

# Alliance for Constructive Ethnic Studies

## Summary of Concerns and Recommendations – Ethnic Studies Model Curriculum Draft 3

*Note: Underlines are only for comparison or emphasis below.*

### ***Preface***

<b><u>Page &amp; Line #</u></b>	<b><u>Recommended change</u></b>	<b><u>Reason for change</u></b>
P.6 L. 84-85 & 89-92	<p>Replace “social consciousness” with “a range of deliberative and democratic strategies to make decisions and take action”</p> <p>New versions would read: “When schools help students a range of deliberative and democratic strategies to make decisions and take , they are better equipped to contribute to the public good and help strengthen democratic institutions.”</p> <p>“The proposed Ethnic Studies Model Curriculum helps build the capacity for every young Californian to develop a range of deliberative and democratic strategies to make decisions and take action that will contribute to the public good and, as a result, strengthen democracy.”</p>	<p>It would be better if the ESMC’s recommendation tracked to an approved standard for contributing to the public good. “Social consciousness, which was used here, is vague and not attributed to any source. C3 standards have already established a pathway to strengthen democracy and that is the recommended wording here.<sup>1</sup></p>

### ***Chapter 1: Introduction and Overview***

<b><u>Page &amp; Line #</u></b>	<b><u>Recommended change</u></b>	<b><u>Reason for change</u></b>
P. 3 L. 20-23	<p>Delete: “At the same time, this course, through its overarching study of the process and impact of the marginalization resulting from systems of power, is relevant and important for students of all backgrounds.”</p>	<p>This is the Critical ES ideological lens at work; this course should not be primarily about victimization and marginalization from systems of power – it is NOT the</p>

---

<sup>1</sup> National Council for the Social Studies. (2013). The College, Career, and Civic Life (C3) Framework for Social Studies State Standards: Guidance for Enhancing the Rigor of K-12 Civics, Economics, Geography, and History. Silver Spring, MD. <https://www.socialstudies.org/standards/c3>

		overarching idea. It can and should be among the things studied in the history of ethnic groups, but NOT the main thing and not what makes this relevant for all backgrounds. Gaining understanding of each other is what makes this relevant for all backgrounds.
P.5 L. 93-97	<p>Delete: “Thus, the themes and topics discussed within the field are boundless, such as a study of Mexican American texts, the implications of war and <u>imperialism on Southeast Asian refugees</u>, African American social movements and <u>modes of resistance</u>, and Native American/Indigenous cultural retentions, to name a few.”</p> <p>Or remove the underlined examples.</p>	Imposes Critical ES ideology by blaming imperialism for Southeast Asian refugee problems (when there were MANY larger concerns at the root of their issues, including communist dictators and oppressive regimes), and by focusing on <i>resistance</i> not <i>all</i> means of change.
P.6 L. 102-105	<p>Replace “equity driven skills” and its parenthetical list, with “listening, collaboration and civic engagement skills.”</p> <p>New version would read: “...strategies, cultural competency, and listening, collaboration and civic engagement skills.”</p> <p>Or replace: “know how to organize and build coalitions” with “understand the value of coalitions” and delete “use shared power.”</p> <p>New version would read: “...listen to others, give people in need a voice, be able to empathize, select relevant/effective change strategies, get feedback from those they are trying to help, know how to deliberate, understand the value of coalitions)...”</p>	Not everyone is an organizer or has the temperament or inclination to be one. This shouldn’t be forced on students. Understanding the role of coalitions is valuable to all, but becoming an organizer is not, and shouldn’t be evaluated as a required skill for success in life or an Ethnic Studies class. That would negate many students’ natural abilities and personality traits, and is counter to inclusivity.
P. 7 L. 134	Add wording about TWLF section. “In addition to its accomplishment establishing Ethnic Studies, TWLF also advocated some damaging positions which should not be condoned. TWLF leaders unfortunately promoted antisemitism and celebrated oppressive communist dictators like Vladimir Lenin, Mao Zedong, and Ho Chi Minh whose actions caused many people from various ethnic groups to flee and become refugees. This doesn’t take anything away from its work creating Ethnic Studies, but acknowledges that like many movements not every facet was admirable.”	While TWLF should be praised for its contribution to Ethnic Studies, the group’s flaws should also be mentioned. ESMC should not ignore the fact that TWLF leaders promoted antisemitism and celebrated oppressive communist dictators like Vladimir Lenin, Mao Zedong, and Ho Chi Minh (whose actions caused many people from various ethnic groups to become refugees). Especially in an Ethnic Studies course, it would be culturally insensitive to ignore these offensive elements.

<p>P. 12 L. 245-252</p>	<p>Delete: “The foundational values of ethnic studies are housed in the conceptual model of the “double helix” which interweaves <i>holistic humanization</i> and <i>critical consciousness</i>. Humanization includes the values of love, respect, hope, and solidarity are based on celebration of community cultural wealth. The values rooted in humanization and critical consciousness are the guiding values each ethnic studies lesson should include.”</p> <p>New version would read: “Given the range and complexity of the field, it is important to identify the key values of ethnic studies as a means to offer guidance for the development of ethnic studies courses. Ethnic studies courses, teaching, and learning will:”</p>	<p>By saying that the values rooted in critical consciousness should be included in each lesson, this verbiage inflicts a controversial Critical Ethnic Studies ideological lens on everything taught in the ESMC. It is the Values and Principles listed below this that <i>should</i> be the fundamental key to the lessons, not additional nebulous values rooted in critical consciousness, which are open to interpretation.</p> <p>Additionally, Critical consciousness means to gain knowledge about the inherent systemic inequity and commit to dismantle it (critical action). While many would agree that rooting out racism is essential, the CRT term of critical consciousness demands that in order to truly have a "deep understanding" of the world (ie "awakened consciousness"), all of us must see everyone and everything through the lens of these systems and <i>these systems only</i>.</p> <p>This leaves no room for investigating or questioning the application of those systems. By CRT definition, if one questions parts of the ideology, then one is deemed to fail in achieving “awakened consciousness” and is demeaned for being part of the oppressive system.</p>
<p>P. 12 L. 260</p>	<p>Delete: “precolonial”</p> <p>New version would read: “Center and place high value on the ancestral knowledge, narratives, and communal experiences of Native people/s and people of color”</p>	<p>Precolonial is an unnecessary Critical ES term that duplicates the time period already described by “ancestral knowledge” and forces a narrow interpretation in the approach to Native peoples’ experiences.</p> <p>See reason directly below.</p>
<p>P. 13 L. 263-264</p>	<p>Delete: “<u>Critique empire-building in history</u> and its <u>relationship to white supremacy</u>, racism and other forms of power and oppression”</p>	<p>This shifts the focus of the ESMC from critiquing <u>racism</u>, including <i>all</i> its causes, to critiquing <u>empire-building</u>. It</p>

	<p>Replace it with: “<u>Examine how race and ethnicity have been constructed</u> in the United States and continue to shape the country today. <u>Promote critical thinking</u> about the complexity of the intersections of race with gender, class, sexuality and other systems of difference that have power effects.”<sup>2</sup></p>	<p>inappropriately shifts the ESMC from a study of ethnicity and race to a study of foreign policy and imperialism.</p> <p>It would be acceptable in the lessons to discuss colonialism and empire building as one of the many possible explanations for racism and other forms of power and oppression. However, it is not appropriate to make critique empire-building the guiding principle itself.</p> <p>This is force-fitting the narrow Critical ES ideology on the ESMC. The Critical ES aims to "bring into conversation the ways that concerted efforts and collectivized resistance to US imperialism ground our approaches for dismantling the (neo)colonial schooling apparatus.”<sup>3</sup></p> <p>It is at odds with the mandate established by AB 2016 whose objective is “<i>preparing pupils to be global citizens with an appreciation for the contributions of multiple cultures.</i>”<sup>4</sup></p> <p>The replacement “Examine how race and ethnicity have been constructed...power effects” are principles currently being used by the Los Angeles Unified School District’s Ethnic Studies curricula. They address what should be the guiding value, which is to understand the causes and complexities of racism, and to investigate the connections with gender, class, and other categories of difference in power – throughout history and today. This revised principle better matches the objective of AB 2016 and the History Social Studies framework for Ethnic Studies.</p>
--	---	--

<sup>2</sup> Excerpt from Los Angeles Unified School District principles <https://achieve.lausd.net/cms/lib/CA01000043/Centricity/Domain/226/ES%20Course%20-%20Alignment%20Guiding%20Principles%20Sheet1.pdf>

<sup>3</sup> Tracy Lachica Buenavista and Arshad Imtiaz Ali, *Education at War: The Fight for Students of Color in America’s Public Schools*, 2018.

