Board Special Meeting
Work Session: Ethnic Studies
November 12, 2019, 6:30 - 8:00 p.m.
Auditorium, John Stanford Center
2445 3rd Avenue South, Seattle WA 98134

Agenda

Call to Order 6:30pm

Work Session: Ethnic Studies 6:30pm

Adjourn 8:00pm*

Special meetings of the Board, including work sessions and retreats, may contain discussion and/or action related to the items listed on the agenda. *Times given are estimated.
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For questions and more information about this document, please contact the following:

Tracy Castro-Gill
Curriculum, Assessment and Instruction, Ethnic Studies Program Manager
tlgill@seattleschools.org

Abstract:

An overview of Ethnic Studies in Seattle Public Schools. Highlights of the presentation include: history of Ethnic Studies, the Ethnic Studies Logic Model and how it aligns with the Strategic Plan and current initiatives.
History | How we got here
• Interdisciplinary K-12
• No Textbooks
• Co-created with the Community
What is Ethnic Studies?  |  Dispelling Misconceptions

• Not Multiculturalism

• Not Culturally Responsive Teaching

• Not just a curriculum

• IS a combination of pedagogical theory and practice; Critical Praxis

• IS expressly anti-racist
Ethnic Studies Logic Model | How it fits together

Program Title: Ethnic Studies; Tracy Castro-Gill, Program Manager 14.10.2019

Logic Model Flowchart

**Inputs** (Resources Dedicated to the Program)
- SPS Ethnic Studies Advisory Board
- Higher ed. faculty from ethnic studies programs
- Adequate funding
- Adequate staffing
- SPS students and families furthest from educational justice
- Student Climate Data (including focus groups)
- CBGs
- Strategic Plan
- Support from district leadership
- Scholarly research to support need for and benefits of ethnic studies
- Access to schools and educators
- Policy 0030 and other anti-racist policies

**Activities** (Services Provided)
- Consult with higher ed faculty and CBGs to inform and assess foundational materials.
- Regularly meet with SPS Ethnic Studies Advisory Board to create foundational materials and set tone and direction of program.
- Provide PD for central office and building level administrators on ethnic studies and how to support systemic shift in anti-racist teaching and learning.
- Building level support/coaching for PLCs/departments
- Provide regular opportunities to educators for professional development.

**Outputs** (Products of Activities)
- Scope and Sequence Curriculum (including official adoption)
- Supplemental Materials
- Professional development materials and support
- Collective capacity for PLCs and buildings to successfully implement ethnic studies curriculum.
- Collaborative among educators increases.
- Individual educator self-efficacy improves, moving toward a culturally responsive workforce.

**Outcomes** (To Achieve Educational Justice)

**Short**
- Educators have access to high quality, vetted curricular materials.
- Students receive culturally responsive, sustaining, and critical pedagogy.
- Students have consistent access to high quality, critical, culturally relevant and sustaining instruction and learning experiences across the district.

**Intermediate**
- Cross-crediting opportunities to facilitate graduation requirement, Grades 9-12
- Collaboration among educators increases.
- Better alignment around ethnic studies curriculum.
- Increased educator leadership opportunities.

**Long**
- Improved trust with the community.
- Students become independent and interdependent critical thinkers who can problematize their experiences and co-create solutions to community issues.
- Students are agents instead of objects in their learning.
- Increased staff satisfaction on climate surveys
- Increased recruiting, growth, and retention for staff of color
- Outcomes for students furthest from educational justice improve across all academic indicators of success as outlined in the Strategic Plan (+disproportionate SpEd referrals; +graduation rates; +attendance rates; -disproportionate discipline rates; +GPA; +positive student climate survey data; +students entering higher education/trade schools)
Strategic Plan | High-Quality Instruction and Learning Experiences

Consult with higher ed faculty and CBO's to inform and assess foundational materials.

Regularly meet with SPS Ethnic Studies Advisory Board to create foundational materials and set tone and direction of program.

Scope and Sequence
Curriculum (including official adoption)
Supplemental Materials

Educators have access to high quality, vetted curricular materials.

Cross-crediting opportunities to facilitate graduation requirement.

Students receive culturally responsive, sustaining, and critical pedagogy.

Students are agents instead of objects in their learning.

Students become independent and interdependent critical thinkers who can problematize their experiences and co-create solutions to community issues.

Outcomes for students furthest from educational justice improve across all academic indicators of success as outlined in the Strategic Plan (- disproportionate SpEd referrals; + graduation rates; + attendance rates; - disproportionate discipline rates; + GPA; + positive student climate survey data; + students entering higher education/trade)
Strategic Plan | Inclusive and Authentic Engagement

- SPS Ethnic Studies Advisory Board
- Higher ed. faculty from ethnic studies programs
- Adequate funding
- Adequate staffing
- SPS students and families furthest from educational justice
- Student Climate Data (including focus groups)
- CBOs
- Improved trust with the community

Consult with higher ed faculty and CBO's to inform and assess foundational materials.

Support from

SEATTLE PUBLIC SCHOOLS
**Initiatives** | What work is in progress?

**Ethnic Studies Summer Institute**

- 2019 Huge Success
- Collaboration between ES Program, SEA’s CRE, CRT Teacher Leadership Cadre, and SU.
- In talks with SU re ESSU 2020
- High interest in SPS and region
Initiatives | What work is in progress?

**Professional Development**

- Anti-racist Pedagogy Series
  - REL 101, CRT 101, ES 101
  - REL 102, CRT 102, ES 102
  - REL 103, CRT 103, ES 103

- Collaboration between ES Program, SEA’s CRE, CRT Teacher Leadership Cadre, and SU

- Working with ~30 schools with more requests weekly

- Struggling to meet demand with limited capacity
Initiatives | What work is in progress?

Racial Equity Literacy

- **101**
  - Defining equity literacy (P. Gorski)
  - Recognizing inequities

- **102**
  - Leticia Nieto’s Targets and Agents
  - “Toxic Perspectives”

- **103**
  - Intersectionality
  - Whiteness
  - Racial Equity Detours
Initiatives | What work is in progress?

