

Such guidance, to be received by November 1, 2019, shall include reflections on:

a. Considering the CSU Task Force on the Advancement of Ethnic Studies Report and campus context, "What learning outcomes specific to ethnic studies as derived from current best practices and definitions of ethnic studies are to be included?"

Multicultural Subcommittee Response: Our sense is that specific learning objectives should not be mandated at the system level but rather at the campus level. We would prefer to follow the model currently used for GE where each requirement is described with a brief paragraph and each campus creates their own specific learning objectives to meet that requirement. We found the learning outcomes offered in the Ethnic Studies Task Force Report to be valuable, but didn't make any determination as to whether these were sufficient/appropriate for our campus to adopt.

After our meeting to develop our response, we got feedback from one constituent who offered the following (the committee didn't discuss this, but I'm sharing it for your information) - I think learning outcomes that demonstrate a 1) critical understanding of structural forces (economic, colonial) that promote (have promoted) social, economic and political inequalities and unsafe and polluted environments in diverse ethnic communities; and 2) a critical understanding of the cultural practices, resources, beliefs, worldviews and cosmologies and how they contribute to and help us gain a more complex understanding of human relationships and humanity. (something like that, anyhow). So not just look at structural inequalities but also the contributions of ethnic populations.

Ad Hoc Committee on the Multicultural Requirement Response: As our committee revisits a more ethnic studies focused requirement, our revisions to our existing draft learning outcomes have focused on the need to incorporate into the learning outcomes pedagogical strategies, such as a classroom environment that actively engages students to think critically about multiple and intersecting factors that impact individuals and groups or service learning and professional development opportunities that reflect the ethos and practices of ethnic studies. This discussion is in recognition of centrality of empowering pedagogical strategies to the ethnic studies courses both at its founding and today.

The draft learning outcomes listed below reflect minimal revision from our work last academic year and have not been fully vetted by our committee to better align with an ethnic studies requirement. Please think of them as working drafts.

Through courses within the requirement, students will be able to:

1. Discuss the historical and/or contemporary intersectional experiences and perspectives of historically disenfranchised populations, including non-dominant social, economic, and/or cultural groups.
2. Identify how factors such as power, privilege, and/or oppression shape the histories, lives, places, and cultures of historically disenfranchised populations.

3. Implement critical self-awareness and understanding of how students are situated within systems and structures of power, privilege, and/or oppression in relationship to others within a diverse society.
4. Engage in critical discussions of how greater equity, inclusion, and social justice can be achieved within their communities.

Ethnic Studies Program Response: The following are learning outcomes that we believe should be central to an ethnic studies requirement:

- 1) To describe the histories and experiences of the traditionally underrepresented groups in the U.S.: Native Americans, African Americans, Chicano/a/x-Latino/a/x, and Asian American/Pacific Islanders.
- 2) To examine systems of oppression that impact marginalized populations, including White supremacy, (settler) colonialism, hetero-patriarchy, transphobia, and islamophobia.
- 3) To demonstrate and apply the fundamental concepts, principles, pedagogy, and methods of Ethnic Studies, including those that center participatory, community responsive, critical, intersectional, decolonial, and social justice approaches.

UEPC Response: Committee agrees most with the Multicultural Subcommittee's response.

b. Consideration of the tradeoff in having the ethnic studies requirement as a stand-alone graduation requirement versus as a required GE overlay (e.g., separately, within the major, or upper- or lower-division GE or parts of both?).

Multicultural Subcommittee Response: After just completing a major revision to the GE program, it seems unwise to require another overhaul. We feel that this should be a stand-alone graduation requirement that can be satisfied through GE classes, in the major (to avoid burdening programs that already have a high unit-requirement), or via electives.

Ad-Hoc Committee on the Multicultural Requirement Response: There was much discussion surrounding this item. Our committee recommends a stand-alone graduation requirement with a separate committee responsible for reviewing and approving courses that satisfy the objectives of the requirement. This was passed by our Academic Senate and faculty last year and the new subcommittee is now up and running.

Even though the Multicultural Requirement is a stand-alone graduation requirement, our committee proposed that the requirement could also be fulfill GE or major coursework if the chosen course is approved and fulfills all relevant requirements. In other words, a Multicultural Requirement course could be double or even triple counted to fulfill various requirements.

One important note to make about the new UEPC subcommittee created based upon our proposal: as our proposal mandates and creates more robust processes for approval and (more

importantly) review/recertification, our committee felt that moving the requirement out of GE had the additional benefit of allowing us to create a committee that would focus solely on multicultural requirement courses for fulfillment of the required objectives and undertake the time consuming work of recurring review/recertification.

It is important to note that our committee is currently functioning under an assumption that the revised Multicultural Requirement and potential ethnic studies requirement are one and the same. The comments above reflect this assumption. However, we acknowledge that they could very well be separate requirements that follow different guidelines within the curriculum.

GE Subcommittee Response: We do not think that making the ethnic studies requirement a GE overlay is feasible at present, for a variety of reasons we're happy to discuss and clarify if need be (for one thing, we are presently in the midst of recertifying all GE courses here and this would not be a good time, to put it mildly, to revise language in GE outcomes). The only option left is therefore to treat it as a stand-alone graduation requirement.

