

**From:** Benjamin POLLOCK

**Sent:** Friday, August 14, 2020 1:08 PM

**To:** Ethnic Studies

**Subject:** Comment on Ethnic Studies Model Curriculum

Dear IQC Members, I am submitting the attached document as my comment on the ESMC. My son is a resident of California and I am a California real estate broker and taxpayer. I applaud the CDE for making important changes to the ESMC, and appreciate their hard work during this time. While this new draft is a step in the right direction, I urge you to make further changes to address shortcomings that remain in the curriculum.

Specifically, in Chapter 1, Page 9, Lines 179-194:

The “Guiding Values and Principles of Ethnic Studies” should be edited to very explicitly define the terms used and clarify the guiding values and principles of the curriculum. For example, value and principle #6 is to “connect ourselves to past and contemporary resistance movements that struggle for social justice on the global and local levels”. What is the definition of “resistance movements” in this section and which specific movements should teachers and students connect themselves to? The lack of clarity leaves the door open to interpretations that will be harmful when the ESMC is used in classrooms.

This concern is not simply theoretical. While the ESMC does not define the terms used in the “Guiding Values and Principles”, it does have footnotes showing where the language comes from. Footnote #20 references a chapter called *Pedagogies of Resistance*, from the book [Education at War](#). *Pedagogies of Resistance* includes a section titled “Connecting Ourselves to Historical and Contemporary Resistance Movements That Struggle for Social Justice on the Global and Local Levels,” which matches value and principle #6 in the ESMC.

Which “resistance movements” does it suggest teachers and students should connect themselves to? *Pedagogies of Resistance* explains that educators should “develop solidarity and create linkages,” with other movements, referring directly to works (*Maira and Shihade 2006 & Spade 2011*) which promote anti-Zionism, BDS and one-sided anti-Israel narratives.

While this may have been unintentional, it is deeply problematic that the very Guiding Values and Principles of the ESMC reference a book which promotes “solidarity and linkages” with anti-Zionism and BDS. The guiding values and principles should be revised to ensure that they cannot be used to justify promoting such hateful agendas in the classroom.

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