6142.95: Ethnic Studies Program

The Hayward Unified School District believes that what we teach our youth about their ancestral legacies and culture is essential in the fight for racial justice and equity. Additionally, the District believes that the promise of the full inclusion of the legacies of ethnic and cultural groups who have contributed to the development of our country has not yet been realized. Support for Ethnic Studies as a subject has grown in recent social and political movements calling for racial and economic equality across the nation.

The Governing Board of the Hayward Unified School District passed the Board of Education Resolution 1920-31 "Affirming Support of AB 2016 California Ethnic Studies Model Curriculum Draft" in April 2020, which supported the inclusion of Pacific Islander Studies, Arab American Studies, and Central American Studies in the Ethnic Studies Model Curriculum (see Exhibit A).

The District values equity and strives to make intersectional racial and social justice a reality in all district schools. Additionally, the Board of Education has a commitment to educational equity and inclusion. The District passed BP 0415 and 0415.1 on Equity and Antiracism in 2020, and Board Resolution 1718 20 in Support of the Achievement and Success of All African American Students in The District in 2017 (see Exhibit B).

The District will expand Ethnic Studies throughout all grade levels (PreK-12) and disciplines and reaffirms its commitment to establishing the completion of one year-long Ethnic Studies course taken in high school as a graduation requirement by the 2022-23 school year. A planning group ("The Ethnic Studies Planning Group") will be convened to design the Ethnic Studies Program framework, curriculum, and implementation plan. The team will be composed of members from all labor groups. The plan to implement the Ethnic Studies Program and to change graduation requirements will align with recommendations on high school scheduling that will be brought to the Board of Education by December, 2021.

<u>Supporting Research</u>
Research shows that Ethnic Studies curriculum in high schools leads to an increase in GPA across disciplines, high school graduation rates, college-going rates, and a sense of belonging. Studies also show that Ethnic Studies curriculum helps to narrow the opportunity gap for students of color as well as benefit white students. Research also shows an increase in attendance and participation rates.

California Education Code Section 51204.5 prescribes the inclusion of the legacies of ethnic and cultural groups who have contributed to the history, economic, political, and social development of California and the United States, with particular emphasis on portraying the role of these groups in contemporary society.

<u>Ethnic Studies in HUSD</u>
Ethnic Studies is the interdisciplinary field that encompasses Africana/Black/African American Studies, American Indian/Alaskan Native/Native American/Indigenous Studies, Asian American

Studies, Pacific Islander Studies, Arab American Studies, and Chicana/o/x and Latina/o/x Studies. These disciplines contend with racism, white supremacy culture, anti-Blackness, anti-Indigeneity, and nation-within-nation relationships. By centering the stories, experiences, and perspectives of the aforementioned groups, intertribal, and mixed race people, Ethnic Studies uses community epistemologies, content, and pedagogy to educate students to be socially, politically, environmentally and economically conscious of their personal connections to local and transnational histories, herstories, and hxtories.

Students will study forms of oppression and power (including imperialism, colonialism, capitalism, hegemony, privilege, dominance, whiteness, and Eurocentrism) through the framework of intersectionality of race, ethnicity, culture, gender, sexual orientation, ability, language, indigeneity, immigration status, religion, and class.

We analyze systems of power through engagement with anti-racism, social justice activism, and decolonization as a means towards sovereignty, self-determination, liberation, and/or community actualization. Reflection, naming, dialogue, and community-responsive action drive the learning and support the belief that each person has important narratives, stories, and voices to share. Students will have the opportunity to cultivate intersectional solidarity with groups of people, locally and (trans)nationally, to foster active community responsiveness, social engagement, radical healing, critical hope and love, and a reimagined future.

<u>Ethnic Studies: Policies and Practices</u>
The District believes that Ethnic Studies must transform the current curricula across disciplines and grade levels (PreK-12). Prolonged exposure to curricula that normalizes and perpetuates white supremacy culture, colonialism, and the erasure of minority groups can be alienating and traumatic for students of color and contributes to opportunity and achievement gaps.

The District will report to the Board within 180 days with a strategic plan to fully implement the Ethnic Studies Program, with input from students, families, educators, labor partners, and organizations representing Black, Indigenous, People of Color (“BIPOC”) communities—including the Chochenyo-speaking Ohlone, the original peoples of the lands on which HUSD resides.

