

**ETHNIC STUDIES & SOCIAL EQUITY
STANDARDS ADVISORY WORKING
GROUP**



**VERMONT'S IRIS
ETHNIC STUDIES STANDARDS
FRAMEWORK**

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Act.1 Working Group Members

Addie, Lentzner, Amanda Rohdenburg, Barbra Marden, Celilo Bauman-Swain, Chelsea Meyers, Diego Soria, Heather Bouchey, Heather Lynn, Yvonna Stewart, Julie, Hansen, Joyce Lee, Lynn Murphy, Nicholas Lalanne, Miakoda Schultz, Mike McGraith, Natasha Eckart Baning, Vera Sheehan, Xusana Davis, Mikaela Simms

Act.1 Working Group Writing Team: Amanda Garcés, Mark Hage, Michael Martin, & Cynthia Reyes

Community Responsive Education Consultants: Allyson Tintiangco-Cubales, Samia Shoman, & Aimee Riechel

The following organizations are represented in the Act.1 Working Group

The Agency of Education

The Education Justice Coalition responsible for appointing community members

State of Vermont Office of Racial Equity

Vermont Human Rights Commission

Vermont Superintendents Association

Vermont School Boards Association

Vermont Independent Schools Association

Vermont Curriculum Leaders Association

Vermont Principals Association

Vermont-National Education Association

INTRODUCTION

Honoring Land & Ancestors

The Vermont Ethnic Studies Standards Framework is the result of decades of hard work and grassroots efforts to elevate the voices and experiences of Vermont's Black, Indigenous (including the Indigenous People of Vermont, the Abenaki, Mahican, Pennacook, Pocomtuc, and others), other people of color, people with disabilities, and LGBTIQ+ people. This work is a testament to the countless formal and informal organizations led by impacted community members. We want to thank the elders who have already passed and those who are still among us for paving the way and responding to racism and other forms of discrimination decades before this framework was created.

Journey of the Framework

In 2017, a group of community members from all over Vermont joined to envision the creation of what is now established as the Ethnic Studies and Social Equity Working Group.[1] On March 29, 2019, the H.3 bill was signed into law as Act 1 and the Act 1 Advisory Working Group was officially established. Act 1 charged the working group to:

1. "review standards for student performance adopted by the State Board of Education" and
1. "recommend to the State Board updates and additional standards to fully recognize the history, contributions, and perspectives of ethnic groups and social groups."

The Act 1 Advisory Working Group/Ethnic Studies and Social Equity Working Group (WG) submitted to the State Board of Education a comprehensive draft of revisions to Rule 2000, the Vermont Education Quality Standards Manual of Rules and Practices (EQS) in April of 2022.

[1] This idea inspired by the pioneering work by Oregon's Ethnic Studies Coalition in passing HB 2845, which established statewide Ethnic Studies for Oregon, grades K-12.

After extensive review, the State Board of Education adopted the updated EQS in May 2023. The purpose of the newly adopted EQS is to "...ensure that all Vermont students are afforded educational opportunities that are substantially equal in quality and are equitable, anti-racist, culturally responsive, anti-discriminatory, and inclusive, thus enabling each student to achieve or exceed the standards approved by the State Board of Education."

After studying the history of racism in Vermont and examining related research and policies, WG found there was a need to develop a statewide framework of Ethnic Studies standards. A state-level report to the Vermont Advisory Committee to the U.S. Commission on Civil Rights in 1999 concluded that "Racial harassment appears pervasive in and around the state's public schools." The commission also observed that "the elimination of this harassment" was "not a priority among school administrators, school boards, elected officials, and state agencies charged with civil rights enforcement." A 2003 follow up report concluded that the problem persisted. One of the many problems highlighted at that time was that some curriculum materials and lesson plans promoted racial stereotypes. In 2017, the Act 54 Report on Racial Disparities in State Systems, issued by the Attorney General and the Vermont Human Rights Commission, asserted that that education was "one of the five state systems in which racial disparities persist and need to be addressed." One of the main suggestions for accomplishing this was to "teach children from an integrated curriculum that fairly represents both the contributions of People of Color (as well as indigenous people, women, people with disabilities, etc.), while fairly and accurately representing our history of oppression of these groups."

As a response to the findings in these reports, the WG, in collaboration with Community Responsive Education, developed the Vermont Ethnic Studies Standards Framework to be used in conjunction with content standards across the curriculum Pre-K through Grade 12.



Vermont's Definition of Ethnic Studies

According to the WG's suggested revisions to the EQS, "Ethnic Studies" is defined as is interdisciplinary, age appropriate and grade-appropriate curricula and programs dedicated to the historical and contemporary study of race, ethnicity, and indigenous peoples (including the Indigenous People of Vermont). This requires a critical examination of the experiences and perspectives of racial and ethnic groups and indigenous peoples that have suffered systemic oppression, marginalization, discrimination, persecution, and genocide within and outside the United States. "Ethnic Studies" may involve a critical examination of these experiences and perspectives through the lens of the characteristics of social identity groups. The WG defined "Social Identity Group" to mean a group of people who share common characteristics that shape their identity and promote a sense of unity, including sex, sexual orientation, gender identification, disability, class, socio-economic status, or other characteristics and conditions that are innate, unchangeable, or fundamental to identity.

Building on these definitions, this framework refers to **Ethnic Studies Groups** throughout the text. Ethnic Studies, from its inception in 1969, focuses on providing "safe academic spaces for all to learn the histories, cultures, and intellectual traditions of *Native peoples and communities of color in the U.S. in the first-person* and also practice theories of resistance and liberation to *eliminate racism* and other forms of oppression." (San Francisco State University) In this framework, when we refer to Ethnic Studies Groups, it is in reference to Black, Indigenous (with a special focus on the Indigenous People of Vermont, the Abenaki, Mahican, Pennacook, Pocomtuc, and others), Asian Americans, Latinas/os/xs/e', and additional People of Color.

Transformative Solidarity as the focus of Vermont's Ethnic Studies Framework

The central focus of Vermont's Ethnic Studies Framework is **transformative solidarity**. Transformative solidarity is the conceptual and ethical foundation of an educational system where students, school staff, families, and local communities celebrate each other's histories and cultures, and share and generate knowledge and ways of knowing (i.e., intuition, imagination, senses, emotions, memory, etc.), especially of groups that have been historically and contemporarily persecuted, marginalized, or silenced.

