

Empowered Social Justice Resources: A Classical Approach to Teaching and Learning

Increasingly, concepts like racial justice and social justice are incorporated into U.S. history, social studies, civics, and interdisciplinary curricula for grades K–12 and higher education. The Empowered Social Justice Resources were developed as a counterpoint to the Liberated Ethnic Studies Model Curriculum Consortium and other groups' **Critical/Liberated Ethnic Studies Frameworks** and the Southern Poverty Law Center **Social Justice Standards for Grades K–12** to provide educators with alternative, developmentally appropriate Classical Social Justice pedagogical and methodological resources that are rooted in liberal democratic values.

The Empowered Social Justice Resources are designed to map onto, and expand upon existing U.S. history, social studies, civics, ethnic studies, and interdisciplinary curricula for grades K–12; given their rootedness in creating holistic learning opportunities, the resources may also be suitable for adaptation to use in the design of undergraduate and graduate courses. Educators can decide what content to integrate into their lessons or courses using the Empowered Social Justice guiding principles, standards, instructional themes, and questions for inquiry as core design tools.

This publication includes: the **Empowered Social Justice Guiding Principles**, which provide essential attitudes and practices to support educators in being reflective and intentional in their social justice learning design efforts; the **Empowered Social Justice Standards for Grades K–12**, which provide anchor standards and developmentally appropriate learning outcomes for grades K–12; the **Empowered Ethnic Studies Framework for Grades 9–12**, which provides an organizing structure for ethnic studies essential knowledge using five instructional themes: Pluralism, Agency, Resilience, Changemaking, and Equality (PARCE) and within Questions for Inquiry that cultivate an understanding of racialized and ethnically minoritized experiences from a systems perspective; the **Empowered Social Justice Glossary**, which provides definitions for some of the key terms that are used in the documents; and the **Empowered Social Justice Instructional Resources**, which provide a non-comprehensive repository of instructional resources that are recommended for use to enhance acquisition of the essential knowledge and learning outcomes that are outlined in the Empowered Social Justice Standards.

Suggested Citation:

Lee, T. (2024). *Empowered social justice resources: A classical approach to teaching and learning*.

Dr. T. Lee Educational Consultancy.

Contents

Acknowledgments 3

Empowered Social Justice Guiding Principles (ESJGP) 4

 Introduction 4

 Empowered Social Justice Educator Attitudes 4

 Empowered Social Justice Educator Practices 5

 Acknowledgments 6

Empowered Social Justice Standards (ESJS) for Grades K–12 7

 Introduction 7

 Anchor Standards and Domains 8

 K–5 Grade Level Outcomes and Learning Examples 9

 6–8 Grade Level Outcomes and Learning Examples 11

 9–12 Grade Level Outcomes and Learning Examples 13

 Acknowledgments 15

The Empowered Ethnic Studies Framework (TEES) for Grades 9–12 16

 Introduction 16

 TEES Framework Difference 16

 TEES Framework Racialized and Ethnically Minoritized People 17

 TEES Framework Instructional Themes 18

 TEES Questions for Inquiry 19

 Acknowledgments 25

Empowered Social Justice Instructional Resources 26

 Acknowledgments 29

Empowered Social Justice Glossary 30

 Acknowledgments 34

References 35

 Acknowledgments 35

Acknowledgments

Empowered Social Justice Resources: A Classical Approach to Teaching and Learning

© 2024 Tabia Lee

FOR EDUCATIONAL PURPOSES ONLY. ALL OTHER USES PROHIBITED. THESE MATERIALS MAY NOT BE MODIFIED WITHOUT WRITTEN PERMISSION.

Design and content management by drtlee.com

Author: Tabia Lee, EdD

Thank you to the numerous reviewers who provided me with much appreciated feedback about the resources.

Thank you to David L. Bernstein for his initial support of my work on the resources.

Empowered Social Justice Guiding Principles (ESJGP)

Introduction

Teaching and learning does not take place in a vacuum. Increasingly, concepts of social justice and racial justice are being incorporated into U.S. history, social studies, civics, ethnic studies, and interdisciplinary curricula for grades K–12 and higher education. An empowered approach to teaching about social justice at any grade level is one that emphasizes pluralism and viewpoint diversity by teaching students **how** to think instead of **what** to think.

The Empowered Social Justice Guiding Principles (ESJGP) outline the essential attitudes and practices that are required to support educators in being reflective and intentional in their learning design efforts in order to cultivate and promote liberal democratic values to the fullest. The ESJGP are inspired by Jason Littlefield’s Empowered Humanity Theory; the Guiding Principles outline the three essential attitudes that educators seek to develop and strengthen and the three practices that educators seek to embed into classroom daily routines and habits. Together, the attitudes and practices describe what educators working from an Empowered Social Justice approach seek to embody and enact in their learning environments and instructional design processes; non-comprehensive examples of how these principles may look when lived out in learning environments are also provided.

Empowered Social Justice Educator Attitudes

1. **Value-Centered Identity:** Developing an identity rooted in self-selected values allows for growth over a lifetime. Filtering life through chosen values aligns one’s thinking, feeling, and behavior with their true self.
 - Empowered Social Justice Educators intentionally avoid perpetuating racialization, the reification of race, and the racial worldview as the only viable view.
 - Empowered Social Justice Educators develop and use learning activities that provide space for individual students to develop personal identities that are rooted in self-selected values and that express their individual personalities. As educators, we realize that humans are more than their race and gender identity checkboxes.
2. **Dignity Lens:** Cultivating a perspective that places human dignity at the forefront of intrapersonal and relational interactions decreases the innate capacity for prejudice, and the propensity for categorical and dehumanizing thinking and strengthens trusting relationships.
 - Empowered Social Justice Educators cultivate respectful and inclusive learning environments that recognize that not every individual subscribes to race-normative or gender identity-normative ways of self-identification or to the practice of identifying others in racialized or gender identity informed manners.

3. **Prioritizing Mindsets of Inquiry and Compassion:** Prioritizing attitudes of inquiry and compassion over those of fear and judgment allows for improved problem-solving and the easing of suffering.
 - Empowered Social Justice Educators take responsibility for selecting primary and secondary sources that provide opportunities for comparative analysis between diverse viewpoints (e.g., those that do and do not reify race or promulgate a racial worldview).

Empowered Social Justice Educator Practices

1. **Practices that Build Awareness and Equanimity:** These practices promote insight into ourselves, each other, and the world around us. Mindfulness in particular is a practice that builds awareness and equanimity enabling us to find calm during moments of chaos.
 - Empowered Social Justice Educators intentionally embed reflective and holistic learning design in their daily classroom practices.
2. **Practices that Build Kindness and Compassion for Self and Others:** These practices encompass encouraging and positive gestures, words, and acts of service extended without intentions or expectations. They also involve acknowledging and actively seeking to alleviate suffering whether it's one's own or another's.
 - Empowered Social Justice Educators emphasize the interconnectedness between all human beings and promote service to others as a means to increase fairness, goodwill, better friendships, and beneficence to all concerned.
3. **Practices that Celebrate our Common Humanity:** These practices highlight the similarities between people. Sharing stories and identifying elements of oneself within others are examples of practices that celebrate our common humanity.
 - Empowered Social Justice Educators eschew pedagogical practices that encourage students to define themselves or others by race, gender identity, or other identity checkboxes; specifically, unproven constructs like intersectionality—which ignore human agency and free will and instead focus on fatalistic and deterministic identity checkboxes that are assumed to relate to matrixes of privilege and oppression—are to be avoided in teaching and learning processes; humans are more than identity based checkboxes.

Acknowledgments

The Empowered Social Justice Guiding Principles

© 2024 Tabia Lee

FOR EDUCATIONAL PURPOSES ONLY. ALL OTHER USES PROHIBITED. THESE MATERIALS MAY NOT BE MODIFIED WITHOUT WRITTEN PERMISSION.

