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Attachment 2

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# **Attachment 2: CDE-Recommended Edits**

This table provides a summary of the recommended edits to the Ethnic Studies Model Curriculum from the California Department of Education (CDE). These edits were implemented in the revised drafts posted at <http://www.cde.ca.gov/ci/cr/cf/cdereceditsesmc.asp>, and the page and line numbers in the table below refer to those drafts. Additional minor edits to correct typographical and grammatical errors, address accessibility issues, and ensure compliance with the CDE Style Manual are not listed in the table but were also made to the revised drafts.

The proposed edits are organized by chapter, page number, and line number. Where possible, suggested line edits have each been given their own entry in the table.

The edits were recommended to bring the document closer in alignment to the guidelines adopted by the State Board of Education (available at <https://www.cde.ca.gov/ci/cr/cf/ethnicguidelines.asp>), or the authorizing statute (<http://leginfo.legislature.ca.gov/faces/billNavClient.xhtml?bill_id=201520160AB2016>). Edits were also suggested to improve the clarity, accessibility, and inclusivity of the document. A bibliography will be available as an online resource following editing and design.

| # | Chapter | Recommended Edit |
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| 1 | Global | Suggested change: capitalize “Indigenous” throughout the model curriculum. |
| 2 | Global | Suggested change: capitalize “Black” throughout the model curriculum. |
| 3 | Preface | Page 3, line 15:Suggested change: delete section, “Acknowledgments”. |
| 4 | Preface | Page 4, footnote 1:Suggested change: correct date of source Cuauhtin et al (2019). |
| 5 | Preface | Pages 4-5, lines 34-38:Current text, “…and (6) be developed with the guidance of classroom teachers, college/university ethnic studies faculty and experts, representatives from local educational agencies, and representation from the ethnic populations referenced directly, where possible.”Suggested change, “…and (6) be developed with the guidance of classroom teachers, college/university ethnic studies faculty and experts, representatives from local educational agencies, and representation from native peoples of the land where any course is taught, and the racial/ethnic populations referenced directly, where possible.” |
| 6 | Preface | Page 5, lines 40-43:Current text: “The Ethnic Studies Model Curriculum will focus on the traditional ethnic studies first established in higher education which has been characterized by four foundational disciplines: African American, Chicana/o/x and Latina/o/x, Native American, and Asian American and Pacific Islander studies.”Suggested change: “The Ethnic Studies Model Curriculum will focus on the traditional ethnic studies first established in California higher education which has been characterized by four foundational disciplines: African American, Chicana/o/x and Latina/o/x, Native American, and Asian American and Pacific Islander studies.” |
| 7 | Preface | Page 5, lines 43-46:Current text, “The focus on the experiences of these four disciplines provides an opportunity for students to learn of the histories, cultures, struggles, and contributions to American society of these historically marginalized peoples which are often untold in U.S. history courses.”Suggested change, “The focus on the experiences of these four disciplines provides an opportunity for students to learn of the histories, cultures, struggles, and contributions to American society of these historically marginalized peoples which have often been untold in U.S. history courses.” |
| 8 | Preface | Page 5, lines 55-58:Current text: “Ethnic studies courses address institutionalized systems of advantage, and address the causes of racism and other forms of bigotry including antisemitism and Islamophobia within our culture and governmental policies.”Suggested change: “Ethnic studies courses address institutionalized systems of advantage, and address the causes of racism and other forms of bigotry including, but not limited to, anti-Blackness, anti-Indigeneity, xenophobia, antisemitism, and Islamophobia within our culture and governmental policies.” |
| 9 | Preface | Page 5, lines 49-53:Current text: “Therefore, under the direction of State Superintendent of Public Instruction Tony Thurmond, this model curriculum has been written to include information on the foundational disciplines in ethnic studies, and affords local educational agencies the flexibility to adapt the curriculum to address the demographics and diversity of the classroom.”Suggested change: “Therefore, under the direction of State Superintendent of Public Instruction Tony Thurmond and the guidance of the IQC, this model curriculum has been written to include information on the foundational disciplines in ethnic studies, and affords local educational agencies the flexibility to adapt the curriculum to address the demographics and diversity of the classroom.” |
| 10 | Preface | Page 6, lines 68-70:Current text: “When schools help students acquire a “social consciousness,” they are better equipped to contribute to the public good and help strengthen democratic institutions.”Suggested change: “When schools help students acquire a social consciousness, i.e., a conscious awareness of being part of an interrelated community of others, they are better equipped to contribute to the public good and help strengthen democratic institutions.” |
| 11 | Preface | Page 6, lines 74-77:Current text: “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.”Suggested change: “The 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.” |
| 12 | Preface | Page 9, lines 164-169:Current text: “The *History–Social Science Framework* in particular provides 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 key principles of ethnic studies teaching and learning, such as diversity, inclusion, challenging systems of inequality, and support for student civic engagement.”Suggested change: “The *History–Social Science Framework* in particular provides 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 key principles and outcomes of ethnic studies teaching and learning, such as diversity, inclusion, challenging systems of inequality, and support for student civic engagement.” |
| 13 | 1 | Page 3, lines 19-22:Current text: “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.”Suggested change: “Ethnic studies is 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 coursework, 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.” |
| 14 | 1 | Page 3, lines 33-36:Current text: “Christine Sleeter, Critical Education scholar, posits, “rather than being divisive, ethnic studies helps students to bridge differences that already exist in experiences and perspectives,” highlighting that division is antithetical to ethnic studies.”Suggested change: “Ethnic studies scholar, Christine Sleeter, posits, “rather than being divisive, ethnic studies helps students to bridge differences that already exist in experiences and perspectives,” highlighting that division is antithetical to ethnic studies.” |
| 15 | 1 | Page 3, footnote 1:Current text: “Christine Sleeter, The Academic and Social Value of Ethnic Studies A Research Review (Washington, D.C.: National Education Association, 2011), 16–19, http://www.nea.org/assets/docs/NBI-2010-3-value-of-ethnic-studies.pdf [this link is no longer valid] (accessed July 27, 2020)”Suggested change: “Christine E. Sleeter, Miguel Zavala What the Research Says about Ethnic Studies” The Academic and Social Value of Ethnic Studies A Research Review (Washington, D.C.: National Education Association, October 15, 2020), 16–19, <https://files.eric.ed.gov/fulltext/ED521869.pdf> (accessed February 22, 2021).” |
| 16 | 1 | Pages 3-4, lines 40-46:Current text: “Sleeter’s research shows that culturally meaningful and relevant curriculum such as an ethnic studies course, which helps students develop the skillsets to engage in critical conversations about race, can have a positive impact on students.”Suggested change: “Additionally, research summarized by Sleeter and Miguel Zavala shows that culturally meaningful and relevant curriculum such as an ethnic studies course, which helps students develop the skillsets to engage in critical conversations about race, can have a positive impact on students’ engagement in education and their achievement. The research shows that ethnic studies helps “foster cross-cultural understanding among students of color and white students, and aids students in valuing their own cultural identity while appreciating the differences around them.”Add new footnote to above: “Christine Sleeter and Miguel Zavala, *What the Research Says About Ethnic Studies,* reprinted from *Transformative Ethnic Studies in Schools: Curriculum, Pedagogy, and Research* (New York: Teachers College Press, 2020), <https://www.nea.org/resource-library/what-research-says-about-ethnic-studies> (accessed March 4, 2021).” |
| 17 | 1 | Page 4, lines 50-52:Current text: “By asking students to examine and reflect on the history, struggles, and contributions of diverse groups within the context of racism and bigotry, ethnic studies can foster the causes of equity and justice.”Suggested change: “By asking students to examine and reflect on the history, struggles, and contributions of diverse groups within the context of racism and bigotry, ethnic studies can foster the importance of equity and justice.” |
| 18 | 1 | Page 6, lines 102-105:Current text: “Furthermore, 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.”Suggested change: “Furthermore, considering that European American-centered history and cultures are already robustly taught in the school curriculum, ethnic studies presents an opportunity for more inclusive and diverse histories and cultures to be highlighted and studied in a manner that is meaningful and can be transformative for all students.” |
| 19 | 1 | Page 6, line 114:Current text: “**The History of Ethnic Studies**”Suggested change: “**The History of Ethnic Studies in California**” |
| 20 | 1 | Page 8, lines 164-168:Current text: “Thus it was also the first African American Studies (originally Black Studies), Chicana/o and Latina/o Studies (originally called Chicano Studies), Native American Studies, and Asian American Studies (originally called Asian Studies) in the country.”Suggested change: “Thus it was also the first department hosting African American Studies (originally Black Studies), Chicana/o and Latina/o Studies (originally called Chicano Studies), Native American Studies, and Asian American Studies (originally called Asian Studies) in the country.” |
| 21 | 1 | Pages 8-9, lines 176-179:Current text: “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.”Suggested change: “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.” |
| 22 | 1 | Pages 11-12, lines 234-237:Suggested change: insert new sentences and footnote: “At the college and university level, Ethnic Studies and related courses are sometimes taught from a specific political point of view. In K-12 education it is imperative that students are exposed to multiple perspectives, taught to think critically and form their own opinions.15”New footnote: “Source: 2017 the Los Angeles Unified School District (LAUSD) Multidisciplinary Ethnic Studies Advisory Team, “Elements of a Balanced Curriculum,” <https://achieve.lausd.net/cms/lib/CA01000043/Centricity/Domain/226/Balance%202017.pdf>” |
| 23 | 1 | Page 13, lines 261-262:Current text: “Ethnic studies courses, teaching, and learning will”Suggested change: “Ethnic studies courses, teaching, and learning are intended to” |
| 24 | 1 | Pages 14-15, lines 297-300:Current text: “It should also help students understand the role that they can play individually and collectively in challenging these inequity-producing forces, such as systemic racism.”Suggested change: “It should also help students understand the processes of social change and the role that they can play individually and collectively in challenging these inequity-producing forces, such as systemic racism.” |
| 25 | 1 | Page 15, lines 304-306:Current text: “This means incorporating the experiences of a broad range of ethnic groups, while particularly clarifying the role of race and ethnicity in California and the United States.”Suggested change: “This means incorporating the experiences and contributions of a broad range of ethnic groups, while particularly clarifying the role of race and ethnicity in the history of California and the United States.” |
| 26 | 1 | Page 15, lines 313-314:Current text: “Ethnic studies will help students better exercise their agency and become stronger self-advocates.”Suggested change: “Ethnic studies will help students better exercise their agency and become stronger self-advocates as well as allies and advocates for the rights and welfare of others.” |
| 27 | 1 | Pages 15-16, lines 325-328:Current text: “However, educators should be sensitive to student and family privacy, while also recognizing that factors like adoption, divorce, and lack of access to family information may complicate this assignment for some students.”Suggested change: “However, educators should be sensitive to student and family privacy, while also recognizing that factors like adoption, divorce, legal status, and lack of access to family information may complicate this assignment for some students.” |
| 28 | 1 | Page 16, lines 340-342:Current text: “With mutual respect and dignity being emphasized, students will develop an appreciation for the complexity of diversity and how it continues to shape the American experience.”Suggested change: “With mutual respect and dignity being emphasized, students will develop an awareness of and an appreciation for the complexity of diversity and how it continues to shape the American experience.” |
| 29 | 1 | Page 16, lines 351-352:Current text: “That confluence of groups is sometimes called intersectionality.”Suggested change: “That confluence of identities is sometimes called intersectionality.” |
| 30 | 1 | Page 17, lines 365-367:Current text: “It can also help students connect current resistance movements to those of the past, and to imagine new possibilities for a more just society.”Suggested change: “It can also help students make relevant connections between current resistance movements and those in the past, and to imagine new possibilities for a more just society.” |
| 31 | 1 | Page 17, lines 369-371:Current text: “It can help students learn to discuss difficult issues, particularly when race and ethnicity are important factors.”Suggested change: “It can help students learn to discuss difficult or controversial issues, particularly when race and ethnicity are important factors.” |
| 32 | 1 | Page 17, lines 374-377:Current text: “In short, through ethnic studies students can develop civic participation skills, a greater sense of self-empowerment, and a deeper commitment to life-long civic engagement.”Suggested change: “In short, through ethnic studies students can develop civic participation skills, a greater sense of self-empowerment, and a deeper commitment to life-long civic engagement in the cause of greater community and equity.” |
| 33 | 1 | Page 18, lines 406-408:Current text: “It should also encourage students to modify their positions in the light of new evidence and compelling insights.”Suggested change: “It should also encourage students to value and respect each other’s position in light of new evidence and compelling insights.” |
| 34 | 1 | Page 19, lines 426-428:Suggested change: add new paragraph before bullets, as follows:The following guidelines should inform the development of ethnic studies courses, whether they treat one group or several and whether they are integrated into other content areas (e.g. African American Literature, Chicano history) or stand alone: |
| 35 | 1 | Page 19, lines 431-433:Current text: “Curriculum, resources, and materials should include a balance of topics, authors, and concepts, including primary and secondary sources that represent multiple, and sometimes opposing, points of view or perspectives.”Suggested change: “Curriculum, resources, and materials should include a balance of topics, authors, and concepts, including primary and secondary sources that represent multiple, and sometimes distinctive, points of view or perspectives.” |
| 36 | 1 | Page 19, lines 434-435:Current text: “Students will actively seek to understand, analyze and articulate multiple points of view, perspectives and cultures.”Suggested change: “Students should actively seek to understand, analyze and articulate multiple points of view, perspectives and cultures.” |
| 37 | 1 | Page 20, footnote 28:Current text: “Such as “herstory” or “hxrstory.”Suggested change: “Such as “herstory” or “hxrstory” to challenge what appears to be a gendered stem in history.” |
| 38 | 1 | Page 20, lines 456-462:Current text:* Chapter 4 of the document is a bibliography to assist the local school district and committees to further inform their discussion on ethnic studies.
* Appendix A provides a collection of guiding questions, sample lessons and topics for ethnic studies courses.
* Appendix B provides links to instructional resources to assist educators in facilitating conversations about race, racism, bigotry, and the experiences of diverse Americans.
* Appendix C provides examples of courses approved by the University of California Office of the President as meeting A–G requirements.

Suggested change:* Chapter 4 provides a collection of guiding questions, sample lessons and topics for ethnic studies courses.
* Chapter 5 provides links to instructional resources to assist educators in facilitating conversations about race, racism, bigotry, and the experiences of diverse Americans.
* Chapter 6 provides examples of courses approved by the University of California Office of the President as meeting A–G requirements.

