

COURSE TITLE

Politically correct pronunciation: non-phonetic "Herstory"

My Story, Your Story, Hxrstory: Interdisciplinary Ethnic Studies with an Emphasis on Media Literacy and the California Perspective

"Politics: the art of looking for trouble, finding it everywhere, diagnosing it incorrectly, and applying the wrong remedies." -- Groucho Marx. He could have said the same thing about SRVUSD's racist activism. It's all about centrifugal division, not "union." Speaking of unions, the **California Teachers Association** snarled in 1984: "Who dares take on religion, free enterprise, patriotism, and motherhood? We do -- and we must!" (*Guidelines for Academic Freedom in the Public Schools*) This program appears designed to further such division.

INTRODUCTION: NOTABLE EXCERPTS FROM THE ETHNIC STUDIES MODEL CURRICULUM DRAFT (Reviewed by CDE on 11/18/20)

"Ethnic studies instruction should be a fundamental component of California public education in the twenty-first century. The proposed Ethnic Studies Model Curriculum helps build the capacity for every young Californian to develop a social consciousness and knowledge that will contribute to the public good and, as a result, strengthen democracy."

"Ethnic Studies is a class for all students. The model curriculum focuses on the four ethnic groups that are at the core of the Ethnic Studies field. At the same time, this course, through its overarching study of the process and impact of the **marginalization resulting from systems of power,** is relevant and important for students of all backgrounds. By affirming the identities and contributions of marginalized groups in our society, Ethnic Studies helps students see themselves and each other as part of the narrative of the United States. Importantly, this helps students see themselves as active agents in the interethnic bridge-building process we call American life."

"This model curriculum is a step to rectifying omission of the experiences and cultures of communities within California. Ethnic studies courses address **institutionalized systems of advantage,** and address the causes of racism and other forms of bigotry including anti-Semitism and Islamophobia within our culture and governmental policies."

"When schools help students acquire a 'social consciousness, they are better equipped to contribute to the public good and help strengthen democratic institutions."

"Ethnic studies should help students learn to value and appreciate differences and each other's lived experiences as valuable assets in our diverse society in order to communicate more effectively and constructively with students of different backgrounds. It should help them communicate and interact with empathy, appreciation, empowerment, and clarity, to interact with curiosity, to listen empathically without judgment, and to critically consider new ideas and perspectives. It should also encourage students to modify their positions in the light of new evidence and compelling insights. Students should not seek to dominate in conversations and debates, but rather **practice a model of engagement which places a greater priority on listening, seeking to understand before seeking to persuade.**"

Note: Pages 0 and 1 = long list of teachers and administrators who collaborated in submitting this program for SRVUSD School Board approval on 02-09-21.

"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 are the **guiding values each Ethnic Studies lesson should include.**"

PART 1: NEEDS ASSESSMENT

a. What need does this course/program fulfill that cannot be met by existing courses/programs?

*** Offering this course acknowledges that limitations in materials, emphases, and pedagogies of our current courses in the Social Sciences do not adequately address either our District's Mission Statement or our students' development of **critical consciousness**, empathetic communication, self-confidence, and efficacy.

1) Offering this course is an action which directly supports our SRVUSD Mission Statement for Equity:

"SRVUSD is committed to nurturing and educating the whole student. Our equity leaders strive to interrupt any inequitable practices in school culture and curriculum and eliminate barriers to personal and academic success. Further, we establish each place of learning as an institution that validates and celebrates each student as an individual and as a part of a larger human family."

2) Offering this course is an action which directly supports the SRVUSD School Board's Resolution 95/19-20 "DENOUNCING RACISM, AND SUPPORTING EQUITY, SAFETY AND WELL-BEING OF BLACK PEOPLE" where it is stated:

- SRVUSD desires to provide a **physically and social emotionally safe** school environment that allows all students equal access and opportunities
- WHEREAS, we value and **teach equity, diversity and inclusion...** and we actively teach our students conflict resolution, to communicate their own feelings of injustice without prejudice, and to be upstanders in their community
- WHEREAS, we believe that **silence and inaction perpetuate injustice**, bias, and racism
- WHEREAS, recent events in the United States remind us that hundreds of years of **prejudices, injustices, and inequalities are embedded in our societies**, from social structures to institutions to cultures to individuals. **Decades of civil rights legislation and education have not obliterated racism.**
- WHEREAS, Black community members continue to report that they regularly experience **micro aggressions**, racial profiling, hate incidents, and racial bias in

all systems they encounter, **including our school district**

- WHEREAS, we recognize that there are employees and students who have felt harmed and who want the Board to **take immediate action**
- WHEREAS, despite a long record of extensive interventions to promote successful outcomes for all students, **an equity gap** still exists
- SRVUSD will confront the biases in our own school district and **actively engage in the challenging work of dismantling the problematic practices** that are limiting the opportunities for our Black and Brown students

3) Offering this course is an action which directly supports the Continuum of Restorative Practices in the SRVUSD Responding to Hate Manual by focusing on celebrating diversity and formalizing community building through culturally relevant curriculum, which builds a foundation for the prevention of:

- Level 1: Students perpetuating **microaggressions** / stereotypes / **implicit bias**
- Level 2: Students using targeted, hateful language or behavior
- Level 3: Students engaging in a hateful action or threatening violence

4) Ethnic Studies is content AND also pedagogy.