Design and content management by drtlee.com

Author: Tabia Lee, EdD

Special thanks to Jason Littlefield whose Empowered Humanity Theory provided the inspiration for the Empowered Social Justice Guiding Principles.

Thank you to the numerous reviewers who provided me with much appreciated feedback about the resources.

Thank you to David L. Bernstein for his initial support of my work on the resources.

Empowered Social Justice Standards (ESJS) for Grades K–12

Introduction

The **Empowered Social Justice Standards (ESJS) for Grades K–12** were developed as a counter-point to the Southern Poverty Law Center **Social Justice Standards for Grades K-12** to provide educators with an alternative set of anchor standards and developmentally appropriate learning outcomes that provide a roadmap for Classical Social Justice education for grades K–12 that is rooted in liberal democratic values.

The ESJS Anchor Standards are divided into six interrelated learning domains that are inspired by the work of L. Dee Fink – Foundations, Integration, Caring, Humanity, Metacognition, and Application (FICHMA). The standards provide a common language that educators can use to guide curriculum development and that administrators and support staff can use to cultivate more fair-minded learning environments that welcome and support knowledge and meaning making alongside viewpoint diversity. The Grade Level Outcomes are the learner-centered, developmentally appropriate of the applications of the anchor standards at each grade-level band. Finally, the standards also include school-based learning examples to describe what FICHMA informed learning may look like in the classroom.

The anchor standards are grounded in Fink’s taxonomy of significant learning because they seek to create a positive change in students’ lives in terms of the way they view and understand themselves in relationship to the past, present, and future world. Teaching about social justice through the interrelated domains of FICHMA allows educators to effectively engage with a range of social justice topics in the classroom in ways that foster and promote liberal democratic values.

Educators can use the Empowered Social Justice Standards as the basis for building custom face-to-face, hybrid, or online learning experiences, units, or courses of study in grades K–12 U.S. history, civics, social studies, ethnic studies, interdisciplinary studies, or other disciplines that endeavor to emphasize learning about social justice from a classical approach.

Anchor Standards and Domains

<p>Foundations</p> <ol style="list-style-type: none"> 1. Students will understand racialization and minoritization as social processes. 2. Students will acknowledge the ways that American conceptualizations of race and ethnicity have changed over time and continue to evolve. 3. Students will appreciate the ways that the U.S. Government has historically perpetuated and produced racial constructs. 	<p>Integration</p> <ol style="list-style-type: none"> 4. Students will compare different approaches to teaching and learning about social justice. 5. Students will differentiate between diverse ideologies of race. 6. Students will identify the interactions between anti-racist, colorblind, and raceless approaches to understanding the functions of equality, race, and ethnicity in American society.
<p>Caring</p> <ol style="list-style-type: none"> 7. Students will discover the ways that diverse racialized and ethnically minoritized people have contributed to a more perfect union. 8. Students will recognize the value of e pluribus unum. 9. Students will be more interested in learning about trailblazing individuals that made a difference in their communities. 	<p>Humanity</p> <ol style="list-style-type: none"> 10. Students will become more aware of the ways in which we are interconnected. 11. Students will see themselves as positive changemakers in their communities. 12. Students will critically reflect on the ways that racialization and minoritization influence opportunities for more authentic and meaningful relations between people.
<p>Metacognition</p> <ol style="list-style-type: none"> 13. Students will frame useful questions about stories from the past and connections to the future. 14. Students will assess the validity of important primary and secondary sources and resources that are used to learn about the experiences of racialized and ethnically minoritized people. 15. Students will identify important lessons they learned about ways that racialized and ethnically minoritized people have grappled with and/or overcome prejudice and discrimination. 	<p>Application</p> <ol style="list-style-type: none"> 16. Students will discover some of the ways that they embody and enact pluralism, agency, resilience, changemaking, and equality in their daily lives and communities. 17. Students will use inquiry-based individual and group projects to learn more about the stories and histories of racialized and ethnically minoritized people in America. 18. Students will examine the histories, cultures, struggles, and contributions of various racialized and ethnically minoritized people throughout American history.

K–5 Grade Level Outcomes and Learning Examples

Anchor Standard	Code	Grade Level Outcome	Learning Examples
Foundations 1	FD.K-5.1	I understand that each person is unique.	Foundational knowledge provides the basic understanding that is necessary for other kinds of learning.
Foundations 2	FD.K-5.2	I recognize that we are all part of the human race.	
Foundations 3	FD.K-5.3	I can articulate ways that I am alike and different from my classmates.	
Integration 4	IN.K-5.4	I know that fairness is important for everyone in American society.	The act of making new connections gives learners a new form of power, especially intellectual power. Connecting: <ul style="list-style-type: none"> • Ideas (interdisciplinary learning) • Learning Experiences (learning communities) • Realms of life
Integration 5	IN.K-5.5	I recognize that some people believe in race and ethnicity and some do not.	
Integration 6	IN.K-5.6	I appreciate that even though we may have different opinions, we are all Americans.	
Caring 7	CA.K-5.7	I am excited to learn about how various people have contributed to making America a great place to live.	When students care about something, they then have the energy they need for learning more about it and making it a part of their lives. Without energy for learning, nothing significant happens. Developing new: <ul style="list-style-type: none"> • Feelings • Interests • Values
Caring 8	CA.K-5.8	I recognize the value of the diverse people that have contributed to American society.	
Caring 9	CA.K-5.9	I celebrate the ways that people in my community have made it better over time.	
Humanity 10	HU.K-5.10	I appreciate that my actions have effects on others around me.	This kind of learning informs students about the human significance of what they are learning. Learning about: <ul style="list-style-type: none"> • Leadership • Ethics, Character Building • Self-authorship • Teamwork • Citizenship • Serving others • Environmental ethics
Humanity 11	HU.K-5.11	I understand that I can make a positive difference in my community.	
Humanity 12	HU.K-5.12	I seek to develop a positive, helpful, and cooperative attitude that is respectful of all people in my community.	

Anchor Standard	Code	Grade Level Outcome	Learning Examples
Metacognition 13	MC.K-5.13	I ask questions to better understand the things I learn about the past.	This kind of learning enables students to continue learning in the future and to do so with greater effectiveness. Learning how to: <ul style="list-style-type: none"> • Become a better learner • Inquire and construct knowledge • Pursue self-directed or intentional learning
Metacognition 14	MC.K-5.14	I like to learn more about the settings, authors and illustrators of books.	
Metacognition 15	MC.K-5.15	I think deeply about the many ways that people have used moral courage to challenge or overcome prejudice and discrimination.	
Application 16	AP.K-5.16	I connect what I learn to my daily life.	Application learning involves other kinds of learning to become useful as students use and think about the new knowledge in multiple ways and develop important skills. Application involves: <ul style="list-style-type: none"> • Performance skills • Critical Thinking • Creative Thinking • Practical Thinking • Project Management
Application 17	AP.K-5.17	I can retell stories about courageous people who changed America for the better.	
Application 18	AP.K-5.18	I can effectively share my thoughts and ideas with people that may see things in much different ways than I do.	

