

Feedback Standards Framework

What resonates with you?

Working Group Members

MS: like the focus on transformative solidarity. I think this allows all students to see their contributions to movements and justice work.

VTCLA:

- Development of identity is well rounded for the ethnic studies groups.
- Counter narratives!
- The pairing of student standards with pedagogical commitments (yes!)
- The IRIS metaphor and acronym, once it is fully unpacked (+2)
- Connecting our goal of capstone projects to summative assessments for Ethnic Studies
- Creating & enhancing school board policies → anchor for district.
- Transformative solidarity & pathways for hope, empathy, love, and joy → shift to humanness of curriculum!
- Easy - east to remember acronym, User friendly - this will help as people express concern about being overwhelmed, etc.
- Appreciate connections to varied content standard, with connections/interconnected examples that deepen understanding, learning
- Great use of historical language & VT's historical role - resisting, social responsibility, p. 25
- Moving self - family - social - similar to SS shifts
- Each standard digs deeper and builds on one another.
- Seeing the framework come alive with examples and ideas for the classroom and school community!
- The alignment between/among standards, pedagogy, and applications

- Formative/summative examples are excellent and will resonate with teachers
- Content-specific examples are very helpful
- Concepts like joy, struggle, story, resistance, and solidarity!
- **VT NEA**
 - Transformative Solidarity: This framework moves beyond just the issuing of facts and information to students, and expects a level of engagement and commitment to change within the school system as well as beyond the school house. It elevates action as part of the learning process and pushes educators and students out of the role of passive participants and into the role of engaged allies and accomplices.
 - The framework outlines not just Ethnic Studies but the inclusion of Ethnic Studies throughout the curriculum in order to center Transformative Solidarity. The cross-curricular connections will be important in establishing that this work goes beyond history and literature
 - The IRIS framework clearly articulates the different aspects of the standards
 - The Iris Framework allows for students to look at themselves, systems, the contribution of communities and their inclusion in the change. It allows students to look beyond themselves and see how they are part of the change, not merely spectators.
 - The framework of the pedagogical commitments and the applications to the standards helps define what this framework looks like within the classroom
 - The assessments that are outlined and discussed bring a new perspective to how educators can use formative assessments and also how students can demonstrate learning
 - The Crosswalk with Other Standards is a very helpful section, especially for those subject areas where it can be difficult for educators to make connections, i.e. math and science
 - Breaking it down by grade level is also incredibly helpful

- The sections on implementation, support, readiness and sustainability are important components to this work and having some outline as to what that looks like allows for schools systems to navigate this change

Outright:

- The big takeaway over here is that this is a very powerful framework that we are excited to stand behind. The care, dedication, and thoroughness of the document really shines through, and it encourages educators to approach the work in a way that is itself the work, rather than overly focusing on specific content. The purpose statement (to achieve transformative solidarity through providing culturally and community responsive education that is rigorous, creative, healing, and draws on perspectives of Ethnic Studies groups) was especially appreciated for the clarity of direction and method that the entire framework underpins.

People From the Field

- I love the IRIS framework used throughout the piece
- I really appreciated the crosswalk that describes the way in which this work is integrated across all subject areas
- The entry pieces around "why" are written so beautifully and feel really compelling
- I appreciate how many terms are defined within the text, bringing clarity and shared understanding
- I absolutely love the way it is divided into the four categories of identity, resisting racism, interconnectedness and social responsibility. This reminds me of the [Learning for Justice](#) social justice standards which I have used quite a bit in my own Social Justice Education Curriculum design. Makes it accessible to educators to have it broken down into these categories. The more accessible it is, the more likely it will be used!
- I love the IRIS model. I personally appreciate the firm focus on anti-racism and know that this is essential and foundational to ethnic studies so I hope it stays as is!
- I really like the Iris acronym which sets a powerful tone to the document that is positive and strength-based. It also draws a strong connection to Vermont.
- The examples and integration model allows for a great deal of flexibility and respects an educator's ability to do this work with adequate training and support.
- The focus on assessment and evidence is important and something I really appreciated in the document.

- This document has a great deal of potential to support educators with doing important equity work throughout the state, supporting curriculum diversity and celebrating many different cultures.