"At the core of Ethnic Studies pedagogy is the aim to equip students with tools to better understand social inequities and the structural forces that shape their lives while also providing tangible strategies to socially transform their communities" (Rethinking Ethnic Studies, 2019, p. 64).

We know that there is a growing need to address inclusion, diversity, and equity across our educational system. In consideration of California being one of the most diverse states, students around the state, including those within our own district, are demanding this needed change in how we "do school." Ethnic Studies courses are required to be intentional about meeting the needs of students in any demographic through the materials that are used and through instructional practices. As research has shown, Ethnic Studies creates, supports, and sustains a shift in mindset as students learn to think critically about different perspectives and narratives, as they learn to notice the voices that are inaudible and those which dominate, skills that overflow into all areas of school life and beyond.

5) This course will ensure that SRVUSD is prepared when the California Department of Education rolls out the California Ethnic Studies Model Curriculum.

California Education Code 51226.7 requires the State Board of Education (SBE) to adopt a model curriculum in ethnic studies "that shall be written as a guide to allow school districts to adapt their courses to reflect the pupil demographics in their communities" and that the curriculum "be inclusive, creating space for all students regardless of race, ethnicity, class, gender, sexuality, or citizenship, to learn different perspectives." "

The CDE's Road to Ethnic Studies:

- 1968: CSULA and CSUN establish Chicano studies and Black studies departments
- 1969: the first College of Ethnic Studies is established at SFSU. Students at UC Berkeley launched a strike that resulted in the creation of the first Ethnic Studies department in the country.
- Students across the nation began calling for the establishment of Ethnic Studies courses, departments, and degree programs.
- 2014: San Francisco USD and Los Angeles USD make ES a graduation requirement
- 2015: Oakland USD and Sacramento USD make ES a graduation requirement
- 2016: San Diego USD School Board fully funds K-12 ES implementation
- Currently: Ethnic Studies is a vibrant discipline with academic journals, associations, international conferences, and undergrad and graduate degrees
- 2016: AB-2016 launched.
- July 2018: The SBE approved guidelines to direct development of the curriculum and appointed an Advisory Committee.
- May - August 2019: The committee's recommendation was presented to the Instructional Quality Commission (IQC). 20,000 public comments were submitted, including significant concerns with a lack of coverage of Jewish Americans and anti-Semitism, Arab Americans, Pacific Islanders, and others.
- The approval timeline was extended to incorporate revisions. See AB 331
- July 31, 2020: CDE reviewed another draft based on feedback.
- September 2020: the IQC offered the public a 30-day review period.
- **Nov. 18-19, 2020:** IQC offers the CDE with a third draft
- **Dec. 2020 - Jan. 2021:** 45-Day public review
- **March 17-18, 2021:** SBE to take action on proposed model curriculum
- **March 31, 2021:** Deadline for SBE action
- **School districts that do not offer a standards-based ethnic studies curriculum are encouraged to "offer, beginning in the school year following the adoption of the model curriculum, a course of study in ethnic studies."**
- 2025-26: Mandated graduation requirement begins: completion of a one semester course in Ethnic Studies. A full-year course can be required at the district's discretion.

Despite the pending legislation, many school districts in California are offering, and have been offering for several years, interdisciplinary Ethnic Studies courses, some of which are high school graduation requirements, and all of which are tailor-made to address the needs of their local demographics. The most current version (11/18/20) of the Model Curriculum emphasizes these ideals:

- Ethnic studies is **a course for all students**, a key component of education in the 21st century, and will serve to strengthen our democracy.
- Maintains the **four themes:** Identity, History and Movement, Systems of Power, and Social Movements and Equity. "...considering that European American culture is already robustly taught in the school curriculum, ethnic studies presents an opportunity for different cultures to be highlighted and studied in a manner that is meaningful and can be transformative for all students."
- The four traditional disciplines expand to additional studies that celebrate

California's diversity

- Topics range widely from **migration** to **social movements**, such as a study of Mexican American texts, the experiences of Southeast Asian refugees, African American social movements, and Indigenous cultural retention. Students connect current resistance movements to those of the past, and imagine new possibilities for a more just society.
- Topics challenge **empire-building** in history and its relationship to white supremacy, racism, and other forms of power and oppression such as discriminatory, **imperialist/colonial beliefs** and practices, as well as cisheteropatriarchy, economic inequality, and ableism

Over time, these key themes should be woven into all curricular areas. All themes apply to any cultural group, function as a way to validate students, and help them build agency, within a pedagogy that is culturally responsive.

