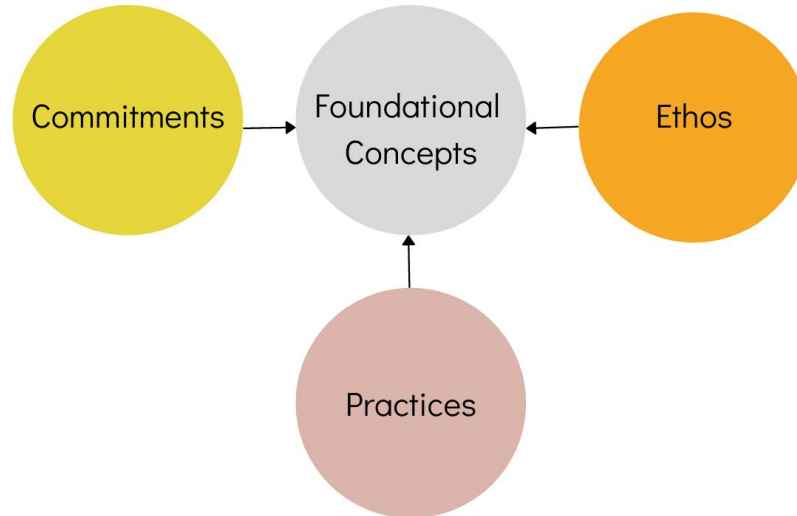


# Ethnic Studies Initiative

## November 5, 2020





Welcome

**Olivia Santillan-** Coordinator History  
Social-Science & Civic Engagement, Santa Clara  
County Office of Education, Lead for the Ethnic  
Studies Initiative

**Jorge Pacheco Jr.-**4th Grade Ethnic Studies  
Teacher, Mountain View-Whisman School District /  
Vice President, Oak Grove School District Board of  
Education, CLSBA President

**Marcos Pizarro-** Associate Dean, College of  
Education; Professor, Chicax Studies, SJSU

## Goals For Today:

1. **Build Community**
2. **Focus On Our Framework: Critical Pedagogy & Settler Colonialism**
3. **Application**

## Goals For Year 1:

1. Develop, pilot, and refine an adaptable and scalable Ethnic Studies program design plan and curriculum that can serve as stand alone courses or be integrated into core content areas.
2. Designed with research based instructional strategies and frameworks for equitable access for English Learners and students with IEP's.





Welcome

## CHANGE ZOOM NAME

Participants, please change your Zoom name to include the grade you want to work with today.

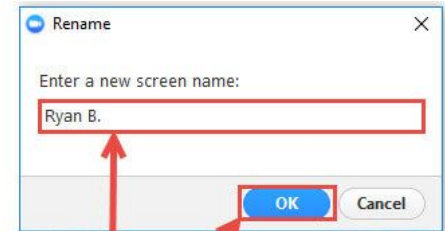
1

After launching the Zoom meeting, click on the "Participants" icon at the bottom of the window.



2

In the "Participants" list on the right side of the Zoom window, hover over your name and click on the "Rename" button.



3

Type in the display name you'd like to appear in the meeting and click on "OK".



# Land Acknowledgement

*We acknowledge that Santa Clara County and our schools occupy the unceded territory of the Muwekma Ohlone Nation, the sovereign nation and original people of the skies, land, and waters where we work and learn. The Muwekma Ohlone people are the stewards of these lands and of the teaching and learning that comes from and responds to the needs of the land and people who share it. May our daily lives and work - research, teaching, and community engagement - support the evolving vision of the Muwekma Ohlone for their community and these lands.*



# Community Agreements

Ask Questions

Judge FREE Zone

Respect Pronouns

Take Space, Make Space

Use your privilege to be of service

Commit to bring others into this work

Challenge yourself to be an engaged learner



1. Since our last workshop, what Ethnic Studies content or practice did you integrate into your curriculum or instruction?
2. What are you most interested in exploring?
3. What supports do you need to do this work?

