

# An Analysis of SRVUSD's "*Introduction to Ethnic Studies*" Course

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# INITIAL COMMENTS: SRVUSD'S "INTRODUCTION TO ETHNIC STUDIES" COURSE

**PRELUDE: Board member vanZee, 03-18-25 Board meeting:** "This is so important for us to get right."

**Board member Hurd then:** "It's not just white colonists." The course "doesn't need to be liberatory or inclusive. They're trying to thread the needle on both — and, and being inclusive but also still raising up the ethnic identities...."

**Board member vanZee again:** "And that's just my hope, that it's a positive direction, not people feeling like 'oh, wow, I just sat through a semester of feeling like I'm a bad person.'" **Board member Hurd again:** "Right."

**SRVUSD Curriculum Director Debra Petish herself said** at the April 22nd SRVUSD Board Meeting that the new "Ethnics Study" course **"is not about creating division... and not assigning labels to individuals or individual groups."** [So... no "oppressor" vs. oppressed, no "white supremacy"? Sorry, wrong assumption.]

**The state's "model" curriculum itself follows the oppressed versus oppressors "liberatory" model, so naturally SRVUSD's radical leadership, including the four-member School Board majority, is determined to keep it.**

Of interest from the April 22nd Board meeting: Ms. Petish announced that 173 "Google form" responses regarding the course had been received as of that morning, with about 51% in favor of the course and 49% opposed. But it was reported by audience members that a petition opposing the course in its present form had already drawn 345 signatures. At the time of this writing, that number had grown to 2,513.

Of further interest was Board-meeting slighting or alteration of slides which had been included in the Board meeting agenda as published April 18. The second sign below was displayed for just a few seconds. The third sign, shown originally in the Board's agenda as published Friday, April 18, was replaced at the April 22 meeting by the less definitive fourth sign.

**Community Feedback Summary\***

- Supportive of Course and Curriculum
- Concerns about the Curriculum
- Concerns with the Course

\*This feedback reflects responses received as of 4/17/25. Any feedback received between 4/18 and 4/21 will be reviewed and incorporated as appropriate.

**Concerns with the Course**

**Concerns over political bias**

There are multiple comments questioning how political biases could influence the teaching of the subject and suggesting that parents should be able to opt their students out of the course.

**Worries about division**

Some respondents are concerned that the class may deepen divisions rather than build understanding, and they prefer a focus on commonalities rather than differences.

The sign below replaced the one shown at right.

**Concerns about the Curriculum**

**Concerns about bias or missing content**

Some feedback highlighted concerns about the inclusion of certain perspectives (e.g., Palestinian history, Hindu American views) and a perceived lack of balance, especially regarding topics like the Holocaust.

**Desire for more teaching flexibility**

Some suggest teachers should have more freedom to tailor lessons to their students' or communities' needs, rather than following the curriculum strictly.

**Concerns about the Curriculum**

**Concerns about bias or missing content**

Some feedback highlighted concerns about the inclusion of certain perspectives and a perceived lack of balance.

**Desire for more teaching flexibility**

Some suggest teachers should have more freedom to tailor lessons to their students' or communities' needs, rather than following the curriculum strictly.

**Hong Nguyen, 04-22-25 Board meeting:** "...we also talked about oppressed versus oppressors. That's not what we wanted from this course, and we made that clear from the very get-go when we were building that course."

But then **Anastasia Chrzanowski**, a Monte Vista social studies instructor, contradicted Ms. Nguyen's statement about the oppressed/oppressor direction of the course. Chrzanowski said that is something "that does show up a lot in the [state's] model curriculum, so that's something that we want to make sure that we keep...."

So see the course's **"Guiding Principles" #4, #5, and #6** on the next page, and the analysis which follows....





# An Analysis of SRVUSD's *"Introduction to Ethnic Studies"* Course (Hint: in fact, the course is *comprehensively* about *oppressed vs. oppressors*.)

## **Guiding Principles** of the Course (highlighted here, and followed by initial comments):

1. Cultivate empathy, community actualization, cultural perpetuity, self-worth, self-determination, and the holistic well-being of all participants, especially Native People/s and Black, Indigenous, and People of Color (BIPOC) and other marginalized communities.
2. Celebrate and honor Native People/s of the land and communities of Black, Indigenous, and People of Color by providing a space to share their stories of success, community collaboration, and solidarity, along with their intellectual and cultural wealth.
3. Center and place high value on the precolonial ancestral knowledge, narratives, and communal experiences of Native People/s and people of color and groups that are typically marginalized in society as well as the local Native history.
4. Critique empire building in history and its relationship to white supremacy, racism, and other forms of power and oppression.
5. Challenge racist, bigoted, discriminatory, and imperialist/colonial beliefs and practices on multiple levels.
6. Connect ourselves to past and contemporary social movements that struggle for social justice and an equitable society, and conceptualize, imagine, and build new possibilities for a society that promotes collective narratives of transformative resistance, critical hope, and radical healing and build new possibilities for inclusion of all communities.

Ultimately, this reduces to "from each according to his [apparatchik-assessed] ability, to each according to his [apparatchik-allocated] need" — the core utopian pretense of deadly Marxism, its squalor, and its hundreds of millions of deaths. # 4 and #5 are reiterated frequently in course sections, despite assurances of avoiding oppressor/oppressed outlooks. The first iteration of the course, "My Story, Your Story, Hxrstory" (2021) was overtly Marxist, as will be recalled on page 6.

SRVUSD own introductory slide now — and the course's "Guiding Principles" — illustrate its raised-fist radicalism:

 <p><b>INTRODUCTION TO ETHNIC STUDIES</b></p> <p><b>WHAT IS ETHNIC STUDIES?</b></p> 	 <p><b>GUIDING PRINCIPLES</b></p> <ol style="list-style-type: none"><li>4. Critique empire building in history and its relationship to white supremacy, racism, and other forms of power and oppression.</li><li>5. Challenge racist, bigoted, discriminatory, and imperialist/colonial beliefs and practices on multiple levels.</li><li>6. Connect ourselves to past and contemporary social movements that struggle for social justice and an equitable society, and conceptualize, imagine, and build new possibilities for a society that promotes collective narratives of transformative resistance, critical hope, and radical healing and build new possibilities for inclusion of all communities.</li></ol> 
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## **Essential Standards** (page 6 in SRVUSD outline)

SRVUSD says that its "Introduction to Ethnic Studies" course (hereinafter, frequently abbreviated as simply "Ethnic Studies") "follows the [California Department of Education's History-Social Science Content Standards for California Public Schools](#), ensuring curriculum alignment with educational expectations. These standards provide the foundation for **essential standards** that frame the course, offering a rigorous, historically grounded, and culturally responsive learning experience." **[Instead, they have largely ignored those standards.]**

"In addition, the course incorporates the [Social Justice Standards from Learning for Justice](#), focusing on identity, diversity, justice, and action. By integrating both frameworks, the course equips students with knowledge and analytical skills to understand the experiences, contributions, and challenges of historically marginalized communities."

**Reviewer Comment:** The California *History-Social Science Content Standards* mentioned for the course are those in an extensive Year 2000 version of a 1998 document that begins: “Seventeen years ago the report [A Nation at Risk](#), by the National Commission on Excellence in Education (1983), brought squarely to our attention a ‘rising tide of mediocrity’ in our schools.” [Link added here by reviewer.]

The same introduction ends with this statement: “Fifteen years from now, we are convinced, the adoption of standards will be viewed as the signal event that began a ‘rising tide of excellence’ in our schools. No more will the critical question ‘What should my child be learning?’ be met with uncertainty of knowledge, purpose, or resolve. These standards answer the question. They are comprehensive and specific. They represent our commitment to excellence.” **[Again, how fine a course this would be, if only it had in fact honored these standards....]**

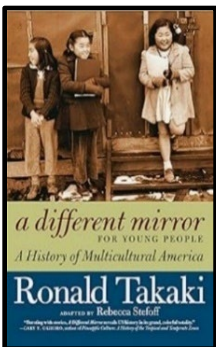
...That’s because those [particular California state standards of 25 years ago](#) were quite good, from students relating “the moral and ethical principles in ancient Greek and Roman philosophy, in Judaism, and in Christianity” to “the development of Western political thought,” to analyzing “the rise of totalitarian governments after World War I,” to explaining “the fundamental principles and moral values of American democracy as expressed in the U.S. Constitution and other essential documents of American democracy.”

But in reality and instead, SRVUSD’s Ethnic Studies course “incorporates the [Social Justice Standards from Learning for Justice](#) (from the Southern Poverty Law Center), focusing on identity, diversity, justice, and action. By integrating both frameworks, the course [allegedly] equips students with knowledge and analytical skills to understand the experiences, contributions, and challenges of historically marginalized communities.”

**And so, in fact, SRVUSD’s standards (like those of most California school districts) and today’s resultant low levels of academic achievement in fact represent a comprehensive *retreat* from excellence.** Also in fact, SRVUSD’s own Ethnic Studies course itself subversively undermines those Year 2000 standards, *rejecting* and *replacing* them with leftist outlooks from “[Learning for Justice](#),” a curriculum developed and published by the [corrupted and discredited Southern Poverty Law Center](#).

See also the [2019 New Yorker report](#), “The Reckoning of Morris Dees and the Southern Poverty Law Center.” [The linked copy is from Congressional archives. The direct, paywall version is [here](#).] Many more articles report on [SPLC corruption and hate](#), but schools nationwide make frequent use of its prejudicial materials anyway.

**SRVUSD’s “Introduction to Ethnic Studies” Course Text** (introduced at pages 11-13 of the course outline) is ***A Different Mirror*, by Ronald Takaki, and published in 1993**



In his own introduction to *A Different Mirror*, Mr. Takaki said that in 1971, he “moved to the University of California at Berkeley to teach in a new Department of Ethnic Studies.”

The program had been created as a result of campus radicals’ disruptions involving the “Third World Liberation Front,” et al., with input by the Black Panthers’ “Minister of Education.” From the outset, “Ethnic Studies” has been a divide-and-conquer Marxist project.

And the pressure has been on in the decades since to push “Ethnic Studies” not just into other colleges and universities, but into high schools, as well. It’s essentially another form of “**Critical Race Theory**” and **D.E.I.** (i.e., whites = oppressors, everyone else = victims).

An informative background reading on Critical Race Theory is “[Yes, Critical Race Theory Is Being Taught in Schools](#).” Another worthwhile source, showing the tie-in of CRT with “Ethnic Studies,” is “[Critical Race Theory: Its Origins and Infiltration of California’s Public Schools](#).” Unfortunately, despite SRVUSD Board Policy requiring that “all sides of a controversial issue” be “impartially presented, with adequate and appropriate factual information,” captive-audience students are not presented the other side of the issues in the divisively biased “Introduction to Ethnic Studies” curriculum.

**Takaki’s own core problem** in his 1993 book is his “**Master Narrative**,” which “says that our country was settled by [‘Anglo’] European immigrants, and that Americans are white. People of other races, people not of European ancestry, have been pushed to the sideline of the Master Narrative.”



**Despite Ms. Petish's and Ms. Nguyen's assertions,** this is the same, old and tired “white supremacy,” oppressors-versus-oppressed refrain, resurrected now — 17 years after America elected a black president. And there is at best faint praise for America's accomplishments, for its ending of slavery in a Civil War with roughly 700,000 deaths, its WWII overcoming of fascism, its bankrupting of Soviet communism....

What's needed when reviewing “Ethnic Studies” [a “critical theory” ([Frankfurt School](#)) version of American history] is the “**Gates Test**”: if a two-way migratory gate is opened between two countries, say America and Mexico, what direction do people flow? Sensible observers of world events know the answer: if America is supposedly such a terrible, racist place, why do people from all over the world strive so resolutely and often at great risk, to come here?

As of 05-14-25, there is no mandate; enabling legislation AB101 imposed it only if the state provided funding for the course. The state didn't do that.

The state of California had conditionally mandated a course in “ethnic studies,” and its current “model curriculum” is of the “liberatory” [critical race theory] sort. **But the state's school districts are not required to adopt that version.** They could instead adopt the “constructive” model, which works to build inter-racial respect and appreciation for what unites us as Americans, not what divides us as racialized tribes. **This is SRVUSD, however.**

**SRVUSD could itself have adopted California's fine Year 2000 [History-Social Science Content Standards](#), as the course's Essential Standards falsely say the District has done, and thereby made their course worthwhile.**

**But they haven't done as they claim.** In fact, the District's collectivists have produced another collection of racist resentments, cynical anti-American indoctrination, and crudely skewed exercises which appear designed to take advantage of the naiveté and knowledge gaps of high school freshmen (14 and 15-year olds), for political purposes.

SRVUSD's own “Course Guidance” for its “Introduction to Ethnic Studies” curriculum says that “**Teachers will follow the [BP 6144](#) when addressing controversial issues in class.**” That Board Policy says in relevant part that teachers are to “ensure that all sides of a controversial issue are impartially presented, with adequate and appropriate factual information. Without promoting any partisan point of view, the teacher should help students separate fact from opinion and warn them against drawing conclusions from insufficient data.” **This course violates that Board Policy.**

In turn, [BP 6144](#) is related to several **mandatory** California *Education Code* sections — [§51500](#) ([§ 6044](#) similar), for example: “A teacher shall not give instruction and a school district shall not sponsor any activity that promotes a discriminatory bias on the basis of race or ethnicity, gender, religion, disability, nationality, or sexual orientation...”

[§51513](#) **prohibits** any “test, questionnaire, survey, or examination containing any questions about the pupil's [and/or parents' or guardians'] personal beliefs or practices in sex, family life, morality, and religion...” in “kindergarten or grades 1 to 12, inclusive, unless the parent or guardian of the pupil is notified” of same “in writing and then gives written permission for the pupil to take this test, questionnaire, survey, or examination.”

**Even the New York Times criticized *A Different Mirror* when it was published in 1993....**

**No Foreigners Need Apply** <https://www.nytimes.com/1993/08/22/books/no-foreigners-need-apply.html>  
By George M. Fredrickson, Aug. 22, 1993 — Credit...The New York Times Archives, quoted in relevant part.

***A DIFFERENT MIRROR, A History of Multicultural America.* By Ronald Takaki... Among NYT comments:**

[Takaki] “sees the Anglo-Americans who colonized North America, establishing the cultural and political conditions to which other groups were obliged to adapt, only in their role as racial or ethnic oppressors.

“They were that indeed, but some of them understood that their deepest values pointed toward inclusiveness and egalitarianism rather than exclusion and racism. Mr. Takaki's account fails to acknowledge the significant white opposition to Indian removal, refers to the white abolitionists only as a backdrop to the career of Frederick Douglass, says little about Radical Reconstruction except to point out that it failed to provide land to the freedmen, makes no mention of the interracial origins of the N.A.A.C.P. and fails to note the contribution of white liberals and radicals to the success of the civil rights movement.

“The cumulative effect of these omissions is to create the impression that all whites, with the possible exception of some Jewish Americans and Irish-Americans, have lacked the capacity to empathize with the victims of racism. Yet America's best chance for succeeding as a cohesive multicultural nation may come from a realization that the principles on which the nation was founded and which are best embodied in the Declaration of Independence can serve as the ideological basis for a truly democratic and multicultural America.

“Paradoxical as it may seem, it is democratic values of Anglo-American origin that make multiculturalism conceivable in the United States. Part of the history of multiculturalism is the story of those people of northern European Protestant origin who have attempted, on the basis of an egalitarian interpretation of their own cultural heritage, to stem the tide of racist distortion and misappropriation of the American creed.”

So SRVUSD's "Ethnic Studies" program, including this Tataki text, is intensely political. Ronald Tataki makes an appearance in Yan Bo's important 2020 doctoral thesis, entitled [MAOIST MOMENTS: LOCAL ACTORS, GLOBAL HISTORY, 1960s~1970s](#):

"Another reason behind the insistence on the principle of self-determination by the activists could be drawn from the [interview with Ronald Takaki](#). The radicals wanted an independent ethnic studies department instead of teaching ethnic studies in traditional disciplines such as history, sociology, and economy, etc. The reason was that the radicals considered the traditional disciplines as intolerant of their radical political stances" [Tataki speaking below]:

Previously, ethnic studies, if they existed at all, were taught through the traditional disciplines. In the late 1960s, it was not viable to teach ethnic studies through the traditional disciplines, especially if one had a radical perspective. I had been at UCLA, where a number of professors, including [Angela Davis](#),<sup>225</sup> were fired for political reasons. There seemed to be not much future for radicals in the traditional structure of the university. Berkeley, however, had a unique situation: it could appoint faculty in Ethnic Studies, even recommend them for tenure, and develop a degree of autonomy which did not exist elsewhere in the UC system.<sup>226</sup>

<sup>225</sup> ["Is a Member of the Party Fit to Teach at UCLA?"](#) *The New Republic* (January 4, 1970)

<sup>226</sup> ["Ethnic Studies and Women's Studies at UC/Berkeley: A Collective Interview,"](#) *The Radical Teacher* (Dec. 1979)

Further below, as the film *Activist State* is discussed, Yan Bo's remarkable thesis comes up again, in discussion of the Maoist underpinnings of 1960s and 1970s Bay Area campus radicalism and disruption.

**Meanwhile, some version of "Ethnic Studies" has been implemented in SRVUSD since at least 2021.** The initial version was entitled "My Story, Your Story, Hxrstory" (with "x" replacing the "e" in "Herstory" to be more "inclusive"). That earlier course was itself *overtly* Marxist, with a text lineup that included leaders of Marxist propaganda in America. The present new course is a little more subtle, but its systematic biases remain.

An analysis of the earlier course is [available](#). From one page of that analysis, illustrating the course's Marxist roots: **The proper business of schools is the imparting of knowledge and skills. The checked texts below are instead all part of the socialist "Zinn Education Project."** The other texts themselves have a left-wing outlook on American society. In the SRVUSD and elsewhere, such instruction has become a tax-funded scheme for indoctrinating captive-audience young minds....

- ✓ • [A People's History of the United States](#), Howard Zinn
- [Abolition. Feminism. Now](#), Angela Davis ← **Marxist**
- [The Autobiography of Malcolm X](#), Alex Haley and Attallah Shabazz Malcolm X
- [Between the World and Me](#), Ta-Nehisi Coates
- ✓ • [The Color of Law](#), Richard Rothstein
- [Critical Race Theory](#), Richard Delgado ← **!!!**
- [Feminism Is for Everybody: Passionate Politics](#), bell hooks
- ✓ • [Indigenous People's History of the United States](#), Roxanne Dunbar-Ortiz
- ✓ • [An African American and Latinx History of the United States](#), Paul Ortiz
- ✓ • [The New Jim Crow](#), Michelle Alexander
- ✓ • [Pedagogy of the Oppressed](#), Paulo Freire ← **Brazilian Marxist**
- [Pushout](#), Monique Morris et al.
- ✓ • [Rethinking Ethnic Studies](#), R Tolteka Cuauhtin et al.
- [So You Want to Talk About Race](#), Ijeoma Oluo
- ✓ • [Stamped, Remix](#), Ibram X. Kendi and Jason Reynolds ←
- [This Book is Antiracist](#), Tiffany Jewell ←
- [We Should All Be Feminists](#), Chimamanda Ngozi Adichie
- [Women Who Run with Wolves](#), Clarissa Pinkola-Estes

Selection of these texts illustrates a ridiculous lack of balance & a determined left-wing bias of SRVUSD personnel.

2025: Analyses of these two still in-use SRVUSD textbooks are also available. Stamped, Remix became [Stamped: Racism, Anti-Racism, and You](#). And [This Book Is Anti-Racist](#) is itself a caricature of anti-racism. It begins by saying that the book will capitalize every race but white.

**Howard Zinn** (died 2010) was the subject of a 423-page FBI file, which revealed his communist affiliations. His "History" characterized the Revolutionary War, the Civil War, and WWII as cynical schemes designed to consolidate control by the rich and powerful. Even Michael Kazin, the one-time head of Harvard's radical SDS chapter, has condemned Zinn's 729-page book as "bad history," as a polemic disguised as history. See 2017 Arata editorial attached, and see Zinn's skewed history itself, <https://libcom.org/files/A%20People's%20History%20of%20the%20Unite%20-%20Howard%20Zinn.pdf> Zinn himself called his "history" a "biased account, one that leans in a certain direction." [i.e., "neighborly socialism"]

## More Specific Criticisms of SRVUSD's New "Introduction to Ethnic Studies" Course:

### Unit 1: "Identity - Who Am I?"

New SRVUSD slide, 5-9-25: "The curriculum explicitly states that students not have to share personal information (including lessons on identity)." Yes, but that's stated only in Unit 1, Lesson 1 — and ignored from then on. Were such exclusions actually permitted throughout, students would have to skip entire lessons later on.

#### Inappropriate and Invasive Student Disclosures



Students as young as 13/14 are expected to **publicly disclose private information** such as mental health status, sexual orientation, and socio-economic background, under the guise of "identity exploration." This is a violation of students' and families' boundaries, raises serious privacy concerns as well as first amendment concerns under the compelled speech doctrine.

**Unit 1, Lesson 1**, "Classroom Norms and Expectations," begins with the "Rose, Bud, Thorn" intrusion, so that (among other personal intrusions) "Students increase their comfort with vulnerability." This is reminiscent of a triumphal proclamation by the **National Education Association** that "the schools are becoming clinics, whose purpose is to provide individualized psychosocial treatment for the student" (*TODAY'S EDUCATION*, the NEA's newsletter, January 1969). No wonder our schools have been engulfed by the "rising tide of mediocrity" noted in the 1983 *Nation at Risk* report cited earlier. What next — Maoist "Struggle Sessions"?

**Sam Hayakawa**, the San Francisco State College president during 1968-73 — and later a U.S. Senator — had his own assessment of the misdirection in American education: "An educational heresy has flourished, a heresy that rejects the idea of education as the acquisition of knowledge and skills.... The heresy of which I speak regards the fundamental task of education as therapy." (More about Mr. Hayakawa in Lesson 3, below)

**Unit 1, Lesson 2** is a "Lesson on Names." One exercise for student reading is [Cisneros's "My Name."](#) But in fact, that exercise leads students to a choice among four readings. One of those, from [Slate](#) (though that source is unattributed), is by transgender Silas Hansen, who was previously named Lindsay. That reading is included because "Ethnic Studies" naturally extends, in the hands of SRVUSD activists, to *gender* activism.

