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To: Ethnic Studies <EthnicStudies@cde.ca.gov>
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Subject: Further thoughts on Ethnic Studies from Ginny Atherton

Racing again the deadline;

Astonished that I was unaware of the nature of this project until just before public comment (also unaware) closed.

Absence of comment reflects that either:

I didn't have enough expertise or experience to comment responsibly,

or

the item or concept appeared to have integrity in context of the curriculum being proposed and/or in the broader context of students' lived and about to be lived experiences.

Attached, I've annotated in red the glossary.

Vocabulary I couldn't find in the glossary are

Armeninan

Compassion

Immigration

Marginalize

Misgenation

Phenotype

Sikhs

Tribe (informal)

White

White Trash

Glossary and Bibliography

Glossary

A

Acculturation- the process of taking on another group's culture. **And of being fluid...multi-culturally capable and fluent in manners, customs, language.**

Activism- informed action or involvement as a means of achieving a political goal. Activism can manifest in the form of protests, demonstrations and direct actions, art and cultural production, lobbying and advocacy work, fundraising, writing, educational discussions, etc.

Agency- the capacity of an individual to act freely and make independent choices in any given environment.

Accompliceship- the process of building relationships grounded in trust and accountability with marginalized people and groups. Being an accomplice involves attacking colonial structures and ideas by using one's privilege and giving up power and position in solidarity with those on the social, political, religious, and economic margins of society. **An accomplice supports with her treasure; time, space, life, the vital interests of the person or group needing active allies. Not limited to anticolonial struggles.** This is in contrast to the contested notion of allyship which is often performative, superficial, and disconnected from the anticolonial struggle. **An effective ally might offer one of the treasures listed above. The Allies in WWII were not superficial.**

American Indian- a member of any of the indigenous peoples of the western hemisphere, except those distinguished as Eskimos or Inuits. **The exclusion of Eskimos and Inuits needs clarification.**

Androcentric- the privileging and emphasis of male or masculine interests, narratives, traits, or point of view, often in spaces where power is wielded.

Anthropocentrism- the belief that human beings are the most important entity or species in the universe or human-centeredness.

Asian and/or Pacific Islander (API)- An identity marker often used in the United States to describe people of Asian and Pacific Islander descent.

Assimilation- the process whereby a historically marginalized person or group voluntarily or involuntarily adopts the social, psychological, cultural, and political characteristics of a dominant group. **An assimilated person may lose or bury their previous cultural traditions and language, etc.**

B

Boycott, Divestment and Sanctions (BDS)- is a global social movement that currently aims to establish freedom for Palestinians living under apartheid conditions. Inspired by tactics employed during the South African anti-apartheid movement, the Palestinian-led movement calls for the boycott, divestment, and sanctioning of the Israeli government until it complies with International law. BDS proponents and organizers have called for the global community to boycott or withdraw support from Israel and companies associated with it. The second component of BDS calls for governments, banks, universities, and other institutions to withdraw monetary support (divestment) from Israel and its companies. And finally, the third component—sanctions—asks international governments to hold Israel accountable for its actions through legislation, trade and military agreements, among other measures.

C

Capitalism- an economic and political system in which industry and trade are based on a “free market” and largely controlled by private companies instead of the government. Within Ethnic Studies, scholars are often very critical of the system of capitalism as research has shown that Native people and people of color are disproportionately exploited within the system. In a capitalist economy, surplus value (profit) is generated from human labor and everything is commodified.

83 *Character*- A combination of qualities (i.e. mental, moral, ethical, etc.) that render a
84 person distinctly unique.

85 *Chicana/o/x*- A contested social and political identity chosen by people living in the
86 United States with Mexican and indigenous ancestry. The term with the 'x' is
87 pronounced with an '-ex' sound at the end of the word.

88 *Cisgender*- a person whose chosen gender identity corresponds with their sex assigned
89 at birth.

90 *Cisheteropatriarchy*- a system of power that is based on the dominance of
91 cisheterosexual men.

92 *Citizenship*- a status granted to a person that has been recognized by a particular
93 country as being afforded all the benefits, rights, freedoms, and access as a member or
94 citizen of the country. Citizenship is also the relationship a person maintains with the
95 country or state they are loyal to. Thus, citizenship also includes how citizens engage
96 their communities through both political and non-political processes for the betterment
97 of their community, state, and nation.