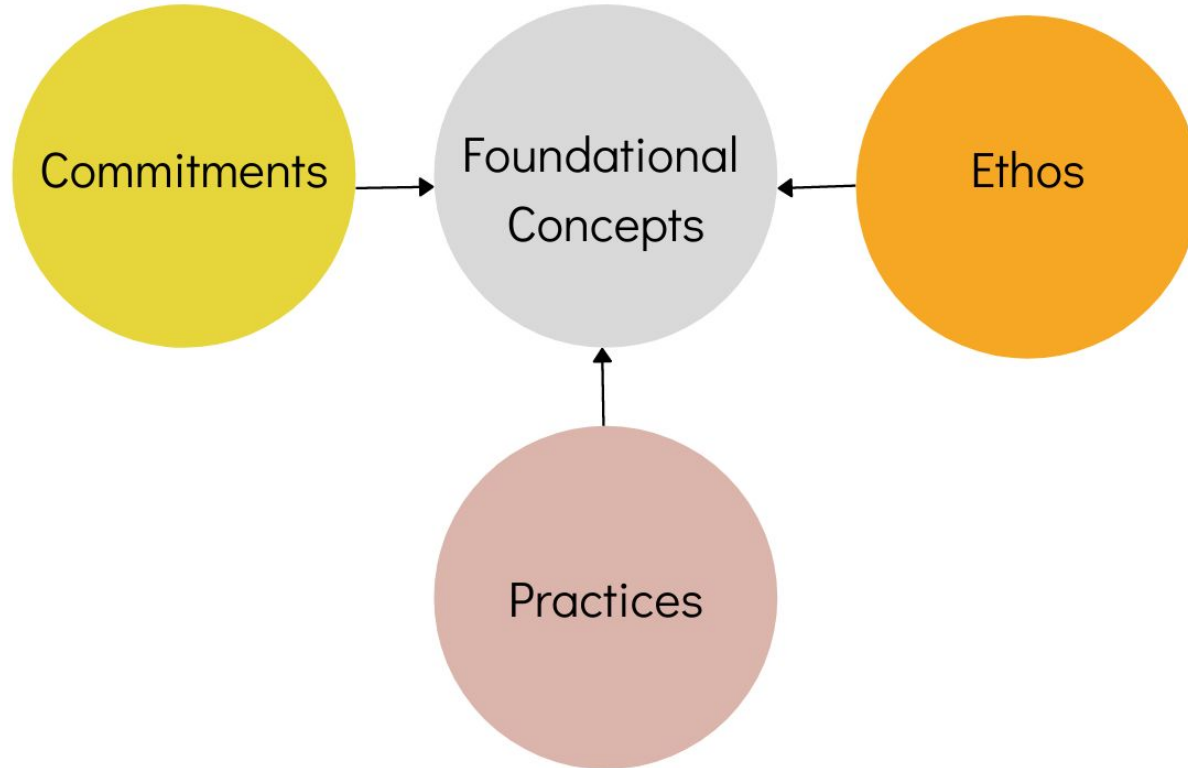
[Graphic Organizer for Breakout Rooms](#)



# Debrief



# Focus On Our Framework







## Commitments

### **Ethnic Studies Commitments**

Ethnic Studies is not just the writing and reading of books, but rather it is **a practice and way of living in the world** that always centers racial justice.

This requires Commitments on the part of Ethnic Studies teachers, which are **more than is typically expected of teachers** due to the complexity and sophistication of Ethnic Studies practice.

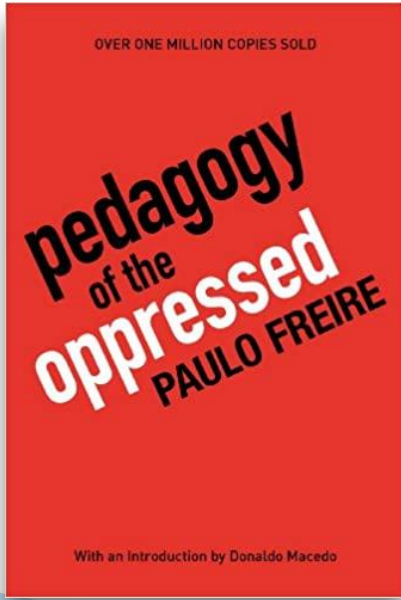
Ethnic Studies teachers, however, typically find their teaching to be **more engaging, fulfilling and inspiring.**

SCCOE ES Framework Commitment #6: *To centering and nurturing the wellness, beauty, and joy of students and communities of Color as they define these constructs intergenerationally (building on concepts such as **self-determination and sovereignty**)* (Brown, 2019; Love, 2019; Tintiangco-Cubales, Duncan-Andrade, Macatangay, 2020)



