previously offered ideas, opinions, and points of view.

**5. Providing Data to Structure Conversations**

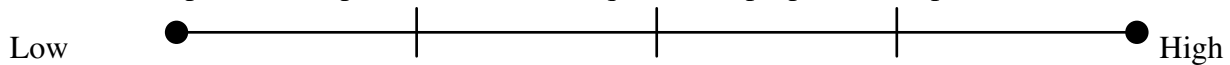
A. We present specific, measurable, and observable data.



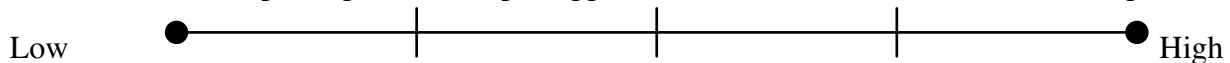
B. We present data without judgments, opinions, or inferences.



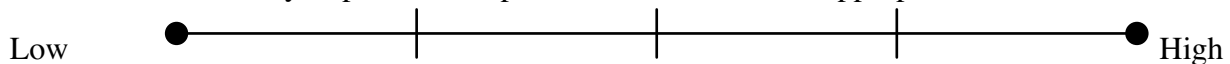
C. We explore the implications and consequences of proposals and plans.

**6. Paying Attention to Self and Others**

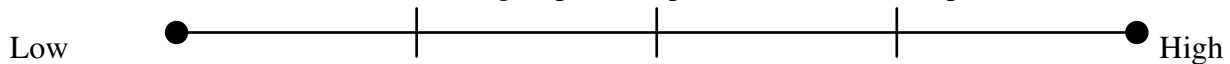
A. We balance participation and open opportunities for others to contribute and respond.



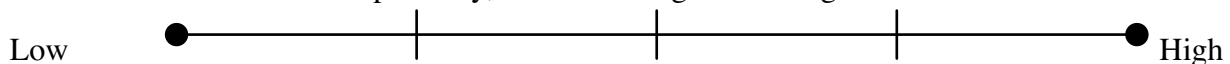
B. We restrain my impulses to respond, react, or rebut at inappropriate times & in ineffective ways.



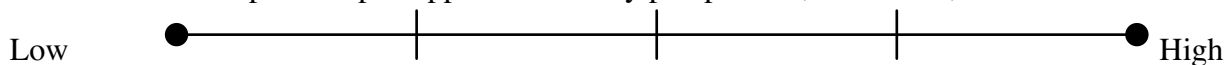
C. We maintain awareness of the group's task, processes, and development.

**7. Presuming Positive Intentions**

A. We communicate respectfully, whether we agree or disagree.



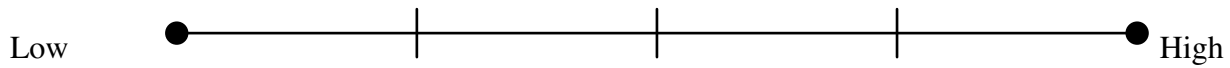
B. We embed positive presuppositions in my paraphrases, comments, and summaries.



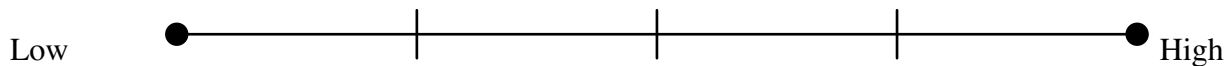
C. We embed positive presuppositions when we inquire or probe for specificity.

Personal Seven Norms Assessment

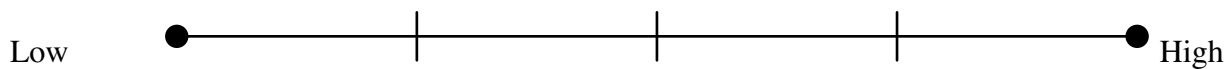
1. Pausing to allow time for thought



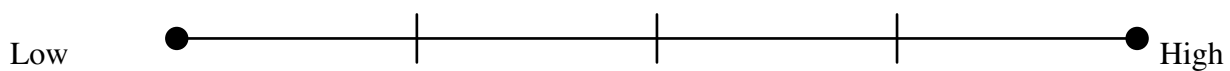
2. Paraphrasing within a pattern of pause - paraphrase - inquire



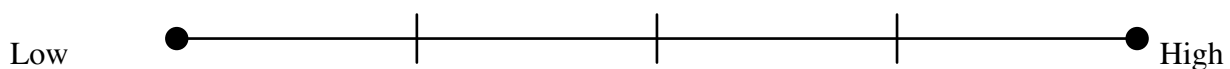
3. Posing questions to reveal and extend thinking