98 *Class*- a category and identifier that denotes a person or group's economic or social
99 status. Too narrow. Class includes attitudes towards people, the community and the
100 environment.

101 *Classism*- is the systematic oppression of subordinated class groups to advantage and
102 strengthen the dominant class groups.

103 *Colonialism*- a practice of domination whereby one country seizes control over another
104 country or territory and its people via force, exploitation, and/or political control.

105 *Community*- a social group of any size whose members either reside in a specific
106 locality, share government, and/or have a common cultural background, struggles,
107 views, or history.

108 *Community Responsive Pedagogy*- the practice of teaching with the objective to meet
109 the needs of a community. It is an approach of teaching to recuperate the education and
110 learning of often marginalized diverse students in order to improve themselves, their
111 families and their respective communities.

112 *Counter narrative*- refers to the narratives that arise from the vantage point of those who
113 have been historically marginalized. The idea of "counter" implies a space of resistance
114 against the status quo.

115 *Consciousness raising/Conscientization*- the enhancement of one's knowledge,
116 awareness, and concern around a particular social and/or political issue in order to
117 advance social change.

118 *Critical race theory (CRT)*- while manifesting differently, CRT is often engaged to offer a
119 critical analysis of race and racism within a particular discipline, field, system of power,
120 culture, etc. CRT draws on a collection of critical frameworks to better understand how
121 race and racism are interwoven into the fabric of American society.

122 *Culture*- the characteristics, creations, and knowledge of a particular group of people,
123 place, or time. These characteristics include, but are not limited to, beliefs, customs, art,
124 music, language, traditions, and religion.

125 *Cultural appropriation*- the adoption of elements of a culture (i.e. clothing, jewelry,
126 language/slang, iconography, textiles, sacred traditions, etc.) other than your own (often
127 historically marginalized groups), without knowledge or respect for the original culture.

128 *Culturally responsive/relevant teaching*- a student-centered pedagogy that is grounded
129 in cultural competence. This method of teaching stresses the importance of educators
130 being culturally sensitive and actively working to include parts of their students' unique
131 cultures and backgrounds into all aspects of teaching and learning.

132 *Cultural retention*- the act of preserving or retaining the culture of a specific group of
133 people, in particular the cultures of those that have been historically marginalized, or
134 cultures that are feared of being lost or erased for a multitude of reasons.

135 Cultural revitalization- is a process through which unique cultures regain a sense of
136 identity through promoting heritage, languages or reviving traditions and customs.

137 *Cultural wealth*- critical education scholar Tara Yosso introduced the term “cultural
138 wealth” in 2005 in her work, “Whose Culture has Capital? A Critical Race Theory
139 Discussion of Community Cultural Wealth.” The term speaks to a broader framework
140 that encompasses various forms of cultural capital—aspirational, linguistic, familial,
141 social, navigational, and resistance— that are used to empower people. More
142 specifically, the framework is used to better understand and describe what knowledge,
143 experiences, adversities, strengths, etc. students of color bring with them to educational
144 settings. **See also Pierre Bourdieu...prolific seminal writings on cultural capital.**

145 **D**

146 *Decolonization*- the process of undoing colonialism. In the very literal sense,
147 decolonization it is the act of formerly colonized countries working to establish their own
148 independence. However, decolonization or decolonize is frequently used to describe the
149 un-learning of hegemonic and oppressive systems, practices, and ways of being in the
150 quest for self-determination.

151 *Dehumanization*- when a person or group of people are deprived of human qualities.
152 This process is often carried out when a dominant group abuses power and denies
153 opportunities and rights from another group.

154 *Democracy*- a form of government in which the people maintain political power and
155 have the ability to express their politics and views, and vote freely in an electoral
156 process.

157 *Diaspora*- is the voluntary or forcible dispersal/movement of peoples from their
158 homelands into new regions.