- 1. Clearly, so much careful thought, time, research, and consultation has gone into this document, which is so exciting, so needed, and so visionary. It looks comprehensive! We appreciate that it's built around the importance of self-identity, which can be a powerful motivator in learning. If more time is available, it may be helpful to include a brief section in the beginning that compares/contrasts Vermont's Ethnic Studies Framework with those in other states. For example, this Framework does mention that Oregon's work inspired some of the work done in Vermont. We noticed that Oregon has produced a "scan" of what is happening in other states with their ethnic studies frameworks and state standards, and references them here with some useful resources and information: <https://csaa.wested.org/wp-content/uploads/2021/03/ES-State-Scan-FINAL-v1.pdf> Perhaps, if not possible to include a brief mention of this in the beginning of the Vermont Framework, perhaps this document could be included as a resource at the end.

- 2. IRIS emphasizes the importance of interconnectedness in a couple of ways that will make the overall experience for K12 Vermont students more powerful. It is through an understanding of their own identity that Vermont students will be able to understand others. At its root IRIS is about *all* Vermont students, and this should be a talking point for all champions of this framework.

- 3. Connecting the past to what is happening today also gives all students context for their own identity and makes history, English language arts and science curriculums more relevant and engaging for students because they can see themselves in it.

- 4. IRIS also accomplishes interconnectedness by emphasizing critical thinking and media literacy skills that exist in other standards and are becoming more and more important in the 21st century. This also authentically

evidences how IRIS is aligned with and embedded within existing standards, it is not an “add on” or an “other” thing outside of the standards and the expectation that teachers teach them.

- 5. Vermont should be applauded for not neutering the framework by omitting ways students can take action. As students come to identify unfair experiences and as they learn that the unfair can be made fair, students gain an increased sense of their own power in the world. And if they choose, ways to stand up against it.,
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What resonates with you?	
Section & Subtitle	Notes
Section 2 - Journey of the Framework	This is so helpful to be able to read about the progression of the WG and the work to date. Thank you for laying this out so clearly.
Section 2 - Transformative Solidarity	This is a beautiful statement of philosophy, purpose, theory of change, mission, vision, goals, and foundational core values behind the work. I think this will help folks understand the broader ‘why’ and perhaps envision more equitable outcomes.

<p>Section 3 - Vermont's IRIS Ethnic Studies Framework</p>	<p>Love the metaphor and symbolism of the iris. Framework of wisdom, faith, and courage and the way you've articulated it (with Clemmons Family Farm) are effective and compelling. I appreciate the emphasis on healing, the need for healing, and the role of healing in this endeavor</p>
<p>Section 3 - Student Standards</p>	<p>1. Identity Development - Starting with Identity makes a lot of sense, and is similar to Learning for Justice/SPLC Social Justice Standards & 4 Domains (Identity, Diversity, Justice, Action). For folks familiar with that framework, the alignment will feel validating and make sense (I'm thinking of teachers in this case.) Also, I appreciate the emphasis on the sharing and storytelling aspects, as this will enable folks to share about their identity in more meaningful ways. It certainly points to the need for pedagogical commitments, which follows. Well done 🍌</p>
<p>Section 3 - Student Standards</p>	<p>2. Resisting Racism - I appreciate the emphasis on systems literacy. It seems the context of criminalization of African American studies and the banning of books about oppressed groups is relevant and only strengthens the case for this framework. Perhaps a sort of Intro/Rationale section could be added to the Journey section as you move the work forward? (also public ed is under attack, Christian nationalism is seeping</p>

	<p>in, schools aren't safe, hate crimes are on the rise, etc.) Not sure if it's even needed, but certainly relevant.</p>
<p>Section 3 - Student Standards</p>	<p>4. Social Responsibility - I appreciate the term 'social responsibility' to describe this section</p>
<p>Section 4 - Pedagogical Commitments</p>	<p>I really value this section and the important distinction between student standards and what they require of educators and schools. That said, there are several places where this column simply restates the standard, and others where it provides concrete examples that help folks interpret and envision what the standard says.</p>
<p>Section 4 Pedagogical Commitments</p>	<p>Applications - great idea to include this column, as it provides even more support for folks using this resource to envision concrete application at the classroom, school, and system levels</p>

Section 5 - Assessments
and Potential Summative
Experiences

Curious about the length of the intro/info part in this section, mainly because it's so thorough and informative (well done!). I'm wondering if there was pressure or requests to substantiate the context for this section in ways that weren't as paramount for other sections (like Section 4- Pedagogical Commitments which I think could use some intro/context if there's room)

This section made me wonder about the intended audience; if it's educators, they know a thing or two about formative vs. summative assessment. If it's not, one might assume they also don't know much about pedagogy, curricular integration, student engagement, universal design, etc.

I think the first paragraph that follows the subtitle Formative and Summative Assessments in Ethnic Studies is effective as is. From there, it seems the purpose of this section is to ensure readers know that assessing ethnic studies requires effective and varied opportunities for students to learn, engage, practice, refine, and demonstrate their learning before assigning a grade. As you've stated, this is not at all different from other disciplines.

