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## **Chapter 1: Introduction and Overview**

### **Why Teach Ethnic Studies?**

#### *Introduction*

As early as the 1970s, some California public high schools began offering Ethnic Studies, positing that courses in the field would provide an opportunity to engage the hxrstory (misspelled.. sometimes a cigar is just a cigar ...his in history has nothing to do with male), cultures, contributions, perspectives, and experiences of groups that have been overlooked, hxrstorically marginalized, and often subjected to invisibility within mainstream courses. Numerous student outcome benefits of Ethnic Studies have been documented (any references? ). The implementation of Ethnic Studies presents an opportunity for teachers to develop culturally/community relevant and responsive pedagogies that are both revitalizing and sustaining, help schools better connect with native students and students of color, equip all students with the skills and knowledge to think critically about the world around them and to tell their own stories, empower students to be engaged socially and politically, enable students to develop a deep appreciation for cultural diversity and inclusion, and aids in the eradication of bigotry, hate, and racism. In essence, Ethnic Studies helps improve the U.S. democracy by encouraging the participation of all students at all political, social, and economic levels.

#### *Defining Ethnic Studies*

At its core, the field of Ethnic Studies is the interdisciplinary study of race, ethnicity, and indigeneity with an emphasis on experiences of people of color in the United States ( Why not just “minority” instead of people of color which has no specific definition and essentially meaningless). Further, it is the xdisciplinary, loving, and critical praxis of holistic humanity – as educational and racial justice (there is no such thing as “racial justice” There is the notion of a “just society” or society based on merit)... It is from communities of color ( again minority communities compared to US as whole makes more sense) and our intergenerational worldviews, memories, experiences, identities, narratives, and voices (Hopefully done in historical context as word of mouth understanding has its own bias and can be false but helps place context and prevailing thoughts at that time). It is the study of intersectional and ancestral roots, coloniality, hegemony, and a dignified world where many worlds fit, for present and future generations (Not sure if this sentence means anything).

The field critically grapples with the various power structures and forms of oppression, including, but not limited to, white supremacy (racial superiority ...your assumption is that racial supremacy only occurs in the white community which is not the case... Many examples of racism perpetrated by all races and communities.. .Thus, racism is a human failing), race and racism, sexism, classism, homophobia, islamophobia ( why just islam there are other religions

such as Catholicism and Judaism that has been marginalized in the US... even atheism was marginalized), transphobia, and xenophobia, that continue to impact the social, emotional, cultural, economic, and political experiences of Native People/s and people of color (minorities).

Ethnic Studies is xdisciplinary, in that it variously takes the forms of being interdisciplinary, multidisciplinary, transdisciplinary, undisciplinary, and intradisciplinary (By definition it cannot be all of those things.). As such, it can grow its original language to serve these needs with purposeful respellings of terms, including history as herstory and women as womxn, connecting with a gender and sexuality lens, along with a socioeconomic class lens at three of its intersections ( Even writing women as womxn does nothing to correct “the patriarchy” since the word will still be understood as women. In addition, men and women are of the same thing and in and of itself does not denote less than. History to her story is cute but the “his” in history has nothing to do with men/male. Hysterical or histrionic is more apt to point out prejudice against women since its root has to deal with the female organs.) Terms utilized throughout this document, which may be unfamiliar to new practitioners of the field, are defined in the glossary.

In education, what is often called the “achievement gap” between students of different racial backgrounds, is recontextualized by Ethnic Studies as the opportunity gap, and/or what Gloria Ladson-Billings framed as the education debt in her 2006 presidential address to the American Education Research Association. This debt refers to what students of color in the United States are owed after centuries of educational trauma, dehumanization, and enforced sociopolitical, cultural-historical, economic, and moral constraints ( what moral constraints?) via the education system. As a field catalyzed by a righteous angst for justice and access to knowledge (rather than merely “closing a gap”), Ethnic Studies intentionally works toward helping pay this education debt. Students are asked to “achieve academic success” in a humanizing and critically conscious way, while demanding the education system reconsider what constitutes the parameters of academic success. Ethnic Studies has created a space for all students to learn about and analyze their identities and hxrstories, feel proud of them, and actualize their full humanity. This is supported by the National Education Association report by Christine Sleeter about the academic and social value of Ethnic Studies.

Ethnic Studies curricular designs need to be responsive to: a) the students in the curricular program with considerations of the demographic imperative as well as of each student present; b) the community where the curricular program takes place; c) the academic discourses of Ethnic Studies respecting students as intellectuals; and d) our world—past, present, future.

Beyond providing a hxrstory and analysis of oppression and power, Ethnic Studies offers a dynamic inquiry-based approach to the study of Native People/s and communities of color that encourages utilizing transnational and comparative frameworks. Thus, the themes and topics discussed within the field are boundless, for example, with research being conducted on literary devices in Mexican American texts, the implications of war and imperialism on Southeast Asian refugees, African American social movements and modes of resistance, and Native American/Indigenous cultural retentions, to name a few.

Ethnic Studies is about people whose cultures, hxrstories, and social positionalities are forever changing and evolving. Thus, Ethnic Studies also examines borders, borderlands, mixtures, hybridities, nepantlas, double consciousness, and reconfigured articulations, even within and

beyond the various names and categories associated with our identities. People do not fit neatly into boxes, and identity is complex.

