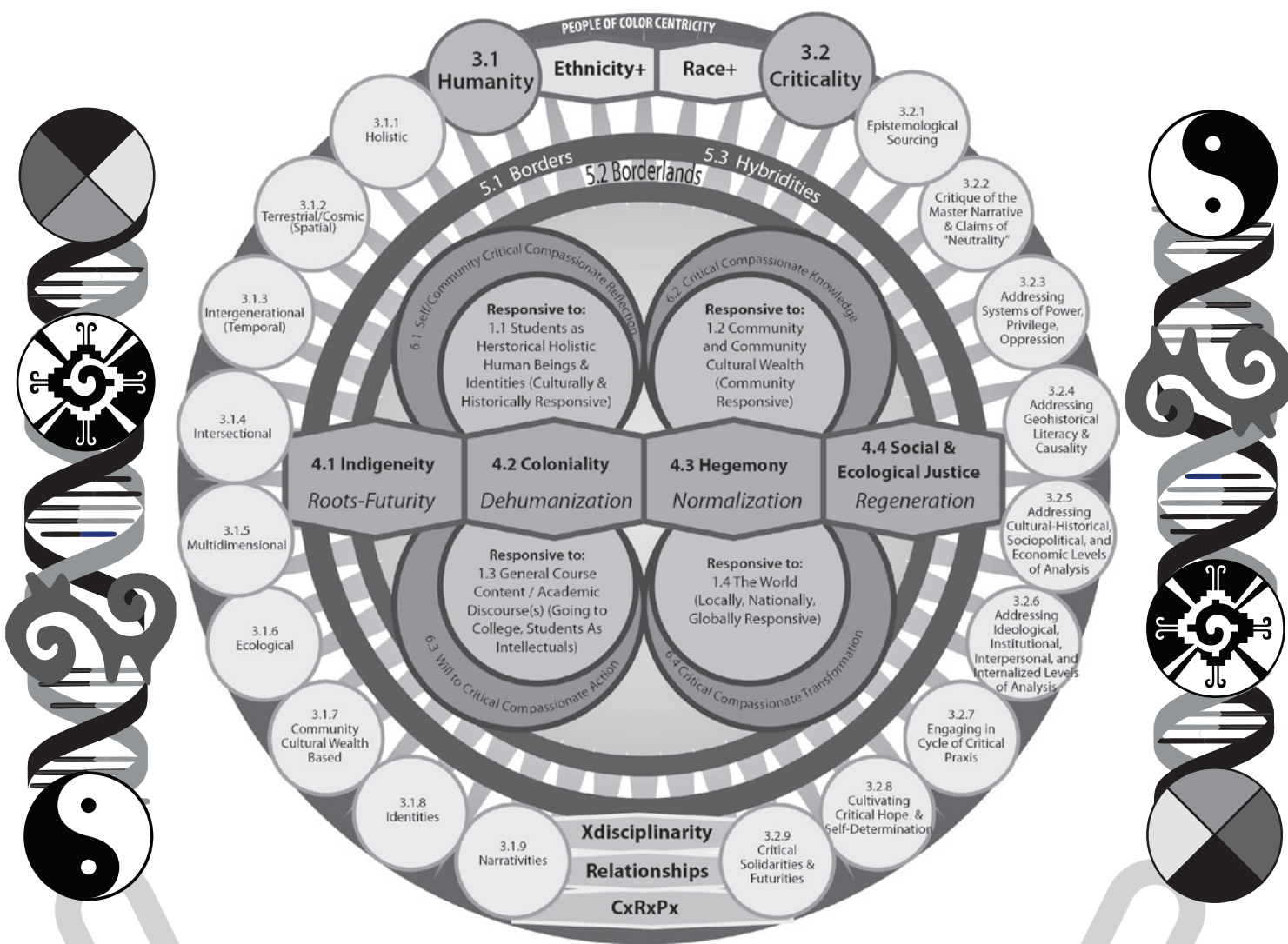


The Ethnic Studies Framework (ES-FW)



The Situation in American Education
Historical Cultural • Sociopolitical • Economic • Moral
Education Debt (Opportunity Gap) & Trauma



The Ethnic Studies Framework

Ethnic Studies (ES) is the xdisciplinary, loving, and critical praxis of holistic humanity as educational and racial justice. It is from communities of color and our intergenerational worldviews, memories, experiences, identities, narratives, and voices. It is the study of intersectional race, ethnicity, Indigeneity, coloniality, hegemony, and a dignified world where many worlds fit. Based on the principles and tenets of the field provided in this framework, Ethnic Studies curricular designs need to be responsive to: a) the students in the curricular program with considerations of the demographic imperative as well as of each student present; b) the community where the curricular program takes place; c) the academic discourses of Ethnic Studies respecting students as intellectuals; and d) our world—past, present, future.

The ES-FW does not prescribe Ethnic Studies curriculum; rather, it asks how Ethnic Studies curricular programs respond to core ideas within the field. Each group-specific program representing racialized groups of color responds to the framework on its own terms, specifics, and epistemological groundings. Ethnic Studies is **xdisciplinary**, in that it variously takes the forms of being interdisciplinary, multidisciplinary, transdisciplinary, undisciplinary, and intradisciplinary. As such, it can grow its original language to serve these needs with purposeful respellings of terms, including *history* as *herstory* and *women* as *womxn*, connecting with a **gender and sexuality** lens, along with a **socioeconomic class lens** at three of its primary intersections.