Formative assessment is happening all the time. It informs our next instructional steps. It's constant data collection including informal observations about student learning, 1:1 conference notes, student engagement patterns, and tells us what we need

to reteach, teach differently, or provide different ways for students to access information and demonstrate their learning. It can be the lightning share at closing circle, the tangible classwork completed that day, the way students engaged with partners, the exit card, or anything else that shapes our emergent practice. Formative assessment enables us to know our students as learners and as whole people, and requires that we listen to them, follow their lead, and be able to adapt our instruction accordingly.

Summative is the grade at the end. It doesn't really benefit anyone's further learning or shape instruction. (This is why I don't value grades.) The grade at the end should never be a surprise - if we've provided meaningful feedback based on our formative assessments along the way, made the learning objectives/goals clear from the start, and provided access to learning opportunities for all students toward those ends, the summative assessment is for the record - literally.

I appreciate the essential questions you've included to help folks further consider what it is they're assessing.

What thoughts or wonderings do you have?

Working Group Members

- **MS:** I have wondering about the use of the word values. In social justice circles we often use the word principle to reflect belief systems based in social justice. **MS:** There are places where the document states, students will value.. This is something that cannot be easily dictated or assessed. Students and teachers can be encouraged to question what they think, be exposed to, experience, or learn about.
- **Outright:** One piece that was raised for flagging was the need for more explicit connection to gender and sexual identity, both in the ways that the gender binary has been created and continues to be leveraged to sustain white supremacy culture, and the ways that gender liberation is necessarily connected to freedom. Some specific places that it might be made more apparent would be in the Student Standards outline: I can see places in Identity Development and Interconnectedness where this connection could be drawn out more directly. Social Responsibility does offer an honorable mention. Happy to say more or do some writing along those lines if it's helpful. Let me know! And thank you again for moving this monumental piece of work forward over the past few years. I am so grateful to be a part of what you all have been building.

VTCLA:

- **PEDAGOGICAL COMMITMENTS:** Within Transformative Solidarity (final sentence), I wonder if there is a way to show interconnectedness and the importance of having those who have experienced privilege see and recognize others represented in the curriculum.

- Does the framework specifically provide for student skill building in crucial conversations about race/ ethnicity?
 - 1.A Applications: Student Voice Groups; Students as curriculum consultants (+1)
 - 2. Resisting Racism requires student skills in the areas of non-violent communication and/or frameworks for engagement. How can we promote students gaining skills in communication about racial/ ethnic issues in productive ways?
 - Standards feel content heavy, not as skill-based.
- Wondering if we need to round out the student standards- #1 states that students will identify their identities, and then the letters don't speak to students doing that for their personal identity. Not sure if that is covered by the parent standard.
 - Wonder about shift in language from parent to caregiver
 - Could you add another term to family, ex. Family/caregivers, to honor differing structures for our students?
 - Within the pedagogical commitments, is there a way to include who might be responsible to better parallel the student standards? The absence (because there are many who might do it) stands in contrast to the "Students will" on the standards side and might lose their power as a supportive companion to the standards.
 - There appears to be a bit of a mismatch between the language approach to student standards and pedagogical commitments. The standards are concise and relatable, while the pedagogy language can be dense, long, and perhaps too broad a brush
 - Some resources to connect to the pedagogical systems section:
 - 2 - wondering about disproportionality as a curricular concept

- 3 - asset mapping? [The Foundations of Equitable Community Engagement](#), [The Case For Community Engagement](#), [Community Engagement](#), <https://www.greatschoolspartnership.org/wp-content/uploads/2020/06/Do-Less-Do-More-June-2020.pdf>

- **LANGUAGE**

- There is language standards about disability, gender and more, but not many examples. Could this be strengthened with additional examples that include ability, gender, etc.
- Question: is there a reason the Abenaki are listed singularly in the Introduction while additional indigenous groups are named later?
- Some wonderings about language that feels vague or laden with jargon or otherwise bothersome:
- Student standards
 - 1A Identify contributions ... “that have been left out of mainstream curriculum” - if this passes will this still apply? Should students identify what has been left out of curriculum, or should teachers?
 - 2 Develop a systems literacy - I needed a clearer definition of what this means
 - 3D “community actualization” - feels vague - hard to define
- Pedagogical commitments
 - 2 “intentional mentorship programs” - could you be more specific about what is meant by this?
 - 3B “challenge deficit thinking” - doesn’t say by who, and I hear a lot of deficit thinking coming from educators - worried that the way it is stated teachers will interpret it as challenging deficit thinking by students - but not by themselves and their peers
 - 4D “wellness” - how do we make it clear that this isn’t just an individual “personal choices” notion of wellness, but a more robust systems level definition of wellness?

