

Definitions of Social Justice in Education From Wikipedia

Given your agreed upon priorities, discuss each of these definitions and agree on one, or develop your own by editing these to fit your priorities.

INSTRUCTIONS

1. (5 minutes) Read through these definitions and, with a partner you have not been partners with yet today, discuss which one(s) come closest to your team's priorities.
2. (10 minutes) After you have had a chance to discuss with one partner, find a new partner, and share and listen to their understanding of these definitions and how well they fit your team's priorities. Be thinking about where the agreement is in your group.
3. (20 minutes) After each team member has shared with two other team members, convene as a large group and work toward consensus on which definition fits your team's priorities.

Definitions of Social Justice in Education

1. The term 'social justice' implies fairness and **mutual obligation in society**: that we are responsible for one another, and that we should ensure that all have equal chances to succeed in life. In societies wherein life chances are not distributed equally, this implies redistribution of opportunities, although the shape that such redistribution should take remains contested.
2. No pedagogy which is truly liberating can remain distant from the oppressed by treating them as unfortunates and by presenting for their emulation models from among the oppressors. The oppressed must be their own example in the struggle for their redemption (Freire, 1970, p. 54).^[6]
3. "There is no such thing as a neutral education process. Education either functions as an instrument which is used to facilitate the integration of generations into the logic of the present system and bring about conformity to it, or it becomes the 'practice of freedom', the means by which men and women deal critically with reality and discover how to participate in the transformation of their world."
Richard Shaull, drawing on Paulo Freire^[5]
(http://en.wikipedia.org/wiki/Paulo_Freire)

4. Education makes sense because women and men learn that through learning they can make and remake themselves, because women and men are able to take responsibility for themselves as beings capable of knowing—of knowing that they know and knowing that they don't" (Freire, 2004, p. 15).^[8]

5. The objectives of the anti-bias curriculum are to raise awareness of bias and to reduce bias. Anti-bias curriculum transgresses the boundaries by actively providing children with a solid understanding of social problems and issues while equipping them with strategies to combat bias and improve social conditions for all. Instead of presenting the culturally dominant view of a subject, idea, history, or person, the anti-bias curriculum presents all possible sides. It claims to allow the student to see the whole view of the subject. Students will be able to analyze the topic from the different perspectives and see why and how different groups have different views of the subject. The anti-bias curriculum is seen by its proponents as a catalyst in the critical analysis of various social conditions. It is implemented as an active means of reducing social oppression with the ultimate goal of social justice in mind.^[1] http://en.wikipedia.org/wiki/Anti-bias_curriculum

6. Multicultural educators seek to substantially reform schools to give diverse students an equal chance in school, in the job market, and in contributing to building healthy communities.^[1] ... [L]eaders in the field of multicultural (2) the an empowering school culture and social structure. This theory concentrates on the need of including notions of race, class, and diversity while teaching. Multiculturalism supports the idea that students and their backgrounds and experiences should be the center of their education and that learning should occur in a familiar context that attends to multiple ways of thinking. If done correctly, students will develop a positive perception of themselves by demonstrating knowledge about the culture, history, and contributions of diverse groups. This way, multiculturalism is a tool for instilling students with pride and confidence in their unique and special backgrounds.
http://en.wikipedia.org/wiki/Multicultural_education

7. Representations of race, class, gender, and sexuality are grounded on larger complex social struggles. A multicultural curriculum is part of a larger effort to transform the social, cultural, and institutional structures that generate these representations and perpetuate oppression. Race, class, gender, sexual differences exist in the context of power and privilege. Unlike liberal, pluralist, and conservative positions, justice in Western societies already exists and only needs to be distributed more equitably. Multicultural education is based on solidarity in

difference: grants social groups enough respect to listen to their perspectives and use them to consider existing social values; realizes lives of individuals in different groups are interconnected to the point that everyone is accountable to everyone else. Students come to see their own points-of-view as one of many socially and historically constructed ways of seeing.

8. Notions of whiteness and the effects of “being white” should be critically examined—multicultural curriculum in this context explores the social construction of whiteness as an ethnicity. In this move the curriculum is dramatically changed, it investigates both self and other. White male experience must be problematised as the norm, the invisible standard by which other cultures are measured. Subjugated knowledge becomes a living body of knowledge open to different interpretations. It is not simply passed along as the new canon, but is viewed in relation to the old canon.

http://en.wikipedia.org/wiki/Multicultural_education#Critical_multiculturalism

9. Inclusive in education is an approach once thought only necessary for educating students with [special educational needs](#). Now it is crucial that all teachers ensure inclusive practice for all students in their classroom and the wider school. Under the inclusion model, students with special needs spend most or all of their time with non-disabled students. Implementation of these practices varies. Schools most frequently use them for selected students with mild to severe special needs.^[1] Inclusive education differs from previously held notions of *integration* and *mainstreaming*, which tended to be concerned principally with disability and ‘special educational needs’ and implied learners changing or becoming ‘ready for’ or deserving of accommodation by the mainstream. By contrast, inclusion is about the child’s right to participate and the school’s duty to accept the child. Inclusion rejects the use of [special schools](#) or classrooms to separate students with disabilities from students without disabilities. A premium is placed upon full participation by students with disabilities and upon respect for their social, civil, and educational rights. Inclusion gives students with disabilities skills they can use in and out of the classroom.^[2]

10. Social Justice in education means closing the achievement gap through effective instruction. For teachers to do this, they need leaders who create a culture of high expectations, flexible resource allocations including adequate support for continuously learning from their classroom practice to improve their classroom practice.