159 *Double Consciousness*- This term was first coined by W. E. B. Du Bois in *The Souls of*
160 *Black Folk* to describe how an individual’s identity might be divided into several facets or
161 levels of consciousness. As a theoretical framework, double consciousness reveals the

162 psycho-social divisions in American society, it describes the feeling of having a double
163 identity or “twoness”. Thus, individual’s see themselves through their own eyes and lens
164 and also through the eyes of others and society more broadly.

165 **E**

166 *Empathy*- the ability to understand another person’s thoughts, experiences, and feelings
167 from their point of view.

168 *Empire*- A group of nations, states or territories, or a major political unit that is controlled
169 by a single government, leader, or military dominion. Within the field of Ethnic Studies,
170 scholars often study the implications of Western empires and expansion on people of
171 color globally.

172 *Enculturation*- the process of learning one’s own group’s culture.

173 *Environmental racism*- is a type of discrimination where people of low-income or
174 minority communities are forced to live in close proximity of environmentally hazardous
175 or degraded environments, such as toxic waste, pollution, and urban decay.

176 *Ethnicity*- an identity marker based on ancestry, including nationality, lands/territory,
177 regional culture, language, history, tradition, etc., that comprise a social group.

178 *Eurocentric/Eurocentrism*- a worldview that privileges and centers the thoughts,
179 practices, knowledge, history, systems of beliefs, and customs of the western world and
180 people of western European descent more specifically.

181 *Equality*- is a state of affairs in which all people within a specific society or isolated
182 group have the same status in certain respects, including civil rights, freedom of
183 speech, property rights, and equal access to social goods and services.

184 *Equity*- unlike equality where everyone is treated the same, equity is providing students,
185 and people in general, with what they need to thrive. Equity is the promotion of fairness
186 and takes into consideration different backgrounds, learning styles, and material
187 realities to account for what each individual student needs to succeed.

188 **F**

189 *Federal recognition*- a status granted to Native American tribes that have gone through
190 the process of being recognized by the U.S. federal government and have been granted
191 sovereignty. There are over 300 federally recognized tribes across the U.S.

192 *Filipina/o/x*- an identity marker for people who identify as having ancestry in the
193 Philippines. Instead of using Filipina or Filipino, the “x” renders the term gender neutral.
194 The term with the ‘x’ is pronounced with an ‘-ex’ sound at the end of the word.

195 *First Peoples*- any of the indigenous peoples or Indian/Native communities of Canada.

196 **G**

197 *Gender*- western culture has come to view gender as a binary concept, with two rigidly
198 fixed options— men and women. Instead of the static binary model produced through a
199 solely physical understanding of gender, a far richer tapestry of biology, gender
200 expression, and gender identity intersect resulting in a multidimensional array of
201 possibilities. Thus, gender can also be recognized as a spectrum that is inclusive of
202 various gender identities.

203 *Genocide*- the intentional systematic destruction of an entire national, ethnic, racial or
204 religious community. Moreover, the United Nations offers a much more expansive
205 definition of this term that encompasses the various ways in which genocide manifests.¹

206 **H**

207 *Hate crime*- according to the Federal Bureau of Investigation (FBI), a hate crime is
208 defined as “a criminal offense against a person or property motivated in whole or in part

¹ The United Nations defines genocide as, “any of the following acts committed with the intent to destroy, in whole or in part, a national, ethnical, racial or religious group, such as: killing members of the group; causing serious bodily or mental harm to members of the group; deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part; imposing measures intended to prevent births within the group; [and] forcibly transferring children of the group to another group.”

209 by an offender's bias against a race, religion, disability, sexual orientation, ethnicity,
210 gender, or gender identity."

211 *Hate incident*- while similar to hate crimes, hate incidents are acts of bias against race,
212 religion, disability, sexual orientation, ethnicity, gender, or gender identity, however, they
213 do not meet the legal definition of a crime.

214 *Hegemony*- the dominance or influence of one group over another, often supported by
215 legitimating norms and ideas. Hegemony describes the dominant position of a particular
216 set of ideas and their tendency to become commonsensical and intuitive, thereby
217 inhibiting the dissemination or even the articulation of alternative ideas.

218 *Herstory*- is a term used to describe history written from a feminist or women's
219 perspective. Herstory is also deployed when referring to counter narratives within
220 history. The prefix "her" instead of "his" is used to disrupt the often androcentric nature
221 of history.