**Unit 1, Lesson 3** answers the question "What is Ethnic Studies?" Students learn that it is radical, raised-fist resistance to the existing order, in order to establish "social justice" to insure "a truer democracy" — paraphrasing the false promises of Marx, Lenin, Stalin, and Mao:

	<p>The troubling reality of SRVUSD's Marxist version of "Ethnic Studies" is shown observably in the last three of the course's "Guiding Principles." The course is about creating division and stoking antagonisms.</p>	<p><b>GUIDING PRINCIPLES</b></p> <ol style="list-style-type: none"><li>4. Critique empire building in history and its relationship to white supremacy, racism, and other forms of power and oppression.</li><li>5. Challenge racist, bigoted, discriminatory, and imperialist/colonial beliefs and practices on multiple levels.</li><li>6. Connect ourselves to past and contemporary social movements that struggle for social justice and an equitable society, and conceptualize, imagine, and build new possibilities for a society that promotes collective narratives of transformative resistance, critical hope, and radical healing and build new possibilities for inclusion of all communities.</li></ol> 
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At what point do SRVUSD students ever hear from James Madison about such systems of governance? He was someone who was actually determined to build — and did help to design and implement *constructive* "new possibilities for post-imperial life." He also had something to say about democracies of the unrestrained sort:

For "such democracies have ever been spectacles of turbulence and contention; have ever been found incompatible with personal security or the rights of property; and have in general been as short in their lives as they have been violent in their deaths. Theoretic politicians, who have patronized this species of government, have erroneously supposed that by reducing mankind to a perfect equality in their political rights, they would, at the same time, be perfectly equalized and assimilated in their possessions, their opinions, and their passions." (*Federalist No. 10*).



Had SRVUSD's "Ethnic Studies" course designers actually incorporated the [History-Social Science Content Standards for California Public Schools](#) as claimed, they would have students "Describe the political philosophy underpinning the Constitution as specified in the *Federalist Papers* (authored by James Madison, Alexander Hamilton, and John Jay) and the role of such leaders as Madison, George Washington, Roger Sherman, Gouverneur Morris, and James Wilson in the writing and ratification of the Constitution" (page 34, or 41 of 68 in the State's PDF document).

## Unit 1, Lesson 3, continuing...

Further, they would have students “Compare the major ideas of philosophers and their effects on the democratic revolutions in England, the United States, France, and Latin America (e.g., John Locke, Charles-Louis Montesquieu, Jean-Jacques Rousseau, Simón Bolívar, Thomas Jefferson, James Madison)” (page 42, 50/68).

5-9-25: This video is to be removed due to a Palestinian flag being shown as part of more current activist protests.

Another Lesson 3 segment also has students watch the film [Activist State](#), which glorifies student disruptions of the 1960s and 70s, while lionizing the violent Black Panthers and other radicals of the “Third World Liberation Front.” The film celebrates the student strike of late 1968 through early 1969 at what was then San Francisco State College. As the film’s narrator says, “the clenched fist became the symbol of the [TWLF student] strike.”

Identified speakers in the film include these:

**Roger Alvarado**, [1960s leader in the Third World Liberation Front](#).

**Gary Karasik**, “Now retired, he writes about progressive issues.” (from [bio at Hollywood Progressive](#))

**Eric Solomon**, [described](#) in the *San Francisco Chronicle* as “a classic college liberal.”

**Laureen Chew**, who [says](#) “This culture reacts to ‘in your face’ behavior. Nothing too subtle.”

Palestinian flags are shown in the now removed *Activist State* video (“New groups have arisen to tackle new issues”), but not Israeli flags.

**Sam Hayakawa**, the new SFSC president at the time — and later a U.S. Senator — is shown briefly, but not identified in the film. Were SRVUSD’s “Ethnic Studies” course balanced in the manner claimed by its proponents, it would include relevant comments by Mr. Hayakawa and others. An example could be the [80-second clip of Hawakawa speaking at the University of Wisconsin in 1970](#):

**Narrator, summarizing that UW talk:** “In his speech, Hayakawa denounced the use of force to stop the exchange of ideas. He said that beginning with the free speech movement at Berkeley in 1964, wherever leftist groups have had any measure of success, freedom of speech has declined.”

**Hayakawa himself:** “At some of the most prestigious universities in the United States, they do not even dare to invite the president of the United States or the vice president to speak because of predictable disruptions of speech, to say nothing of fears for the personal safety of the speaker. What kind of a free country have we become? I am here to assert academic freedom. I may be as crazy as hell, but I have a right to speak. I have as much right to speak here as Mark Ruud. I want restored to the United States of America free speech — and especially to our American colleges and universities — the kind of condition where it is possible for a Mr. Spiro Agnew as well as Abby Hoffman to be able to give a speech without it being torn up and disrupted.”



And further from Yan Bo’s thesis: “The history of the founding of ethnic studies in United States universities, which was submerged in 1960s activism but catalyzed by the two student strikes at the San Francisco State College and the UC Berkeley, shows the guidance and inspiration from Maoism.

“From protestors of the Students for a Democratic Society reading Mao’s works on campus during protests, to members of the AAPA [Asian American Political Alliance] who recalled “every one of us read Mao at that time,” Maoism was visible throughout the protests and the birth of ethnic studies. One might ask why the anti-capitalism and anti-imperialism exuded by the activists were not only considered Marxist but more specifically Maoist. The answer to the question Why Maoism, not Marxism is in the imagined Third World that Maoism incentivized....”

“The activists imagined that they were fighting the established capitalism within the United States in the same manner. This chapter suggests that Mao’s China had a particular appeal among the activists as it stood out as the successful Third World country with the most notable victory in an anti-imperialist and anti-capitalist revolution. It served as a primary example in the struggle, and Maoism thus became a powerful spiritual weapon among the activists.”

**Unit 1, Lesson 4** concentrates on “**The Meaning of Names**,” with more intrusion into private and personal matters, via “[Community Circles](#)” and “[Student Partner Interviews](#).”

**Unit 1, Lesson 5** introduces an “**Ethnic Studies Vocabulary**.” But naturally, since this an SRVUSD course, definitions like the following, ranging from prejudicial to silly, are included....



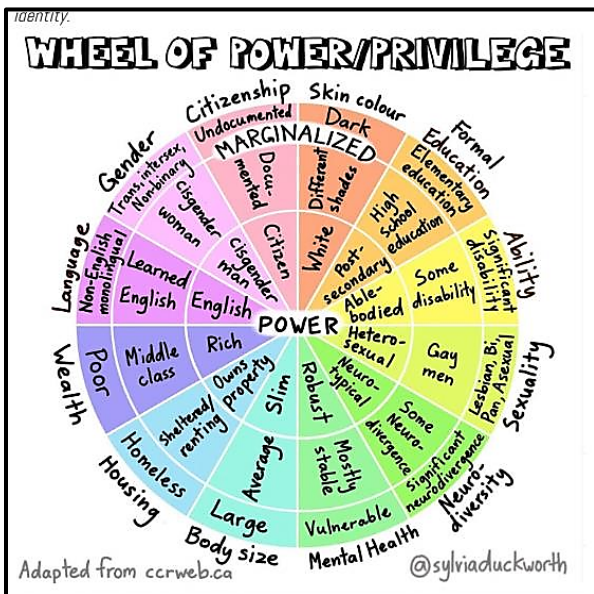
## Unit 1, Lesson 5, continuing...

<b>Dominant Narrative</b>	A widely accepted, and therefore repeated and amplified, way in which history is told by the perspective of the dominant culture.
<b>Gender</b>	A set of <b>socially constructed</b> roles, behaviors, activities, and <b>attributes</b> that a given society considers appropriate.
<b>Identity</b>	A person's <b>sense of belonging</b> to a group, and the cultural, historical, and other aspects of that group that they identify with.
<b>Intersectionality</b>	The idea that we all have multiple identity characteristics that make us who we are, and the <b>intersection of these identities come together to create unique forms of privilege and oppression.</b>
<b>Privilege</b>	The <b>unearned</b> advantages and benefits that certain social groups receive based on their membership in dominant groups, often invisible to those who possess them, and contributing to systemic inequalities.
<b>Race</b>	A <b>social construct</b> that was created to divide people into categories for reasons related to power and privilege. Categories that have been created to divide people. In the US, those categories are: Asian, Black, Latino, Native American, White. <b>[An SRVUSD textbook capitalizes all these but "white."]</b>
<b>Social Construct</b>	Any category or thing that is <b>made real</b> by convention or collective agreement

From Merriam Webster: the term “*Ethnic*” actually refers to “large groups of people classed according to common racial, national, tribal, religious, linguistic, or cultural origin or background.”

**Unit 1, Lesson 6** differentiates between “Assigned” and “Chosen” identities, including gender, in a [chart “to be completed as homework.”](#) This has nothing to do with ethnicity or genuine “ethnic studies,” but everything to do with SRVUSD’s comprehensive promotion of gender bending, beginning with its related read-aloud stories in even transition kindergarten. “Ethnic Studies” is also SRVUSD’s excuse for an expansion of its indoctrination of students in critical race theory — the District’s overtly racist “anti-racism” programs and practices.

**Lesson 6** also introduces the highly prejudicial “Wheel of Power/Privilege.”



**An insightful community member spoke at the April 22nd, 2025 School Board meeting about the multiple problems involved here. His remarks are so astute that they deserve to be quoted in entirety:**

“Indoctrination of young people to hate others is a powerful tool of government. This “Ethnic Studies” curriculum is filled with the indoctrination of hate. The Power and Privilege Wheel is an example. On the inside of the wheel, you have power and privilege. These are the oppressors: white, owns property, post-secondary education, able-bodied, a cisgender man....

“This wheel is more aptly called the Wheel of Hate. Projects in this curriculum require students to self-identify, and then divide themselves into politically labeled camps based on their immutable characteristics, like skin color or ethnic group. It undermines any notion of self-agency. The wheel sets your place in society. It is *Lord of the Flies* on steroids....”

**Continuing:** “Fostering hate and suppressing self-esteem and self-agency, this curriculum will inspire students, in the name of social justice to attack other students, teachers, and community members who they feel are too close to the inside of the wheel: whites, Jews, Asians, those with college degrees, and straight men are all set up as targets of rage. Indeed, this wheel is not just a wheel; it’s a bullseye. And you’re worried about enrollment? This is a disenrollment accelerant. I’m talking 5% or 10% of people [who] will fly to private schools — and we’ll be done, fiscally.

"So, what do we do? Let's take a pause. Put this course on hold. Maybe rename World Geography "Ethnic Studies." Talk about the different, wonderful cultures of the world that make us such a melting pot. We need to be teaching the vision of Martin Luther King, Jr. , who said he dreamed of a world where people are judged not by the color of their skin, but the content of their character. This curriculum does the reverse. Let Dr. King rest in peace. Please vote to take a pause, and look at a complete re-creation of this curriculum to avoid indoctrinating our young people to turn against each other and our community."

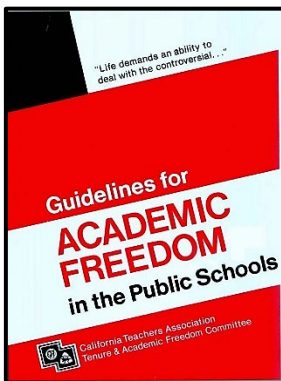
**Unit 1, Lesson 7:** “Introduction of Culture and Culture Tree of Myself (Surface vs. Deep Culture)” **has the student develop a list of 10 personal values from a prompt that lists 41 qualities**, but then narrow those down to just 3 characteristics and then share those with a student partner.

Once again, this intrudes on personal privacy, with a discussion that could and should instead involve parents, a pastor, and or a trusted counsellor, in order allegedly to “Cultivate empathy, community actualization, cultural perpetuity, self-worth, self-determination, and the holistic well-being of all participants, especially Native People/s and Black, Indigenous, and People of Color (BIPOC).” Instead, these lessons will be directed by teachers of largely undetermined political and moral background, persuasion, maturity, and judgment — but who have presumably passed SRVUSD’s internal tests of political correctness.

**Unit 1, Lesson 8:** “What is Race, Ethnicity, and Nationality? What Does It Mean to be “White”? What Does It Mean to be ‘BIPOC’?”

This segment of the curriculum makes use of the so-called “Whiteness Project” to drive race consciousness, with particular short comments by “Nick (hiding Mexican identity)” and “Amanda (navigating multiracial ID).” Both of them in fact make clear their degree of assimilation in American culture, though Nick appears to have been pushed to add negative nuance to his monologue. **The crude racializing of perception here is inconsistent with Lesson 5, in which race is defined as merely a “social construct.”**

SRVUSD should instead adopt the [Constructive model of Ethnic Studies](#), because it builds interracial respect and appreciation for what unites us, not what divides us. And students should hear of the Gates Test: When two-way gates are opened wide at, say, the Texas border with Mexico, what direction do most people travel? If America is such a terrible place as the left alleges, why to people strive to come here?



SRVUSD’s “Ethnic Studies” program is instead of the “liberatory” sort, likely to inflame racist tensions and disrespect of America’s founding documents and values, in service of a collectivist agenda. The California Teachers Association, in a candid moment, articulated that agenda: “Who dares take on religion, free enterprise, patriotism, and motherhood? We do — and we must.” (*Guidelines for Academic Freedom in the Public Schools*, 1984)

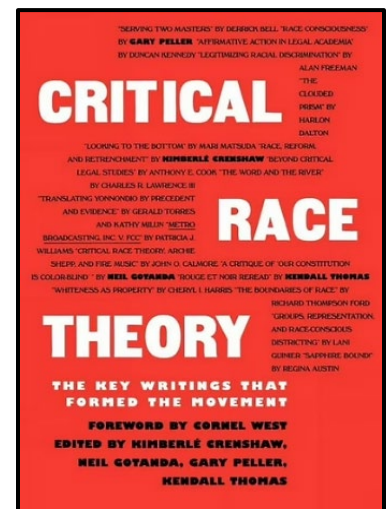
SRVUSD’s CTA chapter is the San Ramon Valley Education Association, largely in control of SRVUSD curricula since placing their own handpicked candidates on the School Board after their teacher strike in 1990, winning CTA’s “Joyce Fadem Chapter in Politics” award in the process.

[CTA itself has been involved in pushing the “liberatory” model of Ethnic Studies.](#) So unsurprisingly, SRVUSD’s “Ethnic Studies” program is “liberatory” in principle, policy, and practice

**Unit 1, Lesson 9:** “Intersectionality” [a term originated by activist Kimberlé Crenshaw, who’s also known for her promotion of “Critical Race Theory.”]

Principal discussion in this course segment is about [Bibi](#), a film from SPLC’s “Learning for Justice” activists, which “tells the story of a Latinx father and son who can talk about anything—but only in writing, in the letters they pass back and forth when conversation seems too much. And after Ben, affectionately called ‘Bibi’ by his father, hands his father a letter that reads ‘I’m gay,’ the two don’t talk at all.”

After “Bibi” is informed of his father’s death, he finds old letters explaining the chasm between them, offering “a powerful way of making amends so long as Ben is willing to forgive. The “intersectionality” involves “Bibi’s” status as a Latino homosexual who is **comparatively well to do as a lawyer, so he’s both a victim and an oppressor.**



## Unit 1, Lesson 9, continuing...

**Recall SRVUSD Board Policy #6144** — i.e. that teachers are to “ensure that all sides of a controversial issue are impartially presented, with adequate and appropriate factual information. Without promoting any partisan point of view, the teacher should help students separate fact from opinion and warn them against drawing conclusions from insufficient data.”

Were their skewed “Ethnic Studies” course actually to do that, comments from a different perspective would be included — e.g. [“Nothing Unites Different Marginalized Groups: Exposing the Intersectional Hoax”](#) and [“The Weaponization of Oppression: How critical race theorists stoke grievance to spark a revolution.”](#) The latter article also exposes **Kimberlé Crenshaw’s** critical race theory activism.

And curriculum reliance upon the Southern Poverty Law Center’s “Learning for Justice” is misplaced. SPLC is a [hate group which projects its own animosities](#) upon organizations whose political outlooks it doesn’t like.

## Unit 1, Lesson 10: “What are Stereotypes?”

This lesson focuses upon [“The Danger of a Single Story,”](#) an essay by Chimamanda Adichie about her experience of growing up in Nigeria, and the classmate assumptions about modern Africa which she experienced upon coming to America for her university education.

In the 2009 [“TED Talk” video](#) that is featured in this lesson, Miss Adichie observes correctly that “the problem with stereotypes [i.e., “single stories”] is not that they are untrue but that they are incomplete.”

**The irony is lost on those SRVUSD personnel who wrote the “Ethnic Studies” curriculum: their own concoction develops and promotes a *single story*:** American history from a left-wing or outright Marxist perspective, of the sort pushed by the corrupted [Southern Poverty Law Center](#) and the [Zinn Education Project](#).

[Some on the left have tried to disown/cancel Adichie](#) because she agrees with J.K. Rowling in criticizing the extremes of the “transgender” movement, e.g. the invasion of females’ private spaces by biological males. Adichie said in an interview that “if you’ve lived in the world as a man with the privileges that the world accords to men and then change gender, it’s difficult for me to accept that then we can equate your experience with the experience of a woman who has lived from the beginning as a woman and who has not been accorded those privileges that men are.”

Such criticisms of transgender psychosis are not permitted in the left’s own “single story.”

Another example: **Eldridge Cleaver**, the Black Panthers’ “Minister of Education” whose photos appear in the Activist State film focused upon in Lesson 3, eventually became a Republican. As the [New York Times reported](#), “His political turnabout was such that, in the 1980’s, he demanded that the Berkeley City Council begin its meetings with the Pledge of Allegiance, a practice they had abandoned years before.”

**But mentioning the *rest* of the story would interrupt SRVUSD’s own “single story” indoctrination program.**

## Unit 1, Lesson 11: “What are Counternarratives? How Do They Impact Our Lives?”

This Lesson carries **still more irony**, including a [“Counter Narrative Reading,”](#) that contrasts **“hegemonic narratives”** (“multiple layers of assumptions that serve as filters in discussions of racism, sexism, classism, etc.”) with “counter-narratives” (“stories of the experiences and perspectives of racially and socially marginalized people.”) The kids are then to apply [“visual depictions of Columbus’ arrival”](#) to local issues and students’ lives.

**Unit 1, Lessons 12-15: “Autoethnography Project,”** in which students write an essay to **“Challenge racist, bigoted, discriminatory, and imperialist/colonial beliefs and practices on multiple levels”** and **“explore our multiple identities, analyze the social, cultural, and political context through our own experiences, and challenge dominant narratives.”**

**Lesson 12:** Students determine a “dominant narrative” about their “chosen/assigned identities” in undertaking an “autoethnography” (“self-culture-process”) and writing initial drafts of their essays, and add artwork.

**Lessons 13-15** include “Body Paragraphs Work Time,” “Editing and Revising Work Time.” Finally, students then display a “Presentation of Project” for members of the class to view each other’s work.

They self-grade their work and then respond to an [Ethnic Studies Curriculum Feedback Survey](#). As stated above, this means that students as young as 13 are expected to publicly disclose private information such as mental health status, sexual orientation, and socio-economic background, under the guise of “identity exploration.”



## Unit 2: “Narratives & Community Stories... Who Are We?”

Here, students “will be introduced to the stories of communities of color in the United States. You will learn about how communities of color were formed in the United States, and what their migration experiences to and within the United States have been.”

They “will examine the ways in which traditional narratives flatten experiences of people of color and how oral histories of those close to you can enrich and counter those narratives. You will investigate how racism, oppression, and prejudice have impacted Indigenous, Black, Latino/a/x, and Asian American communities throughout history and in the present.”

They “will also learn how communities of color have built, preserved, and sustained their communities and cultures in the face of oppression.” Finally, they “will examine the cultural production of communities of color, as well as their contributions to American artistic, intellectual, political, scientific, and other cultural traditions.”

### Unit 2, Lesson 1: “Community Building Around Narratives”

Students begin with “a community circle” in which they “**share about important family traditions**” and have a discussion of the Rockwell painting of an American Thanksgiving.



Unfortunately, there is no mention (in the curriculum’s own tendentious narrative) of the actual title which Norman Rockwell gave his famous 1942 painting, completed as the United States and its allies reached a turning point in World War II, with victories at Al Alamein and Guadalcanal on the other side of the world. **Rockwell titled his painting “Freedom from Want.”**

It was one of a series of four paintings, celebrating the *Four Freedoms* that were acclaimed by President Franklin Roosevelt in his State of the Union address to Congress on January 6, 1941, just 11 months prior to the treacherous Japanese bombing of Pearl Harbor.

The other Freedoms are *Freedom of Speech*, *Freedom of Worship*, and *Freedom from Fear*. Credit below: [The Museum of Fine Arts, Houston](https://www.museumoffinearts.org/exhibitions/four-freedoms).