6–8 Grade Level Outcomes and Learning Examples

Anchor Standard	Code	Grade Level Outcome	Learning Examples
Foundations 1	FD.6-8.1	I understand that racialization is something we do to ourselves and each other.	Foundational knowledge provides the basic understanding that is necessary for other kinds of learning. Understanding and remembering: <ul style="list-style-type: none"> • Information • Ideas • Perspectives
Foundations 2	FD.6-8.2	I recognize that peoples’ beliefs about race and ethnicity have changed over time and continue to change.	
Foundations 3	FD.6-8.3	I can articulate ways that various American policies have reflected and perpetuated racialization over time.	
Integration 4	IN.6-8.4	I know that there are different non-violent and peaceful ways that people seek social justice in American society.	The act of making new connections gives learners a new form of power, especially intellectual power. Connecting: <ul style="list-style-type: none"> • Ideas (interdisciplinary learning) • Learning Experiences (learning communities) • Realms of life
Integration 5	IN.6-8.5	I acknowledge that people have different beliefs about race and ethnicity.	
Integration 6	IN.6-8.6	I appreciate that different opinions make America a great place to live.	
Caring 7	CA.6-8.7	I am excited to learn about how various people have used resilience to make America a great place to live.	When students care about something, they then have the energy they need for learning more about it and making it a part of their lives. Without energy for learning, nothing significant happens. Developing new: <ul style="list-style-type: none"> • Feelings • Interests • Values
Caring 8	CA.6-8.8	I recognize the value of moral courage, freedom of speech, and freedom of expression in America.	
Caring 9	CA.6-8.9	I celebrate the ways that positive role models have used non-violent and peaceful means to advocate for equality in America.	
Humanity 10	HU.6-8.10	I can articulate ways that human groups and individuals are more alike than we are different.	This kind of learning informs students about the human significance of what they are learning. Learning about: <ul style="list-style-type: none"> • Leadership • Ethics, Character Building • Self-authorship • Teamwork • Citizenship • Serving others • Environmental ethics
Humanity 11	HU.6-8.11	I understand that I can influence positive changes in my community.	
Humanity 12	HU.6-8.12	I seek to get to know each person instead of assuming I know all about them by how they look or seem.	

Anchor Standard	Code	Grade Level Outcome	Learning Examples
Metacognition 13	MC.6-8.13	I ask questions that demonstrate an understanding of ways that the past and future are connected.	<p>This kind of learning enables students to continue learning in the future and to do so with greater effectiveness.</p> <p>Learning how to:</p> <ul style="list-style-type: none"> • Become a better learner • Inquire and construct knowledge • Pursue self-directed or intentional learning
Metacognition 14	MC.6-8.14	I examine the social and political contexts of primary and secondary sources that I encounter in my studies of racialized and ethnically minoritized people.	
Metacognition 15	MC.6-8.15	I can give examples of the many ways that people have challenged and overcome prejudice and discrimination.	
Application 16	AP.6-8.16	I can explain the relationships between what I learn in school and my daily life.	<p>Application learning involves other kinds of learning to become useful as students use and think about the new knowledge in multiple ways and develop important skills.</p> <p>Application involves:</p> <ul style="list-style-type: none"> • Performance skills • Critical Thinking • Creative Thinking • Practical Thinking • Project Management
Application 17	AP.6-8.17	I imagine new ways to share the stories and histories of diverse people that have positively contributed to American life.	
Application 18	AP.6-8.18	I seek out multiple perspectives about the people and things I learn about in school.	

9–12 Grade Level Outcomes and Learning Examples

Anchor Standard	Code	Grade Level Outcome	Learning Examples
Foundations 1	FD.9-12.1	I understand that the process of racialization produces the construct of race and race-based inequities.	Foundational knowledge provides the basic understanding that is necessary for other kinds of learning. Understanding and remembering: <ul style="list-style-type: none"> • Information • Ideas • Perspectives
Foundations 2	FD.9-12.2	I recognize that race and ethnicity are subjective concepts that are inherently ambiguous.	
Foundations 3	FD.9-12.3	I can articulate ways that the U.S. Census process produces, expresses, and reflects cultural power in American society.	
Integration 4	IN.9-12.4	I know that different approaches to social justice may result in different outcomes for society.	The act of making new connections gives learners a new form of power, especially intellectual power. Connecting: <ul style="list-style-type: none"> • Ideas (interdisciplinary learning) • Learning Experiences (learning communities) • Realms of life
Integration 5	IN.9-12.5	I recognize that the reality and validity of race and ethnicity are contested.	
Integration 6	IN.9-12.6	I appreciate that each person deserves an individual right to embrace or reject racial worldviews or racialized personal identities.	
Caring 7	CA.9-12.7	I am excited to learn about how diverse people engaged moral courage to make America a great place to live.	When students care about something, they then have the energy they need for learning more about it and making it a part of their lives. Without energy for learning, nothing significant happens. Developing new: <ul style="list-style-type: none"> • Feelings • Interests • Values
Caring 8	CA.9-12.8	I recognize the value of a unified American populous that respects diverse ways of seeing and being in the world.	
Caring 9	CA.9-12.9	I celebrate the ways that positive role models have advocated for greater equality throughout American history.	
Humanity 10	HU.9-12.10	I appreciate that human groups and individuals are more alike than we are different.	This kind of learning informs students about the human significance of what they are learning. Learning about: <ul style="list-style-type: none"> • Leadership • Ethics, Character Building • Self-authorship • Teamwork • Citizenship • Serving others • Environmental ethics
Humanity 11	HU.9-12.11	I understand that positive change in my community begins with me.	
Humanity 12	HU.9-12.12	I seek to promote goodwill and better friendships between all people.	

Anchor Standard	Code	Grade Level Outcome	Learning Examples
Metacognition 13	MC.9-12.13	I ask questions about the things I learn to better understand the past and to make connections to the future.	<p>This kind of learning enables students to continue learning in the future and to do so with greater effectiveness.</p> <p>Learning how to:</p> <ul style="list-style-type: none"> • Become a better learner • Inquire and construct knowledge • Pursue self-directed or intentional learning
Metacognition 14	MC.9-12.14	I critique primary and secondary sources that I encounter in my studies of racialized and ethnically minoritized people.	
Metacognition 15	MC.9-12.15	I design inquiries to better understand the many ways that people have challenged or overcome prejudice and discrimination.	
Application 16	AP.9-12.16	I use what I learn in my daily life.	<p>Application learning involves other kinds of learning to become useful as students use and think about the new knowledge in multiple ways and develop important skills.</p> <p>Application involves:</p> <ul style="list-style-type: none"> • Performance skills • Critical Thinking • Creative Thinking • Practical Thinking • Project Management
Application 17	AP.9-12.17	I create new ways to inform people about the stories and histories of diverse racialized and ethnically minoritized people.	
Application 18	AP.9-12.18	I can effectively share my thoughts and ideas with people that may see things in much different ways than I do.	

Acknowledgments

Empowered Social Justice Standards for Grades K–12

© 2024 Tabia Lee

FOR EDUCATIONAL PURPOSES ONLY. ALL OTHER USES PROHIBITED. THESE MATERIALS MAY NOT BE MODIFIED WITHOUT WRITTEN PERMISSION.

Design and content management by drtlee.com

Author: Tabia Lee, EdD

Special thanks to L. Dee Fink whose goals for creating significant learning experiences provided the inspiration for the six anchor standard learning domains of the Empowered Social Justice Standards.

Thank you to the numerous reviewers who provided me with much appreciated feedback about the resources.

Thank you to David L. Bernstein for his initial support of my work on the resources.

The Empowered Ethnic Studies Framework (TEES) for Grades 9–12

Introduction

The Empowered Ethnic Studies (TEES) Framework for Grades 9–12 was developed as a counter-point to the Liberated Ethnic Studies Model Curriculum Consortium and other groups' *Critical/Liberated Ethnic Studies Frameworks* to provide educators with an alternative, developmentally appropriate social justice pedagogical and methodological framework for teaching ethnic studies that is rooted in liberal democratic values; because TEES Framework is rooted in Fink's taxonomy for significant learning and utilizes universal instructional themes, educators working in higher education may also consider adapting the framework for use with adult learners.

Ethnic Studies is an interdisciplinary field that aims to increase student knowledge and awareness of racialized and ethnically minoritized peoples' histories, cultures, struggles, and contributions. Ethnic studies programs are advancing in K–12 and higher education systems throughout America. In many instances, local rules and state laws have been instituted that make completing an ethnic studies class a requirement for public high school graduation and/or for matriculation into public colleges or universities. This means that in many states and cities, all students—irrespective of their academic interests or goals—may soon be required to engage with ethnic studies curricula.

TEES Framework Difference

TEES framework is rooted in foundational assertions that set it apart from the present-day dominant approach to teaching and learning about ethnic studies in terms of its view of American society and which racialized and ethnically minoritized people are deserving of study.