- Really appreciate the cross walk with other standards - wondering about connections to PE/Health, World Languages, Library (lots of connections!!!)
- Wondering about linking to the unit as a narrative. What is the story of the unit? It feels like with this framework we can break a little from the technical side of the unit and have it come alive with a story.

- **IMPLEMENTATION**

- I am wondering about the Teacher Prep and Support and District School Readiness. The text feels a little dense and jargony (I know it comes from standards) and I wonder about more applications included maybe checklists or audits to help schools determine where they are at and where they may need to go as they begin and move through the work.
- Within the crosswalk, how do we ensure that in focusing on Ethnic Studies we don't continue to center whiteness in the types of curriculum goals highlighted (e.g. in G1 ELA, is opinion writing a culturally-responsive way to amplify the biographies of Ethnic Studies Groups?)
 - As a former 1st grade teacher, I want to make sure that we don't lose opportunities to really integrate this important work into those formative years. These youngsters are forming their identities and understandings about others in ways that are different than what they do when they are older.
- In areas with less racial diversity, how might we support connecting mentors across communities to offer additional perspectives, not burden some community members too heavily with having to do all of the mentoring for their community ?
- Wondering about what needs to be assessed and what might be collected as evidence and reflected on in a PLP. Perhaps the PLP connects this work to the PoG.

- **POLICY**

- As a NEASC accredited school, our units must be in one format, so the framed described/prescribed format for ethnic studies may fall outside of that. Can this framework be stated as an example of “best practice elements”
- What alignment has been examined between this framework and the Portrait of a Graduate work from the AOE? A crosswalk and intentionality there could help.
- **RESOURCES**
- Resources (time, money, materials) to support the development of deeper, interrelated curriculum
- **DESIGN**
- I love the beauty of the slide deck and centering of iris and I wonder about the amount of text on the page. I wonder about the use of icons or other visuals in slide deck and framework document.

VSBA:

- With respect to “Standard 4 Social Responsibility - Students will participate in uplifting collective liberation, well-being, and joy.” It is clear the aspirational goal of the whole Ethnic studies is Collective liberation and it can be expected that those working on it understand the concept and ideal. But when we take that into Standard 4 Social Responsibility - students will participate in collective liberation, well-being and joy – it may be that many people are NOT familiar with the term Collective liberation. What does it mean to the audience we are trying to talk too? what is the outcome we want to achieve with this standard 4? Social Responsibility. The intent with this comment is not to wordsmith – but to highlight a concern that not all audiences understand the term and we want to make sure it ‘lands’ as well as possible. Additionally, one section that may not fit the use of Standard 4 with that wording is on section 4. Assessments & Potential Summative Experiences.
- 2. At certain points the intended audience is sometimes unclear. For example, when the word *their* is used, it is unclear who is intended to be included within the term *their*. Is it all P-12 students? Students for whom their families

have been marginalized? Teachers? Community members? -- The population included within *their* seems to shift depending on context and section of the document. Eliminating the word "that" would clear up a lot of ambiguity and assumptions.

- 3. VSBA suggests consideration of reviewing the document with a forward-thinking lens to bring focus on outcomes. Historical context provides a rationale and grounding. There is no desire to eliminate historical context - however, when revising standards it can be very helpful for curriculum developers to show what is expected of P12 students. e.g., Change: "Identify the contributions, cultures, and histories of Ethnic Studies Groups that have been left out of mainstream curriculum" (p. 8). To: "Identify the contributions, cultures, and histories of Ethnic Studies Groups" -- Evidence of P12 competencies for this standard component would, of course, require teachers to build curriculum using knowledge of ethnic studies and educational foundations scholarship.
- 4. References: (Comments included that there may be confusion as to the audience – that there appears to be a long list and perhaps it would be important to choose the best or most appropriate. And if a resource is borrowed from another state it should say so explicitly with the tables.)
- 5. General need to review the document in total for grammar, capitalizations, and punctuation need clean-up. (We want the audience to focus on content not editing.)
- Again – many thanks for the work done on this document and for the opportunity to provide this input.
- **VSA:**
- **General Comments:**
- **Implementation:** It has been a longstanding effort of VSA to ensure that this work is as implementable as possible in the field. Scaffolding, where possible, to address the wide breadth of understanding and readiness for this work is key. It is our sincere hope that any framework or standards that are approved are not passed along for local districts to figure it out alone. It will take the concerted effort of statewide stakeholders, most prominently the

Agency of Education, to help to plan for and roll out statewide implementation support. We are willing and eager partners in this work.

