

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)
<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>
Ethnic studies	Jonathan Fener, CA resident	Please remove BDS and other anti-Israel bias from the curriculum. Please add to the curriculum information about the Holocaust and American Jews who fled oppression in the Middle East and the former Soviet Union. Teach that anti-Semitism is on the rise. Teach that 6,000,000 Jews died in the Holocaust and it wasn't even that long ago! We are in danger of forgetting and that is a disgrace. I am attaching page 2 of one document and pages 234, 237, 242, 256 and 264-269 of another document.

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California Department of Education, June 2019

Page 2:

Assimilation- the process whereby a historically marginalized person or group voluntarily or involuntarily adopts the social, psychological, cultural, and political characteristics of a dominant group.

B

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.

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C

Capitalism- an economic and political system in which industry and trade are based on a “free market” and largely controlled by private companies instead of the government. Within Ethnic Studies, scholars are often very critical of the system of capitalism as research has shown that Native people and people of color are disproportionately exploited within the system. In a capitalist economy, surplus value (profit) is generated from human labor and everything is commodified.

Character- A combination of qualities (i.e. mental, moral, ethical, etc.) that render a person distinctly unique.

Chicana/o/x- A contested social and political identity chosen by people living in the United States with Mexican and indigenous ancestry. The term with the ‘x’ is pronounced with an ‘-ex’ sound at the end of the word.

Page 234:

- Arab Immigration to the United States
- *Dow v. United States* (1915)
- Race and the Arab-American Experience
- The history of Anti-Arab Immigration Policies
- The Muslim Ban Executive Order 13769
- Terrorism Against Arabs: Arab American and Civil Liberties post-9/11
- Orientalism and Arab Representations in the Media

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- Arab and Muslim Women in the United States
- Anti-Arab and Muslim Violence
- Direct Action Front for Palestine and Black Lives Matter
- Call to Boycott, Divest, and Sanction Israel
- Comparative Border Studies: Palestine and Mexico

Potential Significant Figures to Cover (this list is in no way exhaustive):

- Mustafa az-Zammouri
- Kahlil Gibran
- Philip Hitti
- Nagi Daifullah
- Edward Wadie Said
- Ralph Nader

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Page 237:

1. What are the similarities and differences between the immigration patterns among Arabs throughout US history?
2. What are the similarities and differences in the experiences of Arab groups after immigrating to America?
3. How are the experiences of Arab immigrants connected to those of other communities?

Lesson Steps/Activities:

Time Required: 100-150 minutes

- Teacher distributes the “History of Arab Immigration to the United States” handout to students the day before the lesson. Depending on time, teacher can either have students read the handout for homework or as a warm up. Students are assigned to mark three points that surprised them and write out three questions they have after reading the handout.
- Teacher distributes a blank map of North Africa and the Middle East. Students write in the names of any countries they recognize and mark each Arab country with a star. When student have finished, the teacher projects the same map and fills it in along with the students. To wrap up the exercise, students identify the ways that one might identify a country as “Arab,” (e.g. predominantly Arabic-speaking, member of the Arab League). If time permits, students highlight Lebanon, Syria, Israel-Palestine, and Iraq, and for each country teacher explains what time periods saw significant immigration from each of those countries to the US. (10 min)
- Teacher has students take out the handout that they read for homework along with their questions. Teacher asks students to share what points surprised them. Teacher collects their questions and uses them to inform the next day of teaching. (5-10 min)

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256:

The influx of immigrants from outside Western Europe in the late nineteenth century provoked a backlash in the US from some among the white majority of European origin, who believed that these immigrants would negatively influence the character of American society. This nativist trend resulted in restrictive immigration policy and legal and institutionalized discrimination against groups that did not fit the white, Western European, Protestant profile. This first wave of Arab immigration ended with the passage of the Immigration Act of 1924 (the Johnson-Reed Act), which sharply restricted the number of immigrants through a quota system. Only one hundred Arabs were allowed to immigrate each year.

The second wave of immigrants, in the middle of the twentieth century, arrived more slowly because of these restrictions in immigration law. This wave was smaller (less than 100,000) and much less homogeneous than the first. Immigrants both Christian and Muslim arrived from all over the Arab world, not just Syria. The largest single group was Palestinian, as hundreds of thousands of Palestinians had been displaced in the Nakba (Arabic for “Catastrophe,” the term used to describe the dispossession and dispersal of many Palestinian Arabs from the new state of Israel in the 1948 Palestine War). Most of the Arab immigrants to the US in this period, Palestinian and otherwise, were well-educated professionals because restrictive immigration laws kept out those without wealth or a trade.

Second wave immigrants left the Arab world at a time when Arab nationalism was rising as a powerful ideological force. Many of these new immigrants identified as Arabs and considered their Arab identity politically central. The term “Arab” is generally used to mean someone who speaks Arabic, but as with other ethnic terms, an Arab is anyone who identifies with Arab culture and history and the Arabic language.