Furthermore, the field presents an opportunity for different cultures to be highlighted and studied in a manner that is meaningful and transformative to both students of color, and white students (why not to students... again isolating a race due to your own bias and prejudice)... Ethnic Studies provides all students regardless of race with crucial interpersonal communication, cultural competency, and equity driven skills that are integral to civic engagement and collegiality, especially in a society that is rapidly diversifying. Critical solidarities are imperative for Ethnic Studies, it is out of these solidarities that the field emerged with the Third World Liberation Front (TWLF) (I am with the people's front on Third world liberation :) ...Splitter!!), and with these solidarities that Ethnic Studies is growing nationally today.

### *Hxrstory & Background*

Rooted in multimillennial people of color intellectual traditions, the hxrstory and genealogy of Ethnic Studies as an emergent academic field in the Western academy can be traced back to the activism and intellectual thought of W.E.B. DuBois, Mary McLeod Bethune, Carter G. Woodson, Carlos Bulosan, Grace Lee Boggs, Paulo Freire, Frantz Fanon, Rodolfo Acuña, Vine Deloria Jr., Gloria Anzaldúa, bell hooks, among others. These scholars argued that the hxrstories, perspectives, and contributions of those on the social, political, and economic margins—African Americans, Asian Americans and Pacific Islanders, Chicana/o/x/, Latina/o/x, and Native Americans—be included in mainstream history (as well as other traditional disciplines) to be able to better understand the past, envision new possibilities, and celebrate the nation's wealth of diversity.

By 1968, this call was crystallized as Black Student Union members at San Francisco State College (now San Francisco State University) began organizing around the issue, soon after, they were joined by other students, culminating with a student strike. Inspired by youth activism and organizing in the Civil Rights, Black Liberation, American Indian, Chicano, Asian American, labor, and anti-Vietnam war movements, students at San Francisco State College embarked on a strike (November 6, 1968–March 20, 1969) demanding: (1) equal access to public education, (2) an increase in faculty of color, and (3) “a new curriculum that would embrace the history of all people, including ethnic minorities.” Led by the TWLF—a coalition of students from the campus' Black Student Union, Latin American Student Organization (LASO), the Intercollegiate Chinese for Social Action (ICSA), the Mexican American Student Confederation, the Philippine American Collegiate Endeavor (PACE), La Raza, the Native American Students Organization, and Asian American Political Alliance (AAPA)—students refused to attend classes for five months until administrators met their demands.

In 1969 the first college of Ethnic Studies was established at San Francisco State University. Students were now able to take courses devoted to foregrounding the perspectives, hxrstories, and cultures of African Americans, Asian Americans and Pacific Islanders, Chicana/o/x/, Latina/o/x, and Native Americans. In early 1969, students at the University of California, Berkeley successfully launched a strike that resulted in the creation of one of the first Ethnic Studies departments. Meanwhile, at the other end of the state, as early as 1968 students at California State University, Los Angeles and California State University, Northridge were establishing Chicano Studies and Black Studies Departments. Soon, college students across the

nation began calling for the establishment of Ethnic Studies courses, departments, and degree programs. Over fifty years since the strike at San Francisco State College, Ethnic Studies is now a vibrant discipline with multiple academic journals, associations, national and international conferences, undergraduate and graduate degree programs, and thousands of scholars and educators contributing to the field's complexity and vitality.

Even with all of its vibrancy, the field of Ethnic Studies remains under attack (e.g., department consolidation, lack of institutional support, threats made by those with white supremacist beliefs, blatant resistance to implementation, etc.), and current Ethnic Studies advocates, activists, and educators continue to uphold the demands and spirit of the TWLF.

Since the student movements of the 1960s, Ethnic Studies proponents have fought for the inclusion of Ethnic Studies across public schools at the K–12 level and higher education. Over the last ten years this movement has gained substantial traction at the local level as numerous California public school districts have either passed their own Ethnic Studies graduation requirements or are implementing Ethnic Studies courses.

At the state level, the California State Legislature has drafted and voted on several bills to help bolster support for Ethnic Studies implementation at the K–12 level, including Assembly Bill 2016, which authorized the development of this document, and Assembly Bill 738, which calls for the creation of a Native American Studies model curriculum.

### *The Benefits of Ethnic Studies*

As the demographics continue to shift in California to an increasingly diverse population—for example, with Chicana/o/x/ and Latina/o/x students comprising a majority in our public schools—there is a legitimate need to address the academic and social needs of such a population. All students should be better equipped with the knowledge and skills to successfully navigate our increasingly diverse society. Ethnic Studies provides the space for all students and teachers to begin having these conversations. Furthermore, Ethnic Studies scholars and classroom teachers established through research that courses in the field have:

#### Identity & Socioemotional Development

- Helped students develop a strong sense of identity
- Helped students discover their historical and ancestral origins
- Reduced stereotype threat
- Aided in the socioemotional wellness of students

#### Civic and Community Engagement

- Increased youth civic engagement and community responsiveness
- Provided students with skills and language to critically analyze, respond, and speak out on social issues