Stuart Wooley Response: A rush to get a new baccalaureate degree requirement through Senate by Nov 1 may be a stretch and I do not see it as necessary. Of course, if the degree requirement suggested by Robert is simply a replacement (new name, new definition, outcomes, assessment, committee charge) of the current 3-unit multicultural requirement, not a 3-unit addition to degree requirements, that would be more desirable and an easier sell to faculty. Replacing the multicultural—not adding a new 3-unit requirement—would also help our numerous transfer students and relationships with community colleges. If that requirement were coordinated with the GE program, such that many/most of the courses that satisfy the ethnic studies requirement also satisfy some GE requirement, that would also be useful and is our current multicultural requirement model (that works). In fact, we have a goal in the UD GE that, while not targeting ethnic studies specifically, it could support this initiative.

Ethnic Studies Program Response: We want the ethnic studies requirement to be a stand-alone graduation requirement. It can overlay with GE (upper or lower-division) if the course is within the Ethnic Studies major OR if the CSUs reinstate an area specific for Ethnic Studies (much like how area G functioned on our campus and area F at CSU Northridge). However, this area would NOT be multicultural but renamed to be ethnic studies (or a version of this, like critical race and ethnic studies). Below we provide a statement as to why “multiculturalism” is not acceptable to us.

UEPC Response: Committee agrees on having a required GE overlay versus a stand-alone graduation requirement.

c. Should implementation allow for campus-specific additions to the requirement (consistent with the spirit of requirement)?

Multicultural Subcommittee Response: Yes, as we described in our answer to the first question, we feel that each campus should be allowed to meet the requirement in a way that is consistent with the spirit of the requirement while also meeting the specific needs of the individual campus.

Ad Hoc Subcommittee on the Multicultural Requirement Response: Implementation should allow for campus-specific additions to an ethnic studies requirement to allow for best practices that support their student population and community at large. Such additions should remain consistent with the spirit of the requirement.

Ethnic Studies Program Response: We believe that campus-specific additions to the requirement is fine so long as it is consistent with the spirit of the requirement (and fundamental principles of the field).

UEPC Response: Committee believes that campus-specific additions to the requirement should be allowed.

d. What best practices should be encouraged for campuses to adopt in their course evaluation and approval processes for meeting the learning outcomes specific to ethnic studies in order to maximize consistency and integrity of the requirement?

Multicultural Subcommittee Response: We didn't have a concise answer to this, but did discuss the benefits of having ethnic studies faculty "consult" on courses that are intended to meet this requirement for initial certification and for new proposed courses once the requirement is enacted. We discussed the benefit of funded reassigned time or overload pay for the ethnic studies faculty during the initial certification period, as this could be extensive workload that calls upon their disciplinary expertise. We also talked about the need for faculty development support to enhance expertise in CRT and other elements of ethnic studies scholarship. We also discussed whether faculty might need to be trained/approved/certified to teach these courses (much like some campuses require certification to teach online courses), in addition to courses being approved as meeting the requirement. We noted the attempts to ensure faculty teaching WP courses are doing so in a manner that meets expectations, but that there really is no means by which to prevent someone from teaching the WP course if a department chooses to assign it to them. We are concerned that faculty who are underprepared/under supported for teaching ethnic studies courses might be assigned to do so, thus potentially undermining the quality of this learning experience.

GE Subcommittee Response: If the Ad Hoc Subcommittee on the Multicultural Requirement develops learning outcomes as part of their ongoing process, then there is already a committee designed just for this. The multicultural subcommittee of UEPC currently includes one Ethnic Studies professor and another professor affiliated with the Ethnic Studies minor. This faculty governance committee is charged with course evaluation and approval. Including specialists in ethnic studies (and we have none on the GE Subcommittee) on the committee that determines student learning outcomes and evaluates and approves courses is crucial as a best practice to

ensure that the learning outcomes specific to ethnic studies will be consistently implemented in fulfilling the proposed requirement.

Ethnic Studies Program Response: Each campus should have a specific curricular committee that will review and approve learning outcomes of the ethnic studies requirement, developed and approved by Ethnic Studies units at each respective campus. The majority of the members of this ethnic studies requirement committee must be TT faculty who are formally trained in Ethnic Studies (i.e, Ethnic Studies, African American Studies, Asian American/Pacific Islander Studies, Native American Studies, and/or Chicano/Latino Studies) or be TT faculty who are currently teaching in an Ethnic Studies unit. To provide an example, if the committee has 5 people, then three must be of or from the discipline of Ethnic Studies.

University Writing Committee Response: A committee should be given the authority to approve and evaluate courses that fulfill the requirement. This committee would give initial approval (as we do for GE and Writing Proficiency courses). Then, in a multi-year cycle, the committee would confirm that courses still meet the requirements/learning objectives. The committee must have the authority to de-certify courses if necessary.

The guidelines for the courses must be clear, and part of a policy that has gone through governance. This would be parallel to General Education and Writing Proficiency.

There should also be a process for petitions, either for substitution or waiving of requirement. There should be clear guidelines for reasons to approve a petition, and clear identification of who must review/approve the petition.

UEPC Response: Committee agrees with the University Writing Committee's Response.

e. What would be the earliest feasible and appropriate date for implementation?

Multicultural Subcommittee Response: Based on the deadlines for catalog revisions, the schedules of the ASCSU and the Board of Trustees, the internal campus processes required, and the need for the CCC's to articulate courses to the requirement, we don't think these changes could be mandated to be implemented any earlier than Fall 2022 (but if some campuses can comply earlier, that's great).

GE Subcommittee Response: The committee recommends soliciting widespread campus input regarding the implementation of an ethnic studies graduation requirement from as many interested parties as possible.