Add a new footnote at the end of the last bullet, as follows:A bibliography and resources to assist local school districts and help inform their discussions on ethnic studies will be available following the editing and design of the model curriculum. |
| 39 | 2 | Page 3, line 31:Current text: “Is this a semester or year-long course?”Suggested change: “Is this a semester or year-long course or set of courses?” |
| 40 | 2 | Page 3, lines 33-35:Current text: “Which department or departments will house ethnic studies?”Suggested change: “Which department or departments will house ethnic studies, or will it become its own department?” |
| 41 | 2 | Page 3, lines 35-39:Current text: “Will a separate ethnic studies professional learning community be formed to include teachers from multiple disciplines and academic backgrounds?”Suggested change: “Will an ethnic studies professional learning community be formed to include teachers from multiple disciplines and academic backgrounds? What is the history of race relations in this community? How has demographic or economic changes impacted the community? Is there a vibrant ethnic community, past or present?” |
| 42 | 2 | Page 4, lines 46-51:Current text: “Administrators should consider conducting research on the cultural values, traditions, Indigeneity, and histories of the diverse populations represented in schools.”Suggested change: “Administrators should consider conducting research on the cultural values, traditions, Indigeneity, and histories of the diverse populations represented in our society as well as those represented in local schools, as it is important for students to learn about those different from themselves who may not be represented in their communities even as they are learning about the sources of local diversity.” |
| 43 | 2 | Page 4, lines 53-54:Current text: “Does the district have large numbers of English learners?”Suggested change: “Does the district have large numbers of linguistically diverse students? What countries and regions of the world are they from?” |
| 44 | 2 | Page 4, lines 54-55:Current text: “Students who live in poverty?”Suggested change: “Students who experience poverty?” |
| 45 | 2 | Page 4, line 55:Current text: “How can this program serve those students?”Suggested change: “How can this program serve our students?” |
| 46 | 2 | Page 4, lines 58-63:Current text: “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.”Suggested change: “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. Community organizations, city or county agencies, libraries, and universities may be consulted for data and historical information about a community.” |
| 47 | 2 | Page 5, lines 73-76:Current text: “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.”Suggested change: “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 partner with parents and the broader community.” |
| 48 | 2 | Page 7, lines 132-136:Current text: “Furthermore, administrators can draw upon the expertise of scholars to help create this tailored training.”Suggested change: “Administrators can draw upon the expertise of scholars and other stakeholders to help create this tailored training. It is important that administrators seek advisors from multiple communities who are aligned with the model curriculum and the State Board Guidelines, and who are well versed in K–12 education.” |
| 49 | 2 | Page 7, line 137:Suggested change: add bullet, “*Tribal Consultation:* Conduct Tribal consultation with California Native American Tribes and Tribal organizations in the development of and prior to the implementation of their local ethnic studies programs, and include consultation with Native American and Indigenous organizations in their district, as well as with Native American scholars and educators.” |
| 50 | 2 | Page 7, lines 142-145:Current text: “*Consult with other districts, higher education institutions, and relevant community organizations and resources that have implemented ethnic studies programs to see if there are other models and resources that can be adapted to the local program*.”Suggested change: “*Consult with other districts, higher education institutions, and relevant community organizations that have implemented ethnic studies programs at the high school level to see if there are other models and resources that can be adapted to the local program, and ensure a balance of advisors from multiple communities.”* |
| 51 | 2 | Page 8, lines 155-157:Current text: “One option is to pilot the course as a semester course and then expand it to a full-year course as capacity is developed within the district.”Suggested change: “One option is to pilot a semester course and then expand it to a full-year course or even a set of courses as capacity is developed within the district.” |
| 52 | 2 | Pages 11-12, lines 265-267:Current text: “While there is a state-level process by which the SBE adopts instructional materials, that process only applies to kindergarten through grade eight materials.”Suggested change: “While there is a state-level process by which the SBE adopts instructional materials, that process only applies to kindergarten through grade eight materials and LEAs are not required to purchase from the state list.” |
| 53 | 2 | Page 12, lines 267-269:Current text: “High school materials, including materials for elective courses such as ethnic studies, are adopted at the local level by the LEA governing board (*Education Code* Section 60400).”Suggested change: “High school materials, including materials for ethnic studies, are adopted at the local level by the LEA governing board (*Education Code* Section 60400).” |
| 54 | 3 | Pages 4-5, lines 66-69:Current text: “Thus, encouraging students to apply their knowledge to practice being agents of change, social justice organizers and advocates, and engaged citizens at the local, state, national, and global levels.”Suggested change: “Thus, encouraging students to apply their knowledge to practice being agents of change, social justice organizers and advocates, and engaged citizens at the local, state, and national levels.” |
| 55 | 3 | Page 5, lines 77-82:Current text: “Before embarking on lesson planning for an ethnic studies course, it is important that ethnic studies educators are aware of how their own identities, implicit biases, and cultural awareness may impact ethnic studies teaching and learning.”Suggested change: “Before embarking on lesson planning for an ethnic studies course, it is important that ethnic studies educators are aware of how their own identities, implicit biases, and cultural awareness may impact ethnic studies teaching and learning. It is important to recognize that all teachers, whatever their backgrounds, have strong knowledge of their own personal and cultural experiences and knowledge to gain about the historical and current lived experiences of other groups.” |
| 56 | 3 | Page 5, lines 82-86:Current text: “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, privilege, marginalization, lived experiences, and understanding and experience of race, culture, and social justice.”Suggested change: “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, privilege, marginalization, lived experiences, and understanding and experience of race, culture, and social justice while they are also learning about the experiences of others.” |
| 57 | 3 | Page 6, lines 97-100:Current text: “Educators should view student-lived experiences as assets, that they themselves may not always have the answers, and therefore should seek opportunities to learn from their students and create room for teachable moments.”Suggested change: “Educators should view student-lived experiences as assets and understand that they themselves may not always have the answers, and therefore should seek opportunities to learn from their students and create room for teachable moments.” |
| 58 | 3 | Pages 6-7, lines 112-118:Current text: “Literature transforms human experience and reflects it back to us, and in that reflection, we can see our own lives and experiences as part of the larger human experience. Reading, then, becomes a means of self-affirmation, and readers often seek their mirrors in books. Literature transforms human experience and reflects it back to us, and in that reflection, we can see our own lives and experiences as part of the larger human experience. Reading, then, becomes a means of self-affirmation, and readers often seek their mirrors in books.”Suggested change: make quotation into a block quote and edit as follows:Literature transforms human experience and reflects it back to us, and in that reflection, we can see our own lives and experiences as part of the larger human experience. Reading, then, becomes a means of self-affirmation, and readers often seek their mirrors in books. Literature transforms human experience and reflects it back to us, and in that reflection, we can see our own lives and experiences as part of the larger human experience. |
| 59 | 3 | Page 7, lines 118-123:Current text: “By centering the voices that have been traditionally marginalized or excluded from the curriculum and applying a critical lens to texts, teachers provide opportunities to develop students’ critical literacy skills, while also allowing them to see themselves in the literature they read and expand the range of stories that they have about others in the world.”Suggested change: “By choosing texts that provide protagonists and heroes in multiple cultural contexts and by centering the voices that have been traditionally marginalized or excluded from the curriculum and applying a critical lens to texts, teachers provide opportunities to develop students’ critical literacy skills, while also allowing them to see themselves in the literature they read and expand the range of stories that they have about others in the world.” |
| 60 | 3 | Page 7, lines 134-140:Current text: “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 ethnic studies course outlines that are included in Appendix C 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.”Suggested change: “For additional support on identifying a multitude of sources that can be used in the classroom, ethnic studies educators should consult the sample lessons in Chapter 4, the suggested resources in Chapter 5, and the University of California ethnic studies course outlines that are included in Chapter 6 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.” |
| 61 | 3 | Page 8, lines 143-144:Current text: “Here are some dynamics an ethnic studies educator might consider:”Suggested change: “Here are some dynamics an ethnic studies educator might consider, followed by some ideas to address them:” |
| 62 | 3 | Page 8, lines 158-162:Current text: “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 contribute to student success, and reflect upon their own experiences, drawing connections to collected data or scholarly analyses, if any.”Suggested change: “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 community assets that contribute to student success, and reflect upon their own experiences, drawing connections to collected data or scholarly analyses, if any.” |
| 63 | 3 | Page 9, lines 175-177:Current text: “This approach is inherently student-centered and helps democratize the classroom by allowing students to help shape their education.”Suggested change: “This approach is inherently student-centered and helps democratize the classroom by allowing students to help pursue their own questions and shape their education.” |
| 64 | 3 | Pages 9-10, lines 190-195:Current text: “This approach encourages the use of lessons grounded in research and academic content. Getting students to engage primary sources, develop youth-participatory action research (Youth-led 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.”Suggested change: “This approach encourages the use of lessons grounded in research and academic content. Getting students to engage primary sources, develop youth-participatory action research 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.” |
| 65 | 3 | Page 10, lines 210-213:Current text: “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.”Suggested change: “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, and national levels, and to engage in healthy debate and dialogue with their peers.” |
| 66 | 3 | Page 10, lines 216-218:Current text: “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).”Suggested change: “Teachers can utilize programs that assist students in collecting data, identifying issues, root causes and implementing a plan to better their environment.” |
| 67 | 3 | Page 11, lines 240-242:Current text: “Students should learn the skills necessary to access informational, scholarly, and literary texts.”Suggested change: “Not only should students learn the skills necessary to access informational, scholarly, and literary texts, they should also be exposed to literary texts from authors of color.” |
| 68 | 3 | Pages 11-12, lines 246-250:Current text: “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.”Suggested change: “The specific grade-level skills that students should develop 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.” |
| 69 | 3 | Page 12, lines 258-262:Current text: “The infusion of more ethnic studies-based texts also allows for students to see themselves reflected in the curriculum, and to imagine a better world.”Suggested change: “The infusion of more ethnic studies-based texts also allows for students of color to see themselves reflected in the curriculum, and for students to develop a mindset based on their exposure to multiple ethnicities in their curriculum that all people are valued, and should be represented in other contexts, too.” |
| 70 | 3 | Page 13, lines 287-293:Current text: “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.11”Suggested change: “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.11 Additional guidance can be found at the CDE’s Culturally Relevant Pedagogy and Culturally Sustaining Pedagogy web pages at <https://www.cde.ca.gov/pd/ee/culturalrelevantpedagogy.asp> and <https://www.cde.ca.gov/pd/ee/culturallysustainingped.asp> respectively.” |
| 71 | 3 | Pages 13-14, lines 295-297:Current text: “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, guilt, helplessness, or discomfort, for students not previously exposed to explicit conversations about these topics.”Suggested change: “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.” |
| 72 | 3 | Page 18, lines 411-412:Current text: “Attention should also be given to trauma-informed and healing informed educational practices.”Suggested change: “Attention should also be given to trauma-informed and healing-informed educational practices.13”New footnote: “13 See the CDE’s Supporting Resilience in Schools web page at [https://www.cde.ca.gov/ls/cg/mh/resilientschools.asp](https://www.cde.ca.gov/ls/cg/mh/resilientschools.asp%20) for more information about dealing with trauma in school settings.” |
| 73 | 3 | Page 18, lines 417-422:Current text: “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.”Suggested change: “These diverse 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. Administrators can ensure that implementation of such learning is aligned with this model curriculum, the State Board Guidelines, and California’s *Education Code.”* |
| 74 | 3 | Page 20, lines 469-471:Current text: “There is a range of sample UC, A–G-approved course outlines in Appendix C which cover a variety of communities that represent the rich diversity of California.”Suggested change: “There is a range of sample UC, A–G-approved course outlines in Chapter 6 which include a variety of communities that represent the rich diversity of California.” |
| 75 | 3 | Page 21, lines 487-490:Current text: “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.”Suggested change: “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 will be most useful for the class.” |
| 76 | 3 | Page 21, lines 490-492:Current text: “For example, if you are teaching a class with a large number of first generation African students, perhaps an Africana or African Diaspora Studies approach would be most beneficial.”Suggested change: “For example, if you are teaching a class with a large number of first generation students of African ancestry, perhaps an Africana or African Diaspora Studies approach would be most beneficial.” |
| 77 | 3 | Pages 21-22, lines 503-516:Current text: “This class is designed to engage various themes, time periods, genres and cultures along the spectrum of Blackness.”Suggested change: “This course can provide the opportunity for students to explore Black American contributions and learn about Black excellence in all areas of American history by exploring the African American and African Diaspora experience, from the precolonial ancestral roots in Africa to the trans-Atlantic slave trade and enslaved people's uprisings in the antebellum South to the rich contributions in literature by Maya Angelou, Toni Morrison, and W.E.B. Du Bois, entrepreneurs including Madame C.J. Walker, one of the founders of the African American hair care and cosmetics industry, inventors, such as George Carruthers, an astrophysicist who created the ultraviolet camera/spectrograph, Otis Boykin, who invented electrical resistors used in computing, missile guidance, and pacemakers, Philip Reid, who helped construct the national Capitol and Statue of Freedom, and music artists including Nina Simone, B.B. King, and KRS-1, who have contributed to the landscape of music's influence on culture. This class is designed to engage various themes, time periods, genres and cultures along the spectrum of Blackness.” |
| 78 | 3 | Page 22, lines 529-530:Current text: “Embracing the term Chicano is embracing the inherent activism and social justice leanings.”Suggested change: “Embracing the term Chicano may communicate embracing the inherent activism and social justice leanings of this field of study.” |
| 79 | 3 | Page 23, lines 553-557:Current text: “This course can delve into a wealth of topics that have defined the Chicana/o/x and Latina/o/x experience ranging from Indigeneity, the European invasion of the Americas, colonial independence movements, migration to the United States, identity formation, culture, social movements, and resistance to exploitative labor practices.”Suggested change: “This course can delve into a wealth of topics that have defined the Chicana/o/x and Latina/o/x experience ranging from Indigeneity, the European invasion of the Americas, colonial independence movements, migration to the United States, identity formation, culture, social movements, resistance to exploitative labor practices, and contributions to social systems, knowledge, and culture in the Americas.” |
| 80 | 3 | Page 23, lines 557-565:Current text: “Through interactive lectures, readings, class activities, writing prompts, collaborative group projects, presentations, and discussions, students in this course examine the following: The cultural formation and transformation of Chicana/o/x and Latina/o/x communities, the role of women in shaping Chicana/o/x and Latina/o/x culture, Chicana/o/x muralism, Mexican immigrants in American culture, and much more.”Suggested change: “Through interactive lectures, readings, class activities, writing prompts, collaborative group projects, presentations, and discussions, students in this course can examine the cultural formation and transformation of Chicana/o/x and Latina/o/x communities, the role of women in shaping Chicana/o/x and Latina/o/x culture, Chicana/o/x muralism by José Clemente Orozco, Diego Rivera, and David Alfaros Siqueiros, rich literature by Gloria Evangelina Anzaldúa, Sandra Cisneros, and Rudolfo Anaya, inventors such as Guillermo González Camarena, whose invention introduced the world to color television, Mexican immigrants in American culture, and much more.” |
| 81 | 3 | Page 23, lines 567-569:Current text: “The study of people of Asian descent has taken on various academic field names, including Asian American Studies and Asian American and Pacific Islander Studies.”Suggested change: “The study of people of Asian descent in the United States has taken on various academic field names, including Asian American Studies and Asian American and Pacific Islander Studies.” |
| 82 | 3 | Page 24, lines 572-575:Current text: “While the Ethnic Studies Model Curriculum does not endorse any particular field or subfield 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.”Suggested change: “Ethnic studies educators and administrators are also encouraged to consider student demographics, needs, interests, and current events when crafting a course or lesson, as this may help determine what framework will be most useful for the class.” |
| 83 | 3 | Page 24, lines 578-581:Current text: “Students can explore the history, cultures, struggles, and politics of Asian Americans and Pacific Islanders as part of the larger Asian diaspora.”Suggested change: “Students can explore the diverse history, cultures, struggles, and politics of Asian Americans and Pacific Islanders as part of the larger Asian diasporas. Asian Americans and Pacific Islanders come from many different countries with varying languages, dialects, customs, and cultural practices.” |
| 84 | 3 | Page 4 lines 581-589:Current text: “This course contends with how race, gender, and class shape life in the United States for people of Asian descent, while simultaneously introducing students to concepts like Pan-Asianism and transnationalism.”Suggested change: “This field of study contends with how the history and experiences of migration, resettlement, and exclusion have intersected with race, gender, and class to shape life in the United States for people of Asian descent. Teachers may want to consider beginning with a lesson plan that addresses Asian Americans and the Model Minority Myth in a foundational course to introduce Asian American and Pacific Islander Studies. This approach can help students understand the racial formation and racialization of Asian Americans and Pacific Islanders, and can guide teachers on how to build inclusive courses on a pan-ethnic identity.” |
| 85 | 3 | Page 24, lines 589-591:Current text: “Ultimately, this course considers the re/formation of Asian identity, culture, and politics within the United States.”Suggested change: “Ultimately, this course considers how different Asian and Pacific Islander heritages are reflected in collective and distinctive identities, cultures, and politics.” |
| 86 | 3 | Page 24, lines 592-594:Current text: “This course can explore a broad range of topics and events pertaining to the Asian American and Pacific Islander experiences, and examine their contributions to the state and U.S. throughout history.”Suggested change: “This course can explore a broad range of topics and events pertaining to the range of Asian American and Pacific Islander experiences, and examine their contributions to the state and U.S. throughout history.” |
| 87 | 3 | Page 24, lines 594-599:Current text: “Topics may include: immigration, intergenerational conflict, the myth of the model minority, the incarceration of Japanese Americans during World War II, U.S. Supreme Court Case *Lau v. Nichols* regarding the right to an equal education, the unique experiences of Southwest Asians (Middle Eastern populations) such as Arabs, Armenians, Assyrians, Chaldeans, Coptic-Christians, Iranians, Mizrahi Jews, Kurds, and Yazidis; South Asians such as Sikhs, Hindus, Afghans, Bangladeshis, Indians, Pakistanis, and Sri Lankans; Southeast Asians such as Cambodians, Hmong, Laotians, Indonesians, Malaysians, Myanmarese, Thais, and Vietnamese; East Asians such as Chinese, Japanese, Koreans, and Taiwanese; Filipina/o/x; Pacific Islanders, and US colonialism and imperialism in the Pacific.”Suggested change: “Topics may include: immigration, intergenerational conflict, the myth of the model minority, the incarceration of Japanese Americans during World War II, U.S. Supreme Court Case *Lau v. Nichols* regarding the right to an equal education, colonialism and imperialism in the Pacific, and the unique experiences of communities living in the U.S. with familial ties to countries and regions in East Asia, Southeast Asian, South Asia, and West Asia.” |
| 88 | 3 | Page 25, lines 610-614:Current text: “This course can explore the complexity and diversity of Native American experiences from the pre-contact era to the present, highlighting key concepts like indigeneity, settler colonialism, environmental justice, cultural retention, cultural hegemony, imperialism, genocide, language groups, self-determination, land acknowledgement, and tribal sovereignty.”Suggested change: “Courses of study in this field can explore the complexity and diversity of Native American experiences from the pre-contact era to the present, highlighting key concepts like Indigeneity, settler colonialism, environmental justice, cultural retention, cultural hegemony, imperialism, genocide, language groups, language revitalization, self-determination, land acknowledgment, and tribal sovereignty.” |
| 89 | 3 | Page 25, lines 614-617:Current text: “The course can provide students with a comprehensive understanding of how the role of imperialism, settler colonialism, and genocide, both cultural and physical, of North American Native Americans contributed to the formation of the United States.”Suggested change: “The course can provide students with a comprehensive understanding of how the role of imperialism, settler colonialism, decolonization, and genocide, both cultural and physical, of North American Native Americans contributed to the formation of the United States.” |
| 90 | 3 | Page 25, lines 617-619:Current text: “Students are exposed to the history and major political, social, and cultural achievements of various Native American tribes.”Suggested change: “Students are exposed to the history and major political, social, and cultural achievements of various Native American tribes, their resilience and continuance into the present and future.” |
| 91 | 3 | Pages 25-26, lines 622-631:Current text: “The course can have key goals such as: (1) foreground the rich history of sovereign and autonomous Native American tribes; (2) delve into the implications of genocide and forced land removal on Native American populations; (3) grapple with the cultural and ideological similarities and differences amongst various tribes in and outside of the California region. Students identify salient values, traditions, and customs relevant to California-based Native American populations; and (4) highlight major periods of resistance and social activism, like the American Indian Movement (AIM), and recent movements around the Emeryville Shellmounds and the Dakota Access Pipeline.”Suggested change: “The course can have key goals such as: (1) foreground the rich history of sovereign and autonomous Native American tribes; (2) delve into the implications of genocide and forced land removal on Native American populations; (3) grapple with the cultural and ideological similarities and differences amongst various tribes in and outside of the California region. Students identify salient values, traditions, and customs relevant to California-based Native American populations; (4) highlight major periods of resistance and social activism, like the American Indian Movement (AIM), and recent movements around the Emeryville Shellmounds and the Dakota Access Pipeline; and (5) foster relationships with the California Native American tribal nation(s) of the land where the course is being taught.” |
| 92 | 3 | Page 26, lines 633-638:Current text: “While an increasing number of districts across the state have worked to develop and implement ethnic studies courses, there are still many districts that have not offered the course for a multitude of reasons (e.g., budgetary and other infrastructural constraints, lack of instructional resources and curriculum support).”Suggested change: “While an increasing number of districts across the state have worked to develop and implement ethnic studies courses, there are still many districts that have not offered the course for a multitude of reasons (e.g., budgetary and other infrastructural constraints, lack of instructional resources and curriculum support, and course demands experienced by high school students seeking to complete a-g and other college and career pathway requirements).” |
| 93 | 3 | Pages 28-30, lines 696-767Suggested change: move section, “Grade Level,” to after “Thematic/Comparative Race and Ethnic Studies Approach.” |
| 94 | 3 | Pages 28-29, lines 712-716:Current text: “The course could also focus on an in-depth comparative study of the history, politics, culture, contributions, challenges, and current status of two or more racial or ethnic groups in the United States. This course could, for example, concentrate on how these groups experienced the process of racial and ethnic formation in a variety of contexts and how these categories changed over time.”Suggested change: “Coursework could also focus on an in-depth comparative study of the history, politics, culture, contributions, challenges, and current status of two or more racial or ethnic groups in the United States. A course or unit could, for example, concentrate on how these groups experienced the process of racial and ethnic formation in a variety of contexts and how these categories changed over time.” |
| 95 | 3 | Page 29, lines 724-727:Current text: “Alternatively, a class could focus in on the local community and examine the interactions and coalition-building among a number of ethnic and/or racial groups. In an ethnic studies course, students will become aware of the constant themes of social justice and responsibility, while recognizing these are defined differently over time.”Suggested change: “Alternatively, a class could focus in on the local community and examine the interactions and coalition-building among a number of ethnic and/or racial groups. In ethnic studies coursework, students will become aware of the constant themes of social justice and responsibility, while recognizing these are defined differently over time.” |
| 96 | 3 | Page 29, lines 734-736:Current text: “At the same time, students should be aware of how the different media have changed over time and how that has shaped the depiction of the different groups.”Suggested change: “At the same time, students should be made aware of how the different media have changed over time and how that has shaped the depiction of the different groups.” |
| 97 | 3 | Page 29, lines 739-742:Current text: “Reading and studying multiple perspectives, participating in community partnerships, collecting oral histories, completing service-learning projects, or engaging in Youth Participatory Action Research can all serve as effective instructional approaches for this course.”Suggested change: “Reading and studying multiple perspectives, participating in community partnerships, collecting oral histories, completing service-learning projects, or developing youth-participatory action research projects can all serve as effective instructional approaches for these studies.” |
| 98 | 3 | Page 30, lines 756-759:Current text: “They can explore the nature of citizenship by asking how various groups have become American and examining cross-racial and inter-ethnic interactions among immigrants, migrants, people of color, and working people.”Suggested change: “They can explore the nature of citizenship by asking how various groups have become American and examining cross-racial and inter-ethnic interactions among Indigenous, immigrants (forced or voluntary), migrants, people of color, and working people.” |
| 99 | 3 | Page 31, lines 773-775:Current text: “The thematic course draws from the four core disciplines that were the original basis of ethnic studies and provides opportunities for educators to utilize the themes to make connections to their classroom demographics.”Suggested change: “The thematic course draws from the four core disciplines that were the original basis of ethnic studies in California and provides opportunities for educators to utilize the themes to make connections to their classroom demographics.” |
| 100 | 3 | Page 31, lines 781-784:Current text: “Asian American and Pacific Islander Studies has grown to incorporate various subfields as a means of including groups that have been historically marginalized and under studied within the field, such as Arab American Studies.”Suggested change: “Asian American and Pacific Islander Studies has grown to incorporate various subfields as a means of including groups that have been historically marginalized and under studied within the field, such as Arab American Studies and Jewish American Studies.” |
| 101 | 3 | Page 31, lines 785-790:Current text: “While the Ethnic Studies Model Curriculum does not endorse any particular field or subfield 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.”Suggested change: “While the Ethnic Studies Model Curriculum does not endorse any particular field or subfield 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 content framework will be most useful for the class.” |
| 102 | 3 | Page 32, footnote 14:Current text: “Institutional racism: the systemic normalization or legalization of racism and discrimination. This often emerges via the unequal and inequitable distribution of resources, power, and opportunity. Institutional racism is also referred to as systemic and/or structural racism.”Suggested change: “Institutional racism: the systemic normalization or legalization of racism and discrimination. This often emerges via the unequal and inequitable distribution of resources, power, and opportunity. Institutional racism is also referred to as systemic and/or structural racism. Some examples including segregation in schools, redlining by banks and government agencies, etc.” |
| 103 | 3 | Page 32, lines 808-812:Current text: “The use of a thematic approach to teaching ethnic studies is incredibly generative as students are able to consider an array of inquiry-based questions—from more overarching questions around racial formation and their own ancestral legacies, to more focused inquiries that may address issues in their communities, like a public health inequity that is being exacerbated because of the racial and/or class makeup.”Suggested change: “The use of a thematic approach to teaching ethnic studies is incredibly generative as students are able to consider an array of inquiry-based questions—from more overarching questions around racial formation and their own ancestral legacies, to more focused inquiries that may address issues in their communities, like a public health inequity that is manifesting in ways that are racially or economically discriminatory.” |
| 104 | 3 | Pages 33, lines 845-847:Current text: “Some ethnic studies teachers begin lessons by acknowledging that they are on native land, and honor the specific indigenous peoples who have had a close relationship to that land in the past and present.”Suggested change: “Some ethnic studies teachers begin lessons by acknowledging that they are on native land, and honor the specific Indigenous peoples who are the original caretakers and have had a close relationship to that land in the past and present.” |
| 105 | 3 | Page 33, line 864:Current text: “5. How is identity shaped and reshaped by my circumstances?”Suggested change: “5. How is identity shaped and reshaped by our specific circumstances?” |
| 106 | 3 | Page 34, lines 865-867:Current text: “Adolescence is, by definition, a time of transition, when young people begin to take their places as responsible and participating members of their communities.”Suggested change: “Identity is a key theme for adolescents. As one text notes, “Adolescence is, by definition, a time of transition, when young people begin to take their places as responsible and participating members of their communities.” |
| 107 | 3 | Pages 34-35, lines 874-878:Current text: “The high-engagement reflection on ourselves, who we are, how we are perceived by others, and how our identity influences our perspective, choices, and impact, builds schema for a more sophisticated understanding of agency and for deep ethical reflection.”Suggested change: “The high-engagement reflection on ourselves, who we are, who we relate to, how we relate to others, how we are perceived by others, and how our identity influences our perspective, choices, and impact, builds schema for a more sophisticated understanding of agency, belonging, and community and for deep ethical reflection.” |
| 108 | 3 | Page 36, lines 920-923:Current text: “Southeast Asian Refugee Crisis – Students can discuss the implications of the Vietnam War on Vietnamese, Cambodian, Hmong, Iu-Mien, and Laotian populations into the 1970s and 1980s.”Suggested change: “Southeast Asian Refugee Crisis – Students can discuss the implications of the Vietnam War on Vietnamese, Cambodian, Hmong, Iu-Mien, and Laotian populations into the 1970s and 1980s, and how experiences from the Vietnam War continue to affect Southeast Asian Americans today.” |
| 109 | 3 | Page 36, lines 910-913:Current text: “Sample topics and events include: the Indian Removal Act of 1830, forced migration, the creation of Reservations, broken treaties, and the enacting of genocide against Native American people.”Suggested change: “Sample topics and events include: California Indian history, the Indian Removal Act of 1830, forced relocation, the creation of Reservations, broken treaties, and the enacting of genocide against Native American peoples.” |
| 110 | 3 | Page 37, lines 944-947:Current text: “These latest refugees can be considered with the indigenous Latinx community in the United States, which has faced historic loss of lands and rights.”Suggested change: “These latest refugees can be considered along with the Indigenous Latinx community in the United States (such as the Zapotec, Maya, Nahua, Lenca, Quechua), which have faced historic loss of lands and rights.” |
| 111 | 3 | Page 38, lines 964-966:Current text: “The CDE’s *Model Curriculum for Human Rights and Genocide* is a useful resource on these topics (<https://www.cde.ca.gov/ci/hs/im/documents/modelcurrichrgenoc.pdf>).”Suggested change: “The CDE’s *Model Curriculum for Human Rights and Genocide* (2002) is a useful resource on these topics (<https://www.cde.ca.gov/ci/hs/im/documents/modelcurrichrgenoc.pdf>).” |
| 112 | 3 | Page 40, lines 1023-1025:Current text: “In addressing this theme, teachers may plan a lesson that addresses U.S. housing inequality, including issues of redlining and racial housing covenants.Suggested change: create new paragraph and edit as follows: “Further, in addressing this theme, systems of power, teachers may plan a lesson that addresses U.S. housing inequality, including issues of redlining and racial housing covenants.” |
| 113 | 3 | Page 40, lines 1035-1036:Suggested change: add a new question 1 as follows: “1. How have social movements addressed different kinds of discrimination or oppression? What debates and dilemmas remain unresolved?”Adjust subsequent numbering. |
| 114 | 3 | Page 41, lines 1045-1046:Current text: “Teachers will develop and facilitate instructional opportunities for students to explore major social movements like:”Suggested change: “Teachers can develop and facilitate instructional opportunities for students to explore major social movements like:” |
| 115 | 3 | Page 41, footnote 16:Current text: “Mni Wiconi originates from the Sioux tribe located in the Midwestern states of North Dakota, South Dakota, Wisconsin, and Minnesota. The term is believed to be of the Lakota dialect.”Suggested change: “Mni Wiconi, or “water is life,” originates from the Sioux tribe located in the Midwestern states of North Dakota, South Dakota, Wisconsin, and Minnesota. The term is from the Lakota language.” |
| 116 | 3 | Page 41, lines 1052-1031:Suggested change, add bullet: “Local Indigenous social movements such as language revitalization, cultural renewal, dam removal, environmental advocacy, etc. Current Land Back movements, such as the transfer of Wiyot Land back to Wiyot Tribe by the city of Eureka as one example” |
| 117 | 3 | Page 42, footnote 17:Suggested change: move language from the text to the footnote, as follows: Other frameworks for developing ethnic studies lessons exist online. For example, Christine Sleeter has produced a Teaching Works article that describes a curriculum planning framework focused on ethnic studies content that is culturally responsive to the lived experience of students, and a book that elaborates on the framework and offers examples. See Christine Sleeter, *Designing Lessons and Lesson Sequences with a Focus on Ethnic Studies or Culturally Responsive Curriculum* (University of Michigan: Teaching Works, 2017), <http://www.teachingworks.org/images/files/TeachingWorks_Sleeter.pdf> (accessed June 1, 2020), and Christine Sleeter and Judith Flores Carmona, *Unstandardizing Curriculum: Multicultural teaching in the standards-based classroom* (New York: Teachers College Press, 2017). |
| 118 | 3 | Page 44, lines 1101-1104:Current text: “Other standards that should be addressed are the *California Common Core State Standards for English Language Arts and Literacy in History/Social Studies, Science, and Technical Subjects (CCSS for ELA/Literacy)* and the *California English Language Development Standards (CA ELD Standards).”*Suggested change: “Other standards that could be addressed are the *California Common Core State Standards for English Language Arts and Literacy in History/Social Studies, Science, and Technical Subjects (CCSS for ELA/Literacy)* and the *California English Language Development Standards (CA ELD Standards).”* |
| 119 | 3 | Page 46, lines 1155-1157:Current text: “Instruction cannot be effective if the teacher is unable to determine if the students have mastered the content.”Suggested change: “Instruction cannot be known to be effective if the teacher is unable to determine if the students have mastered the content.” |
| 120 | 3 | Page 47, lines 1183-1186:Current text: “When commercial products, such as a textbook or DVD, are used, LEAs should make sure that those materials are properly vetted through the local selection process for instructional materials (see below).”Suggested change: “When commercial products, such as a textbook or DVD, are used, LEAs should make sure that those materials are or have been properly vetted through state requirements and the local selection process for instructional materials (see below).” |
| 121 | 3 | Page 49, lines 1194-1195:Current text: “What will students be able to do at the end of the unit?”Suggested change: “What will students know and be able to do at the end of the unit?” |
| 122 | 4 | Page 1Suggested change: retitle chapter, “Chapter 4” |
| 123 | 4 | Throughout the chapter, removed correlations to Guiding Value and Principle 7, which was previously consolidated with Principle 6. |
| 124 | 4 | Page 5, lines 81-85:Current text: “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.”Suggested change: “Ethnic studies is 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 coursework, 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.” |
| 125 | 4 | Page 5, lines 95-97:Current text: “As this progression of themes suggests, in ethnic studies it is crucial to focus not only on understanding oppression and fostering compassion, but also on student agency.”Suggested change: “As this progression of themes suggests, in ethnic studies it is crucial to focus not only on understanding oppression and fostering compassion, but also on recognizing advances in ways that promote student agency. |
| 126 | 4 | Page 7, lines 149-151:Current text: “And while each lesson is placed within one or more disciplinary areas of ethnic studies, many can be adapted to cover other groups.”Suggested change: “And while each lesson is placed within one or more disciplinary areas of ethnic studies, many can be adapted to include additional groups and/or disciplinary areas.” |
| 127 | 4 | Page 16, lines 364-369:Current text: “Throughout the overview, highlight that the Ethnic Studies Movement was successful due to unity and solidarity building, as well as drawing on momentum from other movements that were happening simultaneously, like, the Black Power, American Indian, Anti-war, Asian American, Chicano, United Farm Workers, and Women’s Liberation movements.”Suggested change: “Throughout the overview, highlight that the Ethnic Studies Movement was successful due to unity and solidarity building, as well as drawing on momentum from other movements that were happening simultaneously, like, the Black Power, American Indian, Anti-war, Asian American, Chicano, United Farm Workers, and Women’s Liberation movements. Acknowledge the pros and cons of any movement discussed.” |
| 128 | 4 | Page 22, line 469:Current text: “Theme: Multiple”Suggested change: “Theme: Social Movements and Equity” |
| 129 | 4 | Page 25, lines 547-549:Current text: “**Sample Lesson 4: Introducing Narratives**”Suggested change:“**Sample Lesson 4: Introducing Narratives**Theme: Systems of PowerDisciplinary Area: General Ethnic Studies” |
| 130 | 4 | Pages 28-29, lines 641-650:Current text:* Fairness & Accuracy in Reporting, “How to Detect Bias in News Media” – <https://fair.org/take-action-now/media-activism-kit/how-to-detect-bias-in-news-media/>”