# Critical Pedagogy and Settler Colonialism

## Foundational Concepts



### Critical Pedagogy

- The fundamental goal of dialogical teaching is to create a process of learning and knowing that invariably involves theorizing about the experiences shared in the dialogue process.
- Freire's theory of education and social change, arguing that education is inseparable from the struggle for what he calls the "ontological vocation of humanity"--which is to be a Subject who acts upon and transforms their world, and in so doing, moves toward ever new possibilities of fuller and richer life individually and collectively.
- Through dialogue and intellectualization, the word takes on a new power: each individual wins back the right to say his or her own word, to name the world.

### Settler Colonialism

- System that occupies and usurps land/labor/resources from one group of people for the benefit of another.
- Land, not labor, is key. In this system, Indigenous peoples are literally replaced by settlers.
- "Invasion is a structure, not an event." This means that settler colonialism is not just a vicious thing of the past, but exists as long as settlers are living on appropriated land and thus exists today.



Click the book to download  
Pedagogy of the Oppressed

# Becoming Activist Intellectuals

What would you as an Activist Intellectual do to these three systems of oppression?

Remember, Oppression comes in many forms and that Oppression = A exploit B

Men exploiting Women	White People exploiting People of Color	Rich People exploiting Poor People
Sexism	Racism	Classism

Answer: TO DESTROY/CHANGE THEM! But how can we destroy an invisible and abstract phenomenon?

## Critical Pedagogy Example (Middle School)

[Click here for Critical Pedagogy Reading](#)

# Destroy/Change Oppression by Intellectualizing (Codify → Decodify → Praxis)

Men exploiting Women	White People exploiting People of Color	Rich People exploiting Poor People
Sexism	Racism	Classism

**Sexism Example:**

Men exploiting Women (**Real Phenomenon**)

What can we name it/how can we represent it? → Sexism (**Codify**)

What are some examples/things it uses to oppress? → Unfair Pay Differences/Domestic Violence (**Decodify**)

What are solutions to address these examples? → Create Stronger anti-DV laws and raise our boys to be less violent or have non-violent forms of masculinity (**Praxis**)

**And that is how you intellectualize!**

# Destroy/Change Oppression by Intellectualizing (Codify → Decodify → Praxis)

Men exploiting Women	White People exploiting People of Color	Rich People exploiting Poor People
Sexism	Racism	Classism

**3 Steps to Intellectualize to Destroy/Change Oppression**

- Codify** (Transform a Real Life/Abstract Phenomenon into a Thing/Object/Name/Visual/Concept to Analyze)
- Decodify** (Break Down the Object into Smaller Components or into Examples that will be Critically Analyzed and Reflected on)
- Praxis** (Use your Reflections to Engage in Transformative Action to Change/Destroy the Object) (AKA the Synthesis)

# Destroy/Change Oppression by Intellectualizing (Codify → Decodify → Praxis)

Men exploiting Women	White People exploiting People of Color	Rich People exploiting Poor People
Sexism	Racism	Classism

**Classism Example:**

**Racism Example:**

Rich People exploiting Poor People (**Real Phenomenon**)

White People exploiting People of Color (**Real Phenomenon**)

→ \_\_\_\_\_ (**Codify**)

→ \_\_\_\_\_ (**Codify**)

→ \_\_\_\_\_ (**Decodify**)

→ \_\_\_\_\_ (**Decodify**)

→ \_\_\_\_\_ (**Praxis**)

→ \_\_\_\_\_ (**Praxis**)

**And that is how you intellectualize!**

## The roots of settler colonialism and why we live in America today...

What ideology (belief) LED these white male settlers to be power and land hungry AND justify stealing indigenous land through genocide?

**Settler Colonialism**

- Genocide
- Private Property
- God/Religion
- Classism
- Patriarchy
- White Supremacy

**Imperialism**

Today, we will learn about that ideology which allowed for these terrible actions to have happened to not only the indigenous of the Americas (the first being the Taíno/Arawak) but to most indigenous peoples across the world!

Today, YOU will get INTO the mind of a white man who represents and lived this ideology, injecting it here in America. To get there, we will start this DO NOW to help you understand the MIND and MOTIVES of an IMPERIALIST...