A commitment to transformative solidarity recognizes that all movements toward knowledge and freedom are interconnected and require deep and sustained relationships based on mutual respect, healing (from the effects of historic and contemporary trauma, harm, and toxicity rooted in racism and intersectional forms of oppression), and a willingness to work together to confront and to change discriminatory and oppressive systems. This necessitates deep reflection on one's privileges and power and how it can be used to cause harm to Ethnic Studies Groups. In the context of Vermont, transformative solidarity requires social, moral, and civic commitments to the rigorous study of the histories and contributions of Ethnic Studies Groups, with the objective of collectively building a just, inclusive, anti-racist, and democratic Vermont. Ethnic Studies provides students, teachers, families, and communities an opportunity to see themselves in the historical, social, and cultural narratives of our state and nation as prioritized in school curricula, and it creates pathways to **collective liberation**. As used in this framework, collective liberation means collective engagement with movements dedicated to self-determination, cultural autonomy, political freedom, or social and economic justice that expand our capacity to cultivate equality, hope, empathy, love, and joy.



VERMONT STATE ETHNIC STUDIES FRAMEWORK

VERMONT'S IRIS ETHNIC STUDIES FRAMEWORK

In pursuit of transformative solidarity, Vermont offers an Ethnic Studies framework that draws on the “iris” as a series of metaphors and as an acronym. The iris, specifically the Blue Flag Iris, is a flower indigenous to Vermont. As described by Vermont’s Clemmons Family Farm, this wild iris has three petals that symbolize the power of wisdom, faith, and courage. The endeavor to create the Vermont Ethnic Studies Standards Framework embodies all three of these attributes. This framework draws upon the **wisdom** of those who are indigenous to Vermont and those who have been left out of the mainstream curriculum for generations. The **faith** that Vermont has the strength, capacity, and desire to move beyond systems that have been exclusionary and oppressive has guided the work. And the **courage** to pursue justice and freedom for all peoples is the purpose of those who have contributed to the development of this framework. (Clemmons Family Farm, Vermont, 2023)

In addition to these important attributes of the blue iris, the flower has also been used by Native peoples as medicine to externally care for burns, wounds, sores, and swellings. It was even used internally for liver and kidney disease, among other ailments. In many ways, the iris is a symbol of **healing**. Of course, the term iris is also used to describe a part of the eye that serves as a lens to allow light in, which helps perceive with clarity and dimension. Moving away from ableism, the representation of iris as part of the eye is not about sight, but valuing that regardless of ability or capacity, we all have perspective. For the Vermont Ethnic Studies Standards Framework, the iris is a symbol of **perspective**.



The purpose of Ethnic Studies in Vermont is to achieve transformative solidarity through providing culturally and community responsive education that is rigorous, creative, healing, and draws on perspectives of Ethnic Studies groups that too often have been left out of mainstream curriculum. All students who attend Vermont schools will experience Ethnic Studies in a way that centers transformative solidarity—in courses or course sequences dedicated to Ethnic Studies, and/or Ethnic Studies embedded existing course offerings across the curriculum. For Vermont’s Ethnic Studies framework, I.R.I.S. is used as an acronym to outline both the student standards and the pedagogical commitments to pursue this vision.

The purpose of the Vermont Ethnic Studies Standards Framework is to ensure that students benefit from Ethnic Studies in Vermont schools. The standards are organized by the following domains:

I.R.I.S. Ethnic Studies Domains



1. **IDENTITY DEVELOPMENT:** Students will develop their identities and make connections to the identities, knowledges, histories, and experiences of Ethnic Studies Groups.
2. **RESISTING RACISM:** Students will develop systems literacy to understand and change the impact of racism and intersectional forms of oppression on Ethnic Studies Groups.
3. **INTERCONNECTEDNESS:** Students will value the cultural wealth of Ethnic Studies Groups and support community actualization--meeting basic needs of all, ensuring safety, and creating the conditions for connectedness-- at the local, state, and national levels.
4. **SOCIAL RESPONSIBILITY:** Students will participate in uplifting collective liberation: the freedom, well being, and joy of all peoples.



VERMONT ETHNIC STUDIES STANDARDS

The following table outlines the specific competencies within the I.R.I.S. domains:

STUDENT STANDARDS

1 — IDENTITY DEVELOPMENT

Students will develop their identities and make connections to the identities, knowledges, histories, experiences of Ethnic Studies Groups.

A. Identify the contributions, cultures, and histories of Ethnic Studies Groups

B. Explore the historical, contemporary, interdependent, and multidimensional nature of identity (i.e. race, ethnicity, gender, disability, sexual identity, etc.)

C. Share their lived experiences, their gifts, dreams, stories and languages, indigeneity, immigration journeys and/or ancestral lineages while honoring the lived experiences of all.

D. Value storytelling as a way to foster empathy and to understand the importance of mutual interdependence, relationality, and kinship

2 — RESISTING RACISM:

Students will develop a systems literacy to understand and change the impact of racism and intersectional forms of oppression on Ethnic Studies Groups.

A. Examine how systems work to uphold oppression and exclusion (i.e. white supremacy, patriarchy, heteronormativity, ableism, classism, institutional and structural racism, colonialism and imperialism, etc.)

B. Disrupt negative stereotypes and assumptions of Ethnic Studies Groups.

C. Research the ways that systems have impacted their lives, Ethnic Studies groups, and Vermont

D. Develop new humanizing systems that value Ethnic Studies groups



3 — INTERCONNECTEDNESS:

Students will value the cultural wealth of Ethnic Studies Groups and support community actualization at the local, state, and national levels.

- A. **Describe** the ways that students, families, and communities of color come from generations of peoples who have rich intellectual and cultural traditions
- B. **Challenge** deficit-thinking about Ethnic Studies Groups
- C. **Build** one's purpose anchored in an anti-racist, anti-discriminatory, and intercultural solidarity
- D. **Contribute** to community actualization and an equitable distribution of power



4 — SOCIAL RESPONSIBILITY

Students will participate in uplifting collective liberation: the freedom, well being, and joy of all peoples.

- A. **Understand** the impact of social movements and the solidarity efforts that fought for the freedom of all peoples, especially for Ethnic Studies Groups
- B. **Acknowledge** that we have a social responsibility to address the ways systemic racism, poverty, and intersectional oppressions have caused harm to all communities.
- C. **Engage** in difficult yet humanizing conversations about racism and its intersections with language, class, gender, and disability, etc.
- D. **Co-create** cultural community spaces that center healing (from the effects of historic and contemporary trauma, harm, and toxicity rooted in racism and intersectional forms of oppression) and wellness for dancing, singing, eating, and enjoying nature--as an art of understanding each other's humanity and our relationship to our earth



PEDAGOGICAL COMMITMENTS

Aligned with the I.R.I.S. Ethnic Studies Domains and Students Standards, the following table shows the essential Pedagogical Commitments to be adopted and practiced by teachers, faculty, staff, and community partners to ensure that Ethnic Studies is infused in the student experience in the state of Vermont. The table also provides a non-exhaustive list of examples of ways to apply these pedagogical commitments across the curriculum and schoolwide practices.

