

From: Monica Killen

Sent: Thursday, August 15, 2019 12:23 PM

To: Ethnic Studies

Subject: Public Comment on Ethnic Studies Curriculum

Good Afternoon,

Please find attached my comments for two sections of the Ethnic Studies curriculum. While I didn't finish commenting on all the sections, from what I did read, there is still much work to be done. Overall, the curriculum is too narrow in not addressing all ethnic groups who have been marginalized in the US or contributed to the rich diverse history in California and the US. I recommend a thorough revision and posted again for public comment.

I am a former Ethnic Studies instructor in higher education and I have read the works of many of the scholars cited in the curriculum. From my work and research in Ethnic Studies, there is a lot of content to cover and the curriculum has to be crafted in a way that promotes inclusion and gives voice to those groups who have been historically marginalized in our society.

Best,

Monica G. Killen, PhD

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.

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<p>Chapter 1- General Overall Comments</p>	<p>Monica Killen, PhD <i>Scholar & Educator</i></p>	<p>[Page 4, Lines 87-88- While I agree with this list of ethnic groups, this needs to be expanded to include Armenian Americans, Jewish Americans, Muslim Americans and other smaller sub-groups that have immigrated to the US. All of these groups have made significant contributions to the diversity of California and the U.S. I would also suggest including the marginalized experiences of early Italians and Irish who were marginalized after they immigrated to the United States. Since the 3rd wave of immigration, Italians and Irish have since assimilated. You also need to include Japanese Americans and the internment camps they were placed in as a result of Executive Order 9066.</p> <p>Page 4, Line 92- Where is <i>El Plan de Santa Barbara</i> in this sentence? This needs to be recognized and included. This plan was developed in Spring 1969 and is a fundamental teaching in Chicano/a Studies programs. If you acknowledge one group's contribution, you need to include other relevant plans from the same era.</p> <p>Page 5, Line 113- I would suggest you acknowledge Cal State LA as having the first Chicano/a Studies Department. It is only fair that the appropriate universities and departments get the recognition they deserve for mobilizing and starting the first Chicano/a and African American Studies departments in the state.</p> <p>Page 9, Line 210- I disagree with going into dividing into 4 core fields. As a former Ethnic Studies instructor at the community college level, there are many different groups that I covered. When you have taught Ethnic Studies for over 10 years, there are more connections to each group versus differences. I think there needs to be a connection versus a division. I covered a different ethnic group each week with a culminating presentation of a group of the student's choice. The material had to be information about a particular group that was not covered.</p> <p>Page 9, Lines 213-215- These approaches need to be stressed throughout the entire document. I don't think people will see if these if it is not weaved through</p>
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		<p>the entire curriculum. People may only look for the divisions not the connections that binds us.</p> <p>Page 10, Line 242-You also need to include that Ethnic Studies programs also exist at community colleges. You cannot lump community colleges with universities, since they are distinct from each other. We need to acknowledge how community colleges have responded to the needs of their students by forming departments or degrees. Including this information only broadens the K-12 teacher knowledge of where Ethnic Studies can be found outside of K-12.</p> <p>Page 13, Line 299-300- Which Native peoples are you referring to? Or do you mean indigenous peoples of other countries such as Mexico? Or are you only referring to U.S. Native peoples. Shouldn't all people of color be respected? Isn't that the message of Ethnic Studies?</p> <p>Page 18, Lines 443-444- Since when do K-12 teachers become researchers? This is a slippery slope. Making teachers become researchers in addition to their classroom responsibilities is a bit much to undertake. Research in itself has a negative connotation with certain groups (i.e. indigenous people and people of color). You cannot make teachers become researchers without extensive training such as a PhD program or other formal training. I would suggest that a partnership be established with higher education institutions or research organizations who have the skill set and people power. This needs to be reconsidered.</p> <p>Page 20, Lines 484-485- Where are the other people of color poets? You need to include at least Gloria Anzaldua and Maya Angelou as well.</p> <p>Page 22, Line 553- You need to include the documentary, "Color of Fear". It is very powerful for all groups to watch.</p> <p>Overall Comments: While this first chapter is a start, it is far from being final. The curriculum needs a lot of work. There are statements being made that do not have a citation of</p>
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		<p>published research. You mention names of respectable scholars such as Christine Sleeter but you don't mean their areas of research and name their published works. I believe that not all teachers will come from a teacher education with a critical lens perspective. You need to give teachers tools to research the scholars you cite.</p> <p>I also believe the use of terms that are alternatives to mainstream words such replacing "history" with "herstory" is confusing and does make the reading smooth. While I appreciate the acknowledgement of using language that is not patriarchal, a beginning teacher or newly assigned teacher will be confused. I also can foresee there will be much resistance from school districts and teachers in conservative areas that will not embrace this approach to the curriculum. Perhaps you can present this approach by not necessarily incorporating it into the overall presentation of the curriculum, but rather have a section on the hermeneutics of text and language and how these words are interpreted.</p> <p>I also see there is not any mention on the concept of whiteness. It is my opinion that if you are having a conversation about ethnic studies, you need to include the social construct of whiteness in our society. However, you need to be careful how it is presented since it could be perceived by white people as "white bashing." It also needs to be discussed because if there are white students who are going to be encountering ethnic studies infused curriculum, you need to at least give them exposure to the history of white privilege and whiteness in this society. You would be doing this population of the students a disservice if there was not a discussion on whiteness and how they can become allies to students of color. There are some great books and scholars who address this topic such as Christine Sleeter's book, "White Bread."</p>
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<p>Glossary & Bibliography</p> <p>General Comments</p>	<p>Monica Killen, PhD Scholar & Educator</p>	<p>Page 2, Lines 42-47-This is a bias definition. This is needs to be balanced out. Lines 44-45 are of particular concern since this is more appropriate to be discussed as part of a lesson, not in the glossary.</p> <p>Page 2, Line 50- Take out “contested.” I think it should be world more of a social conscientiousness not contested view.</p> <p>Page 4, Line 79-If you want to give Paulo Freire credit for his work and development of conscientização, you must use the correct term “conscientização” in this glossary. While it is a word that takes practice to pronounce, it is more appropriate to use the correct terminology. You can include a phonetic spelling to help teachers pronounce.</p> <p>Page 4, Lines 82-85- Remove, “while manifesting differently”. Why do you start a sentence with that language? This shows a bias. You also need to mention CRT stemmed from Critical Theory (CT) and have a glossary term on CT. There is also no mention that CRT emerged out of legal scholarship to critically analyze race and racism from a legal point of view. This is so vital to include. Key scholars include Derrick Bell, Richard Delgado and Kimberlé Williams Crenshaw.</p> <p>Page 17, Line 397-lower case the first letter of bell’s name. She lowers cases her first and last name.</p> <p><u>Overall comments about Bibliography</u> I see that in Chapter 1 there is mention of Tara Yosso’s work but she is not cited in the Bibliography. You need to cross reference all the names listed in the other chapters and include them in the bibliography. I also suggest two texts for the bibliography that is specifically for ethnic studies. The book is titled, “White Washing American Education: The New Culture Wars in Ethnic Studies” by Denise Sandoval and James Marin (2016). There are two volumes: one is for K-12 educators and the second volume is for higher education. I highly recommend those texts.</p>
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California Department of Education, June 2019