The four original fields that compose Ethnic Studies in the United States are Africana/African American/Pan-African Studies; American Indian/Native American/Indigenous Studies; Raza/Xicanx/Boricua/Latinx Studies; and Asian American Pacific Islander Studies. It is important when practicing Ethnic Studies, even within comparative Ethnic Studies courses, to not simply collapse each into a “group of the month” approach. A thematic/theoretically grounded and responsive approach is usually far more powerful. **Peoples of Color** have shared struggles as well as specific struggles to our racialized communities. **Critical solidarities** are foundational to Ethnic Studies.

Both within and beyond the realm of education,

it is important to note that Ethnic Studies emerged as a **counter-narrative to the Eurocentric curricular and educational narrative**. What is often called the “achievement gap” is recontextualized by Ethnic Studies as the opportunity gap, and/or what Gloria Ladson-Billings frames as the **education debt**. This refers to what students of color in the United States are owed after centuries of educational **trauma**, dehumanization, and enforced sociopolitical, cultural-historical, economic, and moral constraints via the education system. As a discipline catalyzed by a righteous angst for justice and access to knowledge (rather than merely “closing a gap”), Ethnic Studies intentionally works toward helping **heal** this education debt. Students are asked to “achieve academic success” in a humanizing and critically conscious way, while demanding the education system reconsider what constitutes the parameters of academic success. The **hxrstory of the field of ES** is also a core part of this ES-FW. (See “The Movement for Ethnic Studies: A Timeline, p. 9.)

In Ethnic Studies, “**race**” is a (neo)colonial social construction. It is viewed as a “master category” based upon a Eurocentric biological fallacy that is central to inequitable power relations in society. As a social and historical construct, the idea of race is primarily filtered through physical traits (phenotype), including pigmentation (skin color) and other physical features; where people’s ancestral origins are from (precolonial geographic ancestry); cultural traits; and sometimes economic class. Since race produces material impacts, it also produces racial consciousness and facilitates the process of racialization and racial projects, including both the oppositional projects of racism/colorism/anti-Blackness/anti-Indigeneity and anti-racism/**racial justice**. The People of Color Power movements that emerged in the 1960s (Black Power, Red Power, Brown Power, Yellow Power) are key examples of how race has also been embraced and leveraged in the resistance against racism; they are the movements that Ethnic Studies rose from. In the United States today, races very broadly break down as people of color (POC) and white people.

“**Ethnicity**” refers to many of the associated dimensions of identity that define who we are culturally. These include personal, familial, communal,



and societal experiences in local, regional, continental, and global contexts: Indigeneities, migrations, diasporas, colonialities, ancestries, kinships, homelands, nationalities, peoplehoods, spiritual/religious traditions, and linguistic heritages. Specific ethnicities may carry a name that can be based on any of those above categories or their combinations. For instance, someone who identifies as Black Yoruba African American Baptist is simultaneously signaling racialized color, regional and diasporic Indigeneity, precolonial continental geographic ancestry, colonial nationality, and practicing religious denomination. Ethnicity is vast in the different dimensions of heritage and identity it may refer to and may combine to form panethnicities or meta-ethnicities, which include many ethnicities within them. An example is “Latinxs,” a term signaling legacies of colonial territory and colonial linguistic heritage, but whose members may be of any race and of multitudes of precolonial ethnic groups. All races are themselves panethnicities in a sense, since many ethnicities compose each race.

Ethnic Studies also recognizes **borders, borderlands, mixtures, hybridities, nepantlas, double consciousness, and reconfigured articulations**, even within and beyond the various names and categories associated with our identities. Most people do not fit neatly into boxes, and identity is complex, including the intersections among race, ethnicity, humanity, criticality, and the four macroscales as related to holistic human beings and communities.

The Four Macroscales/Macrothemes of Ethnic Studies

INDIGENEITY AND ACTIVE ROOTS:

PAST, PRESENT, FUTURITY

Ethnic Studies recognizes and respects the sovereignty and autonomy of the Indigenous peoples/first nations of the land where the courses are being taught, their multimillennial and generative Indigenous legacies today, and their futures as dynamic and holistic human beings and communities. K–12 school boards have passed Ethnic Studies resolutions on the lands of the Tohono O’odaham in Tucson Unified; Cahuilla in Coachella Unified; Tongva and Tataviam in El Rancho Unified, Los Angeles Unified, and Montebello Unified; Ohlone in San

Francisco Unified and Oakland Unified; Miwok in Sacramento Unified; Chinook in Portland Public Schools; and Duwamish in Seattle Public Schools. Recognizing the original peoples of the land/community is imperative to all Ethnic Studies programs; Indigenous peoples are holistic, dynamic, and complex sovereign nations and must not be lost in the panethnic/pantribal racialized group of American Indians.

A helpful framing of Indigeneity in its holistic form is from the United Nations Permanent Forum on Indigenous Issues, which in part declares:

Considering the diversity of indigenous peoples, an official definition of “Indigenous” has not been adopted. . . . Instead, it has developed an understanding of this term based on the following:

- Self-identification as Indigenous peoples at the individual level and accepted by the community as their member.
- Historical continuity with precolonial and/or pre-settler societies.
- Strong link to territories and surrounding natural resources.
- Distinct social, economic, or political systems.
- Distinct language, culture, and beliefs. [. . .]
- Resolve to maintain and reproduce their ancestral environments and systems as distinctive peoples and communities.

Indigeneity, in its holistic form, has been severely impacted for many Indigenous peoples due to coloniality, dehumanization, and genocide (the next scale).

