

Public Input Template–2020 Ethnic Studies Model Curriculum May 2019 Draft

(Download and use to provide specific recommendations)

Include the chapter of the model curriculum, the page number, and line number(s) to ensure that the California Department of Education and Instructional Quality Commission can reference the content of the document when reviewing your comments. Please email this document as a Word document to ethnicstudies@cde.ca.gov. You may contact Kenneth McDonald, Education Programs Consultant, at kmcdonal@cde.ca.gov with any questions regarding this template or the public input process.

Chapter of Model Curriculum	Your Name and Affiliation	Comment (include page and line numbers where applicable)
	<p><i>Arielle Blinick</i> No specific affiliation – a mother of a soon to be school aged child</p>	<p>This is an incredible move forward to increase understanding, acceptance and compassion for different cultures and diversity. I am disappointed that there is practically no reference to Jews either abroad or American Jews as a lesson in itself or even as an example. This is especially relevant as it relates to the Jewish migration to America for those who fled the Holocaust and were discriminated against in the Soviet Union. I'm also deeply concerned that the curriculum focuses on the Arab and Palestinian perspective of the middle east conflict without giving any focus to the other side. Addressing one side of a problem without addressing the other will in itself create a bias towards Jews as a group – especially if children are not presented with any other frames of reference, as Jews as a whole have been excluded from not only this topic but the entire curriculum. I do feel strongly that if the curriculum feels compelled to highlight this issue it should address both sides with equal sympathy. There is still a very strong presence of anti-Semitism both abroad and here in the United States, that has become apparent through the comments and violence committed against Jews. It is something that I live with constantly and agree that the best way to address this problem is through education. From my perspective, this problem affects us deeply. We are nervous when attending holiday services or sending my son to religious school. I truly and sincerely appreciate the effort to teach empathy to our children and feel it is one of the most important lessons we can impart – but it honestly scares me that Jews are left out of this important lesson. As a group that has seen massive discrimination, hatred and violence the consequences are all too real to me.</p> <p>I did a search throughout the full curriculum and found the word 'Jew' only four times total. (I have notated those instances below). Two of the instances in which Jews are mentioned is within the section of Arab stereotypes on page 259, referencing how Arabs don't hate Jews. Literally</p>

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		<p>half of the sparse mention of Jews in totality throughout the curriculum is within a lesson about how people don't hate us, yet there is no reference to how people perceive us at all or where that stereotype would have even originated. There are 53 pages dedicated to Arab studies, understanding the history, culture and perspective in the Middle East conflict. It is an incredibly important point of view, but it just doesn't seem right to highlight the people on one side of a conflict while giving literally no voice to the other side. We have seen in the past how easy it is to generalize and stereotype when only one side of a conflict has been focused on and humanized.</p> <p>My request is only that Jews be included with the same emphasis and compassion that is being shown to others. I completely understand that the sad fact is that there are too many groups to be able to focus on all of them, however, if the goal is understanding and inclusion there should be a priority to highlight both sides of any conflict where multiple parties are involved. By only telling one side of the story, that increases the opportunity for misunderstanding and bias. My fear is that by not doing so at best there will continue to be a lack of knowledge surrounding the Jewish struggle (both abroad and right here in America) and at worst an increase in anti-Semitism and furthered misunderstanding.</p> <p>Thank you for taking the time to read this. I sincerely appreciate it.</p>
		<p>The ONLY mention of Jews Page 223 Yet virtue and character alone were not enough. It took competence, skill, and talent to build a nation. That's where property came in: with secure property rights, people from all over the globe flocked to America's shores. With secure property rights, anyone could become successful, from an immigrant Jew like Lionel Cohen and his famous Lionel toy trains to an Austrian bodybuilder-turned-millionaire actor and governor like Arnold Schwarzenegger. Carnegie arrived penniless; Ford's company went broke; and Lee Iacocca had to eat crow on national TV for his company's mistakes. Secure property rights not only made it possible for them all to succeed but, more important, established a climate of competition that rewarded skill, talent, and risk taking.</p> <p>Page 241 First wave immigrants were generally called Syrians or Turks, and in fact many did not necessarily think of themselves primarily as Arab. They often identified as members of a particular religious group or geographic area: Christians, Muslims, or Jews, from Lebanon, Aleppo, or Jerusalem.</p> <p>Page 259</p>

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		<p>Palestinians: terrorists, blow up airlines, try to “destroy Israel” and “drive the Jews into the sea”</p> <p>Arab Men: Oil Sheiks, fabulously wealthy, lavish and wasteful spending, “buying up America” Greasy merchants, swarthy, dirty, greedy, unshaven, uneducated, dishonest, manipulative, incompetent. Mad dictators, ruthless, violent, treacherous, barbaric, hate Jews and America, secret plots to destroy America. Cruel, deceitful, hot-tempered, irrational. Abduction of blond western women</p>
		<p>Mention of Middle East Conflict highlighting the Arab and Palestinian history and perspective without mentioning any Jewish history or perspective</p> <p>Glossary, Page 2 Boycott, Divestment and Sanctions (BDS)- is a global social movement that currently aims to establish freedom for Palestinians living under apartheid conditions. Inspired by tactics employed during the South African anti-apartheid movement, the Palestinian-led movement calls for the boycott, divestment, and sanctioning of the Israeli government until it complies with International law. BDS proponents and organizers have called for the global community to boycott or withdraw support from Israel and companies associated with it. The second component of BDS calls for governments, banks, universities, and other institutions to withdraw monetary support (divestment) from Israel and its companies. And finally, the third component—sanctions—asks international governments to hold Israel accountable for its actions through legislation, trade and military agreements, among other measures.</p> <p>Arab Studies and Emphasis Page 233 – 286 (53 pages)</p>