<sup>4</sup> [https://leginfo.ca.gov/faces/billNavClient.xhtml?bill\\_id=201520160AB2016](https://leginfo.ca.gov/faces/billNavClient.xhtml?bill_id=201520160AB2016)

P. 13 L. 265-266	<p>Delete “imperialist/colonial [and hegemonic, in footnote]”</p> <p>New version would read: “Challenge racist, bigoted, discriminatory beliefs and practices on multiple levels.”</p>	<p>See reason directly above.</p> <p>Beliefs and practices should be called out <i>because</i> they are racist, bigoted, or discriminatory. “Imperial/colonial” practices <i>may</i> result in racism and discrimination, or it <i>may</i> provide numerous benefits (including protection from invading neighbors, an influx of needed resources, end of civil war, stability, etc.). It depends on the situation. The ESMC should not assume or force one perspective of a foreign policy debate as part of a guiding principle for an ethnic studies class.</p>
P. 13 L. 270-271	<p>Delete “that promotes collective narratives of <u>transformative resistance</u>, <u>critical</u> hope, and <u>radical</u> healing”</p> <p>Add: “Focus on the <u>experiences, histories, cultures, struggles and accomplishments</u> of specific ethnic/racial groups within American history and society with an emphasis on <u>truth and healing through empathy</u> and education.”<sup>5</sup></p>	<p>There is no ESMC principle about inspiring students by seeing ethnic group accomplishments, or any value about empathy, yet that is central to AB 2016’s stated purpose. A new Guiding Principle should be added. Also, the words “transformative resistance,” “critical,” and “radical,” are easily misinterpreted Critical ES buzzwords that can have multiple meanings – some of which are problematic, encouraging violence and separatist resistance, so they should be replaced.</p>
P. 16 L. 340-344	<p>Delete: “including both by individuals and by institutions. The inequitable institutional treatment of certain racial and ethnic groups is sometimes referred to as systemic racism.”</p> <p>New version would read: “Those myriad of categories influence, but do not necessarily determine, one’s life trajectory. They also may influence how a person is perceived and treated by others.”</p>	<p>This definition does not belong here - it misses the point of the rest of the paragraph. The paragraph is about the intersection of “multiple social categories” such as sexual orientation, age, religion, disability, and other categories with ethnicity. Institutional mistreatment of this convergence of categories is not racism – it is a broader discrimination. There are plenty of other references and descriptions of systemic racism elsewhere that are germane; this one is not.</p>
P. 16 L. 353	<p>Replace “connect” with “make relevant connections between”</p>	<p>The goal isn’t to force a connection among movements, but to look for <i>relevant</i> similarities and connections.</p>

<sup>5</sup> Excerpt from Los Angeles Unified School District principles <https://achieve.lausd.net/cms/lib/CA01000043/Centricity/Domain/226/ES%20Course%20-%20Alignment%20Guiding%20Principles%20Sheet1.pdf>

	New version would read: “It can also help students make relevant connections between current resistance movements to those of the past,”	
P. 18 -19 L. 421-422	<p>Delete: “humanizing”</p> <p>If “fair &amp; balanced” is a concerning term, replace “balanced: with “impartial.”</p> <p>New version would read: “...and be a fair, balanced, academic presentation of various points of view...”</p> <p>Or alternately, “...and be a fair, impartial academic presentation of various points of view...”</p>	This is a loaded CRT term and the word “humanizing” was NOT part of the original source material (LAUSD Elements of a Balanced Curriculum 2017). As with many CRT terms, while seemingly innocuous, they are directly connected to core controversial CRT tenets.
P.18-19 L. 413-424	<p>Add footnote with the source citation for this section.</p> <p><a href="https://achieve.lausd.net/cms/lib/CA01000043/Centricity/Domain/226/Balance%202017.pdf">https://achieve.lausd.net/cms/lib/CA01000043/Centricity/Domain/226/Balance%202017.pdf</a></p>	Since these lines are directly taken from LAUSD Elements of a Balanced Curriculum 2017, the source should be cited.

## ***Chapter 2: District Implementation Guidance***

<b><u>Page &amp; Line #</u></b>	<b><u>Recommended change</u></b>	<b><u>Reason for change</u></b>
P. 4 L. 64-67	Delete: “Furthermore, administrators should work to weave the purpose, benefits, principles, and impact of ethnic studies into the fabric of the school, and as a means to educate parents and the broader community.”	This curriculum should not be an evangelical effort to indoctrinate parents and the broader community – especially if the narrow Critical ES ideology is not removed. This is overstepping the mandate of AB 2016.
P. 5 L. 82 & L. 87	<p>Delete: “humanizing”</p> <p>If “fair &amp; balanced” is a concerning term, replace it with “fair and impartial” or “honest and impartial”</p> <p>New version would read: “Ensure fair, balanced pedagogy.”</p> <p>Or alternately, “Ensure fair, impartial pedagogy.”</p>	This is a loaded CRT term and the word “humanizing” was NOT part of the cited source (United Teachers LAUSD Contract).

### Chapter 3: Instructional Guidance for K-12 Education

<u>Page &amp; Line #</u>	<u>Recommended change</u>	<u>Reason for change</u>
P. 4 L. 43-44	<p>Delete “transformation,” “political change and liberation.” And delete the footnote “Paulo Freire, Pedagogy of the Oppressed (New York, NY: Bloomsbury, 2000), 71.”</p> <p>New version would read: “Ethnic studies teaching is grounded in the belief that education can be a tool for social and economic change.”</p>	<p>Liberation forces an inflammatory, judgmental assumption that students or ethnic communities in the US are currently enslaved and need to be liberated. “Transformation”, when attributed to Paulo Freire, is CRT shorthand for transformative resistance, which is inappropriate pedagogical guidance. Teachers are not supposed to advocate for revolution or be tools for political change in the classroom.</p>
P. 4-5 L. 65-69	<p>Replace: “Community - Ethnic studies teaching and learning is meant to serve as a bridge between educational spaces/institutions and community. Thus, encouraging students to apply their knowledge to practice being agents of change, social justice organizers and advocates, and engaged citizens at the local, state, national, and global levels.”</p> <p>with</p> <p>“Community - Ethnic studies teaching and learning <u>can help students apply a range of deliberate &amp; democratic strategies and procedures to make decisions and take actions in their classrooms, schools, and out of school civic contexts.</u>”</p>	<p>This coerces students to be community organizers or public advocates, even though that might not be how they choose to engage in civic life.</p> <p>The goal is certainly to engage in civic life, but there are lots of options for how students become engaged citizens, such as voting, writing letters to the editor, signing petitions, etc. Not everyone is temperamentally an advocate or organizer; students should have agency in how they engage.</p> <p>The replacement text is sourced directly from C3 Social Studies Standards D4.8.9-12<sup>6</sup></p>
P. 6-7 L. 112-116	<p>Delete “and applying a critical lens to texts,” and “critical”</p> <p>New version would read: “By centering the voices that have been traditionally marginalized or excluded from the curriculum, teachers provide opportunities to develop students’ literacy skills, while also</p>	<p>This shouldn’t be about forcing a Critical ES ideology on students, or requiring them to see the world through that narrow lens. The goal as stated earlier in this section is to inspire students by seeing “themselves represented” in the literature and gaining “self-affirmation.”</p>