Ethnic Studies Program Response: We believe the earliest and appropriate date for implementation is fall of 2021. To do this, we believe that each Ethnic Studies unit at their respective campus should have at least 4 additional tenure track faculty lines. This is particularly important since Ethnic Studies faculty, especially those of color, are often taxed with emotional labor and extra responsibilities that other faculty, including mentoring a large

number of underrepresented students, establishing and maintaining ties with local communities, and conducting relevant programming to improve campus climate.

Anticipating the ethnic studies requirement, we advocate that for AY 2019-2020, the CSU system grants at least two TT faculty lines for each Ethnic Studies unit throughout the system to assist with the development and implementation of the requirement starting in the fall of 2020. One of these faculty lines should be a faculty coordinator of this requirement (to serve, develop, and oversee curriculum committee and implementation process). The following AY 2020-21, the CSU system provides at least two more TT faculty to help with the teaching of the requirement starting in the fall of 2021. Thus, by the fall of 2021, each Ethnic Studies unit should have at least four TT faculty lines to meet the curricular and administrative needs of this requirement. (For CSUs that do not have an established Ethnic Studies unit or one with at least four TT faculty lines already--each representing the four racial/ethnic areas of the field--these campuses require more than four TT faculty lines for equity purposes).

UEPC Response: Committee agrees earliest feasible and appropriate date for implementation would be Fall 2022.

f. What is other feedback important to the process?

Ethnic Studies Program Response: The Ethnic Studies program at CSU Stanislaus unequivocally supports AB 1460. Thus, we believe that the ASCSU resolution towards implementation of an ethnic studies system requirement must follow AB 1460 as close as possible. As the Ethnic Studies on the Advancement of Ethnic Studies report demonstrated, Ethnic Studies has been historically neglected. In addition, the CSU System serves majority students of color, the majority who are of first generation and working-class backgrounds. At CSU Stanislaus, we experience a hostile campus climate, including students, staff, and faculty who uphold white supremacy. Thus, an ethnic studies requirement (that is critical, intersectional, and decolonial, that advocates for social justice and works towards empowering students and marginalized communities) is long overdue. Many campuses, including our own, already have a “multicultural” or “diversity” requirement, and we do not think it is acceptable to fold in (or reshape) an ethnic studies requirement into this, which we explain below.

Diversity is often interchangeable with multiculturalism when describing, identifying, or valuing cultural differences, which may amount to numerical representations of a variety of people. However, the rhetoric/ideology that stems from diversity is problematic and limited, and academic and mainstream sources provide several critiques. One is that the term is an empty buzzword that, at best, serves as a symbolic commitment to the issue of diversity while doing very little to alter the structural components to improve the experience of those who embody the description. In other words, the commitments to diversity are often "non-performative" and do not bring substantial change to what they name. While affirmative action emerged in the 1960s and 70s as a form of making institutional amends for structural discrimination by transferring opportunities from those in power with a marginalized minority, the ideology of diversity suggests that difference should be celebrated with no required trade-

offs. At least since the turn of the 21st century, diversity is increasingly used as a solution and/or "proof" that institutions do not have a problem with racism and an imbalance of power. As such, the increasing institutionalization of diversity works to obscure racism and other forms of structural discrimination, and the term is used in educational policies and practices to further protect whiteness and reinforce the status quo rather than work toward equity and social justice. To do the latter would point toward working to dismantle structural disparities that are associated with social advantages and oppression.

Attached we provide two short essays that provide a general history and contemporary challenges and pedagogy of Ethnic Studies. Please distribute these to the campus community so that when there are forums, people are informed about the field. Below is a bibliography that provides more information on why "diversity" and "multiculturalism" are outdated terms that do not meet an ethnic studies requirement that fits the vision of our Ethnic Studies program at CSU Stanislaus and elsewhere.

What Is Ethnic Studies Pedagogy?

BY ALLYSON TINTIANGCO-CUBALES, RITA KOHLI, JOCYL SACRAMENTO, NICK HENNING, RUCHI AGARWAL-RANGNATH, AND CHRISTINE SLEETER

On February 23, 2010, the San Francisco Unified School District's (SFUSD) Board of Education unanimously adopted a resolution to support Ethnic Studies in their schools. San Francisco's institutionalization of Ethnic Studies was the result of K–12 educators, university faculty, community organizations, students, and families joining together to fight for an education that could potentially address gaps in educational achievement, opportunity, equity, and justice. Although these groups believe Ethnic Studies holds great promise, challenges in its implementation became clear in its early stages.

As a select group of SFUSD high schools began to place Ethnic Studies on their master schedules, a committee of teachers was charged with developing the 9th-grade Ethnic Studies curriculum. Since SFUSD, following the California state curriculum framework, housed Ethnic Studies courses in social sciences/history departments, the only requirement to teach them was a social science credential. This resulted in an eligible pool of teachers with drastically varying levels of Ethnic Studies content knowledge and teaching experience. Teachers with an Ethnic Studies background, either by having taken Ethnic Studies courses, engaged in Ethnic Studies professional development, or participated in extensive work in communities of color, felt Ethnic Studies involves teaching students how to understand their experiences with race and racism through a critical lens. Teachers who lacked that background and experience were initially resistant to reflecting on their racial identity and responding to the needs of students of color to critique race and racism.

Much of the tension centered on not just what to teach but also how to teach Ethnic Studies. Can

anyone with Ethnic Studies content knowledge teach it well? Conversely, can any good teacher of other subjects take up Ethnic Studies content and teach it well? What is the relationship between Ethnic Studies content and pedagogy?