## Settler Colonialism + Critical Pedagogy (Middle School)

[Click here for the Settler Colonialism Reading](#)



**My Academic Goal:** I will **decode** settler colonialism using primary and secondary sources.

**My Language Goal:** I will orally **present** our decodings of settler colonialism.

**My Academic Goal:** I will **infer** the **imperialist motives** of Christopher Columbus using his journals.

**My Language Goal:** I will **support** my **inference** in writing using evidence from Columbus' journal.

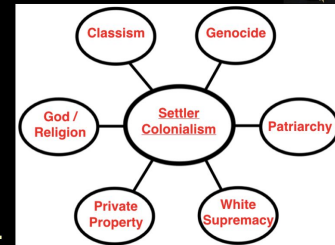
## As Activist Intellectuals...

We will practice intellectualization by **decoding** another system of oppression known as **Settler Colonialism**. This was a system of oppression introduced into the Americas when Columbus and the Spanish began colonizing the Americas and the Taínos in 1492. If it wasn't for Settler Colonialism, none of us would be living in America today.

## Settler Colonialism (SC) Project

### Your Project Goals:

- 1) Define Settler Colonialism.
- 2) Discover how each component of Settler Colonialism helps it exist/function/oppress others.
- 3) Create a poster with visuals and captions for each of the 6 components of Settler Colonialism.
- 4) Professionally present the poster to the class.



**Step 1)** Each teammate chooses one Settler Colonialism component to become an expert in. Share extra components with the team.

**Step 2)** Read the sources for your components and answer 3 guiding questions on your sources:

1. What does my component \_\_\_\_ mean?
2. What is Settler Colonialism?

**3. How does my component \_\_\_\_ help SC exist/function or oppress others?**

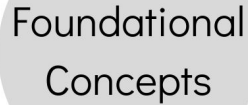
**Step 3)** As a team, create a group definition for Settler Colonialism and take turns presenting your **guiding questions** answers/complete your **Presentation Notes**.

**Step 4)** Create a draft for your part of the poster using visuals and captions.

**Step 5)** Finish poster by adding your final drafts to the group poster.

**Step 6)** Practice presenting your poster by explaining your each of your components and your answers to your **guiding questions**.





## Foundational Concepts

## Settler Colonialism + Critical Pedagogy (Elementary)

Content: Students will learn about California's mission system and Junipero Serra's legacy, the effects of European contact, the effects the Gold Rush and American contact, the story of Pomponio, and diving deeply into the history of Santa Cruz Mission, San Carlos Mission and Santa Clara Mission and the effects on Ohlone women. They will also learn about the concepts of genocide, colonization, dehumanization, oppression, slave labor, exploitation, missionization, conversion, resistance, racism, bigotry, racial hierarchy and power.

### Performance Tasks

**Missions Project** – I can create a mission that reflects the reality of life on the mission for the indigenous populations.

**Genocide Debate** – I can create an argument that either supports or denies claims of genocide against the Ohlone, and then debate with my peers.

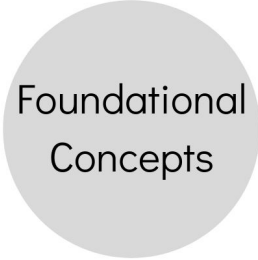
**Canonization of Junipero Serra Debate** – I can create an argument that either supports or is against the canonization of Junipero Serra, and then debate with my peers.

### Freirean and Critical Pedagogy/Culturally-Responsive Principals:

- 1) The purpose of education in an unjust society is to bring about equality and justice.
  - 2) Students must play an active part in the learning process.
  - 3) Teachers and students are both simultaneously learners and producers of knowledge.
- Paulo Freire

“A war of extermination will continue to be waged between the two races until the Indian race becomes extinct” (California Governor Peter H. Burnett, January 1851).

Militias were being paid \$1.1 million by the Californian government to hunt down and kill indigenous peoples so that they could take their land and property from them.



Foundational  
Concepts

## Application:

1. How can the foundational concepts of Critical Pedagogy and Settler Colonialism be integrated into my practice?
2. What possible barriers may I face when integrating the foundational concepts of Critical Pedagogy and Settler Colonialism?
3. What scaffolds or instructional decisions will I need to use/make in order to support my students understanding these complex concepts?