Left to right: *Freedom from Want*, *Freedom of Speech*, *Freedom of Worship*, *Freedom from Fear*

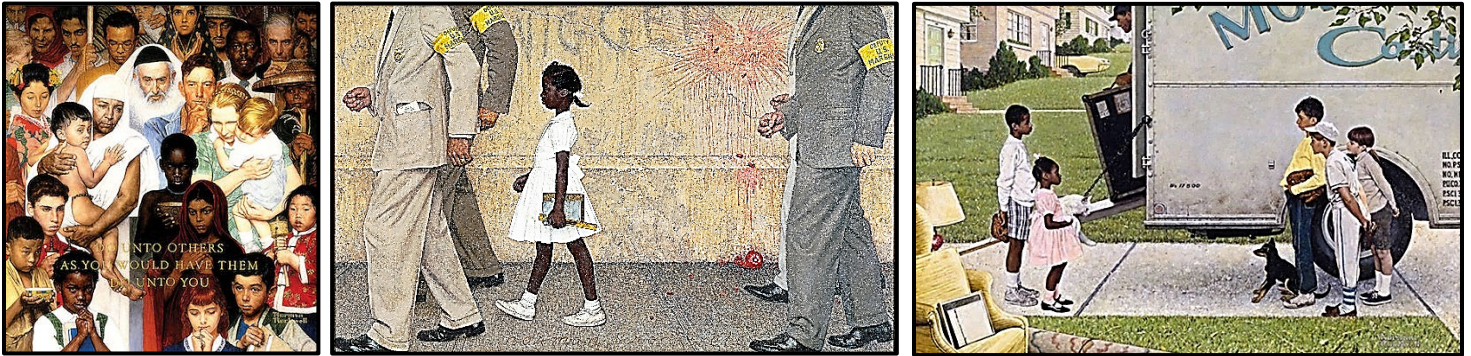
Instead of a helpful discussion of America’s Four Freedoms, SRVUSD’s remarkably skewed “Ethnic Studies” course instead turns back to its “[Culture Tree Template](#),” “[Chunking Worksheet on ‘What Is a Community?’](#),” “[Community Exit Ticket](#),” and [Community Interviews](#). As in so much of SRVUSD’s therapeutic notion of education, the emphasis is on personal feelings rather than the teaching and learning of beneficial knowledge and skills.

## Unit 2, Lesson 2: “Community Mapping”

One of the “Standards” shown here is an intent to “Show the connections, casual and otherwise, between particular historical events and larger social, economic, and political trends and developments and the connections, casual and otherwise, between particular historical events and larger social, economic, and political trends and developments.”

So stepping back for a moment to comments that will further be raised about Rockwell’s Four Freedoms paintings: Since “Introduction to Ethnic Studies” is an activist curriculum, likely to be implemented and administered by activist SRVUSD personnel, there will probably be immediate objections to the “whiteness” illustrated in those paintings.

But that requires an understanding of Norman Rockwell’s context, i.e. his studios in Vermont and Massachusetts. His models were family members and other local community members. And later on, civil rights and the evil of racism were among his own intense interests, as shown in some of his later paintings:



Left to right: “Golden Rule” (1961), “The Problem We All Live With” (1964), and “New Kids in the Neighborhood”

An understanding is needed as well of the ways in which racial dynamics were assessed and addressed in what became known as the “Civil Rights Era.”

A factual course on race relations would and should incorporate Daniel Patrick Moynihan’s March, 1965 analysis, [\*The Negro Family: the Case for National Action\*](#), written for the Johnson administration. Moynihan’s statistically backed report showed the American black family already in crisis, particularly in its **nearly 25% rate then of missing fathers in black family households**. The result then was, and still is, “a tangle of pathology.”

The report’s concluding programmatic recommendation was for Lyndon Johnson and his Health, Education, and Welfare (HEW) Department to state that “The policy of the United States is to bring the Negro American to full and equal sharing in the responsibilities and rewards of citizenship. To this end, the programs of the Federal government bearing on this objective shall be designed to have the effect, directly or indirectly, of enhancing the stability and resources of the Negro American family.”

President Johnson expected to utilize Moynihan’s report in a keynote address for his planned White House Conference on Civil Rights. But the grievance industry of the time, already well-established (including some black “leaders,” white liberals, and HEW bureaucrats) objected, and the paper was suppressed. **Today, 60 years later, the rate of fatherless black homes with children is tragically three times its 1965 rate — and the rate of missing white fathers is itself now at 27% or higher.**

So yes, American blacks (and others) are victims, all right — of a welfare state which enriches certain self-appointed racist mouthpieces, along with welfare-administering bureaucrats, activist teacher unionists, and other rent-seeking opportunists of all races. It’s *that* story which needs to be told, not exhortations for captive-audience students to join an already overcrowded field of miseducated malcontents, marinated in a “Diversity, Equity, and Inclusion” propaganda stew.

**In themselves, Lesson 2’s “mapping” exercises are not objectionable. But they are to be used to “challenge racist, bigoted, discriminatory, and imperialist/colonial beliefs and practices,” i.e. to generate more white guilt.**



And meanwhile, **Kimberlé Crenshaw** (the “critical race” theorist) expressed her poisonous ideas on fatherless black homes in general and on the Moynihan report in particular, in a 1989 paper, [“Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory and Antiracist Politics”](#)

The nature of this debate,” she said, “should sound familiar to anyone who recalls Daniel Moynihan’s diagnosis of the ills of Black America. Moynihan’s report depicted a deteriorating Black family, foretold the destruction of the Black male householder and lamented the creation of the Black matriarch. His conclusions prompted a massive critique from liberal sociologists and from civil rights leaders. Surprisingly, while many critics characterized the report as racist for its blind use of white cultural norms as the standard for evaluating Black families, few pointed out the sexism apparent in Moynihan’s labeling Black women as pathological for their ‘failure’ to live up to a white female standard of motherhood.”

“The latest versions of a Moynihanesque analysis can be found in the Moyers televised special, *The Vanishing Black Family* and, to a lesser extent, in William Julius Wilson’s *The Truly Disadvantaged*. In *The Vanishing Black Family*, Moyers presented the problem of female-headed households as a problem of irresponsible sexuality, induced in part by government policies that encouraged family breakdown. The theme of the report was that the welfare state reinforced the deterioration of the Black family by rendering the Black male’s role obsolete. As the argument goes, because Black men know that someone will take care of their families, they are free to make babies and leave them. A corollary to the Moyers view is that welfare is also dysfunctional because it allows poor women to leave men upon whom they would otherwise be dependent.”

“Most commentators criticizing the program failed to pose challenges that might have revealed the patriarchal assumptions underlying much of the Moyers report. They instead focused on the dimension of the problem that was clearly recognizable as racist. White feminists were equally culpable. There was little, if any, published response to the Moyers report from the white feminist community.”

Francis Fukuyama’s [2015 Financial Times review](#) of Harvard political scientist Robert Putnam’s *Our Kids: the American Dream in Crisis* encapsulated the reality which contravenes and bypasses Crenshaw’s angry, counterproductive, and misleading musings about “white feminists.”

“Beginning with the publication of Daniel Patrick Moynihan’s 1965 report *The Negro Family*, a broad consensus formed that poverty among African-Americans and the attendant ills of drug use and crime were directly connected to the decline of two-parent families. It turns out, however, that African-Americans were the canary in the coal mine, and that the social decline that hit residents of inner cities in the 1970s and 1980s has now spread to the entire white working class....

“One of the most sobering graphs in *Our Kids* shows that while the proportion of young children from college-educated backgrounds living in single-parent families has declined to well under 10 per cent, the number has risen steadily for the working class and now stands at close to 70 per cent. This is the same percentage that rang loud alarm bells when it happened to the black community a generation ago.”



### **Unit 2, Lesson 3: “Researching Local Community Demographics Data”**

Reviewing demographics data can be interesting and useful. But it’s unclear what the source information will be to allow students to “Focus on ‘Incidents of Hate’ within our district.” Presumably, these include racist bathroom graffiti, a student’s attack on a Monte Vista teacher, and other incidents which have been widely reported. But a document recounting such occurrences does not appear to be included in the Lesson 3 lineup.

One wonders, meanwhile, if former Superintendent Malloy’s falsely framed and defamatory [“Cal High Racist Incident 5.23.22” letter](#) will be discussed.

## Unit 2, Lesson 4: “Migration Push & Pull Factors”

Factual treatment (including Marco Learning’s *Advanced Placement Study Guide for Human Geography*) of the factors which motivate people to move from one part of the world to another is practical.

**This would be an opportune moment to introduce and discuss the “Gates Test”:** when gates are flung open, without significant restriction, at the border(s) between two or more nations (as occurred 2021-2024), what direction do people migrate? And, then, why is it that so people endure significant risks and substantial hardship, and are even willing to break the law to emigrate into the United States?

## Unit 2, Lesson 5: “Learning About Ethnic Communities”

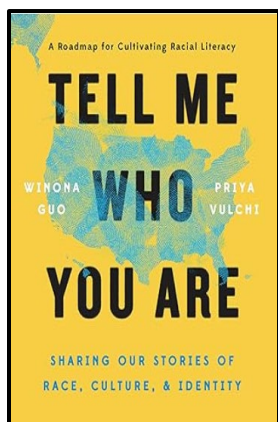
This lesson advocates the present phenomenon of “birthright citizenship” with “[7 Things to Know About Birthright Citizenship and the 14th Amendment](#),” noting that the first sentence of the Fourteenth Amendment (“All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the State wherein they reside”) has been supported in court decisions to mean that even children born of illegal immigrants are to be regarded as citizens.”

The 1898 Supreme Court case [United States v. Wong Kim Ark](#) is the controlling decision in the matter so far. But given President Trump’s executive order opposing that interpretation, and the related Supreme Court hearing on same scheduled for May 15, the “Ethnic Studies” course outline will need updating, one way or the other.

In any case, “birthright citizenship” is a controversial interpretation, and the controversy should be aired in SRVUSD classes to “ensure that all sides of a controversial issue are impartially presented, with adequate and appropriate factual information. Without promoting any partisan point of view, the teacher should help students separate fact from opinion and warn them against drawing conclusions from insufficient data” (per BP #6144).

On the subject of birthright citizenship, only one side is presented, however. As [lawyers Chuck Cooper and Pete Patterson observe](#), “The high court held in *U.S. v. Wong Kim Ark* (1898) that the U.S.-born child of foreigners lawfully and permanently domiciled in the country was a natural-born citizen. It didn’t rule on the status of the children of those here temporarily or unlawfully....”

Continuing, however: “If we are correct that the 14th Amendment doesn’t confer citizenship at birth to the children of lawful visitors [such as foreign] diplomats, the same is obviously true of children whose parents’ presence here is illegal. The continued presence of illegal aliens is the height of ephemerality — they are subject to deportation the moment they come to the attention of the national authorities. Their continued presence in the U.S. depends on evading the law rather than submitting or showing allegiance to it.”



Lesson 5’s [Tell Me Who You Are](#) exercise in this lesson relies on a book of that title. As [Super Summary](#) relates, *Tell Me Who You Are*, “by activists Winona Guo and Priya Vulchi, is a nonfiction book published in 2019 in the genre of social justice education. It provides interviews with [over] 100 people of all races, ages, and backgrounds from across the United States....”

“The book emphasizes themes of Acknowledging Systemic Inequities and Privilege, Identity Is Intersectional, Combating Racism and Discrimination as Revolution, and Stories, Language, and Conversations About Race and Identity.”

The young writers are both from Princeton, New Jersey, though they grew up “[in seven different countries](#).” Somehow, they and their originally Chinese and Indian parents wound up in supposedly evil and “racist” America. They dedicate their book to their “beloved parents, who (eventually) let us take a year off from school.” before heading off, respectively (and ironically), to Harvard and Princeton.

Included in the book itself is a section entitled “**A BRIEF HISTORY OF WHITENESS**,” which says that “The racial categories that we’re familiar with developed only two hundred years ago, primarily by England and Spain....” In both countries, “**nationalism** (the creation of ‘a people’ within ‘artificially created borders’) and **capitalism** (‘social relationships in the countryside transforming into relationships based on the exploitation of agricultural labor for the sake of profits’) began to rise.” (**Bold** emphasis shown here as in the book’s text.)



## Unit 2, Lesson 5, continuing...

So today, says this section of the book, “Whiteness positions itself against ideas of, among others, Blackness, Indigenouness, Asianness [sic], and Hispanic-ness.” Chapter One is entitled “Race Impacts Everything.” So SRVUSD’s own “Ethnic Studies” course indoctrinators themselves select a dozen of the 100+ interviewees, and features xeroxed pages showing them. Comments by authors Guo and Vulchi’s editorial comments are appended at the bottom of many of the pages involved.

Those focus upon “Combating Racism and Discrimination as Revolution, and Stories, Language, and Conversations About Race and Identity” — consistent with the course’s clear intent to indoctrinate students.

Example: “African Americans are incarcerated at more than five times the rate of Whites.” This is an extension of the false “disparate impact” notion — that any racial difference in outcome means that racism was involved.

An honest discussion of crime and punishment would include information from [FBI crime data](#) — e.g. that at least 43% of homicides alone in 2023’s data update were committed by Blacks/African Americans (3.1 x the [13.7% Black/African](#) population). Meanwhile, Whites — [75% of U.S. population](#) — committed 29% of the murders.

The race of 14% of murder perpetrators was not yet identified. But known percentages, as well as better data from older FBI Uniform Crime Reports (before the FBI changed the UCR reporting format, making data harder to track) suggests that at least 50% of murders are perpetrated by Blacks — and 90% of black murder victims were killed by other blacks. Below are those tables from 2016 and 2019, before the formatting changed.

They compare the last year of the Obama administration to the second-last year of the first Trump administration (prior to the formatting change). As of this writing, those data sets are still posted, respectively, at <https://ucr.fbi.gov/crime-in-the-u.s/2016/crime-in-the-u.s.-2016/topic-pages/tables/table-21> and <https://ucr.fbi.gov/crime-in-the-u.s/2019/crime-in-the-u.s.-2019/tables/table-43>.

[r.fbi.gov/crime-in-the-u.s/2016/crime-in-the-u.s.-2016/topic-pages/tables/table-21](https://ucr.fbi.gov/crime-in-the-u.s/2016/crime-in-the-u.s.-2016/topic-pages/tables/table-21)

**Table 21A**

Arrests by Race and Ethnicity, 2016  
(13,049 agencies, 2016 estimated population 357,912,530)

Offense charged	Total	Race					Percent distribution <sup>1</sup>					Total or %
		White	Black or African American	Hispanic or Latino	Asian	Native Hawaiian or Other Pacific Islander	White	Black or African American	Hispanic or Latino	Asian	Native Hawaiian or Other Pacific Islander	
<b>TOTAL</b>	<b>6,421,481</b>	<b>3,958,139</b>	<b>2,263,152</b>	<b>771,565</b>	<b>163,244</b>	<b>26,899</b>	<b>61.6</b>	<b>35.2</b>	<b>11.7</b>	<b>2.4</b>	<b>0.3</b>	<b>61.6</b>
Murder and nonnegligent manslaughter	9,374	4,102	4,930	99	139	30	42.7	52.6	1.2	0.3	0.0	42.7
Rape <sup>2</sup>	16,906	12,571	5,412	733	309	81	73.4	31.9	11.3	0.4	0.0	73.4
Robbery	35,267	33,395	41,562	953	619	258	94.7	100.0	100.0	100.0	100.0	94.7
Aggravated assault	304,606	191,305	109,432	3,374	4,678	937	62.8	33.3	1.1	0.5	0.3	62.8
Burglary	164,041	112,051	47,861	3,113	1,825	469	68.3	29.1	1.9	1.2	0.3	68.3
Larceny-theft	613,558	375,505	231,889	8,303	10,277	2,844	61.2	37.8	1.3	0.2	0.3	61.2
Motor vehicle theft	66,179	44,995	20,305	3,918	885	332	67.9	30.7	5.8	1.3	0.5	67.9
Arson	7,787	5,880	1,813	78	130	23	75.6	23.3	2.8	1.5	0.3	75.6
Violent crime <sup>3</sup>	406,873	241,063	153,341	3,378	5,755	1,336	59.0	37.3	1.8	0.4	0.3	59.0
Property crime <sup>4</sup>	1,974,136	1,242,319	609,366	27,702	13,217	3,880	63.0	26.1	1.4	0.3	0.3	63.0
Other arrests	953,493	546,824	307,164	9,505	10,511	2,842	57.5	34.4	1.8	0.2	0.3	57.5

By 2016 (the last year of the Obama administration), murder and manslaughter arrests of blacks increased to 52.6% of total. Robbery arrests of blacks remained above 50% of total.

[tps://ucr.fbi.gov/crime-in-the-u.s/2019/crime-in-the-u.s.-2019/tables/table-43](https://ucr.fbi.gov/crime-in-the-u.s/2019/crime-in-the-u.s.-2019/tables/table-43)

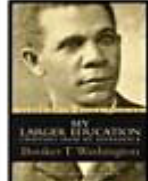
**Table 43A**

Arrests by Race and Ethnicity, 2019  
(10,831 agencies, 2019 estimated population 329,755,353)

Offense charged	Total	Race					Percent distribution <sup>1</sup>					Total or %
		White	Black or African American	Hispanic or Latino	Asian	Native Hawaiian or Other Pacific Islander	White	Black or African American	Hispanic or Latino	Asian	Native Hawaiian or Other Pacific Islander	
<b>TOTAL</b>	<b>6,818,375</b>	<b>4,720,299</b>	<b>1,815,144</b>	<b>564,852</b>	<b>80,723</b>	<b>26,596</b>	<b>69.4</b>	<b>26.6</b>	<b>8.3</b>	<b>1.1</b>	<b>0.3</b>	<b>69.4</b>
Murder and nonnegligent manslaughter	7,964	3,650	4,078	125	83	28	45.8	51.3	1.6	0.4	0.4	45.8
Rape <sup>2</sup>	16,586	11,588	4,427	240	276	59	70.5	26.7	1.5	1.7	0.4	70.5
Robbery	68,355	28,143	30,877	635	568	232	41.2	45.2	9.3	1.2	0.5	41.2
Aggravated assault	274,370	166,457	107,194	7,192	4,802	1,691	60.3	33.3	2.6	1.3	0.5	60.3
Burglary	168,843	111,524	54,188	1,728	1,454	399	66.1	32.2	1.6	1.2	0.3	66.1
Larceny-theft	562,679	362,226	178,837	11,748	7,133	1,868	64.4	31.5	2.1	1.2	0.3	64.4
Motor vehicle theft	67,278	38,716	16,409	1,213	721	248	57.6	24.6	2.1	1.3	0.4	57.6
Arson	6,291	4,463	1,553	121	125	36	71.0	24.7	1.9	2.0	0.6	71.0
Violent crime <sup>3</sup>	355,244	208,048	129,248	6,291	5,220	2,230	58.6	30.4	2.3	1.4	0.3	58.6
Property crime <sup>4</sup>	1,775,091	1,117,502	531,087	14,780	6,443	2,279	62.7	26.6	1.9	1.2	0.3	62.7
Other arrests	703,534	455,001	216,403	16,637	6,007	2,280	64.8	31.2	2.3	1.4	0.3	64.8

By 2019 (last full year for available data during the Trump administration), violent crime totals continued to drop. But murder and manslaughter arrests of blacks were still at 51.2% of total. Robbery arrests of blacks also remained above 50% of total.

These are tragic numbers, and they should provoke a closer look at the [Daniel Moynihan report](#), as well as [Robert Putnam’s later findings](#). Shamefully (and shamelessly) instead, books like *Tell Me Who You Are*, and classes like SRVUSD’s “Introduction to Ethnic Studies,” harmfully propagandize such data. Booker T. Washington himself identified and exposed those who benefit from such deceptive messaging, in 1911:



From Ch. 5, *My Larger Education*, by Booker T. Washington (1911): Even then, 114 years ago, Mr. Washington was addressing members of the racist grievance industry. His words ring true today:

“There is another class of colored people who make a business of keeping the troubles, the wrongs, and the hardships of the Negro race before the public. Having learned that they are able to make a living out of their troubles, they have grown into the settled habit of advertising their wrongs, partly because they want sympathy and partly because it pays. Some of these people do not want the Negro to lose his grievances, because they do not want to lose their jobs.”

## Unit 2, Lesson 6: “Local History”

The treatment of Native Americans here, unlike most of SRVUSD’s new “Ethnic Studies” course, appears to be generally factual and objective (though repetitive), and provides lesson participants with a worthwhile outlook on the cultures and difficulties of Bay Area native people and tribes as others emigrated here.

## Unit 2, Lesson 7: “Stories of Communities”

This unit, which introduces “the [Jigsaw research and presentation on some history of the four ethnic groups in America](#)” to the class and assign student groups to one of the four ethnic groups, relies upon extensive readings from *A Different Mirror*, the highly prejudicial and divisive course textbook written by Ronald Takaki and discussed earlier — a book found faulty even by the *New York Times*.

The “four ethnic groups” are **African Americans** (including those of the Caribbean Islands), **Asian American and Pacific Islanders**, **Native Americans**, and **“Chicana/o/x and Latina/o/x Americans.”** Though one of the course “Outcomes” mentioned here, is “Working toward greater inclusivity,” the lesson limits itself to what it otherwise calls “People of Color.” **At least here, for the couple days of Lesson 7, the course actually diverts to what can reasonably be characterized as “Ethnic Studies.”**

## Unit 2, Lesson 8: “Introduction to Research & Media Literacy”

To begin this lesson, the 14-15 year-old students review their perspectives/points of view, per the chart below, they “reconsider various identities from Unit 1....”

<b>PoV/Perspective:</b> a particular attitude toward or way of regarding something. Our perspective is our REALITY. It's your worldview.	
To help you understand other points of view, you should be familiar with what your own perspective is. Lots of different factors determine our perspectives.	
<b>What's your background?</b>	<b>Consider the questions below to help examine your own point of view.</b>
Cultural Background	<ul style="list-style-type: none"><li>• Where are you from? Where have you lived?</li><li>• What is your family's cultural heritage?</li><li>• Are you religious? Is your family religious? If so, what are your beliefs?</li><li>• What are some of your personal values?</li><li>• How much education have you had? What kind of quality education is it?</li><li>• Have you traveled or are you interested in learning about other cultures and places?</li></ul>
Social Background	<ul style="list-style-type: none"><li>• What ethnicity and/or race do you consider yourself? How does this affect how other people interact with you?</li><li>• What gender do you identify with? Are you a member of the LGBTQ+ community?</li><li>• What kind of people make up your social circle? Does their background look similar to your own?</li></ul>
Economic Background	<ul style="list-style-type: none"><li>• What is your socio-economic status? (are you from an upper, middle, or lower class background?)</li><li>• Do you have a job? Do both your parents work? What are their occupations?</li></ul>
Political Background	<ul style="list-style-type: none"><li>• Do you have a political preference?</li><li>• What are your political values and beliefs?</li><li>• Do you follow current events in the news?</li></ul>

Then they compare implicit and explicit bias. These are defined in a linked outlook from “[Youth in Progress.](#)”

### Implicit Bias:

- Unconscious bias
- A form of bias that happens automatically and unintentionally
- Judgments based on prejudice and assumption instead of facts
- Result of evolutionary psychology—meaning we’re taught to view the world in social categories

## Unit 2, Lesson 8, continuing...

### Explicit Bias:

- Conscious and intentional
- Attitudes, beliefs, thoughts, or behaviors we have about an individual or group on a conscious level
- When someone feels threatened and draws group differences to separate themselves from those viewed as a threat
- Hate speech, discrimination, unjust and unfair treatment of specific groups of people, etc.
- A negative impact on the targeted individual or group's mental and physical health

**As a momentary aside: this course itself is built upon and illustrates extensive biases of its own, of both the implicit and explicit varieties, as defined just above.**

This particular lesson (Unit 2, #8) makes explicit use of [“Facing History and Ourselves” \(FHAO\) materials](#). [Influence Watch findings](#) by the Capitol Research Center identify FHAO as a left-wing operation which reframes American history in negative terms. Facing History’s [History Curriculum Course Planning Guide](#), “exploring the complexity of identity, membership, and belonging” and “analyzing US history through a critical and ethical lens,” may have provided some of the philosophic background for SRVUSD’s new “Ethnic Studies” course.