Ethnic Studies programs also work to recognize the precolonial roots, worldviews, cosmovisions, perspectives, and discourses of the ancestral and intergenerational legacies of all students as holistic human beings (wherever upon our planet those roots are from) for the demographic imperative the curricular program serves and for each student, as much as possible. For instance, the eight ancient culture hearths of the world are all located outside of Europe and were catalyzed by people of color populations several millennia ago. The holistic hxrstorical legacies of African Americans do not begin with transatlantic enslavement, and the legacies of those considered



Latinxs of color do not begin with Spanish and Portuguese colonization; their roots go much deeper, epochally deeper.

Ethnic Studies facilitates a space, curriculum, and pedagogy where students collaborate on this search into their roots, their critical family herstories as geo-historically situated human beings and encourages inquiry as to how those stories have become lost, hidden, or suppressed. In this sense, students in Ethnic Studies reflect and work to access mirrors of their holistic, ancestral, and intergenerational legacies of Indigeneity, diasporic indigeneity, and/or precolonial ancestry, as manifested historically, today, and while at school.

COLONIALITY, DEHUMANIZATION, AND GENOCIDE

Ethnic Studies is about honesty and courage, including the courage to honestly learn about our relationship to history, as painful as it may be at times. Coloniality, as used here, includes all of the *explicit* traits and interrelations of colonialism—neocolonialism, settler colonialism, internal colonialism, and double (or triple or exponential) colonialisms—upon holistic human beings and communities that render them no longer whole.

Colonialism is a totalizing practice of dehumanization, domination, oppression, and theft that involves the subjugation of one people to another; this includes the process of European settlement and/or socioeconomic and political control and traumatization over much of the rest of the world. The global era of coloniality began on the Eurocentric Gregorian calendar date of October 12, 1492, when Cristobal Colon/Christopher Columbus and his men invaded and landed upon the island of Ayiti (colonially named Hispaniola, and then named Dominican Republic and Haiti), an island of Abya Yala (colonially named Las Americas [or North America and South America]). Columbus claimed Indigenous Taíno land for Spain, Europe, and the Roman Catholic Church, and soon after, for purposes of accumulating power and wealth, forcing peoples indigenous to West Alkebulan/Africa into intercontinental, diasporic chattel enslavement, natal alienation, gratuitous violence, and dishonor. The European nation states of England (later United Kingdom/Great Britain), France, Ger-

many, Belgium, Netherlands, and Italy all engaged in intercontinental colonialism. The United States of America was founded as a settler colonial state 284 years after Columbus' invasion, despite hundreds of Indigenous nations already present, before the colonies of Great Britain declared their sovereign independence from their imperial homeland. This national independence, however, was predicated on a particular Eurocentric, white supremacist (racist, anti-Black, anti-Indigenous), capitalist (classist), patriarchal (sexist and misogynistic), heteropatriarchal (homophobic), and anthropocentric paradigm brought from Europe. In Ethnic Studies, it is imperative that students understand the historic roots and present-day manifestations of colonialism and dehumanization in order to begin to help heal and reconcile this deeply damaging historical legacy.

A 10-part model of coloniality includes: 1) settlers grabbing the land and imposing borders; 2) hatching hierarchies; 3) dividing and conquering; 4) bringing chattel—i.e., slaves in chains as property; 5) erasing, displacing, and replacing Indigenous peoples, cultures, and memories; 6) mining/growing for Europe; 7) developing for Europe/whiteness; 8) converting local cooperative economics to (neo)colonial economic consumption; 9) privatizing, exploiting, and destroying the land and ecology; and 10) legislating this coloniality to make it “legal” and institutionalized. To different extents, these mechanisms and the effects from them still continue today in the United States and beyond. The excess wealth that Europeans, followed by Euro-Americans, generated from these processes became the basis for the capitalist economy. This understanding of coloniality reframes the United States from “a nation of immigrants” to “a nation of settler colonialists,” given the country's historic lack of recognition and respect for the Indigeneity of the original peoples of the land and those forced into diaspora as chattel slaves.

Neocolonial policies often displace communities and convert them into migrants today, as has been the case in Mexico and throughout “Latin America.” Some earlier migrants to the United States, like the Chinese, fled war and poverty created by European colonization elsewhere, thus their role as a settler-colonialist force is distinct from that of many whites. Even for certain European groups,



while settlers themselves, becoming “white” in the United States has often meant taking steps to shed their familial European ethnicity for that of a more assimilated Anglo-American one.

Colonialism also depends upon the imposition of an oppressor’s system and worldview over other groups; this dehumanization, deindigenization, and detribalization has and can lead to genocide of Indigenous peoples. Ethnic Studies emphasizes that race is a colonial construction, only invented over the past few hundred years; understanding the relationship of the social construction of race to continental Indigenities, migrations, voluntary and forced diasporas, social life and social death, and to ourselves as human beings, herstorically and today, is key.

The processes suffered under colonialism for millions of Peoples of Color, relate to genocide, per the United Nations definition:

Any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial, or religious group, as such:

- a) killing members of the group;
- b) causing serious bodily or mental harm to members of the group;
- c) deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;
- d) imposing measures intended to prevent births within the group; [and]
- e) forcibly transferring children of the group to another group.