STUDENT STANDARDS	PEDAGOGICAL COMMITMENTS	POTENTIAL APPLICATIONS
<p>1. Identity Development: Students will develop their identities and make connections to the identities, knowledges, histories, experiences of Ethnic Studies Groups.</p>	<p>1. Center the identities, knowledges, histories, and experiences of Ethnic Studies Groups by:</p>	<p>CURRICULAR</p> <ul style="list-style-type: none"> • Personal Narratives • Historical Narratives • Autoethnographies • Biographies • Family/caregivers history projects • Oral history projects • Community research projects • Youth Participatory Action Research <p>SCHOOLWIDE</p> <ul style="list-style-type: none"> • Family/caregivers and community as sources of knowledge
<p>A. Identify the contributions, cultures, and histories of Ethnic Studies Groups</p>	<p>A. Learning the contributions, cultures, and histories of Ethnic Studies Groups that have been left out of mainstream curriculum; Include scholars, authors, scientists, activists, and artists of color as part of the curriculum as knowledge producers;</p>	
<p>B. Explore the historical, contemporary, interdependent, and multidimensional nature of identity</p>	<p>B. Illuminating and exploring the historical, contemporary, interdependent, and multidimensional nature of identity, understanding that indigenous women and women of color, racially marginalized LGBTQ2S+ peoples, and those with disabilities also have a place in Ethnic Studies;</p>	



C. **Share** their lived experiences, their gifts, dreams, stories and languages, indigeneity, immigration journeys and/or ancestral lineages while honoring the lived experiences of all

C. Co-generating curriculum and opportunities where students share their lived experiences, their gifts and dreams, stories and languages, indigeneity, immigration journeys and/or ancestral lineages; Honoring the lived experiences of all students, valuing different ways of knowing, and legitimizing the learning that takes place outside of school; and

D. **Value** storytelling as a way to foster empathy and to understand the importance of mutual interdependence, relationality, and kinship

D. Valuing storytelling as a way to foster empathy and to understand the importance of mutual interdependence, relationality, and kinship

SCHOOLWIDE CONTINUES
Parent/Family/Caregiver Advisory Committee



2. RESISTING RACISM: Students will develop systems literacy to understand and change the impact of racism and intersectional forms of oppression on Ethnic Studies Groups.

2. Cultivate systems literacy to understand and change the impact of racism and intersectional forms of oppression on racially marginalized communities by:

CURRICULAR

- 4 I's of Oppression to 4's I's of Resistance
- Youth Participatory Action Research
- Anti-racist training and curriculum

A. **Examine** how systems work to uphold oppression and exclusion (i.e. white-supremacy, patriarchy, heteronormativity, ableism, classism, institutional, and structural racism, colonialism and imperialism, etc.)

A. Learning how systems work to critically examine systems of oppression and exclusion of Ethnic Studies Groups (i.e. white-supremacy, patriarchy, heteronormativity, ableism, classism, institutional, structural racism, colonialism and imperialism, etc.);

SCHOOLWIDE

- Workshops for whole school community for systems literacy
- Analyzing and evaluating assessment practices (ie. grade disaggregation towards reflective teacher practice)
- Student peer led intervention programs (ex. peer mediation, circles, mentorship etc.)
- Intentional mentorship programs

B. **Disrupt** negative stereotypes and assumptions of Ethnic Studies Groups

B. Disrupting racialized stereotypes and assumptions rooted in essentialism, exceptionalism, individualism, and paternalism by providing counter-narratives that place high value on Ethnic Studies Groups;

C. **Research** the ways that systems have impacted their lives, Ethnic Studies Groups, and Vermont

C. Interrogating existing systems and monitoring outcomes of school policies, inequitable practices, student support systems, and discipline systems to move toward restorative and transformative justice:

SCHOOLWIDE CONTINUES
Parent/Family/Caregiver
Advisory Committee

D. **Develop** new humanizing systems that value Ethnic Studies Groups

D. Challenging dominance that legitimize and “naturalize” hierarchies of power by creating new systems that humanize Ethnic Studies Groups.



3. INTERCONNECTEDNESS:
Students will value the community cultural wealth of Ethnic Studies Groups and support community actualization at the local, state, and national levels.

3. Value community cultural wealth and support community actualization by:

CURRICULAR

- Community partnerships
- Family/Caregivers and community involvement in creating Ethnic Studies curriculum
- Community wealth mapping
- Field Trips

A. **Describe** the ways that students, families, and communities of color come from generations of peoples who have rich intellectual and cultural traditions

A. Learning that students, families, and communities of color come from generations of peoples who have rich intellectual and cultural traditions;

SCHOOLWIDE

- Community involvement in all facets of school life (i.e. curriculum development, school policy development, flexible pathways to learning)
- Engaging School PTOs and encouraging outreach and leadership development of people of color
- Accessible outreach systems

B. **Challenge** deficit-thinking about Ethnic Studies Groups

B. Challenge deficit thinking--particularly by those who hold power, including educators--by elevating multidirectional learning where educators, administrators, educational support staff and students can learn from each other; Acknowledging that schools, families, and communities are all spaces of learning; Having meaningful engagement and clear channels of communication that address barriers of access. (i.e., translations, interpreters, cultural/family/caregivers liaisons); and

C. **Build** one's purpose anchored in an anti-racist, anti-discriminatory, and intercultural solidarity

C. Providing educational spaces that encourage the pursuit and discovery of perspectives, talents, and interests that deepen the joy and passion of learning and anchor an anti-racist, anti-discriminatory, inter-cultural solidarity; Allowing for intentional and reflexive educational spaces where Indigenous peoples, people of color and those from other racially marginalized groups can manifest their purpose and have their needs met;

D. **Contribute** to community actualization and an equitable distribution of power

D. Creating diverse ways for students, their families and communities to build their power, gain access to school information and opportunities, and get involved in their school, taking into account diverse family/caregiver structures, situations, and lived realities; Investing in partnerships with students, their families and communities as key to equity and school reform and also transforming school culture to a place of belonging for all children and young adults, families, and community members;

4. **SOCIAL RESPONSIBILITY:** Students will participate in uplifting collective liberation: the freedom, well being, and joy of all peoples.