<sup>6</sup> National Council for the Social Studies. (2013). The College, Career, and Civic Life (C3) Framework for Social Studies State Standards: Guidance for Enhancing the Rigor of K-12 Civics, Economics, Geography, and History. Silver Spring, MD. <https://www.socialstudies.org/standards/c3>

	allowing them to see themselves in the literature they read and expand the range of stories that they have about others in the world.”	
P. 7 L. 128-129	Add the word “approved”  “... educators should consult the University of California-approved ethnic studies course outlines that are included in Appendix C...”	Educators should not be consulting UC ethnic studies course outlines, which would often be inappropriate for K-12 students. This sentence is meant to refer teachers to consult the UC-approved ethnic studies courses that are included in Appendix C.
P. 17 L. 395-397	Delete “critical” and “critical race theory.” Replace with “multicultural education” <sup>13</sup>  Add footnote <sup>13</sup> with the following definitions: “The National Association for Multicultural Education described multicultural education as a “philosophical concept built on the ideals of freedom, justice, equality, equity, and human dignity as acknowledged in various documents, such as the U.S. Declaration of Independence, constitutions of South Africa and the United States, and the Universal Declaration of Human Rights adopted by the United Nations” (National Association of Multicultural Education, 2011) Banks and Banks (2001). <i>Multicultural education: issues and perspectives</i> define multicultural education as: “An idea, an educational reform movement, and a process whose major goal is to change the structure of educational institutions so that male and female students, exceptional students, and students who are members of diverse racial, ethnic, language, and cultural groups will have an equal chance to achieve academically in school.””  New version would read: “critical and culturally/community relevant and responsive pedagogies, multicultural education <sup>13</sup> , and intersectionality, which are key theoretical frameworks and pedagogies that can be used in ethnic studies research and instruction.”	Critical race theory should not be the “key theoretical framework” for ESMC. It is one of many race theories, so should not be assumed as the unchallenged answer and underpinning for the curriculum. Students should not be indoctrinated into <i>any</i> single ideology.  Moreover, CRT is divisive, controversial, and discriminatory, defining students as oppressed and oppressor based on their immutable characteristic of skin color. In an advanced high school class, the pros and cons of various racial ideologies and their component parts could be discussed, but even then CRT would not be the assumptive, foundational framework for a course, especially when there are examples of successful Ethnic Studies curricula taught today that do not require CRT.
P. 18 L. 402-406	Delete: “faculty at institutions of higher education,”	It is inappropriate both developmentally and ideologically. College level course material is not suited



	New version would read: “It is strongly encouraged that both educators and administrators consult ethnic studies coordinators at the district level and county level, professional development offered by ethnic studies classroom teachers, county offices of education, relevant community resources, and other support providers.	to K-12 or even for 9th graders. College faculty members are immersed in Critical ES, and often teach their classes from a political frame of reference. Unlike HS, they have no imperative to expose students to multiple perspectives.
P. 18 L. 419-421	Delete: “and higher education faculty”  New version would read: “...in addition to consulting other teachers and ethnic studies coordinators, draw on other instructional materials...”	It is inappropriate both developmentally and ideologically. (See P. 18 L. 402-406 above)
P. 21 L. 488-490	Replace “for liberation” with “against racism”  New version would read: “...the importance African Americans played in the formation of the United States, the oppression they faced, the exploitation of black labor, and the continued fight against racism.”	The words “fight for liberation” create an incorrect, inflammatory assumption of ongoing slavery in the US, and borders on a call for revolution.
P. 22 L. 519-523	Delete U.S. imperialism  New version would read: “The common experiences that unite these diverse populations are their indigenous and African roots/identities, the experience and ancestral memories of European colonization, cultural practices, migration, resistance, and colonial languages (i.e., Spanish and Portuguese).	While some countries were influenced by US diplomacy or wars, that is not a unifying common trait amongst all ethnic groups referred to, which would be needed for inclusion in this list.
P. 30 L. 757-758	Delete: “They will learn about the interlocking systems of oppression and privilege that impact all people.”	“Interlocking systems of oppression” is a CRT term that means that every person has social and racial identities that combine to create different modes of inherent oppression, created by White, male, heterosexual privilege. CRT maintains that racism is widespread and ingrained in society, and therefore having any one of these social or racial identities results in automatic oppression. This line is an attempt to broaden the “oppressed” category and it evaluates a person’s identities through a narrow negative, CRT-based lens.

		<p>This statement assumes that all lived experiences for anyone falling into this category is negative and is the result of White power and privilege.</p> <p>The goal of the ESMC is to “empower students” and “advance respect for and better understanding”. This statement instead tells students that if they identify with any of these social or racial groups, they are inherently oppressed, not empowered.</p>
P. 30 L. 766-767	<p>Delete: “associated with white supremacy, white nationalism, and institutional racism”</p> <p>New version would read: “...bring positive change that helps build a future society free of racism and other forms of bigotry.”</p>	<p>ESMC should aspire to a society free of ALL forms of racism and bigotry, not just those “associated with white supremacy, white nationalism, and institutional racism.” That’s too narrow a definition.</p>
P. 31-32 L. 787-798	<p>See changes recommended for the various Guiding Values and Principles from Chapter 1 lines 260 – 271</p>	<p>See reasons for change in Chapter 1 lines 260 - 271</p>
P. 35 L. 881-882	<p>Add “and the rise of communist control”</p> <p>New version would read: “Southeast Asian Refugee Crisis – Students can discuss the implications of the Vietnam War and the rise of Communist control on Vietnamese, Cambodian...”</p>	<p>This portrays a history from a narrow anti-Western pro-Marxist Critical ES ideological perspective. It lacks balance. The broader perspective is required to ensure balanced student inquiry rather than forcing a predetermined Critical ES interpretation of history.</p>
P. 35 L. 883-884	<p>Replace “the era of” with “the execution of nearly a quarter of Cambodia’s population by”</p> <p>New version would read: “Beyond learning about the war, the fall of Saigon, the execution of nearly a quarter of Cambodia’s population by the Khmer Rouge, and other significant events of this period,...”</p>	<p>The “era” sounds frivolous and benign given what actually happened in Cambodia during this time period.</p>
P. 36 L. 927-930	<p>Delete: “political” “anti-imperial and anti-colonial movements”.</p> <p>New version would read: “The challenges and opportunities faced by South Asian immigrants to California will allow students to learn about</p>	<p>Student learning about South Asian contributions should not be limited to just “political contributions to anti-imperial and anti-colonial movements.” They should include all contributions, such as broad political leaders</p>

	socio-economic issues, identity, religion, culture, racism, immigration reform and legislation, and contributions to the U.S.”	like Kamala Harris, journalist Fareed Zakaria, actor Hari Konabolu, etc. Focus only on anti-imperial contributions shows the narrowing effect of the problematic Critical ES principles.
P. 37 L. 938-941	<p>Delete: “and was linked to the founding of the Gadar Party, which opposed British rule in India.”</p> <p>New version would read: “The founding of Stockton Gurdwara, the first-ever Sikh place of worship in the United States in 1912, served as a focal point for immigrants across communities.”</p>	The paragraph is about milestones of South Asian immigrants to the US. The first Sikh place of worship is relevant, as is its focal point for the immigrant community. Its relationship to a political party, as well as one of that party’s political positions, is irrelevant and forced. The anti-colonial message is inappropriately inserted because of the Critical ES approach.
P. 38 L. 971-974	<p>Delete: “Systems of power can be analyzed using the four “I”s of oppression (ideology, institutional, interpersonal, and internalized).”</p> <p>Add: “and efforts to revise these systems to become fairer.”</p> <p>New version would read: “Discussions of systems of power should include the struggles that come with being entangled and impacted by these systems, the resistance to them, and efforts to revise these systems to become fairer.”</p>	<p>While it may be ok to use a modified version of the 4 I’s analysis, without further definition, this is a problematic reference and should be removed here. In Critical ES, the 4 I’s include offensive material, which have been edited out by CDE in ESMC’s one lesson implementation of 4 I’s (Appendix A, P. 108). Recommending the 4 I’s as a stand-alone here encourages use of the original, divisive version, including the line, “Interpersonal racism is what white people do to people of color up close – racist jokes, stereotypes...” But this behavior is not color-specific. The ESMC redefined it to say “Interpersonal racism is what some members of a racial group do to members of a different racial group up close...”</p> <p>Also, discussions of systems of power should include successful efforts made to revise laws to make systems fairer.</p>