In the present-day dominant Critical Social Justice approaches to teaching ethnic studies (e.g., Liberated Ethnic Studies and Critical Ethnic Studies) and other disciplines there is a belief that America was founded on and is irretrievably rooted in White supremacy; proponents assert that systemic racism is baked into American society and that this is the cause of every disparity. According to Critical Social Justice approaches the experiences, histories, cultures, struggles, and contributions of people classified as White must always be decentered, or willfully excluded in learning design. The Critical Social Justice approach additionally asserts that the histories, cultures, struggles, and contributions of only four groups of racialized and ethnically minoritized people deserve to be known (i.e., African American, Chicana/o/x and Latina/o/x, Native American, and Asian American and Pacific Islander).

Critical Social Justice approaches to ethnic studies recommend and promote critical consciousness, anti-colonial, anti-imperialist, anti-capitalist, and anti-racist informed ideas and practices (e.g., prioritizing present and future discrimination as a remedy for past discrimination). Critical Social Justice approaches encourage students to become activists and co-conspirator and celebrate violent and nonviolent resistance movements for disrupting the social order. Finally, Critical Social Justice approaches seek to manifest equality of outcomes in American society.

In contrast, Classical Social Justice approaches to teaching ethnic studies (e.g., Constructive Ethnic Studies and Empowered Ethnic Studies) and other disciplines assert that America was founded on and is rooted in the aspirational goals of fairness and equality for all; proponents assert that racism is not the cause of every disparity. From a Classical Social Justice perspective, the histories, cultures, struggles, and contributions of multiple racialized and ethnically minoritized people in American history—including White people, Jewish people, Arab people, and countless others that are willfully excluded in Critical Social Justice approaches—deserve to be known.

Classical Social Justice approaches recommend and promote social consciousness, liberal democratic values, inquiry-based, systems thinking, pluralistic, and Empowered Humanity Theory informed ideas and practices (e.g., prioritizing human dignity and equal treatment of all under the law). Classical Social Justice approaches encourage students to become informed and engaged citizens and celebrate multiple mechanisms for social change through peaceful and nonviolent means. Finally, Classical Social Justice approaches seek to manifest equality of opportunity in American society.

TEES Framework Racialized and Ethnically Minoritized People

Because of the emphasis on decentering Whiteness and elevation of unproven constructs such as intersectionality, Critical Social Justice approaches to teaching ethnic studies willfully exclude and discriminate against any person or group of people that is associated with Whiteness. This is particularly problematic as students will learn in ethnic studies courses that are organized by TEES Framework.

The various names used for peoples in this document are derived from U.S. Census categories and other governmental documents and processes that have been used over time in American history with special thanks to Carlos Hoyt for his longitudinal analysis of U.S. Census racial and ethnic categories. TEES framework recognizes that America's relationship with race and ethnicity is dynamic and fraught with arbitrary and intentional exclusions throughout history as discussed at length in Hoyt's work. Accordingly, TEES Framework recommends the study of the following non-comprehensive list of racialized and ethnically minoritized people that have contributed to a more perfect union and e pluribus unum despite great adversity and exclusion at various points in American history.

Non-Comprehensive List of Racialized and Ethnically Minoritized People in America

<ul style="list-style-type: none">• African• Alaska Native• Aleut• American Indian• Arab• Armenian• Asian• Asian Indian• Black• Cambodian• Chamorro• Chinese• Colored Persons• Eskimo• Filipino• German• Greek• Guamanian• Hawaiian• Hindu• Hispanic• Hmong• Hungarian• Indian• Inuit	<ul style="list-style-type: none">• Iranian• Irish• Italian• Japanese• Jewish• Korean• Laotian• Latino• Mexican• Mulatto• Multiracial• Native American• Negro• Octoroon• Pacific Islander• Persian• Polish• Quadroon• Russian• Scandinavian• Sikh• Slaves• Vietnamese• White
---	---

TEES Framework Instructional Themes

TEES Framework provides an organizing structure for ethnic studies essential knowledge using five instructional themes: Pluralism, Agency, Resilience, Changemaking, and Equality (PARCE) and within Questions for Inquiry that cultivate an understanding of racialized and ethnically minoritized experiences from an ecological systems perspective. Using PARCE instructional themes for teaching ethnic studies provides educators with an organizing structure that is rooted in a Classical Social Justice approach and informed by liberal democratic values.

TEES Framework is non-prescriptive and is designed for maximal educator choice in terms of content. It should also be noted that TEES Framework is rooted in a more inclusive and expansive understanding of the dynamic social processes of racialization and minoritization that does not rely on limiting constructs such as intersectionality—which are central to Critical Social Justice approaches—wherein groups or individuals are viewed as hapless perpetual victims or oppressors that are caught up in matrixes of privilege and oppression.

Instead, through the instructional themes of PARCE, educators guide their students through exploring the ways that the diverse people outlined in the TEES Framework Racialized and Ethnically Minoritized People have expanded our understandings of what it means to be American throughout the country's history.

TEES Questions for Inquiry

The Empowered Social Justice Standards and Questions for Inquiry provide a roadmap for addressing the TEES Framework PARCE Instructional Themes. These pedagogical and methodological tools may be applied to lessons, units, or courses depending on educator choice and learner needs. The Questions for Inquiry categories are informed by Urie Bronfenbrenner's Ecological Systems Theory of human development, and the suggested questions are by no means comprehensive or prescriptive, but are instead provided as tools to spark greater exploration of the essential knowledge that is necessary to better understand the histories, cultures, struggles, and contributions of the TEES Racialized and Ethnically Minoritized People.

Educators can use the Questions for Inquiry ecological systems structure to design their own question stems and frames and should ensure that scaffolding activities are embedded into the design of inquiry activities as appropriate for the learning context.

Instructional Theme	Empowered Social Justice Anchor Standards and Domains: Grade Level Outcomes	Questions for Inquiry
<p>Pluralism</p>	<p>Foundations 2: Students will acknowledge the ways that American conceptualizations of race and ethnicity have changed over time and continue to evolve.</p> <ul style="list-style-type: none"> I recognize that race and ethnicity are subjective concepts that are inherently ambiguous. (FD.9-12.2) <p>Integration 5: Students will differentiate between diverse ideologies of race.</p> <ul style="list-style-type: none"> I recognize that the reality and validity of race and ethnicity are contested. (IN.9-12.5) <p>Caring 8: Students will recognize the value of e pluribus unum.</p> <ul style="list-style-type: none"> I recognize the value of a unified American populous that respects diverse ways of seeing and being in the world. (CA.9-12.8) <p>Humanity 10: Students will become more aware of the ways in which we are interconnected.</p> <ul style="list-style-type: none"> I appreciate that human groups and individuals are more alike than we are different. (HU.9-12.10) <p>Application 18: Students will examine the histories, cultures, struggles, and contributions of various racialized and ethnically minoritized people throughout American history.</p> <ul style="list-style-type: none"> I can effectively share my thoughts and ideas with people that may see things in much different ways than I do. (AP.9-12.18) 	<p>Microsystem:</p> <p>What are some ways that different ideologies of race have impacted your life experiences so far?</p> <p>Mesosystem:</p> <p>What criteria would you use to assess the opinions of your friends and family members about the importance of race and ethnicity in their daily lives?</p> <p>Exosystem:</p> <p>How have different racialized and ethnically minoritized people addressed government policies or social practices that were deemed to be unfair?</p> <p>Macrosystem:</p> <p>What are the advantages and disadvantages of focusing on race and ethnicity to create policy, inform laws, or solve social problems?</p> <p>Chronosystem:</p> <p>What can you infer from the struggles and contributions that various racialized and ethnically minoritized people have contributed to American society over time?</p>

