

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25
26
27

Glossary and Bibliography

Glossary

A

Acculturation- the process of taking on another group’s culture.

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

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

Accompliceship- the process of building relationships grounded in trust and accountability with marginalized people and groups. Being an accomplice involves attacking colonial structures and ideas by using one’s privilege and giving up power and position in solidarity with those on the social, political, religious, and economic margins of society. This is in contrast to the contested notion of allyship which is often performative, superficial, and disconnected from the anticolonial struggle.

American Indian- a member of any of the indigenous peoples of the western hemisphere, except those distinguished as Eskimos or Inuits.

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

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

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

30 *Assimilation*- the process whereby a historically marginalized person or group
31 voluntarily or involuntarily adopts the social, psychological, cultural, and political
32 characteristics of a dominant group.

33 **B**

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

45 **C**

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

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

54 *Chicana/o/x*- A contested social and political identity chosen by people living in the
55 United States with Mexican and indigenous ancestry.

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

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

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

66 *Class*- a category and identifier that denotes a person or group's economic or social
67 status.

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

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

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

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

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

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

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

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

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

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

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

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

104 *Cultural wealth*- critical education scholar Tara Yosso introduced the term "cultural
105 wealth" in 2005 in her work, "Whose Culture has Capital? A Critical Race Theory

106 Discussion of Community Cultural Wealth.” The term speaks to a broader framework
107 that encompasses various forms of cultural capital—aspirational, linguistic, familial,
108 social, navigational, and resistance— that are used to empower people. More
109 specifically, the framework is used to better understand and describe what knowledge,
110 experiences, adversities, strengths, etc. students of color bring with them to educational
111 settings.

112 **D**

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

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

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

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

126 *Double Consciousness*- This term was first coined by W. E. B. Du Bois in *The Souls of*
127 *Black Folk* to describe how an individual’s identity might be divided into several facets or
128 levels of consciousness. As a theoretical framework, double consciousness reveals the
129 psycho-social divisions in American society, it describes the feeling of having a double
130 identity or “twoness”. Thus, individual’s see themselves through their own eyes and lens
131 and also through the eyes of others and society more broadly.

132 **E**

133 *Empathy*- the ability to understand another person's thoughts, experiences, and feelings
134 from their point of view.

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

139 *Enculturation*- the process of learning one's own group's culture.

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

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

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

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

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

155 **F**

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

159 *Filipina/o/x*- an identity marker for people who identify as having ancestry in the
160 Philippines. Instead of using Filipina or Filipino, the “x” renders the term gender neutral.

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

162 **G**

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

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

172 **H**

173 *Hate crime*- according to the Federal Bureau of Investigation (FBI), a hate crime is
174 defined as “a criminal offense against a person or property motivated in whole or in part
175 by an offender’s bias against a race, religion, disability, sexual orientation, ethnicity,
176 gender, or gender identity.”

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

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

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

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

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

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

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

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

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

201 *Hxrstory*- similar to herstory, hxrstory is used to describe history written from a more
202 gender inclusive perspective. The "x" is used to disrupt the often rigid gender binarist
203 approach to telling history.

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

206 I

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

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

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

214 *Indian*- relating to or denoting indigenous peoples of North, Central, and South America,
215 especially those of North America. Historically the term has been used as a slur or
216 pejorative, however, there are some indigenous people that have reclaimed the term.
217 For example, the use of "California Indian" has become more common to describe
218 Native Americans in the state.

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

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

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

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

226 *Intradisciplinary*- working within a single discipline.

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

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

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

234 *Institutional racism*- the systemic normalization or legalization of racism and
235 discrimination. This often emerges via the unequal and inequitable distribution of
236 resources, power, and opportunity. Institutional racism is also referred to as systemic
237 and/or structural racism.

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

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

243 **L**

244 *Latina/o/x*- terms used to identify men (Latino) and women (Latina) with ancestry in
245 Latin America—Spanish speaking countries in the Caribbean and Americas. Latinx
246 differs from Latina/o as the “x” renders the term gender-neutral and more inclusive.
247 Thus, the term can be used by women, men, gender non-binary and trans identifying
248 people.

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

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

253 **M**

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

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

258 *Mestiza/o*- a term used to identify someone of mixed race ancestry, often European and
259 Native American or Latin American.

260 *Microaggression*- a small or subtle comment or action that consciously or unconsciously
261 expresses a prejudiced attitude, bias, derogatory, or hostile attitude towards a member
262 of a historically marginalized group.