- **Regulatory Framing:** Posing this work as a framework charts new territory for the Vermont State Board. Is it the intent of the working group to submit these recommendations to the State Board as potential Vermont State Board of Education Adopted Standards?
- **Glossary of Terms:** It would be helpful to include a Glossary of Terms that, where appropriate, aligns with the terms found in the Education Quality Standards. Absent a clear definition and understanding of the key terms, local school districts will define these terms to the best of their ability, potentially leading to disparate implementation.

Specific Comments:

- **Part 2 - Introduction:** The writing group includes the Abenaki in the first paragraph, but refers to more Indigenous Groups later in the document. Can the writing group explain the decision to refer to differing Indigenous groups in each section?
- **The last paragraph in Journey of a Framework:** This paragraph is difficult to understand. Can this paragraph remain specific to the Ethnic Studies Standard Framework to avoid confusion? More specificity here also could help to clear up the concerns for regulatory framing mentioned above.
- **Transformative Solidarity as the focus of Vermont's Ethnic Studies Framework Paragraph:** Can the term 'way of knowing' be explained or examples be provided here and throughout the document?

STUDENT STANDARDS

- **Student Standard 1.A.:** Identify the contributions, cultures, and histories of Ethnic Studies Groups that have been left out of mainstream curriculum: Can "that have been left out of mainstream curriculum" be removed from the

student standard and remain in the Pedagogical Commitments? Alternatively, can a new word be considered instead of 'curriculum'?

- **Student Standard 1.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 students: Could the writing group consider removing the word 'students' here?
- **Student Standard 2.D.:** Develop new humanizing systems that value Ethnic Studies groups: What does this standard look like from a student perspective? How might a student demonstrate that they develop new humanizing systems?
- PEDAGOGICAL COMMITMENTS
- **Pedagogical Commitment 2.D.:** Challenging dominance that legitimize and "naturalize" hierarchies of power: Can there be more clarity here? Should it be 'challenging dominant cultures'?
- **Inclusion of healing throughout the document:** Notably, there are many modalities, thought processes, and understandings of the concept of healing, both historically and in the present day. How can we disentangle the interpretation of healing from processes related to and reliant on medical and mental health professionals, as educators are not traditionally or commonly trained in these domains?

VPA:

- The VPA does not have any specific edits at this time, though we have seen some of specific edits that VSA noted and are supportive of those considerations. Generally, our comments are themes you are familiar with hearing from our membership on this work.
- 1) Thank you, and strong yes to the work and direction.

- 2) Much of the language is advanced ethnic studies vocabulary. Examples of implementation and best practices will help. And while we agree with the value in language that challenges the adult educators to learn and grow, a distance too far may risk having no place to connect to and build from. A glossary may be helpful, and we think a plain-language version will be well received by many stakeholders. Developing audit tools, example curriculum maps, and example teaching units will be helpful and important for implementation.
- 3) It is difficult not to jump to implementation.
- We have some concerns about the regulatory authority the SBE will have or claim not to have without statute, though perhaps the adoption of the updated EQS itself is a place to point to for regulatory authority for the framework.
- Without concentrated and dedicated leadership from a specific person or group (e.g. position at the AOE), resources (\$) and scaffolding, the implementation is likely to go in the way in which the many educational initiatives of the past 10 years or so have gone--varied in understanding, fidelity, and effectiveness.
- We are also concerned about the split with voucher private schools having their own rules and no oversight or expectation to adopt the updated EQS and framework. There is a scenario where public schools become places with thinning budgets and rising expectations, and private schools increase in state funding and narrowed approaches to curriculum, enrollment, and inclusive practices.
- 4) Lastly, does the extension of the working group through this summer change our timeline at all? Given that feedback will be reviewed on 6/15, should edits and a vote follow that at a later date? Is that at all possible now?