Instructional Theme	Empowered Social Justice Anchor Standards and Domains: Grade Level Outcomes	Questions for Inquiry
Agency	<p>Foundations 1: Students will understand racialization and minoritization as social processes.</p> <ul style="list-style-type: none"> I understand that the process of racialization produces the construct of race and race-based inequities. (FD.9-12.1) <p>Integration 6: Students will identify the interactions between anti-racist, colorblind, and raceless approaches to understanding the functions of equality, race, and ethnicity in American society.</p> <ul style="list-style-type: none"> I appreciate that each person deserves an individual right to embrace or reject racial worldviews or racialized personal identities. (IN.9-12.6) <p>Metacognition 14: Students will assess the validity of important primary and secondary sources and resources that are used to learn about the experiences of racialized and minoritized people.</p> <ul style="list-style-type: none"> I critique primary and secondary sources that I encounter in my studies of racialized and ethnically minoritized people. (MC.9-12.14) 	<p>Microsystem:</p> <p>How would you feel if someone told you that you could or could not do something solely based on how they racialized you?</p> <p>Mesosystem:</p> <p>What facts can you gather about the experiences of racialized and ethnically minoritized people from your peers and your family members?</p> <p>Exosystem:</p> <p>Evaluate different primary and secondary source perspectives about challenges racialized and ethnically minoritized people have faced.</p> <p>Macrosystem:</p> <p>Examine a social problem faced by racialized or ethnically minoritized people. Describe the similarities and differences between the ways that changemakers working from anti-racist, colorblind, and raceless approaches might solve the problem.</p> <p>Chronosystem:</p> <p>What choices would you have made had you faced the injustices that racialized or ethnically minoritized people faced?</p>

Instructional Theme	Empowered Social Justice Anchor Standards and Domains: Grade Level Outcomes	Questions for Inquiry
<p>Resilience</p>	<p>Caring 7: Students will discover the ways that diverse racialized and ethnically minoritized people have contributed to a more perfect union.</p> <ul style="list-style-type: none"> I am excited to learn about how diverse people engaged moral courage to make America a great place to live. (CA.9-12.7) <p>Metacognition 15: Students will identify important lessons they learned about ways that racialized and ethnically minoritized people have grappled with and/or overcome prejudice and discrimination.</p> <ul style="list-style-type: none"> I design inquiries to better understand the many ways that people have challenged or overcome prejudice and discrimination. (MC.9-12.15) <p>Application 17: Students will use inquiry-based individual and group projects to learn more about the stories and histories of racialized and ethnically minoritized people in America.</p> <ul style="list-style-type: none"> I create new ways to inform people about the stories and histories of diverse racialized and ethnically minoritized people. (AP.9-12.17) 	<p>Microsystem:</p> <p>Give an example of how you can apply the lessons learned about the moral courage of racialized or minoritized people to your life now or in the future.</p> <p>Mesosystem:</p> <p>How could you verify some of the stories we learned about the ways different people have challenged or overcome prejudice and discrimination?</p> <p>Exosystem:</p> <p>What is your opinion of the solutions that were explored to change the laws, policies, or practices that a racialized or ethnically minoritized people sought to change?</p> <p>Macrosystem:</p> <p>What solutions would you suggest for different challenges that ethnically minoritized people have faced in your community?</p> <p>Chronosystem:</p> <p>Justify the choices that racialized or ethnically minoritized people used to improve their lives in America over time.</p>

Instructional Theme	Empowered Social Justice Anchor Standards and Domains: Grade Level Outcomes	Questions for Inquiry
<p>Changemaking</p>	<p>Caring 9: Students will be more interested in learning about trailblazing individuals that made a difference in their communities.</p> <ul style="list-style-type: none"> I celebrate the ways that positive role models have advocated for greater equality throughout American history. (CA.9-12.9) <p>Humanity 11: Students will see themselves as positive changemakers in their communities.</p> <ul style="list-style-type: none"> I understand that positive change in my community begins with me. (HU.9-12.11) <p>Application 16: Students will discover some of the ways that they embody and enact pluralism, agency, resilience, changemaking, and equality in their daily lives and communities.</p> <ul style="list-style-type: none"> I use what I learn in my daily life. (AP.9-12.16) 	<p>Microsystem:</p> <p>Rank positive racialized and ethnically minoritized changemakers that you have learned about in terms of their effectiveness at advocating for greater equality.</p> <p>Mesosystem:</p> <p>Create a plan to share with others the ways that you have been inspired by learning about positive changemakers in your community.</p> <p>Exosystem:</p> <p>How would you grade the changes that some of the individuals you have studied made in American society and how do your grades compare with friends and family members?</p> <p>Macrosystem:</p> <p>How might you illustrate how you use some of the lessons taught by the stories of racialized and ethnically minoritized people in your daily life?</p> <p>Chronosystem:</p> <p>How would you demonstrate the ways that positive changemakers created more equality in America over time?</p>

Instructional Theme	Empowered Social Justice Anchor Standards and Domains: Grade Level Outcomes	Questions for Inquiry
<p>Equality</p>	<p>Foundations 3: Students will appreciate the ways that the U.S. Government has historically perpetuated and produced racial constructs.</p> <ul style="list-style-type: none"> I can articulate ways that the U.S. Census process produces, expresses, and reflects cultural power in American society. (FD.9-12.3) <p>Integration 4: Students will compare different approaches to teaching and learning about social justice.</p> <ul style="list-style-type: none"> I know that different approaches to social justice may result in different outcomes for society. (IN.9-12.4) <p>Humanity 12: Students will critically reflect on the ways that racialization and minoritization influence opportunities for more authentic and meaningful relations between people.</p> <ul style="list-style-type: none"> I seek to promote goodwill and better friendships between all people. (HU.9-12.12) <p>Metacognition 13: Students will frame useful questions about stories from the past and connections to the future.</p> <ul style="list-style-type: none"> I ask questions about the things I learn to better understand the past and to make connections to the future. (MC.9-12.13) 	<p>Microsystem:</p> <p>Can you assess the value and importance of the racialized or ethnically minoritized people experiences or struggles for greater equality to your life today?</p> <p>Mesosystem:</p> <p>What elements would you or your peers choose to change about the U.S. Census process if you could?</p> <p>Exosystem:</p> <p>What would happen if different sources you reviewed presented the facts about the histories and cultures of racialized and ethnically minoritized people in a different way?</p> <p>Macrosystem:</p> <p>Discuss the pros and cons of a Critical Social Justice approach and Classical Social Justice approach to equality.</p> <p>Chronosystem:</p> <p>What evidence can be used to support changes that racialized and ethnically minoritized people have sought over time?</p>

Acknowledgments

The Empowered Ethnic Studies Framework (TEES) for Grades 9–12

© 2024 Tabia Lee

FOR EDUCATIONAL PURPOSES ONLY. ALL OTHER USES PROHIBITED. THESE MATERIALS MAY NOT BE MODIFIED WITHOUT WRITTEN PERMISSION.

Design and content management by drtlee.com

Author: Tabia Lee, EdD

Special thanks to Urie Bronfenbrenner whose Ecological Systems Theory provided the inspiration for the Questions for Inquiry contained in the Empowered Ethnic Studies Framework.

Thank you to the numerous reviewers who provided me with much appreciated feedback about the resources.

Thank you to David L. Bernstein for his initial support of my work on the resources.

Empowered Social Justice Instructional Resources

The Empowered Social Justice Instructional Resources are neither comprehensive nor prescriptive, but instead should be viewed as mere starting points for supporting and developing foundational learning experiences that redefine the way we currently understand and engage with social justice oriented disciplines; each suggested tool or resource is also aligned with an Empowered Social Justice Anchor Standard.

As educators select and adapt resources in this document and hopefully develop, adapt, and incorporate resources well beyond those outlined in this document, attention should be given to selecting: read-alouds and independent reading selections that encourage exploring the development of a values-focused identity that is unique to each student as an individual along with providing tools to examine social justice topics... students need windows and mirrors.