[Graphic Organizer for Breakout Rooms](#)



# Q&A Debrief & Planning



## Foundational Concepts (Critical Pedagogy and Settler Colonialism) – presentation by Jorge Pacheco

Acknowledges that these things “scare people away” from ethnic studies. However, teachers must be grounded in the correct politics to educate students.

Says that this curriculum opens his students’ eyes to what he wants to teach them.

**Critical Pedagogy and Settler Colonialism**

**Foundational Concepts**

**Critical Pedagogy**

- The fundamental goal of dialogical teaching is to create a process of learning and knowing that invariably involves theorizing about the experiences shared in the dialogue process.
- Freire’s theory of education and social change, arguing that education is inseparable from the struggle for what he calls the “ontological vocation of humanity”—which is to be a Subject who acts upon and transforms their world, and in so doing, moves toward ever new possibilities of fuller and richer life individually and collectively.
- Through dialogue and intellectualization, the word takes on a new power: each individual wins back the right to say his or her own word, to name the world.

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- Land, not labor, is key. In this system, Indigenous peoples are literally replaced by settlers.
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SCCOE: Equity | Diversity | Inclusion | Partnership

Critical Pedagogy – it’s the way/philosophy to teach. Brings kids’ personal experiences into the classroom and then connecting their experiences to ethnic studies concepts. Then how to lead to social change. The kids become a subject and you are intending to awaken them to the oppression that they aren’t aware of but that they are actively participating in. Domestic violence, drug overdose, etc... are a result of the system of oppression. Then, how do we “destroy, dismantle” and change those systems?

Settler Colonialism – what all of our institutions are based on. Parasitic system that takes land and converts to money to feed into those in power (invasion is a structure – can be seen when minorities change their names (ie Jorge to George), learn native languages of where they live,...)




**Becoming Activist Intellectuals**


**We know what intellect, intellectualize and intellectual means. But what does it mean to be an Activist Intellectual? Use the video to answer that.**

**Intellect:** *noun*, intelligence, mind, wisdom.

**Intellectualize:** *verb*, to think critically about, reflect on, theorize about, and (de)codify the realities of society.

**Intellectual:** *noun*, a person who thinks critically, researches



1. Decodify/change. Name systems of oppression. Break them down with examples. How do you address these issues? Must show the kids a process of how to solve these issues so that they can be change makers.

**The roots of settler colonialism and why we live in America today...**

What ideology (belief) LED these white male settlers to be power and land hungry AND justify stealing indigenous land through genocide?

**Settler Colonialism**

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- Genocide
- Private Property
- God/Religion
- Classism
- Patriarchy
- White Supremacy

**Imperialism**

Settler Colonialism + Critical Pedagogy (Middle School)

[Click here for the Settler Colonialism Reading](#)

**OUR GOALS**

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SCCO

Jorge Pacheco Jr.

Foundational Concepts

**Application:**

1. How can the foundational concepts of Critical Pedagogy and Settler Colonialism be integrated into my practice?
2. What possible barriers may I face when integrating the foundational concepts of Critical Pedagogy and Settler Colonialism?
3. What scaffolds or instructional decisions will I need to use/make in order to support my students understanding these complex concepts?

[Graphic Organizer for Breakout Rooms](#)

SCCOE: Equity | Diversity | Inclusion | Partnership

#### Answers:

- Recognize your own privilege and your own bias and bringing into your classroom. Antibias work needs to be done and incorporated into everyday lessons.
- Whose stories are being told in the classroom?
- Is behavior in the classroom one of being the oppressor? Inherently oppressor who sets rules. Need to provide “agency” to make social change. How do I build that in my students?
- District guidelines and expectations are barriers to this.
- Another barrier – completely new way of thinking for teachers. Not want to be agent of change/fear of change/not understanding need for change.
- Students must identify what/who the oppression is and where oppression is coming from. Then they need tools to counteract that (activism).
- Choosing of text and media important in what “scaffolding”. Have to be extra careful about what is being said, since we can’t just say something controversial now that we’re in people’s homes. Parents can take out of context or see what materials are being used so need to be careful of what they see.

