

## **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](mailto:ethnicstudies@cde.ca.gov). You may contact Kenneth McDonald, Education Programs Consultant, at [kmcdonal@cde.ca.gov](mailto:kmcdonal@cde.ca.gov) with any questions regarding this template or the public input process.

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1	<i>John Maddaus, Associate Professor of Education Emeritus, University of Maine, and grandparent of two children in Los Angeles schools, grades 4 and Kindergarten.</i>	pp. 1-3, lines 19-79, Definition of Ethnic Studies and p. 20, lines 489-501 – As a recently retired teacher educator with experience teaching multicultural education courses for pre-service teachers, I believe that addressing key concepts or themes common to all systems of oppression and marginalization, including power and privilege, inclusion and exclusion, stereotyping and discrimination, and agency and resistance is central to a quality ethnic studies program. Defining ethnic studies as “the interdisciplinary study of race, ethnicity, and indigeneity with an emphasis on the experiences of people of color in the United States” implies a commonality among peoples of color who have experienced oppression and marginalization, including in schools and in the curriculum. However, the history of oppression and marginalization has not been limited to the four core groups identified in this chapter, but includes some people of a variety of national origins commonly included under the category of White, including peoples of European and Middle Eastern origin. Both people of color and people identified as White have also experienced oppression and marginalization based on other factors besides race and ethnicity, including gender, gender identity, sexual orientation, social class, religion, language other than English, disability, physical appearance, family structure, geographic location, and other factors. Both students of color and White students need a broad analysis of how oppression and marginalization operate the society of the United States. Understanding such concepts/themes is part of empowering ALL students to understand how systems of oppression and marginalization operate in their own lives as well as the lives of others, and thus to be able to see themselves reflected in the curriculum of ethnic studies (lines 489-501).

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1	See above	<p>pp. 17, 21, 23-26, lines 407-408, 511-530, 560-662 – Teachers’ and administrators’ identities and preparation to teach ethnic studies – As a recently retired teacher educator and a non-indigenous (White) person, I have been actively involved in promoting a Maine state law (Chapter 403 of the Laws of 2001, also known by the bill number LD 291) requiring that all schools teach Maine Native American history and culture, including incorporating some experiences related to Maine Native American history and culture in a pre-service teacher education course in multicultural education. Eighteen years after LD 291 became law in Maine, implementation has been spotty at best. There are many reasons for this, but a central issue is that higher education programs preparing teachers and administrators for Maine schools were not directly involved in planning for implementation of the law, and made minimal efforts to ensure that their graduates were adequately prepared to teach Maine Native American history and culture. Most Maine teachers are not indigenous people. They had very little education about Maine Native American people in their own schooling, and some of what they did have was miseducation. Many teachers were unsure of how to teach Maine Native American history and culture, and afraid of making mistakes. I am concerned that similar problems could exist in regard to implementation of ethnic studies in California, especially with regard to indigenous peoples of California, due in part to their relatively small number and limited access to teacher preparation. But I think that similar issues could arise with regard to other ethnic groups as well, when the teachers are not members of those groups. This is most likely to be a problem in school districts and parts of the state where students, teachers, and administrators are predominantly white. The draft Ethnic Studies Curriculum makes some recommendations for teachers and administrators preparing to teach ethnic studies courses, including some sample courses and models of courses at the high school level. I recommend adding a chapter providing much more detail on teacher and administrator preparation and professional development courses/strategies.</p>

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California Department of Education, June 2019