We decided to examine what effective Ethnic Studies K–12 pedagogy looks like in the classroom by reviewing the research on K–12 teachers of Ethnic Studies. We then connected what *those* teachers were doing with other bodies of related research. While there aren't a lot of studies of Ethnic Studies teachers, we were able to locate six.

Four studies examined exemplary teachers of Ethnic Studies:

- Steffany Baptiste's 2010 dissertation analyzed how three teachers implemented New Jersey's Amistad legislation.
- Roderick Daus-Magbual's 2010 dissertation examined teachers in San Francisco's Pin@y Educational Partnerships program.
- Jerry Lipka and colleagues, writing in *Anthropology of Education Quarterly*, studied teachers in the Math in a Cultural Context program in Alaska.
- Lucille Watahomigie and Teresa McCarty described teachers working with a Hualapai curriculum at Peach Springs School in Arizona in the *Peabody Journal of Education*.

Two studies revealed a mixture of good and poor Ethnic Studies teaching:

- Diane Pollard and Cheryl Ajiro-tutu's 2001 chapter in *Educating Our Black Children* analyzed two Afrocentric schools in Milwaukee, one of which

demonstrated exemplary teaching and the other generally poor teaching.

- Felicia Sanders' 2009 dissertation examined Ethnic Studies teaching in Philadelphia that ranged widely in quality.

We sought key differences between effective and ineffective Ethnic Studies teachers, differences that shed light on K–12 Ethnic Studies pedagogy. Here is what we found.

Purpose of Ethnic Studies: Toward Decolonization and the Elimination of Racism

Strong Ethnic Studies teachers sense the purpose of Ethnic Studies goes beyond teaching untold or under-told histories: It also helps students critique structures of racism and its personal and social impact, as well as challenge oppressive conditions. Effective Ethnic Studies teachers are grounded in this purpose and engage in coursework and/or professional development of Ethnic Studies content knowledge and intellectual frameworks.

Ethnic Studies' purpose is to respond to students by developing their critical understanding of the world and their place in it, and ultimately prepare them to use academic tools to transform their world for the better. This purpose guides its pedagogy. Early Ethnic Studies activists were inspired by Frantz Fanon's classic *Wretched of the Earth*, first published in 1963. His analysis of decolonization includes both the physical act of freeing a territory from external control of a colonizer and freeing the consciousness of the colonized from the alienation caused by colonization. Decolonization as a liberatory process is central to Ethnic Studies pedagogy because it allows for a systematic critique of the traumatic history of colonialism on Native and Third World peoples and, subsequently, healing from colonial trauma, which includes having learned to see oneself as academically incapable. Decolonization, however, should not be mistaken as only an academic exercise; the aim of decolonization is to move toward self-determination, the claiming of an intellectual identity, and active participation in the transformation of material conditions.

Ethnic Studies pedagogy, as an anti-racist proj-

ect, encourages both teachers and students to critique racial oppression at the institutional, interpersonal, and internalized levels while also showing how each level influences the other. Scholars in education have borrowed from—and built Ethnic Studies to support—a racial analysis of school inequities. One such framework is critical race theory, a theory from legal studies now used within other fields like education to center racism as the cause of racial disparities in schooling. As Ethnic Studies courses enter K–12 school contexts, critical race theory offers concrete tools for framing pedagogies of race, such as counter-storytelling—narratives of people of color that challenge dominant narratives that center those with institutional and social power. Counter-storytelling has been used in education for students of color, their families, and their communities to rewrite and reclaim their educational experiences.

An anticolonial education that promotes a critical consciousness and teaches students to challenge racial oppression has a markedly positive academic impact on the lives of students of color. One of the best-documented examples is the Social Justice Education Project (SJEP) in Tucson, Arizona, which intentionally linked development of an academic identity with Chicana/o studies (see "Creating We Schools," p. 48). Evaluations of the project over several years—the best known being Nolan Cabrera, Jeffrey Milem, Ozan Jaquette, and Ronald Marx's 2014 evaluation—have been strongly positive. Cabrera and his colleagues found that students enrolled in SJEP courses graduated and went on to college at a much higher rate than other students in the same schools and tested higher on the state's tests for reading, writing, and math. Similarly, based on an evaluation of the 9th-grade SFUSD Ethnic Studies program mentioned earlier, in 2017, Thomas Dee and Emily Penner reported that participating students earned higher GPAs and more credits toward graduation and had better school attendance than peers who did not participate.

Critical Reflection on Teachers' Own Identities

Strong Ethnic Studies teachers continuously reflect on their own cultural and racial identities, their relationships with diverse ethnic communities, and the

impact of dominant Eurocentric perspectives on their own views and senses of self. As a result, effective Ethnic Studies teachers learn to take action individually and collectively toward social justice and self-decolonization. Both whites and people of color need to engage in this process of critical self-reflection, but because they occupy different positions in a racial hierarchy, the issues they must work on are significantly different.

Because teachers of color often personally connect to the historical and current racialized realities represented in Ethnic Studies curriculum, they may be more likely than their white counterparts to connect to its content and to students of color. Teachers of color generally bring a greater degree of multicultural knowledge, support for Ethnic Studies, commitment to social justice, and commitment to provide students of color with challenging curricula than do white teachers. However, teachers of color often have experienced racism in their own K-12 education, which parallels what students of color face today. Many times, teachers of color have internalized that racism and must go through an intensive process to unlearn and heal from their experiences.

