

From: Paul Anderson  
Sent: Friday, August 9, 2019 10:39 AM  
To: Ethnic Studies  
Subject: Specific suggestions to the ethnic studies outline

First, thank you for publishing and requesting comment.

There are a couple of things I would change about classical ethnic studies and would reflect within curriculum if possible.

First, along with the concept of race in a hegemonic role, terms such as 'racism' are typically used in a broad, "loosely-to-uncritically" defined counter-hegemonic role, counter-hegemonic here not meaning only a response or defense against hegemony but an assertion of oppositely directed hegemony and an adoption of all of the methods used in hegemony. This has been variously denied, defended, acknowledged, played down, and ignored to the detriment of people experiencing the counter-hegemonic tide. Our experiences are not all the same, certainly not at all times, but we deserve equal protection, including equal protection against abuses enacted under the umbrella of measures rightly taken to improve equality and fairness. This should be explicitly acknowledged and promoted in ethnic studies curricula.

Second, social movements such as vegetarian/veganism and recycling appear to have been minimized in your curriculum. You have plenty about "race" and classic national/linguistic identity, but very little about social movements with outsider status that has specifically been attributed secondary importance or deviant despite the fact that these are not secondary organizing principles for many members and despite the fact that membership has led in some cases to the same ostracism, prejudice, etc. as that directed against groups who have been allocated much more recognition.

Terms and ideas such as "Raza" and associated terms in self-identifying communities are not given overt scrutiny in your model, although most well considered ethnic studies programs would give them that.

Lastly, there is no mention in the curricula of "persecution as an identity" itself and the negative--debilitating, cudgel invoking-- yet central role that this has played in many racial and religious ideologies. Indeed, almost every extant identity group at some point uses this tactical ritualized display of victimization as an organizing hegemonic and counter-hegemonic (in the above sense) principle.

Please include these points as comments and ideas in your model ethnic studies design.

Thank you,

Paul Anderson