

Figure 12.2. The moral matrix of American liberals.

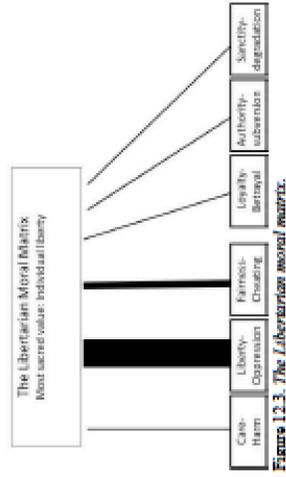


Figure 12.3. The Libertarian moral matrix.

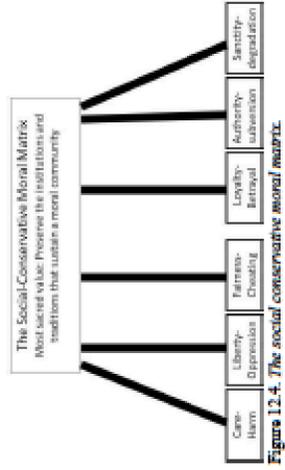


Figure 12.4. The social conservative moral matrix.

Haidt, J. (2012). *The righteous mind: Why good people are divided by politics and religion*. New York: Pantheon

## Cue Card for Posing Questions

Pause, paraphrase, and use...

### Approachable Voice



### Framing

“Considering your thinking about...”

“Given your observations that...”

### Exploratory Language

“Given...*what* are *some* ideas...?”

“What *seem* to be...?”

“What *might* be...?”

“What *hunches* are you...?”

### Plural Forms

**ideas** instead of idea

**hunches** instead of hunch

**plans** instead of plan

**Open-ended Questions ... cannot be answered by yes or no.**

“**What are you thinking...?**” instead of “Do you think...?”

“**What do you consider...?**” instead of “Do you consider...?”

THE CULTURAL PROFICIENCY CONTINUUM: DEPICTING UNHEALTHY AND HEALTHY PRACTICES					
Cultural DESTRUCTIVENESS	Cultural INCAPACITY	Cultural BLINDNESS	Cultural PRECOMPETENCE	Cultural COMPETENCE	Cultural PROFICIENCY
COMPLIANCE-BASED TOLERANCE FOR DIVERSITY			TRANSFORMATION FOR EQUITY		
<p><b>Cultural destructiveness:</b> Seeking to eliminate references to the culture of “others” in all aspects of the school and in relationship with their communities.</p>	<p><b>Cultural incapacity:</b> Trivializing “other” communities and seeking to make them appear to be wrong.</p>	<p><b>Cultural blindness:</b> Pretending not to see or acknowledge the status and culture of marginalized communities and choosing to ignore the experiences of such groups within the school and community.</p>	<p><b>Cultural precompetence:</b> Increasingly aware of what you and the school don’t know about working with marginalized communities. It is at this key level of development that you and the school can move in a positive, constructive direction, or you can vacillate, stop, and possibly regress.</p>	<p><b>Cultural competence:</b> Manifesting your personal values and behaviors and the school’s policies and practices in a manner that is inclusive with marginalized cultures and communities that are new or different from you and the school.</p>	<p><b>Cultural proficiency:</b> Advocating for lifelong learning in order to be increasingly effective in serving the educational needs of the cultural groups served by the school. Holding the vision that you and the school are instruments for creating a socially just democracy.</p>

SOURCE: Adapted from Terrell & Lindsey, 2009.

### THE ESSENTIAL ELEMENTS FOR CULTURALLY PROFICIENT PRACTICES

1. **Assessing cultural knowledge:** Becoming aware of and knowing the diverse communities within your school. Knowing how educators and the school as a whole react to marginalized communities. Learning how to be effective in serving these communities. Leading and learning about the school and its grade levels and departments as cultural entities in responding to the educational needs of the underserved communities.

2. **Valuing diversity:** Creating informal and formal decision-making groups inclusive of parents/guardians and community members whose viewpoints and experiences are different from yours and the dominant group at the school, which will enrich conversations, decision making, and problem solving.

3. **Managing the dynamics of difference:** Modeling problem-solving and conflict resolution strategies as a natural and normal process within the culture of the schools and the diverse contexts of the communities of your school.

4. **Adapting to diversity:** Learning about underserved cultural groups different from your own and the ability to use others’ experiences and backgrounds in all school settings.

5. **Institutionalizing cultural knowledge:** Making learning about underserved cultural groups and their experiences and perspectives an integral part of the school’s professional development.

SOURCE: Adapted from Terrell & Lindsey, 2009.

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