Coloniality indicates that colonialism continues today, intertwined with white supremacy, capitalism, patriarchy, heteropatriarchy, and other traumatic dynamics of power, imposing its model of the world on others and teaching people of color to hate ourselves in the process. As such, in U.S. Ethnic Studies, the term “postcolonial” may today more accurately represent keeping each other posted (or up to date) on the status of coloniality, rather than signify that it has ended.

HEGEMONY AND NORMALIZATION

Hegemony refers to making explicit and intersectional power relationships based on colonization

implicit, institutionalized, and “normal,” erasing memory of these geo-hxrstorical processes that produced and maintain oppressive relations. The 11th pillar of coloniality is to create and maintain hegemony and manufacture consent so coloniality can appear to be over when a colonial country’s independence is achieved. Through socialization, domes-

Hegemony normalizes the erasure of Indigenous peoples of the land where a course is taught, sometimes relegating them solely to the past, sometimes invisibilizing them completely so that they appear to have never existed.

tication, and “zombification” under hegemony, the dominant beliefs of an oppressor (hegemon) become normal and implicit in a society, manipulating and submerging oppressed peoples, causing memory loss of their Indigenous and ancestral beliefs as holistic human beings and communities, concretizing dehumanization, and in certain cases, completing intergenerational cultural genocide and making it appear normal. Corporate-backed mass media—in service of consumerism, corporatocracies, neoliberal capitalistic economic structures, propaganda, and saturation of consumer consciousness—is one of hegemony’s most powerful weapons of normalization.

Five dimensions of hegemony include: a) material asymmetry in favor of one social group (or country, depending on the foregrounded discipline of focus), i.e., the hegemon, who has b) enough military power to systematically defeat any potential contesters in the system; c) controls the access to raw materials, natural resources, capital, and markets; d) has competitive advantages in the production of “value-added” goods; and e) generates an accepted ideology reflecting this neocolonial status quo.

Ethnic Studies works to reveal hegemony in all its forms, including cultural-hxrstorical, sociopo-



litical, military, economic, and moral. This involves revealing the implicit, normalized, internalized, microaggressive, and large-scale cultural hegemony of coloniality, and the horizontal oppression it often causes (i.e., oppressed groups dehumanizing other oppressed groups). Hegemony normalizes the erasure of Indigenous peoples of the land where a course is taught, sometimes relegating them solely to the past, sometimes invisibilizing them completely so that they appear to have never existed. By recovering, attending to, and creating counter-narratives from subordinate social positions at various intersections (race, gender, sexuality, class, etc.), Ethnic Studies engages students in demasking hegemony's (neo)colonial gaze, and creating narratives that question and repudiate oppressive relationships while encouraging them to embrace themselves and their communities as fully human.

DECOLONIALITY, REGENERATION, AND TRANSFORMATIONAL RESISTANCE

Ethnic Studies works toward a respect and regeneration of holistic humanity, Indigeneity, cultural memory, ancestral roots, and sustenance today. Further, it rejects colonialism and hegemony and nurtures critical understandings and analyses of intersectional oppression. This scale, holistically and critically, is an awakening and growing of the consciousness of the three other scales with decolonization of the mind being a core purpose.

Decolonization is not a metaphor. It is multidimensional and works to bring about the repatriation of sovereign Indigenous land and life where Ethnic Studies programs are located. The relationship between sovereignties and autonomies—and the understandings and implications of each for interrelated peoples of color communities—is an ongoing dialogue in the field as each group has its own stories to share and grow.

Ethnic Studies offers oppositional stories and counter-narratives that name, speak to, resist, and transform the hegemonic Eurocentric neocolonial condition. Ethnic Studies and this liberatory scale signify an inward gaze and for many, the transition from being lost to becoming woke as a living part of hxrstory. This scale signifies working to help ourselves, our communities, and our world transform

into a world in which many worlds fit—one based on belonging, solidarity, love, empathy, honor, mutual respect, dignity, intellectualism, intercommunalism, reciprocity, and humanizing work. Transformational resistance is critical of oppression and motivated by social justice, including multiple intersectional forms of social and ecological justice.

Ethnic Studies goes far beyond a superficial “heroes and holidays” approach, while recognizing and learning from specific organizations/groups and individuals involved in movements of social justice throughout hxrstory. It recognizes that in dynamics of power, the breakdown is not so simple as a binary of the oppressors (or hegemon) and the oppressed, in that there are also intersectional considerations where individuals and groups may be oppressed and privileged simultaneously (for instance, oppressed as POC and privileged as males). Further, there are members of marginalized groups who unconsciously (hegemonically) or voluntarily help the oppressors oppress (considered sub-hegemon or sub-oppressors in Freirean theory), and members of dominant groups who recognize their own privilege and actively work to combat inequities of power, as allies in solidarity. These dimensions are also reflected in group-specific explanations of dynamics of power, including the dichotomies between “masters and slaves,” or “settlers and indigenes.” Leading the struggle against oppression are members of marginalized groups who are in transformational resistance—it is important students know about these figures, organizations, and movements as testaments to the possibility of positive and systematic changes.

Ethnic Studies helps youth move beyond the toxic impacts of (geo)historical amnesia, dehumanization, self-hatred, deficit thinking, anti-Blackness, anti-Indigeneity, and ongoing processes of hegemonic coloniality and move toward self-love, healing, empowerment, and critical reflection about their identities and futures as *holistic human beings and communities*. In Ethnic Studies, youth are intentionally respected as reflective intellectuals who engage with their own lived experiences, as well as with theory and frameworks of the field, while coming to see themselves as active agents in their own communities and producers of knowledge and authors of their own lives. Students use academic and cultural tools to create and to transform environ-



ments in which they live; they use their knowledge, wisdom, and understanding to participate in the work for social and ecological justice and liberation.

