

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

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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](mailto:ethnicstudies@cde.ca.gov). You may contact Kenneth McDonald, Education Programs Consultant, at [kmcdonal@cde.ca.gov](mailto: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)
<i>[Enter the Chapter Number here, or just "General" for a comment that applies to the entire document.]</i>	<i>[Enter Your Name]  [Enter the agency, organization, or business that you represent, if applicable.]</i>	<i>[Include the page and line number(s) here–Write your comment here]</i>

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Chapter 1	Professor Jonathan P. Roth; History Department, San Jose State University. Former chair, former Coordinator of Jewish Studies; 2005 Outstanding Professor, 2018 Distinguished Service Award; 25 years at SJSU	<p>The use of the "x" in various words (such as Latinx) is an academic fad that has gotten out of control. It serves simply to confuse students (and many others). In the case of "hxrstory" it reveals a (perhaps deliberate) ignorance of the meaning and etymology of history. The term has nothing to do with the masculine "his" but comes from the Greek word for "Enquiry".</p> <p>The statement is made that "numerous...benefits of Ethnic Studies have been documented." There is no doubt there are some benefits, but there are also harms, and one needs to consider both. One harm of Ethnic Studies that I have noticed is to foster anti-Semitism on campus. Another is to put political factors above the search for truth (as according to Ethnic Studies, there is no truth, only power relations, a view they take from Foucault).</p> <p>While there is much use of the word "inclusion" Ethnic Studies deliberately excludes many ethnicities, for example, but not only, Jews.</p> <p>A fundamental problem is how to define Diversity. While it is never stated explicitly, it generally means "non-White", and indeed Whites are sometimes called "non-Diverse." There is a simplistic racial categorization at work that is at odds with the scholarship on race and ethnicity.</p> <p>Using the term "People of Color" is a way of denigrating the special and shameful treatment of African Americans in the United States. Just as we ought to object to using "Holocaust" as a general term for mistreatment, putting the experience of Asian-Americans or Hispanics (much less other groups such as South Asians or Middle Easterners) in the same category as slavery and Southern racial terrorism, allows individuals and groups that are, quite frankly, privileged, to use the history of others to their advantage.</p> <p>The entire approach is based on a view that everything can be explained by White Suprce</p>

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		<p>White Supremacy. The idea of racial caste is indeed important in the US and continues to be, but the idea that it is the way to explain everything is frankly absurd.</p> <p>What is very important to realize is that just as Jewish academics do not speak for the Jewish Community (indeed, we generally don't try to, rather we study it); the Ethnic Studies community does not speak for the communities they claim to represent. It is a very serious mistake for academics to make themselves the self-proclaimed leaders of groups, it is a bigger mistake for the state to let them.</p> <p>While there is alot of discussion of "humanizing", the Ethnic Studies Curriculum in fact rejects the Humanist Tradition. It does not advocate for the importance of the individual. It is communitarian, and thus in the Romantic Tradition.</p> <p>The explanations of the relationship of groups, which is drawn largely from Foucault and Frantz Fanon is frankly not supported by any historical evidence. The mention of the Third World Liberation Front is very telling. Ethnic Studies does not reject violence, indeed if violence is revolutionary--it is good. It is a big mistake to allow such ideas to become official doctrines.</p> <p>I am sure you are hearing a great deal of objections to the Ethnic Studies Curriculum from the Public. I suggest that you ask academics who are outside the field, but work on ethnicity and race (there are many of us) to discuss this in more detail.</p>