

Public Input Template–2020 Ethnic Studies Model Curriculum May 2019 Draft

(Download and use to provide specific recommendations)

Include the chapter of the model curriculum, the page number, and line number(s) to ensure that the California Department of Education and Instructional Quality Commission can reference the content of the document when reviewing your comments. Please email this document as a Word document to ethnicstudies@cde.ca.gov. You may contact Kenneth McDonald, Education Programs Consultant, at kmcdonal@cde.ca.gov with any questions regarding this template or the public input process.

Chapter of Model Curriculum	Your Name and Affiliation	Comment (include page and line numbers where applicable)
Glossary	<i>Sam Knight, individual</i>	[Include the page and line number(s) here–Write your comment here]
		Line 26: Assimilation Delete “historically marginalized.” Any individual may be assimilated into a larger group as described, but needn’t be “historically marginalized” to do so.
		Line 42: Capitalism – delete lines 44-47 Delete the editorial text and simply define the term. Add “for profit” to the first sentence.
		Line 51: Chicana/o/x Suggest delete “and indigenous” in line 51 as too broad. People with indigenous Apache roots are unlikely to refer to themselves as “Chicanx” nor would they refer to themselves as of Mexican heritage, even though their range was over both U.S. and Mexican political regions.
		Line 56: Cisheteropatriarchy “cisheterosexual” is an undefined term. Trying to understand by using “Cisgender” as applied to male does not imply heterosexuality. Please clarify.

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		<p>Line 57: Citizenship Suggest delete the “Citizenship is also...” expansion in lines 59-62. A person’s “relationship” does not affect their citizenship status. Nor does citizenship mandate community engagement for good or bad. It would be nice if it did, but an uncaring, selfish citizen is no less a citizen, just a bad one.</p>
		<p>Line 72: Community Responsive Pedagogy (CRP) Suggest delete lines 73-75 “It is an approach...” Why would CRP apply only to “recuperative” and “marginalized” students? Any community could improve itself via CRP.</p>
		<p>Line 79: Consciousness raising Suggest delete “in order to advance social change” lines 80-81. Consciousness enhances awareness and concern, but the result is not always indicative of social change.</p>
		<p>Line 89: Cultural appropriation Suggest delete editorial comment “(often historically marginalized groups)” . Just define the term.</p>
		<p>Line 115: Dehumanization Suggest delete lines 116-117. Just define.</p>
		<p>Line 212: Indian Suggest clarifying note: “Indian” may also refer to those living in the country of India, also referred to as “South Asian” to avoid ambiguity.</p> <p>Suggested definition: A term derived from the historical mistake where Columbus labeled the “new world” residents as “Indian” due to his lack of awareness that he’d reach North America, not India, and leading to ambiguous and confusing use even in contemporary language. Clarification is suggested to avoid confusion.</p>
		<p>Line 258: Microaggression Restricting the target of microgression to “a member of a historically marginalized group” (lines 259-260) is too narrow. Suggest “another person or group” since microaggression could be a behavior applied to a group in power.</p>

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		<p>Line 266: Native American This expansive definition to include all of the Americas is somewhat confusing from the more common scope the term “Native American” when used to refer only to indigenous peoples of “America” and meaning the United States. Confusion might arise if writing about U.S. indigenous peoples and their legal status as “Native Americans” vs., say, that of Brazilian indigenous peoples. Suggest adding words to clarify the potential confusion despite its formal definition.</p>
		<p>Line 298: Political Before describing the use of “political” as an alternative definition, include the primary definition, “relating to the affairs of government.” As written, the primary definition is omitted.</p>
		<p>Line 301: Pow wow [see note regarding line 266, “Native American”] Here the use of “Native American” in the definition refers to North American indigenous people and their cultures. I do not know of “Pow wow” as a term ever used in South America, for example. Hence the confusion pointed out in Line 266.</p>
		<p>Line 312: Race Poor definition and of little meaning. How about: “a categorization of people according physical characteristics, such as bone structure and skin, hair, or eye color. Race definitions are not based on biological science, rather they are a means to separate groups as a basis for racism.”</p>
		<p>Line 333: Social Justice Include “and opportunity”, not just “resources”. Without opportunity resources are only a transitory means of addressing social justice.</p>