#### End of session Q and A

- Teach Settler Colonialism as a framework. Colonization is the mechanics of how it plays out. Give specific examples (religion, private property, classism, patriarchy, etc) and explain how they are the result of settler colonialism. Text – how white supremacy was created in Europe.
- Can start this as early as 1<sup>st</sup> grade. “Never too young.” Play games (ie – alien invasions) Violence and genocide they learn in 4<sup>th</sup> grade (genocide in 2<sup>nd</sup> grade). “Cashing in on kids’ inherent empathy.”
- Reframe our orientation to history (classes) by teaching with ethnic studies as the foundation.
- At the end, Jorge tried to say “obviously we tie genocide into what happened to Jews in the Holocaust and then what happened to native Americans (although they’re not the same thing).”

- Looking for funding. Traditional sources shifted to COVID. Now looking in different places. Goal to have money for lesson and curricular development. Pay these people for their time in designing curriculum.

*Pedagogy of the Oppressed* – Introduction (Excerpts from *Education and Capitalism: Struggles for Learning and Liberation*, edited by Jeff Bale and Sarah Knopp)

In *Pedagogy of the Oppressed*, Freire presents a theory of education and social change, arguing that education is inseparable from the struggle for what he called the “ontological vocation of humanity”—the completion of ourselves as human beings.

**Banking Education:** *Pedagogy of the Oppressed* includes an analysis of education under capitalism and a critique of what Freire describes as the “banking” concept of education. In banking education, teachers deposit knowledge in the empty vaults of students’ minds. The curriculum is either in the hands and mind of the teacher alone or determined at a distance from the classroom by administrators or school boards or some other organ on the state. Once the information has been deposited in the students’ brains, the only thing left to do is to ascertain how well they have memorized it, which is easily done through standardized tests, since what is important for the students to know has already been determined and is easily measurable. The banking concept forces on students an almost-total passivity and can easily render the teacher equally passive. Freire and Ira Shor speak at length in *A Pedagogy for Liberation* about how banking education works to produce glassy-eyed, checked-out students and droning, deadly boring instructors.

**Problem-Posing and Dialogical Education:** In problem-posing education, as the name suggests, the world is presented not as a fact but as a problem, a living entity in a constant state of becoming. Because it is unfinished, it cannot simply be known; it must be interpreted. One of the jobs of the teacher is to figure out how to present the students’ world to them as something to be solved. Dialogical education—also as the name suggests—consists of a dialogue or series of dialogues between teacher and students, students and the world, students with each other, teacher and the world, and so on. Unlike banking education, dialogical education does not assume that the teacher has all the funds and that the students’ accounts are empty. Instead, it is taken for granted that the teachers will need to learn from the students in order to be able to teach them anything useful. Students cannot be passive; they must contribute and interpret. Rather than presuming a wide gap between students and teachers, Freire introduces the concepts of “teacher-students” and “student-teachers.” On the table between the teacher-student and the student-teachers is an object of study drawn directly from their world. The object of study mediates their dialogue; *both* learn from it and from each other.

*Pedagogy of the Oppressed, Introduction* by Donaldo Macedo

- Paulo Freire’s invigorating critique of the dominant banking model of education leads to his democratic proposals of problem-posing education where “men and women develop their power to perceive critically the way they exist in the world with which and in which they find themselves; they come to see the world not as a static reality but as a reality in the process of transformation.”
- The fundamental goal of dialogical teaching is to create a process of learning and knowing that invariably involves theorizing about the experiences shared in the dialogue process.
- Curiosity about the object of knowledge and the willingness and openness to engage theoretical readings and discussions is fundamental.

- If students are not able to transform their lived experiences into knowledge and to use the already acquired knowledge as a process to unveil new knowledge, they will never be able to participate rigorously in a dialogue as a process of learning and knowing.
- “I must intervene in teaching the peasants that their hunger is socially constructed and work with them to help identify those responsible for this social construction, which is, in my view, a crime against humanity.” Therefore, we need to intervene not only pedagogically but also ethically.
- Students need to deconstruct the colonial and hegemonic paradigms...The conflict must be anchored in those competing histories and ideologies that generate the conflict in the first place.
- Oppressed people must be enabled to name their oppression as a pedagogical necessity.
- Pedagogy, which is often interpreted as a teaching method rather than a philosophy or a social theory.
- Pedagogy has Greek roots, meaning “to lead a child” (from *pais*: child and *ago*: to lead). Thus, as the term “pedagogy” illustrates, education is inherently directive and must always be transformative.
- I found comfort in the immeasurable hope that Paulo represented for those of us who are committed to imagine a world, in his own words, that is less ugly, more beautiful, less discriminatory, more democratic, less dehumanizing, and more humane. In his work and in his life, Paulo teaches us and the world—with his hallmark humility—what it means to be an intellectual who fights against the temptation of becoming a populist intellectual. As always, he teaches us with his penetrating and unquiet mind the meaning of a profound commitment to fight social injustices in our struggle to recapture the loss of our dignity as human beings.
- We need to say no to the neoliberal fatalism that we are witnessing at the end of this century, informed by the ethics of the market, an ethics in which a minority makes most profits against the lives of the majority. In other words, those who cannot compete, die. This is a perverse ethics that, in fact, lack ethics. I insist on saying that I continue to be human...I would then remain the last educator in the world to say no: I do not accept...history as determinism. I embrace history as possibility [where] we can demystify the evil in this perverse fatalism that characterizes the neoliberal discourse in the end of this century.
- For having taught us how to read the world and for challenging us to humanize the world.