Culturally Responsive Teaching

101
- Core Concepts (Z. Hammond)
- Auditing Practices

102
- 5 Essential Instructional Practices (Z. Hammond)
- Case Studies

103
- How Whiteness Shapes the Classroom
- Reflection on Teacher Identities
- Values-Based Behavior Management and Collaborative and Cooperative Learning
Initiatives | What work is in progress?

Ethnic Studies

• 101
  • History
  • Defining ES – What it isn’t vs what it is
  • How to transform existing curricula

• 102
  • Decolonizing the classroom
  • Ontological Distance

• 103
  • Backwards planning Using Student Centered Language
  • How to Use the Frameworks
Initiatives | What work is in progress?

Curriculum Writing/Website

- 24 completed units
  - Grades K-12
  - Literacy and social studies
- No infrastructure to disseminate units
Initiatives | What work is in progress?

Scope and Sequence

• K-5
  • 1st drafts created by Ethnic Studies Advisory Board
  • 2nd draft in works with higher ed. partners

• Secondary
  • 1st drafts in works by Ethnic Studies Advisory Board
Initiatives | What work is in progress?

Cross-Crediting

- Cadre Recommendations
  - High school social studies educators
  - Professional Development
  - Observations

- Creation of Courses
  - WHIII, US History, American Lit 11

- Graduation Requirements
Initiatives | What work is in progress?

Teaching Tolerance Social Justice Standards

- Policy to Adopt Standards
- Aligned to Ethnic Studies Themes

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<thead>
<tr>
<th>Ethnic Studies Themes</th>
<th>TTSJS Domains</th>
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<tr>
<td>Origins, Agency, and Identity</td>
<td>Identity, Diversity</td>
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<td>Power and Oppression</td>
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<td>History of Resistance and Liberation</td>
<td>Justice</td>
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<td>Action and Reflection</td>
<td>Action</td>
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</tbody>
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Initiatives | What work is in progress?

Curriculum Adoption

- Ethnic Studies Framework
  - 9 Frameworks
  - Need Arts and World Languages Frameworks
  - All Rough Drafts
  - Need Revisions

- Lack of Staffing
  - Spring of 2020 Unreasonable Expectation
  - Revisions
  - Adoption Process
  - Professional Development
Strengths and Barriers

**Strengths**
- Ethnic Studies Supports Strategic Plan Goals
- Ethnic Studies Advisory Group
- High Interest
- Community Support
- SEA Support

**Barriers**
- Lack of Staffing
- Lack of Funding
- Incomplete Curriculum Due to Lack of Staffing
- Lack of Infrastructure
Thank you!

Tracy Castro-Gill, Ethnic Studies Program Manager
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Seattle, WA
Logic Model Flowchart

The flow of work of the Ethnic Studies Program

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Abstract:

The flowchart illustrates the stream of work of the Ethnic Studies program, beginning with input or resources dedicated to the program which leads to activities or services provided. Activities or services provided leads to outputs or products of activities, which leads to three levels of outcomes: short-term, intermediate and long-term.
Program Title: Ethnic Studies; Tracy Castro-Gill, Program Manager 14.10.2019

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**Long**
- Increased staff satisfaction on climate surveys
- Increased recruiting, growth, and retention for staff of color
Seattle Public Schools Ethnic Studies Program
Ethnic Studies Cadre Cross-Crediting Recommendations
May 2019

| Contributors: | Tracy Castro-Gill, Ethnic Studies Program Manager
|              | Ian Golash, Social Studies Department Chair, Chief Sealth International High School;
|              | Christina Black, Social Studies Department Head, Rainier Beach High School;
|              | Robin Dowdy, Social Studies Teacher, Ballard High School;
|              | Melissa Park, Humanities Teacher, Nova High School
|              | Michael Magidman, ELA/SS, Roosevelt High School |

Please describe the professional development the cadre engaged in to have a deeper understanding of ethnic studies in Seattle Public Schools.

Visited the classrooms of 2 educators that have implemented ethnic studies curriculum. We observed relatively high engagement of students of color compared to traditional classrooms, including reading, writing, speaking, and leading. The level of critical engagement with content among all students was high.

The content used in both classes was clearly relevant to the lived experiences of students. The first course observed, Jesse Hagopian’s ethnic studies class at Garfield, was a critical comparison of slavery in ancient civilizations vs chattel slavery. Students then challenged the master narrative’s version of slavery, including an analysis of the terms “slave” vs “enslaved people.” The students hypothesized the economic roots of chattel slavery and its impact on the creation of race and justification of systemic racial oppression and tested their hypothesis with close reading of primary sources.

Jesse shared stories about his own identity and ties to the African Slave Trade, including his visit to Ghana to see the docks where slave boats landed.

The second class was Jon Greenberg’s 12th grade humanities course. Students were discussing their reactions to reading the text Why Are All The Black Kids Sitting Together in the Cafeteria: and Other Conversations About Race by Beverly Daniel Tatum. The level at which white students were comfortable discussing race and their own whiteness was striking. In both cases, but particularly in Jon’s class, student voice and ownership of learning was high. Jon’s role was more of a facilitator and students were responsible for tracking and monitoring engagement in the discussion. Students shared their fears and worries about making mistakes in conversations about race, which displays an atmosphere and community in which students feel safe talking about real life, relevant topics. Students freely shared anecdotes about their own stories.

All contributors to this recommendation participated in Ethnic Studies 101 and Ethnic Studies 102 professional development sessions led by Tracy Castro-Gill and various members of the Ethnic Studies Advisory Group. Ethnic Studies 101 defined ethnic studies in Seattle Public
Schools with examples of what it is and what it isn't. Participants engaged in activities that helped them identify problematic instructional practices and content and how to remedy them using tools created by the Ethnic Studies Advisory Group. Ethnic Studies 102 covered instructional practices, including culturally responsive and critical pedagogies. Participants were given time to use the ethnic studies frameworks to do a gaps analysis of their existing curriculum and work on filling in gaps using the four themes of ethnic studies and the guiding questions and learning targets in the frameworks.

Based on your expertise in teaching various social studies content areas, discuss how ethnic studies content impacts social studies education; how does it move the discipline into anti-racist education?