## Chapter 4: Bibliography

<u>Page &amp; Line #</u>	<u>Recommended change</u>	<u>Reason for change</u>
P. 2-7 L. 8-151	Remove the preponderance of CRT and/or Marxist sources (highlighted in attachment).	The bibliography is permeated with CRT and/or Marxist sources (31 total). Not only is this disproportionate representation reflective of the narrow ideological lens of Critical Ethnic Studies and its dominance in the ESMC, but on a practical level, it leads teachers to promote specific ideologies in the classroom. Furthermore, CRT is only one - the most controversial one - of a number of race theories.
P. 2 L. 16	Add: Banks, J. A., & Banks, C. A. M. (2001a). <i>Multicultural education: issues and perspectives</i> . 4th ed: John Wiley.	This book is referenced in the ESMC Appendix C, page 17, line 395 - 397 so should be in the bibliography.
P. 5 L. 105	Add: "Schaefer, Richard T. <i>Racial and Ethnic Groups</i> , 15th Edition. Hoboken, N.J.: Pearson, 2019."	This book is referenced in the ESMC Appendix C, page 14, line 348 so should be in the bibliography.
P. 5 L.101 - 104	Delete: Romero, Augustine, Sean Arce, and Julio Cammarota. "A Barrio Pedagogy: Identity, Intellectualism, Activism, and Academic Achievement through the Evolution of Critically Compassionate Intellectualism."	It is inappropriate to embed or promote Critical Race Theory in the classroom, and this reference explains how to do exactly that. It doesn't teach students what CRT <i>is</i> , it shows teachers how to insert CRT broadly when teaching. "In this paper we forward our experiences and understanding of how we have used critical race theory (CRT) in our classrooms."  "Our pedagogy is grounded in the understanding that race and racism are dominant variables within the Trish-dimensionalized reality of our students, their parents, our communities, and within us as emancipatory educators." It seems off-focus for race to be the dominant value of pedagogy rather than inquiry or broadly developing student skills and knowledge.

P. 2-7 L. 8 - 151	Remove the preponderance of CRT and/or Marxist sources (see attached source list)	The bibliography is permeated with CRT and/or Marxist sources (31 total). Not only is this disproportionate representation reflective of the narrow ideological lens of Critical Ethnic Studies and its dominance in the ESMC, but on a practical level, it leads teachers to promote specific ideologies in the classroom. Furthermore, CRT is only one - the most controversial one - of a number of race theories.
----------------------	---	---

### ***Appendix A: Sample Lessons and Topics***

<b><u>Page &amp; Line #</u></b>	<b><u>Recommended change</u></b>	<b><u>Reason for change</u></b>
P. 21 L. 380	Add (after list item 1, before the box): “2. Acknowledge the pros and cons of the TWLF movement and point out that no social movement is immune from perpetuating harmful ideology, despite positive goals. Share with students that the TWLF has flaws which are appropriate to note, as with any other group. For example, TWLF has been criticized because its leadership at times promoted antisemitism and celebrated oppressive communist dictators like Vladimir Lenin, Mao Zedong, and Ho Chi Minh, whose actions led many people from various ethnic groups to flee and establish communities in California.”	While TWLF should be praised for its contribution to Ethnic Studies, the group’s flaws should also be acknowledged. ESMC should not ignore the fact that TWLF leaders promoted antisemitism and celebrated oppressive communist dictators whose actions caused many people from various ethnic groups to become refugees.  Especially in an Ethnic Studies course, it would be culturally insensitive to ignore these affronts. Lesson should include honest information about the ethnically insensitive aspects of the movement, not just paint a rosy picture.
P. 30-35 L. 670-816	Delete: Lesson 5 – Introducing Dominant Narratives	Lesson 5 is a college curriculum that is inappropriate to insert in a high school for numerous reasons. It forces students to accept as given the following one-sided perspectives (all of which should be, but cannot be, questioned):

		<ul style="list-style-type: none"> <li>● All students of color are oppressed victims without agency and all whites are dominant oppressors.</li> <li>● The US government cannot be trusted.</li> <li>● All dominant narratives are inherently false.</li> <li>● All dominant narratives are “meant to silence alternative accounts.”</li> <li>● All dominant narratives are designed to serve the dominant group (whites) and intentionally harm the minority (BIPOC).</li> <li>● There is a unified dominant narrative perpetuated by media repetition.</li> <li>● Participation by individuals spreading the dominant narrative is “enforced.”</li> </ul> <p>Much of the lesson’s framing language, including overall description, definitions, questions, and worksheets, are lifted from the college class which indoctrinates students to this ideology.</p> <p>To be clear, the lesson doesn’t ask IF dominant narratives are enforced or IF they are intended to cause harm, or IF they silences others etc.; the lesson <i>assumes</i> it all occurs and asks questions about who, what and how.</p> <p>In addition to the mistaken assumptions in the ideology outlined above, the lesson also raises following concerns:</p> <ul style="list-style-type: none"> <li>● Students are defined and judged by the random color of their skin (over which they have no control) not their thoughts or actions (over which they have agency)</li> <li>● The dominant group is pre-determined to be wrong, manipulative and desirous of inflicting harm based on skin color alone.</li> </ul>
--	--	---

		<ul style="list-style-type: none"> <li>• Students are force fed one particular ideology.</li> <li>• The lesson assumes a predetermined answer regarding something about which there are multiple perspectives.</li> </ul> <p>While perhaps acceptable for some college classes, this is inappropriate for a California high school course. As stated eloquently by the LAUSD Elements of a Balanced Curriculum 2017, “At the college and university level, ethnic studies and related courses are sometimes taught from a specific political point of view or frame of reference. In K-12 education it is imperative that students are exposed to multiple perspectives, taught to think critically and form their own opinions on these and other issues.”</p> <p>This lesson should be deleted from the curriculum.</p> <p>One of the examples included in this lesson is good (Chimamanda Ngozi Adichie’s Ted Talk “The Danger of a Single Story”). Fortunately that talk is recommended in several other parts of the ESMC, so students still have the opportunity to be exposed to it when this lesson is removed.</p>
P. 40 L. 893-894	<p>Add: “social justice, or improving society?”</p> <p>Replace “How did they challenge systems of white supremacy?” with “What skills, attributes, or approach helped this person succeed?”</p> <p>New version would read: “What made this figure an important person in the movement for racial equality, social justice, or improving society? What skills, attributes, or approach helped this person succeed?”</p>	<p>This is a leading question with a Critical ES ideological lens. First, it forces the narrow assumption that to be a figure of significance one <i>had</i> to “challenge systems of white supremacy.” Whatever else one achieved, it is overshadowed by this. If a BIPOC person made important social justice contributions but worked with white partners, they would be less likely to qualify as a figure of significance.</p> <p>Second, if the ESMC were inspiring students to fight <i>for</i> something rather than pushing them to fight <i>against</i></p>

		<p>something, the curriculum could promote community instead of division. Language which encourages them to fight <i>for</i> racial equality would be better than pushing them to fight <i>against</i> white supremacy. Additionally, it is a more inclusive goal, enabling participation from BIPOC <i>and</i> white students. It forges common bonds instead of polarization, which is more consistent with Outcome 4 “students will learn how to transform their appreciation of diversity into action that aims to build community and solidarity.”<sup>7</sup></p> <p>Third, the category of valuable contribution should be broadened. In addition to racial equality, leadership in all social justice activities could be included.</p> <p>Last, in addition to inquiring what made the person important, it would be beneficial to understand what skills, attributes and approaches enabled the person to succeed. That could help model behavior for the students to emulate.</p>
P. 40 L. 897-898	<p>Replace “What can we learn from this figure about how we should challenge white supremacy today?” with either: “What can we learn from this figure about advocating for a more just society or bringing about change?”</p> <p>Or “How can this person’s skills, attributes, or approach help with a challenge you see today?”</p>	<p>This is a leading question.. This overly narrows the focus of what students should learn from their figure. It precludes learning about improving society in ways <i>other than fighting white supremacy</i>. It pre-assumes an answer rather than allowing students the agency to investigate ways the figure brought about change.</p> <p>Depending on the ESMC’s intent in this question for the word “how,” the replacement could either ask about the change the figure pursued or the method with which they pursued it.</p>