Educators can work individually and/or with others to curate more resources to help students in their learning contexts learn more about people that are similar to and different from them and that also have a wide variety of perspectives and ideological viewpoints.

Educators should select resources that help enhance student knowledge and understanding, making sure to scaffold linguistic, conceptual, and comprehension related information that may be needed to fully engage that resource in a way that results in significant learning.

In addition, while grade levels are delineated, each educator should use their professional knowledge and discretion to decide whether or not a resource is appropriate for their students. Educators should incorporate these resources into their lesson plans and designs and provide additional linguistic, conceptual, or other scaffolding and instructional supports to help each student best access, understand, apply what is learned from any given instructional resource.

Anchor Standards	Grades K–5	Grades 6–8	Grades 9–12
Foundations 1–3	<ul style="list-style-type: none"> • Read Aloud: The World Needs More Purple People by Kristen Bell and Benjamin Hart • Video: Wellbeing for Children: Identity and Values (Clickview, 2018) • Read Aloud: Mixed: A Colorful Story by Arree Chung 	<ul style="list-style-type: none"> • Read Aloud: Skin Again by bell hooks • Video: PBS Kids Talk about Race, Racism, and Identity (PBS, 2021) • Video: Kids Talk about Segregation (WYNC, 2016) 	<ul style="list-style-type: none"> • Video: The Myth of Race Debunked in 3 Minutes (Vox, 2015) • Handout: Table 4.1 Racial Categories in the U.S. Census, 1790-2000 (Hoyt, 2016, p. 70) • Reading: How to Improve the 2030 Census Approach to Race Data Collection (Carlos Hoyt, 2023) • Reading: How to Make Race-Racialization: The Engine of Race (Hoyt, 2016, pp. 37-41)
Integration 4–6	<ul style="list-style-type: none"> • Read Aloud: The Light Within Me by Lauren Grabois Fischer • Read Aloud: I Am Peace: A Book of Mindfulness by Susan Verde • Read Aloud: Be Who You Are by Todd Parr 	<ul style="list-style-type: none"> • Read Aloud: The Other Side by Jacqueline Woodson • Read Aloud: The Peace Book by Todd Parr • Read Aloud: Say Something! by Peter Hamilton Reynolds • Read Aloud: All I See is Part of Me by Chara M. Curtis 	<ul style="list-style-type: none"> • Empowered Social Justice Touchstone Texts Analysis Activities (Students read and compare excerpts from anti-racist, colorblind, and raceless perspectives) • Video: I am NOT Black, You are NOT White (Prince EA, 2015) • Interactive Activity: Exploring Ideologies of Race, Racism, and Racial Equity • Table 2.1 Racial Worldview Compared to Nonracial Worldview Perspectives on Race and Racial Identity (Hoyt, 2016, p. 30)

Anchor Standards	Grades K–5	Grades 6–8	Grades 9–12
Caring 7–9	<ul style="list-style-type: none"> • Read Aloud: Happy in our Skin by Fran Manushkin • Read Aloud: The Hugging Tree: A Story about Resilience by Jill Neimark • Video: We are All Earthlings (Sesame Street, 2010) 	<ul style="list-style-type: none"> • Read Aloud: One by Kathryn Otoshi • Video: Wellbeing for Children: Resilience (Clickview, 2021) • Read Aloud: Courage by Bernard Waber 	<ul style="list-style-type: none"> • Read Aloud: The Power of One by Trudy Ludwig • Read Aloud: When You are Brave by Pat Zietlow Miller • Read Aloud: We are All Connected: Caring for Each Other and the Earth by Gabi Garcia
Humanity 10–12	<ul style="list-style-type: none"> • Read Aloud: We’re Different, We’re the Same by Bobbie Jane Kates • Read Aloud: Courageous People Who Changed the World by Heidi Poleman • Read Aloud: Whoever You Are by Mem Fox 	<ul style="list-style-type: none"> • Read Aloud: The Colors of Us by Karen Katz • Read Aloud: It’s Okay to be Different by Todd Parr • Read Aloud: All People are Beautiful by Vincent Kelly 	<ul style="list-style-type: none"> • Read Aloud: The Day You Begin by Jacqueline Woodson • Video: Human Family by Maya Angelou • Read Aloud: The Other Foot by Ray Bradbury • Handout: Understanding Social Justice Approaches in Ethnic Studies
Metacognition 13–15	<ul style="list-style-type: none"> • Meditation: How to Be Kind to Yourself (Go Noodle, 2016) • Read Aloud: I Am Courage: A Book of Resilience by Susan Verde 	<ul style="list-style-type: none"> • Meditation: Building Bridges of Tolerance (Spotlight Values, 2011) • Read Aloud: What I Like About Me by Allia Zobel-Nola 	<ul style="list-style-type: none"> • Meditation: Race and the Cosmos (Center for Action and Contemplation, 2020) • Read-Aloud: I Like Myself by Karen Beaumont
Application 16–18	<ul style="list-style-type: none"> • Read Aloud: I am Human: A Book of Empathy by Susan Verde • Read Aloud: What Can a Citizen Do? By Dave Eggers 	<ul style="list-style-type: none"> • Read Aloud: What Do You Do With a Problem? by Kobi Yamada • Read Aloud: The Year We Learned to Fly by Jacqueline Wilson 	<ul style="list-style-type: none"> • Read Aloud: The Three Questions by Jon Muth • Read Aloud: I Am American by Sheena Mason (Mason, 2022)

Access digital resources that are referenced in this document and more including resources that are specific to learning more about the TEES Racialized and Ethnically Minoritized Groups at:

<https://tinyurl.com/ESJRLinks>



Acknowledgments

Empowered Social Justice Instructional Resources

© 2024 Tabia Lee

FOR EDUCATIONAL PURPOSES ONLY. ALL OTHER USES PROHIBITED. THESE MATERIALS MAY NOT BE MODIFIED WITHOUT WRITTEN PERMISSION.

Design and content management by drtlee.com

Author: Tabia Lee, EdD

Thank you to the numerous reviewers who provided me with much appreciated feedback about the resources.

Thank you to David L. Bernstein for his initial support of my work on the resources.

Empowered Social Justice Glossary

A More Perfect Union: "We the People of the United States, in Order to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defense, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America." (Source: Preamble to the United States Constitution)

Advocate: To speak up for, support, or represent a person or group of people who may need extra help or protection (Source: Cambridge Dictionary Online)

Agency: "Agency is one's belief that he or she can change the world for the better.... Agency is not free will alone. Rather agency is the force of free will when it is governed by morally discerned choices that dictate its eventual impact. Efficacy, optimism, and imagination give free will a direction. They create the vector of agency....[the presence of agency] allows us to surmount previously insurmountable obstacles and endure the seemingly unendurable—while on a self-determined path to achieve widespread improvements in our social wellbeing. But the absence of agency is not a neutral, no-fault state of benign existence. An individual or society immersed in self-disbelief, pessimism, and closed-mindedness is like a planet in retrograde: it moves backward." (Source: Rowe, 2022, pp. 20–21)

Anti-Racist: A race ideology that asserts racism is systemic, ever present and cannot be overcome because it is the cause of all disparities and underlies all negative interactions. Proponents believe that racial division is baked into American life and that race is a social construction and political contrivance of White people made to serve the interests of White people. Anti-racist ideology asserts that racism requires power and privilege and that therefore only Whites can be racist because they have the collective social and institutional power and privilege over people of color. Anti-racist ideology also asserts that present discrimination is a remedy for past discrimination and professes that not actively opposing racism as defined by anti-racists makes you a racist. (Sources: Kendi, 2019; Lee, 2022)

Changemaking: Taking creative action to solve a social problem; advancing positive change for the good of all.