Ethnic Studies content provides the opportunity for identity safety and healthy, anti-racist identity development for all students, but especially students of color. By directly challenging the master narrative, helping students to understand the ways in which their positionalities and the positionalities of all of us affect the way that we learn, teach and write history Ethnic Studies classes begin to develop a critical consciousness in students who are then equipped to act on the system to make change (Freire, 1968). The content that includes analysis of the social and historical constructions of systems of oppression, students’ places in those systems, examples of resistance to and liberation from those systems of oppression and the cultivation of reflection and action are a crucial piece of an anti-racist education. Ethnic Studies provides that (Sleeter, 2011).

The other pieces of anti-racist education, culturally responsive teaching and a critical pedagogy, are beyond the scope of an ethnic studies curriculum/content. If we continue to teach our students using strategies rooted in 19th century, white pedagogy, we will maintain the status quo. In order to teach an effective ethnic studies course, teachers must do reflective work on their own practice and move to more culturally responsive and critical pedagogies. This can include indigenous epistemologies that center storytelling and reflection, as well as the examples provided by Jesse Hagopian and Jon Greenberg in which students facilitate their own learning. This aligns to Zaretta Hammond’s call for independent and interdependent learners (2016).

What are your recommendations for providing cross-credit opportunities for students in regard to World History I, II, and III; US History; and US Government?

Develop a progression of courses.

Ethnic studies frameworks should be used to develop yearlong or semester long, scope and sequence documents, in conjunction with culturally responsive, critical pedagogy for all courses, including but not limited to:

Ethnic Studies Social Studies 101 = World History I  
Ethnic Studies Social Studies 102 = World History II  
Ethnic Studies Social Studies 201 = World History III  
Ethnic Studies Social Studies 202 = World History IV, or Human Geography or Global Issues (or whatever SS course schools teach in the sophomore year…..)  
Ethnic Studies Social Studies 301 = U.S. History, or History of the Americas Semester 1  
Ethnic Studies Social Studies 302 = U.S. History, or History of the Americas Semester 2  
Ethnic Studies Social Studies 401 = American Government or 20th Century World History
Ethnic Studies Social Studies 402 = American Government, 20th Century World History (or whatever SS course schools teach in the 2nd semester of senior year).

*Given the need for identity safety in all content areas, including STEM and the arts (McGee, 2016), and the degree of engagement of all students observed in classes implementing Ethnic Studies curriculums, and because storytelling and identity are critical components of ethnic studies, as well as countering dominant narratives in disciplines like science and math (Bell, 2010), ethnic studies courses should not be limited to social studies. Therefore, ethnic studies frameworks should be used to develop yearlong or semester long, scope and sequence documents, in conjunction with culturally responsive, critical pedagogy for all courses, including but not limited to:*

Ethnic Studies Language Arts 101 = Literature & Composition 9A
Ethnic Studies Language Arts 102 = Literature & Composition 9B
Ethnic Studies Language Arts 201 = World Literature & Composition 10A
Ethnic Studies Language Arts 202 = World Literature & Composition 10B
Ethnic Studies Language Arts 301 = Language Arts 11A or Language & Literature 11A
Ethnic Studies Language Arts 302 = Language Arts 11B or Language & Literature 11B
Ethnic Studies Language Arts 401 = Language Arts 12A or Language & Literature 12A
Ethnic Studies Language Arts 402 = Language Arts 12B or Language & Literature 12B

Ethnic Studies Science 101 = Physical Science 9A
Ethnic Studies Science 102 = Physical Science (or Chemistry) 9B
Ethnic Studies Science 201 = Biology 10A
Ethnic Studies Science 202 = Biology 10B
Ethnic Studies Science 301 = Chemistry 11A
Ethnic Studies Science 302 = Chemistry 11B
Ethnic Studies Science 401 = S1 Senior Science class
Ethnic Studies Science 402 = S2 Senior Science class

*All math, world languages, and all visual and performing arts courses should have an ethnic studies equivalent.*

Based on your learning in this cadre and your expertise in teaching various social studies content areas, how many ethnic studies courses should students participate in during their high school education to achieve the greatest benefits?

We believe that all courses should incorporate Ethnic Studies curriculum, however at a minimum, students should participate in 4-5 ethnic studies classes in high school, i.e., a minimum of 1 ethnic studies course per year. Meaningful learning--and students' reflection on, and application of that learning--about race, identity, power and privilege, reflection and action should be prioritized as much as any content area and/or skill-sets necessary for high school graduation and beyond. The pervasive absence of such learning experiences about one’s self as a racialized being in a racialized society--with complicated and multi-layered histories--perpetuates silences and persistence of “blind spots” and/or non-examination of the roots of injustice in people’s lives/society (Sleeter, 2011).
Research indicates students are not graduating college and career ready because they lack critical thinking skills. Multiple exposures to ethnic studies content and critical pedagogy will help to close this gap in skills that have been identified as essential for college and career (Camera, 2016).

Are there any other recommendations regarding how to provide cross-credit opportunities for students enrolled in ethnic studies courses?

Given the need for identity safety in all content areas, including STEM and the arts (McGee, 2016), and the degree of engagement of all students observed in classes implementing Ethnic Studies curriculums, and because storytelling and identity are critical components of ethnic studies, as well as countering dominant narratives in disciplines like science and math (Bell, 2010), ethnic studies courses should not be limited to social studies. Therefore, ethnic studies frameworks should be used to develop yearlong or semester long, scope and sequence documents, in conjunction with culturally responsive, critical pedagogy for all courses, including but not limited to:

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Ethnic Studies Science 402 = S2 Senior Science class

All math, world languages, and all visual and performing arts courses should have an ethnic studies equivalent.

How can providing cross-crediting opportunities facilitate an ethnic studies graduation requirement in Seattle Public Schools?