* * *

Holistically and critically, the four scales flow into one another; they are not hermetically sealed boxes and each may be simultaneously present in any given context, even in hybrid forms. In a sense, hegemony is a dimension of coloniality, and in necessary response, social justice and decoloniality are dimensions of Indigeneity today. Further, though their inceptions may have been chronological initially, they are not to be read as only linear or chronological; they have each been present hxrstorically to different extents, and each are present today in dialogue, debate, and action, within themselves and with each other in an epistemological and pragmatic struggle for the future. It is imperative that study of these scales relate back to holistic human beings and communities, and be approached with a critical consciousness; here, these two imperatives are presented as the double helix of Ethnic Studies.

The Double Helix of Ethnic Studies

The double helix of Humanity and Criticality spiral through Ethnic Studies and are interwoven through its life in the classroom and beyond. As an integral part of the ES-FW, the double helix signifies “holistic humanity and critical consciousness” in a manner that is general enough for xdisciplinary programs at both K–12 and higher education levels to respond to. ES courses may be taught through the lenses of several different xdisciplines (the disciplines that are intertwined with the discipline of Ethnic Studies in praxis) and by teachers who have their secondary school teaching credentials in diverse areas, including history-social sciences, language arts, visual and performing arts, sciences, technology, engineering, and mathematics, ideally with Ethnic Studies teaching certifications also in place.

While all Ethnic Studies programs and courses should be responsive to each of the 20 points upon the double helix and their interrelation to the four macroscales/macrothemes, different parts of the double helix are organically emphasized depending

on the specific programs and courses. For instance, an Ethnic Studies geography course may xdisciplinarily co-foreground the point about students being terrestrial/spatial/cosmic beings, and an Ethnic Studies environmental justice course might co-foreground the point of students being ecological beings, while still connecting to the four macroscales and tenets of the double helix. Regardless of the xdisciplines of focus, deepening students geo-hxrstorical literacies so they better understand who they are and where they come from is central to Ethnic Studies; reading

Without compromising the tenets and principles of Ethnic Studies, part of the power of ES is in its xdisciplinarity and ability to connect to multiple disciplines, including the discipline of students’ lived experiences, discourses, and home knowledge within its curricular programming.

the word and the world is imperative across all xdisciplines of ES. Further, the four hxrstorically racialized disciplines of ES (American Indian Studies, Africana Studies, Asian American Pacific Islander Studies, Latinx/Xicanx Studies, and newer group specific studies) respond to this double helix in their own disciplinary ways. Having a common big-picture ES framework should not detract from this; instead it serves to strengthen the field as a whole.

Without compromising the tenets and principles of Ethnic Studies, part of the power of ES is in its xdisciplinarity and ability to connect to multiple disciplines, including the discipline of students’ lived experiences, discourses, and home knowledge within its curricular programming.

The following chart more fully breaks down what is meant by the double helix of humanity and criticality in the ES-FW, with each strand interwo-



We Are the Double Helix of Ethnic Studies: Humanity & Criticality

HUMANITY: HOLISTIC HUMAN BEINGS

Who are we as holistic human beings and communities?

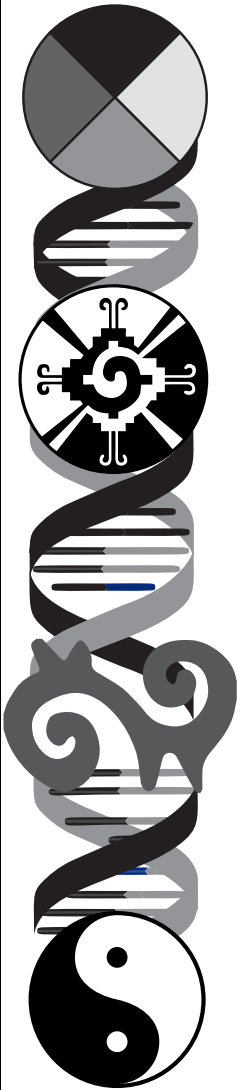
1. We humanize, with healing compassion, belongingness, dignity, life, love, unity, reciprocity, interdependence, collectivism, solidarity, mutual respect.
2. We are *holistic*: physical, intellectual, emotional, spiritual, relational beings.
3. We are *terrestrial/spatial/cosmic* (related to land, cosmos, and space-time).
4. We are *intergenerational/herstorical/temporal* (related to time-space).
5. We are *intersectional* and related to power; as such, our full holisticality (or wholeness) considers our race, ethnicity, class, gender, sexuality, ability, age, and more.
6. We are *multidimensional*, multidiscursive, complex, creative and dynamic.
7. We are *ecological* (interrelated to the ecology/environment/nature).
8. We are *cultural*, at both surface levels and deeper levels, and we have community cultural wealth.
9. We each, all, have *identities and names*.
10. We each, all, have important *narratives, stories, voices* to share.

CRITICALITY: CRITICAL CONSCIOUSNESS

As critically conscious holistic human beings, how do we understand ourselves and our world in relation to the four macroscales and help to bring about transformational change for the better?