6) This course expands on social justice courses that already exist in SRVUSD.

In August of 2014, Monte Vista resumed offering Women's Literature as a course. Gender is explored through fiction and strong, multicultural non-fiction research strands.

In August of 2016, SRVUSD designed and approved a UC and NCAA approved course entitled "The Hero's Journey," an English that examines masculinity as a social construct. As in Women's Literature, it is explored through fiction and a strong, multicultural non-fiction research strand. It is important to note that both young men and young women enroll in this course.

In December, 2017, SRVUSD did approve a 9th grade one-semester Intro to Ethnic Studies class at Cal High, with the possibility of offering it as an alternative to World Geography. Many of the themes from that 9th grade course have since been woven into the quickly developing Social Justice and Community Pathway which overlaps their English and History departments.

In August of 2018, San Ramon Valley High School opened a Women's Literature class. Both young women and young men enroll in this course.

Like the 9th grade Ethnic Studies course, "My Story, Your Story, Hxrstory" covers these core themes:

- Focusing on the individual student **experience** and experiences of marginalized groups, through the lens of equity and social change
- Understanding how the **social construction of race** has been and continues to be a driving force of recurring sociopolitical **patterns** in dominant culture
- Developing **empathy** and doing acts of justice

In addition, "My Story, Your Story, Hxrstory" also includes components that make it unique from typical classes such as World/U.S. History, Women's Literature, and The Hero's Journey:

- This course will use the **historical and modern context of California**, as well as students' connections to their identities and local experiences, to understand how structures and policies have impacted indigeneity and immigration. "Ethnic studies must move toward returning what has been stolen, particularly Native lands and African American labor" ("Transformative Ethnic Studies in Schools," Sleeter and Zavala, 2020, p. 4).
- The course is founded on **identity and intersectionality**, which allows for a seamless incorporation of additional topics about anti-Semitism, Islamophobia, and religious persecution.
- There is an emphasis on **media literacy and critical thinking**. Students will analyze bias and stereotypes on social media, think critically about images and the news, and build capacity about the lens through which they access the technology they are surrounded with everyday.
- Class time is maximized for **building community, trust, and agency**. Since Ethnic Studies is designed, and intended, to be modified to address the demographic needs at all high schools, the ways in which community is built will intentionally be different at each school and in each classroom.
- **Arts exploration and creative expression** is woven into each unit in several ways. Cultural traditions hold relevant stories, and it is important to understand meaningful, sustaining narratives through the lens of the artistic forms those stories have taken on over time, as they pertain to the history of groups and as they impact the biases that live within dominant culture.

b. How was this need determined?

1) Ethnic Studies holds positive value for ALL students.

California has a uniquely diverse culture and history; however, much of our current TK-12 curriculum has been presented to students through a **narrative that represents only the values and perspectives of dominant culture, which is oppressive and harmful, not just for marginalized students, but also for students who identify with the white heteropatriarchal system.** "Research on the impact of ethnic studies on students... lends strong support to the **positive value of ethnic studies for all students - students of color as well as White students**" ("Transformative Ethnic Studies in Schools," Sleeter and Zavala, 2020, p. 67).

2) Traditional interventions do not always support underserved students.

According to the State Legislature, Ethnic Studies has observable benefits. It prepares all students for a diverse post high school experience and the global economy. Students develop a better sense of self-efficacy and personal empowerment because culturally meaningful and relevant curriculum can have a positive impact on students: "Ladson-Billings (2009) and others emphasize that the point of culturally responsive teaching isn't just about getting along with students but to use that connection to

stretch and empower them as learners... to provide resources and personal assistance so students cultivate positive self-efficacy beliefs and positive academic mindset" ("Culturally Responsive Teaching and the Brain," Hammond, 2015, p. 88).

Ensuring that we have consistently high expectations has shown to produce higher outcomes and intellectual capacity for processing information ("Culturally Responsive Teaching and the Brain," Hammond, 2015, p. 15). For example, the impact of strategies such as "cultural modeling" enables students to use their own cultural frames of reference, which immediately engages them in much higher levels of cognition than is usually the case in a traditional classroom (Lee, 2007 cited in "Transformative Ethnic Studies in Schools" Sleeter and Zavala, 2020).

As well, research shows that students that become more engaged in school through courses like Ethnic Studies are more likely to graduate, and have had significant success in boosting GPA and attendance (Education Week, Bill Sanderson, SFUSD Assistant Superintendent, 2017).