A graduation requirement is a way to ensure that Ethnic Studies classes reach all students. If our recommendations above are heeded, then there will be a multitude of options for students to meet an Ethnic Studies requirement for graduation that includes flexibility to meet the 24 credit requirement.
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Seattle Public Schools Anti-Racist Content and Practice Definition

A collaborative product between Ethnic Studies and Culturally Responsive Teaching Programs in the Curriculum, Assessment and Instruction Department

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tlgill@seattleschools.org

Abstract:

The table illustrates the collaborative product between the Ethnic Studies and Culturally Responsive Teaching Programs in the Curriculum, Assessment and Instruction Department. The table contains two main headings: Content and Practice. Under Content are two subcategories: Multicultural Education and Ethnic Studies. Under Practice are two subcategories: Culturally Responsive Teaching and Critical Pedagogy.
## CONTENT

### Multicultural Education

Multicultural education is frequently **content about** the cultures of different groups, often groups considered non-white, which creates the idea of white being the “default race.” Non-white groups are taught about in terms of “contributions” or other additive language.

The teaching of multicultural content operates from the assumption that the problem of racism is an underappreciation of different cultures, and therefore the solution is the celebration of different cultures. What makes this problematic is that 1) it does not address power 2) in defining discrete cultures, people and cultures are necessarily reduced in complexity.

Critical multiculturalism can address systems of power, but most incarnations of multicultural education are “liberal multiculturalism” which focuses on surface level culture.

Surface level culture can be defined as the parts of culture that are easily identifiable to people outside of that culture; for example, food, language, dress, music, holidays, and traditions.

### Ethnic Studies

Ethnic studies involves the teaching of **content** that critically examines the systems of power and oppression created by white supremacy.

Ethnic studies challenges the Master Narrative, which is a focus on white, Eurocentric versions of history. The Master Narrative frequently omits events in history that are unfavorable to white people or rewrites it in such a way as to make the event seem progressive. For example, “The Age of Exploration” or “Westward Expansion,” both of which involved the genocide of indigenous groups and the exploitation of indigenous resources.

Ethnic studies centers the stories and resistance of communities of color and tribal sovereignties. There is an intentional shifting of content to critically examine resistance to and liberation from white supremacy.

Ethnic studies empowers students to learn from their ancestors and continue to resist all forms of oppression by strengthening their sense of racial, ethnic and tribal identities.

### Culturally Responsive Teaching

Culturally responsive teaching is a pedagogical practice that recognizes the funds of knowledge and cultural wealth of students. Culturally responsive educators understand that culture is the lens through which all people see the world regardless of race.

The culturally responsive educator is mindful of the social-emotional impacts of learning in a racialized world. The culturally responsive educator considers how intersectionality in their students’ identity impacts learning, and regularly reflects on how their own identity affects the classroom community.

Cultural wealth is seen as a positive, and the culturally responsive educator works to shift from a deficit model of thinking about diversity and culture to intentionally learning about students’ lives and experiences to develop **culturally relevant** content. Additionally, educators consider and make room for **culturally relevant** content from the lived experiences of their students, centering the experiences of students of color.

A culturally responsive educator values a problem-posing approach to teaching and classroom management as opposed to the banking model. A culturally responsive educator’s role is to move students to become independent learners who manage their own learning and conflict resolution with guidance from the educator using restorative justice practices.

## PRACTICE

### Critical Pedagogy

Critical pedagogy aims to engage students in an exploration of their world in order to gain a political and critical consciousness. It is based on the belief that historical events are the result of a series of contradictions and their solutions.

Humanizing pedagogy is a component of critical pedagogy that encourages learners to recognize oppression doesn’t just happen and they are agents of change.

Educators who employ critical pedagogy accept that the practice of teaching can never be apolitical when systems of oppression exist. Educators see education as a tool of resistance and liberation.

Critical pedagogy transforms the learning environment from one of passivity to one of action and change. Students don’t learn for the sake of learning, but learn to understand the how and why of social systems that oppress certain groups and privilege others.
Social Justice Standards

The Teaching Tolerance Anti-Bias Framework

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Abstract:

A literature tool developed by Teaching Tolerance, a project of The Southern Poverty Law Center. The Social Justice Standards are a set of anchor standards and learning guide for age-appropriate anti-bias education.
ABOUT TEACHING TOLERANCE

Founded in 1991, Teaching Tolerance is dedicated to reducing prejudice, improving intergroup relations and supporting equitable school experiences for our nation’s children.

The program provides free educational materials, including a K-12 anti-bias curriculum: *Perspectives for a Diverse America*. Teaching Tolerance magazine is sent to over 400,000 educators, reaching nearly every school in the country. Tens of thousands of educators use the program’s film kits, and more than 7,000 schools participate in the annual Mix It Up at Lunch Day program.

Teaching Tolerance materials have won two Oscars, an Emmy and dozens of REVERE Awards from the Association of American Publishers, including two Golden Lamp Awards, the industry’s highest honor. The program’s website and social media pages offer thought-provoking news, conversation and support for educators who care about diversity, equal opportunity and respect for differences in schools.

For more information about Teaching Tolerance or to download this guide, visit tolerance.org.
Introducing Teaching Tolerance’s Social Justice Standards, a road map for anti-bias education at every grade level.

The Social Justice Standards are a set of anchor standards and age-appropriate learning outcomes divided into four domains—identity, diversity, justice and action (IDJA). The standards provide a common language and organizational structure: Teachers can use them to guide curriculum development, and administrators can use them to make schools more just, equitable and safe. The standards are leveled for every stage of K–12 education and include school-based scenarios to show what anti-bias attitudes and behavior may look like in the classroom.

Teaching about IDJA allows educators to engage a range of anti-bias, multicultural and social justice issues. This continuum of engagement is unique among social justice teaching materials, which tend to focus on one of two areas: either reducing prejudice or advocating collective action. Prejudice reduction seeks to minimize conflict and generally focuses on changing the attitudes and behaviors of a dominant group. Collective action challenges inequality directly by raising consciousness and focusing on improving conditions for under-represented groups. The standards recognize that, in today’s diverse classrooms, students need knowledge and skills related to both prejudice reduction and collective action.

The Social Justice Standards support the Perspectives for a Diverse America K–12 curriculum. For more information about Perspectives, visit perspectives.tolerance.org.
Anchor Standards and Domains

IDENTITY

1. Students will develop positive social identities based on their membership in multiple groups in society.
2. Students will develop language and historical and cultural knowledge that affirm and accurately describe their membership in multiple identity groups.
3. Students will recognize that people’s multiple identities interact and create unique and complex individuals.
4. Students will express pride, confidence and healthy self-esteem without denying the value and dignity of other people.
5. Students will recognize traits of the dominant culture, their home culture and other cultures and understand how they negotiate their own identity in multiple spaces.