222 *Heteropatriarchy*- a system of society in which men and heterosexuals (especially
223 heterosexual men) are privileged, dominant, and hold power.

224 *History*- the study of the past, including, but not limited to: events, people, cultures, art,
225 languages, foreign affairs, and laws.

226 *Homophobia*- discrimination, dislike, prejudice, hatred, and a range of other negative
227 feelings and/or actions expressed towards people that identify or are perceived as gay,
228 lesbian, bisexual, or queer.

229 *Humanization*- the recognition of the dignity, rights, and overall human qualities of a
230 person. Humanization occurs when power is used to offer opportunity to people that
231 have been marginalized.

232 *Human Rights*- are the inalienable and basic rights that belong to all human beings from
233 birth until death, these include: freedom, democracy, liberty, education, water, shelter,
234 etc.

235 *Hxrstory*- pronounced the same as “herstory,” hxrstory is used to describe history
236 written from a more gender inclusive perspective. The “x” is used to disrupt the often
237 rigid gender binarist approach to telling history.

238 *Hybridities*- a term used to describe the crossing, intersection, and mixing of two or
239 more distinct cultures, often to form new identities.

240 **I**

241 *Identity*- the qualities, expressions, beliefs, physical traits, cultures, and social statuses
242 that comprise a person and/or group of people.

243 *Ideology*- A set/system of social, political, economic, and/or psychological beliefs,
244 values, and ideals that characterize a particular culture, school of thought, organization,
245 or people.

246 *Imperialism*- the extension of one nation’s dominance, power, or rule over another via
247 policy, ideology, influence (social, economic, religious, etc.), or military.

248 *Indian*- relating to or denoting indigenous peoples of North, Central, and South America,
249 especially those of North America. Historically the term has been used as a slur or
250 pejorative, however, there are some indigenous people that have reclaimed the term.
251 For example, the use of “California Indian” has become more common to describe
252 Native Americans in the state.

253 *Inequality*- is the existence of unequal opportunities and rewards for different social
254 positions or statuses within a group or society.

255 *Inequity*- lack of equity; unfairness; favoritism or bias.

256 *Indigeneity*- while “indigenous” has been used to describe people who are native to a
257 specific land or locale, indigeneity builds upon that definition. Indigeneity is a framework
258 and practice of seeing and understanding the world through an indigenous lens.

259 *Indigenous*- refers to the native and original people of a particular land or territory.

260 *Intradisciplinary*- working within a single discipline.

261 *Interdisciplinary*- research conducted by educators and scholars that involves the
262 intersection and integration of two or more disciplines with the goal of pushing
263 knowledge production and theorizing beyond their disciplinary bounds.

264 *Internalize*- the process of absorbing or incorporating often external beliefs, values,
265 attitudes, and/or behaviors into one's nature and consciousness.

266 *Intersectionality*- an analytic framework that is used to describe how the interlocking of
267 systems of power disproportionately impacts those with multiple marginalized identities.

268 *Institutional racism*- the systemic normalization or legalization of racism and
269 discrimination. This often emerges via the unequal and inequitable distribution of
270 resources, power, and opportunity. Institutional racism is also referred to as systemic
271 and/or structural racism.

272 *Institutions*- an organization, establishment, foundation, society, or the like, devoted to
273 the promotion of a particular cause or program, especially one of a public, educational,
274 or charitable character.

275 *Islamophobia*- hatred, discrimination, fear, and prejudice against Muslims and the
276 overall religion of Islam.

277 **L**

278 *Latina/o/x*- terms used to identify men (Latino) and women (Latina) with ancestry in
279 Latin America—Spanish speaking countries in the Caribbean and Americas. Latinx
280 differs from Latina/o as the “x” renders the term gender-neutral and more inclusive.
281 Thus, the term can be used by women, men, gender non-binary and trans identifying
282 people. The term with the ‘x’ is pronounced with an ‘-ex’ sound at the end of the word.

283 *LGBTQIA*- lesbian, gay, bisexual, transgender, queer, intersex, and asexual.

284 *Liberation*- the state of freedom. Within the context of Ethnic Studies, liberation is often
285 used to describe social movements (i.e. Black Power, BDS, and others) whose aim is to
286 achieve freedom through equal rights and justice.