4. Uplift collective liberation: freedom, well being, and joy by:

A. **Understand** the impact of social movements and the solidarity efforts that fought for the freedom of all peoples, especially for Ethnic Studies Groups

A. Learning about social movements and the solidarity efforts that fought for the freedom of all peoples, especially for Ethnic Studies Groups;

- **Collective decision-making that deliberately includes voices from racially marginalized communities**
- **Family/Caregivers and community participation in the classroom/school**
- **Curating knowledge and leadership within a cross-sector collaboration with families and community organizations**
- **Developing leaders and liaisons**



Curricular

- Social Movements Study
- Community Campaign Project
- Solidarity projects
- Empathy assignments
- Ethnic Studies Student Showcase

B. **Acknowledge** that we have a social responsibility to address the ways systemic racism, poverty, and intersectional oppressions have caused harm to all communities

B. Acknowledging that we have a social responsibility to address the ways systemic racism, poverty, and intersectional oppressions have caused harm to all communities; Encouraging inquiry that addresses racialized violence and intergenerational trauma to create pathways to healing that lead to individual and collective determination;

C. **Engage** in difficult yet humanizing conversations about racism and its intersections with language, class, gender, and disability, etc.

C. Welcoming difficult conversations about race and racism, and its intersections with language, class, gender, and disability, that are facilitated with the utmost respect and care of all voices and all people by creating humanizing protocols for critical dialogue;

D. **Co-create** cultural community spaces that center healing (from the effects of historic and contemporary trauma and toxicity) and wellness for dancing, singing, eating, and enjoying nature--as an art of understanding each other's humanity and our relationship to our earth

D. Providing spaces for students, educators, educational support staff and administrators to take care of one another, learn from each other, and heal together while transforming their educational experience; Creating systems that enable students to thrive in their environments regardless of their academic status, ability, and/or identity; Emphasizing wellness and healing processes through the creation of cultural community spaces for dancing, singing, eating, and enjoying nature--as an art of understanding each other's humanity and our relationship to our Earth.

SCHOOLWIDE

- **New systems for assessments, data collection and its use, and how we prepare students for the real world**



CROSSWALK WITH CONTENT STANDARDS

Vermont’s I.R.I.S. Ethnic Studies Standards Framework is applicable to all subject matters. There are a multitude of ways to use the I.R.I.S. Framework across the curriculum at all grade levels, including but not limited to designing new courses, units of study, lessons, learning activities, and assessments. The I.R.I.S. Framework is also useful to redesign existing curriculum with an Ethnic Studies dimension. As districts implement the framework, each subject matter department should engage in a process of curriculum mapping that takes into account the students standards laid in section 3 of this framework. This framework suggests the following process:

PROCESS OF IMPLEMENTING ETHNIC STUDIES STUDENT STANDARDS IN CONTENT AREAS

Step 1 — Review content standards and transferable skills

Step 2 — Review I.R.I.S. Ethnic Studies Student Standards

Step 3 — Identify connections between the standards and the specific Ethnic Studies standards

Step 4 — Begin to weave the Ethnic Studies standards into curriculum and teaching practice

When incorporating Ethnic Studies into the curriculum, it is important to consider the students it is intended for, including the students’ lived experience, the communities they belong to, and also the communities they may not have access to. It is also important to take into account the cultural wealth of local community based organizations and resources that can be connected to the curriculum.

The table below provides examples of how to align content standards with the I.R.I.S. Framework’s students standards. These should be read as examples, not directives. Ultimately, districts, schools, and teachers will need to work together alongside families/caregivers and community partners to develop appropriate and creative ways to implement Ethnic Studies for their specific community's context.

Grades K-5

EXAMPLES OF CURRICULUM GOALS INFORMED BY VERMONT'S I.R.I.S. ETHNIC STUDIES FRAMEWORK

Academic Content Area	Example of State Standards /Proficiencies	IDENTITY	RESISTING RACISM	INTERCONNECTEDNESS	SOCIAL RESPONSIBILITY
Global Citizenship	Explain how all people, not just official leaders, play important roles in a community. (Civics & Political Institutions, D2.Civ.2 Grade 2)	Students will read/hear narratives about Vermont community leaders from Ethnic Studies groups and then create a profile of the leader and their contributions to the community using a template. (1.A, 1.D)	Students will use the profiles they created to then identify individuals from Ethnic Studies groups in their own communities who are leaders and be able to articulate the characteristics that make them a leader and how they have changed their communities. (2.B)	Students will write a letter to a community leader from an Ethnic Studies group that they feel connected to or whose work is inspiring to them. (3.C)	Students will create recognition certificates for community leaders from Ethnic Studies groups that have advocated for positive and needed social and systemic changes in the community. (4.A, 4.D)



Grades K-5

EXAMPLES OF CURRICULUM GOALS INFORMED BY VERMONT'S I.R.I.S. ETHNIC STUDIES FRAMEWORK

Academic Content Area	Example of State Standards /Proficiencies	IDENTITY	RESISTING RACISM	INTERCONNECTEDNESS	SOCIAL RESPONSIBILITY
Math	Represent and interpret data (CCSS_Math Grade 4)	Students will analyze demographic data sets (i.e race, ethnicity, age ranges, languages spoken) of the community of people living within their school boundaries to create graphs that show the representation of people, with specific attention to identifying people from Ethnic Studies groups. (1.B)	Students will use data sets on the distribution of wealth and resources of the community of people living within their school boundaries to create graphs that show any disparities that exist and create graphs that represent them (labeling Ethnic Studies groups where applicable).. with an explanation of why this might be happening. (2.C)	Students will collect data on their own classmates' community & cultural wealths; and create an infographic using charts to show all of the assets they have as a class. (3.A)	Students will present and celebrate their community and cultural wealth infographics. (4.D)



Academic Content Area	Example of State Standards /Proficiencies	IDENTITY	RESISTING RACISM	INTERCONNECTEDNESS	SOCIAL RESPONSIBILITY
ELA	<p>Write informative or explanatory texts in which they name a topic, supply some facts about the topic, and provide some sense of closure. (Grade 1 CCSS.ELA-LITERACY.W.1.2</p>	<p>Students will write short biographic al narratives that offer factual informatio n about a representa tive of an Ethnic Studies group. (1.D)</p>	<p>Students will explain their own solutions to a challenge stemming from systemic oppression. (2.A)</p>	<p>Students will write short speeches explaining the contributions of Ethnic Groups in their communities and how they can be highlighted and celebrated. (3.D)</p>	<p>Students will write about an impactful social movement or solidarity effort during a class discussion. (4.A)</p>
Science	<p>Earth & Human Activity: Obtain and combine information to describe that energy and fuels are derived from natural resources and their uses affect the environment. Performance Expectation NGSS (4-ESS3-1 Grade: 3-5, 4)</p>	<p>Students will identify and share orally the types of energy sources in the communiti es in which they live and attend school, and how these came to be. (1.D)</p>	<p>Students will learn about efforts to create energy & fuel sources by imposing on indigenous lands through a case study on the Dakota Access pipeline. (2.B, 2.C)</p>	<p>Students will be able to analyze and articulate the effects of the Dakota Access Pipeline would have on Indigenous communities, and also name alternative sources of energy and fuel. (3.C, 3.D)</p>	<p>Students will be able to describe the indigenous resistance to the Dakota Access Pipeline and the role of solidarity by Ethnic Study Groups in that resistance. (4.A)</p>