The District will ensure that all district schools affirm Ethnic Studies principles by increasing literacy across all grade levels and by including principles of self-determination, humanization, critical consciousness, anti-racist perspectives, and BIPOC voices in the core curriculum, including but not limited to, history, English, math, economics, civics, science, visual and performing parts, and physical education.

I. Policy Communication
    A. Include this policy in student and staff handbooks.
    B. Translate this policy into other languages and be given to every family and create a video and brochure that outlines the Ethnic Studies Program.

C. Add an easily accessible webpage to the HUSD website highlighting the Ethnic Studies Program.
D. Review this policy annually during required staff training.

II. Teaching, Practices, Support, and Leadership
A. Provide district staff with ongoing, researched-based, professional learning and professional development on Ethnic Studies instructional practices.
B. The Ethnic Studies Planning Group (which will include authors of this policy) will convene in the school year 2021-22 to design professional development for all staff in the District. Thoughtful consideration and planning must be provided for those educators who will become facilitators of this training, including training in Critical Race Theory, Abolitionist Teaching, and the Courageous Conversations Protocol. The professional development will be coordinated with the district's other related initiatives and training (e.g. anti-bias/anti-racism, literacy). Mandated training on ethnic studies will begin in the 2022-23 school year and will be implemented with full fidelity to all aspects of the content and components.
C. Create safe, brave space and time for reflection, refinement, and exploration of the practices developed, post training (for both staff and students), including culturally relevant counseling.
D. Embed Ethnic Studies professional development in the induction program and while onboarding new teachers and staff.
E. Seek out family/community members, partners, non-profits, and groups to engage in the Ethnic Studies Program as an affirmation of our acceptance of our native epistemology formats and frameworks and to assist in student projects.
F. Collaborate with local college-level educators who are teaching Ethnic Studies.
G. Create educational opportunities in Ethnic Studies for families.

III. Curriculum
A. Design curriculum for the Ethnic Studies Program in the Ethnic Studies Planning Group.
B. Evaluate approved instructional materials across grade levels and ensure that several of the required texts in all English Literature/Language Arts and Reading Comprehension classes (in each grade level) are authored by BIPOC authors and center on lived experience.
C. Include Arab American Studies and Palestinian narratives in the Ethnic Studies curriculum (designed by the Ethnic Studies Planning Group). The District unequivocally values the inclusion of Arab American Studies, particularly in light of the State's removal of these narratives from the CA Model Ethnic Studies Curriculum in 2021.
D. Include stories of resistance to patterns of marginalization and oppression (current, historical, and ancestral) from a student's lived experience. To include these narratives of resilience further promotes student and family engagement in support of Ethnic Studies by centering these stories in the classroom.

IV. Recruit and Retain Staff

A. Support staff in the necessary professional development to be able to teach Ethnic Studies across the disciplines and grade levels by implementing mandated training for all staff.
B. Recruit educators who practice within frameworks that prioritize antiracism, inclusivity, the experiences of marginalized voices, global perspectives, and Ethnic Studies.

V. Accountability Measures
A. Create safe, brave spaces for continued courageous conversations and learning.
B. Implement consistent and regular cycles for reflection and growth.
C. Engage in ongoing and interactive conversations with families and students to determine the efficacy of implementation of this policy, with an intentional focus on BIPOC families. Intentional outreach will include board meetings, online surveys, school councils, special committees, and non-traditional methods of engagement.
D. Provide systematic and on-going opportunities to include student voice to implement the Ethnic Studies Program throughout the District.
E. Engage in ongoing and interactive conversations with labor partners to determine the efficacy of implementation of this policy.

VI. Policy Enforcement
A. Assess students' needs based on data that tracks attendance, participation, graduation rates, GPA across disciplines, college-going rates, sense of belonging, community engagement, and community service. Data will be collected using a survey instrument that includes indicators beyond academic performance (e.g., Panorama Education Surveys, community feedback, documentation of volunteer/service work in the community, service learning projects, etc.). This data will be presented to the Board of Education as part of the annual report as identified in BP 0415.1. The report shall also include evidence of growth in each area outlined in this policy. The written reports shall also be made available to the public.
B. Appropriate adequate resources for the implementation and evaluation of these policies, as well as the cost for ongoing professional development, ongoing culturally relevant counseling, and textbooks/materials.