1. We bear witness to and stand against negativity, oppression, and dehumanization.
2. We identify the sources, epistemologies, explicit and implicit biases, insider and outsider perspectives, herstoriorographies and herstoricitities of narratives, contextualizing and corroborating them as necessary.
3. We critique the “master narrative,” claims of neutrality and complete objectivity, essentialism, reductionism, “color-blindness,” and “meritocracy,” and we highlight narratives emerging from herstorically marginalized and invisibilized standpoints, epistemologies, perspectives, and worldviews.
4. We address xdisciplinary, cultural-herstorical, sociopolitical, economic, and moral levels of analysis.
5. We name and confront systems and problems of power, privilege, and oppression at multiple intersections of social identity.
6. We interrogate ideological, institutional, interpersonal, and internalized levels of privilege and oppression.
7. We deepen geo-hxrstorical literacies and an understanding of causality.
8. We engage in reflection, cycles of critical praxis, and transformational resistance, and we are action oriented in working toward solutions to the problems we name.
9. We cultivate critical hope, creation, and self-determination.
10. We nurture critical solidarities for past, present, and future generations.

We study how holistic human beings and communities—including ourselves, our ancestral legacies, and our futures—relate to the four macroscales of Ethnic Studies: Indigeneity, Coloniality, Hegemony, and Decoloniality. The macroscales themselves directly interact with this double helix of Humanity and Criticality. As such, the elements present within this chart are imperative to consider in a complex understanding of each of the four macroscales and their interactions with each other.



ven with and affected by each macroscale.

The Ethnic Studies Framework offers a big-picture conceptual and curricular tool to help describe and understand the holistic, herstorical, cultural, sociopolitical, economic, moral, intersectional, and critical dimensions of the field across historically marginalized and racialized groups.

In summary, with necessary gratitude, recognition, and respect for the sovereignty, autonomy, and survivance of the Indigenous peoples and roots of the land where any Ethnic Studies program is located, the premise of the four macroscales/themes is that: a) all human beings have holistic ancestral precolonial roots to somewhere(s) upon our planet; b) for the holistic ancestral legacies of many students of color, colonization and/or forced diaspora attempted to dehumanize, eliminate memory of, and replace these roots with a *totalizing* Eurocentric colonial model of themselves; c) hegemony normalizes this process and geohistorical amnesia, translating to a superficial historical literacy and decontextualized relationship to history today, negatively impacting human and academic identity; d) honest acknowledgement and study of this hxrstorical process is necessary, as a cause of Indigenous and human hxrstorical empowerment, solidarity, transformational resistance, regeneration, revitalization, restoration, critical educational expectations, humanization, liberation, social and ecological justice, for *holistic human beings and communities*.

Ethnic Studies Pedagogy

Ethnic Studies teachers are reflective, reflexive, and transparent about their standpoints in regards to social justice rather than claiming neutrality in these regards and are dynamic and resourceful in K–16 classrooms. Ethnic Studies pedagogy (ESP), being based in relationships and oriented toward the critical, cultural, and academic success of students of color, is often considered a form of, or associated with, Culturally Relevant and Responsive Pedagogy (CRP). However, this is with a serious caveat that needs further grounding/clarification. In service of this purpose, please see the CxRxPx chapter in this volume (p. 26) for an elaboration, of how this Ethnic Studies Framework understands pedagogy in relation to it.

In Sum

As holistic human beings and communities with critical Ethnic Studies consciousness:

Who are we, where are we from, what are our stories, where are we going, what will our relationships to each other be? Who decides?

How are we related to the core concepts present in this Ethnic Studies framework, and how can we help transform ourselves, our critical understandings, our communities, and our world for the better, with Ethnic Studies curriculum and praxis? ✨