P. 42 L. 939-941 & 949-951	Delete or replace the 11 figures listed below:	<p>For the next 11 recommended changes, please note the assignment requires students to “become their figure,” speak “in the voice of the individual,” and present “to the whole class.” This would force students to justify and advocate to their peers the violent or offensive positions from the figures identified below. In most cases, it does not take more than a simple Google search of the figure’s names for students to find such offensive comments. Especially for the instances of ethnic slurs, no student should have to be in the position of defending, or even consuming that information.</p> <p>The figures listed below should be deleted or replaced, to avoid such a situation.</p>
P. 44 L. 1006	<p>Delete: Mumia Abu-Jamal</p> <p>Or replace with Bryan Stevenson</p>	<p>Abu-Jamal was convicted of first degree murder of a police officer and frequently quoted Mao “political power grows out of the barrel of a gun.” There is no reason to focus on violence as the best means for social change. There are so many people who accomplished things against herculean odds <i>without</i> resorting to violence. If the point is to discuss discrimination in the legal system, cite Bryan Stevenson (founder of Equal Justice Initiative). If the point is to discuss prison reform, cite Deanna Van Buren or Topeka K. Sam.</p>
P. 45 L. 1014	Delete: Amy Jacques Garvey	<p>She and her husband Marcus urged Jamaicans to rally against Chinese and Syrian immigrants, praised the KKK and used violent rhetoric against mixed race people and Jews. Garvey’s support of hatred and racism should not be celebrated.</p>
P. 45 L. 1022	Delete: Clara Mohammed	<p>She advocates antisemitic beliefs and is First Lady of the Nation of Islam, tracked as a hate group by the Southern Poverty Law Center. The curriculum should not promote people who encourage hatred and discrimination.</p>

P. 46 L. 1027	Delete: Assata Shakur	Shakur engaged in armed struggle against the US government, tactics included robbing banks and killing police officers. Violent criminal activity should not be encouraged or romanticized.
P. 46 L. 1039	Delete: Fred Ho Or replace with YoYo Ma, or another musician.	<p>Ho is a relatively obscure musician who was chosen for his Marxist, anti-imperialist, revolutionary internationalist positions. Ho said, “musicians and composers achieve revolutionary transformation predicated upon anti-imperialism in terms of both musical respect and integrity.”</p> <p>Ho also belittled respected cellist YoYo Ma for being an “assimilationist.” It is inappropriate to teach students that the only <i>valid</i> way to uplift your marginalized community is to be a Marxist revolutionary, and the deliberate choice of Ho over Ma implies support for the fact that Ma was “too assimilationist” to be considered for this list.</p>
P. 46 L. 1043	Replace: Yuri Kochiyama with Norman Mineta and / or John Tateishi.	<p>Kochiyama was associated with, but not a major figure in, Japanese reparations. However she <i>was</i> a self-stated admirer of Osama Bin Laden, Al Qaeda, and other militant terror groups including the Shining Path, which students would have to advocate to their peers.</p> <p>There are many more important and accomplished figures in this field who do <i>not</i> cause this classroom problem. Mineta introduced and advocated for reparations legislation. Tateishi founded Japanese American Citizens League and National Redress, helping lead the fight for reparations.</p>

		You could also consider Sen. Inouye (first Japanese American in the U.S. House of Representatives and first in the Senate), or Reps. Robert Matsui and Doris Matsui.
P. 48 L. 1073	Delete: Joaquin Murrieta Carrillo	Carrillo led a gang responsible for bloody crime sprees against “Anglos” and Chinese American miners. Racist murderers are not good role models for students, even if they later become romanticized through fiction and myths.
P. 49 L. 1093	Delete: Oscar Lopez Rivera	Member and leader of a paramilitary organization that carried out more than 130 bomb attacks in the US. He was sentenced to 55 years in prison as an “incorrigible law violator.”
P. 49 L. 1102	Delete: Reies Lopez Tijerina	Tijerina is well-known to have promoted antisemitic conspiracies, which students would have to repeat and promote in the classroom.
P. 50 L. 1117	Delete: Linda Sarsour	Sasour has made many homophobic and antisemitic statements. In 2018, she even had to step down from her position as co-chair of the well-known “Women’s March” for such widely-condemned hateful comments. People who promote hate should not be celebrated by the curriculum and their views should not be given a microphone in the classroom.
P. 50 L. 1120	Delete: Helen Thomas	She made antisemitic comments and repeated conspiracies and stereotype slurs against Jews. Her actions were so offensive that she lost her job as White House correspondent. Her views should not be amplified in the classroom.
P. 52 L. 1145 -1146	Add: “social justice, or improving society?”  Replace “How did they challenge systems of white supremacy?” with “What skills, attributes, or approach helped this person succeed?”	This is a leading question with a Critical ES ideological lens. First, it forces the narrow assumption that to be a figure of significance one <i>had</i> to “challenge systems of white supremacy.” Whatever else one achieved, it is overshadowed by this. If a BIPOC person made important social justice contributions but worked with

	<p>New version would read: “What made this figure an important person in the movement for racial equality, social justice, or improving society? What skills, attributes, or approach helped this person succeed?”</p>	<p>white partners, they would be less likely to qualify as a figure of significance.</p> <p>Second, if the ESMC were inspiring students to fight <i>for</i> something rather than pushing them to fight <i>against</i> something, the curriculum could promote community instead of division. Language which encourages them to fight <i>for</i> racial equality would be better than pushing them to fight <i>against</i> white supremacy. Additionally, it is a more inclusive goal, enabling participation from BIPOC <i>and</i> white students. It forges common bonds instead of polarization, which is more consistent with Outcome 4 “students will learn how to transform their appreciation of diversity into action that aims to build community and solidarity.”</p> <p>Third, the category of valuable contribution should be broadened. In addition to racial equality, leadership in all social justice activities could be included.</p> <p>Last, in addition to inquiring what made the person important, it would be beneficial to understand what skills, attributes and approaches enabled the person to succeed. That could help model behavior for the students to emulate.</p>
<p>P. 52 L. 1149 - 1150</p>	<p>Replace “What can we learn from this figure about how we should challenge white supremacy today?” with either: “What can we learn from this figure about advocating for a more just society or bringing about change?”</p> <p>Or “How can this person’s skills, attributes, or approach help with a challenge you see today?”</p>	<p>This is a leading question.. This overly narrows the focus of what students should learn from their figure. It precludes learning about improving society in ways <i>other than fighting white supremacy</i>. It pre-assumes an answer rather than allowing students the agency to investigate ways the figure brought about change.</p> <p>Depending on the ESMC’s intent in this question for the word “how,” the replacement could either ask about the</p>

		change the figure pursued or the method with which they pursued it.
P. 123 L. 2592	Delete: “revolutions”  New version would read: gain a better understanding of root causes of protests and uprisings”	This is an unnecessary exaggeration. Neither the East LA blowouts nor the Chicano movement started a revolution. There is no need for extreme language in a classroom that may encourage government overthrow or violence.
P. 129 L. 2736-2737	Add: “If chosen sample topics include controversial movements or figures, their positive and negative elements should be included in class discussion.”  New version would read: “The following list of sample topics is intended to help ethnic studies teachers develop content for their courses. It is not intended to be exhaustive. <u>If chosen sample topics include controversial movements or figures, their positive and negative elements should be included in class discussion.</u> ”  See particular list items below...	It is appropriate and important to acknowledge the pros and cons of movements and topics being discussed. It is a crucial piece of guidance to assist student learning before starting their research, as well as to set expectations for the presentations they will share with the class.  This would also help ensure adherence to the guidelines the ESMC established in chapter 1, page 18, line 418-419, that “Students will actively seek to understand, analyze and articulate multiple points of View and perspectives.”  For example, MEChA (line 2757-2759) is a critical organization for Chicano student life on many college campuses; however, they also have a controversial past with incidences of racism against other communities, sexism, and antisemitism. Known also for focus on separatist Chicano identity (including reconquista, the idea that Mexico should reconquer Southwestern US states). It’s great to learn about them. It’s also key to mention both the positives and the negatives.
P. 227-291 L. 5748-5749,	Replace “white supremacist discrimination” with: “racial discrimination”	Presupposes that all discrimination comes from white supremacists, which in Sammy Lee’s life time represented only an extreme subset of the US white population. White supremacists called for racial purity