Grades K-5		EXAMPLES OF CURRICULUM GOALS INFORMED BY VERMONT'S I.R.I.S. ETHNIC STUDIES FRAMEWORK			
Academic Content Area	Example of State Standards /Proficiencies	IDENTITY	RESISTING RACISM	INTERCONNECTEDNESS	SOCIAL RESPONSIBILITY
Visual & Performing Arts	Practice combining varied academic, arts, and media forms and content into unified media artworks, such as animation, music, and dance. (National Core Art Standards - (MA:Pr4.1.3) Grade 3	Students will explore and analyze the ways various Ethnic Studies Groups have sustained their culture through the art of music & dance. (1.B)	Students will develop a multimedia project that shares one example of music or dance from one of the Ethnic Studies Groups that has helped sustain and celebrate their culture. (2.B)	Students will research the tradition and history behind the dance or music of the Ethnic Study Group they chose to teach peers. (3.A)	Students will discover the connections between the various groups that were researched among their class. Students can share a particular dance or music from their own tradition. (4.D)



Grades 6-12

EXAMPLES OF CURRICULUM GOALS INFORMED BY VERMONT'S I.R.I.S. ETHNIC STUDIES FRAMEWORK

Academic Content Area	Example of State Standards /Proficiencies	IDENTITY	RESISTING RACISM	INTERCONNECTEDNESS	SOCIAL RESPONSIBILITY
Global Citizenship	Analyze historical, contemporary, and emerging means of changing societies, promoting the common good, and protecting rights. (D2.Civ.14)	Students will interview local activists to create an oral history bank that will be used by current and future Vermont students. (1.D)	After studying how Ethnic Studies groups have been portrayed in the media over time, students will disrupt the negative stereotypes and assumptions of Ethnic Studies Groups by creating a public service announcement or project to influence change the way their peers engage with the media. (2.B)	Students will research and describe the rich intellectual and cultural traditions of Vermont's communities of color who have advocated and fought for the common good. (3.A)	Students will engage in structured academic conversations about the ways in which racism and its intersections with language, class, gender, and disability, etc. impact the rights of people in the state of Vermont, and how this can be addressed. (4.A)



Academic Content Area	Example of State Standards /Proficiencies	IDENTITY	RESISTING RACISM	INTERCONNECTEDNESS	SOCIAL RESPONSIBILITY
Math (Geometry)	Make formal geometric constructions with a variety of tools and methods. (9-12.HSG-CO.D.12)	Students will identify the contributions of mathematicians and/or architects of color, like Norma Sklarek. (1.A)	Students will understand space and dimensionality concepts to reimagine equitable access in public spaces. (2.D)	Students will use geometric tools to assess the equity of local city planning and its impact on community actualization. (3.D)	Students will co-create a three dimensional model of a cultural space for their community and explain how this space benefits and enhances the particular community chosen. (4.D)
Science	Design, evaluate, and refine a solution for reducing the impacts of human activities on the environment and biodiversity. (HS-LS2-7)	Students will explore the relationship between their identity and the environment. (1.B)	Students will examine how urban development has been used to uphold oppression and exclusion. (2.A)	Students will build an understanding of their own purpose in relationship to biodiversity and the influence this may have on their identity and culture. (3.C)	Students will understand the impact Indigenous peoples have had on the fight for climate justice. (4.A)



Academic Content Area	Example of State Standards /Proficiencies	IDENTITY	RESISTING RACISM	INTERCONNECTEDNESS	SOCIAL RESPONSIBILITY
<p>ELA CCSS Standards for ELA - Speaking & Listening; Comprehension & Collaboration (11-12)</p>	<p>Respond thoughtfully to diverse perspectives; synthesize comments, claims, and evidence made on all sides of an issue; resolve contradictions when possible; and determine what additional information or research is required to deepen the investigation or complete the task. (CCSS -SL.11-12.1)</p>	<p>Students will read, watch, and listen to various texts on the struggle for Ethnic Studies to understand its significance to communities who have felt left out of traditional curriculum & learning and why there are communities who oppose Ethnic Studies. (1.A)</p>	<p>Students will use the text set to formulate a claim & supporting argument on how Ethnic Studies has benefited students from Ethnic Studies Groups and ways educational institutions can use Ethnic Studies to support the well-being of all students. (2.C)</p>	<p>Students will collaborate to use all of the arguments they developed to create a multimedia presentation on the power of Ethnic Studies to be used with the school community. (3.C)</p>	<p>Students will host information sessions on the power of Ethnic Studies for all students with a focus on the Ethnic Study Groups of Vermont. (4.C, 4.D)</p>



Grades 6-12

EXAMPLES OF CURRICULUM GOALS INFORMED BY VERMONT'S I.R.I.S. ETHNIC STUDIES FRAMEWORK

Academic Content Area	Example of State Standards /Proficiencies	IDENTITY	RESISTING RACISM	INTERCONNECTEDNESS	SOCIAL RESPONSIBILITY
Visual and Performing Arts	Synthesize and relate knowledge and personal experiences to make art. (NCAS.10)	Students will use art to create a project (can be multimedia) that represents their identity story (i.e collage, short story, slide, CANVA template). (1.C)	Students will create a fictional children's book that addresses an issue related to systemic oppression. (2.C)	Students will create an Instagram post or Tiktok video highlighting the contributions of a member(s) of an Ethnic Studies Group from Vermont. (3.B)	Students will create zines on a particular social movement that relates to an issue facing an Ethnic Studies Group(s) locally or in the state. (4.A)

Note: VT AOE Spotlight on Equity resources provide cross curricular examples, e.g., [Financial Literacy: Spotlight on Equity Resources](#), [Mathematics: Spotlight on Equity Resources](#)



ETHNIC STUDIES TEACHING & LEARNING

Ethnic Studies is a deeper learning approach across the curriculum that requires educators to reexamine *how* they teach as much as *what* they teach. Ethnic Studies may be stand-alone units of study or infused into existing courses, but above all it reflects a new approach to how any given lesson is taught. In light of this, the I.R.I.S. pedagogical commitments shape the purpose of what is being learned, how it will be taught, and how it will be assessed.

Ethnic Studies challenges teachers and students of all ages to explore and answer the following questions as they pursue mastery of knowledge and skills across the curriculum in humanities, mathematics, natural sciences, social sciences, and assorted technical fields:

(1) How do I feel about what I'm learning? What did I learn about myself? Who am I? What are my principles and values? What is the relationship of my identity and values to those of other individuals?