The Immigration and Nationality Act of 1965 loosened the restrictions that had kept out many immigrants, ushering in a massive third wave of Arab immigration. Many Arabs in the third wave, which continues today, were fleeing violence at home. The Lebanese Civil War from 1975 to 1990 prompted thousands of Lebanese to seek security in the West. Iraqi refugees fled the Gulf War, the abuses of the regime of Saddam Hussein,

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264-269:

And set the standard straight about the violent circuit
From bomb makers stripping Islam Naked
The strong face of the wrong fakers, in calm nature, see
The truth in America's hip-hop is gone sacred
Not to generalize, dawg, this song's racist

[Outro]

So don't get it twisted
See not all Arabs are rich, my brothers and sisters
Get your history right
"Arab money" came from British colonialism
So that means the slave master got you back
So when you look at that money in your pocket
Make sure you spend it right

Letra de "Somos Sur" ft. Shadia Mansour

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Tú nos dices que debemos sentarnos

Pero las ideas sólo pueden levantarnos

Caminar, recorrer, no rendirse ni retroceder

Ver, aprender como esponja absorbe

Nadie sobra, todos faltan, todos suman

Todos para todos, todo para nosotros

Soñamos en grande que se caiga el imperio

Lo gritamos alto, no queda más remedio

Esto no es utopía, es alegre rebeldía

Del baile de los que sobran, de la danza tuya y mía

Levantarnos para decir "ya basta"

Ni África, ni América Latina se subasta

Con barro, con casco, con lápiz, zapatear el fiasco

Provocar un social terremoto en este charco

Chorus x2

Todos los callados (todos)

Todos los omitidos (todos)

Todos los invisibles (todos)

Todos, to, to, todos

Todos, to, to, todos

Nigeria, Bolivia, Chile, Angola, Puerto Rico y Tunisia, Argelia

Venezuela, Guatemala, Nicaragua, Mozambique, Costa Rica, Camerún, Congo, Cuba, Somalia, México, República Dominicana, Tanzania, fuera
yanquis de América latina

Franceses, ingleses y holandeses, yo te quiero libre Palestina

[Shadia Mansour]

(أعطني الميكروفون)

الموسيقى هي اللغة الأم في العالم

انها تدعم وجودنا، وقالت انها تحمي جذورنا

توحدنا من سوريا الكبرى، أفريقيا، إلى أمريكا اللاتينية

هنا أنا مع أنيتا تيجوكس

هنا أنا مع أولئك الذين يعانون، وليس مع أولئك الذين باعوا لك

هنا أنا مع المقاومة الثقافية

إلى النصر دائما

أنا مع أولئك الذين ضد، مع أولئك الذين تعاونوا، مع أولئك الذين ليسوا إلى جانبنا

منذ بعض الوقت، وأنا حساب، لذلك قررت أن الاستثمار في بانكسي بعد بان كي اندلعت

"وكما يقول المثل "يجب أن تكون الحالة مهددة ولكن في الواقع يجب أن يتوقف الوضع

وبالنسبة لكل سجين سياسي حر، يتم توسيع مستعمرة إسرائيلية

ولكل تحية، هدمت ألف منزل

أنها تستخدم الصحافة حتى يتمكنوا من تصنيعولكن عندما يتم الحكم على عقوبتي، الواقع يقدم نفسه

Chorus x2

Todos los callados (todos)

Todos los omitidos (todos)

Todos los invisibles (todos)

Todos, to, to, todos

Todos, to, to, todos

Saqueo, pisoteo, colonización, Matías Catrileo, Wallmapu

Mil veces venceremos, del cielo al suelo, y del suelo al cielo

Vamos, sa, sa, sa, sa, sa, sa, sa, saltando

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Caballito Blanco, vuelve pa' tu pueblo, no te tenemos miedo

Tenemos vida y fuego, fuego nuestras manos, fuego nuestros ojos

Tenemos tanta vida, y hasta fuerza color rojo

La niña María no quiere tu castigo, se va a liberar con el suelo Palestino

Somos Africanos, Latinoamericanos, somos este sur y juntamos nuestras manos

Chorus x2

Todos los callados (todos)

Todos los omitidos (todos)

Todos los invisibles (todos)

Todos, to, to, todos

Todos, to, to, todos

Lyrics of "Somos Sur"

You tell us we should sit down

But ideas can only rise us

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Walk, march, don't surrender or retreat

See, learn like a sponge absorbs

No one is surplus, all fall short, all add up

All for all, all for us

We dream big that the empire may fall

We shout out loud, there is no other remedy left

This is not utopia, this is a joyful dancing rebellion

Of those who are overrun, this dance is yours and mine

Let's rise to say "enough is enough"

Neither Africa or Latin America are for auction

With mud, with a helmet, with a pencil, drum the fiasco

To provoke a social earthquake in this puddle

Chorus X2

All the silenced (all)

All the neglected (all)

All the invisible (all)

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All, All

All, All

Nigeria, Bolivia, Chile, Angola, Puerto Rico and Tunisia

Algeria, Venezuela, Guatemala, Nicaragua, Mozambique

Costa Rica, Cameroon, Congo, Cuba, Somalia, Mexico

Dominican Republic, Tanzania

Get out Yankees from Latin America

French, English and Dutch

I love you Free Palestine

Arabic Verse Rapped by Shadia Mansour

(Give me the microphone) Music is the mother tongue of the world It supports our existence, and it protects our roots We unite from Greater Syria, Africa, to Latin America Here I am with Anita Tegucas Here I am with those who suffer, not with those who sold you Here I am with cultural resistance From the beginning, to victory always! I am with those who are against, with those who have cooperated, with those who are not on our side Some time ago, I calculated, so I decided to invest in Panxi after Pan-Ki broke up As the saying goes, "the situation must be threatened but in reality the situation must stop" For every free political prisoner, an Israeli colony is expanded For each greeting, a thousand houses were demolished They use the press so they can manufacture, but when my sentence is judged, reality presents itself

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Chorus X2

All the silenced (all)

All the neglected (all)

All the invisible (all)

All, All

All, All

Looting, trampling, colonization, Matias Catrileo, Gualmapu

A thousand times we will overcome, from the sky to the ground, and from the ground to the sky

Let's go, jumping

White Knight, go back to your city, we are not afraid

We have life and fire, fire in our hands, fire in our eyes

We have so much life, and strength up to the color red

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The child (divine) Mary doesn't want your punishment, she is going to free the Palestinian soil

We are Africans, Latin Americans, we are the south and we join our hands together