Suggested change:* Fairness & Accuracy in Reporting, “How to Detect Bias in News Media” – <https://fair.org/take-action-now/media-activism-kit/how-to-detect-bias-in-news-media/>
* Civic Online Reasoning, “News Versus Opinions,” “Who’s Behind the Information?”, “What’s the Evidence?,” “What do Other Sources Say?” “How to Find Better Information Online,” and “Civic Online Reasoning,” <https://cor.stanford.edu/curriculum/>
* Center for Media Literacy, “Questions/ Tips: Media Deconstruction/Construction Framework” <http://www.medialit.org/sites/default/files/QTIPS%20CHART_1_0.pdf>
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| 131 | 4 | Page 31, lines 668-670:Current text: “**Sample Lesson 5: Introducing Dominant Narratives**”Suggested change:“**Sample Lesson 5: Introducing Dominant Narratives**Theme: Systems of PowerDisciplinary Area: General Ethnic Studies” |
| 132 | 4 | Page 32, lines 708-709:Current text: “Download Wordle (http://www.wordle.net/ [this link is no longer available]) for the in-class introductory activity”Suggested change: “Visit WordClouds (<https://www.wordclouds.com/>) to prepare for the in-class introductory activity” |
| 133 | 4 | Page 32, lines 713-715:Current text: “Using Wordle (http://www.wordle.net/ [this link is no longer available]) or WordClouds (<https://www.wordclouds.com/>), create a word cloud based on the students’ answers.”Suggested change: “Using WordClouds (<https://www.wordclouds.com/>), create a word cloud based on the students’ answers.” |
| 134 | 4 | Page 35, lines 779-781:Current text: “Using Wordle (http://www.wordle.net/ [this link is no longer available]) or WordClouds (<https://www.wordclouds.com/>), create a word cloud based on the students’ answers.”Suggested change: “Using WordClouds (<https://www.wordclouds.com/>), create a word cloud based on the students’ answers.” |
| 135 | 4 | Page 40Suggested change: Delete lesson, “Important Historical Figures Among People of Color”. |
| 136 | 4 | Pages 40-83Suggested change: reorder the lessons in the African American Studies section as follows:Sample Lesson 6: Classical Africa and Other Major CivilizationsSample Lesson 7: US Housing Inequality: Redlining and Racial Housing CovenantsSample Lesson 8: An Introduction to African American InnovatorsSample Lesson 9: #BlackLivesMatter and Social ChangeSample Lesson 10: Afrofuturism: Reimagining Black Futures and Science Fiction |
| 137 | 4 | Page 45, lines 993-996:Current text: “Students will learn about redlining, racial covenants, and better understand why African Americans, as well as other people of color, have historically settled in certain neighborhoods, whether voluntarily or involuntarily.”Suggested change: “Students will learn about redlining, racial covenants, and better understand why African Americans, as well as other racial and religious minorities, have faced housing discrimination and have historically settled in certain neighborhoods, whether voluntarily or involuntarily.” |
| 138 | 4 | Pages 46-47, lines 1027-1031:Current text: “Provide the examples of the Federal Housing Administration’s refusal to underwrite loans for African Americans looking to purchase property in white neighborhoods through 1968, and the California Rumford Fair Housing Act (1963–1968) as back up information.”Suggested change: “If necessary, provide the examples of the Federal Housing Administration’s refusal to underwrite loans for African Americans looking to purchase property in white neighborhoods through 1968, and the California Rumford Fair Housing Act (1963–1968) as back up information.” |
| 139 | 4 | Pages 59-60, lines 1330-1353:Suggested change: add section, “Assessment, Application, Action, and Reflection,” as follows:Assessment, Application, Action, and Reflection:Assessment:* Peer assessments of preliminary research can be used to help students refine or focus their research for the museum curation project.
* The teacher should evaluate students’ research based on grade-level expectations in the history–social science content standards. Students can be assessed on their ability to: pose relevant research questions, compare documentary sources, differentiate between primary and secondary sources, and vet potential resources for credibility, validity, and bias.
* The teacher can use students’ museum exhibit to assess how well students synthesized their research and applied it to their displays and presentations.
* The teacher should evaluate students’ presentation skills based on grade-level expectations in the CA CCSS for ELA/Literacy standards.

