

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.

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General	Anthony J Litwinko	<p>I wholeheartedly support Ethnic Studies in the California required Curriculum. I am the grandson of immigrants from Poland/Ukraine on both sides of my family and for many years have understood that the only way to overcome the deep xenophobic tendencies of many Americans—including older members of my own family, now deceased—to discriminate against people of color, indigenous American tribes, people of Chinese and Japanese, other Asian, Hispanic, and Middle Eastern cultures, is to integrate into basic educational curricula, studies of those cultures, of immigration, and of native cultures before colonization, during colonization and genocide, and afterwards. Americans need to understand their history of exploitation and suppression and discrimination and how it is dependent as well upon the history of economic structures. Therefore, I strongly support this program to require ethnic studies curriculum requirements in California.</p> <p>That being said and my strong support that the curriculum include the history of Arab migration to the United States—and the reasons for their migration, including the irony of their expulsion from Palestine during and after the creation of the state of Israel motivated as it was as a place of refuge for Jews—I think that the Jewish immigrant experience should also be included in the curriculum. The history of Jews in Russia and Europe, the pogroms and persecution of them that led to their immigration to the United States and to South and Central America and other areas should be included, as should the history of discrimination and ghettoization that they faced, before, during, and after the Holocaust. The history of Jews in America should also be included, especially their participation and support of the Civil Rights Movement, but also because it reveals the history of American anti-semitism even up to the present day.</p>
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Chapter 2 page 1	Anthony J Litwinko	I support the inclusion of Arab American studies as part of the ethnic studies curriculum in California. As referenced on page 1, Arabs and Pacific Islanders are particularly marginalized communities that are not well represented in current course offerings.
Chapter 2 page 233	Anthony J Litwinko	I support the objectives listed on page 233 which clearly outline the benefits of teaching the diverse history of Arabs and Arab Americans as a way to challenge xenophobia and discrimination and to create a welcoming environment for marginalized students.
Chapter 2 page 236	Anthony J Litwinko	Including a history of migration to the US is necessary for any marginalized community, and in particular for Arab Americans at this time. Teaching this history will help create a bridge between migrant communities and celebrate a rich history of a growing population.

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Chapter4 Glossary/Bibliography page 2 of 22	Anthony J Litwinko	<p>I strongly object to the definition of BDS in this glossary as it refers only to the strategy of NON-VIOLENT tactics and omits the purpose of those tactics. I suggest that research at the BDS website will show that there are three aims of the campaign, all of which are intended to stop the Government of Israel's continuing violations of International Law: 1) Ending the illegal occupation of the West Bank and the Gaza Strip; 2) Eliminating discrimination within the State of Israel against Palestinian citizens of Israel; and 3) allowing Palestinian refugees in their worldwide diaspora (and their descendants) to return to the homes and locales from which they were forcefully driven in 1947-48 and in 1967. Without these essential pieces of information, the tactics and aims of the boycott, divestment, and sanctions are studied in a vacuum.</p> <p>Despite objections by some, the Palestinian BDS movement is not anti-Semitic; many Jews are critical of Israel and support BDS as a way to pressure the government of Israel to end its violations of Palestinian human rights. The discussion of BDS legitimately belongs in an ethnic studies curriculum since boycotts have historically been used by marginalized communities to fight for their rights. Criticism of Israeli policies towards Palestinians is also not antisemitic.</p>