
From: L g

Sent: Thursday, August 13, 2020 11:10 AM

To: Ethnic Studies

Subject: [EXTERNAL] IQC August meeting, agenda item #2

Representing as a millennial-generation person of color,

My recollections of ethnic-conscious education are few and early: outlining my handprint for the Thanksgiving turkey happily uniting pilgrims+Indians over a bountiful feast, an unobtrusive African American woman stationed along the underground railroad pointing slaves who were passing through to escape, and exiting the Holocaust museum to the teacher searching our 5th grade eyes for tears.

I heard nothing of the United States' own 'internment' camps until college in an elective Asian American course divorced from other migrant stories, and not at all about AAPI solidarity in joint leadership with Latinx farm labor or cross-fertilization with the Black power movements.

Your "model curriculum will serve as a guide [for the] high schools that *already* offer ethnic studies." But kids are already slinging ethnic slurs in elementary school; loose cliquing in junior high is racially entrenched by high school, if not informally on the yard then in the classroom, segregated by those deemed 'gifted' or on an AP track vs. those who aren't. Then not everyone will be able to go to college, and the young adults who do lack the social literacy to intercept racial violence- including that perpetrated by professors, which is spurring student unionization across our campuses this very hour.

The fiction of education preeminence forgets that school does not only serve academics; it is the primary environment in which our youth are socialized. School is often the only place where we encounter people of another ethnicity in active discussion as peers. Without understanding that the participation of people of color is integral to the operation of our nation, past and present, the unconscious conception of an "other" will be deeply embedded by the time graduates are wielding decisions upon the future of their fellow country-people, believing that history is past.

To prevent this dangerous, complacent thinking, the contributions+mutuality of BIPOC must be restored as the throughline of our central narrative. For this, I urge that

- 1.
2. The first history courses are taught with a socioeconomic orientation toward the
3. commonalities in which ethnic groups struggle+triumph interacting with patterned institutional sentiments (e.g. serial xenophobia), rolling back images of their brutalization as isolated
- 4.
- 5.
6. Demand that any publishers from which schools source encyclopedic surveys of subject
7. matter (e.g. Houghton Mifflin, McGraw-Hill, Pearson, Routledge, Wiley, etc.) have their texts revised under lead of BIPOC scholars-
8. to correct the depiction of history as a succession of empire that has omitted the people it lay waste as collateral
- 9.
- 10.
11. Integrate decolonial curricula in the earliest spaces children learn socialization—throughout
12. grade school, not waiting until the senior year, as mandatory for ALL schools
- 13.
14.
 - a.
 - b. Highlight that Indigenous people live among us today with a living culture that

- c. is (unromanticized/) evolving and interwoven with environmental justice
 - d.
 - e.
 - f. Teach about Chinese Americans building the railroads during elementary, just as
 - g. we would have children marvel at the Great Wall of China, so that by high school, students can be thinking critically about intersectional affinities in contemporary times—for instance taking birthright to court within a strong heritage of activism, to undo
 - h. the damage of the 'model minority myth', set a precedent for a cross-racial Civil Rights movement and current DACA deliberations
 - i.
- 15.

Until Asian American history + African American history + Latinx American history + American Indian history need no hyphen and are recognized as simply American history, remember the social impact of 'social' science education. History is reiteration; build it up through every level.

-Laura Ng