

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)
PAGES: 2,234,237,242,256,264-269.	Shahram Fahimian	BDS promotes HATE & division! Needs to be removed. As an immigrant minority who had to flee Middle East due to discrimination and Anti- Semitism, I encourage the educators to teach and add lessons about American Jews, Middle Eastern Jews and Holocaust Jews and minorities.

28 **Introduction to Ethnic Studies Course Outline**

29 Course Overview: This course is designed to help students develop an intersectional
30 and global understanding of the impact of race and racism, ethnicity, and culture in the
31 shaping of individuals and communities in the United States. They will learn about the
32 interlocking systems of oppression and privilege that impact all people of color.
33 Students will be exposed to a multitude of histories, perspectives, and cultures, with the
34 goal of students being able to build critical analytical and intercultural communication
35 skills; developing an understanding of geo-historical and cultural knowledge and
36 contributions; fostering of humanism and collaboration across lines of difference;
37 learning the value and strength in diversity; and developing a rigorous historical
38 understanding of the development of racial and ethnic identities in the United States;
39 and engaging in civic action, community service and/or community education to
40 dismantle white supremacy and institutional racism.

41 Course Content: Given the interdisciplinary nature of Ethnic studies, students will be
42 exposed to many subject areas, including, but not limited to, history, geography,
43 literature, sociology, and visual arts. In engaging a thematic approach to teaching
44 courses in the field, teachers can organize their instruction around various themes, such
45 as: identity formation (assigned and chosen), migration, cultural retentions, the history
46 of racial formation and racial hierarchies, ideologies and institutions, social movements
47 and resistance to oppressive systems of power (i.e., racism, classism, sexism),
48 hegemony, and colonialism. These units should focus on drawing out student voices
49 and their experiences. They should also emphasize the integral role of both white and
50 oppressed groups in creating alliances, resistance, and resilience (including the positive
51 contributions of the oppressed groups).

52 The use of a thematic approach to teaching Ethnic studies is incredibly generative as
53 students are able to consider an array of inquiry-based questions—from more
54 overarching questions around racial formation and their own ancestral legacies, to more
55 focused inquiries that may address issues in their communities, like a public health
56 inequity that is being exacerbated because of the racial and/or class make-up. Themes

- 4947 • Arab Immigration to the United States
- 4948 • *Dow v. United States* (1915)
- 4949 • Race and the Arab-American Experience
- 4950 • The history of Anti-Arab Immigration Policies
- 4951 • The Muslim Ban Executive Order 13769
- 4952 • Terrorism Against Arabs: Arab American and Civil Liberties post-9/11
- 4953 • Orientalism and Arab Representations in the Media
- 4954 • Arab and Muslim Women in the United States
- 4955 • Anti-Arab and Muslim Violence
- 4956 • Direct Action Front for Palestine and Black Lives Matter
- 4957 • Call to Boycott, Divest, and Sanction Israel
- 4958 • Comparative Border Studies: Palestine and Mexico
- 4959 Potential Significant Figures to Cover (this list is in no way exhaustive):
- 4960 • Mustafa az-Zammouri
- 4961 • Kahlil Gibran
- 4962 • Philip Hitti
- 4963 • Nagi Daifullah
- 4964 • Edward Wadie Said
- 4965 • Ralph Nader

- 5011 1. What are the similarities and differences between the immigration patterns
5012 among Arabs throughout US history?
- 5013 2. What are the similarities and differences in the experiences of Arab groups after
5014 immigrating to America?
- 5015 3. How are the experiences of Arab immigrants connected to those of other
5016 communities?
- 5017 Lesson Steps/Activities:
- 5018 Time Required: 100-150 minutes
- 5019 • Teacher distributes the “History of Arab Immigration to the United States”
5020 handout to students the day before the lesson. Depending on time, teacher can
5021 either have students read the handout for homework or as a warm up. Students
5022 are assigned to mark three points that surprised them and write out three
5023 questions they have after reading the handout.
- 5024 • Teacher distributes a blank map of North Africa and the Middle East. Students
5025 write in the names of any countries they recognize and mark each Arab country
5026 with a star. When student have finished, the teacher projects the same map and
5027 fills it in along with the students. To wrap up the exercise, students identify the
5028 ways that one might identify a country as “Arab,” (e.g. predominantly Arabic-
5029 speaking, member of the Arab League). If time permits, students highlight
5030 Lebanon, Syria, Israel-Palestine, and Iraq, and for each country teacher explains
5031 what time periods saw significant immigration from each of those countries to the
5032 US. (10 min)
- 5033 • Teacher has students take out the handout that they read for homework along
5034 with their questions. Teacher asks students to share what points surprised them.
5035 Teacher collects their questions and uses them to inform the next day of
5036 teaching. (5-10 min)