5789-5790, 5857-5858, 5956-5957, 6070-6071, 6138-6139,		<p>and supported genocide. The US did not support these policies, despite the overwhelming number of racially discriminatory laws and practices at that time.</p> <p>“Racial discrimination” is a more accurate term, and still carries the weight of discrimination without assigning an extremist label on its causes.</p>
P. 231 L. 4902-4905	<p>Move sentence 1 (L. 4902-4903) to after sentence 2 (L. 4903-4905).</p> <p>Add: “in some instances” and “can be”</p> <p>New version would read: "Discuss implicit bias against Asian Americans as docile, passive, or too small of a community to care about by political leaders or documented by historians. Discuss how in some instances racism and discrimination against Asian Americans can be systemic."</p>	<p>Discrimination and racism can exist without being systemic; this forces a systemic presumption, and while racism against Asian Americans <i>has</i> at times been systemic, this goes beyond what the lesson and texts themselves imply. The text of the original submitted lesson is more in line with this tone.</p>
P. 284 L. 5934-5937	<p>Delete: “white supremacist notions of white racial purity or”</p> <p>Replace with: “discriminatory practices of segregation and”</p> <p>Replace “United States” with “government”</p> <p>New version would read: “a striking example of how the “American body politic was altering, to be inclusive of Asian Americans, which, at the very least implied that the government was no longer committed to discriminatory practices of segregation and white race-based citizenship.”</p>	<p>The language that says that America was "committed to" white supremacy” is unnecessarily antagonistic. There were Congress members at the time who <i>were</i> overtly racist, but at the same time, many of these views referenced in the text coincided with a politically complicated time in which anti-Communist paranoia was at an all-time high, which frequently correlated with their racism (particularly from Asian and Latin American countries). This doesn't excuse their racism, but it does not necessarily require a commitment to implementing white supremacy as a policy. A subtle word change better reflects the nuanced situation.</p> <p>Additionally, there is no need to implicate ALL US citizens for the actions of some members of Congress.</p>
P. 285	Delete: “White supremacists still held considerable political power.”	There is no discussion about Congress’ refusal to repeal the National Origins system, which is more complicated

L. 5951-5952	Add: A mix of xenophobia, racism, and anti-communist paranoia of the McCarthy era led to this Congressional decision.	than just “white supremacy.” While it was true that there were even self-stated white supremacists in Congress at the time, this point doesn’t fit the context of the paragraph in which this sentence is placed. The anti-communist paranoia at the time coincided with racist beliefs about “undesirables” from certain countries. More complexity should be explored, but this statement assigns a predetermined answer without actual analysis.
P. 287 L. 6031-6032	<p>Delete: “How did people of color, including immigrants from Asia, cope with white supremacist rules in the early twentieth century?”</p> <p>Replace it with: “How did immigrants from Asia, being considered people of color, contribute to their communities? In what ways were they able to keep their ethnic identity and in what ways did they assimilate? How did they cope with racial discrimination? In what ways did the Asian American immigrant community help with the growing trend of mainstream cultural diversity in the US?”</p>	This question doesn’t match the ed. standard which it references. According to the preceding sentence, this question is supposed to link <b>History and Social Science standard, 8.12.7</b> , which states students should: “identify new sources of large-scale immigration and the contributions of immigrants to the building of cities and the economy; explain the ways in which new social and economic patterns encouraged assimilation of newcomers into the mainstream amidst growing cultural diversity; and discuss the new wave of nativism.” The essential question that is proposed in this lesson plan focuses on racial oppression and not on the contributions of Asian immigrants.
P. 288-290 L. 6048-6049, 6053-6054, 6065-6066,	Replace “white supremacist” with: “racially discriminatory”	<p>Presupposes that all discrimination comes from white supremacists, which in Sammy Lee’s life time represented only an extreme subset of the US white population. White supremacists called for racial purity and supported genocide. The US did not support these policies, despite the overwhelming number of racially discriminatory laws and practices at that time.</p> <p>“Racial discrimination” is a more accurate term, and still carries the weight of discrimination without assigning an extremist label on its causes.</p>

P. 290 L. 6108	Replace “white supremacist” with: “discriminatory”	See reason directly above.
P. 291 L. 6147-6148	Delete: “not, or at least no longer, total racists” Replace with: “moving towards a more racially integrated society.”  New version would read: “to say to other people of color that the Americans were moving towards a more racially integrated society.”	Throughout America’s history, many Americans have fought for equal rights for all groups. There have been struggles and pervasive injustices, but it is inaccurate and unnecessarily inflammatory to say that Americans are “total racists.”
P. 292 L. 6163-6166	Delete: “He grew up facing all kinds of white supremacist slights and insults, his parents faced all manner of abuse and discrimination; and yet, after winning the Olympics, would <i>you</i> travel the world and state how wonderful the Americans were?”  Replace with: “He grew up facing racial discrimination in various aspects of his life, his parents faced laws preventing them from having basic legal rights in America, yet his success can be tied directly to several White people in his community who helped him. How would you reconcile the discriminatory laws and practices that prevented your family from having the same rights as Whites, with the country that embraced you as an Olympian and representative of America?”	The quote currently in the lesson is an oversimplification of the information given in the lesson. The replacement more accurately reflects Dr. Lee’s struggles as well as the changes in American society throughout his lifetime.
P. 311 L. 6469-6470 & P. 316 L. 6583-6584	Add: “social justice, or improving society?”  Replace “How did they challenge systems of white supremacy?” with “What skills, attributes, or approach helped this person succeed?”  New version would read: “What made this figure an important person in the movement for racial equality, social justice, or improving society? What skills, attributes, or approach helped this person succeed?”	This is a leading question with a Critical ES ideological lens. First, it forces the narrow assumption that to be a figure of significance one <i>had</i> to “challenge systems of white supremacy.” Whatever else one achieved, it is overshadowed by this. If a BIPOC person made important social justice contributions but worked with white partners, they would be less likely to qualify as a figure of significance.  Second, if the ESMC were inspiring students to fight <i>for</i> something rather than pushing them to fight <i>against</i> something, the curriculum could promote community instead of division. Language which encourages them to



		<p>fight <i>for</i> racial equality would be better than pushing them to fight <i>against</i> white supremacy. Additionally, it is a more inclusive goal, enabling participation from BIPOC <i>and</i> white students. It forges common bonds instead of polarization, which is more consistent with Outcome 4 “students will learn how to transform their appreciation of diversity into action that aims to build community and solidarity.”</p> <p>Third, the category of valuable contribution should be broadened. In addition to racial equality, leadership in all social justice activities could be included.</p> <p>Last, in addition to inquiring what made the person important, it would be beneficial to understand what skills, attributes and approaches enabled the person to succeed. That could help model behavior for the students to emulate.</p>
P. 311 L. 6473-6474 & P. 316 L. 6587-6588	<p>Replace “What can we learn from this figure about how we should challenge white supremacy today?” with either: “What can we learn from this figure about advocating for a more just society or bringing about change?”</p> <p>Or “How can this person’s skills, attributes, or approach help with a challenge you see today?”</p>	<p>This is a leading question.. This overly narrows the focus of what students should learn from their figure. It precludes learning about improving society in ways <i>other than fighting white supremacy</i>. It pre-assumes an answer rather than allowing students the agency to investigate ways the figure brought about change.</p> <p>Depending on the ESMC’s intent in this question for the word “how,” the replacement could either ask about the change the figure pursued or the method with which they pursued it.</p>
P. 314 L. 6555	<p>Delete: Fred Ho Or replace with YoYo Ma, or another musician.</p>	<p>Since the assignment is to write and present to peers “a speech in the voice of the individual they have been researching,” Ho should be replaced. He is a relatively obscure musician who was chosen for his Marxist,</p>