“Facing History” refers generally (if not exclusively) to the United States as a “democracy,” seemingly of the sort feared by James Madison in [Federalist No. 10](#). Instead, as in a comment attributed to Benjamin Franklin, the United States “[is a republic, if \[we\] can keep it](#).” Madison himself explained the difference, in Federalist No. 10.

Many or most of the “Facing History and Ourselves” web pages solicit donations. And its most recently available (FY 2023) Form 990 report (as a tax-exempt entity) shows total revenue of more than \$26 million, though that’s down from \$32.8 million in FY 2022 and \$41.9 million in FY 2021. Their 2023 payroll was \$23.6 million.

The organization’s top seven officers alone each received more than \$300,000 in total compensation in 2023, with President Emeritus Roger Brooks at more than a \$500,000 total. Perhaps the organization should be renamed, as “Defacing History, While Enriching Ourselves.”



After learning about bias, student are engaged in a grossly manipulative “**Street Calculus**” exercise from “Facing History and Ourselves,” as shown at the left. They are to write their own interpretation of this Doonesbury cartoon, reflecting on “how others see me” and “how I see myself.”

Is self-defensive profiling of people on the street or sidewalk an illustration of “bias” in, say, downtown Oakland at night? Or is it simply a case of rational behavior for self-preservation?

If bias, then the racial differences in real-world crime rates affected even **Jesse Jackson’s** reasoned understanding of personal safety in 1993: “There is nothing more painful to me... than to walk down the street and hear footsteps and start thinking about robbery, then look around and see somebody white and feel relieved” (*Baltimore Sun*, Dec. 3, 1993).

No matter; the 14/15 year-old kids are to be hammered with [“Test Yourself for Hidden Bias,”](#) brought to them courtesy of the [Southern Poverty Law Center’s “Learning for Justice”](#) scheme.

Another guilt-trip exercise, [“How Diverse Is Your Universe?”](#), has the kids place 18 colored beads (with colors representing races) in a cup, answering 18 questions about daily existence — e.g., my closest friend, my doctor, my dentist, my teacher, my boss, etc. At the end, kids are to ask themselves “How diverse is my universe?”



## Unit 2, Lesson 8 continues with a major second part, “Media Literacy.”

A lesson from “Common Sense Media,” entitled “Finding Credible News” supplies a 2016 headline from Vox, “[The case for allowing 16 year-olds to vote,](#)” and then asks students to respond to the story.

A *Teacher Guide* assesses supposed reliability of the source — and implicitly favors the position taken by the Vox headline. That’s despite the majoritarian outlooks of those who *oppose* lowering the voting age (e.g., see [here](#) and [here](#)). The *Guide* frames the *San Francisco Chronicle* and *New York Times* as credible. Many assuredly do not agree.

Voting age in the United States used to be 21, until 1971’s 26th Amendment was ratified, lowering the voting age to 18. The reasoning which validated the Amendment was that those who were old enough to fight (and possibly die) in military service were old enough to vote. But 14/15-year-olds, especially those who’ve been manipulated by courses such as this one — and by left-wing teachers besides — are sure to cheer lowering the voting age further.

“Common Sense Media” was founded by James Steyer, brother of liberal activist Tom Steyer, in 2003. From that perspective, the [Teacher Guide’s own biased answers](#) to the 16-year-old voting question are not surprising.

Example	Read closely	Analyze the source	Look for corroboration
1. <a href="#">The case for allowing 16-year-olds to vote</a>	In 2016, a 15-year-old student in San Francisco helped get a proposition on the ballot that would lower the voting age to 16. He did this because he was frustrated that young people couldn’t vote on the measures and propositions that affect them most.	<ul style="list-style-type: none"> <li>Vox is a news website founded in 2014 (from the “About Us” section).</li> <li>It has a liberal reputation but <b>has won awards</b> for its news journalism (Wikipedia).</li> <li><b>The author has written for many different news outlets on many different topics.</b> None of the articles shows an obvious bias on this issue.</li> </ul>	Several other outlets did reporting on this story, including the <b><i>San Francisco Chronicle</i> and the <i>New York Times</i>.</b>

*Teacher Guide* Rating of the one above: “Credible,” though the original article itself is essentially an editorial masquerading as “news.”

**Assessment:** This story seems credible. It doesn't seem outlandish or unbelievable, and it comes from a credible news source. The author doesn't seem to have any biases that would affect his reporting, and the story is corroborated by other credible news sources.

Example	Read closely	Analyze the source	Look for corroboration
2. <a href="#">Top Ten Reasons to Lower the Voting Age</a>	There are many reasons to lower the voting age, such as that it’s a human right, it isn’t fair, it will help our democracy, and it will improve society.	The article comes from the National Youth Rights Association (no individual author listed), whose mission is to protect and expand youth rights, like voting. As an advocacy group, they may be biased.	Many of the facts used in the article are linked to external sources, which corroborate them. There are other sites and articles that both support and argue against the position of this article.

*Teacher Guide* Rating of this one: “Questionable.” And yes, the “National Youth Rights Association” is certainly biased, like the publications above..

The article generally uses credible information and statistics to support its key points. It comes from an organization that may be biased on this issue because it has a larger goal of advocating for the rights of youth. We should definitely check additional sources for the full picture on this topic.

Example	Read closely	Analyze the source	Look for corroboration
3. <a href="#">Voting Age Lowered to 12 in Handful of States</a>	There are 15 ballot initiatives related to Beyoncé and BTS because several states have lowered the voting age to 12. That is surprising because it would be a big change from the current age limit, which is 18.	The <i>Dynamite Daily</i> does not seem credible because it can’t be found doing a Google search and doesn’t have any other articles. The author also doesn’t come up in searches.	There are no other sources reporting any of the key points of this story.



## Unit 2, Lesson 8, continuing...

The *Teacher Guide* rating for this last one is “Fake News.” Gee, ya think? The article begins with the statement that “New York — After laws passed in several states last week allowing anyone age 12 or above to vote in state and local elections, fifteen new ballot initiatives appeared connected to pop stars Beyonce and BTS.”

Once again, the *Teacher Guide*’s narrative assessment:

This story seems like fake news. It contains factual errors (Colombia is not a state), and it would be very surprising if it were true. The source website and author can't be found in Google searches, and the key points cannot be corroborated by other sources.

This “Common Sense Media” exercise in fact does double duty in service of left-wing politics. On one hand, it cunningly misleads the 14/15 year-olds in the “Introduction to Ethnic Studies” course regarding the reliability of such news sources as *Vox*, the *San Francisco Chronicle*, and the *New York Times*.

On the other hand, it energizes the teenagers co-opted by this course and other SRVUSD programs to seek voting rights for 16-year-olds themselves, which would thereby add a large cohort of young people with little knowledge of the world to the ranks of “progressive” voters.

As “Fact Checking Tools - Media Literacy,” the [Research Guides at Lakehead University](#) in fact leave much to be desired in its selection of “Fact Checking Sites.”

An “All Sides” [Media Bias Chart](#) is reasonably accurate, since its “Ratings [are] based on online, U.S. political content only – not TV, print, or radio.” And “Ratings do not reflect accuracy or credibility; they reflect perspective only.”

One other item in Lesson 8, [Understanding Bias, 2020-01](#), is worthwhile and should be reviewed frequently, especially when sitting down to read the *San Francisco Chronicle*, the *New York Times*, or the *East Bay Times*, with its own frequent news feed from the *New York Times* and Associated Press.

## Unit 2, Lesson 9: “Community Counter Narrative Stories”

**Opener (Think, Pair-Share) (10 minutes):** Teacher asks students: *What would be the counter narrative to the little red riding hood? To goldilocks and the three bears? The three little pigs?* The teacher then asks, *why is it important to share the counter narrative to these stories? How do they fight the mainstream story?* This can get a response from students or it can be more of a thinking, guiding question that they process on their own:

### *Community Counter Narratives Story Planner*

Topic	(Goldilocks) Three Little Bears			Climax	Resolution
<b>Mainstream Events of Topic</b>	3 little bears leave home	Goldilocks finds their cabin in the woods and lets herself in	Goldilocks tries the three bears' items (Food, chair, bed)	Bears come back and find Goldilocks in bed	Goldilocks leaves
<b>Counter Narrative Events of Topic</b>	3 little bears leave home because of bad conditions	Goldilocks breaks in	Goldilocks destroys the items and the bears' sense of personal safety in their home	Bears come back and are shocked to find Goldilocks destroyed their home	Bears chase out Goldilocks



The re-telling of community/societal stories as “counter narratives” is an essential requirement of the “Cultural Revolution,” portrayed at the left. So “one of the major tenants of Critical Race Theory [is] called **Counter-storytelling**, since “Critical Race Theory (CRT) is a movement that joins together activists and scholars who study and aim to transform “the relationship among race, racism, and power.” (From “[Introduction to Critical Race Theory and Counter-storytelling](#),” bold emphasis in original.)

America’s own cultural revolution is well underway, pushed along by captive-audience course requirements like SRVUSD’s “Introduction to Ethnic Studies”

**Meanwhile, Unit 2 of the course concludes at this point. Once again, it can be noted with regret that the course ignores its initial dedication to [History-Social Science Content Standards for California Public Schools](#).**

Were that set of standards actually implemented, students would “analyze the rise, aggression, and human costs of totalitarian regimes (Fascist and Communist) in Germany, Italy, and the Soviet Union, noting especially their common and dissimilar traits.”

Later, they would “analyze the Chinese Civil War, the rise of Mao Tse-tung, and the subsequent political and economic upheavals in China (e.g., the Great Leap Forward, the Cultural Revolution, and the Tiananmen Square uprising).”

Further, they would “analyze the role religion played in the founding of America, its lasting moral, social, and political impacts, and issues regarding religious liberty, and they would be able to “Cite incidences of religious intolerance in the United States (e.g., persecution of Mormons, anti-Catholic sentiment, anti-Semitism).”

**But after its false dedication, this course is instead all about indoctrination and promotion of [America’s own Cultural Revolution](#). Here and there, it discusses ethnic matters; but only as a stage for the production of left-wing political theater — and student radicalism in particular. So now, on to...**

## Unit 3: “Systems & Power — Why Is the World the Way It Is?”

“This unit defines systems and power. The resources provided throughout this unit will offer you the opportunity to examine how systems of power (such as **white supremacy, capitalism, and colonialism**) have been used to oppress individuals and groups of people. To start off with, you will consider the origins and development of the systems at the root of American society.

“From there, you will consider the relationships individuals have to systems, and how they may affect each of our experiences of the world and interactions with each other. Next, you will examine the influence of systems [of power] on modern American society, investigating their role in shaping our institutions.

“Finally, you will explore how the four I’s of **oppression** (**institutional, ideological, interpersonal, and internal**) serve to uphold systems, and the **concept of hegemony**. Alongside an analysis of systems, you will explore the methods that people have used to **resist and transform systems, in order to achieve equity and justice for all.**” [bold emphasis added;]

So we’re back once again to the shameful (and shameless) oppressor/victim/“DEI” model for reframing American history. That’s despite Curriculum Director Debra Petish’s **cosmetic claims** that the new **Ethnics Study course** “is not about creating division... and not assigning labels to individuals or individual groups.”

“Equity” Director Hong Nguyen added that “...**we also talked about oppressed versus oppressors**. That’s not what we wanted from this course, and we made that clear from the very get-go when we were building that course.”

### Unit 3, Lesson 1: “Reflecting on Power”

To begin, “Students will reflect on power and collaborate on a list of 10 of the most powerful people in the world. Afterward, they will share their list and as a class, we will consider the commonalities. (Ex: all men on the list? What does this say about gender inequality? What does it say about diversity in general? What about the diversity of jobs/roles?)”

This lesson makes use of the “Four Corners” activity from “[Facing History and Ourselves](#),” a group profiled earlier.

Four corners of the classroom are labeled with signs reading “Strongly Agree,” “Agree,” “Disagree,” and “Strongly Disagree.” A list of debatable statements, related to material being studied, is prepared. For each statement, students situate themselves in the corner closest to their beliefs .

The examples provided by Facing History are these:

- The needs of the larger society are more important than the needs of the individual.
- The purpose of schooling is to prepare youth to be good citizens.
- Individuals can choose their own destiny; their choices are not dictated or limited by the constraints of society.
- One should always resist unfair laws, regardless of the consequences. I am only responsible for myself.

Debate ensues, and students can move to another corner if their outlooks changes. “Statements that are most likely to encourage discussion typically elicit nuanced arguments (e.g., ‘This might be a good idea some of the time, but not all of the time’), represent respected values on both sides of the debate, and do not have one correct or obvious answer.”

An “Anticipation Guide” on concepts of “Power” can be utilized in the “Four Corners” activity:

### What Is Power? Anticipation Guide [See next page.]

“Step 1: Read the statement in the left column. Decide if you strongly agree (SA), agree (A), disagree (D), or strongly disagree (SD) with the statement. Highlight your response.”



Statement	Your Opinion			
Power is physical force.	SA	A	D	SD
Power is wealth—having the resources that allow you to get things done.	SA	A	D	SD
Power is authority—having a position that allows you to tell people what to do.	SA	A	D	SD
Power is influence—being able to change a person’s behavior.	SA	A	D	SD
Power is being able to control how other people treat you.	SA	A	D	SD
Power is using your position to treat people with consideration and respect.	SA	A	D	SD
Power is the ability to accomplish your goals.	SA	A	D	SD

Writing exercises can follow these assessments, at the teacher’s discretion.

Unfortunately, what could be a beneficial exercise in a fair-minded, politically neutral class, the Lesson 3 “Purpose and Overview” instead says “it introduces intersectionality, its significance in understanding identity, and its connection to **systemic discrimination**.”

So “Students will explore how various social groups—beyond ethnicity—are formed and defined, and how overlapping identities shape experiences. **By examining intersectionality’s role in marginalization, racism, and systemic oppression**, learners will gain a deeper awareness of social structures and their impact on diverse communities.”

Another “Facing History” exercise, “Big Paper Quotations,” supplies brief outtakes from remarks, for student reflection, by psychologist Jill Suttie, “environmental and Indigineous (*sic*) rights activist” Winona LaDuke, Citizen University CEO [and former advisor to presidents Bill Clinton and Barack Obama] Eric Liu, Chicano movement activist Dolores Huerta, and author/playwright Toni Morrison.

A video from Liu analyzed the dimensions of power, apparently as an early, lead-in introduction to Unit 4’s more concrete lessons on protest demonstrations and student manifestos.

This video identifies six types of power (physical force, wealth, state action, social norms, ideas, and numbers of people) and three rules of power (**1.** Power is never static; **2.** Power is like water, “flowing like a current through everyday life”; and **3.** Power compounds).

Students will reflect on power and collaborate on a list of 10 of the most powerful people in the world. Afterward, they will share their list and as a class, we will consider the commonalities. (Ex: all men on the list? What does this say about gender inequality? What does it say about diversity in general? What about the diversity of jobs/roles?)

### **Unit 3, Lesson 2: “Understanding Systems of Power”**

“This lesson introduces **intersectionality**, its significance in **understanding identity**, and its connection to **systemic discrimination**. Students will explore how various social groups — **beyond ethnicity** — are formed and defined, and how overlapping identities shape experiences. **By examining intersectionality’s role in marginalization, racism, and systemic oppression**, learners will gain a deeper awareness of social structures and their impact on diverse communities.”

First here is another expectation that students will **share details of their personal lives** — to “think, pair, share” about a time in their lives when they felt like they had power, then to identify what makes them “feel powerless,” and to recall a time when they felt like they had little power.

Next is a [Faces of Power - Student Intro Activity](#) from U.C. Berkeley’s “Integrated Action Civics Project,” in order to “weave the powerful lenses and practices of civic action and change-analysis.” That involves showing a matrix of school-based “Power” decisions sure to draw disagreement and resistance among 14/15 year-olds.

Based on the given definitions for **VISIBLE POWER**, **HIDDEN POWER**, AND **INVISIBLE POWER**, students are likely to find the provided examples of common school events and rules as mostly exhibiting **HIDDEN** or **INVISIBLE POWER**. Whether or not the exercise is advisable for high school freshmen can be debated; but meanwhile, it can be noted that only four of the twelve events and rules might have something to with ethnic interests or concerns.

<b>VISIBLE POWER</b>  We can see where and how decisions are made. Transparency allows us to understand the why and how to access decision makers.	The school day starts at 7:55 am and ends at 3:15pm.	The ASB representatives determine the Themes of the spirit days that are held throughout the year.	The Activities Director decides that Pink Week falls during testing and it is taken off the schedule for the year.	Students want to speak out about gun violence but the administration will not authorize a student walk out but create a moment of silence instead.
<b>HIDDEN POWER</b>  The location of power and decisions is unclear. Rules exist without an understanding of how they were made and by whom.	Freshmen are lower classmen and do not have as much input in school life as upperclassmen.	The student handbook says that shirts exposing the mid-drift are not allowed at school.	AP Students get more attention and resources than on level students.	3 or more first period tardies will result in a Friday School.
<b>INVISIBLE POWER</b>  People will adopt belief systems that are created by those with power. This is when powerlessness is internalized.	ASB representatives are elected by a majority vote of the students in their grade level.	The principal on their own chooses if the school is going to hold a Pride rally or a Drinking and Driving rally for the Spring Semester.	The California State Standards for History do not include Latin America.	Black student union is not allowed to meet on campus because it excludes some students.
	Students of color aren't requesting advanced courses at the same rate as caucasian students.	All standardized tests must be conducted in English.	A donor's son consistently questions their teacher for receiving anything below an A.	A student does not try out for a sport because they don't believe they're good enough.

[Analyzing Social Power](#) presents 4 “Case Studies” — tragic or deplorable historic moments: the Manhattan Shirtwaist Factory Fire of 1911; the 1960 Greensboro, North Carolina Lunch Counter Sit-ins, the 1968 Mexican-American Student Protest in Los Angeles over deficient school conditions, and the caste system in India, with some in-family carryover for (Asian) Indians in America. These histories are followed by a related “SOCIAL POWER TABLE” which shows the eventual societal changes which resulted.

[GC | CYC Lesson 3 Handbook: Analyzing Social Power](#) presents timelines and accompanying questions:

**1776** Only land-owning men could vote.

**1856** Vote given to all white men.

**1872** Activists Susan B. Anthony and Sojourner Truth are arrested or turned away for trying to vote.

**1890** Wyoming becomes the first US state to give women the right to vote.

**1920** The 19th Amendment gives women the right to vote, but not all Native American and Asian women have citizenship.

**1924** The Indian Citizenship Act gives Native Americans full citizenship, but many states do not allow them to vote.

**1952** The McCarran-Walter Act gives all Asian-Americans the right to become citizens and vote.

**1965** The Voting Rights Act is passed, removing barriers that discriminated against people of color.

**2000** A US court rules that citizens living in territories, like Puerto Rico, cannot vote in federal elections.

**1848** Abolitionists and women's suffrage groups first meet and organize in Seneca Falls.

**1776** Only land-owning men could vote.

**1856** Vote given to all white men.

**1890** Wyoming becomes the first US state to give women the right to vote.

**1848** Abolitionists and groups supporting women's right to vote first meet and organize in Seneca Falls.

**1872** Activists Susan B. Anthony and Sojourner Truth are arrested or turned away for trying to vote.

**1920** The 19th Amendment gives women the right to vote, but not all Native American and Asian women have citizenship.

**PAUSE & REFLECT**

What do you <b>see</b> in this timeline? Be specific! • I see...	What does this timeline make you <b>think</b> about? • I think that...	What do you <b>wonder</b> about this timeline? • I wonder why...
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One wonders if “Ethnic Studies” teachers will reflect, as did the *New York Times* in 1993 in reviewing Takaki’s *A Different Mirror*, about “democratic values of Anglo-American origin” which paradoxically not only “made multiculturalism conceivable in the United States,” but also made social reforms inevitable.

