Leading Courageously
Bridging the Equity Gap:
A Cultural Proficiency Institute

ACSA Superintendents Symposium
January 25, 2018

Presented by:
Daniel R. Moirao Ed.D.
Daniel.Moirao@generationready.com
925 899 4327
WHAT'S YOUR STORY?
Table 4.2  The Conceptual Framework for Culturally Proficient Practices

The Five Essential Elements of Cultural Competence

Serve as standards for personal, professional values and behaviors, as well as organizational policies and practices:

- Assessing cultural knowledge
- Valuing diversity
- Managing the dynamics of difference
- Adapting to diversity
- Institutionalizing cultural knowledge

The Cultural Proficiency Continuum portrays people and organizations who possess the knowledge, skills, and moral bearing to distinguish among healthy and unhealthy practices as represented by different worldviews:

Unhealthy Practices:  Differing Worldviews  Healthy Practices:

- Cultural destructiveness
- Cultural incapacity
- Cultural blindness

- Cultural precompetence
- Cultural competence
- Cultural proficiency

Resolving the tension to do what is socially just within our diverse society leads people and organizations to view selves in terms Unhealthy and Healthy.

Barriers to Cultural Proficiency

Serve as personal, professional, and institutional impediments to moral and just service to a diverse society by

- being resistant to change,
- being unaware of the need to adapt,
- not acknowledging systemic oppression, and
- benefiting from a sense of privilege and entitlement.

Guiding Principles of Cultural Proficiency

Provide a moral framework for conducting one’s self and organization in an ethical fashion by believing the following:

- Culture is a predominant force in society.
- People are served in varying degrees by the dominant culture.
- People have individual and group identities.
- Diversity within cultures is vast and significant.
- Each cultural group has unique cultural needs.
- The best of both worlds enhances the capacity of all.
- The family, as defined by each culture, is the primary system of support in the education of children.
- School systems must recognize that marginalized populations have to be at least bicultural and that this status creates a distinct set of issues to which the system must be equipped to respond.
- Inherent in cross-cultural interactions are dynamics that must be acknowledged, adjusted to, and accepted.