#### Academic Support and Development

- Increased critical thinking, problem solving, collaboration, and interpersonal communication skills
- Led to a decrease in truancy
- Led to an increase in standardized test scores
- Led to an increase in GPA, especially in math and science ( only in failing students.. even paper states don't know if it will be generalizable))
- Led to an increase in graduation and college enrollment rates
- Introduced students to college level academic frameworks, theories, terms, and research methods

#### Building Trust, Solidarity, and Accompliceship

- Helped white students become stronger advocates and allies for equity, justice, and liberation. ( didn't see this outcome in original paper)
- Helped foster a classroom environment of trust between students and teachers, enabling them to discuss contentious issues and topics, as well as current events
- Strengthened social and cultural awareness

Moreover, Ethnic Studies is designed to benefit all students. Christine Sleeter, Critical Education scholar, posits, “rather than being divisive, Ethnic Studies helps students to bridge differences that already exists in experiences and perspectives,” highlighting that division is *antithetical* to Ethnic Studies.

#### Approaches to Ethnic Studies

When the discipline was first founded, “Ethnic Studies” was (and still is) deployed as an umbrella term/field that was designed to be inclusive of four core fields—African American Studies, Asian American Studies, Chicana/o/x/ and Latina/o/x Studies, and Native American Studies. While each core field addresses the specific hxrstories, and social, cultural, economic, and political experiences of people from said group, they often overlap in their approach, the types of methods and theories that are engaged, and discussion of shared/collective struggles.

With such disciplinary diversity, Ethnic Studies has been approached utilizing various instructional formats at the K–12 level. The most common being stand-alone core field courses, thematic/comparative race and Ethnic Studies courses, and the integration of Ethnic Studies content into existing courses, subject areas, and units, as is more commonly seen at the K-8 level. With each approach, at the high school level, students are encouraged to reflect on the course's relationship to their own ancestries and lives as hxrstorically situated human beings.

#### *Stand-Alone Courses*

These courses tend to focus on core field specific topics like: “African American History,” “Asian American Cultural Studies,” “Mexican American Literature,” and “A Native American Experience,” to name a few. They provide students the opportunity to delve into content relevant to specific core fields, and allow teachers to develop robust and focused curriculum. Overall, this

approach to Ethnic Studies provides some of the most concentrated and comprehensive spaces for learning about a particular area within an Ethnic Studies core field.

### *Thematic/Comparative Race and Ethnic Studies Approach*

Increasingly, Ethnic Studies courses have been developed and taught using a thematic and comparative race approach. Teachers will often identify key themes and concepts within the field that can be used to investigate the histories, contributions, and struggles of each of the four core groups, both individually and collectively. Indigeneity, colonialism, hegemony, systems of power, cultural retention and revitalization, identity, and social justice (not an actual concept ...same as racial justice ect. Meritocracy is a better concept. Social justice is not standard and has very loose arguments..in some instances it come close to the concept of communism )are just a few of the many concepts and themes that can be engaged within an Ethnic Studies course employing this approach. In doing so, teachers are able to provide a space for multiple perspectives and narratives to be included in units and lessons simultaneously. This approach also encourages students to make links across racial and ethnic lines, and foregrounds accompliceship and solidarity-building. Additionally, students are able to engage readings and materials across each of the core fields, thus, exposing them to new ideas and perspectives that they may not have encountered in a stand-alone Ethnic Studies course.

Another way to engage this approach is by using themes to delve into each of the core Ethnic Studies areas independently. For example, during a 16-week semester, educators can divide the course up evenly, with approximately four weeks dedicated to the study of each core field, and a salient focus on particular themes across all the core fields. Overall, the thematic and comparative approaches often stress the importance of identifying shared struggles, building unity, and developing intercultural communication and competence.

### *Integrating Ethnic Studies into Existing Courses*

While an increasing amount of districts across the state have worked to develop and implement Ethnic Studies courses, there are still many districts that have not been able to offer the course for a multitude of reasons (e.g., budgetary and other infrastructural constraints, resistance to Ethnic Studies, lack of instructional resources and curriculum support, etc.) Consequently, many educators have worked diligently to include Ethnic Studies concepts, terms, and topics into existing courses. It is not uncommon to see Ethnic Studies integrated into History–Social Science courses, including U.S. History, World History, Economics, Psychology, Social Studies, and Geography. There are also cases of Ethnic Studies being included in Visual and Performing Arts, Mathematics, Science, English Language Arts, and other subject areas. Another example is that in math there are courses such as “Am I an Ethnic Statistic” and “Math and Social Justice.”

For example, a geography teacher might develop a unit or lesson around urban geography, where students can delve into key concepts like environmental racism and ecological justice, and focus on the experiences of people of color in those spaces. Students could draw on local news stories, primary sources like housing and city planning maps, archived oral history interviews from current and past residents of the area, and literary texts that speak to the experiences of people of color in urban spaces like Sandra Cisneros’ *House on Mango Street*, Lorraine Hansberry’s *A Raisin in the Sun*, and the poetry of Janice Mirikitani.

Beyond providing a space for Ethnic Studies material when districts are unable to, this approach ensures that the intersectional lens that Ethnic Studies provides is salient and manifests within various subject areas. Moreover, this approach further enriches traditional subject areas by including a range of perspectives that can further elucidate the overall course content.