White teachers who have learned to teach Ethnic Studies effectively serve as models for white people coming to understand racism, culture, and ethnicity, and learning to locate their experiences and identities within a racially inclusive paradigm. For white teachers especially, issues of identity and benefiting from racism, as well as learning to recognize themselves as cultural beings. Critical autobiography, critical storytelling, and critical life history can help white teachers examine connections between their individual lives and identities and broader social and political contexts. Rather than assuming that whites have no experience with race and racism, these activities assist white teachers in analyzing experiences they do have that contribute to their identity, beliefs, and position within the racial hierarchy. Regardless of whether teachers are white or of color, their effectiveness is directly connected to their ability to be *responsive* to the histories, experiences, and communities of the students in their classrooms.

Culturally Responsive Pedagogy

Strong Ethnic Studies teachers use culturally responsive pedagogy. They know how to connect students' questions and lives with Ethnic Studies content, are able to lead students through a process of identity exploration and transformation in relationship to Ethnic Studies, and believe in their students academically.

Ethnic Studies pedagogy that is culturally responsive puts students' lives, culture, and funds of knowledge at the center of the curriculum. For example, in an ethnographic study of a high school Filipino Heritage Studies class reported in *Pedagogies: An International Journal*, Korina Jocson describes *kuwento* as a culturally responsive pedagogical tool. *Kuwento*, a story or an approach to telling/sharing stories, is linked to Filipino cultural traditions of passing down history, lived experiences, and values. The teacher's use of *kuwento* engaged students in sharing lived experiences and learning about their peers within a larger sociohistorical context. This process affirmed students' cultural identity and knowledge and enabled them to make critical connections between their history, familial relationships, and community.

Ethnic Studies pedagogy that is culturally responsive explores and supports students' critical consciousness. Many students who are newly exposed to Ethnic Studies have to unlearn dominant Eurocentric perspectives they have been taught throughout their whole academic and social lives. As Patrick Camangian argues in *Research in the Teaching of English*, marginalized youths of color must go through a process of recovering themselves and their identities. This process helps students to value their own cultural knowledge. It also helps them to develop a critical lens to question and understand their realities in the context of relations of power in society.

Culturally responsive Ethnic Studies pedagogy means investing in students' academic success by creating caring environments where student knowledge and skills serve as the primary point of departure. Students identify teachers caring as crucial. For instance, Tyrone Howard reported interviews with African American elementary students within urban school contexts in an article titled "Telling Their

Side of the Story" in *The Urban Review*. Students said that teachers' willingness to care and bond with them created optimal learning environments. Teachers expressed caring through nurturing behaviors, the expression of high expectations, and respect for students. Students mentioned the teachers' abilities to structure the classroom in a way that valued the students' homes and communities and specifically created a homelike atmosphere or feeling.

Because learning to reframe stereotypical images and how we understand power relations is challenging in an Ethnic Studies classroom, it is fundamental that students feel safe and cared for. Culturally responsive teachers ensure an environment that values students as whole beings, encouraging success within and beyond the scope of their classrooms.

Community Responsive Pedagogy

Strong Ethnic Studies teachers interact with local communities of color on an ongoing basis: They are community responsive. They recognize the importance of building relationships with their students and students' parents and wider communities on a regular basis. The teachers build curriculum around those relationships as they prepare young people for leadership in addressing issues in their schools and communities. Many Ethnic Studies teachers use Jeff Duncan-Andrade and Ernest Morrell's elaboration of Paulo Freire's cyclical praxis model: 1) identify a problem; 2) analyze a problem; 3) create a plan of action to address the problem; 4) implement the plan of action; and 5) reflect on the plan of action. In *The Art of Critical Pedagogy*, Duncan-Andrade and Morrell explain how this model connects theory, practice, and reflection to address social issues and provide opportunities for students to apply what they learn in Ethnic Studies to their broader communities. Key components include developing critical consciousness, developing agency through direct community experience, and growing transformative leaders.

Ethnic Studies pedagogy develops students' critical consciousness by connecting classroom learning with their home and community life and helping students learn to analyze and act on community needs. To do this, many Ethnic Studies teachers use Youth Participatory Action Research (YPAR)

to engage youth as critical action researchers in the context of social justice activities informed by students' lived experiences. For example, Antwi Akom developed a model of YPAR in a high school African Studies class, which he called Black Emancipatory Action Research (BEAR), to focus on the implications of "racing research and researching race." His framework, elaborated in *Ethnography and Education*, develops students' critical consciousness through questioning objectivity and reexamining the researched-researcher relationship, while emphasizing principles such as self-determination, social justice, equity, healing, and love. With its commitment to community capacity building, local knowledge, asset-based research, community-generated information, and action as part of the inquiry process, BEAR represents a possibility for youth to use their research to develop liberatory action plans toward the elimination of racism. By learning self-advocacy through YPAR, critically conscious students have the opportunity to see themselves as knowledgeable, intellectual, capable, and empowered.

Ethnic Studies pedagogy develops students' identity and agency by engaging them directly in action that responds to their research on their community. For example, in the Social Justice Education Project in Tucson's Mexican American Studies program, students developed critical consciousness and agency through YPAR community-based research that directly addressed social injustices in their lives, schools, and communities. Julio Cammarota and Augustine Romero describe in *Educational Policy* how students' research-based findings, produced in conjunction with their intellectual development, led Tucson schools to make changes such as replacing missing urinals in the boys' bathrooms, repairing falling tiles in the gym ceiling, repairing water fountains, updating books in the library, and ensuring classroom safety.

Through community responsiveness, Ethnic Studies grows leaders who aim to transform their communities. For example, Pin@y Educational Partnerships (PEP) created an Ethnic Studies pipeline that promotes the development of students' "critical leadership" praxis, which focuses on practicing leadership skills that directly address equity and social justice (see "Barangay Pedagogy," p. 96).