DIVERSITY

6. Students will express comfort with people who are both similar to and different from them and engage respectfully with all people.
7. Students will develop language and knowledge to accurately and respectfully describe how people (including themselves) are both similar to and different from each other and others in their identity groups.
8. Students will respectfully express curiosity about the history and lived experiences of others and will exchange ideas and beliefs in an open-minded way.
9. Students will respond to diversity by building empathy, respect, understanding and connection.
10. Students will examine diversity in social, cultural, political and historical contexts rather than in ways that are superficial or oversimplified.

JUSTICE

11. Students will recognize stereotypes and relate to people as individuals rather than representatives of groups.
12. Students will recognize unfairness on the individual level (e.g., biased speech) and injustice at the institutional or systemic level (e.g., discrimination).
13. Students will analyze the harmful impact of bias and injustice on the world, historically and today.
14. Students will recognize that power and privilege influence relationships on interpersonal, intergroup and institutional levels and consider how they have been affected by those dynamics.
15. Students will identify figures, groups, events and a variety of strategies and philosophies relevant to the history of social justice around the world.

ACTION

16. Students will express empathy when people are excluded or mistreated because of their identities and concern when they themselves experience bias.
17. Students will recognize their own responsibility to stand up to exclusion, prejudice and injustice.
18. Students will speak up with courage and respect when they or someone else has been hurt or wronged by bias.
19. Students will make principled decisions about when and how to take a stand against bias and injustice in their everyday lives and will do so despite negative peer or group pressure.
20. Students will plan and carry out collective action against bias and injustice in the world and will evaluate what strategies are most effective.
## K-2 Grade Level Outcomes and Scenarios

<table>
<thead>
<tr>
<th>Anchor Standard</th>
<th>Code</th>
<th>Grade Level Outcome</th>
<th>Anti-bias Scenario</th>
</tr>
</thead>
<tbody>
<tr>
<td>Identity 1</td>
<td>ID.K-2.1</td>
<td>I know and like who I am and can talk about my family and myself and name some of my group identities.</td>
<td>For show and tell, Joi brings in a picture of her family on a church camping trip. “My family goes camping a lot. I like camping,” she says. “I’m a Christian, and sometimes my family goes camping with the church. I’m also a big sister, so I have to help my parents take care of my little brother, especially when we go camping.”</td>
</tr>
<tr>
<td>Identity 2</td>
<td>ID.K-2.2</td>
<td>I can talk about interesting and healthy ways that some people who share my group identities live their lives.</td>
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</tr>
<tr>
<td>Identity 3</td>
<td>ID.K-2.3</td>
<td>I know that all my group identities are part of me—but that I am always ALL me.</td>
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</tr>
<tr>
<td>Identity 4</td>
<td>ID.K-2.4</td>
<td>I can feel good about myself without being mean or making other people feel bad.</td>
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</tr>
<tr>
<td>Identity 5</td>
<td>ID.K-2.5</td>
<td>I see that the way my family and I do things is both the same as and different from how other people do things, and I am interested in both.</td>
<td></td>
</tr>
<tr>
<td>Diversity 6</td>
<td>DI.K-2.6</td>
<td>I like being around people who are like me and different from me, and I can be friendly to everyone.</td>
<td>As children are funneling into her classroom on a Monday morning, Ms. Franklin overhears a conversation between two students.</td>
</tr>
<tr>
<td>Diversity 7</td>
<td>DI.K-2.7</td>
<td>I can describe some ways that I am similar to and different from people who share my identities and those who have other identities.</td>
<td>“What did you do last weekend?” Kevin asks Lisa. “My moms took me to the zoo!” Lisa replies.</td>
</tr>
<tr>
<td>Diversity 8</td>
<td>DI.K-2.8</td>
<td>I want to know about other people and how our lives and experiences are the same and different.</td>
<td>“You have two moms? Do you call both of them Mom?” “I call them Mamma Kendra and Mamma Sam,” Lisa says.</td>
</tr>
<tr>
<td>Diversity 9</td>
<td>DI.K-2.9</td>
<td>I know everyone has feelings, and I want to get along with people who are similar to and different from me.</td>
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</tr>
<tr>
<td>Diversity 10</td>
<td>DI.K-2.10</td>
<td>I find it interesting that groups of people believe different things and live their daily lives in different ways.</td>
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</tr>
<tr>
<td>Justice 11</td>
<td>JU.K-2.11</td>
<td>I know my friends have many identities, but they are always still just themselves.</td>
<td>Shawna timidly approaches her teacher, Mr. Bradley, after school. She explains that her uncle, who picks her up from school, frequently says negative things about black people, and it has been making her feel uncomfortable. “He says that I shouldn’t be friends with Renee and Jeffrey anymore because they’re black,” Shawna says, “but I love all my friends!” Mr. Bradley tells Shawna that he’s proud of her and is sorry that she has to deal with something so difficult. He knows that Shawna’s parents would never approve of the way her uncle is talking and promises to call them that evening to discuss the situation.</td>
</tr>
<tr>
<td>Justice 12</td>
<td>JU.K-2.12</td>
<td>I know when people are treated unfairly.</td>
<td></td>
</tr>
<tr>
<td>Justice 13</td>
<td>JU.K-2.13</td>
<td>I know some true stories about how people have been treated badly because of their group identities, and I don’t like it.</td>
<td></td>
</tr>
<tr>
<td>Justice 14</td>
<td>JU.K-2.14</td>
<td>I know that life is easier for some people and harder for others and the reasons for that are not always fair.</td>
<td></td>
</tr>
<tr>
<td>Justice 15</td>
<td>JU.K-2.15</td>
<td>I know about people who helped stop unfairness and worked to make life better for many people.</td>
<td></td>
</tr>
<tr>
<td>Action 16</td>
<td>AC.K-2.16</td>
<td>I care about those who are treated unfairly.</td>
<td>At recess, Joe notices that Stephen has chosen to play with a baby doll. Joe snatches the doll away from Stephen, saying, “Dolls are for girls, not boys.” Anne notices the incident from across the room and decides to intervene. “Don’t be mean to Stephen. It’s OK that he likes different things than you or the other boys. How would you feel if someone told you that you couldn’t play with your favorite truck?”</td>
</tr>
<tr>
<td>Action 17</td>
<td>AC.K-2.17</td>
<td>I can and will do something when I see unfairness—this includes telling an adult.</td>
<td></td>
</tr>
<tr>
<td>Action 18</td>
<td>AC.K-2.18</td>
<td>I will say something or tell an adult if someone is being hurtful, and will do my part to be kind even if I don’t like something they say or do.</td>
<td>Their teacher, Mrs. Johnson, has taken notice of the situation. “Anne is exactly right,” she says. “As long as no one is being hurt, you shouldn’t judge someone for what they like.”</td>
</tr>
<tr>
<td>Action 19</td>
<td>AC.K-2.19</td>
<td>I will speak up or do something if people are being unfair, even if my friends do not.</td>
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<tr>
<td>Action 20</td>
<td>AC.K-2.20</td>
<td>I will join with classmates to make our classroom fair for everyone.</td>
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<tr>
<td>Identity 1</td>
<td>ID.3-5.1</td>
<td>I know and like who I am and can talk about my family and myself and describe our various group identities.</td>
<td>Omar’s mother is serving as a chaperone on her son’s field trip. On the bus ride, the teacher, Ms. Robin, overhears a conversation between Omar and Peter. “What is your mother wearing on her head?” Peter asks. “It’s called a hijab,” Omar replies. “Many Muslim women wear them.” “Why does she wear it?” “Our religion teaches us that the hijab is a way of being humble and modest. Muslim women wear it to show they love God.”</td>
</tr>
<tr>
<td>Identity 2</td>
<td>ID.3-5.2</td>
<td>I know about my family history and culture and about current and past contributions of people in my main identity groups.</td>
<td>Ms. Ramirez has divided her class into small groups for a mapping activity. As the students are gathering to begin work, she overhears one student, Joao, tell the others that he doesn’t want Jonah, a classmate who uses a wheelchair, in his group. Just as Ms. Ramirez is about to intervene and facilitate a discussion with Joao and the rest of the group, she hears another student say, “Joao, Jonah has a lot to share with our group. It’s important for us to all work together. You shouldn’t think that his physical disability makes him a less important member of our group.”</td>
</tr>
<tr>
<td>Identity 3</td>
<td>ID.3-5.3</td>
<td>I know that all my group identities are part of who I am, but none of them fully describes me and this is true for other people too.</td>
<td></td>
</tr>
<tr>
<td>Identity 4</td>
<td>ID.3-5.4</td>
<td>I can feel good about my identity without making someone else feel badly about who they are.</td>
<td></td>
</tr>
<tr>
<td>Identity 5</td>
<td>ID.3-5.5</td>
<td>I know my family and I do things the same as and different from other people and groups, and I know how to use what I learn from home, school and other places that matter to me.</td>
<td></td>
</tr>
<tr>
<td>Diversity 6</td>
<td>DI.3-5.6</td>
<td>I like knowing people who are like me and different from me, and I treat each person with respect.</td>
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</tr>
<tr>
<td>Diversity 7</td>
<td>DI.3-5.7</td>
<td>I have accurate, respectful words to describe how I am similar to and different from people who share my identities and those who have other identities.</td>
<td></td>
</tr>
<tr>
<td>Diversity 8</td>
<td>DI.3-5.8</td>
<td>I want to know more about other people’s lives and experiences, and I know how to ask questions respectfully and listen carefully and non-judgmentally.</td>
<td></td>
</tr>
<tr>
<td>Diversity 9</td>
<td>DI.3-5.9</td>
<td>I feel connected to other people and know how to talk, work and play with others even when we are different or when we disagree.</td>
<td></td>
</tr>
<tr>
<td>Diversity 10</td>
<td>DI.3-5.10</td>
<td>I know that the way groups of people are treated today, and the way they have been treated in the past, is a part of what makes them who they are.</td>
<td></td>
</tr>
</tbody>
</table>
### Justice 11
**Code**: JU.3-5.11