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

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

267 **N**

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

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

271 *Nepantlas*- is a Náhuatl word that was adopted by Chicana writers, scholars, and
272 feminists to describe an "in-between space." Chicana feminist, Gloria Anzaldúa, was
273 among the first to advance theorizing on the term, defining it as, a precarious space
274 where transformation can occur. The term can be used to describe a variety of identity-
275 related issues, including, race, gender, language, etc. *Nepantla* is the recognition of
276 confusion, chaos, and messiness in one's understanding of self and the world. *Nepantla*
277 also provides room for self-reflection to better understand and work through this liminal
278 space.

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

281 **O**

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

284 *The Four "I"s of Oppression*- the four "I"s of oppression are: ideological oppression (an
285 idea, concept, or theory whose qualities advocate for or can be interpreted as causing
286 harm or upholding the views of a dominant group at the expense of others), institutional
287 oppression (the belief that one group is superior than another and that the more
288 dominant group should determine when and how those on the margins are incorporated
289 into institutions within a society), interpersonal oppression (how oppression is played
290 out between individuals), and internalized oppression (the internalization of the belief
291 that one group is superior to another).

292 **P**

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

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

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

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

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

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

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

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

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

313 **R**

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

316 *Racism*- the belief in the superiority of one race over another. Racism manifests when
317 power is used to deny access, rights, and/or opportunities to a particular group or
318 person based on their racial background.

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

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

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

325 **S**

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

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

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

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

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

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

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

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

340 *Speakers' triangle*- a method used in public speaking to engage an audience. The
341 speakers' triangle often requires speakers to be mindful of their movements (walking
342 and gestures) as they develop their speeches. For example, if giving a persuasive
343 speech with a three-prong argument, the speaker might start in one position for their
344 first argument, move to another end of the room for the second, and shift to another
345 position for the third, creating a triangle.

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

354 **T**

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

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

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

364 **V**

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

367 **W**

368 *Whiteness*- a social construct that has served as the foundation for racialization in the
369 United States. Whiteness is the antithesis of Blackness, and is commonly associated
370 with those that identify as white. However, Whiteness is much more than a racial
371 identity marker, it separates those that are privileged from those that are not. Whiteness
372 can manifest as a social, economic, political, and cultural behavior and power. For
373 example, the "standard" or cultural "norm" are often always based on whiteness and by
374 extension white culture, norms, and values.

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

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

381 **X**

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

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

- 389 Aldridge, Derrick. "The Limits of Master Narratives in History Textbooks: An Analysis of
390 Representations of Martin Luther King, Jr." *Teachers College Record* 108 (April 4,
391 2006): 662–86.
- 392 Astin, Alexander. "Diversity and Multiculturalism on the Campus: How Are Students
393 Affected?" *Change: The Magazine of Higher Learning* 25, no. 2 (1993): 44–49.
- 394 Au, Kathryn H., and Karen Blake. "Cultural Identity and Learning to Teach In a Diverse
395 Community: Findings from a Collective Case Study." *Journal of Teacher Education* 54,
396 no. 3 (May/June 2003): 192–205.
- 397 Barnes, Charline. "Preparing Preservice Teachers to Teach in a Culturally Responsive
398 Way." *The Negro Education Review* 57, nos. 1–2 (Spring/Summer 2006): 85–100.
- 399 Bell hooks. *Teaching to Transgress: Education as the Practice of Freedom*. New York,
400 NY: Routledge, 1994.
- 401 Berta-Avila, Margarita Ines. "Critical Xicana/Xicano Educators: Is it Enough to Be a
402 Person of Color?" *High School Journal* 87, no. 4 (April/May 2004): 66–80.
- 403 Bigler, Rebecca. "The Use of Multicultural Curricula and Materials to Counter Racism in
404 Children." *Social Issues* 55, no. 4 (Winter 1999): 687–705.
- 405 Brown, Keffrelyn, and Anthony Brown. "Silenced Memories: An Examination of the
406 Sociocultural Knowledge on Race and Racial Violence in Official School Curriculum."
407 *Equity & Excellence in Education* 43, no. 2 (May 2010): 139–54.
- 408 Brown, Ruth Nicole, and Chamara Jewel Kwakye, eds. *Wish to Live: The Hip-Hop
409 Feminism Pedagogy Reader*. New York, NY: Peter Lang, 2012.
- 410 Bode, Patty. *Affirming Diversity: The Sociopolitical Context of Multicultural Education*.
411 Boston, MA: Pearson Education, 2012.