<u>Definitions</u>

- "Ability" is the power or capacity to do or act physically, mentally, legally, morally, financially, etc. Disability is a social imposition on people who have impairments, making it more difficult for people to do certain activities or to interact with the world around them Due to cognitive, developmental. Intellectual, mental, physical, and/or sensory differences, disabled people are unnecessarily isolated and excluded from full participation in society. Disability is long-term physical, mental, intellectual or sensory impairments which in interaction with various barriers may hinder [a person's] full and effective participation in society on an equal basis with others.

- “Abolitionist Teaching” is built on the creativity, imagination, boldness, ingenuity, and rebellious spirit and methods of abolitionists to demand and fight for an educational system where all students are thriving, not simply surviving.
- “Anti-racism” is a commitment to deep, reflective work to identify, challenge, and eliminate beliefs and behaviors that perpetuate racism. Antiracism is a powerful collection of antiracist policies that lead to racial equity and are substantiated by antiracist ideas.
- “Anti-racist” is one who is supporting an antiracist policy through their actions or expressing an antiracist idea.
- “Capitalism” is an economic and political system in which a country's trade and industry are controlled by private owners for profit, rather than by the state. Racial and economic justice movements have exposed exploitative and extractive practices within capitalism, making it less secure to accumulate wealth through those means.
- “Courageous Conversations About Race (CCAR) Protocol” refers to the Four Agreements, Six Conditions and the CCAR Compass as defined in the seminal work of Glenn Singleton, author and renowned researcher. The Four Agreements define “How” we can effectively have conversations about race, the Six Conditios guides us through “What” we should talk about and “What” we are to be mindful of in interracial dialogue about race. The Compass is offered as a personal navigational tool to guide us through these conversations. The Compass helps us to know where we are personally as well as to recognize the direction from which others might be coming. Collectively the Compass leads us to a mutual understanding of the varied beliefs and opinions and helps participants to locate the sources of their reactions.
- “Chicana/o”: the terms “Chicana” and "Chicano" have been mobilized to inspire new political identities for the peoples of this hemisphere who have been impacted by waves of coloniality since 1492. During the 1960s, the term “Chicano” was worked for and used by Filipinos and Mexican peoples who were born in the US as well as by Mexican immigrants to the US, and some Native Americans. This term was even adopted by many others who included Indigenous/Hispana/os, Mestizos, Central and Latin Americans, Afro-Latinos, Black, and Asian peoples.
- “Colonialism” is the policy or practice of acquiring full or partial political control over another country, occupying it with settlers, and exploiting it economically.
- “Critical Race Theory” is a theoretical framework that critically examines race and racism across social, political, economic, and legal systems with the intent to transform society toward justice.
- “Culture” is an umbrella term which encompasses the social behavior and norms found in human societies, as well as the knowledge, beliefs, arts, laws, customs, capabilities, and habits of the individuals in these groups.
- “Dominance” relates to social identities, where people are assigned multiple identities. Within each category, there is a hierarchy--a social status with dominant and non-dominant groups. A person of the non-dominant group can experience oppression in the forms of limitations, disadvantages, or disapproval. They may also suffer abuse from individuals, institutions, or cultural practices. See definition for “Oppression.”