### *Grade Level*

Ethnic Studies has primarily been taught at the college/university and high school (ninth through twelfth grade) levels. However, some districts have offered the course for grades six through eight, and at the K–5 level Ethnic Studies is commonly included as a stand-alone unit. Ethnic Studies should be an essential core component of every students' K–12 education experience. The Ethnic Studies Model Curriculum has been developed for educators teaching grades nine through twelve, and in alignment with the University of California “A–G” subject requirements. The sample units and lessons included can be tailored to meet specific grade level requirements and standards, including those at the middle school level. Adjusting assignments, modes of assessment and readings, as well as pedagogical approach, are most important to consider when modifying the model curriculum to fit a specific grade level.

### *The Model Curriculum*

Assembly Bill 2016, Chapter 327 of the Statutes of 2016, added Section 51226.7 to the *Education Code*, which directs the Instructional Quality Commission (IQC) to develop, and the State Board of Education (SBE) to adopt a model curriculum in Ethnic Studies. Pursuant to the legislation and SBE guidelines, this document will: (1) offer support for the inclusion of Ethnic Studies as either a stand-alone elective, or to be integrated into existing history social science courses. (2) provide educators and administrators across the state with resources to begin implementing courses in the field, which will bring attention to the history, contributions, struggles, and cultures of communities of color and historically marginalized people in California from a thematic perspective while foregrounding the four original Ethnic Studies areas--African American Studies, Asian American Studies, Chicana/o/x and Latina/o/x Studies, and Native American Studies. Samples of newer Ethnic Studies fields in the U.S., which further specify certain populations, including Pacific Islander Studies, Arab American Studies, Central American Studies, are also included. The ESMC will (3) include course outlines that have been approved by the University of California as having met the “A–G” requirements for college readiness, in addition to sample lesson plans, curricula, primary source documents, pedagogical and professional development resources and tools, current research on the field, among other materials. And (4) the ESMC will be developed with the guidance of classroom teachers, college/university Ethnic Studies faculty and experts, and representatives from local educational agencies, constituting the Ethnic Studies Model Curriculum Advisory Committee (MCAC).

Furthermore, this model curriculum should not be seen as exhaustive, but rather a companion document to existing SBE-adopted content standards and curriculum frameworks, including the *History–Social Science Content Standards* and the *History–Social Science Framework (HSS Framework)*, the *California Common Core State Standards in English Language Arts and Literacy in History/Social Studies, Science, and Technical Subjects*, *The English Language Arts/English Language Development Framework*, and the *California English Language Development Standards*. The *HSS Framework* in particular provides some support for the implementation of Ethnic Studies, including a brief outline of a ninth-grade elective course in the

field, and the document overall emphasizes some key principles of Ethnic Studies teaching and learning like, diversity, inclusion, challenging systems of inequality, and support for student activism and social change.

### **Guiding Principles and Outcomes of Ethnic Studies Teaching**

Given the range and complexity of the field, it is important to identify the key values and principles of Ethnic Studies as a means to offer guidance for the development of Ethnic Studies courses, teaching, and learning. The foundational values of Ethnic Studies are housed in the conceptual model of the “double helix” which interweaves *holistic humanization* and *critical consciousness*. Humanization includes the values of love, respect, hope, and solidarity are based on celebration of community cultural wealth.

The values rooted in humanization and critical consciousness shapes the following guiding principles for Ethnic Studies teaching and learning. These are the guiding values and principles each Ethnic Studies lesson should include. Ethnic Studies courses, teaching, and learning will

1. cultivate empathy, community actualization, cultural perpetuity, self-worth, self-determination, and the holistic well-being of all participants, especially Native People/s and people of color; (why not of all participants (why is skin color so important?).. individuals with disabilities... economic hardship... common goal of making world better place)
2. celebrate and honor Native People/s of the land and communities of color by providing a space to share their stories of struggle and resistance, along with their intellectual and cultural wealth;
3. center and place high value on pre-colonial, ancestral, indigenous, diasporic, familial, and marginalized knowledge;(Is it true knowledge? Is it fact? stories can be read or heard as they should but placed at high value ... they are just experiences and one person's or group of peoples experience may not represent the whole truth)
4. critique empire and its relationship to white supremacy (again why white supremacy you are marginalizing a group when there are examples of all of humanity committing these things), racism, patriarchy, cisheteropatriarchy, capitalism, ableism, anthropocentrism, and other forms of power and oppression at the intersections of our society;(So not ethnic studies since these other concepts have nothing to do with ethnicity)
5. challenge imperialist/colonial hegemonic beliefs and practices on the ideological, institutional, interpersonal, and internalized levels;
6. connect ourselves to past and contemporary resistance movements that struggle for social justice on the global and local levels to ensure a truer democracy (why does social justice lead to truer democracy ...The two do not follow); and
7. conceptualize, imagine, and build new possibilities for post-imperial life that promotes collective narratives of transformative resistance, critical hope, and radical healing. (maybe should try and find truth and fact instead of narrative and feelings... some mythos needs to stay honest abe and cherry tree george washington because collective americanism is still need.. Multiculturalism cannot survive without areas of overlap in the community)