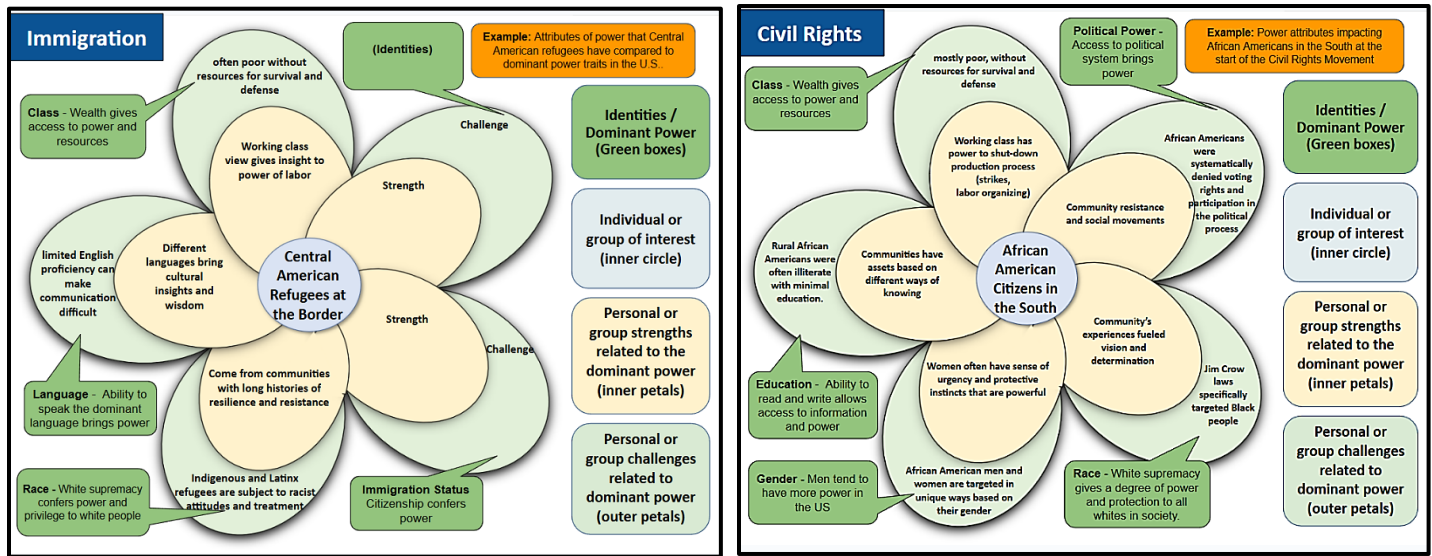
Part of American history, after all, is “the story of those people of northern European Protestant origin who have attempted, on the basis of an egalitarian interpretation of their own cultural heritage, to stem the tide of racist distortion and misappropriation of the American creed.”

Source: Modified from “The 19th Amendment was passed 100 years ago today...”, August 18, 2020. Business Insider.

**Unit 3, Lesson 2** continues with another “Integrated Action Civics Project” slide presentation, showing four “Locations of Power”:

- **Individuals** - can sign a petition, talk to neighbors, speak at a meeting, write letters to key stakeholders.
- **Groups/Communities** - can stage a boycott, hold a meeting, educate each other, etc.
- **Social/Cultural** - includes the influences of religion, social media, influencers, music lyrics, fake news, etc.
- **Systemic** - refers to the laws, police, school rules, economic policies, and other systemic structures that directly or indirectly impact a problem.

The Lesson ends with still another “Integrated Action Civics Project,” from Berkeley, the **Identity Power Flower**. This one is reminiscent of the prejudicial “Identity Wheel” criticized earlier.



The “Power Flower” diagrams above are “adapted from VeneKlasen & Miller’s [A New Weave of Power, People & Politics](#) (2002).” The link is to “Just Associates,” a.k.a. JASS, [described by Influence Watch](#) as a group which “works to organize transnational activists movements that focus on a variety of left-of-center causes including abortion advocacy, sex work, anti-racism, environmental justice, and LGBT issues.”

This tax exempt group’s latest Form 990, showed revenues of \$4.1 million for 2022, but \$9.3 million for 2022.

U.C. Berkeley’s “[Integrated Action Civics Project](#)” reports that many of its own “change models” are adapted from the work of Just Associates (JASS).

### **Unit 3, Lesson 3: “Equity vs. Equality Within Systems of Power”**

As in other lessons, this one begins by repeating two of the course’s “Guiding Principles” (#4 and #5):

4. Critique empire building in history and its relationship to white supremacy, racism, and other forms of power and oppression.
5. Challenge racist, bigoted, discriminatory, and imperialist/colonial beliefs and practices on multiple levels

In turn, these remind reviewers of comments by two SRVUSD administrators as they presented the curriculum:

**SRVUSD Curriculum Director Debra Petish** at the April 22nd SRVUSD Board Meeting: the new “Ethnics Study” course “**is not about creating division... and not assigning labels to individuals or individual groups.**”

**SRVUSD “Equity” Director Hong Nguyen**, at the same meeting: “...we also talked about oppressed versus oppressors. That’s not what we wanted from this course, and we made that clear from the very get-go when we were building that course.”



### Unit 3, Lesson 3: “Equity vs. Equality Within Systems of Power,” continuing:

In this lesson “Students will tap into prior knowledge and formulate their own opinions about equality and equity using student surveys then use an infographic to analyze equality, equity, and justice. Students will then apply the concepts to school funding and revisit the Privilege Waste(Basketball) activity with the new concepts of equality, equity, and justice being applied to the activity. Finally, students will finish with another Fishbowl activity using generated responses from throughout the lesson.”

Students begin by answering whether the following situations are fair or not, in a “Fishbowl activity”:

#### Equality and Equity Situations

Example	Fair? If not, what could be done to make it more just (equitable)?
A city has three times more park space per resident on the north side than on the south side.	
Access to computers and to the internet is not the same in all schools in the city.	
A city is having financial problems and has made a decision to cut its budget for its 25 community centers. It cuts the budget by having the same reduction in closing hours for all centers.	
A community with lower income and a higher percentage of people of color compared to the rest of the city has the highest air pollution levels and the highest asthma hospitalization rates in the city.	
A meeting has been planned to discuss the cleanup of a contaminated site in a community; it will be held in English. However, approximately 25% of people in the community do not speak English as a first language.	
One community has less access to healthy and affordable food than the rest of the city and has requested funding and assistance to build a community garden. The City has recognized that there is an issue of historically unequal treatment in this neighborhood and has agreed to the request.	
Develop your own example.	

Students then follow that exercise with another one, closely related — an [Equity and Equality Google Form Poll](#):

I know what the word “equity” means. Yes No
Now that the Civil Rights Movement is over, we all are treated equally and have the same rights, resources, and opportunities. Yes No
Do you believe that everyone has the equal opportunity to become successful in this country? Why or why not. Your answer [in short essay form].
<b>Submit</b> [to Google Forms, potentially another invasion of student privacy]

Students then discuss their answers, likely without an understanding of the problems in what is readily recognizable here as the politically driven “disparate impact” approach. That’s the false notion that any difference in outcomes among racialized cohorts — whether in housing, income, educational achievement, or other indicators — is necessarily an indication of racism or other bias, whether that alleged bias is implicit or explicit.



A beneficial recent commentary on the related subject of *Affirmative Action* was posted by astute black journalist Jason Riley, a member of the *Wall Street Journal*'s editorial board: “[The Tragedy of Affirmative Action](#).”

The brilliant black economist Thomas Sowell has [written](#) and [spoken](#) on the subject as well. Other prominent black authors have also written on such subjects.

As the Supreme Court ruled in [Students for Fair Admissions v. Harvard](#) (2023), “Eliminating racial discrimination means eliminating all of it. Accordingly, the Court has held that the Equal Protection Clause applies ‘without regard to any difference of race, of color, or of nationality’— it is ‘universal in [its] application.’ *Yick Wo v. Hopkins*, 118 U.S. 356, 369. For ‘[t]he guarantee of equal protection cannot mean one thing when applied to one individual and something else when applied to a person of another color.’ *Regents of Univ. of Cal. v. Bakke*, 438 U. S. 265, 289–290.”

### Unit 3, Lesson 3: “Equity vs. Equality Within Systems of Power,” continuing:

Unfortunately, and instead, SRVUSD’s activist “Ethnic Studies” curriculum writers have their own story, and they’re sticking to it, regardless of SRVUSD’s own **Board Policy #6144’s** requirement that teachers “ensure that all sides of a controversial issue are impartially presented, with adequate and appropriate factual information. Without promoting any partisan point of view, the teacher should help students separate fact from opinion and warn them against drawing conclusions from insufficient data.”

So next, the “Ethnic Studies” course is to consider “**Contra Costa’s Inequitable School Districts**,” and “will apply the concept of equity to how schools are funded.” That part of the lesson begins with a short video, [Bad Math: School Funding in America](#) from the National Education Association (teacher union) itself.

To continue the self-serving exercise, “students go the Wallet Hub research page on “[Most & Least Equitable School Districts in California](#),” to compare funding in four Contra Costa County school districts:

1. West Contra Costa Unified (WCCUSD)
2. Antioch Unified
3. Mt. Diablo Unified
4. Acalanes Unified

Were this lesson not so self-serving, implicitly pushing for ever-more education dollars, the kind of heroic story that could be told instead is that of [Marva Collins](#), who accomplished tremendous learning results with black children in inner-city Chicago, and with little money.

The [Wallet Hub funding-comparison reports](#) (per pupil funding and average household income) are from September, 2023. The other data is from each school district’s Unaudited Actuals or Second Interim budget reports for the 2023-24 school year:

District	Wallet Hub per Pupil \$\$\$	Average Income	Enrollment, Actual	Enrollment, ADA	General Fund Revenues, 2023-24	Per Pupil \$\$\$, Actual	Per Pupil \$\$\$, ADA
WCCUSD	\$15,241	\$89,352	25,577	24,722	\$ 532,895,352	\$20,835	\$21,556
Antioch USD	\$13,276	\$82,833	15,034	13,523	\$315,361,286	\$20,976	\$23,320
Mt. Diablo USD	\$11,965	\$109,195	29,356	27,653	\$487,924,912	\$16,621	\$17,644
Acalanes UHSD	\$16,340	\$143,534	5,417	5,280	\$102,183,924	\$18,864	\$19,353

It appears, given the invidious intent of the lesson as a whole (“to explore equality, equity, and justice”), that students were expected to find that well-to-do Acalanes Unified High School District had seemingly the highest level of funding among the four districts in the exercise. It’s unclear, looking at district budgets, how or where Wallet Hub got its per-pupil funding numbers. **But in fact, Acalanes was second lowest in 2023-24 General Fund revenues of the four districts**, when considering actual or ADA enrollments.

**Most importantly: if spending per student were really the determining factor for achievement, then New York City’s nearly \$36,000 per student as of 2022, or D.C. per-student spending at over \$27,000 — and other big spenders — should anticipate great academic performance. That hasn’t happened.**

All of the districts listed above themselves have enough per-pupil actual funding to generate excellent student performance. For example, Mount Diablo Unified has a student to teacher ratio of 23 to 1. 23 students funded at \$16,621 is over \$382,000 as an average. The district’s certificated, non-management staff (teachers, librarians, counselors) averaged \$105,400 in salary alone (for a 186-day contract year), and likely received \$30,000 or more in benefit value. What happened in Mount Diablo Unified (as in other public-school districts) to account for the rest of the \$382,000 per classroom in General Fund operational dollars.?

As Stanford researcher Eric Hanushek observed in a 2024 paper, [“40 Years After ‘A Nation At Risk,’ Fixing Schools Through More Efficient \(and Effective\) Funding](#),” a “steady increase in U.S. per-pupil funding” ... had already put “public school revenues per student in 2019 at more than four times that in 1960 in real [inflation-adjusted] terms.”

A comparison of CAASPP state test scores in English and Math for each of the four school districts above is in order. The reports are for percentages of students who met or exceeded state standards....

District	CAASPP English	CAASPP Math
WCCUSD	32.5%	23.3%
Antioch USD	25.0%	14.0%
Mt. Diablo USD	45.5%	37.3%
Acalanes USD	82.4%	63.2%

## Unit 3, Lesson 4: Power and Privilege

This lesson is “Adapted from [Stockton](#).”

”Students gain insight into what power and privilege are within the contexts of our society. They reflect on how power and privilege play a daily role within their own lives and will be challenged to utilize their power and privilege to create positive change on their campus/community. The lesson ends with the first of three Fishbowl activities utilizing their responses from the lesson’s activities.”


First, students are to complete the activity on the [Discussion Based Topic Organizer](#), in pairs. This is yet another remarkably intrusive exercise. An example from it:

**Look at the list below of privileges. What privileges might you have in your life that you may not be aware of?**

Underline or **put the statements in bold** for all that apply.

White Privilege (Race)	Class Privilege (Class)	Male Privilege (Gender)	Straight Privilege (Sexual Orientation)	Citizenship Privilege (Citizenship)
<p>I can go shopping without the fear of being followed or harassed</p> <p>I studied about my race/ethnic background all the time in history throughout K-8th grade.</p> <p>My race/ethnicity is often the main character(s) on mainstream and popular tv, in movies, magazines.</p>	<p>I grew up with both parents in my household.</p> <p>My family has never had to worry about paying rent, the mortgage, or bills.</p> <p>I live in a neighborhood without (visible) gang activity, drugs, or prostitution.</p>	<p>I have not been sexually harassed or “hollered” at on the street.</p> <p>I can walk alone at night without fear of being harmed.</p> <p>I can date as many people as I want and it will be seen as a positive thing.</p>	<p>I don’t have to worry about getting fired from work because of my sexuality.</p> <p>I can act, talk, or dress as I choose without it being a reflection of my sexuality.</p> <p>I can hold hands, kiss, or embrace my partner without fear of violence.</p>	<p>I can travel from country to country without fear of crossing borders.</p> <p>I can vote when I turn 18.</p> <p>I don’t have to worry about applying for work or housing based on my citizenship status.</p>

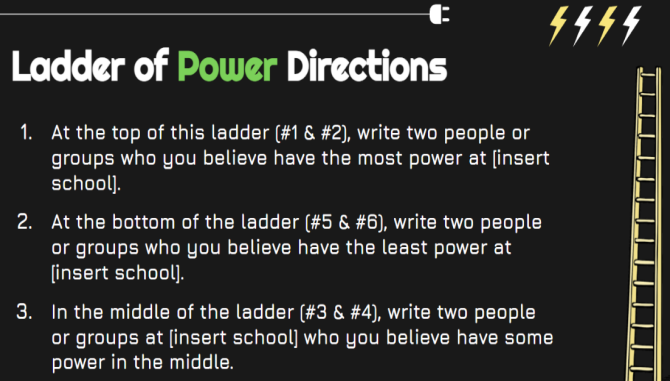
Students are to “refer to Privilege and Power Slides from Stockton” (from that district’s own skewed program). Examples are below; [Reflecting on Power & Privilege](#) (utilizing the “Identity Wheel”) is also included.



# Power

“Power is the ability to define phenomena, and make it act in a desired manner.”

-Huey P. Newton, Co-Founder of The Black Panther Party For Self Defense



# Ladder of Power Directions

1. At the top of this ladder (#1 & #2), write two people or groups who you believe have the most power at [insert school].
2. At the bottom of the ladder (#5 & #6), write two people or groups who you believe have the least power at [insert school].
3. In the middle of the ladder (#3 & #4), write two people or groups at [insert school] who you believe have some power in the middle.

Students are to complete the assignment to determine positions on the “Ladder of Power,” with their responses to be “used later in the Fishbowl activity.” Remember that “Introduction to Ethnic Studies” is to be a *required* course for captive-audience freshman students (14/15 year-olds). SRVUSD personnel are forcing the mind games. ***They’re the ones exerting illegitimate and unethical power and privilege over young people in their classrooms.***



### Unit 3, Lesson 4, also includes a “Privilege Basketball” game:

Students are informed that they will now explore the term “privilege.” A waste basket is placed at the front of the room. Students crunch up a piece of paper and try to make a “basket” with it from their seats, getting only one opportunity. The teacher tells students they will receive 5 extra-credit points if they make a basket. (It’s not clear if that award is later withdrawn.)

Students then answer “reflection” questions, as part of a later “Fishbowl” activity.

1. *Who was more likely to make it?*
2. *Why did some students have an advantage? How did they gain that advantage?*
3. *Who complained the most during the activity? Who stayed quiet? Why do you think that?*

In a course *actually* less focused on oppressed vs oppressors, this would be a good opportunity to discuss merit and “Affirmative Action.” Question: should the NBA have a quota for each team’s number of white players?

**Unit 3, Lesson 4 Materials** also include [172 Controversial Debate Topics for Teens](#) — with numerous false dichotomies of choice. Among these (presumably deliberate) teen-provocative topics are these:

1. Can atheism be regarded as a religion?
  2. Religion has become an outdated concept. Agree or disagree?
  3. Religion does more harm than good. Agree or disagree?
  4. Creationism should be a part of the school curriculum. Yes or no?
  5. Religious education should be banned from schools. Agree or disagree?
  6. Religious symbols should be forbidden in schools.
  7. Public prayers in schools, yes or no?
  8. Should religious institutions be required to pay taxes?
  9. Most religions are essentially sexist. Agree or disagree?
  10. Is Buddhism more peaceful compared to other religions?
  11. Is it acceptable for people to use their religious freedom to discriminate against the LGBTQ community?
  12. Can you be good without God?
  13. It is essential to marry someone of the same religion. Agree or disagree?
  14. Is the church doing enough to protect single teenage mothers from discrimination?
  15. Religion and politics should not mix. True or false?
  16. Should religion be the parents’ choice or a personal one?
  17. All religions are equal. True or false?
  18. All religious schools should teach evolution.
  19. Every public school should teach the 10 Commandments.
  20. Are Muslims discriminated the most compared to other religious groups?
  21. Wars are fought mainly because of religion. Agree or disagree?
- 
1. Is monogamy natural?
  2. Monogamy should remain the only socially acceptable form of relationship. Agree or disagree?
  3. In what ways can divorce harm children?
  4. Should dating between teachers be allowed?
  5. Should teens date older people?
  6. Is romantic love a precondition for a successful marriage?
  7. Should arguments in a relationship be avoided or encouraged?
  8. Should boys and girls have different roles in a relationship?
  9. Is it OK to have secrets in a relationship?
  10. Are long-distance relationships doomed to failure?
  11. Sex before marriage is wrong. True or false?
  12. Online dating. Benefits vs. shortcomings.
  13. Homosexual relationships are not natural. Agree or disagree?
  14. Should same-sex marriages be legal?
  15. Should LGBTQ people be allowed to adopt children?
  16. Is it acceptable for parents to use physical punishment to discipline children?
  17. Children thrive more in a two-parent family. Agree or disagree?
  18. Is the television helping the family or not?
  19. Can homosexual parents be better than heterosexual ones?
  20. Negative vs. positive effects of corporal punishment on children.
  21. Should the state use force to take children away from drug-abusing parents for the sake of their safety?

### Unit 3, Lesson 5: “Forms of Oppression”

“In this lesson, students will collaborate in groups to analyze one of three forms of **oppression** — Racism & **White Supremacy**, Classism & Economic Inequality, and Xenophobia — through the lens of a specific ethnic group. Using curated sources, they will explore key vocabulary, real-world connections, the relationship between **oppression** and power (including the Four I’s of **Oppression**), and historical and contemporary acts of resistance and resilience. Each group will synthesize their findings to teach their peers, fostering critical thinking, collaboration, and a deeper understanding of **systemic oppression** and social change.”

Wait — didn’t Curriculum Director Debra Petish say that the course “**is not about creating division... and not [about] assigning labels to individuals or individual groups**”? And didn’t “Equity” Director Hong Nguyen say as well that the course-syllabus writers “**made clear from the very get-go**” that “**oppressed versus oppressors**” conflicts were “**not what we wanted from this course**”?

Never mind; **Unit 3, Lesson 5** begins by studying the **4 I’s of Oppression**. Then, students are informed “that they will be wrapping up this unit by building on the Unit 1 concepts of identity including race, class, and citizenship,” focusing on three of five topics:

- Racism & **White Supremacy**
- Classism & Economic Inequality
- Sexism & Patriarchy
- Heterosexism & Homophobia
- Xenophobia

Students will then “be working in teams of 3-4 and each team member will be in charge of reading, watching, listening, and analyzing a set of sources about their specific form of **oppression**. As a team, they will present their information to the class in a Google Slide Deck that connects to the ‘4 Elements to Explore & Connect.’”

#### 4 Elements to Explore & Connect

- Vocabulary (defining the term)
- Personal, local, national, and/or global connections
- Connections to: power, privilege, equality, equity, and/or the 4 I’s of **Oppression** (Ideological, Institutional/Systemic, Internalized, Interpersonal)
- Resistance/Resilience (Past, Present, Future)

The teacher then reveals a Stockton Unified School District slideshow on **Five Forms of Oppression** to preview “sources that students will explore in the lesson.” Students themselves are to utilize a [Presentation Student Template](#), following [Stockton Unified’s related lesson outline](#). Potential topics are apparently those below.

Next: a lengthy listing on “**Racism & White Supremacy**”— some legitimate, but with much or most of the listing presenting only one side of a two-sided issue, depending on half-truths, or supplying other prejudicial distortions.

#### Topic: Racism & White Supremacy

##### Racism

- [Emmett Till \(Biography, 2014\)](#) This video explains the story of Emmett Till and the importance of his mother’s decision to give him an open casket. [Follow Up Video](#) (CBS, 2017) about the recanting of the allegations that led to his death in 2007.
- [Sylvia Mendez \(Education Week, 2014\)](#) This EdWeek post includes a video and an article explaining how Sylvia Mendez and her family fought for school desegregation seven years before Brown v. Board of Ed.
- [Vincent Chin \(Congressional Asian Pacific American Caucus, 2021\)](#) The article shares a set of short comments from members of the Congressional Asian Pacific American Caucus about the impacts of Vincent Chin’s murder in Detroit, Michigan (1982).
- [Tara Houska \(Skoll.org, 2019\)](#) This video addresses the erasure of Native Identities in American Culture. It also highlights Standing Rock and how it has inspired global activism.

## Unit 3, Lesson 5, continuing:

### Systemic/Institutional Racism & **White Supremacy**

- [12 Charts Show How Racial Disparities Persist Across Wealth, Health, Education And Beyond \(USA Today, 2020\)](#) Resource includes graphs with small explanations about the following topics: Lifespans of Black Americans vs. White Americans, On Time High School Graduates (all races), Unemployment rates, Fortune 500 CEOs, Median Household income (some racial identities), Home Ownership, Poverty Rates (some racial identities), Inmates in federal prisons, & an interactive graph on the racial breakdown of government officials.
- [H.E.R. - I Can't Breathe \(2020\) \(Lyrics\)](#) This song/spoken word performance, released in 2020 and winner of Song of The Year at the 2021 Grammys, is an intentional call to action, asking people to evaluate their perspectives on the movement for Black lives and the everyday struggle against racism.
- [I Just Wanna Live - Keedron Bryant \(2020\) \(Lyrics\)](#) This song/video is strong in both lyrics and visuals and emphasizes the daily plea of survival from the perspective of young Black men. Image references include: KKK, Trayvon Martin, Police Violence, **Black Lives Matter protests and rioting**.