287 **M**

288 *Master narrative*- is generally described as the colonially-derived story of events
289 emphasizing monolithic, Eurocentric, and androcentric perspectives.

290 *Matriarchy*- a government or social system in which women hold primary power,
291 authority, and social privilege.

292 *Mestiza/o*- a term used to identify someone of mixed race ancestry, often European and
293 Native American or Latin American. **There are many other mixed race combinations**
294 **that aren't mestiza/o.**

295 *Microaggression*- a small or subtle comment or action that consciously or unconsciously
296 expresses a prejudiced attitude, bias, derogatory, or hostile attitude towards a member
297 of a historically marginalized group. **Not all perceived microaggressions originate as**
298 **hostile or derogatory. Learning how to receive or respond suspect comments will go a**
299 **very long way towards polishing everyone's dialogue.**

300 *Migration*- movement of people, voluntarily or involuntarily, from one region to another.

301 *Multidisciplinary*- research conducted by educators and scholars from different
302 disciplines that are working collaboratively and drawing on each other's disciplinary
303 expertise for a particular project.

304 **N**

305 *Native American*- a member of any of the indigenous peoples of North, Central, and
306 South America.

307 *Naturalization*- the legal process by which a person gains citizenship to a country.

308 *Nepantlas*- is a Náhuatl word that was adopted by Chicana writers, scholars, and
309 feminists to describe an “in-between space.” Chicana feminist, Gloria Anzaldua, was
310 among the first to advance theorizing on the term, defining it as, a precarious space
311 where transformation can occur. The term can be used to describe a variety of identity-
312 related issues, including, race, gender, language, etc. *Nepantla* is the recognition of
313 confusion, chaos, and messiness in one’s understanding of self and the world. *Nepantla*
314 also provides room for self-reflection to better understand and work through this liminal
315 space.

316 *Net worth by race*- the disparity or inequality of wealth among races, specifically when it
317 comes to financial capital in resources, income and savings.

318 **O**

319 *Oppression*- prolonged unjust and/or cruel exercise of authority or power over another
320 person or group. Also, a sense of being weighed down in body, mind or spirit.

321 *The Four “I”s of Oppression*- the four “I”s of oppression are: ideological oppression (an
322 idea, concept, or theory whose qualities advocate for or can be interpreted as causing
323 harm or upholding the views of a dominant group at the expense of others), institutional
324 oppression (the belief that one group is superior than another and that the more
325 dominant group should determine when and how those on the margins are incorporated
326 into institutions within a society), interpersonal oppression (how oppression is played
327 out between individuals), and internalized oppression (the internalization of the belief
328 that one group is superior to another).

329 **P**

330 *Patriarchy*- a system of society in which men are privileged, dominant, and hold power.

331 *Pedagogy*- the study of how skills and knowledge are exchanged between within an
332 educational setting (i.e. classroom, workshop, training, etc.). Pedagogy is the method
333 and practice of teaching.

334 *People of color*- someone who is not white. People of color as a collective identity
335 emerged as a response to systemic racism and to assert resistance and solidarity
336 against white supremacy. People of color are a global majority.

337 *Political*- Beyond relating to the affairs of government, political also describes the
338 broader ideas, values, interests, and principles of a particular person, group, or party.

339 *Power*- the ability or capacity to direct, influence, or determine behavior (social, political,
340 economic, etc.) via authority and control.

341 *Pow wow*- a Native American intertribal gathering where indigenous people honor their
342 cultures through fellowship, dance, eating, singing, socializing, performing rituals,
343 among other activities.

344 *Praxis*- a cyclical process through which theory is transformed into practice and then
345 reflected upon.

346 *Pre-Contact*- is a term often used to describe civilizations and environments prior to
347 colonialism or contact with an outside culture and non-indigenous people.

348 *Privilege*- a special advantage or benefit not enjoyed by everyone. Within systems of
349 power, privilege is often inherited and is informed by one's identity.

350 **R**

351 *Race*- a social construct created by European and American pseudo-scientists which
352 sorts people by phenotype into global, social, and political hierarchies.