Application, Action, and Reflection:* Students will conduct research on the station of their choosing using appropriate grade-level skills as outlined in the history–social science content standards and recommended by the *History–Social Science Framework*.
* Students will create and present museum exhibits to demonstrate their abilities to conduct a grade-level appropriate synthesis of research and orally convey information learned.
* The teacher should provide an opportunity for students to reflect on the essential questions either as a whole group or in small groups or breakout sessions. The teacher may choose to guide students through the reflection process prior to letting the students engage in the reflection of the essential questions.
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| 140 | 4 | Page 75, lines 1672-1675:Current text: “**Sample Lesson 10: Afrofuturism: Reimagining Black Futures and Science Fiction**Grade levels: 9–12”Suggested change: “**Sample Lesson 10: Afrofuturism: Reimagining Black Futures and Science Fiction**Theme: Identity, Systems of PowerDisciplinary Area: African American Studies” |
| 141 | 4 | Page 76, lines 1715-1716:Current text: “Key Terms and Ethnic Studies Concepts: Afrofuturism, reimagine, science fiction (sci-fi), time, space, aesthetic”Suggested change: “Key Terms and Concepts: Afrofuturism, reimagine, science fiction (sci-fi), time, space, aesthetic” |
| 142 | 4 | Page 76, line 1717:Current text: “Content and Language Objectives (Students will be able to…):”Suggested change: “Lesson Objectives (Students will be able to…):” |
| 143 | 4 | Page 90. lines 2038-2043Suggested change: moving existing “Assessment, Application, Action, and Reflection” section before the Materials and Resources section. |
| 144 | 4 | Page 90, line 2044:Current text: “Resources/Materials”Suggested change: “Materials and Resources” |
| 145 | 4 | Page 101, lines 2187-2188:Current text: “The link associated with this resource appears to have changed since this lesson was originally posted and is no longer available at the link that was provided by the submitter.”Suggested change: “<http://www.destinyschildren.org/en/timeline/illegal-immigration-reform-and-immigrant-responsibility-act/>.” |
| 146 | 4 | Page 110, line 2370:Current text: “1. gain a better understanding of root causes of protests, revolutions, and uprisings; and”Suggested change: “1. gain a better understanding of root causes of protests and uprisings; and” |
| 147 | 4 | Pages 119-323:Suggested change: reorder the lessons in the Asian American and Pacific Islander Studies section as follows:Sample Lesson 14: Asian Americans and Pacific Islanders and the Model Minority MythSample Lesson 15: Cambodian Americans––Deportation Breaking Families ApartSample Lesson 16: Chinese Railroad WorkersSample Lesson 17: Little Manila, Filipino Laborers, and the United Farm Workers (UFW)Sample Lesson 18: Hmong Americans—Community, Struggle, VoiceSample Lesson 19: Indian Americans: Creating Community and Establishing an Identity in CaliforniaSample Lesson 20: The Japanese American Incarceration Experience through Poetry and Spoken Word––A Focus on Literary Analysis and Historical SignificanceSample Lesson 21: Korean American Experiences and Interethnic RelationsSample Lesson 22: The Immigrant Experience of Lao AmericansSample Lesson 23: Historical and Contemporary Experiences of Pacific Islanders in the United StatesSample Lesson 24: South Asian Americans in the United StatesSample Lesson 25: Vietnamese American Experiences – The Journey of Refugees |
| 148 | 4 | Page 119, line 2563:Current text: “Lesson Overview:”Suggested change: “Lesson Purpose and Overview:” |
| 149 | 4 | Page 120, lines 2579-2580:Current text: “Key Ethnic Studies Terms and Concepts: assimilation, stereotype, identity, model minority, racism, anti-blackness, data disaggregation”Suggested change: “Key Terms and Concepts: assimilation, stereotype, identity, model minority myth, racism, anti-Blackness, data disaggregation” |
| 150 | 4 | Page 120, lines 2586-2587:Current text: “3. learn to analyze legislation that directly impacts communities of color; and”Suggested change: “3. learn to analyze statistical data and legislation that directly impacts communities of color; and” |
| 151 | 4 | Pages 123-124, lines 2660-2685Current text: “Create a chart of arguments and counter arguments.Sample Chart (Create more arguments and counter arguments through class discussions.)[3-page chart not listed here]Day 21. Start the class by asking students to share their counter arguments with the groups that they were in yesterday. After each group mate has shared their counter arguments, ask the groups to share what they believe to be the strongest counter argument with the entire class.2. Be sure to provide your own analysis of Petersen’s article and a counter argument. Stress that Petersen’s article and the term “model minority” helped render “Asian American” monolithic. Also point out that the experience that Petersen mentioned was not reflective of all Asian Americans, as Southeast Asian and Pacific Islander ethnic groups remain largely marginalized and are disproportionately impacted by poverty, mental health issues, low-wage jobs, access to higher education, among other barriers.3. To better illustrate the problems with “model minority,” play a short video, “Why Data Matters When It Comes to Asian Americans and Pacific Islanders and Education” (see resources). Following the screening, explain what it means to disaggregate data and its connection to the model minority myth.4. Point back to the flip chart papers around the room that lists the various ethnic groups within AAPI. Underscore how this term that was intended to be a unifying identity marker has created some problems, including rendering smaller ethnic groups (often those in the most need) less visible, and not being inclusive enough of a term, especially for those of the Asian diaspora that have origins from islands in the Pacific (i.e., Filipinos, Melanesians, Polynesians, etc.), hence the more updated identity-marker, Asian Americans and Pacific Islanders.” |
| 151 | 4 | (continued)Suggested change (adjust subsequent numbering):7. Tell students that they will gain an understanding of the diversity of AAPI communities by exploring statistics on education and poverty. Split the class into groups of three and instruct half of the groups to review educational data and the other half economic data.Education: Guide groups to investigate high school and college graduation rates. (<https://aapidata.com/policy/education/>)Economic: Guide groups to investigate income and poverty among AAPI groups and with the rest of the U.S. (<https://aapidata.com/policy/poverty/>)Each student group will report their findings to the class. Each group will write their findings for their assigned part on the board or a sheet of poster paper. For example, one group can describe how Asian American and Pacific Islander groups vary in terms of reading and math test scores; another group can summarize the educational attainment of various Pacific Islander groups.For homework, have students answer the following questions. Students can use the resources at the end of the lesson to help them answer the questions. Tell students that each question requires at least two examples/arguments:* How are Asian American and Pacific Islander ethnic groups similar and different in terms of their education and economic experiences?
* How might the “model minority myth” be an obstacle for advancement for Asian Americans?
* How can the “model minority myth” be used to drive a wedge between Asian Americans and other communities of color in policies and services.
* Knowing that AAPIs are not a monolithic “model minority” and that each ethnic group fares differently economically and educationally, how might policies change to be more inclusive of those groups in need in terms of jobs, services, government funding, employment, small business, education, etc.?
 |
| 152 | 4 | Page 124, lines 2690-2691:Current text: “Additionally, define any words or terms students may be struggling with.”Suggested change: “Additionally, define any words or terms students may need support to understand.” |
| 153 | 4 | Page 125, lines 2709-2713:Current text: “Application, Action, and Reflection: Students will read and analyze an article and legislative document, providing their own informed critiques, opinions, and feedback on the sources. Students will further analyze how the document supports or argues against the model minority myth. Students will also tell their stories as a way to dispel the harmful stereotypes that the media and society imposes on their ethnic group.”Suggested change: “Assessment, Application, Action, and Reflection:Students will read and analyze an article, demographic data, and a legislative document, providing their own informed critiques, opinions, and feedback on the sources. Students will also tell their stories as a way to dispel the harmful stereotypes that the media and society imposes on their ethnic group.” |
| 154 | 4 | Page 125, lines 2721-2723:Current text:Asian Americans Are Still Caught in the Trap of the ‘Model Minority’ Stereotype. And It Creates Inequality for All<https://time.com/5859206/anti-asian-racism-america/>Petersen, William. “Success Story, Japanese-American Style” New York Times, 1966. Digital pdf download:<http://inside.sfuhs.org/dept/history/US_History_reader/Chapter14/modelminority.pdf>Suggested Change:Asian Americans Are Still Caught in the Trap of the ‘Model Minority’ Stereotype. And It Creates Inequality for All<https://time.com/5859206/anti-asian-racism-america/> |
| 155 | 4 | Page 126, lines 2741-2743:Suggested change: add resource, “Fuchs, C. (August 22, 2017). Behind the 'Model Minority' Myth: Why the 'Studious Asian' Stereotype Hurts. NBC News. <https://www.nbcnews.com/news/asian-america/behind-model-minority-myth-why-studious-asian-stereotype-hurts-n792926>”  |
| 156 | 4 | Page 127, lines 2749-2751:Suggested change: add resource, “National commission of Asian American and Pacific Islander Research in Education. ‘iCount: A Data Quality Movement for Asian Americans and Pacific Islanders and Higher Education’, <https://aapip.org/sites/default/files/publication/files/2013_icount_report.pdf>” |
| 157 | 4 | Pages 128-129, lines 2753-2786:Suggested change: add section as follows:Background Information/ContextHow can being an upstanding American citizen be a double-edged sword? During the post-World War II era and after nearly a hundred years of anti-Asian sentiment and legislation, many Asian Americans hoped to be seen as more American and accepted by American society. They didn’t want to be viewed as a threat to national security like Japanese Americans were when they were imprisoned during WWII. Instead, they wanted to be seen as “good Americans” and desired to assimilate and Americanize, which developed into the idea of the “model minority myth,” recasting Asian Americans as prime examples of representing the quintessential American values of opportunity, meritocracy, and the American Dream. Toy Len Goon, the first ever Asian American named American Mother of the Year in 1952 was an early example of what it meant to be a “model minority.”During the 1960s, as the Civil Rights Movement continued the fight for equality of all Americans, and the federal government invested in social welfare programs such as the War on Poverty and Great Society, the concept of the “model minority” became a stereotype used to pit Asian Americans against other communities of color, particularly Black Americans. News publications ran articles extolling the ways Asian Americans capitalized on the American Dream with their work ethic and emphasis on education. By doing this, it delegitimized centuries of systemic oppression and racist policies that shaped the experiences of Black Americans.This stereotype also hid how Asian Americans were discriminated against based on racist policies, such as being excluded from living in certain neighborhoods and from being fully accepted members of American society. It created a limited perspective on the Asian American community, where they were seen as one monolithic group. In reality, this community has consisted of diverse ethnicities from a variety of countries and cultures, comprising over ten different languages. Thus, socio-economic success was not universal, and praising Asian Americans as a “model minority” called into question the fact that there were many within the community who did not get the services and government assistance they needed. |
| 157 | 4 | (continued)The “model minority myth” has persisted well after the stereotype developed. Media publications such as Time’s 1987 cover story “Those Asian American Whiz Kids” and articles analyzing the work ethic of Asian Americans in response to Amy Chua’s 2011 book, Battle Hymn of the Tiger Mother illustrated that the “model minority myth” is still being perpetuated. |
| 158 | 4 | Page 131, lines 2795-2799:Current text:**Sample Lesson 32: Cambodian Americans––Deportation Breaking Families Apart**Grade Level(s): 9–12Ethnic Studies Values and Principles Alignment:Principles 1–6Suggested change:**Sample Lesson 15: Cambodian Americans––Deportation Breaking Families Apart**Theme: History and MovementDisciplinary Area: Asian American and Pacific Islander StudiesEthnic Studies Values and Principles Alignment: 1–6 |
| 159 | 4 | Page 131, lines 2802-2803:Current text: “Literacy Standards for History/Social Science: CCSS.ELA-Literacy.RH.9-10.1 (<http://www.corestandards.org/ELA-Literacy/RH/9-10/1/>), CCSS.ELA-Literacy.RH.9-10.2 (<http://www.corestandards.org/ELA-Literacy/RH/9-10/2/>), CCSS.ELA-Literacy.RH.9-10.3 (<http://www.corestandards.org/ELA-Literacy/RH/9-10/3/>), CCSS.ELA-Literacy.RH.9-10.6 (<http://www.corestandards.org/ELA-Literacy/RH/9-10/6/>), CCSS.ELA-Literacy.RH.9-10.7 (<http://www.corestandards.org/ELA-Literacy/RH/9-10/7/>) , CCSS.ELA-Literacy.W.9-10.1 (<http://www.corestandards.org/ELA-Literacy/W/9-10/1/>), CCSS.ELA-Literacy.SL.9-10.1 ([http://www.corestandards.org/ELA-Literacy/SL/9-10/1/)](http://www.corestandards.org/ELA-Literacy/SL/9-10/1/)”Suggested change: “Literacy Standards for History/Social Science: CCSS.ELA-Literacy.RH.9-10.1, RH.9-10.2, RH.9-10.3, RH.9-10.6, RH.9-10.7, W.9-10.1, SL.9-10.1” |
| 160 | 4 | Page 131, lines 2818-2820:Current text:Key Terms and ConceptsCambodia – Southeast Asian country that got caught in the Vietnam War due to the secret bombingsImmigration Naturalization Act – This law defines who can immigrate to the US and causes for deportation.US involvement in the Vietnam War – During the Cold War era, the US became militarily involved in the Vietnam War to stop the spread of communism. The war spread to neighboring Southeast Asian countries, like Cambodia and Laos, causing instability, chaos, death, destruction, and a refugee crisis.US secret bombing of Cambodia – From 1969 to 1973, under the Nixon administration, the US Air Force secretly dropped bombs in Cambodian near the border of Vietnam to try to destroy the Ho Chi Minh trails that the Viet Cong used to travel down to South Vietnam to attack.Pol Pot – The communist leader who fought the US backed Cambodian government who took power and tried to weed out anything that had any US or western influence as a reaction to the bombings. This caused a period of time called the Killing Fields in which 10–30 percent of the population, or 1.2 million to 2.8 million people, were killed. (Heuveline).Killing Fields – genocide in which the Cambodian government killed any person suspected of siding with the US or being influenced by the US, including doctors, teachers, and educated persons.Refugee – a person forced to leave their home country for fear of losing their lives, or of suffering.Khmer Rouge – Pol Pot’s political organization that was staffed with youth and child soldiers.Genocide – mass murder of an entire group of people.Trauma – a deeply distressing or disturbing experience that causes negative psychological effects (i.e., depression, anxiety, etc.).Suggested change (definitions moved to page 138, in the Resources section):Key Terms and Concepts: Cambodia, Immigration Naturalization Act, US involvement in the Vietnam War, US secret bombing of Cambodia, Pol Pot, Killing Fields, Refugee, Khmer Rouge, Genocide, Trauma |
| 161 | 4 | Page 132, lines 2822-2826:Current text:* understand the history of how the US involvement in the Vietnam War drew Cambodia into political turmoil leading to the killing fields forcing many Cambodians to flee to the US as refugees;

Suggested change:* understand the history of how US involvement in the Vietnam War drew Cambodia into the conflict;
* understand the rise of the Khmer Rouge in Cambodia in the context of war-time political turmoil and how this violent regime instigated the Killing Fields genocide, forcing many Cambodians to flee to the US as refugees;
 |
| 162 | 4 | Page 134, line 2889:Current text: “b. Why are these deportations unfair?”Suggested change: “b. Are these deportations unfair? Why or why not?” |
| 163 | 4 | Pages 138-140, lines 2956-3018:Suggested change: move section “Background information” to the Resources section. |
| 164 | 4 | Page 140, lines 3016-3018:Current text: “Over 700 Cambodian refugees have been deported––the numbers of annual deportations have decreased and increased under different Presidential Administrations.”Suggested change: “Over 1,000 Cambodian refugees have been deported––the numbers of annual deportations have decreased and increased under different Presidential Administrations.” |
| 165 | 4 | Page 146, line 3083:Suggested change: delete separate “Assessment” and “Action” handout. |
| 166 | 4 | Page 149, lines 3159-3162:Current text: “Had it not been for this work force, one of the greatest engineering feats of the nineteenth century (the railroad), would not have been built within the allotted timeline.”Suggested change: “Had it not been for this work force, one of the greatest engineering feats of the nineteenth century (the first transcontinental railroad and others that followed), would not have been built within the allotted timeline.” |
| 167 | 4 | Page 149, lines 3164-3166:Current text: “The image of the transcontinental railroads meeting at Promontory Point on May 10, 1869, with no Chinese workers exemplifies the white supremacy view of US history.”Suggested change: “A popular image of the transcontinental railroad meeting at Promontory Summit on May 10, 1869, with no Chinese workers exemplifies the conscious refusal to recognize the contributions of workers.” |
| 168 | 4 | Page 151, lines 3210-3212:Current text: “a. To what extent have Chinese Railroad workers been given credit for their contribution to the building of the transcontinental railroad?”Suggested change: “a. To what extent have Chinese Railroad workers been given the appropriate historical acknowledgement for their contribution to the building of the railroad system?” |
| 169 | 4 | Page 151, lines 3215-3216:Current text: “2. Show on the screen the image of the May 10, 1869, Promontory Point celebration.”Suggested change: “2. Show on the screen the image of the May 10, 1869, Promontory Summit celebration.” |
| 170 | 4 | Page 152, lines 3238-3241:Current text: “Provide students with copies of excerpts from David Phillips’ discussion of “The Chinese Question,” Edward Holton’s observations about Dennis Kearney, and “Enactments So Utterly Un-American" by Constance Gordon-Cumming.”Suggested change: “Provide students with copies of excerpts from David Phillips’ discussion of “The Chinese Question” in his *Letters from California* (pages 120-123) and “Enactments So Utterly Un-American" from *Granite Crags* by Constance Gordon-Cumming (pages 253-255).” |
| 171 | 4 | Pages 152-153, lines 3251-3254:Current text: “Every year on May 10, the Golden Spike Foundation commemorates the coming together of the Central Pacific and Union Pacific Railroads to create the Transcontinental Railroad. Every year, there is little to no representation of the Chinese laborers who have built the central pacific railroad.”Suggested change: “Every year on May 10, the Golden Spike Foundation commemorates the coming together of the Central Pacific and Union Pacific Railroads to create the First Transcontinental Railroad. Until recently, there has been little to no representation of the Chinese laborers who built the Central Pacific Railroad.” |
| 172 | 4 | Page 153, lines 3258-3263:Current text: “2. Split students into groups and have them brainstorm a list of ways that the Golden Spike Foundation could recognize the contributions of Chinese laborers and how they can increase awareness of their contributions. Then, compose a professional, persuasive letter to the committee that explains why the Chinese contributions to the railroad should be recognized and how that can be achieved.”Suggested change: “2. Split students into groups and have them brainstorm a list of ways that the Golden Spike Foundation could further recognize the contributions of Chinese laborers and how they can increase awareness of their contributions. Then, compose a professional, persuasive letter to the commemoration committee that explains why the Chinese contributions to the railroad should be recognized and how that can be achieved.” |
| 173 | 4 | Page 154, lines 3284-3286:Current text: “• Image of the Celebration of the final golden spike being pounded in to the track at Promontory Point where the Union Pacific and Central Pacific railroads met to create the Transcontinental Railroad. (No Chinese laborers are in the picture)”Suggested change: “• Image of the Celebration of the final golden spike being pounded in to the track at Promontory Summit where the Union Pacific and Central Pacific railroads met to create the Transcontinental Railroad. (No Chinese laborers are in the picture)” |
| 174 | 4 | Page 154, lines 3287-3291:Current text:* “Edward Holton’s Observations About Dennis Kearney, A Leading Advocate of Chinese Exclusion.” The link associated with this resource appears to have changed since this lesson was originally posted and is no longer available at the link that was provided by the submitter.
* “Enactments So Utterly Un-American.” The link associated with this resource appears to have changed since this lesson was originally posted and is no longer available at the link that was provided by the submitter.
* “David Phillips Discusses ‘The Chinese Question.’” The link associated with this resource appears to have changed since this lesson was originally posted and is no longer available at the link that was provided by the submitter.

Suggested change:* “Enactments So Utterly Un-American,” from *Granite Crags* by Constance Frederica Gordon-Cumming <https://www.loc.gov/item/rc01000849/>, pages 253-255.
* *Letters from California*, by David Phillips <https://www.loc.gov/item/17024794/>, pages 120-123.
 |
| 175 | 4 | Page 155, lines 3314-3315:Current text: “2. What were the push factors (conditions in China that pushed Chinese out) for why Chinese were immigrating to the US in the early 1800s?”Suggested change: “2. What were the push factors (conditions in China that pushed Chinese out) for why Chinese were immigrating to the US in the 1800s?” |
| 176 | 4 | Page 156, lines 3329-3330:Current text: “**Sample Lesson 16: Little Manila, Filipino Laborers, and the United Farm Workers (UFW) Movement”**Suggested change: “Sample Lesson 17: Little Manila, Filipino Laborers, and the United Farm Workers (UFW)” |
| 177 | 4 | Page 156, lines 3340-3341:Current text: “Students will be introduced to the history of the United Farm Workers (UFW) Movement, Filipino migration to Stockton, the formation of “Little Manila,” and protest music.”Suggested change: “Students will be introduced to the history of the United Farm Workers (UFW), Filipino migration to Stockton, the formation of “Little Manila,” and protest music.” |
| 178 | 4 | Page 156, lines 3348-3349:Current text: “1. understand the history of the UFW movement and how it brought together both Filipino and Mexican laborers;”Suggested change: “1. understand the history of the UFW and the farm worker movement and how it brought together both Filipino and Mexican laborers;” |
| 179 | 4 | Page 157, lines 3354-3356:Current text:1. How do you build solidarity within social movements?
2. What is the role of art and culture within social movements?

Suggested change:1. How are we taught to view and value labor?
2. How do you build solidarity within social movements?
3. What is the role of art and culture within social movements?
 |
| 180 | 4 | Pages 157-159, lines 3359-3406:Suggested change: insert new lesson steps as follows:1. Initiate a class discussion by asking the students: What is one word that describes hard work? *(Ask if any students are currently employed and if so, ask how many hours a week they work and how much they are making. Are they earning minimum wage? Do they receive any benefits? How do they feel about their work conditions? Do they know their rights as workers under federal, state, and local laws? Are they or their parents members of labor unions?)*
2. From the initial discussion, connect the responses to the students to the experiences of Filipina/x/o farm workers. Using the following points to emphasize the experiences of Filipina/x/o farm workers:

**Farm work is hard work:** Farm work is back-breaking and difficult, but it was work that Filipinas/xes/os and other groups did with great skill, efficiency, pride, and dignity. It was their labor that greatly contributed to creating incredible wealth for the state of California in the 20th century and even to this day. There is nothing wrong with jobs that entail hard work, as long as the workers are laboring in the best conditions, are well paid and receive benefits, and can collectively bargain for their wages and working conditions through unions.**Role of the unions:** Unions and other forms of organized labor were integral in ensuring fair wages and working conditions.**Fair wages and working conditions:** Fair wages and working conditions are basic human rights that every worker deserves.**Right to organize:** The right of workers to collectively organize and demand fair wages and working conditions through labor unions was important to Filipina/o workers throughout the 20th century. Filipinas/xes/os were key to the farm worker’s movements of the last century.1. Ask the students to reflect on what “justice” means to them. On post-it’s or scrap paper, have each student write a word that represents what justice means to them. Write out the word “JUSTICE” on the board. Have students walk up to the board and place their post-its or scrap paper around the word “justice” on the board. After the students have placed their post-it’s on the board, go over what they wrote and ask them questions to clarify what they meant. Ask the students, “Why is there a need for justice?” or “What causes the need for justice?”
 |
| 180 | 4 | (continued)1. Play *Journey for Justice: The Life of Larry Itliong,* read aloud at <https://www.youtube.com/watch?v=jTl17BnAaPk&feature=youtu.be>. The class will listen to the read aloud, and follow along if they have the book.
2. After listening to the read aloud, ask the students to reflect who Larry Itliong is. On post-it’s or scrap paper, have each student write a word that represents who Larry Itliong is. Write out the “Larry Itliong” on the board next to the “Justice” brainstorm. Have students walk up to the board and place their post-it around “Larry Itliong” on the board. After the students have placed their responses on the board, go over what they wrote and ask them questions to clarify on what they meant. Connect some of their responses on the “Justice” brainstorm to the “Larry Itliong” brainstorm.
3. After connecting the “Larry Itliong” and “Justice” brainstorms, assign each student or small group of students, an illustration from the book and have them use the following questions to develop a short analysis essay:
	1. What does the image tell us about the experience of Filipino farm workers?
	2. How does the image explain Filipino farm workers “Journey for Justice?”
 |
| 181 | 4 | Page 159, lines 3407-3412:Current text: “1. Provide an introduction of the United Farm Workers movement, highlighting the work of Larry Itliong, Philip Vera Cruz, Cesar Chavez, Dolores Huerta, and others, while foregrounding the goals, tactics, and accomplishments of the movement.”Suggested change:Day 21. Provide an introduction of the farm workers movement, highlighting the work of Larry Itliong, Philip Vera Cruz, Cesar Chavez, Dolores Huerta, and others, while foregrounding the goals, tactics, and accomplishments of the movement. Teachers can refer to the CLIC Project’s Filipino Farm Worker Movement website: <https://californiahss.org/FilipinoContributions.html>. |
| 182 | 4 | Page 162, line 3499:Current text: “Day 2”Suggested change: “Day 3” |
| 183 | 4 | Page 163, lines 3515-3517:Current text: “The overview should foreground the Filipino contribution in the UFW, like the book *Journey for Justice: The Life of Larry Itliong*.”Suggested change: “The overview should foreground the Filipino contribution in the UFW, like the book *Journey for Justice: The Life of Larry Itliong* (<https://www.youtube.com/watch?v=jTl17BnAaPk>).” |
| 184 | 4 | Page 165, line 3573-3576:Suggested change: add two resources as follows:* *Journey for Justice: The Life of Larry Itliong*, by Dawn Mabalon. Read aloud at <https://www.youtube.com/watch?v=jTl17BnAaPk&feature=youtu.be>.
* Filipinos and the Farm Worker Movement <https://californiahss.org/FilipinoContributions.html>
 |
| 185 | 4 | Page 166, lines 3592-3593:Current text: “Key Terms and Concepts: Hmong, oral history, Laos, CIA, Refugee Resettlement Act of 1980, Asian American, Secret War in Laos, Patriarchy”Suggested change: “Key Terms and Concepts: Hmong, oral history, Laos, CIA, Refugee Resettlement Act of 1980, Asian American, Secret War in Laos, Patriarchy, refugee” |
| 186 | 4 | Page 167, line 3602:Current text: “1. What is the history of Hmong immigration to the US?”Suggested change: “1. What are the Hmong refugee and resettlement experiences in the US?” |
| 187 | 4 | Page 167, lines 3610-3612:Current text: “2. The teacher tells students that they are going to learn about the Hmong in America and focus on three essential questions (read essential questions 1–3 aloud).”Suggested change: “2. The teacher tells students that they are going to learn about the Hmong community in America and focus on two essential questions (read essential questions 1–2 aloud).” |
| 188 | 4 | Page 167, lines 3613-3615:Current text: “3. The teacher presents some basic information about the Hmong. The teacher asks students what type of information would be useful in learning more about the Hmong community and writes the answers on the white board.”Suggested change: “3. The teacher presents some basic information about the Hmong community. The teacher asks students what type of information would be useful in learning more about the Hmong community and writes the questions on the white board.” |
| 189 | 4 | Page 169, lines 3653-3655:Current text: “Being caught between two worlds, with their parents and the pressures of American society, language barrier with parents, and not fully accepted into the American society”Suggested change: “Face challenges of navigating two worlds, with their parents and the pressures of American society, language barrier with parents, and not fully accepted into the American society” |
| 190 | 4 | Page 169, lines 3656-3657:Current text: “The frustration they feel not being appreciated for being Hmong but rather being called Chinese or from Hong Kong”Suggested change: “The frustration they feel when they are not recognized or identified as Hmong but rather being called Chinese or from Hong Kong” |
| 191 | 4 | Page 169, lines 3666-3668:Current text: “As they read this excerpt, students should think about a similar question: What it is like to be a young Hmong American male?”Suggested change: “As they read this excerpt, students should think about a similar question: What have been the general experiences of young Hmong American men?” |
| 192 | 4 | Page 169, lines 3675-3676:Current text: “b. Hold a reflective class discussion: According to the author, Bao Lo, what is it like to be a young Hmong American male?”Suggested change: “b. Hold a reflective class discussion: According to the author, Bao Lo, what have been the general experiences of young Hmong American men?” |
| 193 | 4 | Page 172, line 3719:Current text: “Quick Fact Sheet about the Hmong in the US”Suggested change: “Quick Fact Sheet about the Hmong Community in the US” |
| 194 | 4 | Page 172, lines 3728-3729:Current text: “The most successful was the Royal Lao government, which was backed by the US CIA.”Suggested change: “The most successful was the Royal Lao government, which was backed by the US Central Intelligence Agency (CIA).” |
| 195 | 4 | Page 173, lines 3750-3751:Current text: “The rich Hmong culture involved embroidery, story clothes, ghost stories, and many rituals.”Suggested change: “The rich Hmong culture includes embroidery, story clothes, ghost stories, and many rituals.” |
| 196 | 4 | Page 177, lines 3783-3785:Current text: “**Sample Lesson 30: Indian American Diaspora, Myths of the Model Minority**Theme: Ethnic Identity and Diversity”Suggested change: “**Sample Lesson 19: Indian Americans: Creating Community and Establishing an Identity in California**Theme: History and Movement” |
| 197 | 4 | Page 186, lines 4001-4002:Current text: “Grade Level(s): 9”Suggested change: “Theme: Identity; Systems of PowerDisciplinary Area: Asian American and Pacific Islander Studies” |
| 198 | 4 | Page 186, line 4003:Current text: “Ethnic Studies Values and Principles Alignment:1 - Pursuit of Justice and Equity2 - Working Toward Greater Inclusivity3 - Furthering Self-Understanding4 - Developing a Better Understanding of Others”Suggested change: “Ethnic Studies Values and Principles Alignment: 1, 4, 5, 6” |
| 199 | 4 | Page 186, lines 4005-4009:Current text:California Common Core State Standards* Reading Standard for Literature 9.1 - Cite strong and thorough textual evidence to support analysis of what the text says explicitly as well as inferences drawn from the text.
* Reading Standard for Literature 9.10 - Read and comprehend literature, including stories, dramas, and poems, in the grades 9–10 text complexity band proficiently, with scaffolding as needed at the high end of the range.
* Reading Standards for Informational Text 9.1 - Cite strong and thorough textual evidence to support analysis of what the text says explicitly as well as inferences drawn from the text.
* Reading Standards for Informational Text 9.2 - Determine a central idea of a text and analyze its development over the course of the text, including how it emerges and is shaped and refined by specific details; provide an objective summary of the text.
* Writing Standard 9.1 - Write arguments to support claims in an analysis of substantive topics or texts, using valid reasoning and relevant and sufficient evidence.
* Writing Standard 9.9 - Draw evidence from literary or informational texts to support analysis, reflection, and research.
* Speaking and Listening Standard 9.1 - Initiate and participate effectively in a range of collaborative discussions (one-on-one, in groups, and teacher-led) with diverse partners on grades 9–10 topics, texts, and issues, building on others’ ideas and expressing their own clearly and persuasively.
* Language Standard 9.5 - Demonstrate understanding of figurative language, word relationships, and nuances in word meanings.
* Literacy in History/Social Studies 9.1 - Write arguments focused on discipline-specific content.
* Literacy in History/Social Studies 9.2 - Write informative/explanatory texts, including the narration of historical events.

California Department of Education History–Social Science Content Standards* 11.7.5 - Discuss the constitutional issues and impact of events on the US home front, including the internment of Japanese Americans (e.g., Fred Korematsu v. United States of America).
 |
| 199 | 4 | (continued)* 12.2.1 - Discuss the meaning and importance of each of the rights guaranteed under the Bill of Rights and how each is secured (e.g., freedom of religion, speech, press, assembly, petition, privacy).
* History and Social Science Analysis Skills - Chronological and Spatial Thinking 1 - Students place key events and people of the historical era they are studying in a chronological sequence and within a spatial context; they interpret timelines.
* History and Social Science Analysis Skills - Research, Evidence, and Point of View
1. Students differentiate between primary and secondary sources.
2. Students pose relevant questions about events they encounter in historical documents, eyewitness accounts, oral histories, letters, diaries, artifacts, photographs, maps, artworks, and architecture.
* History and Social Science Analysis Skills - Historical Interpretation 1 - Students summarize the key events of the era they are studying and explain the historical contexts of those events.

National Council of Social Studies (NCSS) C3 Framework for Social Studies State Standards* D2.His.4.9-12. Analyze complex and interacting factors that influenced the perspectives of people during different historical eras.
* D2.His.5.9-12. Analyze how historical contexts shaped and continue to shape people’s perspectives.

Suggested change:CCSS for ELA/Literacy: RL.9–10.1; RL.9–10.10; RI.9–10.1; RI.9–10.2; W.9–10.1; W.9–10.9; SL.9–10.1; L.9–10.5, RH.9–10.1; RH.9–10.2 HSS Content Standards: 11.75, 12.2.1CA HSS Analysis Skills (9–12): Chronological and Spatial Thinking 1; Historical Research, Evidence, and Point of View: 1, 2; Historical Interpretation: 1 |
| 200 | 4 | Page 186, line 4010:Current text: “Lesson Purpose and Overview (1–2 paragraph narrative explanation)”Suggested change: “Lesson Purpose and Overview:” |
| 201 | 4 | Page 186-187, lines 4021-4024:Current text: “Even though the nation itself eventually apologized for what it had done, marking a turning point for the Japanese Americans, the horrors of incarnation remain and generations of Japanese Americans and the United States still grapple with its legacy.”Suggested change: “Even though the nation itself eventually apologized for what it had done, marking a turning point for the Japanese Americans, the horrors of incarceration remain and generations of Japanese Americans and the United States still grapple with its legacy.” |
| 202 | 4 | Page 187, line 4042:Current text: “Lesson Objectives”Suggested change: “Lesson Objectives (Students will be able to…):” |
| 203 | 4 | Page 193, lines 4176-4177:Suggested change: move the following text to before the Materials and Resources section:Assessment, Application, Action, and Reflection:* Embedded in the lesson: quickwrite, group poster, final reflection
 |
| 204 | 4 | Page 213: lines 4682-4683:Current text: **“Sample Lesson 21: Korean American Experiences and Interethnic Relations**11th–12th Grade Levels”Suggested change: “**Sample Lesson 21: Korean American Experiences and Interethnic Relations”** |
| 205 | 4 | Page 214, line 4725:Suggested change: add footnote at the end of the line:In addition to this lesson, teachers can also discuss the causes of events in Los Angeles during 1992 and African American experiences during this tremulous time. |
| 206 | 4 | Page 220, lines 4882-4886:Suggested change: add the following:Additional resources for teaching Korean American studies can be found at <https://www.caeducatorstogether.org/groups/ethnic-studies-statewide-group>. These resources include lessons on Colonel Young Oak Kim, Dosan Anh Chang Ho, the Korean independence movement, Dr. Sammy Lee, and Korean pop culture in the United States. |
| 207 | 4 | Page 226:Suggested change: remove the following lessons:Sample Lesson 22: Col. Young Oak Kim—War Hero, Public Servant, IdentitySample Lesson 23: Korean American Leader Dosan Ahn Chang Ho—Community, Struggle, Voice, IdentitySample Lesson 24: Korean American Unity for Independence (1920–1945)Sample Lesson 25: The Korean Independence Movement in the US and Its Significance for the Korean American Community in the early 20th centurySample Lesson 26: Dr. Sammy Lee (1920–2016)Sample Lesson 27: Korean Popular Culture in the United States |
| 208 | 4 | Page 227, lines 4954-4956:Current text: “**Sample Lesson 20: The Immigrant Experience of Lao Americans**Grade Level(s): 11th Grade”Suggested change: **“Sample Lesson 22: The Immigrant Experience of Lao Americans**Theme: History and MovementDisciplinary Area: Asian American and Pacific Islander Studies” |
| 209 | 4 | Page 227, line 4957:Current text:Ethnic Studies Values and Principles Alignment:* Ethnic studies provide students the opportunity to engage with ethnic studies materials and content within their classrooms. They are exposed to a diverse curriculum that is meaningful and supportive.
* Relevance––ethnic studies provide students with an education that is culturally and community relevant
* Ethnic studies draw extensively from the lived experiences and material realities of each individual student.
* Community--ethnic studies teaching and learning are meant to serve as a bridge between educational spaces/institutions and community. These studies encourage students to use their knowledge to become agents of change, community builders, social justice organizers and advocates, and engaged global citizens.

Suggested change: “Ethnic Studies Values and Principles Alignment: 1, 4, 5, 6” |
| 210 | 4 | Page 227, lines 4959-4960:Current text:* Integrate and evaluate multiple sources of information presented in diverse formats and media (e.g., visually, quantitatively, as well as in words) in order to address a question or solve a problem.
* Present information, findings, and supporting evidence, conveying a clear and distinct perspective, such that listeners can follow the line of reasoning, alternative or opposing perspectives are addressed and the organization, development, substance and style are appropriate to purpose, audience and a range of formal and informal tasks.
* Offering and justifying opinions, negotiating with and persuading others in communicative exchanges
* Expressing information and ideas in formal oral presentations on academic topics
* Justifying own arguments and evaluating others’ arguments in writing