3) The Ethnic Studies classroom provides a structured, safe space for engaging in challenging issues.

Students can discuss social constructs that create oppressive systems for marginalized communities. The course can serve as a model for inclusion and social justice on a school campus. This is imperative as we prepare young adults to navigate the world with informed compassion and confidence.

PART 2: EFFECTS ON OTHER ASPECTS OF THE SCHOOL/DISTRICT PROGRAM

a. What groups of students and how many will be impacted by the change?

This course will be launched in 2021-22 as a yearlong social science college prep elective for grades 11 and 12. We estimate 30-60 students will enroll in this course at each campus (10-15 at Venture).

b. What special skills, training, experience, and/or credential will be required of the instructor?

"My Story, Your Story, Hxrstory" is interdisciplinary. The space must be inclusive of all students. Engaging in topics about race, class, gender, oppression, etc., may evoke feelings of vulnerability, uneasiness, sadness, guilt, helplessness, or discomfort for students not previously exposed to explicit conversations about these topics. It is critical that a strong, trusting classroom community is established where all voices are

validated, encouraged, and taught how to lean into difficult conversations. An instructor needs to be knowledgeable about strategies for facilitating learning experiences through an equity lens (including CLR), have familiarity with affirming discussion protocols, be comfortable with the occasional discomfort of students, knowing that this is the "zone of proximal development," (Vygotsky, 1978) and understand the Teaching Tolerance Social Justice Standards. The instructor must also have a strong foundation in media literacy and instructional technology best practices. Pedagogies must lift up the lived experiences of the students in the classroom, as well as cultures not represented, in a way that is authentic and also **does not tokenize or re-traumatize** students who connect with the cultures being studied. Most of all, norms must prioritize socioemotional development.

The CDE offers these ideas as important characteristics for ES instructors:

- "Ethnic studies requires a commitment among its teachers to personal and professional development, deep content knowledge, social-emotional learning, safe and healthy classroom management practices, and instructional strategies that develop **higher-order thinking skills** in children."
- "Teaching ethnic studies necessitates that educators consider the **purpose** of ethnic studies, the **context** in which the course is being taught, and even a reflection on how the **educator's identity and potential biases** impact their understanding of and outlook on the world."
- "A critical part of the context of ethnic studies is being aware of and anticipating for when negative emotions and/or **traumas** arise from students in dealing with potentially difficult content or materials."
- "By **democratizing** the classroom, educators are allowing multiple entry points for students to discuss ethnic studies theories like, **intersectionality**"
- "In reflective classrooms, students' knowledge is **constructed** and applied rather than passively absorbed. Students are prompted to join with teachers in posing and addressing problems to foster '**critical consciousness**'."

PART 3: SUSTAINABILITY: How is this sustainable over time?

This course is both timely and timeless. By design, *My Story, Your Story, Hxstory* is sustainable because:

- It is a microcosm of society, and will explore different mindsets and perspectives that evolve locally and globally at any given time.
- The anticipated CDE Model Curriculum requirement will enable districts to adjust the course content in order to best serve the needs of their local populations.
- It is rich with engaging digital resources and critical thinking tools, which evolve over time.
- It is highly connected to current events as they relate to patterns in history.

The proper business of schools is the imparting of knowledge and skills. The checked texts below are instead all part of the socialist "Zinn Education Project." The other texts themselves have a left-wing outlook on American society. In the SRVUSD and elsewhere, such instruction has become a tax-funded scheme for indoctrinating captive-audience young minds.

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PART 4: COURSE PROGRAM: Cost

a. n/a

b. Major supplies and services cost

Students will be provided with texts, videos, podcasts, and other materials. No additional major supplies are needed. Minor support for mentor texts, museum memberships, or professional development may be sought through grants.

In addition to utilizing the endless resources available on the Internet, through museums, news sources, and community organizations, the following titles are suggestions, although new materials are published daily, and once the Model Curriculum is approved by the CDE, we expect even more to become available. Additionally, classrooms may incorporate choice book clubs using novels (not listed here - for example, *There There*, *The 57 Bus*, *Dear America*, *Born a Crime*, *Kindred*, *Just Mercy*, *The Good Immigrant*, etc) as a way to engage students in discussing difficult topics, and to practice critical discourse skills.