I try and get to know people as individuals because I know it is unfair to think all people in a shared identity group are the same.

A class is discussing César Chávez and the American labor movement. Kelly mentions seeing on TV that most of the clothes sold in the United States are made in other countries where workers aren't protected the way U.S. laborers are. She notes that even though worker conditions have improved in the United States, it doesn’t mean that we should ignore injustice elsewhere. She and several other students are inspired to go home and talk to their parents about purchasing clothes from companies that practice ethical manufacturing. They also plan to set up a clothes swap to help reduce wastefulness.

### Justice 12
**Code**: JU.3-5.12

I know when people are treated unfairly, and I can give examples of prejudice words, pictures and rules.

### Justice 13
**Code**: JU.3-5.13

I know that words, behaviors, rules and laws that treat people unfairly based on their group identities cause real harm.

### Justice 14
**Code**: JU.3-5.14

I know that life is easier for some people and harder for others based on who they are and where they were born.

### Justice 15
**Code**: JU.3-5.15

I know about the actions of people and groups who have worked throughout history to bring more justice and fairness to the world.

### Action 16
**Code**: AC.3-5.16

I pay attention to how people (including myself) are treated, and I try to treat others how I like to be treated.

Jessica notices that one of her classmates, Jeremy, always sits alone at lunch. She asks her friend Samantha if she knows why. “He’s gross!” Samantha replies. “His family is super poor, and he’s always coughing.”

“You shouldn’t be so mean to him, Sam,” Jennifer responds. “You don’t know what his life is like. It’s not fair to exclude someone because his family doesn’t have as much money.”

“Maybe you’re right. I’m sure it makes him feel terrible,” says Samantha. “I have math class with him. I can try to get to know him better.”

### Action 17
**Code**: AC.3-5.17

I know it’s important for me to stand up for myself and for others, and I know how to get help if I need ideas on how to do this.

### Action 18
**Code**: AC.3-5.18

I know some ways to interfere if someone is being hurtful or unfair, and will do my part to show respect even if I disagree with someone’s words or behavior.