Suggested change:* HSS Content Standard 11.11
* CA CCSS for ELA/Literacy: RH.9–10.1, 2, 3, 7; WHST.9–10.2, 4, 5; SL.9–10.1
 |
| 211 | 4 | Page 227, line 4961:Current text: “Lesson Purpose and Overview (1–2 paragraph narrative explanation):”Suggested change: “Lesson Purpose and Overview:” |
| 212 | 4 | Page 227, lines 4971-4972:Current text: “The evolving US immigration policies since 1965, their effects on Lao Americans to their contributions to the diversity of the population of the United States of America.”Suggested change: “The evolving US immigration policies since 1965, their effects on Lao Americans to their contributions to the diversity of the population of the United States of America, refugee.” |
| 213 | 4 | Page 228, line 4984:Current text: “Essential Questions (ties lesson to larger unit purpose):”Suggested change: “Essential Questions:” |
| 214 | 4 | Page 228, lines 4999-4999:Current text: “Between 1975 and 1992 with over 230,000 (up to 400,000 by some estimates) Lao, Hmong, Khmu, Iu-Mien, Tai-Dam, Tai Lue, Lua, Akha, Lahu and others from Laos immigrated to the US, especially to California, Wisconsin, Minnesota, and Texas.”Suggested change: “Between 1975 and 1992 with over 230,000 (up to 400,000 by some estimates) Lao, Hmong, Khmu, Iu-Mien, Tai-Dam, Tai Lue, Lua, Akha, Lahu and other ethnic communities from Laos immigrated to the US, especially to California, Wisconsin, Minnesota, and Texas.” |
| 215 | 4 | Page 233, lines 5095-5097:Current text: “This lesson will use geography, data aggregation, and narratives to explore the US experiences of Pacific Islanders from Guam, American Samoa, Palau, Marshall Islands, Fiji, Samoa, and Tonga.”Suggested change: “This lesson will use geography, data disaggregation, and narratives to explore the US experiences of Pacific Islanders from Guam, American Samoa, Palau, Marshall Islands, Fiji, Samoa, and Tonga.” |
| 216 | 4 | Page 237, lines 5191-5193:Current text: “In 1899, these countries came to an agreement where the Germans had influence in the eastern islands, and the US would maintain influence in the eastern islands.”Suggested change: “In 1899, these countries came to an agreement where the Germans had influence in the western islands, and the US would maintain influence in the eastern islands.” |
| 217 | 4 | Page 239, lines 5235-5238:Current text: “a. What Census Calls Us: A Historical Timeline (<https://drive.google.com/file/d/1EcQI9DyVTfc69YsA6qWe18WWmj8MN75c/view>)”Suggested change: “a. What Census Calls Us: A Historical Timeline (<https://www.pewresearch.org/interactives/what-census-calls-us/>; PDF at <https://www.pewresearch.org/wp-content/uploads/2020/02/PH_15.06.11_MultiRacial-Timeline.pdf>)” |
| 218 | 4 | Page 245, lines 5362-5364:Current text: “In 1899, these countries came to an agreement in which the Germans had influence in the eastern islands, and the US would maintain influence in the eastern islands.”Suggested change: “In 1899, these countries came to an agreement in which the Germans had influence in the western islands, and the US would maintain influence in the eastern islands.” |
| 219 | 4 | Page 251, lines 5429-5432:Current text: “**Sample Lesson 33: South Asian Americans in the United States**South Asian American Studies”Suggested change: “**Sample Lesson 24: South Asian Americans in the United States**Theme: History and MovementDisciplinary Area: Asian American and Pacific Islander StudiesDay 1: South Asian Americans in the United States” |
| 220 | 4 | Page 251, line 5444:Current text: “Materials”Suggested change: “Materials and Resources:” |
| 221 | 4 | Page 267, lines 5679-5684:Current text: “On Sunday August 5, 2012, an armed gunman entered a Sikh temple (gurudwara) in Oak Creek, Wisconsin and opened fire on innocent people praying in their house of worship. Six people were killed (Seeta Singh, a priest; Parkash Singh, a priest; Ranjit Singh; Satwant Singh Kaleka, president of the temple; and Subegh Singh and Parmjit Kaur, temple members).”Suggested change: “On Sunday August 5, 2012, an armed gunman entered a Gurudwara (Sikh house of worship) in Oak Creek, Wisconsin and opened fire on innocent people praying in their house of worship. Six people were killed (Seeta Singh and Parkash Singh who were responsible for official duties and leading services at the Gurudwara; Ranjit Singh; Satwant Singh Kaleka, president of the Gurudwara committee; and Subegh Singh and Parmjit Kaur, members of the Gurudwara community).” |
| 222 | 4 | Page 272, lines 5795-5897:Current text: “Sikh migrants build the first gurdwara (Sikh Temple) in the US in Stockton, California in 1912. Founders of the Gurdwara were also founders of the Ghadar Party in 1913.”Suggested change: “Sikh migrants build the first Gurudwara (Sikh house of worship) in the US in Stockton, California in 1912. Founders of the Gurudwara were also founders of the Ghadar Party in 1913.” |
| 223 | 4 | Page 277, lines 5903-5906:Current text: “2020:Kamala Devi Harris, a Black and South Asian Senator, becomes the first woman of color nominated to a major party’s ticket as Vice-President.”Suggested change: “2020/2021:Kamala Devi Harris, a Black and South Asian Senator, becomes the first woman of color nominated to a major party’s ticket as Vice-President. She is sworn in as Vice-President in January 2021.” |
| 224 | 4 | Page 279, line 5919:Current text: “**Sample Lesson 34: Building Empathy**Asian American and Pacific Islander Studies”Suggested change: “Day 2: South Asians and Xenophobic Violence” |
| 225 | 4 | Page 280, lines 5943-5945:Current text: “In the fall of 2012, a white supremacist opened fire in a Sikh temple, known as a Gurdwara, and killed seven innocent people.”Suggested change: “In the fall of 2012, a white supremacist opened fire in a Gurudwara (Sikh house of worship), and killed seven innocent people.” |
| 226 | 4 | Page 280, lines 5950-5953:Current text: “Instructions for Facilitator/Teacher:”Suggested change: “Instructions for Facilitator/Teacher:When implementing this lesson, teachers should take care to ensure that students do not conflate Islam with terrorism. Questions 3-4 in this section have been added to address this point.” |
| 227 | 4 | Pages 280-281, lines 5959-5973:Current text:2. Guiding Questions for Discussion: What are your reactions to this article? What do you see happening here? Why do you think this happened? How do you see xenophobia and racism at play?Suggested change: 1. Guiding Questions for Discussion: What are your reactions to this article? What do you see happening here? Why do you think this happened? How do you see xenophobia and racism at play?
2. What is problematic about the following statement in the article which makes reference to mistaken identity and negative stereotypes? ‘Members of the community have been attacked in the past by assailants mistaking them for Muslims.’ Why should Islam not be conflated with terrorism? What challenges occur when people who are Muslim, or perceived to be Muslim are targeted with Islamophobic sentiment?
3. Compare the above statement from the article with the following one from Harpreet Singh Saini’s testimony. ‘So many have asked Sikhs to simply blame Muslims for attacks against our community or just say “We are not Muslim.” But we won’t blame anyone else. An attack on one of us is an attack on all of us’. Why do you think many Sikhs refrain from using the phrase ‘we are not Muslim’?
 |
| 228 | 4 | Page 281, lines 5976-5978:Current text: “Ten years ago, after the World Trade Center attack on 9/11, Muslims and Sikhs became targets of xenophobic harassment and attack.”Suggested change: “Twenty years ago, after the World Trade Center attack on 9/11, Muslims, Sikhs, South Asians, and Arab Americans became targets of xenophobic harassment and attack.” |
| 229 | 4 | Page 281, lines 5981-5982:Current text: “What knowledge do you have of what happened to members of the South Asian and Muslim communities after 9/11?”Suggested change: “What knowledge do you have of what happened to members of the Muslim, Sikh, South Asian, and Arab American communities after 9/11?” |
| 230 | 4 | Page 281, lines 5986-5988:Current text: “After 9/11, South Asians and Muslims have experienced increased incidents of racial profiling, harassment, discrimination, bullying, and hate crimes.”Suggested change: “After 9/11, Muslims, Sikhs, South Asians, and Arab Americans have experienced increased incidents of racial profiling, harassment, discrimination, bullying, and hate crimes.” |
| 231 | 4 | Pages 281-282: lines 5990-5993:Current text: “Frame the viewing by telling students that you will now watch a segment of a film that captures the aftermath of 9/11 faced by South Asians, Muslims, and Arab Americans.”Suggested change: “Frame the viewing by telling students that you will now watch a segment of a film that captures the aftermath of 9/11 faced by Muslims, Sikhs, South Asians, and Arab Americans.” |
| 232 | 4 | Page 290, line 6165:Current text: “**Sample Lesson 35: Xenophobic Racism Against South Asians and Muslims: Past & Present**Asian American and Pacific Islander Studies”Suggested change: “Day 3: South Asian Americans: Past and Present” |
| 233 | 4 | Page 290, lines 6171-6172:Current text: “examine historical roots of xenophobia against South Asians and Muslims in America; and”Suggested change: “examine historical roots of xenophobia against Muslims, Sikhs, South Asians, and Arab Americans in America; and” |
| 234 | 4 | Page 290, lines 6184-6186:Current text: “Rather hate crimes against South Asians and Muslims have significantly increased after the attacks on the World Trade Center.”Suggested change: “Rather hate crimes against Muslims, Sikhs, South Asians, and Arab Americans have significantly increased after the attacks on the World Trade Center.” |
| 235 | 4 | Page 292, lines 6223-6225:Current text: “Next, they will analyze the language used to describe South Asians and Muslims either by perpetrators or by media sources in each excerpt.”Suggested change: “Next, they will analyze the language used to describe Muslims, Sikhs, South Asians, and Arab Americans either by perpetrators or by media sources in each excerpt.” |
| 236 | 4 | Pages 296-297, lines 6283-6294:Current text: “On September 4, 1907, 500 white working class men in Bellingham, Washington attacked South Asian millworkers and their families. Within ten days the entire South Asian population departed town.”Suggested change: “On September 4, 1907, 500 white working class men in Bellingham, Washington attacked South Asian millworkers and their families. Within ten days the entire South Asian population departed town.It should be noted that the use of the term 'Hindu' in this article is inaccurate and actually refers to Sikhs. 'Hindu' or ‘Hindoo’ was a common label in Canada and the U.S. for all South Asians, though most early 20th century immigrants from India were Sikhs from the Punjab region. (See <https://www.bellinghamherald.com/news/local/article22195713.html>)The Sikh Coalition’s teacher resources about the Bellingham Riots provide greater detail about the Sikh community specifically being targeted, and can supplement this source. (<https://www.sikhcoalition.org/get-involved/resources-for-educators/middle-high-school-resources/bellingham-riots-resources/>).” |
| 237 | 4 | Page 304, lines 6422-6423:Current text: “What terms are used to describe South Asians and/or Muslims in each event?”Suggested change: “What terms are used to describe Muslims, Sikhs, South Asians, and/or Arab Americans in each event?” |
| 238 | 4 | Page 305, lines 6431-6432:Current text: “**Sample Lesson 19: Vietnamese American Experiences – The Journey of Refugees**Grade Level: 11–12”Suggested change: “**Sample Lesson 25: Vietnamese American Experiences – The Journey of Refugees**” |
| 239 | 4 | Page 306, lines 6456-6465:Current text: “Vietnamese refugee experience include escapes by boats to neighboring countries from 1975 to 1995. There were estimates of up to 2 million people escaping by boats, and approximately half of them perished in the high seas. Many faced hunger, thirst, piracy, or other traumatic experiences during their journeys. The international community made great efforts to support these coming waves of refugees, but that exhausted around 1995 when they stopped accepting these refugees and forced them to return to their homeland.”Suggested change: “Vietnamese refugees arrived in waves from 1975 to 1995. Some refugees escaped Vietnam in boats while others were repatriated to other counties. There were estimates of up to two million people escaping by boats and approximately half of them perished in the high seas. Many faced hunger, thirst, piracy, or other traumatic experiences during their journeys. Many others who were not able to flee remained in Vietnam and faced economic hardships, persecution and re-education camps, and from the totalitarian government led by the Communist Party. The international community made great efforts to support these coming waves of refugees but that exhausted around 1995 when it started to stop accepting these refugees and forced them to return to their homeland.” |
| 240 | 4 | Page 307, lines 6485-6487:Current text: “Overall, they adapted well in their new homeland, but the scars of the war, life under community rule, boat escapes, and cultural shock upon arrival in America continued with many of them in varying degrees. Those scars foster their anti-communist sentiments and strong pride in and gratitude to America, which welcomed them as refugees, while at the same time nostalgically yearning for the day in which they can return to their homeland.”Suggested change: “Overall, they adapted well in their new homeland, but the scars of the war, life under community rule, boat escapes, and cultural shock upon arrival in America continued with many of them in varying degrees.” |
| 241 | 4 | Page 307, lines 6492-6499:Current text: “Vietnamese students make up one of the highest performing groups academically. Vietnamese Americans make up the second largest world language in public schools, only after Spanish, but before Chinese if Mandarin and Cantonese are considered different dialects. Vietnamese Americans have also made large contributions in high-tech businesses, health care, education, military high-ranking officers, and government officials. Despite the successes, the Vietnamese American community remains the community which has the lowest level of education, low level of median income, or most linguistically isolated, i.e., depending on language assistance.”Suggested change: “Vietnamese students make up one of the highest performing groups academically. Vietnamese Americans have also made large contributions in high-tech businesses, health care, education, military high-ranking officers, or government officials. Despite some successes, the Vietnamese American community continues to have some of the lowest level of education and income and is one of the most linguistically isolated and Limited English Proficient communities compared to the general population.” |
| 242 | 4 | Page 308, lines 6525-6526:Current text: “Lesson Steps/Activities:”Suggested change: “Lesson Steps/Activities:Day 1” |
| 243 | 4 | Page 308, lines 6535-6536:Current text: “After everyone has finished writing, students can share their poems in class throughout this lesson (5–6 poems shared per day).”Suggested change: “After everyone has finished writing, students can share their poems in class throughout this lesson.” |
| 244 | 4 | Pages 308-309, lines 6537-6539:Current text: “2. The teacher tells students that they are going to learn about Vietnamese Americans and focus on three essential questions (read essential questions 1–3 aloud).”Suggested change: “2. The teacher tells students that they are going to learn about Vietnamese Americans and focus on four essential questions (read essential questions 1–4 aloud).” |
| 245 | 4 | Page 309, lines 6543-6552:Current text:1. The teacher presents some basic information about Vietnamese American history and Vietnamese Americans via article, poem, PowerPoint, or other presentation method. The teacher asks students, “What questions do you have about the refugee experience? What would you like to know more about the refugee experiences of Vietnamese Americans? Please write them down.”
	1. National Geographic resettlement of Vietnamese refugees in the US: <https://www.nationalgeographic.org/media/resettling-vietnamese-refugees-united-states/>
	2. The Vietnamese Refugees relive their escapes to Malaysia: <https://www.youtube.com/watch?v=eRSffhfyYDM>
	3. AJ+ - “I Was a Boat Person: Vietnamese Refugees Look Back: <https://www.youtube.com/watch?v=UQTviKM9Mx0>
	4. KPBS How the Fall of Saigon made San Diego a refugee hub: <https://www.kpbs.org/news/2015/apr/24/how-fall-saigon-made-san-diego-refugee-hub/>

Suggested change:1. The teacher presents some basic information about Vietnamese American history and Vietnamese Americans via article, poem, PowerPoint, or other presentation method. Suggested short video clips to share with students are below. Teachers should note that some materials may be sensitive for some students.
	1. American Experience: Last Days in Vietnam Collection – Refugees: <https://ca.pbslearningmedia.org/resource/amex27ldv-soc-flag/last-days-in-vietnam-refugees/>
	2. PBS Asian Americans Collection - Southeast Asian Refugees: <https://ca.pbslearningmedia.org/resource/southeast-asian-refugees/asian-americans/>
 |
| 246 | 4 | Page 309, lines 6557-6564:Current text: “a. Students draft a set of questions that they would like to learn more about the Vietnamese refugees based on the information provided. Prompting questions may include: “What questions do you still have? Whose story is being told? Whose narrative is being left out?” The class compiles a list of shared questions.”Suggested change: “a. After the watching the videos and reviewing the Quick Fact Sheet, the teacher asks students to draft a set of questions that they would like to learn more about the Vietnamese refugees based on the information provided. Prompting questions may include: “What questions do you have about the refugee experience? What would you like to know more about the refugee experiences of Vietnamese Americans? Whose story is being told? Whose narrative is being left out?” The class writes down and compiles a list of shared questions.” |
| 247 | 4 | Page 310, lines 6565-6578:Current text:1. The teacher leads a deeper discussion about the Vietnamese refugee experience in the US, focusing on the essential questions. The teacher shows the movie, *Journey from the Fall,* inspired by the true stories of Vietnamese refugees who fled their homeland after the fall of Saigon in 1975 and those who were forced to stay behind. As students watch the movie, they should note the hardships and difficulties Vietnamese refugees experienced in their struggle for freedom. Students are also asked to reflect on how the film addresses how refugees are being portrayed in the context of racism and discrimination in the US.
	1. Movie: *Journey from the Fall* (3 hours including bonus materials): <http://www.journeyfromthefall.com/Home.aspx>. April 30, 1975, marked the of Vietnam’s civil war and the beginning of the exodus of hundreds of thousands of refugees. Those remain in Vietnam were imprisoned in communist re-education camp, others escaped by boat and embarked on the arduous ocean voyage in search for freedom. Thousands of lives were lost at sea. A lucky few found refuge in other countries and were later united with their families.

Suggested change:For homework, students can conduct research on the outstanding questions.Day 2 –1. The teacher begins a deeper discussion about the Vietnamese refugee experience in the US, focusing on the essential questions. The teacher then shows additional video clips showcasing the diversity of experiences for refugees and their families in the United States. Students are also asked to reflect on how the video clips address how refugees are being portrayed in the context of racism and discrimination in the US.
	1. PBS WQED Specials – Vietnam: Another View: <https://www.pbs.org/video/vietnam-another-view-libeph/>
	2. PBS Finding Refuge in KC: Hank - <https://www.pbs.org/video/hank-tmh9ae/>
	3. PBS Borders & Heritage – In Washington, a Vietnamese Refugee Lives Life in Limbo: <https://www.pbs.org/video/in-washington-a-vietnamese-refugee-lives-life-in-limbo-i6nbkp/>
 |
| 248 | 4 | Page 310, lines 6579-6583:Current text: 1. After the movie, students engage in a Think, Write, Pair/Share followed by Group Share exercise, guided by the following questions:
	1. How do Vietnamese Americans describe their refugee experience?

Suggested change:1. After the video clips, students engage in a Think, Write, Pair/Share followed by Group Share exercise, guided by the following questions:
	1. How do Vietnamese Americans describe their refugee experience? How do experiences differ for Vietnamese refugees and their families and children who were raised in the US?
 |
| 249 | 4 | Pages 311-312, lines 6615-6632:Current text:1. Students read various articles and books through the perspective of Vietnamese American refugees.
	1. Book: Being Vietnamese in America (Hay Song “My” Mot Cach Rat “Viet Nam”) by Nguyen Ha Tran
	2. Book: The Best We Could Do by Thi Bui:
	3. Article : Vietnamese American Art and Community Politics: An Engaged Feminist Perspective by Lan Duong (<https://muse.jhu.edu/search?action=search&amp;query=author%3ALan%20Duong%3Aand&amp;min=1&amp;max=10&amp;t=query_term>), Isabelle Thuy Pelaud (<https://muse.jhu.edu/search?action=search&amp;query=author%3AIsabelle%20Thuy%20Pelaud%3Aand&amp;min=1&amp;max=10&amp;t=query_term>). Journal of Asian American Studies: <https://muse.jhu.edu/article/488126/pdf>
	4. Article: Toward a Critical Refugee Study: The Vietnamese Refugee Subject in US Scholarship by Yên Lê Espiritu. Journal of Vietnamese Studies: <https://www.jstor.org/stable/10.1525/vs.2006.1.1-2.410?seq=1>

Suggested change:Homework/Action/Assessment –To demonstrate learning of the material, students can choose between two activities to complete as a homework assignment. The options are:1. The teacher provides students with a resource list of various articles and short books through the perspective of Vietnamese American refugees. Students are to choose at least three resources and write a 2-page essay answering the reflection questions below.
	1. Book: *Being Vietnamese in America* (Hay Song “My” Mot Cach Rat “Viet Nam”) by Nguyen Ha Tran: <http://www.fullerton.edu/nrcal/orderbooks_2020.php>
	2. Book: *The Best We Could Do* by Thi Bui: <https://www.amazon.com/Best-We-Could-Do-Illustrated/dp/1419718770>
 |
| 249 | 4 | (continued)* 1. Article : Vietnamese American Art and Community Politics: An Engaged Feminist Perspective by Lan Duong, Isabelle Thuy Pelaud. *Journal of Asian American Studies*: <https://muse.jhu.edu/article/488126/pdf>
	2. Article: Toward a Critical Refugee Study: The Vietnamese Refugee Subject in US Scholarship by Yên Lê Espiritu. *Journal of Vietnamese Studies*: <https://www.jstor.org/stable/10.1525/vs.2006.1.1-2.410?seq=1>
 |
| 250 | 4 | Page 313, line 6646:Current text: “As students read through these articles, students reflect on the following questions:”Suggested change: “Reflection Questions:” |
| 251 | 4 | Page 313, lines 6647-6651:Current text: “Viet Thanh Nguyen’s book *Nothing Ever Dies* begins with the statement that “All wars are fought twice: the first time on the battlefield, the second time in memory.” Drawing from the assigned articles, how might this make sense for in different ways for the first generation of Vietnamese refugees and their second-generation Vietnamese American children?”Suggested change: “Viet Thanh Nguyen’s book *Nothing Ever Dies* begins with the statement that “All wars are fought twice: the first time on the battlefield, the second time in memory.” – drawing from the chosen articles/books, how might this make sense for in different ways for the first generation of Vietnamese refugees and their second-generation Vietnamese American children?” |
| 252 | 4 | Page 313, lines 6655-6662:Current text:1. Students conduct oral histories by interviewing Vietnamese refugees using the set of questions that the class has compiled in #4 above. Students can also personalize their project by considering how their personal and/or family stories connect to Vietnamese American experience and how the Vietnamese American experience connect to the larger historical narratives and how and why some narratives have been privileged over others.

Suggested change:1. Students conduct oral histories by interviewing Vietnamese refugees using the set of questions that the class has compiled in Day 1, Activity 5(a) above. Students can also personalize their project by considering how their personal and/or family stories connect to Vietnamese American experience and how the Vietnamese American experience connect to the larger historical narratives and how and why some narratives have been privileged over others. For students who do not have personal/family connections, the teacher can prepare ahead of time to help connect students to Vietnamese American-serving organizations.
 |
| 253 | 4 | Page 314, lines 6669-6671:Current text: “Some important things to point out in the interviews:”Suggested change: “Students will write a 2-page essay answering each of the guiding questions below and using the evidence from the oral histories collected.Guiding Questions:” |
| 254 | 4 | Page 315, line 6697:Current text:1. Assessment––To show evidence of what students have learned, students can choose one the following assignments:
	1. Write a two-page essay answering each of the essential questions for this lesson using the evidence from the sources provided and the oral histories collected.
	2. In small groups (3–4 students), create a digital presentation answering the essential questions for this lesson using the evidence from the sources provided and the oral histories collected (photos, video, interviews).

Assessment, Application, Action, and Reflection:See Step 9 above.Suggested change: “Assessment, Application, Action, and Reflection: See above.” |
| 255 | 4 | Pages 315-316, lines 6699-6726:Current text:1. National Geographic resettlement of Vietnamese refugees in the US: <https://www.nationalgeographic.org/media/resettling-vietnamese-refugees-united-states/>
2. The Vietnamese Refugees relive their escapes to Malaysia: <https://www.youtube.com/watch?v=eRSffhfyYDM>
3. KPBS How the Fall of Saigon made San Diego a refugee hub: <https://www.kpbs.org/news/2015/apr/24/how-fall-saigon-made-san-diego-refugee-hub/>
4. Movie *Journey from the Fall*: <http://www.journeyfromthefall.com/Home.aspx> Would also recommend *Bolinao 52* (2008) to highlight tragedy and travesty of the boat people experience; and/or *Daughter from Danang (2002)* to emphasize Amerasian experience
5. Book: Being Vietnamese in America (Hay Song “My” Mot Cach Rat “Viet Nam”) by Nguyen Ha Tran
6. Book: The Best We Could Do by Thi Bui
7. Article : Vietnamese American Art and Community Politics: An Engaged Feminist Perspective by Lan Duong (<https://muse.jhu.edu/search?action=search&amp;query=author%3ALan%20Duong%3Aand&amp;min=1&amp;max=10&amp;t=query_term>), Isabelle Thuy Pelaud (<https://muse.jhu.edu/search?action=search&amp;query=author%3AIsabelle%20Thuy%20Pelaud%3Aand&amp;min=1&amp;max=10&amp;t=query_term>). Journal of Asian American Studies: <https://muse.jhu.edu/article/488126/pdf>
8. Article: Toward a Critical Refugee Study: The Vietnamese Refugee Subject in US Scholarship by Yên Lê Espiritu. Journal of Vietnamese Studies: <https://www.jstor.org/stable/10.1525/vs.2006.1.1-2.410?seq=1>
9. Article: April 30 by Viet Thanh Nguyen: <https://vietnguyen.info/2016/april-30>
10. Article: Our Vietnam War Never Ended by Viet Thanh Nguyen: <https://vietnguyen.info/2015/vietnam-war-never-ended>
11. Article: Author Viet Thanh Nguyen on the struggles of being a refugee in America by Viet Thanh Nguyen: <https://vietnguyen.info/2018/author-viet-thanh-nguyen-struggles-refugee-america>
 |
| 255 | 4 | 1. Article: Asian Americans are still caught in the trap of the model minority stereotype and it creates inequality for all by Viet Thanh Nguyen: <https://vietnguyen.info/2020/asian-americans-are-still-caught-in-the-trap-of-the-model-minority-stereotype-and-it-creates-inequality-for-all>