- ✓ • *A People's History of the United States*, Howard Zinn
- *Abolition. Feminism. Now*, Angela Davis
- *The Autobiography of Malcolm X*, Alex Haley and Attallah Shabazz Malcolm X
- *Between the World and Me*, Ta-Nehisi Coates
- ✓ • *The Color of Law*, Richard Rothstein
- *Critical Race Theory*, Richard Delgado
- *Feminism Is for Everybody: Passionate Politics*, bell hooks
- ✓ • *Indigenous People's History of the United States*, Roxanne Dunbar-Ortiz
- ✓ • *An African American and Latinx History of the United States*, Paul Ortiz
- ✓ • *The New Jim Crow*, Michelle Alexander
- ✓ • *Pedagogy of the Oppressed*, Paulo Freire
- *Pushout*, Monique Morris et al.
- ✓ • *Rethinking Ethnic Studies*, R Tolteka Cuauhtin et al.
- *So You Want to Talk About Race*, Ijeoma Oluo
- ✓ • *Stamped, Remix*, Ibram X. Kendi and Jason Reynolds
- *This Book is Antiracist*, Tiffany Jewell
- *We Should All Be Feminists*, Chimamanda Ngozi Adichie
- *Women Who Run with Wolves*, Clarissa Pinkola-Estes

Selection of these texts illustrates a ridiculous lack of balance & a determined left-wing bias of SRVUSD personnel.

Howard Zinn (died 2010) was the subject of a 423-page FBI file, which revealed his communist affiliations. His "History" characterized the Revolutionary War, the Civil War, and WWII as cynical schemes designed to consolidate control by the rich and powerful. Even Michael Kazin, the one-time head of Harvard's radical SDS chapter, has condemned Zinn's 729-page book as "bad history," as a polemic disguised as history. See 2017 editorial attached, and see Zinn's skewed history itself, <https://libcom.org/files/A%20People's%20History%20of%20the%20Unite%20-%20Howard%20Zinn.pdf> Zinn himself called his "history" a "biased account, one that leans in a certain direction." [i.e., "neighborly socialism"]

Zinn's class warfare in classroom

East Bay Times 03-26-17

By Michael Arata

East Bay Times contributing columnist Byron Williams asks "How can one authentically love the country with only an incomplete narrative at his or her disposal?" (March 19).

How, indeed? "An incomplete narrative" is precisely the concern of Kim Hendren, an Arkansas state legislator who has proposed a bill that Williams contemptuously dismisses as "government-sponsored anti-intellectualism."

Hendren's HB1834 would ban Arkansas public-school use of books by historian Howard Zinn, including "A People's History of the United States," a subversive tome popular among leftist history teachers — many of whom rabidly oppose the notion of "making America great again" because they believe America was never great to begin with.

Hendren has an entirely reasonable concern about classroom indoctrination, parental authority in such circumstances, and the obligations of tax-funded schools. He hopes to generate debate regarding the suitability of teaching Zinn's outlooks in elementary and secondary schools — i.e., before impressionable children have become "a little bit older," and "able to exercise more judgment."

Few readers likely know much about Zinn, and Williams doesn't enlighten them. Zinn's 423-page FBI file, released after his death in 2010, reveals his admission of late 1940s and early 1950s involvement in organizations which the FBI identified as communist fronts, though he denied being a communist himself.

Zinn characterized his 729-page *People's History* (2003 edition, originally published 1980) as "disrespectful of governments and respectful of people's movements of resistance. That makes it a biased account, one that leaps in a certain direction."

Zinn prefigured and perhaps helped incite the destructive "Occupy movement," proclaiming that in the "desperate, bitter battle for resources made scarce by elite control," he wanted to "emphasize the commonality of the 99 percent, to declare deep enmity of interest with the 1 percent" Schoolkids, of course, need little encouragement to consider themselves victims.

When the Founders introduced the Constitution with the words "We the People," says Zinn, they were only "pretending that the new government stood for everyone, and hoping that this myth ... would ensure 'domestic tranquility.'"

Even some prominent historians on the left condemn Zinn's revisionism. Michael Kazin, for example, 1969-70's co-chair of Harvard's radical Students for a Democratic Society (SDS) chapter and now a Georgetown University professor, has characterized "Zinn's big book" as "bad history," with "a premise better suited to a conspiracy-monger's Website than to a work of scholarship" (*Dissent*, Spring edition, 2004: www.dissentmagazine.org/article/howard-zinns-history-lessons).

As Kazin observed (quoting Zinn's text), Zinn regarded the American Revolution as merely an artifice, designed to quash other "potential rebellions and create a consensus of popular support for the rule of a new, privileged leadership." And the Civil War was supposedly just another convoluted scheme, in which Union soldiers, fooled by an anti-slavery "aura of moral authority," fought and died "effectively to dim class resentments against the rich and powerful"

And World War II? To Zinn (again, in his own *People's History* words), America's "main interest was not stopping Fascism but advancing the imperial interests of the United States."

Kazin rightly considered Zinn's work to be "history as cynicism," a "polemic disguised as history."