### Action 19
**Code**: AC.3-5.19

I will speak up or do something when I see unfairness, and I will not let others convince me to go along with injustice.

### Action 20
**Code**: AC.3-5.20

I will work with my friends and family to make our school and community fair for everyone, and we will work hard and cooperate in order to achieve our goals.
# 6-8 Grade Level Outcomes and Scenarios

<table>
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<tbody>
<tr>
<td>Identity 1</td>
<td>ID.6-8.1</td>
<td>I know and like who I am and can comfortably talk about my family and myself and describe our various group identities.</td>
<td>Patrick is being raised in a traditional Christian home. This year in Mr. Sanderson’s social studies class, he has been learning about the world’s different beliefs systems. Patrick enjoys the company of friends from different religions and is interested in their beliefs and practices. Though he remains devout, he wonders if being curious makes him a bad Christian. Patrick talks to his Sunday school teacher Mrs. Patterson who assures him that he can be Christian and befriend and learn from people of different religions as well. In fact, her best friend of thirty years is a Jewish woman she grew up with!</td>
</tr>
<tr>
<td>Identity 2</td>
<td>ID.6-8.2</td>
<td>I know about my family history and culture and how I am connected to the collective history and culture of other people in my identity groups.</td>
<td></td>
</tr>
<tr>
<td>Identity 3</td>
<td>ID.6-8.3</td>
<td>I know that overlapping identities combine to make me who I am and that none of my group identities on their own fully defines me or any other person.</td>
<td></td>
</tr>
<tr>
<td>Identity 4</td>
<td>ID.6-8.4</td>
<td>I feel good about my many identities and know they don’t make me better than people with other identities.</td>
<td></td>
</tr>
<tr>
<td>Identity 5</td>
<td>ID.6-8.5</td>
<td>I know there are similarities and differences between my home culture and the other environments and cultures I encounter, and I can be myself in a diversity of settings.</td>
<td></td>
</tr>
<tr>
<td>Diversity 6</td>
<td>DI.6-8.6</td>
<td>I interact with people who are similar to and different from me, and I show respect to all people.</td>
<td>Darius tells Melissa that he thinks he might be gay. Melissa is taken aback. She and Darius have been close friends for many years. No one in Melissa’s circle identifies as LGBT, and she feels that her family would not approve. After gathering her thoughts, she hugs Darius and tells him she wants him to know he can be himself with her. She just wants him to be happy with himself. Because neither knows much about what it means to be gay, Melissa accompanies Darius to see their history teacher, Mr. Gilbert, who has a safe zone sticker on his door.</td>
</tr>
<tr>
<td>Diversity 7</td>
<td>DI.6-8.7</td>
<td>I can accurately and respectfully describe ways that people (including myself) are similar to and different from each other and others in their identity groups.</td>
<td></td>
</tr>
<tr>
<td>Diversity 8</td>
<td>DI.6-8.8</td>
<td>I am curious and want to know more about other people’s histories and lived experiences, and I ask questions respectfully and listen carefully and non-judgmentally.</td>
<td></td>
</tr>
<tr>
<td>Diversity 9</td>
<td>DI.6-8.9</td>
<td>I know I am connected to other people and can relate to them even when we are different or when we disagree.</td>
<td></td>
</tr>
<tr>
<td>Diversity 10</td>
<td>DI.6-8.10</td>
<td>I can explain how the way groups of people are treated today, and the way they have been treated in the past, shapes their group identity and culture.</td>
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<tr>
<td>Justice 11</td>
<td>JU.6-8.11</td>
<td>I relate to people as individuals and not representatives of groups, and I can name some common stereotypes I observe people using.</td>
<td>While Mrs. Douglas’ class is discussing immigration, some of the students start talking negatively about a Latino student in another class, accusing his family of immigrating illegally. Julian speaks up, telling his classmates that it’s not appropriate to use stereotypes and spread rumors about others. Julian tells them that the student’s family immigrated because they believe in American ideals and feel that the United States offers more opportunities. He urges his classmates to respect their decision and says that the family’s status is none of their business. “Life must be hard enough moving to a strange new country,” he says. “Don’t make it harder for him by saying that he doesn’t belong.” Mrs. Douglas affirms Julian’s sentiments and asks her class to think about how this discussion relates to the historical distrust and unfair treatment of other immigrant groups, such as those from Ireland or China.</td>
</tr>
<tr>
<td>Justice 12</td>
<td>JU.6-8.12</td>
<td>I can recognize and describe unfairness and injustice in many forms including attitudes, speech, behaviors, practices and laws.</td>
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</tr>
<tr>
<td>Justice 13</td>
<td>JU.6-8.13</td>
<td>I am aware that biased words and behaviors and unjust practices, laws and institutions limit the rights and freedoms of people based on their identity groups.</td>
<td></td>
</tr>
<tr>
<td>Justice 14</td>
<td>JU.6-8.14</td>
<td>I know that all people (including myself) have certain advantages and disadvantages in society based on who they are and where they were born.</td>
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<tr>
<td>Justice 15</td>
<td>JU.6-8.15</td>
<td>I know about some of the people, groups and events in social justice history and about the beliefs and ideas that influenced them.</td>
<td>During gym class, Jenny’s friends are making fun of a girl in their class for being fat. Jenny speaks up to tell her friends how harmful such speech can be. She calmly explains to them that a person’s weight is determined by a lot of different factors and that weight is not necessarily a sign of good or bad health. She also explains that shaming people for their weight is ineffective at helping them lose weight and just makes them feel bad about themselves.</td>
</tr>
<tr>
<td>Action 16</td>
<td>AC.6-8.16</td>
<td>I am concerned about how people (including myself) are treated and feel for people when they are excluded or mistreated because of their identities.</td>
<td></td>
</tr>
<tr>
<td>Action 17</td>
<td>AC.6-8.17</td>
<td>I know how to stand up for myself and for others when faced with exclusion, prejudice and injustice.</td>
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<tr>
<td>Action 18</td>
<td>AC.6-8.18</td>
<td>I can respectfully tell someone when his or her words or actions are biased or hurtful.</td>
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</tr>
<tr>
<td>Action 19</td>
<td>AC.6-8.19</td>
<td>I will speak up or take action when I see unfairness, even if those around me do not, and I will not let others convince me to go along with injustice.</td>
<td></td>
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<tr>
<td>Action 20</td>
<td>AC.6-8.20</td>
<td>I will work with friends, family and community members to make our world fairer for everyone, and we will plan and coordinate our actions in order to achieve our goals.</td>
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### 9-12 Grade Level Outcomes and Scenarios