		<p>anti-imperialist, revolutionary internationalist positions. Ho said, “musicians and composers achieve revolutionary transformation predicated upon anti-imperialism in terms of both musical respect and integrity”</p> <p>Ho also belittled respected cellist YoYo Ma for being an “assimilationist.” It is inappropriate to teach students that the only <i>valid</i> way to uplift your marginalized community is to be a Marxist revolutionary, and the deliberate choice of Ho over Ma implies support for the fact that Ma was “too assimilationist” to be considered on this list ..</p>
P. 314 L. 6559	Replace Yuri Kochiyama with Norman Mineta and / or John Tateishi.	<p>Since the assignment is to write and present to peers “a speech in the voice of the individual they have been researching,” Kochiyama should be replaced. He was associated with, but not a major figure in, Japanese reparations. However he <i>was</i> a self-stated admirer of Osama Bin Laden, Al Qaeda, and other militant terror groups including the Shining Path, which students would have to advocate to their peers.</p> <p>There are many more important and accomplished figures in this field who do <i>not</i> cause this classroom problem. Mineta introduced and advocated for reparations legislation. Tateishi founded Japanese American Citizens League and National Redress, helping lead the fight for reparations.</p>
P. 367 L. 7778-7780	<p>Delete: “understand the history of <u>how the US involvement in the Vietnam War drew Cambodia into political turmoil leading to the Killing Fields</u>, forcing many Cambodians to flee to the US as refugees;”</p> <p>Replace with:</p>	<p>This entire section (including noted following critiques) tells history from a US-centric but anti-Western pro-Marxist perspective. It is another example of forcing history through a narrow Critical ES ideological lens, rather than understanding the actual experiences of the Cambodians from <i>their</i> perspective.</p>

	<p>“• understand the history of how US involvement in the Vietnam War drew Cambodia into the conflict;</p> <p>• understand the rise of the Khmer Rouge in Cambodia in the context of war-time political turmoil and how this violent regime instigated the Killing Fields genocide, forcing many Cambodians to flee to the US as refugees;”</p>	<p>The current version renders the communist regime of Khmer Rouge and Pol Pot benign, leaping over their clear responsibility for a genocide and refugee crisis in order to place blame on the US, rather than giving the true direct historical link of such genocide + refugee crisis to <i>Pol Pot's actions</i>, including the torture and murder of his own officers and many people who supported him in the war. It is acceptable to understand how US involvement in the war drew Cambodia into the conflict, but US involvement did not instigate the blood bath of the Cambodian genocide. The history of Pol Pot's very oppressive and violent communist regime is clear in Cambodian text books and clearly explained at the Tuol Sleng Genocide Museum Khmer<sup>8</sup> in Phnom Penh.</p>
<p>P. 367 L. 7793-7795</p>	<p>Replace: “instability, chaos, death, destruction, and a refugee crisis.”</p> <p>with: “causing political instability and chaos. The regimes that rose in counter to the US, particularly in Cambodia, caused genocide, destruction, and a refugee crisis.”</p> <p>New version would read: “The war spread to neighboring Southeast Asian countries, like Cambodia and Laos, causing political instability and chaos. The regimes that rose in counter to the US, particularly in Cambodia, caused genocide, destruction, and a refugee crisis.”</p>	<p>The original text tells a partial truth; the refugee crisis and chaos were not a simple direct result of US involvement. There were many steps in between US involvement and the refugee crisis, which was caused by Pol Pot's genocide and the Khmer Rouge's actions. The broader perspective is required to ensure balanced student inquiry rather than forcing a predetermined Critical ES interpretation of history.</p> <p>This change is consistent with ESMC Chapter 1 direction “it is imperative that students are exposed to multiple perspectives, taught to think critically, and form their own opinions”<sup>9</sup> and “Curriculum, resources, and materials should include... sources that represent multiple, and sometimes opposing, points of view or perspectives.”<sup>10</sup></p>

<sup>8</sup> <https://tuolsleng.gov.kh/en/>

<sup>9</sup> ESMC Draft 3 Chapter 1: Page 18, L. 413-414

<sup>10</sup> ESMC Draft 3 Chapter 1: Page 18, L. 415-417

P. 368 L. 7800-7804	<p>Delete: “anything that had any US or western influence as a reaction to the bombings. This caused a period of time”</p> <p>Replace with: “US or western influence and any suspected dissent. In this effort, Pol Pot and the Khmer Rouge carried out a genocide”</p> <p>New version would read: “Pol Pot – The communist leader who fought the US backed Cambodian government who took power and tried to weed out <u>US or western influence and any suspected dissent. In this effort, Pol Pot and the Khmer Rouge carried out a genocide</u> called the Killing Fields in which 10–30 percent of the population, or 1.2 million to 2.8 million people, were killed.”</p>	<p>This original description gives no ownership/responsibility for a genocide of over 3 million people to Pol Pot and Khmer Rouge.</p> <p>See reason directly above.</p>
P. 368 L. 7805-7807	<p>Delete: “being influenced by the US, including doctors, teachers, and”</p> <p>Add underlined words:</p> <p>“Killing Fields – genocide in which the Cambodian government killed any person suspected of siding with the US, <u>plus ethnic minorities, dissenters, educated persons, and eventually many Khmer Rouge leaders and loyal supporters at all levels.</u>”</p>	<p>The original text tells a partial truth about who was murdered in the Cambodian genocide. Concern about “US influence” may have been an initial factor, but over time became merely an excuse to kill people with education, then ethnic minorities and many of its own supporters throughout the ranks of power. Few were spared, not even the loyal prison guards who helped implement the killings. (per Tuol Sleng Genocide Museum Khmer<sup>11</sup>)</p>
P. 368 L. 7810-7811	<p>Add “violent”</p> <p>Replace “organization” with “regime”</p> <p>New version would read: “Khmer Rouge – Pol Pot’s violent political regime that was staffed with youth and child soldiers.”</p>	<p>This provided an extremely benign description of the Khmer Rouge. It wasn't just a "political organization," it was a violent regime. The regime’s responsibility in the following refugee crisis should not be understated. It should be historically honest.</p>

<sup>11</sup> <https://tuolsleng.gov.kh/en/>

P. 371 L. 7904	Replace “Why are these deportations unfair?” with “Are these deportations unfair? Why or why not?”	Leading question; assumes that all students agree that they are unfair. Could be easily rewritten to have the same outcome without wording that would force a student into the conclusion.
P. 494 L. 10401- 10404	Replace “conditional whiteness and privilege” with “assimilation”  New version would read: “By examining how Jews have been stigmatized as outsiders, sometimes seen as a racialized other, and sometimes have experienced assimilation, the lesson will address how conceptions of race and labels change over time and place (racial formation), adding another lens to the study of race.”	The CDE removed the term “white privilege” from all other ESMC lessons (in each of the last two review cycles). CDE has also tried to remove the blatant shaming of white people resulting from judging them solely on the color of their skin (rather than their actions or behavior). That removal should continue here. It is demeaning, and divisive to pit white people against people of color. It also far oversimplifies the experiences of Jewish Americans in relation to whiteness. The message of the lesson can be told clearly without that language.
P. 494 -506 L. 10407- 10408, 10508, 10512, 10604- 10607, 10647- 10648	Delete: <ul style="list-style-type: none"> <li>• “conditional whiteness, and privilege”</li> <li>• “conditional whiteness”,</li> <li>• “c. What is conditional whiteness?”</li> <li>• “conditional whiteness - When a person or group can gain racial privilege by dropping ethnic markers of difference or assertions of belonging to a separate group. A person or a group can become white conditionally, on the condition of not being ethnically or religiously different, assimilating or passing as white.”</li> <li>• “gained conditional whiteness, and began to be considered white by American”</li> </ul>	See reason directly above.
P. 499 L. 10513	Delete: “When, how, and which Jews have experienced racial privilege?”	See reason directly above.