In 1995, UCLA history professor Gary Nash's proposed history guidelines, developed for the National Council on Education Standards but following the trail blazed by Zinn, were rejected 99-1 by the U.S. Senate. More recently, similar deficiencies have driven a revision of Advanced Placement U.S. History (APUSH) materials.

Radically unscrupulous teachers will continue nevertheless to indoctrinate rather than instruct. The California Teachers Association set its own such course in 1984, with the publication of "Guidelines for Academic Freedom in the Public Schools." Therein, CTA snarled its defiance of traditional American values: "Who dares take on religion, free enterprise, patriotism, and motherhood? We do — and we must!"

Ultimately, misusing precious class-time and tax-dollar resources to fund teachers and programs utilizing Zinn's angry propaganda and other similarly regressive materials is genuine "government-sponsored anti-intellectualism."

Attentive parents and other taxpayers will turn up the heat so that legislators and school boards see the light, thence to implement effective curricular and funding oversight.

Meanwhile, let purposely subversive teachers — and useful idiots who believe that children think like adults (because they are adults who think like children) — mislead whatever audiences they can assemble at their own expense.

Michael Arata is a Danville resident and former 20-year chemistry and mathematics instructor and swim coach. Arata is currently an industrial consultant.

Seeing everything through a racist lens is itself racist. Genuine racism is involved when less is expected of someone due to his or her skin color -- what George W. Bush called "the soft bigotry of low expectations."

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PART 5: COURSE DESCRIPTION

This course examines the complexities of power, privilege, and agency in history and modern-day sociopolitical systems, through the lenses of race, ethnicity, gender, class, ability, and religion. Students will use a variety of multimedia materials, primary sources, data, and texts to think deeply about intersectional identities and bias. We will be challenged to use critical thinking and the art of storytelling to make connections between ourselves and others. There will be an emphasis on building media literacy skills and evaluating stereotypes and misinformation through a culturally-relevant pedagogical frame. We will seek counter narratives of missing perspectives, paying particularly close attention to marginalized groups in California, including those from Native American, African American, Asian American, Latinx, and LGBTQ+ communities, as well as from Jewish, Arab, and Muslim religions. We will learn about liberatory movements and culminate with a student designed action project that promotes civic engagement, self-efficacy and collective empowerment.

PART 6: MAJOR INSTRUCTIONAL OBJECTIVES FOR THE COURSE

Has written stuff like "Wrestling with Problematics of Whiteness in Teacher Education" and "Critical Race Theory and the Whiteness of Teacher Education."

According to "Transformative Ethnic Studies in Schools" (Sleeter and Zavala, 2020, p. 8) there are seven hallmarks of a developed Ethnic Studies course:

1. Curriculum as Counter-Narrative and Perspectives from People of Color
2. Criticality and Structural Analysis of Racism, Colonialism, Oppression
3. Reclaiming Cultural Identities
4. Intersectionality and Multiplicity
5. Community Engagement
6. Pedagogy that is Culturally Responsive and Mediated, Intentional Lesson Design
7. Students as Intellectuals, Fostering Curiosity

"My Story, Your Story, Hxrstory" has six units that build in complexity, which parallels the structure within the Teaching Tolerance Social Justice Standards (Identity, Diversity, Justice, Action). Per best practice, coursework will be intentionally connected to students' identities, counter-identities and local community issues.

- UNIT 0: Co-Constructing Community
- UNIT 1: Intersectionality: Identity, Bias, and Narrative
- UNIT 2: Hegemony: Power, Privilege, and Positionality
- UNIT 3: Systems of Oppression: Dehumanization, Humanization
- UNIT 4: Resistance: Justice and Agency
- UNIT 5: Transformation: Inquiry, Action, and Change

On completion of the course, students will be able to:

- Establish and actively participate in a safe and productive learning community
- Demonstrate responsible digital citizenship

This stuff reminds one of noble Booker T. Washington, writing 110 years ago: "I am afraid that there is a certain class of race problem solvers who don't want the patient to get well, because as long as the disease holds out they have not only an easy means of making a living, but also an easy medium through which to make themselves prominent before the public."

- Use critical thinking in media literacy; evaluate, compare, and synthesize
- **Articulate facets of identity,** leaning into bias, stereotypes, and microaggressions
- Seek counter-narratives as a vehicle for empathy, growth and change
- Name **complex interdependencies and oppressions within social systems** through the **lens of race, ethnicity, gender, class, ability, language, and religion** (such as Education, Health, Economics, the Law, the Environment)
- Describe socioeconomic policies that dehumanize marginalized communities
- Explain social movements that have initiated fights for justice
- Manage short term and long term projects
- Generate authentic inquiry; promote empowerment, engagement, and agency
- Apply writing strategies, mathematics concepts, and a variety of creative expressions to connect claims with evidence that support an argument
- Use a variety of tools and strategies to effectively navigate content, share voice, self reflect, connect with experts, and collaborate with peers