Critical leadership builds on one's relationship to oneself and one's relationships to one's neighborhood and racial/ethnic, cultural, and global communities, according to Roderick Daus-Magbual and Allyson Tintiango-Cubales in their chapter in the book *"White" Washing American Education*.

It is not enough to adopt an Ethnic Studies curriculum without attending to pedagogy. Ethnic Studies pedagogy must be rigorous, culturally and community responsive, and reflective to be effective in living its promise of decolonization and challenging racism.

PEP addresses the need to train leaders who focus on improving social conditions for themselves and their community. PEP began in 2001 to serve the academic and personal needs of Filipina/o American youth through a mentorship program between college and high school students. Expanding to elective courses at the high school and middle school levels, an after-school program at the elementary school level, and various courses at the community college level, PEP's pedagogy became rooted in a "partnership triangle" between the public schools, university, and community. PEP's critical leaders have a foot in each of these three spaces. PEP utilized Ethnic Studies as a vehicle to confront educational inequities while also growing their own leaders. PEP was part of a coalition that came together with SFUSD Ethnic Studies teachers and students to develop a successful campaign to establish Ethnic Studies in San Francisco high schools. Students and youth involved in this mobilization gained lessons in agency and self-determination from an Ethnic Studies community-responsive pedagogy that shaped the

organization of the campaign and encouraged students' engagement in shaping their own educational futures.

Ethnic Studies Responsiveness

Ethnic Studies pedagogy is directly connected to the purpose, context, and content of what is being taught where the goal of community responsiveness is central. In the pursuit of this, teachers do not compromise academic rigor but rather heighten it through applied critical consciousness, direct and reflective action, and the growing of transformative leaders. Ethnic Studies pedagogy that is culturally responsive allows students to see themselves, their families, their communities, and their histories in the curriculum and practices of the classroom, as multiple sources of knowledge and cultural experiences are validated and celebrated. Ethnic Studies that is community responsive builds upon students' cultures and seeks to provide opportunities for students to create culture and communities among themselves and also use their education to respond to needs in their communities outside of classrooms. Community-responsive methods along with a culturally responsive curriculum support the goals of Ethnic Studies to align education with the historical experiences and current needs of communities of color. Through YPAR and the development of student agency and leadership, Ethnic Studies students become critical-action researchers and intellectuals who use what they are learning in the classroom to serve their communities. To engage in the complex Ethnic Studies pedagogy outlined above, teachers must have more than content knowledge. To embody a sense of purpose and a culturally and community-responsive pedagogy, they must be reflective and be able to critically interrogate their own identities and experiences.

Conclusion

Tintiango-Cubales, Peter N. Kiang, and Samuel Museus defined pedagogy in the *AAPI Nexus* as:

a philosophy of education informed by positionalities, ideologies, and standpoints (of both teacher and learner). It takes into account the critical relationships between the PURPOSE of education, the CONTEXT of education, the

CONTENT of what is being taught, and the METHODS of how it is taught. It also includes (the IDENTITY of) who is being taught, who is teaching, their relationship to each other, and their relationship to structure and power.

It is not enough to adopt an Ethnic Studies curriculum without attending to pedagogy. Ethnic Studies pedagogy must be rigorous, culturally and community responsive, and reflective to be effective in living its promise of decolonization and challenging racism. Ethnic Studies pedagogy, defined by its purpose, context, content, methods, and the identity of both students and teachers, includes 1) engagement with the purpose of Ethnic Studies, which is to address racism by critiquing, resisting, and transforming systems of oppression on institutional, interpersonal, and internal levels; 2) knowledge about personal, cultural, and community contexts that impact students' epistemologies and positionalities while creating strong relationships with families and community organizations in local areas; 3) development of rigorous curriculum that is responsive to student's cultural, historical, and contemporary experiences; 4) practices and methods that are responsive to the community's needs and problems; and 5) self-reflection on teacher identity and making explicit how identity impacts power relations in the classroom and in the community.

Strong Ethnic Studies teachers are responsive to their students and what they bring with them to the classroom whether that be their histories, experiences, or the cultures of their families and communities. It is the responsibility of the teacher to learn how to develop a pedagogy that speaks to the students' lived realities. Ultimately, Ethnic Studies needs to be developed and implemented in localized ways to provide all students, especially students of color who have been historically marginalized, with a meaningful, relevant, rigorous, and responsive curriculum and pedagogy where multiple perspectives are respected, affirmed, and honored. *



NACLA Report on the Americas

ISSN: 1071-4839 (Print) 2471-2620 (Online) Journal homepage: <https://www.tandfonline.com/loi/rnac20>

Celebrating Ethnic Studies at 50

Xamuel Bañales

To cite this article: Xamuel Bañales (2019) Celebrating Ethnic Studies at 50, NACLA Report on the Americas, 51:3, 232-235, DOI: [10.1080/10714839.2019.1650484](https://doi.org/10.1080/10714839.2019.1650484)

To link to this article: <https://doi.org/10.1080/10714839.2019.1650484>



Published online: 25 Aug 2019.



Submit your article to this journal [↗](#)



View related articles [↗](#)



View Crossmark data [↗](#)

XAMUEL BAÑALES

Celebrating Ethnic Studies at 50

Ethnic Studies emerged in 1969 as a demand for social justice in the Bay Area. Facing a global right turn and resurgence of white nationalism across the globe, its study today is more important than ever.