### **White Supremacists**

- [The Rise of \*\*White Supremacy\*\* & Its New Face \(Global News, 2019\)](#) This Global News video explains how **White Supremacy** has changed over the course of time, and the reasons this view has increased over time. They interview a woman who previously was a prominent member of a white supremacist group and she explains the manipulative and dangerous tactics that are used.
- [FBI: \*\*White Supremacist\*\* Violence is On The Rise \(Now This News, 2021\)](#) This video by NowThis documents a government report that explains how White Supremacist Hate groups have been identified as the largest and fastest growing domestic terrorism concern of the FBI.

### **Classism & Economic Inequality**

- [Data Charts: Income Inequality in the United States \(Inequality.org, 2021\)](#) Various data charts that detail: general income inequality, wage inequality, racial income inequality, and CEO vs. worker pay gaps.

### **Housing**

- [Housing Segregation and Redlining in America: A Short History \(NPR, 2018\)](#) In 1968, Congress passed the Fair Housing Act that made it illegal to discriminate in housing. Gene Demby of NPR's Code Switch explains why neighborhoods are still so segregated today.
- [Redlining's legacy: Maps are gone, but the problem hasn't disappeared \(CBS News, 2020\)](#) The article and video makes connections between redlining, how we are seeing the after effects today, and how in many ways redlining is still being practiced.
- [Redlining Map Website](#)
- [Billionaires Have Become Roughly \\$300B Richer During Pandemic \(Now This News, 2020\)](#) This video juxtaposes how billionaires' wealth grew while American workers lost jobs in an eight month period during the pandemic.
- [8 million Americans slipped into poverty amid coronavirus pandemic, new study says](#) This article reviews how people became more impoverished during the pandemic.

### **Education**

- [Why Richer Areas Get More School Funding Than Poorer Ones \(Global Citizen, 2016\)](#) This article discusses per pupil spending, and how property taxes affect educational funding.
- [How Proposition 13 Transformed Neighborhood Public Schools Throughout California \(KQED\)](#) This piece discusses how the 1978 policy, **Proposition 13, has affected public education in California**.

### **Health**

- [Asthma Rates Higher in California's Historically Redlined Communities, New Study Finds \(KQED\)](#) This podcast discusses the severity of asthma in low-income communities.



## Materialism

- [Boy Delivers Powerful Message on Bullying \(ABC 7 News, 2016\) \(Video Clip\)](#) This short article and original video highlights a powerful message about bullying and income.

## Xenophobia

- [Real-World Examples of Xenophobia in Action \(Your Dictionary\)](#) This website provides examples of Xenophobia throughout history and the world.
- [What's the difference between xenophobia and racism? | A-Z of ISMs Episode 24 - BBC Ideas \(BBC, 2019\)](#) This BBC video clip from 2019 provides a historical examination of xenophobia throughout time and the world.
- [The Long History of Xenophobia in America \(TuftsNow, 2020\)](#) This Tufts University article from 2020 includes an interview from Erika Lee, Regents Professor and the director of the Immigration History Research Center at the University of Minnesota and writer of the award-winning book *America for Americans: A History of Xenophobia in the United States*.

## Unit 3, Lesson 5, continuing:

### Xenophobia, continued

- [ICE raids are looming. Panicked immigrants are skipping work, hiding out and bracing for the worst \(CNN, 2019\)](#) This 2019 CNN article examines the unintended and overlooked impacts of [ICE raids on undocumented communities](#).
- [La Santa Cecilia - Ice El Hielo \(Lyrics\)](#) This music video by La Santa Cecilia highlights the complexities of [ICE raids on undocumented communities](#), especially their families.
- [Stop AAPI Hate: The effects of racism on mental health \(KCRA3 News, 2021\)](#) This KCRA 3 report from 2021 highlights how the rise in Asian American hate crimes has affected local Asian American communities
- [Stop AAPI Hate National Report \(2021\)](#) The 2021 national report including data regarding anti-Asian hate crimes in U.S.
- [Young Sikhs still struggle with post-Sept. 11 discrimination \(AP News, 2021\)](#) A news article detailing hate crimes against the Sikh American community

## Unit 4: “Social Movements & Solidarity; What Can We Do?”

“Oppression” has never gone without response. For as long as **oppressive systems** have operated, people have organized to fight them, overturn them, and transform them. The world today does not look like it did in 1776, or 1860, or 1950, in large part because communities of color have consistently and persistently organized to fight for justice. Throughout this unit, you will learn about the many varied examples of resistance and social movements that have transformed America. You will study the goals, strategies, and outcomes of these movements, in order to better understand how social change happens. You will examine the role of solidarity in creating change. Along the way, you will consider how you yourself can become an agent of change.”

### Unit 4, Lesson 1: “Introduction to Social Movements”

This lesson begins with a “Community Builder/Cultural Energizer: Community Circle,” in which students “describe a time” in which they’ve “been able to advocate for change.” They “reflect and respond” to Unit 3, and discuss responses to “systems and power” as they are “Developing critical consciousness” and “identifying [their] role”:

1. *What if you benefit from the system? What motivates you to change it?*
2. *How do systems of power discourage you from seeing your power?*
3. *What are issues that you see in your lives, what can you do about it?*
4. *What have you seen people do in history? Present day/online?*

Students then define the terms “citizen” and “citizenship,” utilizing an [iCivics lesson](#).

They also consider the [naturalization process](#), and they checks to see if they can pass the [related test](#). (The extended 95-question test here is a reasonably good one. One wonders what the overall results would be were SRVUSD students to take it.)

A single-page handout for [What Does Civic Engagement Look Like?](#) is also reasonably helpful. But it turns out to be a single slide from a 54-slide Power Point, “Intro to Social Change and Protesting” (looks possibly to have been SRVUSD’s own original title for Unit 4, Lesson 1), now a.k.a. “[Social Movement and Solidarity](#).”

[What Kind of Citizen?](#) Presents an essay on that subject, discussing three kinds of citizens. These are then summarized in a chart, which is considered several times in the lesson:

	Personally Responsible Citizen	Participatory Citizen	Justice Oriented Citizen
Description	<ul style="list-style-type: none"> <li>•Acts responsibly in his/her community</li> <li>• Works and pays taxes</li> <li>• Obeys laws</li> <li>• Recycles, gives blood</li> <li>• Volunteers to lend a hand in times of crisis</li> </ul>	<ul style="list-style-type: none"> <li>• Active member of community organizations and/or improvement efforts</li> <li>• Organizes community efforts to care for those in need, promote economic development, or clean up environment</li> <li>• Knows how government agencies work</li> <li>• Knows strategies for accomplishing collective tasks</li> </ul>	<ul style="list-style-type: none"> <li>•Critically assesses social, political, and economic structures to see beyond surface causes</li> <li>• Seeks out and addresses areas of injustice</li> <li>• Knows about social movements and how to effect systemic change</li> </ul>
Sample Action	<ul style="list-style-type: none"> <li>•Contributes food to a food drive</li> </ul>	<ul style="list-style-type: none"> <li>• Helps to organize a food drive</li> </ul>	<ul style="list-style-type: none"> <li>• Explores why people are hungry and acts to solve root causes</li> </ul>
Core Assumptions	To solve social problems and improve society, citizens must have good character; they must be honest, responsible, and law-abiding members of the community	To solve social problems and improve society, citizens must actively participate and take leadership positions within established systems and community structures	To solve social problems and improve society, citizens must question and change established systems and structures when they reproduce patterns of injustice over time

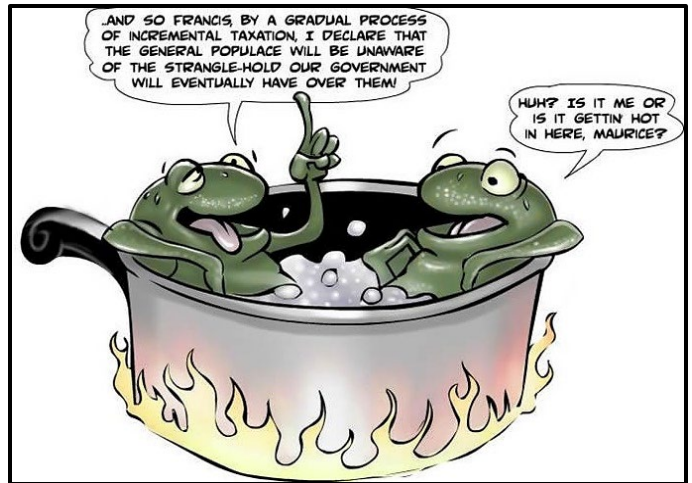
Next up is an analysis of Martin Niemöller’s “[First they came for the Socialists...](#),” and a discussion of “[Perpetrators, Bystanders, Upstanders, and Rescuers](#),” focusing in particular on the Holocaust. A short video interview features [Professor Ervin Staub](#), who has studied human nature as it manifests in altruism, mass violence, and genocide.

## Unit 4, Lesson 1: “Introduction to Social Movements,” continued

Uncharacteristically for the new “Introduction to Ethnic Studies” course, those Unit 4, Lesson 1 lesson segments are actually helpful. They offer beneficial discussion which essentially recognize (but without a direct tie-in) that along with rights and freedom come societal responsibilities.

Recognizing the evil of Nazism (i.e., of the *National Sozialistische Deutsche Arbeiterpartei*, or National Socialist German Workers’ Party), would be a good moment to introduce the “frog in a pot” metaphor about passively allowing gradual changes until it’s too late to recognize a dangerous, even fatal, cumulative outcome.

The course does jump to a video on “[Solidarity, UN Free and Equal](#),” with audio comments about affirmation of personal identities and stepping in when someone is being bullied. But it misses an opportunity to recognize the Polish Solidarity movement (*Solidarność*), led by Lech Wałęsa with Pope John Paul II’s support.



The last part of the lesson focuses upon a [map of American social movements](#). This comes from the University of Washington’s “Mapping American Social Movements Project,” which has been led by **James N. Gregory**, former director of the University’s Harry Bridges Center for Labor Studies.

As Wikipedia reports, Bridges was a “key figure in the [1934 West Coast waterfront strike](#). He was designated a subversive alien by the U.S. government, with the goal of deporting him, but it was never achieved. He became an American citizen in 1945. He was then convicted by a federal jury for having lied about his Communist Party membership when applying for naturalization; however, the perjury conviction was overturned in 1953 by the Supreme Court because the original indictment against Bridges occurred outside the statute of limitations.”

Bridges’ “power as a union president was diminished in 1950 when the [CIO](#) expelled the ILWU as part of a purge of alleged Communist influence, but Bridges continued to be re-elected by ILWU [International Longshore and Warehouse Union] membership and remained influential until his retirement in 1977.”

In that context, it’s not surprising to see Professor Gregory’s long 2020 paper, “[Remapping the American Left: A History of Radical Discontinuity](#).” Quoting this left-wing professor:

“American radicalism has been a vexing subject for many years. It was not long ago that historians could do little more than grieve, framing the subject as a story of failures and asking why-not questions. Why was there no revolution? Why wasn’t the US Left more like the European Left or the Canadian Left? Why did the Socialist Party fall apart? Why did the New Left fade?

“No longer. Books by [left-leaning authors] have changed the tone, examining accomplishments as well as limitations, arguing that the Left has initiated significant transformations, especially involving the rights of previously excluded populations, while a century of radical action has also changed the dimensions of the civic sphere and democratic practice by fostering a culture of activism. The newer books do so in sweeping narratives that move across decades and organizations, following threads that suggest an enduring tradition of American radicalism. I applaud these interventions and their claims about contributions of the Left.”

Later on, Gregory reports that “The [socialist] party won races in some big cities, electing US congressmen from Milwaukee and New York, state legislators in Chicago, Providence, and Los Angeles and mayors and council members in Cleveland, Milwaukee, and Minneapolis, but big city elections were difficult. Many urban socialists could not vote, and others, the red revolutionary faction, decried municipal politics as sewer socialism and called for direct action. Figure 1 [another of Gregory’s re-maps] shows the impressive geography of the party, emphasizing its effectiveness in hundreds of towns and small cities.”

The essay concludes with Gregory’s lament that “much of what radicals and progressives have done since the 1970s amounts to a fight for influence within the Democratic Party, a fight against more conservative elements who generally manage to dominate the national party but not always the blue state local parties. It’s a fight that is likely to continue. That happens in rocky marriages.”

California’s high school “Ethnic Studies” programs — an opportunity via the ethical *Constructive* version to build interracial and appreciation for what unites us, not what divides — instead seeks to [create division](#), with “white supremacist” alleged “oppressors” and everyone else on the “oppressed” side. That leads now to...

## Unit 4, Lesson 2: “Protesting”

“Students will analyze various examples of protesting and compare them. Students will use music, lyrics, and poems to analyze the messages of protests and social movements. Students will learn about activists from current events around the world. This will be done through a combination of readings, community circle, self-reflection, and small group discussion. Students will use inquiry based learning to examine examples to develop understanding of protest.”

Here, students ‘warm up’ by creating “a list incorporating all the ways to resist **oppression** through protest.” That is followed by a 2022 [video of Phoebe Plummer and Anna Holland](#) throwing tomato soup on Van Gogh’s *Sunflower* painting, then gluing their hands to the wall, at London’s National Gallery.



It was another of those false dichotomy moments, with Plummer blustering for the camera: “What is worth more, art or life?”

Some artists, art historians, et al., arguing against jail time for the two vandals, characterized their act as fitting “the well-established tradition of creative iconoclasm.” Plummer later joined another “activist” in spraying paint on a flight-status board at Heathrow Airport. She’s finally in prison. Holland was released after just 122 days imprisonment.

[On Violence and Nonviolence: The Civil Rights Movement](#) deserves a careful reading of this 2002 article on Mississippi in the late 1950s and early 1960s. The Civil Rights Act of 1964 and the Voting Rights Act of 1965 helped to improve the tragic situation. But so did the Second Amendment, because “many African Americans had already taken it upon themselves to defend their lives and property with whatever weapons they could muster.... Thus, African Americans and their supporters were compelled to fight the evils of segregation with nonviolence as well as with force. While this may seem paradoxical, it worked to advance their struggle for freedom, equality, and justice.”

Students also read about [sit-ins](#), and see a video about “[wade-ins](#),” which discusses efforts to integrate beaches and public swimming pools.

[Historic Protest Movements in Every Decade](#) (from the History Channel) reviews the history of protest in America, from the suffragists in the 1800s on into 1920 and the 19th Amendment’s guarantee of women’s voting rights, on to Black Lives Matter (BLM) in the modern era.

**The course’s mentions of Black Lives Matter do not include** the self-described “[trained Marxist](#)” [background](#) of two of three co-founders, nor its [original intent to “disrupt the Western-prescribed nuclear family requirement”](#) (also shown in a [Web Archive “What We Believe” page](#)), nor the [purchase of a \\$6 million home](#) by Patrisse Cullors (one of the “trained Marxist” co-founders), nor her [separate purchase of four “high-end homes” for \\$3.2 million](#), nor the [other financial scandals](#) of the organization.

Other advice on protests is provided to students in [How Protests Become Successful Social Movements](#) and [What Makes a Protest Effective? 3 Movements That Got Results | HowStuffWorks](#), [How to turn protest into powerful change - Eric Liu](#).

Thankfully, the present course seems to have avoided direct reference to Saul Alinsky’s *Rules for Radicals* book itself, though some of the tactics studied in the course are suggestive of those rules. Alinsky dedicated his guidebook with these words:

*“Lest we forget at least an over the shoulder acknowledgment to the very first radical: from all our legends, mythology and history (and who is to know where mythology leaves off and history begins - or which is which), the very first radical known to man who rebelled against the establishment and did it so effectively that he at least won his own kingdom - Lucifer.”*



## **Unit 4, Lesson 2** continues with a series of exercises involving protest music and songs:

[The evolution of American protest music](#)

[Lyric Analysis Handout](#) for the song [Strange Fruit by Billie Holiday \(video\)](#)

[Mississippi Goddam](#)

[Protest Music Analysis](#)

[Video about Bomba Music](#) and [Related Article](#)

Article about [Chol Soo Lee](#) and video about the “[song that freed him from prison](#)”

Students will analyze a protest song of their choice and connect it with a specific Social Movement [Protest Song Analysis- Collab Doc \(Ethnic Studies\)](#), so they can “feel empowered to take on the system!”

<p>Choose a song that speaks to you and makes you feel empowered to take on the system! Include your name, the song title, and link to the lyrics. Under lyric analysis, write down why you feel the song is powerful and what social/cultural/political/or economic issues it addresses. Write 4-5 sentences addressing the historical context, intended audience, purpose, point of view, or significance of the song and lyrics.</p>		
NAME	SONG TITLE	LYRIC ANALYSIS (include link to lyrics)
Student Sample	Revolution Will Not Be Televised - Gil Scott-Heron Lyrics/Video	"Revolution Will Not Be Televised" stresses the importance of being active, it is not possible to be a passive participant in any movement - you then become the problem. If you want change then you yourself have to work towards that, you can't expect other people to do the work for you. Scott-Heron wrote this song at 19 when there was mass political turmoil over Civil Rights debates and the Vietnam War. "The revolution will not be televised" was a catchphrase shared among black militant groups and it went on to reach as far as protests in India. The title of the song was used on posters carried by Muslim protesters in the streets of Mumbai denouncing India's new discriminatory laws in 2019.

This exercise is followed with [Stories of Protest](#) slides., e.g.

**Protest Songs Around the WORLD**


music was also instrumental (ha, get it) in the women's liberation movement and the LGBTQ+ rights movement

**Influence of Protest Music Around the World:**

Music was an element of the Pan-African movement and Black Power

It was used to promote decolonization and African independence

[Palestine Lives! Songs from the Struggle of the People of Palestine | Smithsonian Folkways Recordings](#)



Unit 4, Lesson 2, continued....

Next, groups of 3-4 students “get a packet of protest examples, which could include”:

- [Alcatraz Proclamation](#)
- [Centro Legal De La Raza](#)
- [Segregation and Civil Rights Movement in San Francisco](#)
- [APEN - The Laotian Organizing Project](#)

Groups of students are given different sources “related to a particular social movement (a news article, a poem, a picture of artwork, etc.) associated with a different form of nonviolent protest and the legal rights associated with student protest as well as the historical context of the protest.”

The groups identify the form of protest being used in the text, what the impact of the protest may have been, and whether the protest was protected free speech,” then “share out the key information from their piece of the jigsaw.”

Finally, students “will use the [Data Retrieval Chart](#)” to compare the protest examples they’ve been reading about:

Data Retrieval Chart

Examples	Does the example emerge as a result of suffering, estrangement, and/or alienation?	Does the example challenge the status quo or “tradition”?	Does the example diagnose a problem and suggest a solution?	Does the example identify the various sides of the challenge?
Example 1				
Example 2				
Example 3				
Example 4				

This course has felt for some time like the scene in *The Wild One* (1953) with Peggy Maley playing beauty-shop owner and dancer, and Marlon Brando playing Johnny Strabler, motorcycle biker-gang leader:



“Hey, Johnny, what are you rebelling against?”



“Whaddya got?”

## Unit 4, Lesson 3: “Activism”

### Lesson Objectives:

- What is activism and how does it play a role in resisting oppressive power systems?
- What is my role as a citizen in regards to activism?
- Identify advocating, civic engagement, civil disobedience, and other forms of protests.
- Identify rights of citizens during engagement of nonviolent protests, civic engagement, and civil disobedience.
- Identify similarities and differences between different forms of protest

To lead this lesson, “Students will consider the term “activism” and write down ‘What does it mean to be an activist?’ Working with others, they will write down at least 5 prominent activists from history or today.”

They’ll be given 10 minutes “to research current events involving activism. “ [Reviewer: from what sources?] “What do they notice?” Teacher can expand the exercise by having students fill in a [current events chart](#).

Name:	[More space is provided than shown here for essay answers.]
Article Name:	

1. Who is involved in the piece of news?
2. Where did it take place? Be specific (city/country)
3. When did it take place?
4. Summarize in 3-4 sentences WHAT happened. [more space provided than show here.]
5. Summarize WHY it happened.
6. Write a relevant quote mentioned in the piece of news
7. Do you think this article is biased towards or against a particular issue? Explain.
8. How does the piece of news make you feel? and/or How does this article relate to you OR what we’re learning in class?

Next, Students watch the National Geographic video [Why Do Young People Get Involved in Social Movements?](#) (Many or most are unaware that this is not your grandfather’s National Geographic Society. Today, the [Walt Disney Company owns 73% of the National Geographic brand](#), with [predictable influence on same](#).)

After that comes the “the resource [Groundbreaking Youth-Led Movements](#),” with students discussing “what the movements have in common (e.g. use of strikes, boycotts, marches).”

This slide presentation includes one with implicit support for illegal immigration (and a path to citizenship):



Students in Denver rally in support of immigrants rights, April 2006

2006

## IMMIGRATION RIGHTS

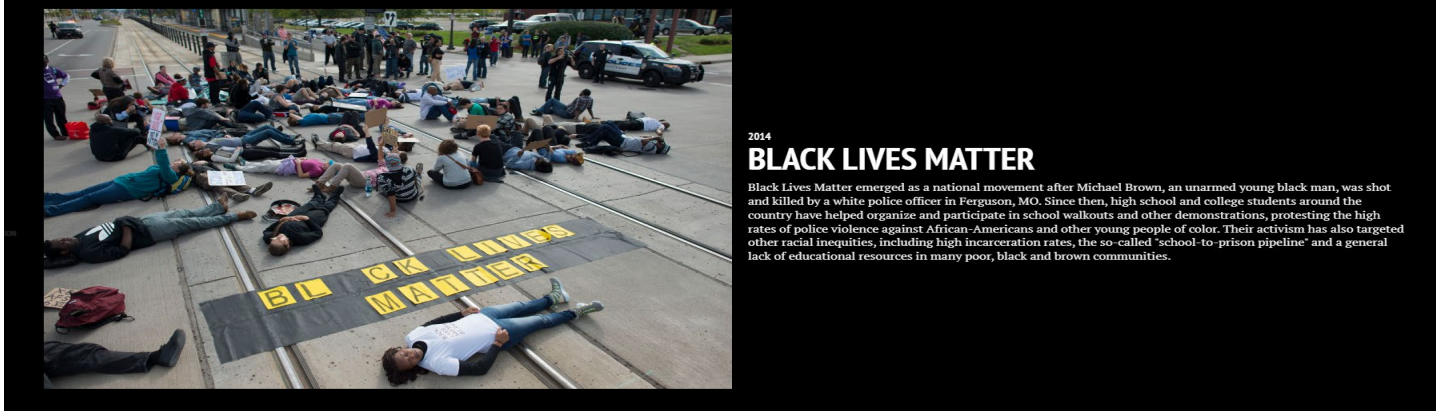
A huge nationwide wave of immigrant rights protests began in 2006 in opposition to proposed federal legislation that would have increased penalties for illegal immigration and classified undocumented immigrants and anyone assisting them as felons. Demonstrators also demanded comprehensive immigration reform, including a path to citizenship.