(2) Who is my family or caregiver? What communities do I belong to? What are my commitments and obligations to them?

(3) What can I do as an individual or as part of a committed group or organization to expose and fight racism, gender oppression, and all forms of injustice and inequality? How can I help bring positive, substantive and lasting change to the benefit of my family, caregivers, community, country, and the world?

Educators, school leaders, and families are rightly concerned not only with what, how and when something is taught in school, but with how thoroughly and accurately students can demonstrate what they know and have learned, and how they feel about what they learned. The latter is no less true for students in Ethnic Studies, and, consequently, as with all school learning, requires thoughtful design of learning environments, experiences, and assessments.

In order to provide learning opportunities that are rigorous, imaginative, well-integrated, student-centered, and culturally and community responsive, teaching and learning should reflect the following guiding principles:

Student Voice & Choice

An Ethnic Studies approach makes space for all students' voices and perspectives to be heard in the classroom. In order to cultivate a learning environment where this is possible, educators proactively use collaborative and restorative practice techniques to make space for all students' home cultures and stories. Learning activities provide opportunities for students to choose avenues of exploration and allow for different ways of thinking. Units and lessons have the explicit goal of cultivating learner agency and provide multiple means of engagement, representation, and action and expression by way of a universally designed approach. Students should have options in the way they access new learning, and be accorded the opportunity to provide different ways to show evidence of new learning.

Clarity & Transparency

Explicit expectations and learning objectives help demystify curriculum for all learners. Course overviews summarize what students will be expected to study, and why, during a unit or course, including key concepts, content, and skills, and an explanation of how what is being learned relates, in whole or part, to other units and courses.

Units are designed with a clearly articulated enduring understanding and a few essential questions that lead students into deeper investigation. Enduring understandings and essential questions are developed from the I.R.I.S. framework.

Visual schedules are prominently displayed at the front of classrooms to establish predictability and clear routines in a way that takes into account language diversity, neurodiversity, and trauma-informed teaching.

Students know their options for different ways to explore new learning and different ways to show proficiency on various assessments of learning.

High-Quality Assessment

Students know the kind of formative and summative assessments they will face and when, what it is they should know or be able to do, and how they will know if they are successful. This is communicated in a language(s) and with materials that are age-and-grade appropriate and, when necessary, specially adapted for children and young adults with unique cognitive, linguistic, emotional, literacy, and cultural needs.

Assessment for learning is held in balance with assessment of learning. In other words, the main goal of formative assessment is high-quality feedback. Formative assessments help learners find next steps to developing skills and knowledge. In order to do so, feedback to students is always timely, actionable, and kind.

When transferable skills (e.g., collaboration, communication, critical thinking, problem-solving) are required in order for students to meet a unit's learning goals, teachers provide explicit instruction and feedback so that students successfully develop these skills as part of the unit of study.

It is important to note that formative assessments also provide feedback for teachers. By reviewing data from formative assessments, teachers shift their approach as needed, refine their practice, and focus learning activities on their students' areas of greatest need.

In order to design formative and summative assessments that are grounded in Ethnic Studies, educators reflect first on the purpose of assessment in this academic context. To this end, educators understand that assessments are informed by the opportunity students are given to:

1. Access to quality Ethnic Studies' materials, mentors, and subject matter that are aligned with the I.R.I.S. framework;
2. Learn about themselves, their family/caregivers and friends, their nation and the world in ways that respectful of theirs and others' lived experiences, communities, ancestries, and historical struggles for inclusion, justice, and equality;

3. Cultivate a non-dogmatic, non-essentialist understanding of identity, culture, and social belonging, and of the historical narratives that shape and define an individual, family/caregivers, community, and society;
4. Apply knowledge and skills to the political, moral, and civic duty of acquiring power and advocating with others in common purpose to imagine and build a just, anti-racist, non-exploitative, anti-discriminatory, and egalitarian society.

Inquiry-Driven Learning

Ethnic Studies pedagogy is predicated on inquiry in order to develop learners' engagement, relevance, criticality, and curiosity. Units of study make room for open-ended investigation and avoid essentialist and reductive approaches. Teachers challenge students to examine new learning from multiple perspectives and to always ask which voices are missing from any given narrative, text, or work of art. Essential questions are compelling, open-ended, thought-provoking, and connect to the I.R.I.S. student standards. Essential questions are revisited throughout the lesson in order to deepen examination and discussion of new learning.

Teachers use other questioning techniques in class to encourage students to think independently and engage with each other intellectually. Collaborative practice and other discussion techniques are used routinely to develop students' powers of reflection, collaboration, and critical thinking.

A Deeper Learning Approach

To be specific, with careful attention paid to the age and grade level of students and their social, emotional, and intellectual maturity, an Ethnic Studies approach :

- ▶ Probes how well students understand why certain groups and histories have been marginalized, oppressed, or forgotten and the social, cultural, and political legacies of these experiences up to the present day. This is most essential when the groups or histories in question concern People of Color, Native American/Indigenous nations, and members of other persecuted racial, ethnic, and social communities.

- ▶ Accents student-based inquiry to evaluate knowledge and skill acquisition. This is crucial given the centrality of identity, family/caregivers, language, community, and lived experience in Ethnic Studies. In this field, learning how to discover and excavate the lessons of a marginalized or exceptional life in a family/caregivers history, for example, or the collected stories of a constellation of diverse lives that make up a community, is just as important as the discrete lessons learned.
- ▶ Documents the construction, articulation and critique of counter-narratives that challenge or subvert dominant or commonly accepted discourses and ideologies.
- ▶ Evaluates a student’s talent and skill for competently researching, writing about, discussing, or debating multiple points of view with an open and critical mind, and based on accumulated information that truly represents a range of multiple viewpoints.
- ▶ Encourages the intentional application of storytelling and visual, musical, theatrical, and material culture to capture diverse representations of cultures, families, and genders, or to give voice to personal, social, communal, and political history.
- ▶ Develops a student’s ability to formulate and pose a question(s) with confidence and finesse to stimulate discussion and inquiry, or to lead in any context.
- ▶ Presents opportunities for students to successfully enter civic or political life on their own terms and to show concrete proof of their engagement with issues they invest in morally and socially, its impact on them, and its effects on social institutions and the lives of others.

These examples are not all-encompassing. However, they are an illustration of how and why an Ethnic Studies approach—at the levels of course, unit, and learning activity—must be anchored to questions of individual and group identity (with a decisive focus on Ethnic Studies Groups). Ethnic Studies pedagogy embraces the study of history in all its complexities, civic and political commitments by students in real world situations, and the exercise of collective power and individual agency to achieve liberty and justice for all.