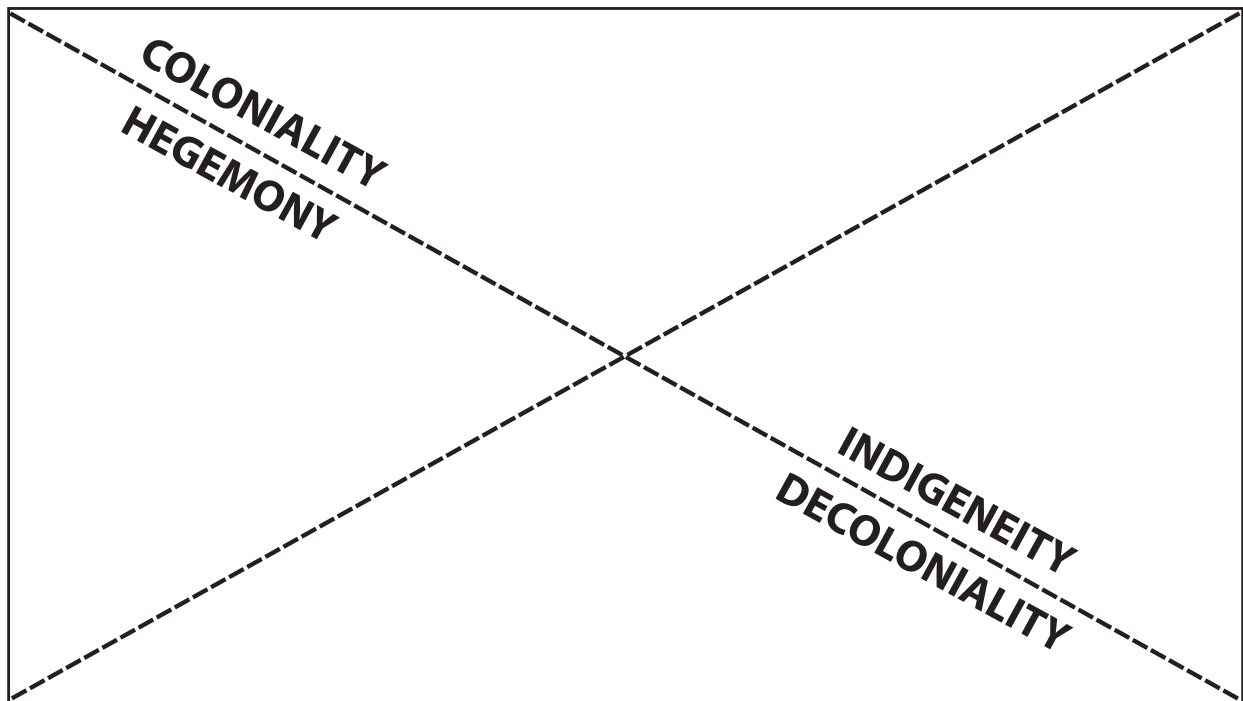
A NOTE ON REFERENCES

This framework utilizes an element of style of many state content standards and frameworks, where specifics are most often not cited explicitly. With that approach, key terms, phrases, and even excerpts and certain frame elaborations are integrated and synergized. To directly honor and recognize more of the work explicitly integrated here, an annotated version with notes and references is available at goo.gl/G17B7h. It is a continuously working document, and as such is an open document for more connections and contributions any Ethnic Studies community members may like to make—it is better to grow it and annotate it with the hearts, minds, and spirits of many. Ethnic Studies onward.



The Four Macroscales of Ethnic Studies Graphic Organizer

This diagram may be utilized as a handout graphic organizer tool for analysis. For instance, in praxis, after experiencing a (multimodal) text, students may first annotate what they notice in a text (without interpretation and analysis) in their notebooks, and as a subsequent step, they may interpret/sort/transfer their notes through an ES analytical lens to this macroscales graphic organizer. Classroom dialogue may follow in response to the question “What goes where and why?”; application of the concepts and the graphic organizer notes may then assist with further student creations.



Four Macroscales of Ethnic Studies: Associated Words Handout

When this framework was first conceptualized, there was a handout that went along with it, describing each scale/theme and listing a few associated words/concepts with each. The evolution of that is included here, with detailed associated words and concepts for each of the four scales. This may serve as an elaboration in the framing of each scale for teachers and/or may be annotated/highlighted by students as they learn different terms/concepts in the course and supplemented with vocabulary/concept teaching praxis of student/teacher choice.



1. Indigeneity and Roots

We are holistic human beings and communities: a) intellectual, emotional, physical, spiritual, relational; b) terrestrial, cosmic, spatial; c) intergenerational, temporal, hxrstorical; d) intersectional; e) multidimensional; f) community cultural wealth based; g) ecological; h) with identities; and i) (counter) stories to share.

Indigeneity: Respect due, gratitude to the holistic Indigenous peoples and communities of the land where any course is taking place, as the original, autochthonous, sovereign and autonomous first nations present since time immemorial, and still upon that land today, more than 500 years after colonization, and into the future.

Diasporic Indigeneity: Respect due to holistic colonized peoples who are in diaspora upon the land where a course is taking place. In the cases of multitudes of People of Color, macroscales two and three displaced their families from their precolonial ancestral homelands as “normal.” If/when they connect to their Indigenous roots, their Indigenous peoplehood and legacies of that homeland, that is called Diasporic Indigeneity.

In different contexts, Indigeneity is considered at tribal/national; local; regional; linguistic; “statewide”; “federal”; continental; hemispheric; international levels, and sometimes, beyond. The local-regional tribe/nation scale is imperative here, for dishonoring that even when connecting to a diasporic indigeneity, then becomes settler colonialism instead, the second macroscale, designed to erase and replace this first macroscale.

Indigeneity considers the sovereignties and autonomies of human nations and of Ecological relatives, for past, present, future generations.

Indigeneity and Diasporic Indigeneity signify dynamic, complex, holistic:

1. Peoples who believe they are ancestrally related and identify themselves, based on oral and/or written histories, as descendants of the

original inhabitants of their ancestral homelands;

2. Peoples who may, but not necessarily, have their own informal and/or formal political, economic, and social institutions, which tend to be community based and reflect their distinct ceremonial cycles, kinship networks, and continuously evolving cultural traditions;

3. Peoples who speak (or once spoke) an indigenous language, often different from the dominant society’s language, even where the Indigenous language is not “spoken,” distinct dialects and/or uniquely Indigenous expressions may persist as a form of Indigenous identity;

4. Peoples who distinguish themselves from the dominant society and/or other cultural groups while maintaining a close relationship with their ancestral homelands/sacred sites, which may be threatened by ongoing military, economic, or political encroachment or may be places where indigenous peoples have been previously displaced and expelled creating a diaspora, while seeking to enhance their cultural, political, and economic sovereignty and autonomy.

Precolonial Ancestry and Roots

Indigeneity is not the same thing as ancestry, and though we’re all indigenous to our mother planet, we’re not all Indigenous to the local land/nations/continents we’re upon. We all have precolonial ancestry and roots, though we may not know to what people and where. Many people have ancestors who are Indigenous, colonized, Diasporic Indigenous, and who were/are settler colonizers themselves (also with precolonial roots). People have various moral imperatives of identity; some identify with certain ancestral roots and groups over others, for many reasons—some reasons of their own deciding, some of the group’s deciding, and some decided by macroscales two and three—in historical amnesia. We are all historically situated, a part of this process and struggle, and related to these four macroscales to different extents, whether we actively realize it or not. Indigeneity and Roots, live on, in solidarity with macroscale four, confronting scales two and three, hxrstorically, now, and into the future.