5145 The influx of immigrants from outside Western Europe in the late nineteenth century
5146 provoked a backlash in the US from some among the white majority of European origin,
5147 who believed that these immigrants would negatively influence the character of
5148 American society. This nativist trend resulted in restrictive immigration policy and legal
5149 and institutionalized discrimination against groups that did not fit the white, Western
5150 European, Protestant profile. This first wave of Arab immigration ended with the
5151 passage of the Immigration Act of 1924 (the Johnson-Reed Act), which sharply
5152 restricted the number of immigrants through a quota system. Only one hundred Arabs
5153 were allowed to immigrate each year.

5154 The second wave of immigrants, in the middle of the twentieth century, arrived more
5155 slowly because of these restrictions in immigration law. This wave was smaller (less
5156 than 100,000) and much less homogeneous than the first. Immigrants both Christian
5157 and Muslim arrived from all over the Arab world, not just Syria. The largest single group
5158 was Palestinian, as hundreds of thousands of Palestinians had been displaced in the
5159 Nakba (Arabic for "Catastrophe," the term used to describe the dispossession and
5160 dispersal of many Palestinian Arabs from the new state of Israel in the 1948 Palestine
5161 War). Most of the Arab immigrants to the US in this period, Palestinian and otherwise,
5162 were well-educated professionals because restrictive immigration laws kept out those
5163 without wealth or a trade.

5164 Second wave immigrants left the Arab world at a time when Arab nationalism was rising
5165 as a powerful ideological force. Many of these new immigrants identified as Arabs and
5166 considered their Arab identity politically central. The term "Arab" is generally used to
5167 mean someone who speaks Arabic, but as with other ethnic terms, an Arab is anyone
5168 who identifies with Arab culture and history and the Arabic language.

5169 The Immigration and Nationality Act of 1965 loosened the restrictions that had kept out
5170 many immigrants, ushering in a massive third wave of Arab immigration. Many Arabs in
5171 the third wave, which continues today, were fleeing violence at home. The Lebanese
5172 Civil War from 1975 to 1990 prompted thousands of Lebanese to seek security in the
5173 West. Iraqi refugees fled the Gulf War, the abuses of the regime of Saddam Hussein,

- 5473 ● Students read the article, Busta Apologizes for Releasing Arab Money where
5474 Busta apologizes for being racist. Afterwards, students reflect on whether or not
5475 artists should be held solely responsible for reinforcing stereotypes. If not, who
5476 and/or what should be? (10-15 min)
- 5477 ● Day 2: Teacher distributes song lyrics to the song, "Somos Sur" by Ana Tijoux
5478 and Shadia Mansour. Teacher introduces the song by explaining that:
- 5479 "Somos Sur" is a song off Ana Tijoux's latest album "Vengo". She
5480 collaborated on this song with Shadia Mansour, who is an Arab hip-hop
5481 artist from Palestine. Ana is from Chile, where her parents were exiled
5482 under the dictatorship of Pinochet a few years before she was born in
5483 France.
- 5484 ● Students listen to the song and are instructed to do the following:
- 5485 ○ While the video plays, try and follow along with the lyrics
- 5486 ○ Underline 3 lines that stand out to you-either in English, Spanish, or Arabic
- 5487 ○ Ana Tijoux is quoted as saying, "I feel that music is an amazing weapon,
5488 an amazing tool, like to have this reflection with the world. It's a
5489 conversation, a dialogue with the world."
- 5490 ○ Using this song and your own personal experience with music, explain
5491 how music can be used as a weapon and how it can be used to give
5492 people agency?
- 5493 ● Students share their responses to the lyrics. Teacher specifically focuses on their
5494 responses to the quote by Ana Tijoux.
- 5495 ● Teacher distributes the assignment titled, Soundtrack of Hegemony. Students will
5496 explore their own experiences with hegemony. They will use the information they
5497 have used in the unit to create a cover for a CD that includes songs about