As activist Victoria Wong said earlier this year, speaking before a rally at UC Berkeley, 50 years ago, “the people—sons and daughters of farm workers and waitresses, gardeners and maids, soldiers and nurses, chiefs and warriors, garment and laundry workers, slaves and immigrants, doctors and soldiers, and concentration camp survivors” came together to fight for Ethnic Studies.

The field of Ethnic Studies emerged as an antidote to oppression, and its study today is more important than ever given the global Right turn and reification of white supremacy in the U.S. and abroad. Fifty years after the emergence of Ethnic Studies as a discipline, generations of activists and academics alike have gathered for a variety of talks, conferences, and rallies to commemorate its anniversary.

A charged political global context birthed Ethnic Studies. The mid-20th century saw a wave of decolonization across the world. In Southeast Asia, French Indochina reached its final end after many bloody battles. In the Caribbean, revolutionaries in Cuba overthrew the dictator Fulgencio Batista and defied the U.S. powers that controlled the island. In Africa, widespread unrest and revolutions took place in northern and sub-Saharan colonies such as in French Algeria, the Belgian Congo, British Kenya, and Portuguese Angola. In the United States, the Cold War, the Civil Rights movement, anti-Vietnam War protests, police brutality, assassination of critical figures, and Black, Brown, Asian-American, Indigenous, feminist, and gay liberation activism marked the socio-political climate. As politics and protests intensified across the globe, so did repression and state violence, such as the 1968 Mexico City Tlatelolco massacre of students, workers, and urban poor.

Ethnic Studies as an interdisciplinary field formally emerged in the San Francisco Bay Area in 1969 in the

wake of the Third World Strike. San Francisco State University (SFSU) initiated a strike on November 6, 1968, and UC Berkeley started their own on January 22, 1969. The strikes responded to a series of escalating issues at SFSU, including failed attempts to institute a Black Studies department and suspending George Mason Murray—who was Black, Minister of Education for the Black Panther Party, anti-Vietnam war, and critical of racism—from serving as an English instructor.

Students formed the Third World Liberation Front (TWLF) coalition, which consisted of Black, Chicano, Asian American, and Native American students, and their allies, particularly white students from Students for a Democratic Society (SDS). The TWLF worked in collaboration with faculty and community members to carry out the strike, which became challenging, costly, and bloody. The strike involved numerous arrests, violence, and government repression, including many injuries. At UC Berkeley, in addition to police violence and dropping tear gas on activists, then Governor Ronald Reagan announced a “state of emergency” and authorities called the National Guard on campus.

The Third World Strike became the longest student strike in the history of the country, lasting five consecutive months at SFSU. Finally, the coalition entered negotiations with the university administrations, ending the strike. UC Berkeley instituted the Department of Ethnic Studies on March 7, 1969, and SFSU established the College of Ethnic Studies on March 20, 1969—the first of their kind. Since then, various institutions have established hundreds of Ethnic Studies programs and departments across the country.

Looking Forward, Looking Back

Ethnic Studies as a field transformed the traditional understanding of what the academy counts as



A Third World Liberation Front March at the University of California, Berkeley, in 1969. (Courtesy of University of California, Berkeley, Chicano Studies Program Records, CS ARC 2009/1, Ethnic Studies Library, University of California, Berkeley)

knowledge, while it simultaneously challenged the epistemic racism of the modern Western university and Eurocentric imperial culture. In addition, the field diversified the academy through hiring faculty of color and creating curricula that centered race/racism, imperialism, colonialism, power relations, and social change in their approach—critical topics for understanding the world from new perspectives—to work towards the liberation of all people and society.

The approach of Ethnic Studies is also noteworthy for its emphasis on community-centered and culturally significant pedagogy more inclusive towards oppressed peoples. Recently, researchers from Stanford University gathered data from three San Francisco high schools that had participated in a pilot Ethnic Studies program (2010 to 2014). The study revealed that marginalized high school students who took Ethnic Studies courses had better attendance and academic performance than those who did not.

At the same time, Ethnic Studies has since its inception faced many institutional and political obstacles. These challenges include reduced budget allocations, lack of autonomy, racist ideologies, and reactionary public policy measures and laws. For example, Arizona legislators in 2010 approved House Bill 2281, which banned Ethnic Studies courses at the high school level in Tucson. The bill banned courses that allegedly promoted resentment toward a class or race of people, were intended for students of a particular ethnic group, encouraged ethnic solidarity

instead of treating students as individuals, or endorsed the overthrow of the U.S. government.

A California State University (CSU) Task Force on the Advancement of Ethnic Studies January 2016 report found that across the CSU system, the reduction of resources disproportionately affects Ethnic Studies departments. In spring 2016, students at SFSU went on a hunger strike in order to demand a substantial budget increase for the College of Ethnic Studies.

In 2017, U.S. District Judge A. Wallace Tashima permanently overturned the 2010 ban on Ethnic Studies in Arizona public schools, deeming it motivated by discriminatory racial and politically partisan purposes. Also in 2017, Oregon approved HB 2845, which requires Ethnic Studies curricula for K-12 students in the state. In 2019, California Assemblywoman Dr. Shirley Weber authored AB 1460, which would make Ethnic Studies a graduation requirement across the CSU system. This year, California delegates voted to support AB 331, which authorizes California school districts to require an Ethnic Studies course as part of graduation requirements beginning in the 2024-2025 school year.

