

Input on Ethnic Studies Model Curriculum

Chapter of Model Curriculum	Your Name and Affiliation	Comment (include page and line numbers where applicable)
Chapter 3 Outlines	Sarah Cardet, MSW V.P. of Religious Practice Temple Adat Shalom, Poway, CA	<p>Page 18 of 25 states that “Oppressive systems of power create inequality in society.” And “Dehumanization is the act of wielding power to deny a person or group fundamental human qualities and rights.” “Humanization is the recognition and/or restoration of the inherent dignity, inalienable rights, and other human qualities within a person or group of people” and finally, “Transformational Change is the deconstruction of the status quo in an effort to create new systems and ideas that reimagine new futures and ways of being.”</p> <p>As a Jew, I applaud the curriculum’s intent and all those working to bring about social justice. Jews are deeply committed to this goal in America and in the world.</p> <p>I naturally think about the situation in the Middle East. It is very complex, with different ethnic and cultural groups passionately laying claim to the same small piece of land. All feel justly entitled to it based on long histories of inhabiting the land and the sacredness to them of the same sites, based on different religious meaning.</p> <p>I am concerned that the above language in our schools could have an unintended negative consequence: one that fosters division over transformation, no matter what area of the world’s injustice our students are addressing. We need to make sure the curriculum supports inclusion of the needs and experience of all the groups represented, that focuses on our common humanity and supports more connection in the world.</p> <p>Thank you.</p>

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