

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)
[Chapter 4	<i>Bruce Wendler, author and California resident</i>	General items with specific example: There needs to be more references, Like on line 161 where references to the Bible in Genesis was the basis of western culture and some reference to eastern culture’s legacy as well. Psychology references for more open expressions. Definition basis like line 171 has a basis. It gives more credibility to “Hate crime” and its usage. Other definitions are circular, like line 82 Critical race theories is a collection of critical framework... ask yourself is it a process you are trying to define; an attitude; a state; a baseline; etc. And how does one measure any claims in this with a claim of better understanding. The list is full of short definitions that need more material. Just look at dehumanization it is so general that one could argue this ethics model dehumanizes a large number of groups, like Catholics, Protestants, Pro-Lifers, Constitutionalist, and more groups like police officer associations (after all prisoners are being deprived of a lot of basic rights). So the definition doesn’t even address dignity in any way, the dignity of human life is a critical cornerstone in checking hate crime. And it is definitions like this that enables mass murderers.

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General	<i>Bruce Wendler, author and California resident</i>	The overall tone seems to push, if I may use the term Nepantla more broadly that the definition in Chapter 4 as in-between space where transformation can occur in” Ethics” but philosophically this results in situational ethics that just reduces to ethnic barbarianism. Kill a newborn if the mother wants to not keep the “thing” that came out. This is program is way too biased for ideological suppressions. It sounds like a manifesto of people that wants to change the world rather than help our society get along and be reasonable. As Immanuel Kant wrote in practical reason, it is trying to make things incompatible with a universal law’s basis. Situational ethics is like that in the name of tolerance. But nothing is done for the root cause of dehumanization, bitter jealousy and selfish ambition. In Chapter 2 ambition is at least hinted at in lines 1853 and 1883. But no moral ethics seem to go with these again pushing situational ethics. As James 3:16 points out For where jealousy and selfish ambition exist, there is disorder and every evil thing. Your game plan has no anchor and it seems like a lot of hard work went into this project. Help Californians with some real moral ethics that go beyond the standard harassment packages.