

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. You may contact Kenneth McDonald, Education Programs Consultant, at kmcdonal@cde.ca.gov with any questions regarding this template or the public input process.

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Chapter 2	<i>Julian Friedland Assistant Professor and Coordinator of Global Corporate Social Responsibility & sustainability Metropolitan State University of Denver</i>	<p>As a graduate of San Francisco State University and an expert in social ethics, I find much of this proposed curriculum alarming. Clearly this curriculum is not so much concerned with underscoring the valuable literary, scientific, and philosophical contributions of historically marginalized peoples. It is concerned with propagating radical politically activist grievances against capitalism and white men. This kind of curriculum has enflamed much of the current collective melodrama in this country that is responsible for the overreach of radicalized students and faculty at campuses such as Oberlin, Middlebury, Williams, and Swarthmore, and indeed much of California, as the brilliant recent Chronicle report demonstrates, entitled The Revolt of the Feminist Law Profs (these are all women professors at Harvard Law). Link provided below. Here is a highlight:</p> <p>“[I]t doesn’t take a totalitarian government to repress our thoughts. We have done it to ourselves.”</p> <p>“The sex bureaucracy [of Title IX], in other words, pivoted from punishing sexual violence to imposing a normative vision of ideal sex, to which students are held administratively accountable. Georgia Southern University, for instance, explains that “Consent is a voluntary, sober, imaginative, enthusiastic, creative, wanted, informed, mutual, honest, and verbal agreement.” The California Law Review article culminates in a discussion of a case in which a gay male student was found responsible for sexual misconduct for waking his partner with a kiss (the sleeping cannot consent) and for looking at his partner’s genitals without consent while showering (consensually) with him.</p> <p>Such cases, Gersen told me, are not outliers: “They really became the modal way in which these things are enforced.” These apparent reductions ad absurdum are the inexorable result of encouraging people to regard their intimate relations through the lens of the sex bureaucracy. “We are giving young people the idea that the unhappiness that they have about their relationships is a matter to be taken up with the authorities,” Gersen said. “In this very large continuum of unpleasant interactions that can happen, at some point you draw a line and say, ‘These are consensual, these are not consensual.’ Lots of people disagree about where to draw the line. But most people would want to draw a line so there is such a thing as consensual sex.” She went on, “Everyone who works in the Title IX world, if you talk to them about the nature of these factual claims, for the most part we are not talking about accusations of forcible or coercive conduct.”</p> <p>This kind of overreach is now ubiquitous and propagated by just this kind of radical identitarian curriculum that sees oppression everywhere. If we are going to retain ethnic and women’s studies (the two overlap), we should do it in a way that</p>
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		acknowledges the great advances we have made toward equality—especially in California—and focus primarily on disseminating the contributions of women and minorities without fanning the flames of resentment which have burned so hot at present as to set off a full-blown national moral panic.
		https://www.chronicle.com/interactives/20190807-feminist-law-profs

California Department of Education, June 2019