A major protest in Chicago in March 2006 sparked subsequent demonstrations in cities throughout the country. The largest, in downtown Los Angeles on March 25, drew an estimated 500,000 people, including roughly 40,000 LA public school students.

The movement helped kill the legislation and sparked a new generation of young immigration rights activists.

## Unit 4, Lesson 3: “Activism,” continuing...

Another slide supports the Black Lives Matter organization, despite the scandals involving same:



As mentioned before: the course's mentions of Black Lives Matter do not include the self-described “[trained Marxist](#)” background of two of three co-founders, nor its [original intent to “disrupt the Western-prescribed nuclear family requirement”](#) (also shown in a [Web Archive “What We Believe” page](#)), nor the [purchase of a \\$6 million home](#) by Patrisse Cullors (one of the “trained Marxist” co-founders), nor her [separate purchase of four “high-end homes” for \\$3.2 million](#), nor the [other financial scandals](#) of the organization.

After students “describe a time when they have been able to advocate for change,” mentioning what triggered that advocacy, successes and difficulties, actions taken, related feelings, answering whether others joined in, answering whether they would do this again and if so, if they would act any differently. They also describe a time when they wish they had taken action but did not — and what stopped them. **Once again: this personally intrusive exercise is not an appropriate classroom activity for high school freshmen (mostly 14/15 year-olds).**

Then, students “reflect on the questions” (anyway) and write answers in [Taking Action- Ethnic Studies](#).

1. What does “taking action” mean to you? What actions have you taken this year to better your school community?
2. How do you feel about activism on social media? Have you posted about social rights issues in the past? Write down what you think about a school-wide or district-wide Equity Instagram.
3. What is “Civic Engagement”? Check out [Youth.Gov Toolkit: A step-by-step guide through the civic action process for students](#). Dream up a wish list of improvements for your community and reflect on how you might contribute to one of these causes.
4. Civic Steps
  - Choose a dream to pursue and break it down into small, measurable actions.
  - Consider each action as a “level up” moment that gets you closer to your goal.
  - Think about the help you’ll need to enlist, the people you’ll introduce yourself to, the type of resources you’ll require, how you’ll spread your message, and how you’ll have fun while doing it! Working with your community can be super fulfilling, so make sure to add some creative, enjoyable steps to your process.

“Then, in their “Antiracist Role Mode,” students identify someone from their own race — well-known current or historic figure and/or someone known personally. They describe (1) what they admire about this person and (2) what they would like to apply from this person’s example to their own antiracist journey.

“Students review what [they’ve] written above and think about what type of example [they’ll] be setting for others as [they] continue to cultivate [their] own antiracist engagement. And [they] keep this imagined ideal in mind going forward. We’ll explore in the next chapter how you can extend your antiracist efforts from interpersonal interactions to advocacy of antiracist policies and practices.”



## Unit 4, Lesson 3: “Activism,” continuing...

Students are next introduced to [Student Activism in the 1960s](#), a 91-page UC Berkeley curriculum about the Third World Liberation Front, ranging to the initiation of “Freedom Schools” in Mississippi, to the creation of a College of Ethnic Studies at San Francisco State.

[That college exists today](#), with five departments and apparent B.A. degrees in each of them: [Asian American Studies](#), [Africana Studies](#), [Latina/Latino Studies](#), [American Indian Studies](#), and [Race and Resistance Studies](#).

From the website: “*The College is founded on these principles of community-based research and teaching, student leadership, and activism. The College continues to be guided by these values in its journey towards liberation via self-determination and **collectivism**. Our community is transnational, multi-generational and fluid, and is inclusive of **emerging racial, ethnic, sexuality, gender, class, ability and other identities as expressed through myriad academic disciplines in liberation studies and beyond.***”

Meanwhile SRVUSD freshmen in this Introduction to Ethnic Studies course will participate in several activities based on the Berkeley curriculum:

- Understanding “the chronology of the classic period of the black freedom struggle from 1954-1965, specifically focusing on student activism”;
- Reading “a textbook excerpt on student activism during the black freedom struggle”;
- Identifying “the demands of student activists at UC Berkeley” and how those “initiated a new relationship between students and university administrators”;
- Watching a film clip from “1964” and answering questions about Mario Savio’s speech, “An End to History”;
- Comparing and contrasting “the distinct and evolving demands of the FSM” [Free Speech Movement].

And finally in this lesson, “Students will create a [movie poster](#) focusing on the activist of their choice. The poster must include: A movie poster with a depiction of your chosen activist, a movie title, and a tagline, A plot synopsis that should cover that person’s backstory and their work in activism/advocacy, Rotten Tomatoes review that assesses the impact of their work. (The ‘Critics’ Score’ should reflect the relative success of their activism.) [Also,] a theme song for your movie (choose an existing song that would be the main title theme for your movie)”

Here’s an idea:



Hey, SRVUSD! What are you rebelling against?



Whaddya got?

## Unit 4, Lesson 4: “Integrated Action Civics”

“Students will be presented a set of change-analysis ‘lenses’ to help them explore their development of identity, research problems and possible solutions, analyze structures and systems of power, investigate the role of various stakeholders, and learn how change is realized.”

To start, this lesson asks “students to reflect on the semester starting with unit 1.” They are encouraged “to review previous work they have done on identity. What have they learned about themselves this semester? (Students can write down in journal or share with class.)” They are to consider “their values using the [“Values Inventory”](#) resource from unit 1.”

Next, in another highly intrusive exercise, students are to assess their **personal Worldview & Identity** and “discuss their thoughts with peers” [including religion, politics, family wealth]. A “**Worldview Poster**” **assignment** is to become part of their assessment [apparently meaning their grade] for the unit.

The words “Liberty, Freedom, Justice, Rights” are written on the whiteboard by the teacher. Students are then to “define the words and compare their meanings.” Students are divided into 4 groups, each representing one of the words. They prepare Post-It notes to be added to the board, in which they finish the sentence “In a just society...” They then share their ideas.

The next day, they examine “[Manifestos for a Just Society](#).”

### First one presented is in two parts: (a) The Black Panther Party’s 10-point Program (1967)



**Background:** “In 1966 the founders of the Black Panther Party, Bobby Seale and Huey P. Newton, wrote a list of guidelines that described what the organization wanted from the leaders of American Society. They called this list the ‘Ten Point Program’ and included the list in every copy of the Black Panther Newspaper published after May 1967. The Ten Point Program was meant to explain in plain language some of the changes their organization demanded in a manner that was similar to the Declaration of Independence and the U.S. Constitution’s Bill of Rights.”

1. We want full employment for our people.
2. We want an end to the robbery by the white men of our Black Community. (later changed to “we want an end to the robbery by the capitalists of our black and oppressed communities.”)
3. We want decent housing, fit for shelter of human beings.
4. We want education for our people that exposes the true nature of this decadent American society. We want education that teaches us our true history and our role in the present day society.
5. We want all Black men to be exempt from military service.
6. We want an immediate end to POLICE BRUTALITY and MURDER of Black people.
7. We want freedom for all Black men held in federal, state, county and city prisons and jails.
8. We want all Black people when brought to trial to be tried in court by a jury of their peer group or people from their Black Communities, as defined by the Constitution of the United States.
9. We want land, bread, housing, education, clothing, justice and peace. We want freedom.
10. We want freedom. We want power to determine the destiny of our Black Community.

And then... (next page)

## Unit 4, Lesson 4: “Integrated Action Civics,” continuing....

Part (b) as below.... (2016)

**THE MOVEMENT FOR BLACK LIVES**  
POLICY.M4BL.ORG

**A VISION FOR BLACK LIVES:**  
POLICY DEMANDS FOR BLACK POWER, FREEDOM, & JUSTICE



### END THE WAR ON BLACK PEOPLE

We demand an end to the war against Black people. Since this country's inception there have been named and unnamed wars on our communities. We demand an end to the criminalization, incarceration, and killing of our people.



### REPARATIONS

We demand reparations for past and continuing harms. The government, responsible corporations and other institutions that have profited off of the harm they have inflicted on Black people—from colonialism to slavery through food and housing redlining, mass incarceration, and surveillance—must repair the harm done



### DIVEST-INVEST

We demand investments in the education, health and safety of Black people, instead of investments in the criminalizing, caging, and harming of Black people. We want investments in Black communities, determined by Black communities, and divestment from exploitative forces including prisons, fossil fuels, police, surveillance and exploitative corporations.



### ECONOMIC JUSTICE

We demand economic justice for all and a reconstruction of the economy to ensure Black communities have collective ownership, not merely access.



### COMMUNITY CONTROL

We demand a world where those most impacted in our communities control the laws, institutions, and policies that are meant to serve us – from our schools to our local budgets, economies, police departments, and our land – while recognizing that the rights and histories of our Indigenous family must also be respected.



### POLITICAL POWER

We demand independent Black political power and Black self-determination in all areas of society. We envision a remaking of the current U.S. political system in order to create a real democracy where Black people and all marginalized people can effectively exercise full political power.

The “[Manifestos for a Just Society](#)” site’s second example is “*El Plan Espiritual de Aztlán*” (1969).

Aztlan was the mythical ancient homeland of the Aztecs. It included northern Mexico and what is now the American Southwest. In part among issuers of the manifesto, there was a demand for returning the Southwest to “Xicano” (Chicano) rule. There were 7 detailed organizational goals for *El Plan*.

Next among the manifestos shown at the Manifesto site is “**Necessary But Not Sufficient: Yellow Power**”(1969).

This is an Asian manifesto which declares that “Yellow Power must become a revolutionary force and align itself with the oppressed people of the Third World.”

[**Reviewer:** But today, Asian Americans on average are the wealthiest of Americans. And in SRVUSD, students of Asian parentage are by far the highest achievers. Studying the reasons for that success would be far more fruitful for SRVUSD students than the centrifugal notions of the “Introduction to Ethnic Studies” course.]

The fourth and final manifesto is the “**Letter from Alcatraz,**” representing “**The Indians of All Nations**” (1969).

Of the four manifestos, this one is the most calmly reasoned and likely the most justified in terms of deprivations and broken promises suffered by America’s original Natives.

For all four manifestos, students are to (1) excerpt statements or ideas from the texts which suggest “values about justice”; (2) reflect on what concepts of justice emerge; and (3) state “what concepts of justice are missing.”

They then consolidate those statements into 4 to 6 key ideas or concepts that emerge from the manifestos.

They write an “introduction 4 to 6 sentences long declaring the principles for a just society.”

[**Reviewer:** Hmm.... How about beginning with “We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness. That to secure these rights, Governments are instituted among Men (and Women too, implicitly) deriving their just powers from the consent of governed....”]



## Unit 4, Lesson 4: “Integrated Action Civics,” continuing

For lesson “assessment” (grade, apparently), students complete and turn in both (1) and (2) below:

- (1) Students display their Worldview posters and review other students’ posters [thereby, maximizing the intrusion of the course into their personal lives and those of their families]. Feedback is left on at least three posters by each student, and each student is asked one question about his/her posting.
- (2) Students then either “continue writing a manifesto for a just society with a group” or independently create a slideshow presentation on empowerment, from an online “[Empowerment Manifesto](#)” template.



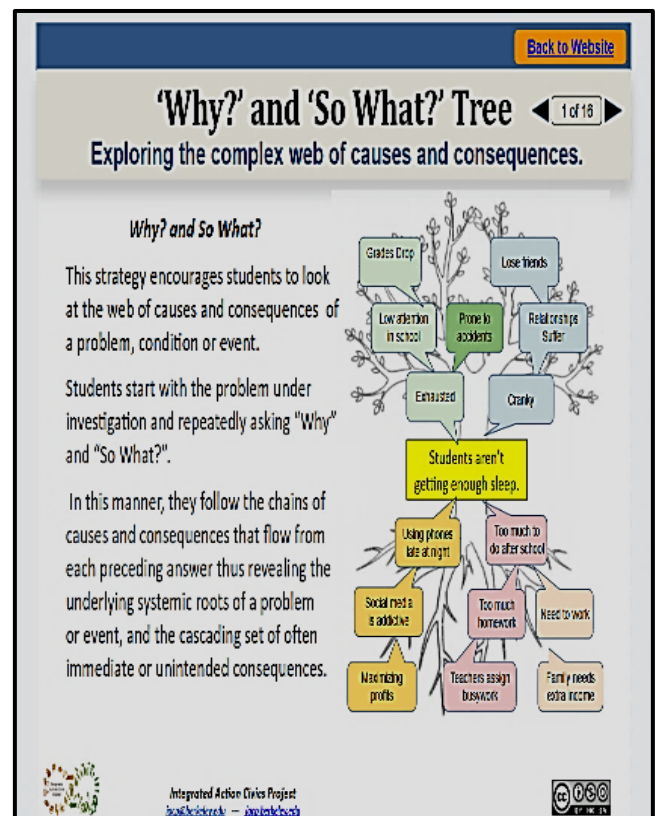
Next, via another template from UC Berkeley’s “Integrated Civic Action Project,” students do a [root cause analysis](#) for a particular problem in the community. They brainstorm origins and impacts. Optional exercise includes identifying a national or global problem and create their own root-cause tree. The first slide in the exercise shows an example, at right.

They then “[clarify focus for action](#),” analyzing “how historical or contemporary movements for change [can be] organized around specific goals while educating about larger, overarching issues and social context.

They [Strategize for Change](#) with the three main steps of the triangle shown below, and then create a [Student Action Messaging Plan](#): 1. Goal; 2. Audience; 3. What Does Audience Need to Know; 4. Purpose; and 5. What Will You Create?

An optional exercise: a [Stakeholder Analysis](#).

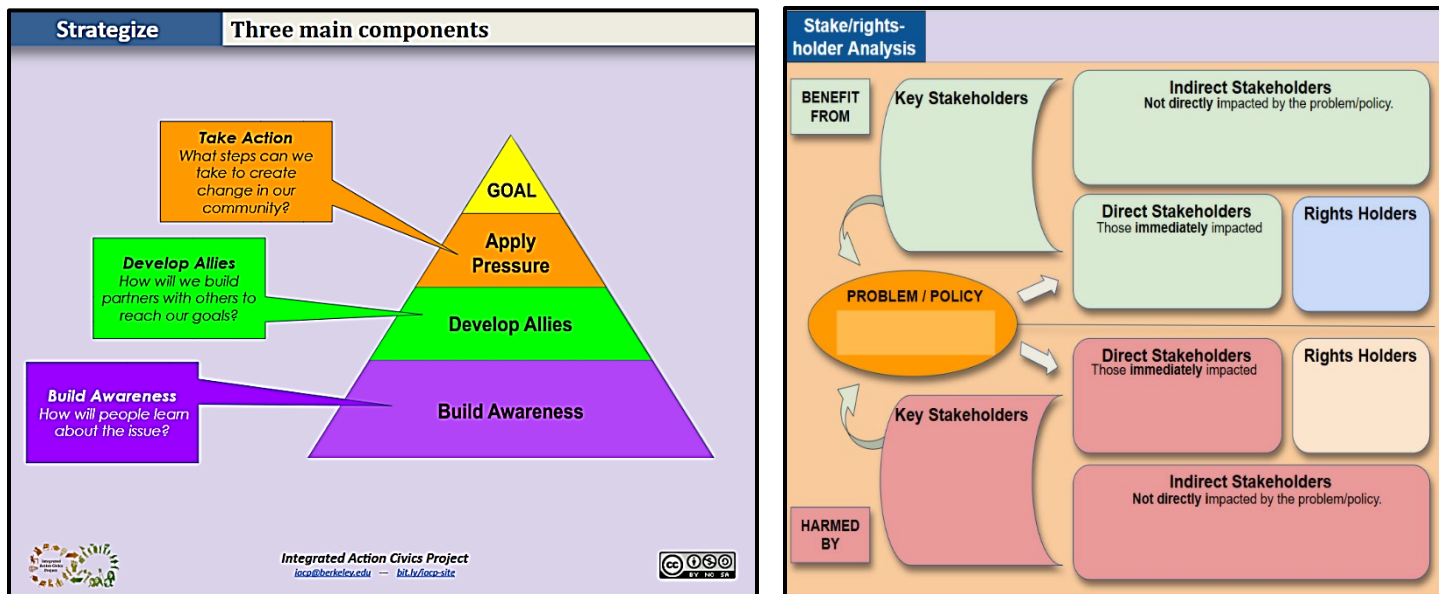
See next page....





## Unit 4, Lesson 4: “Integrated Action Civics,” continuing

Reference to these two slides is on the previous page....



Finally in this lesson, each group will represent its cause and “advocate for their own strategy/plan for change,” utilizing a [Building Awareness Lesson Template](#), first slide of which is below.

### Taking Action - Build Awareness


Explore the tactics people use to advance an agenda for change


**How do change-makers build support for their vision?**

Effective communication is an essential ingredient in bringing about change. Moving beyond the persuasive essay, this strategy helps students analyze and grow in the genre of civic communication.


Drawing on the National Writing Project’s [Civically Engaged Writing Analysis Continuum](#), students explore the nature of public voice that addresses specific audiences. They examine how a message addresses specific audiences, presents an alternative vision, and explains how a proposed action helps move towards justice.

This strategy can help analyze an example of spoken word, poetry, music, and other artist expressions that, along with prose, serves to raise awareness. See the [Student Messaging Scaffold](#) that builds on this and helps students develop their own messaging for their civic action project.





Integrated Action Civics Project  
[iaoc@berkeley.edu](mailto:iaoc@berkeley.edu) — [iaoc.berkeley.edu](http://iaoc.berkeley.edu)



“Students will vote for the top three strategists (top plans that were shared) and explain why it would be a successful strategy Students will reflect on 3 main insights about creating change.”

## Unit 4, Lesson 5: “Final Project – Youth Participatory Action Research YPAR”

“Students will take the collumination (*sic* — supposed to be *culmination*?) of their learning for the semester and produce a final project, which is in place of a unit test or semester final test. Students will explore a topic of their choice to be engaged with the project. This will be done through a combination of research, analysis, reflection, and team work by working together. Students will use inquiry based learning to develop and show their understanding of everything they have learned over the course of the semester.”

## Unit 4, Lesson 5: “Final Project – Youth Participatory Action Research YPAR,” continuing


This final lesson is assumed to require 10 class days for completion, of the 79 days listed *in toto* for the curriculum.

The instructor is directed to “Follow the PPT [00 YPAR Instructions](#) to introduce the idea of the Youth Participatory Action Research Project. Students will follow along on a graphic organizer [01 YPAR Project Intro](#) to make sure they are paying attention and learning about the project.” Nine more YPAR segments guide students through the planning, data collection, data analysis, “taking action,” and follow up steps, then a project presentation.

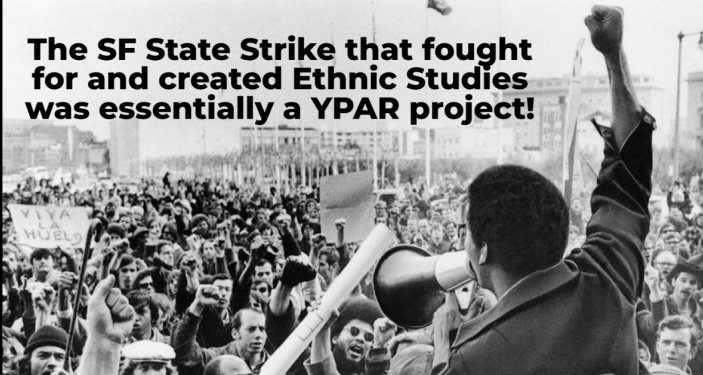
The first link, PPT [00 YPAR Instructions](#), is to a 115-slide presentation from the Stockton Unified School District. These slides include the following:

### What is YPAR?

- YPAR (Youth Participatory Action Research) is young people taking action into their own hands to research and begin to change the issues that matter to them.
- YPAR continues the legacy of resistance, resilience, and liberation led by young people.
- YPAR allows young people to be the change makers in our community and world.
- YPAR (and transformation/change in general) must be a continual process that begins here but continues through life.



### The SF State Strike that fought for and created Ethnic Studies was essentially a YPAR project!



### YOUR TEAM MEMBERS WILL BE ANONYMOUSLY GRADING YOU ON ALL THE PIECES ABOVE AS WELL AND I WILL TAKE THEIR COMMENTS INTO CONSIDERATION WHEN INPUTTING FINAL GRADES!