- “Educational Equity” (aka “equity”) means all underserved students have the academic, social, emotional, and economic resources, support, and opportunities needed for them to thrive. Educational Equity maximizes academic success for each student through rigorous instruction with appropriate educational resources. Educational equity also ensures that students achieve their highest potential, develop their social/emotional wellbeing, and understand their social identifiers are valued as an asset.
- “Epistemology” is the theory of knowledge, especially with regard to its methods, validity, and scope; it is the investigation of what distinguishes justified belief from opinion.
- “Ethnicity” refers to large groups of people classed according to common racial, national, tribal, religious, linguistic, or cultural origin or background. It is linked with cultural expression and identification as a way to categorize and characterize seemingly distinct populations. Ethnicity is also a social construct.
- “Eurocentrism” is a worldview that is centered on Western civilization or a biased view that favors it over non-Western civilizations. The exact scope of Eurocentrism varies from the entire Western world to just the continent of Europe or even more narrowly, to Western Europe.
- “Gender” refers to the characteristics of women, men, girls and boys that are socially constructed. This includes norms, behaviours and roles associated with being a woman, man, girl or boy, as well as relationships with each other. As a social construct, gender varies from society to society and can change over time. Gender is hierarchical and produces inequalities that intersect with other social and economic inequalities. Gender interacts with but is different from sex, which refers to the different biological and physiological characteristics of females, males and intersex persons, such as chromosomes, hormones and reproductive organs. Gender and sex are related to but different from gender identity. Gender identity refers to a person’s deeply felt, internal and individual experience of gender, which may or may not correspond to the person’s physiology or designated sex at birth.
- “Hegemony” is the political, economic, or military predominance or control of one state over others. In ancient Greece, hegemony denoted the politico-military dominance of a city-state over other city-states. The dominant state is known as the hegemon.
- “Hxtories” is a form of resistance to patriarchal society and to shed light on the social injustices womxn have and currently face. Take a moment, to think about how hxstory was taught in high school that tend to leave out the contributions of womxn and those who do not gender identify, from the telling of “history.” The second reason is to redefine the way “history” was told in educational spaces. We know that “history” has always been retold by those who won, the details, and representations have been skewed in the retelling. The “x” is meant to be an inclusive and progressive term that stands for the many different identities, struggles, and intersectionalities. We hold the “x” as a way to acknowledge our untold hxstories and collectively push forward to reclaim the lost.
- “Immigration Status” in the United States refers to the way in which a person is present in the United States. Everyone has an immigration status. Some examples of immigration status include:
    - US citizen (note: Although indigenous people’s roots long predate the creation of the US, they were not provided US citizenship until Congress passed the Indian

Citizenship Act in 1924, and it would be longer before they received the right to vote. At present, many indigenous people also hold citizenship in a federally-recognized Indian tribe.)
    - Legal Permanent Resident ("green card holder"), which can be obtained by family petitions, employer petitions, Violence Against Women Act self-petitions
    - Conditional Permanent Resident
    - Asylee or Refugee, based upon persecution or fear of persecution in one's home country because of race, religion, nationality, membership in a particular social group, or political opinion
    - Non-immigrant, i.e., a person with a visa that is good only for a specific duration, such as persons with U visas, T visas, Student visas, Visitor visas, Temporary worker visas
    - Person with Temporary Protected Status: for nationals of countries whose conditions prevent people from returning home safely (due to natural disasters, civil strife, or other extraordinary conditions). Some examples of countries with Temporary Protected Programs (Estatus de Protección Temporal) are Honduras, El Salvador, Haiti, Guinea, and Liberia)
    - Undocumented person, i.e., entered without papers or overstayed their visa
- "Imperialism" is a policy or ideology of exerting control over the political sovereignty of other countries to extend political and economic access, power and control, often through employing hard power, especially military force, but also soft power.
- "Indigeneity" is the fact of originating or occurring naturally in a particular place. Indigenous populations are composed of the existing descendants of the peoples who inhabited the present territory of a country wholly or partially at the time when persons of a different culture or ethnic origin arrived there from other parts of the world, overcame them, by conquest, settlement or other means, reduced them to a non-dominant or colonial condition; who today live more in conformity with their particular social, economic and cultural customs and traditions than with the institutions of the country of which they now form part, under a state structure which incorporates mainly national, social and cultural characteristics of other segments of the population that are predominant. They are the descendants of groups, which were in the territory at the time when other groups of different cultures or ethnic origin arrived there. Precisely because of their isolation from other segments of the country's population, they have almost preserved intact the customs and traditions of their ancestors which are similar to those characterised as indigenous. They are, even if only formally, placed under a state structure which incorporates national, social and cultural characteristics alien to their own. Any individual who identified himself or herself as indigenous and was accepted by the group or the community as one of its members was to be regarded as an indigenous person.
- "Intersectionality" is an analytical framework for understanding how aspects of a person's social and political identities combine to create different modes of discrimination and privilege. The term was conceptualized and coined by Kimberlé Williams Crenshaw.
- "Latina/o/x" is a person with cultural origins in Latin America who may be of any race. Latina/o/x youth may speak any language, such as Spanish, Portuguese, Mixteco, or