### **Developing an Ethnic Studies Pedagogy**



Ethnic Studies teaching is grounded in the belief that education can be a tool for transformation, social change, and liberation. Central to an Ethnic Studies pedagogy is the goal to develop students to be able to effectively and powerfully read, write, speak, think critically, and engage in school. Additionally, Ethnic Studies empowers students to love themselves and their communities. To achieve these goals, Ethnic Studies educators should consider the following five elements as part of their pedagogical praxis: purpose, content and skills, context, methods, and identity. This five element approach and praxis-centered definition of Ethnic Studies will help ensure that educators recognize that one's pedagogy cannot be solely based on pedagogical theories or 'teaching style'. Teaching Ethnic Studies necessitates that pedagogues consider the larger principles and purpose of Ethnic Studies, the context in which the course is being taught, and even a reflection on the pedagogue's identity and positionality.

### *Purpose*

It is essential that Ethnic Studies educators first reflect upon the purpose of the field, and subsequent course, before arriving at their pedagogical approach. Historically, the educational and academic purpose of Ethnic Studies has centered on three core concepts: *access*, *relevance*, and *community*.

- Access- Providing students with the opportunity to engage Ethnic Studies material within their classrooms; the ability to gain a quality education; and increased institutional and academic support for students of color and those on the socioeconomic margins.
- Relevance- Ethnic Studies provides students with a quality education that is both culturally and community relevant, and draws extensively from the lived experiences and material realities of each individual student.
- Community- Ethnic Studies teaching and learning is meant to serve as a bridge between educational spaces/institutions and community. Thus, encouraging students to use their knowledge to become agents of change, social justice organizers and advocates, and engaged global citizens.

Reflecting on these concepts at the onset will ensure that Ethnic Studies educators are creating content and a pedagogical praxis that is grounded in both the field's purpose and aforementioned principles. Dawn Mabalon provides the following essential questions that guide the purpose of Ethnic Studies: "(1) Who am I? (2) Who is my family and community? (3) What can I do to bring positive change to my community and world?"

### *Content and Skills*

With Ethnic Studies drawing on a range of academic disciplines from history and performing arts to sociology and literature, the expectation is that students are introduced to an array of academically rigorous content and skills that are simultaneously grounded in the contributions, lived experiences, and histories of people of color. Students should be exposed to a variety of primary and secondary sources, learn how to process multiple and often competing sources of information, form and defend their own analyses that are based on evidence, and understand how to appropriately contextualize and evaluate sources of information by bringing them into conversation with other texts, significant events, people, theories, and ideas.

For additional support on identifying a multitude of sources that can be used in the classroom, Ethnic Studies educators should consult the University of California (UC) Ethnic Studies course outlines that are included in the appendices of this document, collaborate with other teachers at their sites, and engage materials that can be found at local and community archives and libraries, especially those housed by the University of California, California State University, and local community colleges. Many California community colleges also offer evening, summer, and online Ethnic Studies and teacher development classes that are accessible to interested teachers.

### *Context*

Beyond content, it is important that Ethnic Studies educators are knowledgeable of the context in which the course is being taught. Here are some dynamics an Ethnic Studies educator might consider: Is the course being taught in a district where parents or community members are hostile to the field? Is the course being taught in a school with a widening opportunity gap? Or perhaps the course is being taught during a moment where racial tensions at the local and national level are beginning to impact students? These are just a few of the contextual factors that Ethnic Studies educators must consider as they develop their pedagogical praxis.

While being aware of these dynamics is important, working to address them within the course is also key. For example, an Ethnic Studies educator might create a lesson around education inequality and the opportunity gap that gets students to reflect upon the many factors that have contributed to disproportionate student success across racial and class lines. Students could analyze “student success”, “college readiness”, and standardized test data from their district or others across the state, read case studies that identify some of the key factors that attribute to student success, and reflect upon their own experiences, drawing connections to collected data or scholarly analyses, if any. A critical part of the context of Ethnic Studies is a sensitivity and preparedness for when different emotions and/or traumas arise from students in dealing with potentially difficult content or materials—having training with this and resources of further support (including school site counselors when needed), is key.

### *Methods*

There are various methods or pedagogical approaches that Ethnic Studies educators should consider, from culturally/community relevant and responsive pedagogy to the important instructional shifts described in the *California History–Social Science Framework* and the *English Language Arts/English Language Development Framework*.

- **Inquiry**—An inquiry-based approach to Ethnic Studies invites students to become active participants in the learning process. Students are encouraged to pose questions, investigate and explore academic content, and research and theorize solutions to problems created by centuries of settler colonialism, imperialism, and white supremacy. This approach is inherently student-centered and helps democratize the classroom by allowing students to help shape their education. Thus, the role of a teacher in an inquiry-based classroom is more of a facilitator that helps students formulate questions, conduct research, and come to their own conclusions/solutions. Researchers argue that this approach has yielded student achievement gains/narrowed the opportunity gap (especially amongst historically marginalized students), increased proficiency amongst English language learners, and provides a framework for teachers that might not share the same identities of their students to best engage underrepresented students.

This approach to teaching moves away from students being seen as repositories that are made to constantly digest content with the expectation that they are tested on the material, but do minimal critical engagement. In teaching Ethnic Studies, this shift is paramount.