2. Coloniality, Dehumanization, and Genocide

We are colonial.

Explicit and Totalizing

Dehumanization • Colonization • Settler colonialism • Neocolonialism • Internal colonialism • Double/triple colonialism • Imperialism • Chattel enslavement • Oppression • All intersectional forms of explicit oppressive power and privilege • Establishing systems of colonial hierarchy/knowledge/culture • Deculturalization • Deindigenization • Detribalization • Divide and conquer • Multidimensional violence • Genocide • Forced migration • Forced diaspora • Enslavement • Social construction of race and racism • White supremacy • Anti-Blackness • Anti-Indigeneity • Patriarchy and misogyny • Heteropatriarchy and Heterosexism • Capitalism and classism • Neoliberalism • White property rights • Explicit toxic masculinity • Exclusion • Containment • Control • Dispossession • Displacement • Carcerality • Subtractive schooling • Education debt • Traumas • Pain • Explicit macroaggressions • Continued colonial occupation • Neoliberal globalization • Legislative oppression • Explicit erasure and replacement of holistic Indigeneity and humanity with a (neo)colonial model of itself • Victimization • Societal bullying • Imposed power imbalance • Imposed lack of rights • Discrimination • Disempowerment • Imposed low self-worth • Imposed lack of respect, alienation, being kept down, isolation • Explicitly imposed internalized oppression and inferiority complexes • Restrictions/barriers to freedoms of behavior and speech • Stop being yourself • Forced assimilation • Imposed abuse/misuse of power • Explicitly forbidding original Indigenous worldviews and knowledge • Explicit colonial futurity for holistic totalized, dehumanized beings.

3. Hegemony and Normalization

We are colonial hegemonic.

Implicit and Totalizing

Normalized domination and internalized forms of everything explicitly noted in macroscale two (coloniality), disguised as being for the good of society • Hxstorical amnesia, cultural-hxstorical vacuum, invisibilization • Stereotypes, self-hatred, shame, deficit thinking • Complicity and collusion • Ahistoricity • Submersion • “Neutrality” and “objectivity” • Zombification • Naive and magical consciousness • False consciousness • Superficiality • Concision • “Color-blindness” • “Meritocracy” • “Heroes and Holidays as Ethnic Studies” • White-supremacist capitalist heteropatriarchal normativity • White privilege • White fragility, white silence, white denial, white anxiety, and white entitlement • Standardizing imperialism (and coloniality) • Microaggressions subtly housed in the macroaggressions • Scapegoats • Horizontal oppression • Sub-oppression • Hidden curricula of coloniality • Imposter syndrome • Faux civility • False democracy • Hokey hope • Appropriation • Surface integration of social justice demands in order to dilute and weaken them • Implicit/hegemonic (neo)colonial futurity • Complicit participation in furthering it all as normalized neocolonial hegemonic beings in the empire and “Matrix.”



4. Decoloniality, Regeneration, and Social Justice

We are holistic human beings and communities: a) intellectual, emotional, physical, spiritual, relational; b) terrestrial, cosmic, spatial; c) intergenerational, temporal, hxrstorical; d) intersectional; e) multidimensional; f) community cultural wealth based; g) ecological; h) with identities; and i) (counter) stories to share.

Regeneration of Indigeneity and Roots • Love • Humanization • Healing • Equity • Decolonization • Post+Colonial! • Belongingness • Solidarity • Critical/compassionate/creative consciousness • Cultural memory • Empowerment • Remembrance • Recognition • Reclamation • Reimagination • Restoration • Resurgence • Revitalization • Reconciliation • Self-determination • Sovereignty • Agency • Critical hope • Creation • Transformational resistance to hegemonic/oppressive/colonial systems of power • Counter-narrativity • Counterhegemony • Counter-genocide • Protest movements and revolutions • Community cultural wealth • Community organizing • Civil rights • Intercommunalism • People of Color Power • Positive image of self and community • Anti-racism • Anti-sexism • Anti-heterosexism • Anti-ableism • Anti-Ageism • Anti-white supremacy • Anti-settler colonialism • Anti-patriarchy • Anti-heteropatriarchy • Anti-heteronormativity • Anti-xenophobia • Anti-oppression in all its forms • Pro-love • Honesty • Interrupting implicit bias • Empathy • Solidarity • Reciprocity • Peace • Dignity • Rematriation • Liberation • Freedom • Regeneration of Indigenous epistemic and cultural futurity • Self and community care • Queering • Conscious hip-hop and creative art forms • Critical race theorizing • Multiple subjectivities • One dignified world where many worlds fit • Dreaming • Transformation in reflection (study, theory) and action • Cycles of critical praxis • Critical solidarities and futurities • CxRxPx • Ethnic Studies for all! • _____!

Critical Consciousness: Standing against dehumanization; identifying origins of knowledge; critiquing the “master narrative” and claims of objectivity/ neutrality (including “color-blindness”) and highlighting marginalized worldviews; addressing cultural-hxrstorical, sociopolitical, economic levels of analysis; naming and confronting systems of intersectional power, privilege, and oppression; interrogating ideological, institutional, interpersonal, and internalized levels of privilege and oppression; understanding geo-hxrstorical literacy and causality; cultivating critical hope and self-determination; nurturing critical solidarities for past, present, and future generations.