Considerations offered as optional ideas in the DRAFT Model Curriculum:

- How might we best foster empathy when student populations are homogenous or **haven't been explicitly or formally exposed to concepts of race and ethnicity?**
- What do the concepts of "race" and "ethnicity" mean? How do they relate to each other? How were concepts of race, like "whiteness" and "blackness" constructed? How has our understanding changed over time? How do group identifiers in public documents such as the U.S. Census impact connection and division?
- **Explore U.S. colonialism and imperialism** in the Pacific through the unique experiences of Southwest Asians (Arabs, Armenians, Assyrians, Chaldeans, Coptic-Christians, Iranians, Mizrahi Jews, Kurds, and Yazidis), South Asians (Sikhs, Hindus, Afghans, Bangladeshis, Indians, Pakistanis, and Sri Lankans), Southeast Asians, (Cambodians, Hmong, Laotians, Indonesians, Malaysians, Myanmarese, Thais, and Vietnamese), and East Asians (Chinese, Japanese, Koreans, Taiwanese, Filipina/o/x, Pacific Islanders).
- Combine comparative and thematic approaches.
- Explore the "model minority myth" and its historic and contemporary implications for Asian Americans and Pacific Islanders; the experiences of Arab Americans and the rise of Islamophobia and discrimination against Sikhs in the aftermath of 9/11; the recent rise in anti-Semitic violence and rhetoric; and the way that Native Americans have challenged the use of native iconography and dress for mascots on college campuses and professional sports.
- Examine a contemporary study based on the migration of Iranians, Iraqis, Syrians, Afghans, along with other refugees from the Middle East to California and the United States as a result of the recent wars in that region.
- What is the difference between equality and equity?
- Explore the justice system: historical and intellectual foundations, focal points, root causes, legal context, historical tactics, and desired policy changes from a **Black movement perspective.**

- Unpack the Chinese labor force experience while building the Transcontinental Railroad.
 - Understand the environmental issues that affect the Native American traditions and the fragility of Mother Earth. **Consider: Should our school begin assembly announcements with a land acknowledgement?"** **Schools can just give it back, right?**
 - Examine the Impact of Mahatma Gandhi on Social Change Movements.
 - **Introduce the United Farm Workers movement.** **And tell of Cesar Chavez calling illegals "wetbacks"?**
 - Research the disproportionate provision of poor quality housing loans (subprime) to African Americans and other ethnic groups, which has led to housing discrimination, redlining, and gerrymandering. **While at it, should examine Democrat culpability for 2008's housing and finance crash, as exposed by New York Times Pulitzer Prize winner Gretchen Morenson in *Reckless Endangerment*.**
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PART 7: INSTRUCTIONAL MATERIALS / RESOURCES

This course is cost neutral.

In thinking about materials for Ethnic Studies, it is important that students are able to recognize themselves in the lessons they are engaging with, and that materials are also purposefully selected to bring in alternative perspectives. As referenced in the Draft Model Curriculum:

"While the Ethnic Studies Model Curriculum does not endorse any particular iteration over another, Ethnic Studies educators and administrators are encouraged to consider student demographics, needs, interests, and current events when crafting a course or lesson, as this may help determine what iteration of the field will be most useful for the class."

It is suggested that instructors use a wide range of sources and remnants of popular culture to better understand the experiences of historically disenfranchised groups. The instructor will curate case studies, multimedia text sets, podcasts, TedTalks, digital collaboration and discussion tools, literature, court cases, government files, memoirs, art, music, oral histories, news, lessons from organizations such as **Teaching Tolerance** and **KQED** and websites such as Teaching California, The Library of Congress, **the Zinn Project**, **Rethinking Schools**, and **Facing History and Ourselves**.

Additionally, we will seek guidance and inspiration from guest speakers and from local organizations. Examples may include: the Oakland Museum of California, local educators, the Museum of Tolerance, The ADL, **Rainbow Community Center**, National Equity Project, National Park Service (Manzanar, Angel Island), and the History-Social Science Project.

PART 8: BASIS FOR STUDENTS EVALUATION / GRADING

A variety of student-centered assessment strategies, including peer- and self-evaluations, will be used to provide students with formative and summative feedback.

- Holistic scoring of writing that is used to explore, rather than demonstrate mastery. The instructor will evaluate writing as discovery of content, a means of synthesizing multiple sources, a method that permits the writer to acknowledge emotional, ethical, and personal responses and reactions.
- Presentations, multimedia storytelling, and real world inquiry action projects that are developed using rubrics to help students break apart complex ideas and identify goals within the specific themes and contexts.
- Clear expectations and scaffolding around thinking routines, accountable talk, online discussion forums which produce high level conversations between students for authentic engagement and reflection.