353 *Racism*- the belief in the superiority of one race over another. Racism manifests when
354 power is used to deny access, rights, and/or opportunities to a particular group or
355 person based on their racial background. **Racist-a person holding these beliefs and**
356 **often acts upon them.**

357 *Redlining*- a discriminatory practice by which banks, insurance companies, lenders, etc.,
358 refused or limited home loans, mortgages, and insurance policies to historically
359 marginalized groups (often Black people) to aide in the segregation of cities.

360 *Resilience*- the ability to recover and/or adapt in the face of extreme adversity, trauma,
361 stress, and difficulty.

362 *Resistance*- an act of dissent or defiance aimed at an oppressive force.

363 **S**

364 *Self-determination*- the process by which a person establishes their own agency and
365 motivation with the hope of controlling their own life.

366 *Self-reflection*- meditation or serious thought about one's character, actions and,
367 motives.

368 *Sexuality*- a person's sexual orientation or preference.

369 *Sexism*- discrimination based on someone's sex or gender, often women and girls.

370 *Social*- of or relating to the broader society, a specific community, or group.

371 *Social construct*- an idea or system that has been created and broadly accepted by
372 people in society; an idea or system that is not naturally occurring or inherent.

373 *Social justice*- The equitable distribution of resources (*rights, money, food, housing,*
374 *education, etc.*) to every individual regardless of ethnicity, class, gender, sexual
375 orientation, religion, language, or nationality.

376 *Solidarity*- unity or agreement of feeling or action, especially among individuals with a
377 common interest; mutual support within a group.

378 *Speakers' triangle*- a method used in public speaking to engage an audience. The
379 speakers' triangle often requires speakers to be mindful of their movements (walking
380 and gestures) as they develop their speeches. For example, if giving a persuasive

speech with a three-prong argument, the speaker might start in one position for their first argument, move to another end of the room for the second, and shift to another position for the third, creating a triangle.

Stereotype threat- according to psychologists Claude Steele and Joshua Aronson, stereotype threat is, “being at risk of confirming, as self-characteristic, a negative stereotype about one’s group.” Within the context of their research, Steele and Aronson studied Black and White students’ performance on academic tests. They concluded that because Black students are often stereotyped as inherently “less competent” or lacking intellectual capacity, they would at times feel a desire to disengage from the learning process and perform those negative stereotypes, thus, impacting their performance on academic and standardized tests.

T

Transdisciplinary- research conducted by educators and scholars from different disciplines working together to create and innovate something entirely new that moves beyond existing disciplinary boundaries.

Transphobia- discrimination, dislike, prejudice, hatred, and a range of other negative feelings and/or actions expressed towards people that identify or are perceived as transgender.

Tribal sovereignty- the innate authority of indigenous tribes to maintain power and govern themselves within the United States, as recognized by the U.S. federal government.

V

Violence- the manifestation of extreme aggression in the form of damaging physical force, hostile actions, or use of one’s power to inflict emotional and psychological harm.

W

406 *Whiteness*- a social construct that has served as the foundation for racialization in the
407 United States. Whiteness is the antithesis of Blackness, and is commonly associated
408 with those that identify as white. However, Whiteness is much more than a racial
409 identity marker, it separates those that are privileged from those that are not. Whiteness
410 can manifest as a social, economic, political, and cultural behavior and power. For
411 example, the “standard” or cultural “norm” are often always based on whiteness and by
412 extension white culture, norms, and values.

413 *White supremacy*- the belief that white people are inherently superior and represent the
414 dominant race. It is an operationalized form of racism that manifests globally,
415 institutionally, and through systems of power.

416 *Womanism*- a term that was coined by Alice Walker in response to mainstream
417 feminism’s focus on White women. Womanism emerged as a distinct space to advocate
418 and fight for issues concerning Black women.

419 **X**

420 *Xdisciplinary*- The term signifying that Ethnic Studies variously takes the forms of being
421 interdisciplinary, multidisciplinary, transdisciplinary, undisciplinary, and intradisciplinary,
422 in diverse academic and everyday contexts. The holistic, humanistic, loving and critical
423 praxis approach for teaching Ethnic studies.

424 *Xenophobia*- prejudice and hatred, drawn from irrational fear, against people from a
425 different country.

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