

# TRANS & QUEER RACIAL EDUCATIONAL JUSTICE COALITION

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Dear CDE,

Please update your public comments and specific line item recommendations (#'s 1, 2, and 3 below) in your summary of requested line item edits, and it would be greatly appreciated if you would recommend these line edits to the IQC. Also, please include our attached lesson plan in lesson plan options for the IQC to include in the Ethnic Studies Model Curriculum as well, it adds a necessary dimension.

Thank You.

**1. Line Edit Recommendation Submitted on 9/30, and not included in Summary of Line Edits, we understand this may have been an oversight, please include and recommend to the IQC:**

*Please reconcile/update Ch. 1, lines 435-436, which currently reads in a way that can be interpreted, as having low expectations of students and being anti-intellectual against our students -- it currently reads:*

“It (Ethnic Studies) can help students learn to present their ideas in strong, compelling, jargon-free language.”

*Please update Ch. 1, lines 435-436 to more accurately read:*

**“It (Ethnic Studies) can help students learn to present their ideas in strong, compelling, and precise academic language of the field, as well as in everyday language, depending on the context and audience.”**

**2. Recommended Language to Include in Ethnic Studies Model Curriculum, Chapter 1**  
**specifically in Chapter 1, starting between lines 283-284**

**The Language of Ethnic Studies**

Ethnic Studies incorporates purposeful academic language and terminology, including intentional respellings, to challenge various forms of oppression and marginalization. For instance, it is widely recognized that the worldviews and perspectives of women, or womxn, and Black, Indigenous, People of Color figures and communities have been largely absent, marginalized, and/or distorted in the traditional discipline of history. This is recognized by Ethnic Studies practitioners, as a dimension of white supremacy and patriarchy that is dominant in the K-12 curriculum. Thus, in Ethnic Studies

classes, it may be common to see challenges to this disciplinary marginalization at the linguistic level, with the usage of spellings including herstory, hxstory, hxrstory, ourstory, or other conceptions students may emerge with -- each with intentionality and purpose. Sometimes the purpose may relate to etymology (word origins), other times, such as in the case of the variations of hxstory, the purpose relates more directly to the orthography (visual) and phonemic (sonic) relations of the terms.

These language conventions are embraced in Ethnic Studies, not negated as the ancestral languages of Black, Indigenous, People of Color communities have too often been in the U.S., to the point of cultural genocide for the ancestral legacies of many Native Americans and Africans Americans -- a profound tragedy. Thus, Ethnic Studies reserves the right to cultivate its own disciplinary language and spelling conventions, and this is honored with students, as part of what sociolinguists of color refer to as its language and spelling ideology as a discipline.

These language conventions are not foregrounded in this model curriculum for those just beginning familiarity with Ethnic Studies (as of the November 2020 draft), however, educators should note that such conventions continue to grow and are common within Ethnic Studies classes, communities and scholarship. This dimension of the field is also interdisciplinary (or xdisciplinary) with other fields, including certain genres of English Language Arts, Gender and Sexuality Studies, Hip Hop Studies, Philosophy and Linguistics — as the language of Ethnic Studies continues to evolve.

**3. Preface, Line 41, footnote 2: In November 7th CDE Recommendations, an anthropological definition of race is used, please update/append with a necessary Ethnic Studies component of the definition, specifically:**

In Ethnic Studies, “race” is a (neo)colonial social construction. It is viewed as a “master category” based upon a Eurocentric biological fallacy that is central to inequitable power relations in society. Since race produces material impacts, it also produces racial consciousness and facilitates the process of racialization and racial projects, including both the oppositional projects of racism/colorism/anti-Blackness/ anti-Indigeneity and anti-racism/racial justice. The People of Color Power movements that emerged in the 1960s (Black Power, Red Power, Brown Power, Yellow Power) are key examples of how race has also been embraced and leveraged in the resistance against racism; they are the movements that Ethnic Studies rose from. In the United States today, races very broadly break down as people of color (POC) and white people (Rethinking Ethnic Studies, 2019).