*Pedagogy of the Oppressed, Foreword* by Richard Shaull

- Man’s ontological vocation (as he calls it) is to be a Subject who acts upon and transforms his world, and in so doing moves toward ever new possibilities of fuller and richer life individually and collectively.
- Freire views the world as “a problem to be worked on and solve.” It is the material used by man to create history, a task which he performs as he overcomes that which is dehumanizing at any particular time and place and dares to create the qualitatively new.
- Freire believes “that every human being, no matter how “ignorant” or submerged in the “culture of silence” he or she may be, is capable of looking critically at the world in a dialogical encounter with others. Provided with the proper tools for such encounter, the individual can gradually perceive personal and social reality as well as the contradictions

in it, become conscious of his or her own perception of that reality, and deal critically with it. In this process, the old, paternalistic teacher-student relationship is overcome. A peasant can facilitate this process for a neighbor more effectively than a "teacher" brought in from the outside. "People educate each other through the mediation of the world"

- As this happens, the word takes on new power. It is no longer an abstraction or magic but a means by which people discover themselves and their potential as they give names to things around them. As Freire puts it, each individual wins back the right to *say his or her own word, to name the world*.
- When an illiterate peasant participates in this sort of educational experience, he or she comes to a new awareness of self, has a new sense of dignity, and is stirred by a new hope. Time and again, peasants have expressed these discoveries in striking ways after a few hours of class: "I now realize I am a person, an educated person." "We were blind, now our eyes have been opened." "Before this, words meant nothing to me: now they speak to me and I can make them speak." "Now we will no longer be a dead weight on the cooperative farm." When this happens in the process of learning to read, men and women discover that they are creators of culture, and that all their work can be creative. "I work, and working I transform the world." And as those who have been completely marginalized are so radically transformed, they are no longer willing to be mere objects, responding to changes occurring around them; they are more likely to decide to take upon themselves the struggle to change the structures of society, which until now have served to oppress them.

#### *Pedagogy of the Oppressed, Preface* by Paulo Freire

- Conscientization and critical consciousness, they say, is anarchic. Others add that critical consciousness may lead to disorder. Some, however, confess: Why deny it? I was afraid of freedom. I am no longer afraid!
- "When I began this course I was naïve, and when I found out how naïve I was, I started to get critical."
- But they confuse freedom with the maintenance of the status quo; so that if conscientization threatens to place that status quo into question, it thereby seems to constitute a threat to freedom itself.
- Accordingly, this admittedly tentative work is for radicals...Radicalization, nourished by a critical spirit, is always creative...radicalization criticizes and thereby liberates. Radicalization involves increased commitment to the position one has chosen, and thus ever greater engagement in the effort to transform concrete, objective reality.
- The more radical the person is, the more fully he or she enters into reality so that, knowing it better, he or she can better transform it. This individual is not afraid to confront, to listen, to see the world unveiled. This person is not afraid to meet the people or to enter into dialogue with them. This person does not consider himself or herself the proprietor of history or of all people, or the liberator of the oppressed; but he or she does commit himself or herself, within history, to fight at their side.
- The pedagogy of the oppressed, the introductory outlines of which are presented in the following pages, is a task for radicals.
- Using a dialogical and problem-posing education...From these pages I hope at least the following will endure: my trust in people, and my faith in men and women, and in the creation of a world in which it will be easier to love.