To assist districts in developing curriculum and courses that implement Ethnic Studies, the following provides a non-exhaustive list of **examples** of formative and summative assessments that have the potential to address the I.R.I.S. student standards:

STUDENT STANDARDS

1. IDENTITY DEVELOPMENT:

Students will develop their identities and make connections to the identities, knowledges, histories, experiences of **Ethnic Studies Groups**.

2. RESISTING RACISM:

Students will develop a systems literacy to understand and change the impact of racism and intersectional forms of oppression on **Ethnic Studies Groups**.

Formative Assessments: By way of review, formative assessments are specific methods and practices used by educators in an ongoing and consistent fashion during a unit of study; they evaluate and monitor a student's level of learning at any point in time. Formative assessments provide important feedback for student growth. The following are examples of formative assessments that are aligned with the I.R.I.S. framework.

- Journal entries about critical concepts that they are learning about
- Identity development diaries

- Growing a glossary of critical concepts that evolves over time and is related to racism, which includes an opportunity for students to share their own interpretations and perspectives
- Primary source or newspaper analysis focused on understanding the racism and intersectional forms of oppression

Summative Assessments: These assessments provide students with multiple opportunities to demonstrate independence of thought and action and the ability to respond intelligently, confidently, and assertively to their teachers and peers in the life of the classroom and outside it, individually and collectively. The following are examples of summative assessments that are aligned with the I.R.I.S. Framework.

- Oral History Projects
- Identity Mapping
- Autoethnography

- Historical Timeline of racism and resistance that has occurred in the U.S. or local spaces
- Resisting Racism Campaign
- Oral History Projects specifically inquiring about racism and overcoming racism



STUDENT STANDARDS

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3. **INTERCONNECTEDNESS:** Students will value the community cultural wealth of Ethnic Studies Groups and support community actualization at the local, state, and national levels.

- Assignments that provide students an opportunity to connect and share experiences with classmates
- Partner interviews where students ask classmates about their experiences related to the Ethnic Studies critical concepts

- Local Cultural Wealth Projects
- Local Mapping Projects

4. **SOCIAL RESPONSIBILITY:** Students will participate in uplifting collective liberation: freedom, well being, and joy for all.

- Studying social movements, organizations, or campaigns to understand their praxis:
- Identify the problem they are trying to solve
- Analyze the framework that they are using
- Study their plan of action
- Discuss their implementation
- Assess the effectiveness of their efforts

- Youth Participatory Action Research Projects
- Mock Campaign Development
- Culminating Performances/Shows
- Community Research Projects
- Ethnic Studies Showcase where students can present their projects
- Praxis projects that use similar steps to that of the formative assessment:
- Identify the problem you want to solve/address
- Analyze the problem through the lens of Ethnic Studies
- Create a plan of action
- Implement plan
- Reflect on your implementation



GUIDELINES FOR ETHNIC STUDIES IMPLEMENTATION

Ethnic Studies is an “interdisciplinary, multidisciplinary, and comparative study of the social, cultural, political, and economic expression and experience of ethnic groups” (Tintiango-Cubales et al., 2015, p. 107). Because Ethnic Studies is centered on interrogating colonialism, hegemony, and the conditions in which we live, its curricular design must be responsive to the students in the curricular program and consider their lived experiences, their communities, and contexts in which this program occurs. Ethnic Studies primarily creates the conditions in which students are respected as young scholars and organic intellectuals. Ethnic Studies is not a curriculum “about” groups, rather it invites students to become more aware of and view the world from the standpoint of the perspectives and experiences of marginalized groups with multiple intersecting racial, disability, ethnic, gendered and class backgrounds. Ethnic Studies has great potential to thrive in a state like Vermont.

Vermont has historically belonged to a group of states with predominantly White demographics, despite massive changes in the nation’s demography and immigration patterns.. Nevertheless, there has been a history of activism in Vermont that has confronted racial harassment in the past and gender and sexuality harassment in contemporary times. According to a Civil Rights Project [2], increased local efforts in Vermont are calling for broader proactive measures to examine future demographic implications of segregation in a mostly White geographical area that also constitutes rural poverty. Beginning with a 1999 [3] report on racial harassment in Vermont public schools, a 2003 [4] progress report from the same committee, and 2017 [5] report on Act 54- Racial disparities in state systems, to a more recent report submitted in 2021 [6] from the Vermont Racial Equity Task Force, which provided broad recommendations on a myriad of topics including school discipline and language access. Taken together, these reports and acts of progressive activism bring attention to the schooling experiences of non-White demographics of Vermont and include rural poverty, disability, and gender and sexual identities that, otherwise, remain obscured and unexamined.

[2] Flaxman, G., Kucsera, J., & Siegel, H. (2014). Diversity in the distance: The onset of racial change in Northern New England schools. This report is the eighth in a series of 13 reports from the Civil Rights Project analyzing school segregation trends in the Eastern states.

[3] Berry, M., Reynoso, C., Anderson, C. Lee, Y., & Redenbaugh, R. (1999). Racial Harassment in Vermont Public Schools. Vermont Advisory Committee to the United States Commission on Civil Rights.

[4] Berry, M., Reynoso, C., Bracerias, J., Edley, Jr., C., Kirsanow, P., Meeks, E., Redenbaugh, R., & Thernstrom, A. (2003). Racial Harassment in Vermont Public Schools: A Progress Report.

[5] Richards, K., Donovan, T., & Scherr, D. (2017). Act 54- Racial Disparities in State Systems: Report and Recommendations from the Attorney General and Human Rights Commission Task Force.

[6] Davis, X., Wilson, B., Mukeba, C.K., Artu, W., Avila, M.M., Brickell, C., Pohl-Moore, T., Gillom, S., McGranaghan, C., Lyall, J., Minter, M., & Yang, B. (2021). Report of the Vermont Racial Equity Task Force submitted to the Governor..

Ethnic Studies in grades pre-kindergarten through grade 12 will aid in resisting the historical propensity for segregation, both in Vermont and across the United States. The American Public Health Association has established that the factors that drive systemic racism are the interlocking fields of health, science, education, housing, and employment.[7] When schools provide students at all grade levels with the conditions for understanding the impact of structural inequities on the lives of marginalized communities, the more likely they will become leaders in creating more humanizing systems. Ethnic Studies, Students of Color and White students benefit from listening and understanding each other's stories, and learning to dialogue with each other through civic engagement. Ethnic Studies provides students with the tools for transforming and improving the way they interact with the world around them.

FOUNDATIONS FOR IMPLEMENTATION

Ethnic Studies curriculum and pedagogy can be used to engage all students when schools strive to embrace the following principles:

1. Enhance learning with increased attention to the history, contributions, and perspectives of Black, Indigenous (including the Indigenous People of Vermont, the Abenaki, Mahican, Pennacook, Pocomtuc, and others), Asian Americans, Latine, and additional People of Color, and other groups with multiple intersecting racial, disabled, ethnic, gendered and class backgrounds.