Customary educationist-speak, i.e. jargon.

PART 9: COMPLIANCE WITH DISTRICT MISSION / GOALS

In aligning with the three pillars SRVUSD Framework for Excellence, this course provides students the opportunity to:

- Experience a learning environment with **high expectations**, a focus on content to context, digital formats, project based learning, and self-directed learning
- Engage with the content on a **personal** level by elevating individual curiosities, peer **collaboration**, communication skills, critical thinking, and civic and global meaning
- Develop important character and **life skills**, understand what it means to be a responsible, ethical, and productive citizen in the context of a global economy, grow in cross-cultural understanding, practice empathy, and find ways to be adaptable

PART 10: COMPLIANCE WITH STATE FRAMEWORKS

"My Story, Your Story, Hxrstory" is interdisciplinary and will touch on standards that are found in multiple subject areas. The primary focus will be grounded in frameworks and standards for CA History Social Science, ELA-Common Core, The FAIR Act, as well as **Teaching Tolerance** (not state mandated, but highly acclaimed for social justice work).

↑ from the corrupt Southern Poverty Law Center

The DRAFT Model Curriculum states:

*"The Cultural Proficiency Continuum for History–Social Science... provides an example of how ethnic studies can be integrated into history-social science courses. It asks important questions about the content and curriculum materials we use in classrooms. The selection of curriculum content and resources may be intentional or unintentional but are worthy of analysis if we are intent on providing a culturally proficient curriculum for students. In the teaching of history, as described in the History–Social Science Framework for California Public Schools, as a story well told, we need to ask ourselves, **whose story are we telling? Which perspectives are shared? What message or agenda is delivered?"***

The CA History Social Science Framework- Key Components

- The historic struggle of communities of color is central, accounts for the **intersectionality of identity**, and challenges discrimination and systems that perpetuate inequality.
- Instruction should be student-centered, developed based on lived experiences.
- Students study multiple perspectives to **understand why some narratives may be more privileged than others.**
- Students consider how to improve their own community through constructive actions.
- Teachers incorporate technology into instruction, attend to students' abilities to think critically and creatively, and ensure that all students can communicate and collaborate in a global society that values multiple perspectives, languages, and worldviews.
- Students ask open-ended questions and explore a variety of primary and secondary sources to develop a claim.
- Students explore a variety of texts (census records, religious texts, memoirs, and government propaganda), learn to identify a document by its purpose—whether it be persuasive, narrative, or autobiographical—and evaluate its purpose and context.
- Students learn about democratic rights and how these rights have been constructed, challenged, and contested and continue to be reshaped.

English Language Arts Standards, CA Common Core - Focus Areas

- READING:
 - Identify the missing perspective and biases in a given source
 - Compare and contrast multiple perspectives
 - Evaluate different versions of a historical event in different mediums
 - Synthesize concepts from a variety of sources
- WRITING:
 - Gather information from credible sources
 - Conduct short and long-term research projects based on self-generated questions
 - Use technology to produce, publish and interact with others

The California FAIR ACT (SB-48)

The Fair Education Act amends the California Education Code to include the political, economic, and social contributions of persons with disabilities and lesbian, gay, bisexual, and transgender people into educational textbooks (by 2015) and the social studies curricula:

- 51204.5. "Instruction in social sciences shall include the early history of California and a study of the role and contributions of both men and women, Native Americans, African Americans, Mexican Americans, Asian Americans, Pacific Islanders, European Americans, lesbian, gay, bisexual, and transgender Americans, persons with disabilities, and members of other ethnic and cultural groups to the economic, political, and social development of California and the United States of America, with particular emphasis on portraying the role of these groups in contemporary society."

← Apparently = SPLC's skewed propaganda

Teaching Tolerance Social Justice Standards

- IDENTITY
 - I know that all my group identities and the intersection of those identities create unique aspects of who I am and that this is true for other people too.
 - I recognize traits of the dominant culture, my home culture and other cultures, and I am conscious of how I express my identity as I move between those spaces.
- DIVERSITY
 - I respectfully express curiosity about the history and lived experiences of others and exchange ideas and beliefs in an open-minded way.
 - I understand that diversity includes the impact of unequal power relations on the development of group identities and cultures.
- JUSTICE
 - I can explain the short and long-term impact of biased words and behaviors and unjust practices, laws and institutions that limit the rights and freedoms of people based on their identity groups.
 - I can identify figures, groups, events and a variety of strategies and philosophies relevant to the history of social justice around the world.
- ACTION
 - I express empathy when people are excluded or mistreated because of their identities and concern when I personally experience bias.
 - I take responsibility for standing up to exclusion, prejudice, and injustice.