In practice, a teacher employing an inquiry based approach to Ethnic Studies might frame the course description around a question like—how have race and ethnicity been constructed in the United States, and how have they changed over time? While broad, this question allows for students to be able to enter the course from various points. This approach encourages the use of lessons grounded in research and academic content. Getting students to engage primary sources, develop youth-participatory action research (YPAR) projects, or create service learning projects are just a few examples of how an inquiry based approach encourages students to become actors within the learning process.

- Democratizing the Classroom and Citizenship- Ethnic Studies educators democratize their classrooms by creating a learning environment where both students and teachers are equal active participants in the co-constructing knowledge, replacing what Paulo Freire describes as the “banking” concept with problem-posing education. This fundamental shift enables students to be recognized and valued as knowledge producers alongside their educators, while simultaneously placing an emphasis on the development of democratic values and collegiality.

This approach to Ethnic Studies teaching is also echoed in the California *History–Social Science Framework’s* underscoring of citizenship as one of the “four important instructional shifts”. Having students research a challenge facing their community, engagement with local elected officials, advocates, and community members, structured debate, simulations of government, or service learning, are all citizenship oriented skills that are best developed in a classroom where students are able to exercise their agency. Furthermore, these types of activities are appropriate for an Ethnic Studies course as they provide a lens for students to identify institutional/structural inequities, advocate for change at the local, state, national, or international level, and to engage in healthy debate and dialogue with their peers.

All Ethnic Studies courses should include a community engagement/action project that allows for students to use their knowledge and voice to affect social transformation in their community. Teachers can utilize programs that assist students in collecting data, identifying issues, root causes and implementing a plan to better their environment (e.g., YPAR, Mikva Challenge Action Civics). Their projects need to influence, educate, advocate or speak truth to power. For example, if students decide they want to advocate for voting rights for undocumented immigrant residents at the school district or city elections, they can develop arguments in favor of such a city ordinance and then plan a meeting with their city council person or school board member. To be convincing they must do in depth research on how other cities have achieved this ordinance, demographic data, police representation arguments, survey data, etc. And then plan their speeches. This experience can be powerful and transformational in that it instills a sense of empowerment in youth that they will carry on throughout their lives.

This emphasis on citizenship within the pedagogy provides students with a keen sense of ethics, respect, and appreciation for all people, regardless of ethnicity, nationality, gender,

sexual orientation, ability, and beliefs. Furthermore, citizenship is a key entry point for students to discuss Ethnic Studies theories like, intersectionality—an analytic framework coined by Black feminist legal scholar, Kimberlee Crenshaw, that captures how multiple identities (race, class, gender, sexuality, ability, etc.) overlap or intersect, creating unique experiences, especially for those navigating multiple marginalized or oppressed identities. Intersectionality helps students better understand the nuances around identity, and provides them with skills to be able to engage and advocate for/with communities on the margins of the margins. Further, it helps those with privilege at different intersections recognize their societal advantages in these areas, and build solidarity with oppressed groups.

- **Stressing Literacy-** Ethnic Studies, like all areas within the social sciences, is a literate discipline. Students should learn the skills necessary to access informational, scholarly, and literary texts. Moreover, they should be able to think critically and analytically, and express themselves through strong verbal and written communication (expository writing). These skills are integral to students' ability to grasp and master content, engage in inquiry, and be active and well informed participants in society. The specific grade-level skills that students should develop in their high school careers are described in the *History–Social Science Content Standards*, specifically the Historical and Social Sciences Analysis Skills, and in the *California Common Core State Standards for English Language Arts and Literacy*, including the writing and reading standards for history/social studies.

To further develop students' literacy skills, Ethnic Studies teachers should consider including literature or other language arts based texts into their courses, which also speak to some of the principles of Ethnic Studies. For example, including poems, plays, or literature, like the writings of Langston Hughes and Zora Neale Hurston, or dramas produced by El Teatro Campesino. These texts allow for teachers to discuss the literary, poetic, and theatrical devices of these works, while simultaneously highlighting the history of the Harlem Renaissance, and the dramas and cultural production of the Chicano and United Farm Workers movements. The infusion of cultural and more Ethnic Studies based texts also allow for students to see themselves reflected in the curriculum, and to imagine a better world.

- **Culturally/Community Relevant and Responsive-** Ethnic Studies teachers should be sure that their pedagogy is both community and culturally relevant. Beyond teaching content that is diverse, having an understanding of the various cultural backgrounds of students, and being aware of pertinent cultural norms and nuances is also important to Ethnic Studies teaching and learning. For example, if an Ethnic Studies educator taught a course with several Muslim students that observed Ramadan, that educator might limit food-based lessons, reduce physical activity, advocate for the creation of an alternative space during lunch, offer additional support to those students, or even create a lesson about Ramadan traditions, Islam, and Islamophobia. ( why just Islam why not help all religions in the class or even those who have no religion)

While much of being able to develop a culturally-responsive pedagogy is about the relationships teachers build with their students, operating from a holistic and motivational space, tailoring lessons and assignments to speak to the needs and cultural experiences of students, and staying abreast of research, trends, and issues that speak to the various

cultures of students is also key. Furthermore, Ethnic Studies educators should stay abreast of challenges impacting their students' communities, and leverage Ethnic Studies courses to implement and spur discussions, assignments, and community-engaged projects around those issues and/or topics.