- 412 Cammarota, Julio. "A Social Justice Approach to Achievement: Guiding Latina/o
413 Student Attainment with a Challenging, Socially Relevant Curriculum." *Equity &
414 Excellence in Education* 40, no. 1 (January 2007): 87–96.
- 415 Cammarota, Julio, and Augustine Romero. "Participatory Action Research for High
416 School Students: Transforming Policy, Practice, and the Personal with Social Justice
417 Education." *Educational Policy* 35, no. 3 (2011): 488–506.
- 418 Crenshaw, Kimberle. "Mapping the Margins: Intersectionality, Identity Politics, and
419 Violence against Women of Color." *Stanford Law Review* 43, no. 6 (July 1991): 1241–
420 99.
- 421 Cuauhtin, R. Tolteka, Miguel Zavala, Christine Sleeter, and Wayne Au, eds. *Rethinking
422 Ethnic Studies*. Milwaukee, WI: Rethinking Schools, 2018.
- 423 Dee, Thomas, and Emily Penner. "The Casual Effects of Cultural Relevance: Evidence
424 from an Ethnic Studies Curriculum." Working paper, National Bureau of Economic
425 Research, January 2016.
- 426 Donald, Brooke. "Stanford study suggests academic benefits to Ethnic Studies
427 courses." *Stanford News* (Stanford, CA), January 12, 2016. Accessed March 8, 2019.
428 <https://news.stanford.edu/2016/01/12/ethnic-studies-benefits-011216/>.
- 429 Duncan-Andrade, Jeffrey. "Note to Educators: Hope Required When Growing Roses in
430 Concrete." *Harvard Educational Review* 79, no. 2 (Summer 2009): 181–94.
- 431 Duncan-Andrade, Jeffrey, and Ernest Morrell. *The Art of Critical Pedagogy: Possibilities
432 for Moving from Theory to Practice in Urban Schools*. New York, NY: Peter Lang
433 Publishers, 2008.
- 434 Evans-Winters, Venus. *Teaching Black Girls: Resiliency in Urban Classrooms*. New
435 York, NY: Peter Lang, 2011.
- 436 Ford, Donna Y., and J. John Harris III. "A Framework for Infusing Multicultural
437 Curriculum into Gifted Education." *Roeper Review* 23, no. 1 (March 1999): 4–10.

438 Franquiz, Maria E., and Maria Del Carmen Salazar. "The Transformative Potential of
439 Humanizing Pedagogy: Addressing the Diverse Needs of Chicano/Mexicano Students."
440 *The High School Journal* 87, no. 4 (April/May 2004): 36–53.

441 Freire, Paulo. *Pedagogy of the Oppressed*. New York, NY: Penguin Books, 1996.

442 Gallagher-Geurtsen, T. "San Diego's Struggle for Ethnic Studies: The Value for All of
443 Democratizing Education". *Xchange Publications and Resources for Transforming*
444 *Public Schools*. UCLA School of Education.

445 Gay, Geneva. *Culturally Responsive Teaching: Theory, Research, and Practice*. Edited
446 by James Banks. 2nd ed. Multicultural Education Series. New York, NY: Teachers
447 College Press, 2010.

448 Halagao, Patricia Espiritu. "Liberating Filipino Americans through Decolonizing
449 Curriculum." *Race, Ethnicity and Education* 13, no. 4 (December 2010): 495–512.

450 Hefflin, Bena. "Learning to Develop Culturally Relevant Pedagogy: A Lesson about
451 Cornrowed Lives." *Urban Review* 34, no. 3 (September 2002): 231–50.

452 Hughes, Julia Milligan, and Rebecca Bigler. "Addressing Race and Racism in the
453 Classroom." In *Lessons in Integration: Realizing the Promise of Racial Diversity in*
454 *American Schools*, edited by Erica Frankenberg and Gary Orfield, 190–206.
455 Charlottesville, VA: The University of Virginia Press, 2007.

456 Jocson, Korina. "Kuwento as a Multicultural Pedagogy in High School Ethnic Studies."
457 *Pedagogies: An International Journal* 3, no. 4 (November 5, 2008): 241–53.

458 Ladson-Billings, Gloria. "Toward a Theory of Culturally Relevant Pedagogy." *American*
459 *Educational Research Journal* 32, no. 3 (Autumn 1995): 465–91.

460 Lee, Carol. "A Culturally Based Cognitive Apprenticeship: Teaching African American
461 High School Students Skills in Literary Interpretation." *Reading Research Quarterly* 30,
462 no. 4 (November/December 1995): 608–30.