### Previous YPAR Project Student Topics

- High Expectation Effects on Students
- Human Trafficking
- LGBTQ+ Student Rights
- Homelessness
- Bullying
- Mental Health Illness
- Gang Violence
- School Lunches
- Lack of After School Activities
- Gender Roles
- Violent Messages in Music
- Expanding Ethnic Studies
- Climate Justice
- Anti-Blackness
- Colonial Mentality
- Undocumented Student's Rights
- Dress Codes
- Materialism & Greed
- Social Media's Impact on Mental Health

## Systems of Oppression

- Racism & White Supremacy**
  - Racism:** Behavior or attitudes that reflect and foster racial prejudice or racial discrimination. The systemic oppression of a racial group to the social, economic, and political advantage of another.
  - White Supremacy:** The belief that the white race is inherently superior to other races and that white people should have control over people of other races. The social, economic, and political systems that collectively enable white people to maintain power over people of other races.
- Classism & Economic Inequality**
  - Classism:** Prejudice or discrimination based on socio-economic class. The systemic oppression of the lower class and middle class to the advantage of the upper class.
  - Economic Inequality:** Economic inequality is the unequal distribution of income and opportunity between different groups in society.
- Sexism & Patriarchy**
  - Sexism:** Prejudice or discrimination based on sex.
  - Patriarchy:** A system of society or government in which men hold the power and women are largely excluded from it.
- Heterosexism & Homophobia**
  - Heterosexism:** Discrimination or prejudice against non-heterosexual people based on the belief that heterosexuality is the only normal and natural expression of sexuality.
  - Homophobia:** A dislike, hatred, or fear of LGBTQ+ individuals and groups.
- Xenophobia:** Fear and hatred of strangers or foreigners or of anything that is strange or foreign

**Unit 4, Lesson 5: “Final Project – Youth Participatory Action Research YPAR,” continuing**

Additional slides from the collection of 115 in PPT [00 YPAR Instructions](#):



The slides and “Final Project” of the course continue with these segments:

- [01 YPAR Project Intro](#)
- [02 YPAR Project Topic and Research Question](#)
- [02 YPAR Project Topic and Research Question EXAMPLE](#)
- [03 YPAR Project Online Research](#)
- [05 YPAR Project Data Collection](#)
- [05 YPAR Project Data Collection ANSWERS](#)
- [06 YPAR Project Data Analysis](#)
- [07 YPAR Project Taking Action](#)
- [08 YPAR Project Reflection and Recommendations](#)
- [09 YPAR Project Presentations](#)
- [10 YPAR Project Self and Team Grades](#)
- [Presentation Feedback Form](#)
- [Ethnic Studies Curriculum Feedback Survey](#)
- [Ethnic Studies Semester Feedback Form](#)

The “Taking Action” outline ([07 YPAR Project Taking Action](#)) is shown below, next page....



## Unit 4, Lesson 5: “Final Project – Youth Participatory Action Research YPAR,” continuing

### Youth Participatory Action Research Project (YPAR)

#### TAKING ACTION

Congratulations on making it this far! Now it's time to take action on your research issue. There are many ways, big or small, to take action. We don't expect you to completely solve your issue, but we do expect you to **begin to try** and solve your issue. Use the elements below to help your team decide one, plan, and implement your action plan. Don't forget, **your action must impact and include stakeholders of your research issue**. A stakeholder is a person with an interest or concern in your research topic. Keep in mind that this is NOT a presentation (Slides/PPT), but a part that you will put into your final YPAR presentation.

#### Past YPAR Example Actions

- |   |   |
|---|---|
| <ul style="list-style-type: none"> <li>• Create posters to educate others and/or to take action</li> <li>• Create a social media campaign</li> <li>• Create an online petition</li> <li>• Create art to educate others and/or to take action</li> <li>• Create a brochure or pamphlet</li> <li>• Meet directly w/ stakeholders to provide solutions to the issue</li> <li>• Organize a phone banking event to call stakeholders and provide solutions to the issue</li> <li>• Organize a letter writing campaign</li> </ul> | <ul style="list-style-type: none"> <li>• Organize a social media blitz to stakeholders via: Twitter, Facebook, Instagram, Email</li> <li>• Organize an event or workshop</li> <li>• Invite guest speakers, programs, organizations to lead workshops or info sessions</li> <li>• Volunteer for an organization or event</li> <li>• Create a podcast to educate others</li> <li>• Create a lesson plan teachers can teach students</li> <li>• Create a performance, skit, etc. and perform it for stakeholders</li> <li>• Or create your own action! *Seek authorization from your teacher first*</li> </ul> |
|---|---|

#### Basic Needs For Your Action

Write a brief 2-3 sentence description of your action		Why did your team decide on this action?	
Who is your target audience?		How many people do you estimate will be impacted by your action?	
What stakeholders will be impacted and included in your action?		When will your action take place?	
What is the timeline for your action? (Work backwards from when final YPAR presentations are due)		Where will your action take place?	
		What materials, supplies, etc. will you need to complete your action?	

Who on your team is responsible for each element of your action? Create a checklist of each task as needed below:

Task	Student Name	What % complete?
		Not Started ▾
		Not Started ▾
		Not Started ▾
		Not Started ▾
		Not Started ▾



## CONCLUSIONS REGARDING SRVUSD'S 'INTRODUCTION TO ETHNIC STUDIES' COURSE

SRVUSD's "Introduction to Ethnic Studies" course is distinctly of the "[Liberatory](#)" (divisive) sort, emphasizing oppressors vs. the oppressed. **So again: actual course content belies the claims of Curriculum Director Debra Petish and Equity Director Hong Nguyen at the April 22, 2025 SRVUSD Board meeting.**

There has been a particular emphasis on the black experience in America. **More context is needed**, to include the fact (for example) that the nation fought a Civil War, with approximately 700,000 dead in total on both sides, in substantial part to end slavery. The 1950s through the 1970s wasn't just a time of protest. It was also a time of Civil Rights and Voting Rights gains. But the "Liberatory" approach to "Ethnic Studies" is the glass (more than)-half-empty one. Students are made to feel guilty for racist behaviors in which the great majority of them likely never engaged.

**Meanwhile, it is worthwhile to consider some of the people and outlooks who/which could be included in a *Constructive* version of the course. Here are ten of them:**



**George Washington Carver, Botanist and Inventor:** "There is no short cut to achievement." "Ninety-nine percent of all failures come from people who have a habit of making excuses." "I know that my Redeemer lives." "Thank God I love humanity, complexion doesn't interest me one single bit."



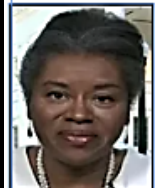
**Ward Connerly, Businessman and former UC Regent:** "If I have learned one thing from life, it is that race is the engine that drives the political Left. When all else fails, that segment of America goes to the default position of using race to achieve its objectives."



**John McWhorter, Columbia Linguistics Professor,** regarding "anti-racist wokeness": "It has become a major problem today. Not only because it isn't pretty. Not only because it is extremely dishonest. But because in the name of helping Black people, this philosophy often harms Black people instead."



**Star Parker, Founder of the Center for Urban Renewal and Education:** "The legacy of American socialism is our blighted inner cities, dysfunctional inner city schools and broken black families."



**Winsom Sears, Lieutenant Governor of Virginia:** [Regarding the need for school choice:] "The money in education follows the brick building, it doesn't follow the child. I don't care about the brick building. I care about the human life. We don't get do-overs for our children."



**Thomas Sowell, Stanford University:** "Ours may become the first civilization destroyed, not by the power of our enemies, but by the ignorance of our teachers and the dangerous nonsense they are teaching our children. In an age of artificial intelligence, they are creating artificial stupidity."



**Shelby Steele, Stanford University Hoover Institution:** "For black leaders in the age of white guilt, the problem was how to seize all they could get from white guilt without having to show actual events of racism. *Global* racism was the answer. With it, the smallest racial incident provided the 'truth' of 'systematic racism.'"



**Booker T. Washington, Educator:** "There is a class of colored people who make a business of keeping the troubles, the wrongs, and the hardships of the Negro race before the public.... [They] do not want the Negro to lose his grievances, because they do not want to lose their jobs."



**Walter Williams, Economics Professor, George Mason University: (deceased):** "The well-meaning leftist agenda has been able to do to blacks what Jim Crow and harsh discrimination could never have done: family breakdown, illegitimacy and low academic achievement."



**Robert Woodson, Founder of [1776 Unites](#):** "Diversity warriors need to understand that the key to assisting minorities to achieve isn't to lower the standards against which they must compete but take steps to assist them to meet the standards."

These and many other examples demonstrate that blacks are not monolithic in their experience or understanding of America, its foundations, its history good and bad, and its aspirational optimism. The same can be said of famous personalities representative of other ethnicities — e.g. Vivek Ramaswamy, Sam Hayakawa, Ricardo Montalban....

But such examples have no place in the "Introduction to Ethnic Studies" course because they don't / didn't play along with the course's warped oppressed versus oppressor model or the textbook's "Master Narrative."

## CONCLUSIONS REGARDING SRVUSD'S 'INTRODUCTION TO ETHNIC STUDIES' COURSE, continuing

The course could have been built upon — and should now be altered to favor — the [Alliance for Constructive Ethnic Studies](#) model: *Constructive* Ethnic Studies focuses on “educating and building understanding, while tackling challenging issues through an analytic lens. Students are taught civic responsibility, exposed to multiple political perspectives, and encouraged to develop opinions based on inquiry. Its guiding principles specifically guard against political indoctrination and are based on the [History-Social Science Framework for California Public Schools](#).”

**SRVUSD's “Introduction to Ethnic Studies” course claims to utilize those standards but in fact ignores them.**

The course is entitled “Introduction to Ethnic Studies.” Merriam Webster: “ethnic” as an adjective means “of or relating to large groups of people classed according to common racial, national, tribal, religious, linguistic, or cultural origin or background.” As a noun, the term “ethnic” refers to a member of a group that is defined as above. Instead, SRVUSD has turned this program into a catch-all DEI course in grievance and protest studies.

That's because “Ethnic Studies” is a decades-old project of the Academic Left, made tentatively mandatory for California school systems in 2021 by the Legislative Left. Individual [school districts are not obliged](#), however, to adopt either the “model curriculum” or the philosophic intent and direction of the California Department of Education and its [contributing activists \(Jorge Pacheco et al.\)](#) in creating and posting that curriculum.

But SRVUSD and its personnel *do have* a moral and ethical institutional obligation — and a [self-stipulated textual responsibility and commitment](#) as well — to “ensure that all sides of a controversial issue are impartially presented, with adequate and appropriate factual information,” and to avoid promoting “any partisan point of view.”

**SRVUSD's curriculum designers have ignored those requirements. Specifically, the administrators who have overseen and endorsed this course's development (Debra Petish and Hong Nguyen) have denied creating division or assigning labels to individuals or individual groups, and “made clear from the very get-go” that “oppressed versus oppressor” lessons were *not* the SRVUSD model desired.**

**Yet the terms appear 76 times — and the terms (labels) “supremacy” or “whiteness 19 times — in the course outline, before even linking into the approximately 290 external “resources.”**

They also said that the course “follows the [California Department of Education's History-Social Science Content Standards for California Public Schools](#), ensuring curriculum alignment with educational expectations. These standards provide the foundation for **essential standards** that frame the course, offering a rigorous, historically grounded, and culturally responsive learning experience.”

**But in fact, they have largely ignored those standards too — such standards as this one, for example: “Students explain the fundamental principles and moral values of American democracy as expressed in the U.S. Constitution and other essential documents of American democracy.”**

This course fails utterly in all those respects, despite its development over four years in various iterations. After that lengthy run-up, the 156-page version of the course (with nearly 300 linked external “resources”) that was tentatively approved on April 22 had been sprung on the public just 35 days earlier. And now, important alterations and additions were suddenly announced just 4 days prior to intended course adoption, as a Mother's Day weekend began, and the precise wording of those changes is not yet posted.

Were all these problems not so serious, they would be comical. The false denials of the course's “oppressed versus oppressor” modality alone are reminiscent of the stark unreality of **“The Emperor's New Clothes” — or the Monty Python “Dead Parrot Sketch”**:



**Pet store proprietor:** “What's wrong with it?”

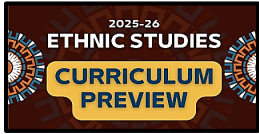
**Customer,** returning the purchased parrot: “It's dead, that's what's wrong with it.”

**Attendant:** “No, no, it's uh, just resting....”

**Customer:** “I know a dead parrot when I see one, and I'm looking at one right now....”



## CONCLUSIONS REGARDING SRVUSD'S 'INTRODUCTION TO ETHNIC STUDIES' COURSE, continuing



Rational, objective reviewers of this course know a heavily biased curriculum when they see one, and they're looking at one right now if they have clicked on the "[Version Date 3/25](#)" curriculum that has been posted at the SRVUSD website.

An honest, constructive course would not only avoid the divisive indoctrination which serves as the mainstay of this course but would include little-known instances of racism and religious bias which need exposure, e.g.:

1. Woodrow Wilson's White House [showing of the racist Ku Klux Klan-supportive film \*The Birth of a Nation\*](#).
2. Oregon's 1922 attempt to outlaw Catholic schools and other private education, overturned by the Supreme Court 100 years ago in a ruling that still resonates in modern decisions regarding parental rights in the schooling of their children — especially the most repeated declaration: "The child is not the mere creature of the state; those who nurture him and direct his destiny have the right, coupled with the high duty, to recognize and prepare him for additional obligations." [[Pierce v. Society of Sisters, 268 U.S. 510 \(1925\)](#)].
3. The [Scottish Rite Masons of Oregon and the Ku Klux Klan](#) were among supporters of the initiative (Measure 6) which had attempted in 2022 to require public education as essentially the only option.
4. "[No Irish Need Apply](#)" [exclusions](#) were another example of a different kind of "white supremacy."
5. And isn't study warranted for the high rates of [black-perpetrator homicide 51.2% overall](#), 4 times the black population and black-on-black homicide in particular ([89% as of 2019](#), when FBI datasets were last represented so clearly)? Daniel Patrick Moynihan's 1965 study, [The Negro Family: the Case for National Action](#) and the "tangle of pathology" already enveloping black families is essential reading in this regard.

## SRVUSD's Late-Breaking Rationalizations and Admissions of Course Deficiencies

Belatedly, SRVUSD's curriculum designers for "Introduction to Ethnic Studies" have recognized some of the course's flaws. Their related new School Board presentation for Tuesday, May 13, appearing suddenly in the agenda posting of Friday, May 9, included a number of resultant new slides. Among these were the following:

### THEME ONE: Teacher Qualifications and Training

- Credentialed social studies teachers will teach Ethnic Studies.
  - Teachers are trained to navigate complex discussions/issues.
- A supportive teacher network has been built with vetted resources, coaching, and planning time.
- Social studies teachers already navigate these issues in other classes such as U.S. History, Government, Economics, World Geography, and World History.

Are these some of the same teachers who developed "My Story, Your Story, Hxstory," with its lineup of text authors such as Brazilian Marxist Paulo Freire and communist affiliate American Howard Zinn?

Since "Equity" is involved in this course: are some of these teachers among those who've recommended or facilitated or defended the extensive collections of vile, depraved pornography in high school libraries? If these are among those teachers, then their judgment and their "navigation of complex issues" are highly suspect.

### THEME ONE: Teacher Qualifications and Training (cont)

- Educators will follow Board Policies and teach using standards-aligned curriculum, ensuring instruction is objective, inclusive, and free from personal bias.
- The District will provide ongoing professional development to support fair, balanced, and inclusive teaching practices that help create safe and supportive spaces for all students.

**Board Policy # 6144, in relevant part:** "The Board also expects teachers to ensure that all sides of a controversial issue are impartially presented, with adequate and appropriate factual information. Without promoting any partisan point of view, the teacher should help students separate fact from opinion and warn them against drawing conclusions from insufficient data." **But this course violates those restrictions systematically.**

## CONCLUSIONS REGARDING SRVUSD'S 'INTRODUCTION TO ETHNIC STUDIES' COURSE, continuing

### THEME THREE: **Balancing Representation**

- Four core areas of study (per the State Model Curriculum and similar to other neighboring districts)
- The proposed curriculum provides opportunities for independent research of students' own ethnicities and cultures.
- Unit 1 Lesson 12-Autoethnography Project
  - Students have the opportunity to reflect on their own experiences of ethnicity and answer the questions, "Who am I and where do I come from?"



The Unit 1, Lesson 12 "[Autoethnography Project](#)" alone (among numerous course exercises) contradicts the statement (in a "Theme Five" slide below) that "students do not have to share personal information."

### THEME THREE: **Balancing Representation**

- Unit 2 Lesson 4-Family Migration Story (cont)
  - Students spend time researching where their family has roots, with flexibility. For example, a student could explore roots in India or Ohio.
- Unit 2 Lesson 9-Community Counter Narratives
  - Students identify a mainstream narrative about a group and then provide a research-based counternarrative.
- Unit 4 Lessons 3, 4, and 5 give students the opportunity to research a movement of their choice.
- A slide was brought up as lacking representation of all religions. While it is a list of examples, we have added Hinduism and Judaism as additional examples.



"[According to an average of all 2023 Gallup polling](#), about three in four Americans said they identify with a specific religious faith. By far the largest proportion, 68%, identify with a Christian religion, including 33% who are Protestant, 22% Catholic and 13% who identify with another Christian religion or simply as a 'Christian.'

"Seven percent identify with a non-Christian religion, including 2% who are Jewish, 1% Muslim and 1% Buddhist, among others.

"Twenty-two percent of Americans said they have no religious preference, and 3% did not answer the question."

### THEME FOUR: **Fostering Unity and Celebrating Cultural Strengths**

- The first two units include projects that emphasize students' culture and celebrate those cultures' accomplishments, traditions, and history.
- Curriculum development is ongoing and intentionally inclusive; feedback is encouraged to help improve representation.
- The curriculum strives to help students deepen their understanding of both others' experiences and their own identities.
- It is not multicultural; celebrating ethnicities but not sole purpose of the course.



"**Fostering Unity**"? For starters, even the textbook (Ronald Takaki's *A Different Mirror*) doesn't do that. See the *New York Times* review excerpts at page 5. The "oppressed versus oppressor" theme (in contradiction of Ms. Petish and Ms. Nguyen claims), along with numerous mentions of "white supremacy, belie the assertion of "Fostering Unity."

Instead, this course is reminiscent of a 1994 Al Gore gaffe, in which he reversed the meaning of "*e pluribus unum*," saying it meant "out of one, many." That's the essential, actual thrust of "Introduction to Ethnic Studies."

### THEME FIVE: **Creating a Safe and Supportive Place for All Students** (cont)

- Community building is essential to lessons to build supportive space for all students.
  - Community circles help in building community and connections between students.
  - The lessons in Unit 1 are designed to help students reflect but also to get to know one another, for example Unit 1 Lesson 2 on names.
- The curriculum explicitly states that students do not have to share personal information (including lessons on identity).



SRVUSD, in this slide, among these others that were posted on May 9, 2025: "The curriculum explicitly states that students to not have to share personal information (including lessons on identity.)"

Yes, but that's stated only in Unit 1, Lesson 1, and in reference to that lesson — but ignored from then on. Not having to "share personal information" would mean that students would not be able to meet the listed requirements for many lessons shown for the course.

The word "pass" appears only 7 more times in the entire curriculum, as in "pass" the talking piece, and as a word fragment, e.g. "passing out," as in *handing* out. In contrast, the word "share" appears in some form 138 times, including such variants as "share their stories," "share out," "share in small groups," "Class share," Think, Pair-Share," "Partner share," etc.



### THEME SEVEN: **Lack of Information on Anti-Semitism and the Jewish Community**

- The academic field of Ethnic Studies was developed around four core areas of study: Asian American and Pacific Islander Studies, African American Studies, Chicana/o/x and Latina/o/x Studies and Native American Studies.

We have decided to add information on Jewish Americans (from the California Model Curriculum) to the Jigsaw in Unit 2 Lesson 7, including them in the Asian American section as we are broadly including the Middle East in our definition of Asia.



It should not have taken a petition and a number of speakers at the April 22nd SRVUSD to add Jewish Americans to these lessons. But then, how about the bias that was directed at Irish and Italian Americans by the Ku Klux Klan et al., including the 2022 attempt by the state of Oregon to shut down Catholic education, and other private schools as well?

See also the page 6 and page 8 excerpts earlier from Yan Bo's revealing 2020 thesis, regarding the origins, philosophy, and radical activism behind the creation of "Ethnic Studies," initially as a college course.

### THEME SEVEN: **Lack of Information on Anti-Semitism and the Jewish Community**

(cont)

- We will add information on antisemitism in Unit 3 Lesson 5, entitled "Forms of Oppression."
- We will remove a video called "Activist State" that included a Palestinian flag in the background, and replaced it with a video that did not include imagery or mention of Palestine because this curriculum does not include a stance on Israel/Palestine.



Again: intended adoption of this curriculum ("flooding the zone" with 156 pages and nearly 300 external "resource" links), was rushed forward on April 22nd.

That was after just 35 days of potential examination by parents and other community members, though earlier iterations of the course had been created and implemented, beginning in 2021....

### **Recommended Next Steps**

- We recommend that the proposed curriculum be adopted.
- We will continue to:
  - Review content and make revisions based on feedback.
  - Engage teachers in Professional Development.



...So now, adoption should instead have been delayed once again, to allow for parental and community-member inspection and comment on the new elements being added.

Whatever these new elements may contain or say was not part of the May 13, 2025 Board meeting agenda posted on May 9th.

America hasn't been and isn't perfect. But *no* nation has ever been perfect; there is no Utopia, this side of heaven. But more than in other countries, America's *Declaration of Independence* and its *Constitution* are profoundly aspirational. We remain the Land of Opportunity, under the rule of law, and that's why so many people endure such hardships and risks to get here. This is a course, however, principally in "DEI," political organizing, and protest, not the study of ethnic cultures.

The recommendations registered in a petition signed so far by 2513 people and explained at greater length therein (though entirely separate from and otherwise unconnected with this review) should still be implemented:

1. **Reconstitute the curriculum development committee, now to include parents, historians, and civic leaders**
2. **Revise the curriculum to reflect academic rigor, ideological balance, and genuine multicultural education.**
3. **Since an "ethnic studies" course is not presently required by the state, the course should be repositioned to remain as elective.**

**Board member vanZee, 03-18-25 Board meeting:** "This is so important for us to get right."

**Board member Hurd then:** "It's not just white colonists." The course "doesn't need to be liberatory or inclusive. They're trying to thread the needle on both — and, and being inclusive but also still raising up the ethnic identities...."

**Board member vanZee again:** "And that's just my hope, that it's a positive direction, not people feeling like 'oh, wow, I just sat through a semester of feeling like I'm a bad person.'" **Board member Hurd again:** "Right."