- **People From the Field**

- In the section on "Assessments" it seems as though the language shifted from a "framework" to a series of "units" ("For each Ethnic Studies' unit, students should know the kind of...") -- I wonder if this will bring confusion around whether educators are being asked to design a unit (or "units") vs. integrate the framework across the units they are already using
- In "academic content area" I see "global citizenship" -- I think that is one part of the overall C3 social studies standards & wonder whether educators across all levels will recognize global citizenship as social studies? (In my district, global citizenship is a specific course - so it makes me wonder if people will assume "ethnic studies" takes place within that specific course vs. all social studies coursework?)
- *Could these standards be covered by offering an ethnic studies course at the middle or high schools? or is it intended to be embedded into general curriculum at all levels? or both? I am worried that educators and curriculum departments will say, "Great, check. I'm already doing this." when they are not.
- The social justice [standards](#) allow for very specific "I" statements at each grade level. This student-friendly language makes it easier to translate to practice in the classroom. The current Vermont doc provides a crosswalk section but does not call out specific targets that should be taught at each grade level. This leaves room for autonomy which is good but may result in very inconsistent application of the framework.
- There should be some connection to evaluation. The Danielson rubric is a tool used by most districts in the state and has been updated to reflect culturally responsive practices. A crosswalk with the Danielson Rubric and an emphasis on observing these practices in action may be a useful section in the document.
- 1. Providing Vermont educators the support they need and deserve is essential to fulfilling the promise of IRIS.
- 2. Most educators recognize and understand the importance of equity in education, yet even where this framework is warmly received across the state, investing in professional development is an essential and

necessary next step to helping educators to prepare and grow skill sets that aren't frequently or consistently taught in teacher preparation.

- 3. Section 7 of the framework, District/School Readiness & Sustainability, states the intention to “provide direct support - - time, material resources, money - - to ensure that Ethnic Studies is effectively implemented at each school site in the state of Vermont.” This is a must!
- 4. Meaningful professional development and high quality materials must be made available to teachers so that enacted implementation matches intended aspirations. There should be a continuum of support to meet the schools and districts where they are and it should include, among other things, help identifying support materials and PD, quality control *and* financial support.
- 5. The framework states it will be developing an evaluation process for IRIS. This is critical and urgent. A robust system of indicators for the rollout and implementation of this initiative, with routine measurement, will allow the state and all stakeholders to see if it is on track in its implementation and to predict how soon it will lead to the transformative goals it has for Vermont students.

What thoughts or wonderings do you have?	
Section & Subtitle	Notes

<p>Section 2 - Honoring Land and Ancestors</p>	<p>Perhaps the subtitle could reflect the work and contributions of BIPOC leaders, elders, and ancestors without the word 'land', as acknowledgement of the land is not currently included.</p> <p>I appreciate the specific mention of the Abenaki, as it's important to acknowledge the erasure attempts many are now facing.</p>
<p>Section 2 - Vermont's Definition of Ethnic Studies</p>	<p>Just a formality, but it seems the header for this section could simply be Definitions, as it defines Ethnic Studies, Social Identity Group, and Ethnic Studies Groups (and Transformative Solidarity)</p>
<p>Section 3 - Vermont State Ethnic Studies Framework</p>	<p>On the bottom of the 5th page, it reads: "The following standards will ensure that students will meet the purpose of Ethnic Studies in Vermont."</p> <p>Rewording (different verbs) needed, as standards don't ensure, and students don't meet the purpose of a framework.</p>
<p>Section 3 - Student Standards</p>	<p>Missing an 'and' in the blue table 1. Identity Development first sentence</p>

<p>Section 3 - Student Standards</p>	<p>3. Interconnectedness - This is a hard one, because it's about cultivating values. I think A. Describe the ways... and B. Challenge deficit thinking... are concrete ways into this. I'm struggling with C. Build one's purpose... Maybe 'sense of purpose' would help clarify. Need to more effectively articulate the connection between pursuing one's passions and antiracism/intercultural solidarity either here or in the following section on Pedagogical Commitments.</p>
<p>Section 4 - Pedagogical Commitments</p>	<p>Intro paragraph as it currently reads, with my suggestions in purple: "Aligned with the I.R.I.S. Ethnic Studies standards, the following table shows the essential pedagogical commitments that need to be adopted and practiced by teachers, +administrators, faculty, staff, and community partners to ensure that Ethnic Studies is (are?) infused in (throughout) the student experience in the state of Vermont. The table also provides a non-exhaustive list of examples of ways to apply the pedagogical commitments in the curriculum but also (as well as) in schoolwide practices.</p>

Section 4 - Pedagogical
Commitments

1.A. Center column in the table - check to ensure all verbs are in gerund form for consistency (e.g. learning, illuminating, generating vs. include, challenge)

1.A. "Includ(ing)... of color as part of the (core) curriculum as knowledge producers" Adding 'core' emphasizes that it's not an add-on, or a heroes and holidays kind of approach

1.B. LGBTQ2S+ is referenced; in another part of the document a different term is used. Perhaps one for consistency is best.