English. The term Latinx has recently emerged as an alternative to Latina/o. Latinx is a term that aims to be more inclusive of all genders. In Spanish, all nouns have a gender with masculine nouns ending in the suffix “-o” and feminine nouns ending in “-a.” By substituting the gendered suffix with an “-x,” “Latinx” proponents argue that the term allows for gender neutrality. Opponents argue that “Latinx” is linguistically imperialistic, imposing values from the United States onto the Spanish language.

- “Oppression” is the combination of prejudice and institutional power that creates a system that discriminates against some groups (often called “target groups”) and benefits other groups (often called “dominant groups”). Examples of these systems are racism, sexism, heterosexism, ableism, classism, ageism, and anti-Semitism. These systems enable dominant groups to exert control over target groups by limiting their rights, freedom, and access to basic resources such as health care, education, employment, and housing. There are four levels of oppression/“isms”:
    - Personal: Values, Beliefs, Feelings
    - Interpersonal: Actions, Behaviors, Language
    - Institutional: Rules, Policies, Procedures
    - Cultural: Beauty, Truth, Right
- “Pedagogy” is the method and practice of teaching, especially as an academic subject or theoretical concept.
- “Privilege” operates on personal, interpersonal, cultural, and institutional levels and gives advantages, favors, and benefits to members of dominant groups at the expense of members of target groups. In the United States, privilege is granted to people who have membership in one or more of these social identity groups: White people, able-bodied people, heterosexuals, males, Christians, middle or owning class people, middle-aged people, English-speaking people, cis-gendered people, etc. Privilege is characteristically invisible to people who have it. People in dominant groups often believe that they have earned the privileges that they enjoy or that everyone could have access to these privileges if only they worked to earn them. In fact, privileges are unearned and they are granted to people in the dominant groups whether they want those privileges or not, and regardless of their stated intent. Unlike targets of oppression, people in dominant groups are frequently unaware that they are members of the dominant group due to the privilege of being able to see themselves as persons rather than stereotypes.
- “Race” is a category of humankind that shares certain distinctive physical traits and is usually associated with biology and linked with physical characteristics such as skin color or hair texture. Like gender, race is a social construct.
- “Racism” is a system of social structures that provides or denies access, safety, resources, and power based on socially constructed white supremacy race categories. This system produces and reproduces race-based inequities.
- “Racist” is one who is supporting a racist policy through their actions or inaction or expressing a racist idea.
- “Sexual Orientation” is an enduring pattern of romantic or sexual attraction to persons of the opposite sex or gender, the same sex or gender, or to both sexes or more than one gender.

- “Transnational” is the understanding that social and cultural processes impact the complex issues of racial formations, global economics, and gender politics that develop across national borders. Transnationalism destabilizes the nation as the sole object of study. Transnational approaches include analyses of imperial power while placing nations and communities in a broader global context--a dialogic exchange across nations rather than a uni-directional flow from the “center” to the “periphery.” Transnational and other global frameworks think of the nation as one actor among many in the flow of people, ideas, and goods.
- “White Supremacy Culture” is the idea (ideology) that white people and the ideas, thoughts, beliefs, and actions of white people are superior to People of Color and their ideas, thoughts, beliefs, and actions.
- “Whiteness” and white racialized identity refer to the ways that white people and their customs, culture, and beliefs operate as the standard by which all other groups are compared. Whiteness is also at the core of understanding race in America. Whiteness and the normalization of white racial identity throughout America's history have created a culture where nonwhite persons are seen as inferior or abnormal.
- “X” The purpose of using "x" in "Chicanx/Latinx" is to allow for the Chicana, Chicano, Latina, Latino community to be gender expansive, meaning it includes all those who identify and do not identify within the gender spectrum.

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Exhibits

- Exhibit A: Resolution 1920-31 re: Ethnic Studies (2020)

- Exhibit B: BP 0415 and 0415.1 on Equity and Antiracism (2020), which includes Resolution 1718-20 re: AASAI (2017)