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<tr>
<td>Identity 1</td>
<td>ID.9-12.1</td>
<td>I have a positive view of myself, including an awareness of and comfort with my membership in multiple groups in society.</td>
<td>As part of a class project, Rebecca completes the following personal mission statement: “I am more than one identity. I will celebrate all of my in-group and out-group identities and work to understand how they overlap to make up who I am as an individual. I will not allow others to put me into boxes.” Rebecca explains to her peers in small-group discussion that being a student, sister, female, Latina, Spanish speaker and dancer are all interconnected and equally important. She displays her personal mission statement on the outside of her class binder.</td>
</tr>
<tr>
<td>Identity 2</td>
<td>ID.9-12.2</td>
<td>I know my family history and cultural background and can describe how my own identity is informed and shaped by my membership in multiple identity groups.</td>
<td></td>
</tr>
<tr>
<td>Identity 3</td>
<td>ID.9-12.3</td>
<td>I know that all my group identities and the intersection of those identities create unique aspects of who I am and that this is true for other people too.</td>
<td></td>
</tr>
<tr>
<td>Identity 4</td>
<td>ID.9-12.4</td>
<td>I express pride and confidence in my identity without perceiving or treating anyone else as inferior.</td>
<td>Sheri is a student ambassador, welcoming new students and showing them around the school. She mentions to one new student, Kyle, that she helped found the school’s Gay-Straight Alliance (GSA). Kyle tells her that he is actually transgender and changed schools after beginning transition. Sheri tells him that she will be discreet and assures him that the administration is welcoming. Kyle recounts this story fondly at a later meeting with the school’s counselor.</td>
</tr>
<tr>
<td>Identity 5</td>
<td>ID.9-12.5</td>
<td>I recognize traits of the dominant culture, my home culture and other cultures, and I am conscious of how I express my identity as I move between those spaces.</td>
<td></td>
</tr>
<tr>
<td>Diversity 6</td>
<td>DI.9-12.6</td>
<td>I interact comfortably and respectfully with all people, whether they are similar to or different from me.</td>
<td></td>
</tr>
<tr>
<td>Diversity 7</td>
<td>DI.9-12.7</td>
<td>I have the language and knowledge to accurately and respectfully describe how people (including myself) are both similar to and different from each other and others in their identity groups.</td>
<td></td>
</tr>
<tr>
<td>Diversity 8</td>
<td>DI.9-12.8</td>
<td>I respectfully express curiosity about the history and lived experiences of others and exchange ideas and beliefs in an open-minded way.</td>
<td></td>
</tr>
<tr>
<td>Diversity 9</td>
<td>DI.9-12.9</td>
<td>I relate to and build connections with other people by showing them empathy, respect and understanding, regardless of our similarities or differences.</td>
<td></td>
</tr>
<tr>
<td>Diversity 10</td>
<td>DI.9-12.10</td>
<td>I understand that diversity includes the impact of unequal power relations on the development of group identities and cultures.</td>
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<tr>
<td>Justice 11</td>
<td>JU.9-12.11</td>
<td>I relate to all people as individuals rather than representatives of groups and can identify stereotypes when I see or hear them.</td>
<td>Karen notices that many of her school’s facilities are not friendly to those with disabilities. Many students have difficulty navigating the school and are often late to class as a result. Karen decides to look into building plans to determine if any accommodations are present for those in the community with physical limitations. She forms a focus group of students and faculty to come up with effective solutions to the situation.</td>
</tr>
<tr>
<td>Justice 12</td>
<td>JU.9-12.12</td>
<td>I can recognize, describe and distinguish unfairness and injustice at different levels of society.</td>
<td></td>
</tr>
<tr>
<td>Justice 13</td>
<td>JU.9-12.13</td>
<td>I can explain the short and long-term impact of biased words and behaviors and unjust practices, laws and institutions that limit the rights and freedoms of people based on their identity groups.</td>
<td></td>
</tr>
<tr>
<td>Justice 14</td>
<td>JU.9-12.14</td>
<td>I am aware of the advantages and disadvantages I have in society because of my membership in different identity groups, and I know how this has affected my life.</td>
<td></td>
</tr>
<tr>
<td>Justice 15</td>
<td>JU.9-12.15</td>
<td>I can identify figures, groups, events and a variety of strategies and philosophies relevant to the history of social justice around the world.</td>
<td></td>
</tr>
<tr>
<td>Action 16</td>
<td>AC.9-12.16</td>
<td>I express empathy when people are excluded or mistreated because of their identities and concern when I personally experience bias.</td>
<td>Lee has grown weary of the bullying he sees at his school each day. He discusses his concerns with classmates, teachers and administrators to develop a plan to combat the situation. Together, they plan Mix It Up at Lunch Day to promote a greater sense of cohesion among the diverse student body. The day is used to celebrate the launch of a new diversity club, aimed at bringing diverse students together and combating baseless animosity through ongoing intergroup activities.</td>
</tr>
<tr>
<td>Action 17</td>
<td>AC.9-12.17</td>
<td>I take responsibility for standing up to exclusion, prejudice and injustice.</td>
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<tr>
<td>Action 18</td>
<td>AC.9-12.18</td>
<td>I have the courage to speak up to people when their words, actions or views are biased and hurtful, and I will communicate with respect even when we disagree.</td>
<td></td>
</tr>
<tr>
<td>Action 19</td>
<td>AC.9-12.19</td>
<td>I stand up to exclusion, prejudice and discrimination, even when it’s not popular or easy or when no one else does.</td>
<td></td>
</tr>
<tr>
<td>Action 20</td>
<td>AC.9-12.20</td>
<td>I will join with diverse people to plan and carry out collective action against exclusion, prejudice and discrimination, and we will be thoughtful and creative in our actions in order to achieve our goals.</td>
<td></td>
</tr>
</tbody>
</table>
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