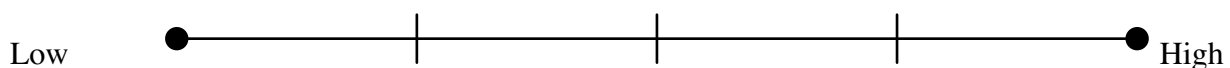
4. Putting ideas on the table



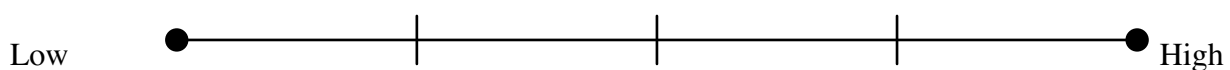
5. Providing data to structure conversations



6. Paying attention to self and to monitor our ways of working

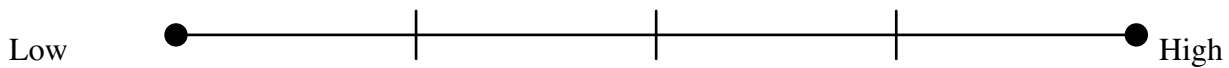


7. Presuming positive intentions to support nonjudgmental atmosphere

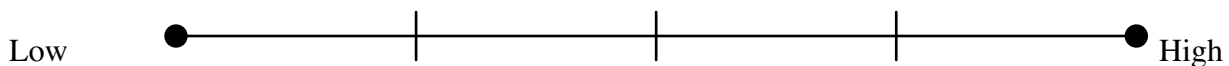


Group Seven Norms Assessment

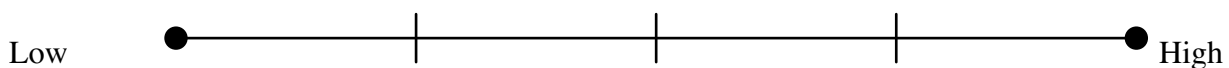
1. Pausing to allow time for thought



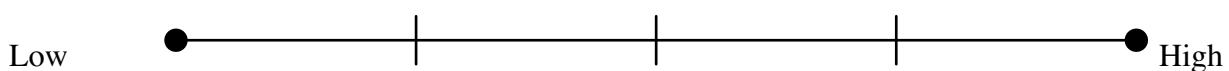
2. Paraphrasing within a pattern of pause - paraphrase - inquire



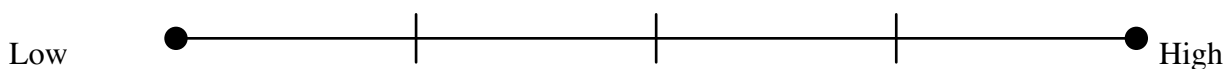
3. Posing questions to reveal and extend thinking



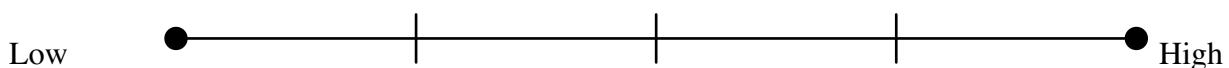
4. Putting ideas on the table



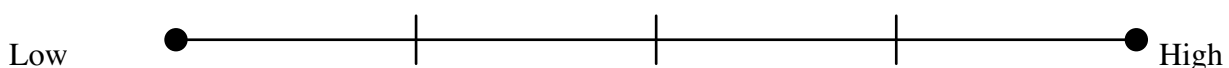
5. Providing data to structure conversations



6. Paying attention to self and to monitor our ways of working



7. Presuming positive intentions to support nonjudgmental atmosphere



Learning Partners

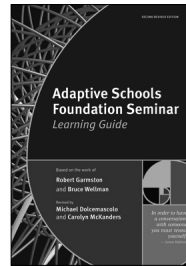
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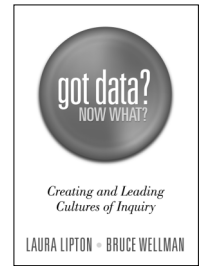
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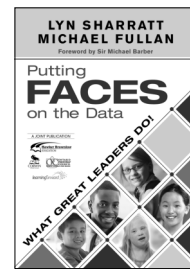
CFAS5053



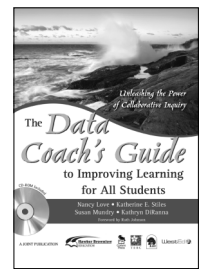
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