### *Identity*

Finally, it is important that Ethnic Studies educators be aware of their own identities, positionalities, subjectivities, and privilege. More specifically, a reflection on how their identities may impact Ethnic Studies teaching and learning. With much of the field focusing on issues related to race and identity, teachers, especially those with limited Ethnic Studies knowledge, should engage in activities that allow them to unpack their own identities, marginalization, lived experiences, and understanding of race, culture, and social justice. For white teachers who may feel especially concerned with teaching Ethnic Studies or may be challenged ( why should white teachers be concerned .. it could be any subject matter that someone is not acquainted and a black teacher from a rich background or light skin background have their own biases... Or do we judge people only by the color of their skin.. again the author is showing bias and prejudice and going to teach this prejudice to youth. ) , leading Ethnic Studies scholars highly recommend that they work through assignments like critical (huh? critical - meaning self reflective) autobiography, critical storytelling, critical life history, or keeping a subjectivity journal, to begin the process of “constructively situating oneself in relationship to Ethnic Studies”.

Additionally, unlike traditional fields, Ethnic Studies often requires both students and educators to be vulnerable with each other given the range of topics discussed throughout the course. Thus, educators should work to build community within their classrooms, be comfortable with sharing pieces of their own identities and lived experience, be equipped to holistically navigate and respond to students' concerns, discussions, and emotions, and recognize that as educators you will not always have the answer, thus, be open to learning from your students, and create room for teachable moments.

### **In-Class Community Building**

Given the unique and often sensitive material and discussions that may unfold in an Ethnic Studies course, being able to establish trust and building community within the classroom are essential. Engaging topics on race, class, gender, oppression, etc., may evoke feelings of vulnerability, uneasiness, sadness, or discomfort, especially amongst students from historically marginalized backgrounds. Thus, it is imperative for Ethnic Studies educators to develop a pedagogy and classroom that: (1) sees the humanity and value in each individual student, (2) recognizes that each student has their own wealth of experiences and knowledge that will shape their worldviews and values, (3) is grounded in academic rigor, but also tends to the socioemotional development of students, (4) encourages students to engage each other with respect, trust, love, and accountability, and (5) is a space where learning is democratized and students are centered.

Ethnic Studies educators are encouraged to establish community agreements or classroom norms in collaboration with their students, incorporate community building activities into lessons, and create time for regular reflection and debrief. Incorporating these recommendations can assist in building a welcoming environment where students are able to rigorously and intimately engage Ethnic Studies and build upon existing interpersonal communication and collaboration skills.

There are a wide range of existing activities that teachers can use to support community building in their classrooms. Activities such as “Diversity Bingo”, “Two Truths and a Lie”, and “Four Corners” allow students to share information about their personal background and experiences with the educator and their peers. The “Privilege Walk” activity allows students to confront aspects of potential personal privilege, and learn about the challenges that others face that they may not have considered. “Fear in a Hat” is an activity that allows students to anonymously raise issues that preoccupy them in a safe setting. Other activities can give students a chance to develop their language skills such as, “Who I Am/Where I’m From” poems. For further explanation and direction on these community building activities, see the appendix.

## **Guidance and Support**

Like all successful instruction, teaching Ethnic Studies requires effective preparation, depth of knowledge, belief in students as capable learners, as well as strong institutional support. Drawing on lessons from San Francisco Unified School District’s (SFUSD) effort to build its Ethnic Studies program, districts are encouraged to support their teachers’ development in three key areas:

- *Useful Theory, Pedagogy, and Research*- Teachers and administrators should familiarize themselves with current scholarly research around Ethnic Studies instruction, as well as theorizing around critical and culturally/community relevant and responsive pedagogies, critical race theory, and intersectionality, which are key theoretical frameworks and pedagogies utilized in Ethnic Studies research and instruction. Engagement with theory and scholarly research can help strengthen educators’ ability to distinguish between root causes and symptoms, dispel myth from fact, and address the importance of discussing and problem-solving lasting issues caused by systemic inequities. The bibliography included in this document can be used as a springboard, however, it is strongly encouraged that both educators and administrators consult Ethnic Studies coordinators at the district level, Ethnic Studies classroom teachers offering professional development, and faculty at the UC, CSU, and local community colleges. These sources, contacts, and institutions can help educators and administrators stay abreast of useful theory, research, and content knowledge that can be leveraged in the classroom and/or professional development.
- *Ethnic Studies Content*- In Ronald Takaki’s seminal text, *A Different Mirror: A History of Multicultural America*, he articulates the need for a new “looking glass” from which our society must gaze. He argues that within our national narrative all communities must be able to see themselves. Thus, it is vital for teachers to engage a multitude of stories, narratives, sources, and contributions of everyone in America so that all students can see themselves as part and parcel of the grand American narrative. For if they do not see themselves in the “mirror,” they may fall victim to believing, that there is in fact nothing to see, or even worse, that they, like monsters, indeed have no reflection, no meaningful nor positive contribution to this society.