Commemorating the Movement

In honor of the field's 50th anniversary, Bay Area universities organized events to commemorate the Third World Strike and the founding of Ethnic Studies. The College of Ethnic Studies at SFSU opened an event series from November 8-10, 2018, featuring a keynote

address by the actor, director, and producer Danny Glover, who is also a former SFSU student and veteran Third World Striker. In addition, in Spring 2019 the SFSU library featured an “Images of Protest” exhibit that displayed political posters created by students and faculty during the strike, as well as other relevant artwork, ephemera, and video footage. The event series culminates in October 2019.

UC Berkeley also organized a variety of events around the anniversary. On Saturday, October 6, 2018, the Multicultural Community Center at UC Berkeley hosted a TWLF anniversary gathering where veteran strikers spoke with current students, community members, and event participants. On January 22, 2019, students and activists rallied at noon on the Sproul Hall (also known as Mario Savio) steps to commemorate the Third World Strike at UC Berkeley.

At the rally, veteran strikers—including Jeff Leong, LaNada War Jack, Ysidro Macias, and Oliver Jones—read their list of the original 1969 demands, which included implementing the Third World College, something UC Berkeley has yet to do. Other speakers, including current UC Berkeley professors and students,

spoke about the importance of Ethnic Studies in facing the challenges posed by the current political climate and the neoliberal university setting that seeks profit from a public good and serves corporate interests. The culminating four-day event, “Seeds of Resistance, Flower of Liberation: Voices from 50 years of Student of Color Activism at UC Berkeley,” occurred in late April, and included an archival exhibit reception at the Ethnic Studies library, plenary panels, keynote speakers, art and performances, political education, and community dialogues at both UC Berkeley and Sylvia Mendez Elementary School.

Other universities also commemorated the 50th anniversary of Ethnic Studies, including CSU Stanislaus, which put on its third annual Ethnic Studies conference this year. The conference began by acknowledging the ancestral lands of the Yokut people and with song and drum by Val Shadowhawk. Over two plenary sessions, scholars gathered alongside 1960s activists and representatives from Decolonize This Place, an action-oriented movement in New York City centering around Indigenous struggle, Black liberation, Palestinian liberation, the plight of global



Dr. Harvey Dong stands before veteran strikers, students, and community activists on the Sproul Hall steps at UC Berkeley on January 22, 2019. (XAMUEL BAÑALES)

We must reframe the field of Ethnic Studies as a step towards pushing the university to decolonize and employ hiring and staffing practices that are consistent with the ethos of the field.

wage workers, and de-gentrification. Along with spoken word and art performances, the conference also highlighted local activists and original student films about social change.

Outside of universities, the San Francisco Public Library held a series of events and exhibits to honor the legacy of the field, hosting authors and poets to present their work, celebrate, and express solidarity with the spirit of the strike. The Asian American Political Alliance—one of the central student groups of the TWLF at UC Berkeley—received a historic plaque placement on November 10, 2018, at the location (2005 Hearst Avenue) where it held its first and subsequent meetings.

Given the current political climate charged with hate and hostility—particularly against undocumented immigrants, Muslim communities, LGBTQ people, and other marginalized populations—commemorating Ethnic Studies on its 50th anniversary is particularly important because it provides epistemic medicine to heal and move beyond violence, trauma, colonization, and other forms of oppression.

Towards the Future

Today, the field of Ethnic Studies has grown and adjusted to changing contexts and configurations. Scholars, activists, and students are increasingly interpreting the world through the lens of decoloniality and intersectionality—doing the work of decolonial thinking articulated around race, ethnicity, gender, sexuality, and nation. The field is centering contemporary critical topics, such as settler-colonialism, anti-Black racism, and Islamophobia. In addition, Ethnic Studies is incorporating more conversations about its activist origins and the role of oppression and protest into academia and society.

Demographic shifts in the U.S. point to a future where the white population becomes a “minority” as universities become more ethnically/racially “diverse.” However, demographic shifts and more attention to “diversity” do not necessarily create equity or transform colonizing hierarchies and power relations. Rather than developing Ethnic Studies in anticipation of such changes, the university privileges

liberal multiculturalism—premised on celebratory or problematic understandings of “identity politics”—and instituting or supporting academic fields that might overlap in subject matter but may be watered down or perceived as “less threatening.”

In its current iteration, the field should continue to actively challenge and call attention to racism, power relations, and the inner-workings of the neoliberal university, which includes how it implicates and seduces marginalized scholars and students to conform. In addition, Ethnic Studies should further question our academic training, pedagogy, curriculum, means of evaluation, and ways of relating to one another.

Furthermore, more people should learn about the activist origins of Ethnic Studies and their legacy today. Scholars should center foundational aspects of the field’s past in their teaching and/or research, such as through engaging and serving marginalized communities and helping people to solve problems in society, not only theoretically but also in practical and experiential ways. This approach would further connect Ethnic Studies to anti-oppression movements happening on the ground, allowing the field to further adapt to new political conjunctures and continue to remain relevant. Finally, we must reframe the field of Ethnic Studies as a movement towards pushing the university to decolonize, which includes implementing hiring and staffing practices that are consistent with the ethos of the field.

As I have argued before, the future of Ethnic Studies is in its activist past, which means that strategic mobilization is imperative to develop the field/movement. Thus, let us learn from the strategies, shortcomings, and outcomes of the Third World Strike to build new critical horizons of transformation and empowerment in the university and beyond. ■

Dr. Xamuel Bañales is Assistant Professor and director of Ethnic Studies at California State University at Stanislaus, and the co-editor of the special journal for the Ethnic Studies Review commemorating the 50th anniversary of Ethnic Studies. Published in the fall of 2019, the journal will feature a variety of essays, including reflections from participants of the Third World Strike.