2. Increase the cultural and community responsiveness and multiple perspective-taking skills of all students in pre-kindergarten through grade 12.

[7] American Public Health Association. Racism and Health. (Accessed June 12, 2023 at <https://www.apha.org/topics-and-issues/health-equity/racism-and-health>)[2]

3. Counter the “deficit distractions” (San Pedro, 2021) or assumed stereotypes of students, and commit to reframing its narratives of communities of color and other groups with multiple intersecting racial, disability, ethnic, gendered and class backgrounds.

4. Provide curriculum that critiques racism and other structures that tend to the domination of other human beings.

5. Ensure that the basic curriculum and extracurricular programs are welcoming to all students, their families, and communities.



TEACHER PREPARATION & SUPPORT

An Ethnic Studies approach in Vermont enables teaching and learning that is committed to the academic, social, and cultural well-being of each child. This kind of teaching builds on existing educational initiatives that are aimed at eradicating racism, ableism, classism, genderism, and other forms of oppression. Taken together, this work connects to the Vermont Core Teaching Standards: The Learner & Learning, Content Knowledge & Skills, Instructional Practice, and Professional Responsibility.[8] The Vermont Standards Board for Professional Educators (VSPBE) last revised these standards in 2013, which provided robust guidelines for the essential knowledge required of every educator to ensure that all preK-12 students are prepared for engaging with the world around them in civic and socially just ways. Teacher education programs also use these required professional standards for preparing teachers for licensure in Vermont. In the following section, specific care is given to highlighting teacher preparation that reflects a transformative justice Ethnic Studies lens.

Essential knowledge for an educator implementing Ethnic Studies:

1. Embrace the adoption of Ethnic Studies.
2. Study the I.R.I.S. framework for both student standards and pedagogical commitments.
3. Collaboratively work with school site teachers, teachers across the district and state to develop curriculum that fulfills both student's standards and pedagogical commitments.
4. Co-generate ideas and work directly with students, families, and communities to ensure the curriculum is community responsive.

Center Ethnic Studies **in the Vermont's Core Teaching and Leadership Standards** through the following:

- a. Respect the myriad ways that students learn and develop, by adopting one's practice to address their learning (Standard 1);
- b. Seek to continually learn and embrace the cultural and linguistic wealth that students bring to the classroom (Standard 2);

[8] 2018 Vermont Standards Board for Professional Educators. A Vision for Teaching, Leading, and Learning: Core Teaching and Leadership Standards for Vermont Educators.

- c. Value the cultural wealth of the families and communities and their input with regard to supporting their children’s learning (Standard 2);
- d. Integrate multiple perspectives in a discipline of study, and interrogate any biases that have been perpetuated in the representation of one’s discipline through the dominant culture (Standard 4);
- e. Develop a curriculum that responds to students’ cultural and contemporary experiences and whenever possible engage community partnerships to further student learning inside and outside of the classroom (Standard 4)
- f. Incorporate strengths-based strategies for assessing student knowledge and understanding and considering their lived experiences while also incorporating high expectations for their learning (Standard 6);
- g. Explore more technologies that utilizes an equity and universal learning design (UDL) approach (Standard 8);
- h. Deepen understanding of one’s frames of reference (e.g., culture, gender, language, abilities, ways of knowing) and the potential biases that may be rooted in one’s expectations for one’s students and their families (Standard 9);
- i. Continually seek professional development that incorporates deep epistemological work and self-reflexivity so that one’s practice critically aligns with an Ethnic Studies approach (Standard 9).

DISTRICT/SCHOOL READINESS & SUSTAINABILITY

Educational leadership is vital to the success of implementing and sustaining Ethnic Studies in schools. It is imperative that school leaders, teachers, staff, and community members collaboratively engage in intentional partnerships that center safe and healthy conditions, and an inclusive learning environment that welcomes all students. In addition, school leaders must maintain well-resourced programs with high expectations for teacher preparation and high quality curriculum.

The following core tenets align with the 2016 Vermont Leadership Standards. These standards reflect the VSBPE's vision for leading schools that promote transformative culturally responsive practices, foster relationality in the classroom, and engage social responsibility to respond to various forms of oppression in the community.

ESSENTIAL KNOWLEDGE FOR SCHOOL LEADERSHIP IMPLEMENTING VERMONT ETHNIC STUDIES FRAMEWORK

1. Embrace the adoption of Ethnic Studies.
2. Study the I.R.I.S. Framework for both student standards and pedagogical commitments.
3. Provide direct support--time, material resources, funding--to ensure that Ethnic Studies is effectively implemented at each school site in the state of Vermont.
4. Support a process that co-generates ideas and works directly with students, families, and communities to ensure the curriculum is community responsive.
5. Develop an evaluative process that ensures that educators are implementing Ethnic Studies.

CENTER ETHNIC STUDIES IN THE VERMONT LEADERSHIP STANDARDS THROUGH THE FOLLOWING:

- a. Develop a school vision that honors the well-being of each student and sees them as intellectuals (Standard 1);
- b. Promote a school climate that centers the values of social justice, equity, and inclusion (Standard 1);
- c. Develop school policies that are rooted in restorative justice, assets-based schooling, and respect for all students especially Black, Indigenous (including the Indigenous People of Vermont, the Abenaki, Mahican, Pennacook, Pocomtuc, and others), Asian Americans, Latine, and additional People of Color, and other groups with multiple intersecting racial, disabled, ethnic, gendered and class backgrounds (Standards 2 & 5);

- d. Ensure high quality curriculum and pedagogy that invites students to see themselves in what they learn and to develop critical thinking skills for examining the social conditions of the world around them (Standard 4);
- e. Provide clear expectations for organized and positive academic, social, and emotional supports for all students (Standard 5);
- f. Provide the capacity for resourcing and sustaining Ethnic Studies through intentional recruitment and retention of a trained professional to coordinate Ethnic Studies initiatives in school districts (Standard 6);
- g. Partner with other educational research entities also involved in Ethnic Studies work (e.g., VT Department of Education, universities, colleges) for intentional monitoring and renewal work (Standard 6);
- h. Promote renewal and accountability among teachers with professional development initiatives that foster critical examination of potential barriers (i.e., structural norms, deficit frameworks, efficiency models) to student's academic, social, and cultural growth (Standard 7);
- i. Support and promote teacher professional growth in self-learning and reflection mirroring the same valued critical thinking work laid out for students to examine contemporary social conditions of their school and community settings (Standard 7);
- j. Sustain intentional reciprocal partnerships with families and their communities as well as invite their community cultural wealth for transformative school initiatives.



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