Suggested change:1. Video: American Experience: Last Days in Vietnam Collection – Refugees: <https://ca.pbslearningmedia.org/resource/amex27ldv-soc-flag/last-days-in-vietnamrefugees/>
2. Video: PBS Asian Americans Collection - Southeast Asian Refugees: <https://ca.pbslearningmedia.org/resource/southeast-asian-refugees/asian-americans/>
3. Book: Being Vietnamese in America (Hay Song “My” Mot Cach Rat “Viet Nam”) by Nguyen Ha Tran: <http://www.fullerton.edu/nrcal/orderbooks_2020.php>
4. Book: The Best We Could Do by Thi Bui
5. Article: Toward a Critical Refugee Study: The Vietnamese Refugee Subject in US Scholarship by Yên Lê Espiritu. Journal of Vietnamese Studies: <https://www.jstor.org/stable/10.1525/vs.2006.1.1-2.410?seq=1>
6. Article: April 30 by Viet Thanh Nguyen: <https://vietnguyen.info/2016/april-30>
7. Article: Our Vietnam War Never Ended by Viet Thanh Nguyen: <https://vietnguyen.info/2015/vietnam-war-never-ended>
8. Article: Author Viet Thanh Nguyen on the struggles of being a refugee in America by Viet Thanh Nguyen: <https://vietnguyen.info/2018/author-viet-thanh-nguyen-struggles-refugee-america>
9. Article: Asian Americans are still caught in the trap of the model minority stereotype and it creates inequality for all by Viet Thanh Nguyen: <https://vietnguyen.info/2020/asian-americans-are-still-caught-in-the-trap-of-the-model-minority-stereotype-and-it-creates-inequality-for-all>
10. Audio/Podcast: New Books in History – Viet Thanh Nguyen – Nothing Ever Dies: Vietnam and the Memory of War - <https://vietnguyen.info/2020/viet-thanh-nguyen-nothing-ever-dies-vietnam-and-the-memory-of-war>
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| 255 | 4 | (continued)1. REFUGENE Project “Record Family Stories” Storytelling Kit for oral history resources in partnership with the Union of North American Vietnamese Student Associations (UNAVSA): <https://refugene.com/pages/refugenexunavsa>
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| 256 | 4 | Page 316, lines 6736-6739:Current text:1. When Heaven and Earth Changed Places by Le Ly Hayslip. Plume, 1990
2. *The Best We Could Do* by Thi Bui
3. *I Love Yous are for White People* by Lac Su
4. *Body Counts: The Vietnam War and Militarized Refuge(es)* by Yen Le Espiritu
5. *Nothing Ever Dies: Vietnam and the Memory of War* by Viet Thanh Nguyen

Quick Fact Sheet (below)Think Write Pair/Share Group Share Handout (below)Annotation Chart (below)Suggested change:1. When Heaven and Earth Changed Places by Le Ly Hayslip. Plume, 1990
2. *I Love Yous are for White People* by Lac Su
3. *Body Counts: The Vietnam War and Militarized Refuge(es)* by Yen Le Espiritu
4. *Nothing Ever Dies: Vietnam and the Memory of War* by Viet Thanh Nguyen
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| 257 | 4 | Page 317, lines 6742-6745:Current text: “**Vietnamese Americans** (*Người Mỹ gốc Việt*) are make up about half of all overseas Vietnamese *(Người Việt hải ngoại, also known as Việt Kiều*) and are the fourth-largest Asian American ethnic groups after Chinese Americans, Filipino Americans, and Indian Americans.”Suggested change: “**Vietnamese Americans** (*Người Mỹ gốc Việt*) make up about half of all overseas Vietnamese *(Người Việt hải ngoại, also known as Việt Kiều*) and are the fourth-largest Asian American ethnic groups after Chinese, Filipino, and Indian Americans.” |
| 258 | 4 | Page 317, lines 6768-6769:Current text: “Survivors were picked up by foreign ships and brought to asylum camps in Thailand, Malaysia, Singapore, Indonesia, Hong Kong, and the Philippines from which they entered countries that agreed to accept them.”Suggested change: “Survivors were picked up by foreign ships and brought to asylum camps in countries that agreed to accept them.” |
| 259 | 4 | Page 317, lines 6770-6776:Current text: “After suffering war and psychological trauma, Vietnamese immigrants had to adapt to a very different culture. Language was the first barrier Vietnamese refugees with limited English proficiency had to overcome.”Suggested change: “After suffering war and psychological trauma, Vietnamese immigrants had to adapt to a very different culture. Language was the first barrier Vietnamese refugees with limited English proficiency had to overcome. Still today, Vietnamese Americans have the highest rate of Limited English Proficiency compared to Asian Americans a whole and compared to other racial groups. This adversely affects many socioeconomic outcomes due to poor language access for resources and support.” |
| 260 | 4 | Pages 317-318, lines 6777-6778:Current text: “Emotional health was considered an issue common to many Vietnamese refugees, with war-related loss and the stress of adapting to a different culture leading to mental-health problems among refugees.”Suggested change: “Emotional health is still considered an issue common to many Vietnamese refugees.” |
| 261 | 4 | Page 318, line 6778:Current text:* Vietnamese Americans' income and social classes are diverse. Refugees arriving in the United States often had a lower socioeconomic standing in their home country and more difficulty integrating due to greater linguistic and cultural barriers.
* Vietnamese Americans have arrived in the US primarily as refugees, with little or no money. While not as academically or financially accomplished collectively as East Asian counterparts, census data indicates that Vietnamese Americans are an upwardly-mobile group; their economic status improved substantially between 1989 and 1999.
* Most first-wave Vietnamese immigrants initially worked at low-paying jobs in small services or industries. Finding work was more difficult for second-wave and subsequent immigrants, due to their limited educational background and job skills.
* Young Vietnamese Americans adults are well educated and often provide professional services. Since older Vietnamese Americans have difficulty interacting with the non-Vietnamese professional class, many Vietnamese Americans provide specialized professional services to fellow immigrants.
* Vietnamese Americans are among the most-assimilated immigrant groups in the US. Although their rates of cultural and economic assimilation were comparable to other groups (perhaps due to language differences between English and Vietnamese), their rates of civic assimilation were the highest of the large immigrant groups. As political refugees, Vietnamese Americans viewed their stay in the US as permanent and became involved in the political process at a higher rate than other groups.

Suggested change: delete above bullets. |
| 262 | 4 | Pages 319-320: lines 6780-6805:Current text:Source:Wikipedia: <https://en.wikipedia.org/wiki/Vietnamese_Americans>Suggested change:**Sources/Citations****1.** "Southeast Asian Americans State Populations 2010 US Census"**2.** 2012 American Community Survey: Selected Population Profile in the United States". United States Census Bureau**3.** "ACS DEMOGRAPHIC AND HOUSING ESTIMATES". United States Census Bureau.**4.** "Vietnamese Immigrants in the United States". *Migrationpolicy.org*. Migration Information Source. 13 September 2018.**5.** Wieder, Rosalie. "Vietnamese American". In *Reference Library of Asian America*, vol I, edited by Susan Gall and Irene Natividad, 165-173. Detroit: Gale Research Inc., 1996**6.** Bankston, Carl L. "Vietnamese American." In Gale Encyclopedia of Multicultural America vol 2, edited by Judy Galens, Anna Sheets, and Robyn V. Young, 1393-1407. Detroit: Gale Research Inc., 1995**7.** Nguyen-Hong-Nhiem, Lucy and Joel M.Halpen. "Vietnamese". In *American Immigrant Cultures*, vol 2, edited by David Levinson and Melvin Ember, pp. 923-930. New York: Macmillan Reference USA, 1998**8.** Chung, R. C; Bemak, F.; Wong, S. (2000). "Vietnamese refugees' level of distress, social support, and acculturation: Implications for mental health counseling". *Journal of Mental Health & Counseling* (22): 150–161.**9.** Jacob L. Vigdor (May 2008). "Measuring Immigrant Assimilation in the United States". Manhattan Institute. Retrieved 2008-05-18.**10.** Gonzalez-Barrera, Ana; Krogstad, Jens Manuel (2018-01-18). "Naturalization rate among US immigrants up since 2005, with India among the biggest gainers". Pew Research Center. Retrieved 2018-03-13.**11.** Le, L. K., & Su, P. H. (2016). Vietnamese Americans and Electoral Participation. In K. L. Kreider & T. J. Baldino (Eds.), Minority Voting in the United States, (pp. 363, 365, 349-368), Santa Barbara: Praeger Press.**12.** Countries of Birth for US Immigrants 1960 – Present. Migration Policy Institute. |
| 263 | 4 | Page 321:Current text: “Annotation Chart”Suggested change: delete chart. |
| 264 | 4 | Page 345, line 7363:Current text: “Lesson Steps:”Suggested change: “Lesson Steps/Activities:” |
| 265 | 4 | Page 357, lines 7612:Suggested change: add new bullet:* When developing lessons for Native American studies, it may be helpful to include a timeline of major events for the tribe(s) being studied. It is important that educators work together with local tribal organizations to gather accurate and relevant information specific to their tribe-specific timeline. A sample timeline courtesy of the North Fork Rancheria of Mono Indians of California can be found at <https://www.northforkrancheria-nsn.gov/our-people/history/timeline/>.
 |
| 266 | 4 | Page 357, lines 7618:Suggested change: add new bullet:* The Smithsonian National Museum of the American Indian provides resources for educators who wish to engage students in Native American studies. In addition to the Dialogue Toolkit for Educators, the Smithsonian offers the Native Knowledge 360 Education Initiative: Transforming teaching and learning about Native Americans which provides teacher support and resources, virtual field trips for students, and professional development. <https://americanindian.si.edu/>
 |
| 267 | 4 | Page 361, lines 7715-7717:Current text: “The lesson “Arab American Stereotypes in Literature, Film, and Media Pre- and Post-9/11” presents resources to guide students through analyzing the portrayal of Arab Americans and recognizing how stereotypes have been challenged.”Suggested change: “The lesson “Introduction to Arab American Studies” presents resources to guide students through discussions of the immigrant experiences of Arab Americans.” |
| 268 | 4 | Page 364, lines 7797-7799:Current text: “Depending on the demographics of your class, here are a few additional examples to add to those in the model curriculum:”Suggested change: “Depending on the history, interests, concerns, and demographics of your class and community, here are a few additional examples to add to those in the model curriculum:” |
| 269 | 4 | Page 366, lines 7828-7831:Current text: “**Sample Lesson 39: The Sikh-American Community in California**Grade level(s): 9–12Ethnic studies values and principles alignment: 1, 2, 3”Suggested change: “**Sample Lesson 29: The Sikh-American Community in California**Theme: History and MovementDisciplinary Area: Asian American and Pacific Islander StudiesEthnic Studies Values and Principles Alignment: 1, 2, 3” |
| 270 | 4 | Page 366, lines 7845-7846:Current text:Key ethnic studies terms and concepts: assimilation, integration, stereotype, identity, racism, religion, culture, migration, diaspora, farming, industry, economyPre-requisite skills and knowledge:Given the often lack of accurate information about Sikhism in K–12 classrooms, this lesson plan has been designed to assume no or little prior knowledge about Sikhism. Students are expected to be familiar with the ethnic studies concepts of migration, culture, and identity.Suggested change:Key Terms and Concepts: assimilation, integration, stereotype, identity, racism, religion, culture, migration, diaspora, farming, industry, economy |
| 271 | 4 | Page 366, line 7847:Current text: “Content and language objectives:”Suggested change: “Lesson Objectives (Students will be able to…):” |
| 272 | 4 | Page 367, line 7857:Current text: “Lesson plans/activities:”Suggested change: “Lesson Steps/Activities:” |
| 273 | 4 | Page 369, line 7920:Current text: “Lesson modifications/accommodations for students with diverse needs:Teachers are encouraged to adapt the inquiries in order to meet the needs and interests of their particular students. Resources can also be modified as necessary to meet individualized education programs (IEPs) or Section 504 Plans for students with disabilities.”Suggested change: delete. |
| 274 | 4 | Page 380, lines 8128-8131:Current text: “This lesson examines the diversity of the Jewish American community to teach students about visible and invisible parts of intersectional identities, and how this impacts Jewish Americans’ identities and how Jews are perceived by others.”Suggested change: “This lesson examines the diversity of the Jewish American community and what unites it. Learning about Jewish diversity illustrates the concept of intersectionality, the idea that people have different overlapping identities (visible and invisible) and that the unique combination of identities shape individuals’ experiences.” |
| 275 | 4 | Page 380, lines 8135-8140:Current text: “By examining how Jews have been stigmatized as outsiders, sometimes seen as a racialized other, and sometimes have experienced conditional whiteness and privilege, the lesson will address how conceptions of race and labels change over time and place (racial formation), adding another lens to the study of race. The lesson explains how the experiences of Jewish Americans include: prejudice, discrimination, antisemitism, racialization, hate crimes, Holocaust denial, and being targets of white supremacists, and how some Jews have also experienced assimilation, conditional whiteness, and privilege.”Suggested change: “By examining perceptions of Jews, the lesson will address how conceptions of race and labels change over time and place (racial formation), adding another lens to the study of race. The lesson explains some of the challenging experiences of Jewish Americans, including: prejudice, discrimination, antisemitism, racialization, hate crimes, Holocaust denial, and targeting by white supremacists. Jews have also experienced acculturation and assimilation, with associated benefits and losses.” |
| 276 | 4 | Page 381, lines 8141-8145:Current text: “Communal experiences of persecution and the Holocaust have led to a widespread commitment among Jews to pursue justice and repair the world for all people, and a vigilance against rising antisemitism.”Suggested change: “Jewish Americans’ many positive experiences include cultural retention through celebration of Jewish traditions, strong communities and sense of belonging, and contributions to many spheres of life. Jewish tradition and communal experiences of persecution and the Holocaust have led to a widespread commitment among Jews to pursue justice and equity for all people, and a vigilance against rising antisemitism.” |
| 277 | 4 | Page 381, lines 8148-8150:Current text: “Key Terms and Concepts: antisemitism, conditional whiteness, identity, intersectionality, racial formation, racialization, Jews of color, Mizrachi, Sephardi, Ashkenazi”Suggested change: “Key Terms and Concepts: antisemitism, white supremacy, conditional whiteness, identity, intersectionality, racial formation, racialization, Jews of color, Mizrachi, Sephardi, Ashkenazi” |
| 278 | 4 | Page 382, lines 8188-8189:Current text: “d. Visible religious signs (kippah, yarmulke, tzitzit, head covering, hijab, turban, cross, other)”Suggested change: “d. Visible religious signs (head coverings, kippah, yarmulke, hijab, turban; tzitzit (Jewish ritual fringes); cross, kirpan, Star of David, other)” |
| 279 | 4 | Page 383, lines 8203-8209:Current text:2. Explain the concept of intersectionality, the idea that people experience discrimination differently depending on their overlapping identities. The teacher may wish to further explain intersectionality here.Suggested change:2. Explain the concept of intersectionality. Intersectionality is the idea that people have different overlapping identities and that the unique combination of identities shape individuals’ experiences and how a person is perceived and treated by others.3. Give students the second blank Ice Iceberg of Identity worksheet and ask them to note down as many aspects of identity of the speaker in the video as they can as they watch it. [move up this item] |
| 280 | 4 | Page 384, lines 8218-8219:Current text: “<https://youtu.be/_iUQcouIXk8?t=59>”Suggested change: “<https://www.youtube.com/embed/_iUQcouIXk8?start=59&end=263&controls=0>” |
| 281 | 4 | Page 384, lines 8228-8230:Current text: “a. In what ways is the Jewish American community diverse?”Suggested change: “a. In what ways is the Jewish American community diverse? (race and physical appearance, language, food and cultural traditions, religious observance, origins, ethnic subgroup, etc.)” |
| 282 | 4 | Page 384, lines 8231-8234:Current text: “b. What bonds Jewish Americans together across diversity?”Suggested change: “b. What bonds all Jewish Americans together despite other cultural, racial, or ethnic differences? (shared Jewish history, values, sacred texts, religious rituals, traditions, celebrations, culture, ancestry, sense of peoplehood, etc.)” |
| 283 | 4 | Page 385, lines 8249-8251:Current text: “The teacher leads a read aloud of the **Fact Sheet on Jewish Americans and Complicating Ideas of Race**, including Key Word Definitions on racialization, conditional whiteness, racial formation, and antisemitism.”Suggested change: “The teacher leads a read aloud of the **Fact Sheet on Jewish Americans and Complicating Ideas of Race**, including Key Word Definitions on racialization, conditional whiteness, racial formation, antisemitism, and white supremacy.” |
| 284 | 4 | Page 385, lines 8256-8261:Current text: d. When, how, and which Jews have experienced racial privilege?Suggested change:d. When, how, and which Jews have experienced conditional whiteness? What benefits and losses might people experience when whiteness is conditional?e. Why do people acculturate or assimilate? What does a member of an ethnic group gain from assimilation? What does a member of an ethnic group lose from assimilation?[adjust subsequent numbering] |
| 285 | 4 | Pages 386-387, lines 8284-8292:Current text:* Video: Michael J. Twitty, “Kosher/Soul Black-Jewish identity Cooking,” 11/10/2016, Green World, Elon University, minutes 00:59 to 4:23. <https://youtu.be/_iUQcouIXk8?t=59>
* Fact Sheet on Jewish American Diversity
* Fact Sheet on Jewish Americans and Complicating Ideas of Race
* Excerpts from *I Am Jewish: Personal Reflections Inspired by the Last Words of Daniel Pearl*. Edited by Ruth Pearl and Judea Pearl. Woodstock, VT: Jewish Lights Publishing, 2004.

Suggested change:* Video: Michael J. Twitty, “Kosher/Soul Black-Jewish identity Cooking,” 11/10/2016, Green World, Elon University, minutes 00:59 to 4:23. <https://www.youtube.com/embed/_iUQcouIXk8?start=59&end=263&controls=0>
* Fact Sheet on Jewish Americans and Complicating Ideas of Race
* Excerpts from *I Am Jewish: Personal Reflections Inspired by the Last Words of Daniel Pearl*. Edited by Ruth Pearl and Judea Pearl. Woodstock, VT: Jewish Lights Publishing, 2004.
* Fact Sheet on Jewish American Diversity and Complicating Ideas of Race
	+ Key Word Definitions
 |
| 286 | 4 | Page 388:Suggested change: move the “Iceberg of Identity” to the beginning of the Materials/Resources section. |
| 287 | 4 | Page 389, lines 8304-8305:Current text: “Jewish Americans have come to the United States from all over the world.”Suggested change: “Jewish Americans have come to the United States from all over the world, and have brought a rich variety of different Jewish cultural traditions with them.” |
| 288 | 4 | Pages 389-390, lines 8316-8342:Current text:* The racial appearance of Jewish Americans is very diverse and can range from light skinned to Middle Eastern to Jews of color, including African American Jews, Asian American Jews, Latino/a/x Jews, and Native American Jews. Jewish families include multiracial households, and there are diverse appearances both within families and within communities.
* Many Jewish Americans trace their ancestry to Eastern Europe, and their racial appearance reflects this.
* Many Jews with light skin identify with the idea of white-presenting, which recognizes the divergence between external classifications and internal identity.
* There are several major Jewish ethnic subgroups:
	+ Mizrachi Jews are racially diverse Arabic- and Farsi-speaking Jews indigenous to the Middle East and North Africa for over 2,500 years.
	+ Sephardic Jews are originally Ladino-speaking Jews expelled from Spain and Portugal to North Africa and the Ottoman Empire beginning with Spain’s expulsion in 1492.
	+ Ethiopian Jews are Amharic-speaking Jews originally from Ethiopia.
	+ Ashkenazi Jews are Yiddish-speaking Eastern European Jews.
* Major languages and literature of Jewish expression include English, Hebrew, Arabic, Yiddish, Ladino, and Farsi. Hebrew, the language of Jewish scripture, is often a lingua franca that has united different Jewish ethnic subgroups.