463 Lipka, Jerry. "Toward a Culturally Based Pedagogy: A Case Study of One Yup'ik
464 Eskimo Teacher." *Anthropology and Education Quarterly* 22, no. 3 (September 1991):
465 22–3.

466 Matthews, Catherine, and Walter Smith. "Native American Related Materials in
467 Elementary Science Instruction." *Journal of Research in Science Teaching* 31, no. 4
468 (April 1994): 363–80.

469 Paris, Django, and H. Samy Alim, eds. *Culturally Sustaining Pedagogies: Teaching and*
470 *Learning for Justice in a Changing World*. New York, NY: Teachers College Press,
471 2017.

472 Ochoa O'Leary, Romero, Cabrera & Rascón, M. *Assault in Ethnic Studies in Arizona*
473 *Firestorm: Global Immigration Realities, National Media, and Provincial Politics*. London,
474 U.K.: Rowman & Littlefield Publishing, Co., 2012.

475 *Precious Knowledge*. Directed by Ari Palos and Eren Isabel McGinnis. 2011.

476 Reyhner, Jon, ed. *Teaching Indigenous Students: Honoring Place, Community, and*
477 *Culture*. Norman, OK: University of Oklahoma Press, 2015.

478 Romero, Augustine, Sean Arce, and Julio Cammarota. "A Barrio Pedagogy: Identity,
479 Intellectualism, Activism, and Academic Achievement through the Evolution of Critically
480 Compassionate Intellectualism." *Race, Ethnicity and Education* 12, no. 2 (June 2009):
481 217–33.

482 Sleeter, Christine. "State Curriculum Standards and Student Consciousness." *Social*
483 *Justice* 29, no. 4 (2002): 8–25.

484 Sleeter, Christine. *The Academic and Social Value of Ethnic Studies: A Research*
485 *Review*. Washington, DC: National Education Association, 2011. Accessed October 7,
486 2018. <https://files.eric.ed.gov/fulltext/ED521869.pdf>.

487 Steele, Claude, and Joshua Aronson. "Stereotype threat and the test performance of
488 academically successful African Americans." In *The Black-White Test Score Gap*,

489 edited by Christopher Jencks and Meredith Phillips, 401-27. Washington, DC, US:
490 Brookings Institution Press, 1998.

491 Solorzano, Daniel, and Dolores Delgado Bernal. "Examining Transformational
492 Resistance Through a Critical Race and Latcrit Theory Framework: Chicana and
493 Chicano Students in an Urban Context." *Urban Education* 36, no. 3 (2001): 308–42.

494 Tanaka, Michele. *Learning and Teaching Together: Weaving Indigenous Ways of*
495 *Knowing into Education*. Vancouver, BC: University of British Columbia Press, 2017.

496 Tintiangco-Cubales, Allyson, Peter Nien-chu Kiang, and Samuel Museus. "Praxis and
497 Power in the Intersections of Education." *AAPJ Nexus* 8, no. 1 (Spring 2010): v–xvii.

498 Tintiangco-Cubales, Allyson, Rita Kohli, Jocyl Sacramento, Nick Henning, Ruchi
499 Agarwal-Rangnath, and Christine Sleeter. "Toward an Ethnic Studies Pedagogy:
500 Implications for K-12 Schools from the Research." *The Urban Review* 47, no. 1 (March
501 2015): 104–25.

502 Ullucci, Kerri. "Learning to See: The Development of Race and Class Consciousness in
503 White Teachers." *Race Ethnicity and Education* 14, no. 4 (2011): 561–77.

504 Valencia, Richard, ed. *Chicano School Failure and Success: Past, Present, and Future*.
505 3rd ed. New York, NY: Routledge, 2010.

506 Vasquez, Jessica. "Ethnic Identity and Chicano Literature: How Ethnicity Affects
507 Reading and Reading Affects Ethnic Consciousness." *Ethnic and Racial Studies* 28, no.
508 5 (2005): 903–24.

509 Yang, Kou. "Commentary: Mis-Education in K-12 Teaching About Hmong Culture,
510 Identity, History and Religion." *Hmong Studies Journal* 13, no. 1 (January 2012).

511 Yang, Philip. *Ethnic Studies: Issues and Approaches*. Albany, NY: State University of
512 New York Press, 2000.

513 Zeichner, Kenneth. "The Adequacies and Inadequacies of Three Current Strategies to
514 Recruit, Prepare, and Retain the Best Teachers for All Students." *Teachers College*
515 *Record* 105, no. 3 (April 2003): 490–519.

California Department of Education, May 2019