Classical Social Justice: Classical Social Justice approaches to teaching ethnic studies (e.g., Constructive Ethnic Studies and Empowered Ethnic Studies) and other disciplines assert that America was founded on and is rooted in the aspirational goals of fairness and equality for all; proponents assert that racism is not the cause of every disparity. From a Classical Social Justice perspective, the histories, cultures, struggles, and contributions of multiple racialized and ethnically minoritized people in American history—including White people, Jewish people, Arab people, and countless others that are willfully excluded in Critical Social Justice approaches—deserve to be known. Classical Social Justice approaches recommend and promote social consciousness, liberal democratic values, inquiry-based, systems thinking, pluralistic, and Empowered Humanity Theory informed ideas and practices (e.g., prioritizing human dignity and equal treatment of all under the law). Classical Social Justice approaches encourage students to become informed and engaged citizens and celebrate multiple mechanisms for social change through peaceful and nonviolent means. Finally, Classical Social Justice approaches seek to manifest equality of opportunity in American society.

Colorblind Principles: A race ideology that states "We should treat people without regard to race, both in our public policy and in our private lives.... The aim of colorblindness isn't to avoid noticing race. For most of us, that's impossible. The aim of colorblindness is to consciously disregard race as a reason to treat individuals differently and as a category on which to base public policy." Working from a colorblind perspective involves being committed to the explicit principles of civil rights leaders like Martin Luther King, Jr.; opposing racial discrimination; opposing racial stereotypes; opposing racial prejudice; rejecting race supremacy; opposing

hatred and hostility directed at people because of their race; embracing our common humanity; supporting policies that actually eliminate racism; and prioritizing the well-being of concrete people and communities over the dictates of an abstract ideology (Hughes, 2024, pp. 19-20, 42-43)

Critical Social Justice: In the present-day dominant Critical Social Justice approaches to teaching ethnic studies (e.g., Liberated Ethnic Studies and Critical Ethnic Studies) and other disciplines there is a belief that America was founded on and is irretrievably rooted in White supremacy; proponents assert that systemic racism is baked into American society and that this is the cause of every disparity. According to Critical Social Justice approaches the experiences, histories, cultures, struggles, and contributions of people classified as White must always be decentered, or willfully excluded in learning design. The Critical Social Justice approach additionally asserts that the histories, cultures, struggles, and contributions of only four groups of racialized and ethnically minoritized people deserve to be known (i.e., African American, Chicana/o/x and Latina/o/x, Native American, and Asian American and Pacific Islander). Critical Social Justice approaches to ethnic studies recommend and promote critical consciousness, anti-colonial, anti-imperialist, anti-capitalist, and anti-racist informed ideas and practices (e.g., prioritizing present and future discrimination as a remedy for past discrimination). Critical Social Justice approaches encourage students to become activists and co-conspirators and celebrate violent and nonviolent resistance movements for disrupting the social order. Finally, Critical Social Justice approaches seek to manifest equality of outcomes in American society.

Discrimination: "... the intended or accomplished differential treatment of persons or social groups for reasons of certain generalized traits. The targets of discrimination are often minorities, but they may also be majorities, as Black people were under apartheid in South Africa. For the most part, discrimination results in some form of harm or disadvantage to the targeted persons or groups. An ever-growing number of terms have been coined to label forms of discrimination.... While intentional discrimination occurs at the level of individuals, institutional discrimination denotes explicit policies and practices of social institutions that exclude, impede, or otherwise harm certain groups." (Source: Adapted from Encyclopaedia Britannica Online)

e pluribus unum: "Out of many, one." This is the literal translation for the motto of the United States of America. It was a motto suggested by a committee on July 4, 1776. Does that date sound familiar? It was the day our country's Declaration of Independence was signed! While it took many years for a seal of the United States to be finalized, this motto stuck and became the words scribed on the scroll in the beak of a bald eagle. The motto has important meaning for the United States of America. Our country began as land belonging to Great Britain. As we continued to grow, we became 13 colonies. When deciding to fight for our freedom, the colonists decided that they would be more powerful if all of the colonies fought together. Out of 13 colonies came one nation. Out of our 50 states comes one nation. The motto describes our history and our belief that we are a nation that should work together as one! (Source: Smithsonian Libraries and Archives)

Ethnicity (Ethnic Group): A social group or category of the population that, in a larger society, is set apart and bound together by common ties of race, language, nationality, and culture. Carlos Hoyt (2016) explains that "...the use of the terms race and ethnicity lack definitional coherence, consistency in how they are defined from user to user, or correspondence with empirical evidence that could ground them in reality.... it is impossible, without drawing completely arbitrary lines, to determine where one concept ends and the other begins.... they are nebulous reifications that hang over our sense of self, obscuring clearer and more useful ways of thinking about identity." (p. 119)

Equality: A situation in which men and women, people of different races, ethnicities, religions, etc. are all treated fairly and have the same opportunities. (Source: Cambridge Dictionary Online)

Gender Identity: According to Encyclopaedia Britannica Online, gender identity is “... an individual’s self-conception as a man or woman or as a boy or girl or as some combination of man/boy and woman/girl or as someone fluctuating between man/boy and woman/girl or as someone outside those categories altogether. It is distinguished from actual biological sex—i.e., male or female.” Critical Social Justice approaches to teaching and learning embrace gender identity stereotypes; view gender as a synonym for sex; teach students that sex/gender is a spectrum and that true liberation involves the ability to change one’s sex/gender and demands acceptance of gender “fluidity” as a norm in society. In classrooms that are rooted in Critical Social Justice approaches, students are often expected to identify themselves and others by using neo-pronouns and required to accept unproven constructs such as ‘cisheteropatriarchy’ as infallible and unquestionable truths. On the other hand, Classical Social Justice approaches to teaching and learning reject gender identity stereotypes; view gender and sex as distinct and recognize that sex is binary comprised of males and females. Classical Social Justice approaches appreciate that explorations of sex and sexuality are unrelated to better understanding the experiences of racialized people, ethnically minoritized people and/or the discipline of ethnic studies. In classrooms that use Classical Social Justice approaches, no child is compelled to use neo-pronouns or required to accept any gender identity ideological constructs or linguistic manipulations as unquestionable truth.

Ideology-in-Practice: The idea that educators embody and enact various ideologies that are expressed in their pedagogical and methodological choices and that influence their professional interactions and relationships.

Intellectual Humility: The idea that we do not know and cannot possibly know everything, and this is why it is important for us to be able to recognize our own limitations and remain open to new ideas and evidence. It involves a willingness to engage with perspectives that may be different from our own and creates pathways for us to accept the possibility that our opinions, thoughts, or ideas may be wrong and/or in need of revision.

Moral Courage: “A willingness to take a stand in defense of principle or conviction even when others do not. People who exhibit moral courage are often subject to a number of risks associated with taking a stand, including inconvenience, unpopularity, ostracism, disapproval, derision, and even harm to themselves or their kin” (Source: Miller, 2000, p. 10)

Minoritized Group (Social Justice Usage): “A social group that is devalued in society and given less access to its resources. This devaluing encompasses how the group is represented, what degree of access to resources it is granted, and how the unequal access is rationalized. Traditionally, a group in this position has been referred to as the minority group. However, this language has been replaced with the term minoritized in order to capture the active dynamics that create the lower status in society, and also to signal that a group’s status is not necessarily related to how many or few of them there are in the population at large.” (Source: New Discourses.com)

Nonviolent and Peaceful Resistance: Using peaceful rather than forceful or violent means, especially to bring about political or social change. Methodologies include but are not limited to: protests, boycotts, sit-ins, persuasion, civil disobedience, noncooperation, intervention, alternative institutions, and organization and capacity building (i.e., education and training). (Source: Adapted from United States Institute of Peace)

Objective Pluralism: This approach to teaching and learning effectively provides opportunities for consideration of complexity and nuance through lesson design and acknowledges and/or leverages different perspectives in pursuit of deeper understanding as a core feature of lesson delivery. (Source: Thoughtstretchers.org)

Pluralism: “The proactive and positive engagement of difference....” Civic pluralism involves people of all kinds “....coming together in shared spaces and institutions engaging in shared activities that promote general well-

being and are marked by cooperative relationships. The institutions that nurture pluralism do not fall from the sky or rise from the ground. People build them.” (Source: Patel, 2022, pp. 64-65)