Suggested change:* There are several major Jewish ethnic subgroups:
	+ Mizrachi Jews are racially diverse Arabic- and Farsi-speaking Jews indigenous to the Middle East and North Africa for over 2,500 years.
	+ Sephardic Jews are originally Judeo-Spanish or Ladino-speaking Jews expelled from Spain and Portugal to North Africa and the Ottoman Empire beginning with Spain’s expulsion in 1492.
 |
| 288 | 4 | (continued)* + Ethiopian Jews are Amharic-speaking Jews originally from Ethiopia.
	+ Ashkenazi Jews are or were Yiddish-speaking Eastern and Central European Jews.
* Major languages and literature of Jewish expression include English, Hebrew, Arabic, Yiddish, Ladino, and Farsi. Hebrew, the language of Jewish scripture, is often a lingua franca that has united different Jewish ethnic subgroups. The physical appearance of Jewish Americans is very diverse, and can skin color can range from light skinned to dark skinned, and includes Middle Eastern Jews, African American Jews, Asian American Jews, Latino/a/x Jews, and Native American Jews. Jewish families include multiracial households and there are diverse appearances both within families and within communities.
* The majority of Jewish Americans emigrated from Eastern Europe, and while their racial appearance often reflects this, there is a range of physical appearances, reflecting the movement of Jews over time and place.
* For many Jews with light skin, Jewish identity is primary, but they may be viewed as white by others. Therefore, Jews often experience a divergence between internal identity and external classification.
* Other Jewish Americans or their families emigrated from the Middle East (Iran, Iraq, Israel, Lebanon, Syria, Turkey, Yemen), North Africa (Egypt, Libya, Tunisia, Algeria, Morocco), East Africa (Ethiopia), Central Asia (Bukharan Jews from Uzbekistan and Tajikistan) and are of Mizrachi and Sephardic heritage.
 |
| 289 | 4 | Page 390, lines 8343-8345:Current text: “American Judaism has a range of religious denominations, including Reform, Conservative, and Orthodox, with a range of observances and practices.”Suggested change: “American Judaism has a range of religious denominations, including Reform, Reconstructionist, Conservative, and Orthodox, with a range of observances and practices.” |
| 290 | 4 | Page 390, lines 8348-8349:Current text: “Jews have a wide range of opinions and beliefs about what it means to be Jewish and how Jewish identity is defined.”Suggested change: “American Jews have a wide range of opinions and beliefs about what it means to be Jewish and how Jewish identity is defined.” |
| 291 | 4 | Page 392, lines 8360-8366:Current text: “Excerpts from *I Am Jewish: Personal Reflections Inspired by the Last Words of Daniel Pearl.* Edited by Ruth Pearl and Judea Pearl. Woodstock, VT: Jewish Lights Publishing, 2004.”Suggested change: “Excerpts from *I Am Jewish: Personal Reflections Inspired by the Last Words of Daniel Pearl.* Edited by Ruth Pearl and Judea Pearl. Woodstock, VT: Jewish Lights Publishing, 2004. Daniel Pearl’s parents asked a diverse range of Jews to reflect on what being Jewish means to them in memory of Pearl, an American journalist for the *Wall Street Journal*, raised in California, murdered in Pakistan by terrorists for being Jewish soon after 9/11. Pearl’s last words were: “My father is Jewish, my mother is Jewish, I am Jewish.” |
| 292 | 4 | Page 393, lines 8407-8408:Current text: “3. **Julius Lester** is an African American civil rights activist and writer.”Suggested change: “3. **Julius Lester** was an African American civil rights activist, writer, and professor at the University of Massachusetts, Amherst.” |
| 293 | 4 | Pages 395-396, lines 8463-8480:Current text:1. **Ruth R. Wisse** is a professor of Yiddish literature at Harvard University.

“The American way of life affords us the freedom to live as we please, within the bounds of the law. We may choose to live as Jews, visibly and vitally or else slip anonymously into the Gentile [non-Jewish] mainstream.Since I've always enjoyed being a Jew it never occurred to me to live otherwise. I appreciate the tough-mindedness of the Jewish religious tradition that knows how hard it is to achieve a mature civilization; I admire my ancestors who brought Jewish civilization to such a high level of maturity. Although I don't follow all the requirements of *Halakhah* [Jewish law], my observance is higher than that of my parents whose observance was lower than that of their parents. I love the cycle of the Jewish year, particularly the contrasted experiences of Rosh Hashanah and Passover. The cultural and history of the Jewish people engage much of my intellectual energy. And the pleasure of being a member of the Jewish community usually outweighs its frustrations.” (pages 7–8)Suggested change:1. **Senator Joe Lieberman** is a former U.S. Senator from Connecticut from 1989 to 2013, and a Vice-Presidential candidate in 2000.

“What does being Jewish mean to me to me? To me, being Jewish means having help in answering life's most fundamental questions. How did I come to this place? And, now that I am here, how should I live?My faith, which has anchored my life, begins with a joyful gratitude that there is a God who created the universe and then, because He continued to care for what He created, gave us laws and values to order and improve our lives. God also gave us a purpose and a destiny —to do justice and to protect, indeed to perfect, the human community and natural environment. Being Jewish in America also means feeling a special love for this country, which has provided such unprecedented freedom and opportunity to the millions who have come and lived here. My parents raised me to believe that I did not have to mute my religious faith or ethnic identity to be a good American, that, on the contrary, America invites all its people to be what they are and believe what they wish.... |
| 293 | 4 | (continued)Jews around the world and all who love freedom— the freedom to think, to speak, to write, to question, to pray—will hold Daniel [Pearl] near to our hearts, and from his courage we will draw internal light and strength.” (pages 107-108) |
| 294 | 4 | Page 399, lines 8543:Current text: “Fact Sheet on Jewish Americans and Complicating Ideas of Race”Suggested change: move to the end of the resources section with edits below, and make the “Key Word Definitions” into a separate handout. |
| 295 | 4 | Page 399, lines 8544-8545:Current text: “The first Jews to arrive in 1654 to what became the United States were Sephardic Jews from Brazil.”Suggested change: “The first Jews to arrive in 1654 to what became the United States were Sephardic Portuguese Jews from Brazil, who fled the Portuguese expulsion and inquisition.” |
| 296 | 4 | Page 399, lines 8548-8551:Current text: “A large wave of Jewish immigrants came to the US from Eastern Europe between 1880 and 1924. Prejudice against Jews and Catholics from Eastern and Southern Europe and white supremacism motivated the passing of the Johnson-Reed Immigration Act of 1924, greatly restricting Jewish immigration through 1965.”Suggested change: “A large wave of Jewish immigrants came to the US from Eastern Europe between 1880 and 1924. White supremacist prejudice against Jews and Catholics from Eastern and Southern Europe motivated the passing of the Johnson-Reed Immigration Act of 1924, greatly restricting Jewish immigration through 1965.” |
| 297 | 4 | Page 399, lines 8552-8555:Current text: “In addition to targeting African Americans, the white supremacist racism of the Ku Klux Klan (KKK) saw Jews as non-white, a separate and lesser race, and targeted Jews, such as with exclusionary immigration legislation and intimidation in large marches on Washington DC.”Suggested change: “In addition to targeting African Americans, the white supremacist racism of the Ku Klux Klan (KKK) deemed Jews as non-white, a separate and lesser race that was a threat to American “racial purity,” and targeted Jews, such as with exclusionary immigration legislation and intimidation in large marches on Washington, D.C.” |
| 298 | 4 | Page 399, lines 8558-8562:Current text: “Through the 1960s, antisemitic employment discrimination with overt and covert “no Jews allowed” notices often led Jews to enter new industries with less discrimination. Elite universities also had quotas, limiting the number of Jews who could attend them until the early 1960s.”Suggested change: “From the 1880s, through the 1960s, antisemitic employment discrimination with overt and covert “no Jews allowed” notices often led Jews to enter new industries with less discrimination. Housing covenants prohibited Jews or “Hebrews” from purchasing houses in many areas. Elite universities also had quotas, limiting the number of Jews who could attend them until the early 1960s.” |
| 299 | 4 | Pages 399-400, lines 8563-8569:Current text:* In the 1920s and 1930s, anti-Jewish conspiracy theories were openly distributed in the US, for example by Henry Ford’s newspaper (later used in Nazi propaganda) and Father Edward Coughlin’s radio show.”

Suggested change:* In the 1920s and 1930s, anti-Jewish conspiracy theories (later used in Nazi propaganda) were openly distributed in the US, for example by Henry Ford’s newspaper (*The Dearborn Independent*) and Father Edward Coughlin’s radio show.
* Drawing upon white supremacist ideas about Jews and pseudoscientific eugenics “theories,” Nazi racial theories deemed Jews a separate non-white race (racialization), and the lowest race in their racial hierarchy, leading to the genocide of the Holocaust.
 |
| 300 | 4 | Page 400, lines 8576-8590:Current text:* After the full horror of the Holocaust came to light after 1945, American attitudes gradually changed toward Jews, anti-Jewish prejudice decreased, Jews were less often racialized, more frequently able to assimilate, gained conditional whiteness, and began to be considered white by American societal standards. While anti-Jewish prejudice became less socially accepted, it persisted.
* Descendants of Jewish immigrants often assimilated and changed their position on the racial hierarchy from their immigrant parents, gaining racial privilege.

Suggested change:* In the decades after the Holocaust, American attitudes toward Jews gradually changed, and overt anti-Jewish discrimination decreased. Descendants of light-skinned Jewish immigrants were able to acculturate or assimilate which brought gains and losses.
	+ Acculturation refers to the adoption of many of the practices and values of the majority or dominant culture while still retaining a connection to one’s culture of origin, or a balance between cultures.
	+ Assimilation is a process by which a minority group or culture comes to resemble that of the majority culture.
* Assimilation allowed the children of Jewish immigrants to change their position on the racial hierarchy from their immigrant parents, though they remained vulnerable to antisemitism. Assimilation also brought loss of community, identity, and cultural traditions and practices.
* While anti-Jewish prejudice became less socially accepted over time, antisemitism persisted and persists in various forms today.
 |
| 301 | 4 | Page 401, lines 8598-8604:Current text: * Light-skinned Jews simultaneously experience white privilege on the basis of their appearance and prejudice, discrimination, and systematic antisemitism on the basis of their Jewishness.
* Jews of color like all communities of color face systemic racism, and simultaneously face prejudice and discrimination on the basis of their Jewishness.

Suggested change:* In different contexts, an individual may have very different experiences.
	+ Light-skinned Jews may experience the benefits of conditional whiteness on the basis of their appearance, for example, safer encounters with law enforcement, and also experience antisemitic prejudice and discrimination on the basis of their Jewishness from both extremes of the political spectrum.
	+ Jews of color, like all communities of color, face systemic racism, and also face antisemitic prejudice and discrimination on the basis of their Jewishness.
 |
| 302 | 4 | Page 401, lines 8605-8607:Current text: “Jews of all skin colors who are visibly Jewish, from their appearance, name, or religious clothing or symbols (e.g., a Star of David necklace), experience more overt antisemitism.”Suggested change: “Jews of all skin colors who are visibly Jewish, from their appearance, name, self-identification, or religious clothing or symbols, e.g., a Star of David necklace, experience more overt antisemitism.” |
| 303 | 4 | Page 402, lines 8612-8616:Current text: “**conditional whiteness** - When a person or group can gain racial privilege by dropping ethnic markers of difference or assertions of belonging to a separate group. A person or a group can become white conditionally, on the condition of not being ethnically or religiously different, assimilating or passing as white.”Suggested change: “**conditional whiteness** - When a person or group can gain the benefits of whiteness by dropping ethnic markers of difference or assertions of belonging to a separate group. The word conditional is significant as whiteness may be bestowed on light-skinned members of a community (Jewish, Arab, Latina/o/x, or Native Americans, etc.) on the condition that individuals assimilate and lose their religious or ethnic distinctiveness.” |
| 304 | 4 | Page 402, lines 8617-8620:Current text: “**racial formation** - Race is socially constructed rather than fixed, biological, or from time immemorial. The structure, or formation, of racial hierarchies vary in different times and places. Racial formation theory states that race is composed of ideas about race and the social structures of racial stratification in a particular time and place. Racial categories and boundaries can change over time and place, and a group can become racialized, that is, categorized as a stigmatized group, or be seen as part of a dominant race.”Suggested change: “**racial formation** - Racial formation is the combination of 1) a socially constructed system of racial definitions and 2) hierarchies that can vary and change in different times and places. Assignment to racial categories can change over time and place, and a group can become racialized.” [edit does not affect footnote] |
| 305 | 4 | Page 402, lines 8623-8625:Suggested change: add definition:**white supremacy** - The belief that white people are a superior race and should dominate society. White supremacists target other racial and ethnic groups, such as African Americans and Jews, who they view as inferior.21Add footnote: “White Supremacy,” Lexico, <https://www.lexico.com/en/definition/white_supremacy>  |
| 306 | 4 | Pages 403-424:Current text: Lesson titled, “Arab American Stereotypes in Literature, Film, and Media Pre- and Post-9/11”Suggested change: replace with lesson, “An Introduction to Arab American Studies” |
| 307 | 4 | Page 436, lines 9271-9272:Suggested change: add the following:Assessment, Application, Action, and Reflection:See Steps 18-21 above. |
| 308 | 5 | Page 3, lines 34-36:Current text: “After everyone has finished writing, have each student share their poem with the class.”Suggested change: “After everyone has finished writing, have each student share their poem with the class. An example can be found at [https://www.wsuu.org/wp-content/uploads/2020/07/I\_Am\_From\_Poem(2).pdf](https://www.wsuu.org/wp-content/uploads/2020/07/I_Am_From_Poem%282%29.pdf).” |
| 309 | 5 | Page 7, lines 128-131:Current text: “It is all in the language of sound, which resonates with people across the planet; it comes to us from the United Farm Workers (UFW) movement, which built upon the labor of Pinoy organizers including Larry Itliong and Philip Vera Cruz, and which the man our campus is named after, Cesar Chavez, was a co-founder of.”Suggested change: “It is all in the language of sound, which resonates with people across the planet; it is from the United Farm Workers (UFW) movement, which built upon the labor of Pinoy organizers including Larry Itliong, Philip Vera Cruz, and Cesar Chavez.” |
| 310 | 5 | Page 7, lines 132-137:Current text: “**Si Se Puede** is Xicanx Spanish for “Yes It Can Be Done”; it also comes to us from the UFW, which Dolores Huerta was also a co-founder of. It represents that no matter how difficult or insurmountable our challenges and situations may be, we can come together in unity, and do what must be done to confront our challenges together. Dolores taught it to us when she visited our campus. We have a mural of her on the 1st floor, and she was also awarded the Presidential Medal of Freedom by former President Obama.”Suggested change: “**Si Se Puede** is Xicanx Spanish for “Yes It Can Be Done”; it is from the UFW, which Dolores Huerta co-founded. It represents that no matter how difficult or insurmountable our challenges and situations may be, we can come together in unity, and do what must be done to confront our challenges together. Dolores taught it to SJHA/CCLA when she visited the campus. Dolores Huerta was awarded the Presidential Medal of Freedom by former President Obama.” |
| 311 | 5 | Page 8, line 152:Current text: “We learned it on our SJHA college tour to UC San Diego.”Suggested change: “SJHA students learned the chat on a college tour to UC San Diego.” |
| 312 | 5 | Page 8, lines 153-154:Current text: “This part of the African American social justice tradition was also learned on our SJHA college tour to UCSD.”Suggested change: “This part of the African American social justice tradition was also learned by SHJA students on a college tour to UCSD.” |
| 313 | 5 | Page 9, lines 166-170:Current text: “These concepts come from the Mayan tradition and were taught to us by the Tucson Mexican American Studies/Ethnic Studies program, which right wing Arizona lawmakers outlawed under HB 2281 (since declared unconstitutional), even though students were achieving higher graduation rates, higher college going rates, higher standardized test scores, and better attendance.”Suggested change: “These concepts come from the Mayan tradition and were taught to us by the Tucson Mexican American Studies/Ethnic Studies program, which Arizona lawmakers outlawed under HB 2281 (since declared unconstitutional), even though students were achieving higher graduation rates, higher college going rates, higher standardized test scores, and better attendance.” |
| 314 | 5 | Pages 17-22, lines 375-489:Suggested change: place entries in alphabetical order. |
| 315 | 5 | Page 17, line 378:Suggested change: add the following resource:**442nd Exhibit aboard the USS Hornet Sea, Air & Space Museum**The USS Hornet Sea, Air & Space Museum offers advanced lesson plans for teaching various aspects of 20th century U.S. and World History. The USS Hornet “Step into History” Education Program offers a digital guide. <https://uss-hornet.org/wp-content/uploads/2016/10/Step-into-History_Teachers-Guide.pdf> |
| 316 | 5 | Page 18, line 383:Suggested change: add the following resource:**Angel Island Immigration Station**Angel Island Immigration Station's curriculum guides, called "Immigrant Journeys," provide strategies and background material designed for teachers of Grades 3-12. These guides contain lessons, student worksheets, primary source documents from the National Archives, historical photographs, and list of resources to introduce students to the experience of immigrants on Angel Island. <https://www.aiisf.org/curriculum> |
| 317 | 5 | Page 18, line 393:Suggested change: add the following resource:**California State Railroad Museum**California State Railroad Museum Digital Interpretive Programs and materials meet California Curriculum and Common Core educational standards. <https://www.californiarailroad.museum/education/school-resources> |
| 318 | 5 | Page 18, line 397:Suggested change: add the following resource:**Chinese American Historical Museum**Golden Legacy is a set of curriculum materials on Chinese and Chinese American culture that won the 1994 Santa Clara County Reading Council Award. The Golden Legacy was produced as a joint project of the Chinese Historical and Cultural Project and the San Jose Historical Museum (now History San José). <http://chcp.org/golden-legacy-curriculum/> |
| 319 | 5 | Page 18, line 403:Suggested change: add the following resource:**Chinese American Museum (CAM)**The Chinese American Museum (CAM) in Los Angeles provides guided tours and digital educational resources to students, teachers, and communities to shed light and stimulate deeper intellectual inquiry into the history, culture, and contributions of Chinese Americans. <http://camla.org/resources/> |
| 320 | 5 | Page 19, line 408:Suggested change: add the following resource:**Chinese Historical Society of America Museum**The Chinese Historical Society of America offers educators classroom resources that they can use before, during, or after their visit to the museum. The curriculum guides listed below contain resources related to Chinese American Exclusion/Inclusion or Towards Equality: California’s Chinese American Women. <https://chsa.org/education/resources/> |
| 321 | 5 | Page 19, line 421:Suggested change: add the following resource:**Filipino American National Historical Society (FANHS) Museum**The Filipino American National Historical Society (FANHS) Museum presents educational programs and experiences that preserve, explore, and celebrate the history of Filipinos in the United States. Its purpose is to connect Filipino Americans more closely to their history and to inspire in people of all backgrounds a greater understanding of the diversity of the Filipino American experience. <http://www.fanhsmuseum.com/about-us.html> |
| 322 | 5 | Page 19, line 428:Suggested change: add the following resource:**Japanese American Museum of San Jose**Japanese American Museum of San Jose (JAMsj) provides a teacher curriculum guide to educate the public about the WWII incarceration of Japanese Americans and its implications on contemporary issues. This teacher’s resource guide was created by a group of teachers, both active and retired, who have a deep and continuing interest in exploring Japanese American internment and civil liberties issues. The JAMsj Library includes print and electronic instructional materials that teachers can incorporate into their curriculum to educate students about the Japanese American experience. The history of the World War II forced removal and “internment” followed by the Redress legislation of 1988 can be used to demonstrate that citizens must be ever vigilant in order to protect the principles of the United States Constitution and Bill of Rights. <https://www.jamsj.org/resources-1> |
| 323 | 5 | Page 20, line 445:Suggested change: add the following resource:**Korean American National Museum**The Korean American National Museum's mission is to preserve and interpret the history, experiences, culture and achievements of Americans of Korean ancestry. In accomplishing its mission, the Museum works to become a center for cultural exchange and education, a catalyst for sharing ideas and resources, and a center for promoting and celebrating the diversity of culture in this country. It is important to the Museum's mission to help make the Korean American experience vivid and intelligible to other communities and to encourage these groups to find out more about Korean Americans in Los Angeles and elsewhere. <https://www.kanmuseum.org/mission> |
| 324 | 5 | Page 21, line 481:Suggested change: add the following resource:**Vietnamese Heritage Museum**The VHM was established to house and display the historical heritage of the Vietnamese refugees. Our collections of testimonies and artifacts are made accessible throughout the world via the internet, traveling exhibits and museum displays. The histories of the Vietnamese refugees are available not only to current and future generations of Vietnamese refugees, but also to those who empathize with our struggles for freedom and treasure our heritage. <https://vietnameseheritagemuseum.org/our-mission-vision/> |
| 325 | 6 | Page 7:Suggested change: delete course outline, “Ethnic Studies (Los Angeles Unified)” |
| 326 | 6 | Page 72:Suggested change: delete course outline, “Introduction to Ethnic Studies (Salinas Union)” |

California Department of Education, March 2021