1.C. Is almost verbatim with the language already provided in the standard. “Valuing different ways of knowing” is one that needs unpacking or an example to help educators envision what this looks like moving from theory to practice

1.D. Is verbatim with the language already provided in the standard with no example or further opportunity for clarification. I’m noticing this is the case for several items.

Perhaps this whole middle column could use some fine tuning so it’s not at all redundant with the standard language and instead focuses on the *how*. In other words, provide resources or information about *how* teachers can “learn how systems work to critically examine systems of oppression...” Instead of simply stating they should learn how to do so in this column. Perhaps here’s where you link relevant tools, readings, resources, and some of the sources you reference/recommend at the end of the document. This would also make your references more user-

friendly and clarify how/where you've incorporated the work of the scholars and authors you've cited.

It seems there is a range of approaches throughout the four domains in this important middle column of the table. Perhaps the ones that contain solid examples that really help folks unpack and envision concrete applications can serve as models for the ones that simply restate the standard.

<p>Section 5 - Assessments and Potential Summative Experiences</p>	<p>Is listed as 4 (not 5) on p. 13</p> <p>Curious about the quote - will you include others in different parts of the document as well?</p>
<p>Section 6 - Crosswalk with other state standards</p>	<p>Some typos present in the intro paragraph on page 19</p>
<p>Section 6 - Crosswalk with other state standards</p>	<p>In both tables, the Global Citizenship row should reference the C3 Standards. It currently lists the domain and standard, but not the name of the actual document.</p>
<p>Section 6 - Crosswalk with other state standards</p>	<p>Several rows in the 6-12 table don't list the standards document before the standard (CCSS-ELA; CCSS-Math; NGSS; College, Career, and Civic Life Readiness (C3); National Core Arts Standards (NCAS). Consistent format needed for clarity</p>
<p>Section 6 - Crosswalk with other state standards</p>	<p>PROCESS OF IMPLEMENTING ETHNIC STUDIES' no apostrophe needed STUDENT STANDARDS IN CONTENT AREAS</p> <p>STEP 1: Review the state standards you plan on teaching</p>

	<p>I suggest removing the word 'state', as the examples you reference are CCSS-ELA; CCSS-Math; NGSS; College, Career, and Civic Life Readiness (C3); National Core Arts Standards (NCAS)</p>
<p>Section 7 - Guidelines for Ethnic Studies Implementation</p>	<p>Top of p. 25 needs rewording, as it's not currently a sentence. It reads:</p> <p>“Beginning with a 1999 report on racial harassment in Vermont public schools, a 2003 progress report from the same committee, and 2017 report on Act 54- Racial</p> <p>disparities in state systems, to a more recent report submitted in 2021 from the Vermont Racial Equity Task Force, which provided broad recommendations on myriad topics including school discipline and language access.”</p> <p>Also on p.25 rewording needed:</p> <p>“grades pre kindergarten through 12 grades”</p>

Bottom of p.25 “Both White and Students of Color benefit from each” suggest rewording to “Students of color and white students alike”

How will the IRIS framework benefit Vermont students?

Working Group Members

VNEA:

- I think that the IRIS framework really speaks to the whole child. It doesn't just look at the absorption of information and the regurgitation of facts and knowledge, but asks and challenges students to look at themselves and how they participate and impact their classroom, their school, their community and the systems around them.

VTCLA:

- I love how this framework moves us from I to WE!
- Oh my goodness - countless ways! I can see so many ways that this develops “criticality” (to use Dr. Gholdy Muhammad’s term) across the curriculum, that this fosters positive social identity development (wondering about [this resource for educators](#)),
- P. 24 offers this as an invitation to build awareness and world view
- Going deeper in thinking, learning, and application
- This enshrines the rights of students to have access to valuable information, skills, and opportunities to enable them to learn about and engage with the full spectrum of humanity in meaningful ways.
- This framework will allow for students to be both seen in the curriculum and hopefully to be able to develop the curriculum alongside educators. It gives opportunity to have conversations about content within the current curriculum that needs revision and shifts to be more centered on students. This framework provides as mentioned in setting the stage today that school leaders will have guidelines that support the shifts already happening AND the opportunities for more to happen!
- Teacher preparation: Teachers talking to other teachers, and teachers talking to their students about equity issues and race continues to be a skill that teachers need significant support with.
- Some resources that might be helpful:
 - [Culturally responsive practices for equity in the classroom](#)

- [The Culturally Responsive Learning Environment](#)
- [Culturally Responsive Curriculum by design](#)
- [Culturally Responsive Instruction and Assessment](#)