Prejudice: “....Adverse or hostile attitude toward a group or its individual members, generally without just grounds or before sufficient evidence. It is characterized by irrational, stereotyped beliefs. In the social sciences, the term is often used with reference to ethnic groups (see also racism), but prejudice can exist toward any manner of person or group on the basis of factors that have nothing at all to do with ethnicity....” (Source: Encyclopaedia Britannica Online)

Race: According to Encyclopaedia Britannica Online, “....the idea that the human species is divided into distinct groups on the basis of inherited physical and behavioral differences. Genetic studies in the late 20th century refuted the existence of biogenetically distinct races, and scholars now argue that “races” are cultural interventions reflecting specific attitudes and beliefs that were imposed on different populations in the wake of western European conquests beginning in the 15th century. The modern meaning of the term *race* with reference to humans began to emerge in the 17th century.” Carlos Hoyt explains, “we remain traders, traffickers of the currency of race and racial identity. We accept the poser, race as a legitimate means of differentiating people, and we accept the artificial world based on the racial worldview as real and inescapable. We fail to see through the illusion of racial difference, and we subscribe to the pernicious mythology of race with a ‘that is all’ resignation (2016, p. 14). Critical Social Justice approaches to teaching and learning embrace race essentialism, while Classical Social Justice approaches reject race essentialism.

Racelessness: A race ideology that “....seeks to undo, not reconstruct, racism by undoing the corresponding belief in race. If we continue to misdirect the focus away from racism toward race to, ironically, examine racism, then we continue to allow the problem to persist... [Raceless theory asserts] understanding human differences (which are attributable to culture, ethnicity, class, and other factors) in either benignly ‘racial’ or malignantly ‘racist’ ways creates and maintains ‘race’.... Racism creates the fiction of race and needs our continued belief to persist. Eliminating racism means eliminating the belief in race.... Race is not real, not in nature, and not as a construction. Racism is real. Racism is the belief in race as a social construction or as something in nature.” (Source: Mason, 2022, pp. 4-7)

Racialization: “Racialization involves five steps: 1) *Selecting* some human characteristics as meaningful signs of racial difference; 2) *Sorting* people into races on the basis of variations in these characteristics; 3) *Attributing* personality traits, behavior, or other characteristics to people classified as members of particular races; 4) *Essentializing* purported racial differences as natural, immutable, and hereditary; 5) *Acting* as if purported racial differences justify unequal treatment.” (Source: Hoyt, 2016, p. 39)

Racism: The belief that humans may be divided into separate and exclusive biological entities called “races”; that there is a causal link between inherited physical traits and traits of personality, intellect, morality, and other cultural and behavioral features; and that some races are innately superior to others. The term is also applied to political, economic, or legal institutions and systems that engage in or perpetuate discrimination on the basis of race or otherwise reinforce racial inequalities in wealth and income, education, health care, civil rights, and other areas. (Source: Encyclopaedia Britannica Online)

Resilience: The ability of a person or group of people to adjust to or recover readily from illness, adversity, major life changes, etc. (Source: dictionary.com)

Sex: “The sum of features by which members of species can be divided into two groups—male and female—that complement each other reproductively. (Source: Encyclopaedia Britannica Online)

Social Consciousness: The idea that in our thinking and our actions, humans are interconnected. Humans develop in relationship with our surrounding nested environments: microsystem, mesosystem, exosystem, macrosystem, and chronosystem; each individual has an influence on each of these systems as they also have influence on each of us.

Values: The beliefs people have, especially about what is right and wrong and what is most important in life, that control their behavior (Source: Cambridge Dictionary Online)

Viewpoint Diversity: The recognition that no world view is complete and that each person has unique experiences and may see things differently. As Heterodox Academy explains, “When people with a wide range of worldviews, backgrounds, and experiences are present and welcomed, academic communities can more effectively notice untested assumptions, imagine and explore new questions and answers, rigorously challenge popular theories, and make continued progress toward truth. But when academic groups are more homogeneous, their work can suffer from blind spots and groupthink.

Acknowledgments

Empowered Social Justice Glossary

© 2024 Tabia Lee

FOR EDUCATIONAL PURPOSES ONLY. ALL OTHER USES PROHIBITED. THESE MATERIALS MAY NOT BE MODIFIED WITHOUT WRITTEN PERMISSION.

Design and content management by drtlee.com

Author: Tabia Lee, EdD

Thank you to the numerous reviewers who provided me with much appreciated feedback about the resources.

Thank you to David L. Bernstein for his initial support of my work on the resources.

References

- Bernstein, D. E. (2022). *Classified: The untold story of racial classification in America*. Bombardier Books.
- Bernstein, D. L. (2023). *Woke antisemitism: How a progressive ideology harms Jews*. Wicked Son.
- Brogan, A. P. (1931). Objective pluralism in the theory of value. *International Theory of Ethics* 41, 287–295.
- Bronfenbrenner, U. (1976). *The experimental ecology of education*. Paper presented at American Educational Research Association Annual Meeting, San Francisco, CA.
- Bronfenbrenner, U. (1977). Toward an experimental ecology of human development. *American Psychologist*, 32(7), 513–531. <https://doi.org/10.1037/0003-066X.32.7.513>
- Coleman, H. (2024). *The end of race politics: Arguments for a colorblind America*. Thesis.
- Cooley, H. C. (1907). Social consciousness. *The American Journal of Sociology*, 12(5), 675–694.
- Fink, L.D. (2013). *Creating significant learning experiences: An integrated approach to designing college courses* (Revised and updated). Jossey-Bass.
- Hoyt, C. A. (2016). *The arc of a bad idea: Understanding and transcending race*. Oxford University Press.
- Lee, T. (2023, February 28). Race ideology-in-practice: Racial equity in American learning environments. <https://freeblackthought.substack.com/p/race-ideology-in-practice>
- Liberated Ethnic Studies Model Curriculum Coalition. (2021). Chapter 1. <https://www.liberatedethnicstudies.org/>
- Lindsay, J. (2020, March 3). Breaking down critical social justice theory in K-12 education. New Discourses. <https://newdiscourses.com/2020/03/critical-social-justice-k-12-education/>
- Littlefield, J. (2023). *Empowered Humanity Theory: A framework for an empowering and dignified life*. Self-Published.
- Mason, S. M. (2022). *Theory of Racelessness: A case for antirace(ism)*. Palgrave Macmillan.
- McWhorter, J. H. (2021). *Woke racism: How a new religion has betrayed Black America*. Portfolio/Penguin.
- Miller, W. I. (2000). *The mystery of courage*. Harvard University Press.
- Mouk, Y. (2023). *The identity trap: A story of ideas and power in our time*. Penguin Press.
- Patel, E. (2022). *We need to build: Field notes for diverse democracy*. Beacon Press.
- Rowe, I. V. (2022). *Agency: The four point plan (F.R.E.E.) for children to overcome the victimhood narrative and discover their pathway to power*. Templeton Press.
- Rubin, D. I. (2024). “Liberated” ethnic studies: Jews need not apply. *Ethnic and Racial Studies*, 47(3), 506–525.
- Southern Poverty Law Center. (2022). *Social Justice Standards: The learning for justice anti-bias framework* (Second ed.). Learning for Justice.

Acknowledgments

Empowered Social Justice Resources: A Classical Approach to Teaching and Learning

© 2024 Tabia Lee

FOR EDUCATIONAL PURPOSES ONLY. ALL OTHER USES PROHIBITED. THESE MATERIALS MAY NOT BE MODIFIED WITHOUT WRITTEN PERMISSION.

Design and content management by drtlee.com

Author: Tabia Lee, EdD

Thank you to the numerous reviewers who provided me with much appreciated feedback about the resources.

Thank you to David L. Bernstein for his initial support of my work on the resources.