Teachers should engage various texts and perspectives when teaching Ethnic Studies; be open to learning from their students; consider allowing students to offer suggested texts or sources that may speak to the specificities of their individual identities; and in addition to consulting other teachers, Ethnic Studies coordinators, and UC and CSU faculty, draw on

other instructional materials approved by the State Board of Education, as well as resources provided by other public institutions like local museums, archives, and libraries.

- *Academic Skill Development*- Any meaningful education must equip students with the necessary tools to engage and invest in their own learning. Reading, writing, speaking, listening and collaboration are all critical to student success, and foundational to the principles of Ethnic Studies. During lesson planning, Ethnic Studies teachers should reflect upon different ways (exercises, homework assignments, service learning projects, etc.) to get students to engage Ethnic Studies content while rigorously developing academic skills. With fewer K–12 instructional materials available for implementing Ethnic Studies, as compared to traditional fields, it is integral that teachers collaborate with each other to develop new units, lessons, and other instructional materials. School administrators can support this collaboration by allotting time within professional development days or during department meetings.

Teacher development in these key areas can help ensure that students in Ethnic Studies courses will develop a firm grasp of the field, as well as critical social and academic literacies that equip them to meaningfully participate as confident and engaged citizens.

#### *Key Considerations for District and Site Administrators*

While effective teaching of Ethnic Studies is paramount, a supportive district and site leadership is just as important to the efficacy of the work. District and site administrators should also work to develop their understandings of Ethnic Studies instruction and pedagogies. Below are four ways districts can work to best support their Ethnic Studies teachers:

- *Consider the local history, demographics and particular needs of your district/site's students and their respective communities, including recognition of the Indigenous Peoples wherever a course is being taught.* Administrators should consider conducting research on the cultural values, traditions, indigeneity, and histories of the diverse populations represented in schools. This research can be done by delving into reported student data, consulting student families and community stakeholders about pressing issues and concerns facing these communities, or even inviting scholars specialized in the history of the communities represented in the district to edify leadership and staff.
- *Be grounded and well-versed in the purpose and impact of Ethnic Studies*- Similar to Ethnic Studies educators, administrators should also familiarize themselves with research on the efficacy of Ethnic Studies—from developing strong cultural and academic identity, building academic skills, to facilitating civic engagement with a service and problem-solving orientation. Again, the bibliography included in this document can be used as a starting point. Furthermore, administrators should work to weave the purpose, benefits, principles, and impact of Ethnic Studies into the fabric of the school, and as a means to educate parents and the broader community (e.g., creating a page on the school's website that speaks to Ethnic Studies and diversity explicitly).
- *Identify teachers who are willing and committed to invest in developing an Ethnic Studies curriculum and pedagogy.* Administrators should work within the district and site departments to identify teachers with backgrounds in Ethnic Studies or strong interest in teaching in the area. Conducting inner-district outreach campaigns, and exploring the

possibility of developing Ethnic Studies teachers from the ranks of paraprofessionals and other support staff, are just two ways administrators can work to recruit and develop Ethnic Studies teachers. Additionally, administrators can work with local teacher education programs and university Ethnic Studies departments to actively recruit and develop a pipeline for individuals interested in teaching Ethnic Studies.

- *Develop, implement, monitor, and evaluate instructional support.* In order for teachers to provide a robust Ethnic Studies learning experience they should be engaged in continual professional development, and supported by their site and district administrators who are working in tandem with students and community. Administrators should consider creating a department or distinct lane of work specifically dedicated to developing, implementing, monitoring and evaluating Ethnic Studies instructional materials and professional development (preferably differentiated professional development trainings specifically based on varying levels of Ethnic Studies content knowledge). Administrators can develop their own models of Ethnic Studies professional development and/or instructional materials by consulting other districts with well-established Ethnic Studies departments and teachers. Furthermore, administrators can draw upon the expertise of scholars to help create this tailored training.

### **Integrating Stakeholders and Community**

With the field of Ethnic Studies being born out of a grassroots community movement, community partnership and accountability are central to its identity. By design, Ethnic Studies seeks to be community accountable and responsive. Districts and sites considering offering Ethnic Studies should include students, families and other public/community institutions (museums, community art spaces, local non-profits relevant to the field, grassroots/community advocacy organizations, etc.) in those plans and discussions to ensure that the particular histories, aspirations, struggles and achievement of the communities present in classrooms are reflected in the course.

California Department of Education, June 2019

If the author and educational board were aiming at truth and perspectives around historical events then this make sense and as stated above to help with critical thinking. However, the bias and prejudice against whites, men, other religions outside of islam is palpable.

There are plenty of examples of people from diverse backgrounds contributing to the American society that can be used and should be used. Pride in ones own background is generally good but does not have to be main goal of schooling ... Pride should be being American, ideals behind the founding and how we did not live up to those ideals, being a good just person, understanding ones own prejudice and bias overt or hidden and that we are all capable of committing atrocities. Aiming for meritocracy are goals that is american.



Social justice, racial justice, homosexuality religion ect patriarchy, cisheteropatriarchy, capitalism, ableism, anthropocentrism, and other forms of power and oppression at the intersections of our society should not be concepts used to brainwash kids under the guise of "ethnic studies" as they are political concepts and have nothing to due with ethnicity.