People From the Field

- My hope is that through embracing this framework (and ideally tying it to district policies & educator evaluation practices) students will have an altered experience of school in which they see themselves & others POSITIVELY in their curriculum.
- I'm thrilled with the centering of joy & hope that this creates opportunities to look at oppression through the lens of resistance and solidarity rather than a continued focus on "power over" (which I think creates a kind of savior narrative rather than one of shared responsibility & collective liberation)
- I think this will pair beautifully with the updated EQS and wonder about a document that describes the interconnectedness of the two
- If implemented with fidelity it will greatly benefit Vermont students by seeing the world through a variety of perspectives, reclaiming the historical narrative and undoing the white-washing of history, dismantling white supremacy culture through education. Perhaps most importantly I adore the focus on joy. Too often the stories of oppression permeate our schools without highlighting joy and resistance and celebration.
- it feels very aspirational given where we are now and I found myself asking some big questions I read through it.
- How will the state support schools to focus on this work, which will be a years long heavy lift?
- Where in the long list of educational priorities will this land considering the pressure on schools to improve math and literacy test scores?

- How can we support the paradigm shift needed to understand that both math and literacy skills are deepened and supported by ethnic studies pedagogies?
- How can we hold students to such aspirational standards when adults are not well enough equipped to teach these standards (yet)?
- I wonder if the general educational community will support Resisting Racism as a set of standards, or will people attempt to dilute this commitment to anti-racism by asking for language that addresses other systems of oppression together with racism.
- I appreciated the section on readiness. I wonder how ready the state is to support readiness and I like that you articulated steps that need to be taken.
- I think the grade band examples are very helpful. I think breaking that down into smaller grade bands eventually would be really helpful. I also wonder about physical education and health education and if these content areas should be included.
- 1. The IRIS framework will benefit Vermont students by supporting them to feel strong and proud of who they are without needing to feel superior to anyone else.
- 2. Vermont students will increasingly recognize injustice or unfairness, have the language to describe it, and understand that injustice and unfairness hurts.
- 3. Last, IRIS will strengthen student development in perspective taking, positive interactions with others, and conflict-resolution to equip students with the tools for learning how to stand up to hurtful and unfair biased behavior based on any aspect of social identity.
- I appreciate the framework's emphasis on resisting racism and a social responsibility to take action. It necessarily goes beyond 'learning about difference' and points directly at the in/justice implications for folks of color and how we navigate the world. Thank you for your persistent, thorough work on all of this.

Thank you again for honoring us with your request for xxx to have a look at the draft Ethnic Studies Framework.

Recognizing that many brilliant people are behind the development of this draft, we are providing, very humbly, our general responses to your broad guiding questions below.

The team who reviewed and provided feedback are xxx, one of the members of our Board of Directors xxx and myself.

We hope these are helpful and constructive, and understand that some may not be quite on the mark or possible for you/your team to incorporate. With immense appreciation for this work, with gratitude for your reaching out to us, and in solidarity with you and the committee in the next steps,

- In response to the framework - first and most of all BRAVO!!!! This is really a brilliant document. I feel so grateful for this approach to be coming to Vermont and to have it as tool for all the work needed in our schools. It just want to acknowledge what an accomplishment it is to be getting this framework passed in this state. Thank you for your vision and work to make this happen.
- All my thoughts below are small additions, and not clear if this is the right place for them to be added, but thought I would share. The overall framework you all outlined looks perfect.
- On pedagogical commitments section, in my own ethnic studies curriculum, mainly based on our work in Oakland, we also use the following analytical tools that I would love to see taught in VT too:
 - Root cause tree analysis alongside systems of oppression analysis
 - Tactics of change tool to assess and identify different approaches to anti-racist action
 - Identifying and disrupting hegemonic thought systems, as part of autoethnography and anti-racist work
 - Bobbie Harro's Cycle of liberation framework for imagining social change
 - teaching of the history of the invention of whiteness in the US and eugenics history in Vermont as core content requirements that all students must know to address racism in this state

For the school wide data section, at least for MRPS would be helpful to name the following:

- need for disaggregated data by identity groups

- that parent committees must represent ethnic studies groups and be accessible to working class families

And then this is much more of a wondering - What do white students need to be able to write counter-narrative auto-ethnographies and engage in anti-racist action? I totally get if you all decided that this framework would not be the right place to identify these specific standards. And yet on a practical level teaching in majority white rooms, these are essential components to how I approach ethnic studies here. So maybe useful, maybe not?

- Learning about white anti-racist leaders, activities and solidarity throughout history

- History of joint struggle against oppression across identity groups

- Connecting to precolonial ancestry / destabilizing white identity

- Concept of white supremacy as a divide and conquer tool since its inception through today