

**Table 2.3 The Cultural Proficiency Continuum: Description and Action**

Point on the Continuum	Description	Action	Associated Language
<b>Cultural Destructiveness:</b> See the difference and stomp it out.	Language and behavior at this point disparage, negate, or purge cultures that are different from your own.	Examples are genocide, ethnocide, eliminating historical accounts of cultures from school curriculum, eliminating societal contributions of groups other than the dominant culture, including contributions in mathematics, science, art, and civics.	If we could only get rid of those special education students, we would make our annual yearly progress (AYP). Why do we have to celebrate Jewish holidays? Let's just celebrate the <i>normal</i> ones.
<b>Cultural Incapacity:</b> See the difference and make it wrong. Elevate the superiority of your own cultural values and beliefs and suppress cultures that are different from your own.	Descriptive language at this point characterizes non-dominant groups as less important or worthy than the dominant culture.	Includes lowered expectations for student groups, parents, and communities who are not or cannot be assimilated into the dominant culture.	In my class, I group my kids as blue birds, red birds, and buzzards. What do you expect from those kids, they come from parents who don't care. John can't be on the diversity committee. He's White.
<b>Cultural Blindness:</b> See the difference and act like you don't. A state of cultural denial. Act as if differences among cultures do not exist and/or refuse to recognize any differences.	The assumption at this point is that society is a meritocracy and that current and/or historical disparities between groups have been eliminated or never existed.	Proclamations of not seeing color in children or treating all children the same are commonplace.	I don't see color in my kids. I see them as all the same. It isn't fair to the others if we differentiate instruction. They should try harder
<b>Cultural Pre-competence:</b> See the difference and respond inappropriately. Recognize that lack of knowledge, experience, and understanding of other cultures limits your ability to effectively interact with them.	Pre-competent awareness signifies engagement in risk-taking behaviors aimed at dismantling the barriers of entitlement and non-adaptation. However, the responses are typically non-systemic and haphazard, often requiring little or no change in regular school or classroom operations to meet the cultural needs of students.	Examples include quick fixes and short-term programs, delegation of diversity work to those who have been historically underserved or disenfranchised, and acknowledging culture superficially through events such as Black History Month, Women's History Month, Cinco De Mayo, etc.	We had a great multi-cultural festival. We do it once every year. Let's have Su Ling start an Asian parent group. She's Asian, isn't she?
<b>Cultural Competence:</b> See the difference that difference makes. The Essential Elements of Cultural Proficiency are at the point of the continuum. This point meets standard (doing what we are supposed to do).	Competent behaviors include ongoing self-education and respectful responses to others while using the tools of cultural proficiency. Interact with other cultural groups in ways that recognize and value their differences and motivate you to assess your	Actions include regular opportunities for students to contribute their knowledge, abilities, and perspectives in a variety of ways. Such knowledge about students is used to plan, sequence and adapt lessons, curriculum, and pedagogical practices.	I see you are frustrated teaching our new Muslim students. Your frustration hasn't been my experience. May I share? My new neighbors are from Mexico. I am learning Spanish as they

	own skills, expand your knowledge and resources, and ultimately cause you to adapt your relational behavior.	Examples include: reflecting before and/or after conducting a classroom lesson upon such questions as the following: Who is served well? Who is not being served well by this lesson? How can I reteach this lesson to bring students not served well to the center of this lesson? Strategies ensure that students' successes are articulated vertically and horizontally across grade levels, departments within schools and between feeder schools.	are learning English so that we can communicate better. I adapted my curriculum and instruction to bridge the relationship gap between the gay and lesbian students and the heterosexual students in my class. Achievement and discipline has improved tremendously.
<b>Cultural Proficiency:</b> See the difference, respond positively, engage, adapt, commit and take action for social justice. Honor the differences among cultures, seeing diversity as a benefit and interacting knowledgeably and respectfully among a variety of cultural groups.	Cultural proficiency entails an ever-evolving journey where one engages with and esteems the culture of another. Central is the acknowledgement of interdependence and the widening of friendships. One seeks alliances with individuals and groups unlike their own leading to personal and organizational transformation.	Examples include: transformation of curriculum and pedagogical practices that place students' cultural attributes at the center of classroom learning. Promotes and integrates social justice and multiple perspectives into curriculum and instruction. Models, advocates, and encourages staff and students in continuing opportunities to <i>learn how to learn</i> – develops academic ability, intellectual competence and advocacy for social justice.	I have integrated social justice issues into my math curriculum as well as transformed the curriculum to reflect the variety of cultural groups in my class. Next year, I will change to reflect the new cultural groups entering my class. I have adapted my curriculum and instruction to bridge cultural gaps amongst and between students and myself.

*Adapted from* CampbellJones, F., CampbellJones, B., Lindsey, R. (2010). *The Cultural Proficiency Journey: Moving Beyond Ethical Barriers Toward Profound School Change*, Thousand Oaks, CA: Corwin.