

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)
General	Sheri Morrison, not representing any organization	<p>The Jewish people as an ethnic minority has been omitted from the curriculum. Arabs are given an entire section of the curriculum under the heading “Asian-American” studies. Throughout the Arab-American section, the Arab and Palestinian perspective is represented, but not the Jewish perspective, which does not lead to a balanced approach as is the goal of the curriculum.</p> <p>It seems to me that, instead of studying Arab immigration under “Asian-American” studies, there should be a section that looks at Islamophobia and Anti-Semitism which are more comparable. Islamophobia is directly addressed, but Anti-Semitism is not even mentioned even though it continues to be a serious problem and is on the rise again, both in the U.S. and worldwide.</p> <p>The Palestine Liberation Movement is just one of many liberation movements happening in the world, but not specifically in the U.S. The curriculum doesn’t, and can’t, look at all of them. Why this one? As soon as you bring this into the curriculum, it is incumbent to include the Israeli perspective as well. IF you’re going to bring in one side, you have to bring in the other. It’s important to hear all</p>

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		<p>the voices so as not to foment prejudice and hatred, which is the exact opposite of the purpose of this curriculum.</p> <p>In the Immigration section, scant attention is paid to the Jewish experience. Arab and Latino immigration experiences are compared, but not Arab and Jewish experience. The only way Jewish immigration comes up is if it's part of a student's own family backgrounds. The fact that increasingly fewer students have any knowledge of the Holocaust/Shoah during WWII means that they don't have a full understanding of the devastating impact White Nationalism can have, including on those who "look White".</p>
Glossary		<p>BDS: definition states it is "anti-apartheid". The term "apartheid" has specific references to the history of South Africa and is not comparable to the situation in Israel.</p>
Ch. 2: Sample Course Models		<p>Please note that these page numbers refer to the doc as downloaded on a Mac using Pages. They may be off by 1 page than other programs.</p> <ul style="list-style-type: none">- p. 233, lines 10 & 11: Direct Action Front for Palestine and BDS are anti-Israel organizations/efforts. This is not presenting a balanced view for students.- p. 236, 2nd bullet-point, line 7: Unclear language. Within the context of identifying Arab countries, it suggests teachers highlight Israel-Palestine, among other countries, in terms of Arab immigration patterns. It would be easy to infer that Israel-Palestine is an Arab country. Arabs live there, but it is not an Arab country. If Palestine becomes its own state, that will be an Arab country. If Israel and the territories become 1 state jointly governed by Israelis and Palestinians, it will be an Israeli-Arab state. Right now, though, there is not an official state called Israel-Palestine. Those are 2 names for the same area

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		<p>identified by 2 different groups. I don't have a problem with calling the area Israel-Palestine to acknowledge the 2 names. But Israel is not an Arab state and the curriculum should be very clear about that.</p> <ul style="list-style-type: none">- p. 241, 2nd paragraph, line 6: refers to the "Nakba" (catastrophe) but does not state that it's also considered the "Israeli War for Independence". Again, a 1-sided narrative.- pp. 257-258: Arab stereotypes. Again, what about Jewish stereotypes and other immigrant groups when they first arrived (and even now)?- pp. 260-268: Poems expressing the views of Arabs and uniting the struggle of Palestinians with those of African-Americans and Latina/o/x. Where is an explanation or poem reflecting the Jewish/Israeli narrative about the terrorism they endure in this freedom fight? What about examining "freedom fighting" vs. "terrorism". What are the limits before one becomes the other?