	Or replace with “When, how, and which Jews have experienced <u>some level of assimilation</u> ?”	
P. 504 L. 10611-10614	<p>Delete: “and a group can become racialized, that is, categorized as a stigmatized group, or be seen as part of a dominant race.”</p> <p>New version would read: “Racial categories and boundaries can change over time and place.”</p>	The concept of calling Jews a dominant race is offensive. It accidentally calls to mind Hitler’s idea of a dominant race or master race --- which resulted in the murder of six million Jews. This last part of the sentence is unnecessary.
P. 504 L. 10615-10616	<p>Add: “<u>and Israel</u> based on stereotypes, <u>double standards</u> and myths.”</p> <p>New version would read: “antisemitism - Hatred, discrimination, fear, and prejudice against Jews based on stereotypes and myths” with “Hatred, discrimination, fear, and prejudice against Jews <u>and Israel</u> based on stereotypes, <u>double standards</u> and myths.”</p>	<p>This is not a complete definition of antisemitism. It is edited to apply to one side of the political spectrum but not both. Applying double standards against Jews and Israel is another form of antisemitism.</p> <p>It is acceptable to criticize specific Jewish people or Israeli government actions, the definition should make clear that one can’t discriminate against them based on a double standard that is not applied to other countries.</p>
P. 505 L. 10624	<p>Delete: “white supremacism”</p> <p>Replace with: “and desire to preserve idea of US homogeneity”</p> <p>New version would read: “Prejudice against Jews and Catholics from Eastern and Southern Europe and desire to preserve the idea of US homogeneity motivated the passing of the Johnson-Reed Immigration Act of 1924, greatly restricting Jewish immigration through 1965.”</p>	The CDE removed the term “privilege” from all other ESMC lessons (in each of the last two review cycles). CDE has also tried to remove the blatant shaming of white people resulting from judging them solely on the color of their skin (rather than their actions or behavior). That removal should continue here. It is demeaning, and divisive to pit white people against people of color. The message of the lesson can be told clearly without that language.
P. 505 L. 10626-10629	<p>Add “redlining regulations restricting home ownership” to the list of ways Jews were targeted.</p> <p>New version would read: “...the white supremacist racism of the Ku Klux Klan (KKK) saw Jews as non-white, a separate and lesser race, and targeted Jews, such as with exclusionary immigration legislation, <u>redlining regulations restricting home ownership</u>, and intimidation in large marches on Washington DC.”</p>	Adding redlining helps connect this to a previous lesson where students learned about this discriminatory practice. This would be consistent with ESMC Outcome 4, developing a better understanding of others, which states “simultaneously learn to understand ethnic differences while also identifying underlying commonalities and personal challenges.” (Ch. 1, P. 15, L. 325-327)

P. 505 L. 10632- 10635	<p>Replace “led” with “forced”</p> <p>New version would read: “Through the 1960s, antisemitic employment discrimination with overt and covert ‘no Jews allowed’ notices often <u>forced</u> Jews to enter new industries with less discrimination.”</p>	<p>There was no choice in the matter. Employment discrimination forced Jews into certain jobs because others prohibited them from participation. This lack of control should be made clear by replacing “led” with “forced.”</p>
P. 506 L. 10651	<p>Delete: “gaining racial privilege” and replace “social” for “racial”</p> <p>New version would read: “Descendants of Jewish immigrants often assimilated and changed their position on the social hierarchy from their immigrant parents.”</p>	<p>The CDE removed the term “privilege” from all other ESMC lessons (in each of the last two review cycles). CDE has also tried to remove the blatant shaming of white people resulting from judging them solely on the color of their skin (rather than their actions or behavior). That removal should continue here. It is demeaning, and divisive to pit white people against people of color. It also unjustly oversimplifies the experiences of Jewish Americans in relation to whiteness and “privilege.”</p>
P. 506 L. 10659- 10661	<p>Replace “experience white privilege” with “gain acceptance” and “and” with while experiencing</p> <p>New version would read: “Light-skinned Jews simultaneously <u>gain acceptance</u> on the basis of their appearance, while experiencing prejudice, discrimination, and systematic antisemitism on the basis of their Jewishness.”</p>	<p>See reason directly above for change regarding “white privilege”</p> <p>The other replacement is for clarity. Original sentence was confusing.</p>

***Appendix B – No comments***

### Appendix C: UC-Approved Course Outlines

Page & Line #	Recommended change	Reason for change
	<p>Replace the unvetted list of A-G courses in Appendix C with courses which are not based on a Critical ES approach, such as that of the Los Angeles Unified School District. The CDE has not verified or reviewed the course content in this Appendix,<sup>12</sup> and the UC Office of the President did not have Ethnic Studies curricular guidelines to adhere to when approving these electives. See several examples of what should be deleted, below.</p>	
<p>P. 47 - 71 L. 1205 - 1941</p>	<p>Delete: Ethnic Studies-Academic Language Development 2 ( San Juan HS, Citrus Heights)</p>	<p>This course is based on a foundation promoting CRT, which is only one of many race theory alternatives. The entire framework is one of oppression and resistance, and is not consistent with the goals of AB 2016. This course approaches US institutions, including education, healthcare, housing, legal,economic, etc, from an oppression/resistance lens. It is counter to the ESMC guidance for multiple perspectives, and ignores experiences and accomplishments of ethnic groups that were not focused on resistance.</p>
<p>P. 72 - 85 L.1943 - 2349</p>	<p>Delete: Introduction to 1943 Ethnic Studies (Salinas Union)</p>	<p>This is a course which imposes Critical ES ideology. The introduction describes it as, <i>“A critical analysis of systems of oppression and privilege and how they impact and shape resistance, consciousness, and identity.”</i><sup>13</sup></p> <p>This course also includes sections glorifying violence. For example, it includes the song “Malcolm, Garvey, Huey.”<sup>14</sup></p>

<sup>12</sup> ESMC Draft 3, Appendix C: P. 4, Line 51-6

<sup>13</sup> ESMC Draft 3, Appendix C: P. 73, L. 1973-74

<sup>14</sup> ESMC Draft 3, Appendix C: P. 85, L. 2327



		<p>Excerpted lyrics (see footnotes for description of violent characters):</p> <p><i>"I study Malcolm Garvey Huey, Malcolm Garvey Huey Monster Kody<sup>15</sup> with a UZI...</i>  <i>I'm a goon with the machete, especially if it's deadly</i>  <i>Got the Santos<sup>16</sup> for the Xe to protect me, so respect me...</i>  <i>Bang bang, pig shooting, we should blame Rudy Julie...</i>  <i>Police cannot stand me packing y'all like a manny</i>  <i>Call me Little Bobby Hutton<sup>17</sup>, cause I'm first to push the button</i>  <i>Rappers don't be saying nothing to the system, we say fuck 'em"</i></p>
P. 86 - 91 L.2350 - 2521	Delete: Introduction to Ethnic Studies (San Diego)	<p>This course focuses primarily on forms of oppression and resistance. "The culminating assessment for this unit will be a performative piece which will demonstrate student mastery of the concepts/constructs of colonization, hegemony, forms of oppression ( i.e. Racism, classism, sexism, hetero-sexism, homophobia), prejudice, stereotypes and discrimination."<sup>18</sup></p>

<sup>15</sup> Monster Kody - brutally violent L.A. gang member

<sup>16</sup> Santos - violent gang overseen by the Mexican Mafia

<sup>17</sup> Bobby Hutton - Treasurer Black Panther Party, ambushed Oakland police, wounding two officers

<sup>18</sup> ESMC Draft 3, Appendix C: P. 90 , L.2266-2469