5676 And set the standard straight about the violent circuit
5677 From bomb makers stripping Islam Naked
5678 The strong face of the wrong fakers, in calm nature, see
5679 The truth in America's hip-hop is gone sacred
5680 Not to generalize, dawg, this song's racist
5681
5682 [Outro]
5683
5684 So don't get it twisted
5685 See not all Arabs are rich, my brothers and sisters
5686 Get your history right
5687 "Arab money' came from British colonialism
5688 So that means the slave master got you back
5689 So when you look at that money in your pocket
5690 Make sure you spend it right

5691

5692 **Letra de "Somos Sur" ft. Shadia Mansour**

5693

5694 Tú nos dices que debemos sentarnos
5695 Pero las ideas sólo pueden levantarnos
5696 Caminar, recorrer, no rendirse ni retroceder
5697 Ver, aprender como esponja absorbe
5698 Nadie sobra, todos faltan, todos suman
5699 Todos para todos, todo para nosotros
5700 Soñamos en grande que se caiga el imperio

- 5701 Lo gritamos alto, no queda más remedio
- 5702 Esto no es utopía, es alegre rebeldía
- 5703 Del baile de los que sobran, de la danza tuya y mía
- 5704 Levantarnos para decir "ya basta"
- 5705 Ni África, ni América Latina se subasta
- 5706 Con barro, con casco, con lápiz, zapatear el fiasco
- 5707 Provocar un social terremoto en este charco
- 5708
- 5709 Chorus x2
- 5710 Todos los callados (todos)
- 5711 Todos los omitidos (todos)
- 5712 Todos los invisibles (todos)
- 5713 Todos, to, to, todos
- 5714 Todos, to, to, todos
- 5715
- 5716 Nigeria, Bolivia, Chile, Angola, Puerto Rico y Tunisia, Argelia
- 5717 Venezuela, Guatemala, Nicaragua, Mozambique, Costa Rica, Camerún, Congo, Cuba,
- 5718 Somalia, México, República Dominicana, Tanzania, fuera yanquis de América latina
- 5719 Franceses, ingleses y holandeses, yo te quiero libre Palestina
- 5720
- 5721 [Shadia Mansour]
- 5722 (أعطني الميكروفون)
- 5723 الموسيقى هي اللغة الأم في العالم
- 5724 انها تدعم وجودنا، وقالت انها تحمي جذورنا
- 5725 توحدنا من سوريا الكبرى، أفريقيا، إلى أمريكا اللاتينية
- 5726 هنا أنا مع أنيتا تيجوكس

- 5727 هنا أنا مع أولئك الذين يعانون، وليس مع أولئك الذين باعوا لك
- 5728 هنا أنا مع المقاومة الثقافية
- 5729 إمن البداية، إلى النصر دائما
- 5730 أنا مع أولئك الذين ضد، مع أولئك الذين تعاونوا، مع أولئك الذين ليسوا إلى جانبنا
- 5731 منذ بعض الوقت، وأنا حساب، لذلك قررت أن الاستثمار في بانكسي بعد بان-كي اندلعت
- 5732 "وكما يقول المثل "يجب أن تكون الحالة مهددة ولكن في الواقع يجب أن يتوقف الوضع
- 5733 وبالنسبة لكل سجين سياسي حر، يتم توسيع مستعمرة إسرائيلية
- 5734 ولكل تحية، هدمت ألف منزل
- 5735 أنها تستخدم الصحافة حتى يتمكنوا من تصنيع ولكن عندما يتم الحكم على عقوبتي، الواقع يقدم نفسه
- 5736
- 5737 Chorus x2
- 5738 Todos los callados (todos)
- 5739 Todos los omitidos (todos)
- 5740 Todos los invisibles (todos)
- 5741 Todos, to, to, todos
- 5742 Todos, to, to, todos
- 5743
- 5744 Saqueo, pisoteo, colonización, Matías Catrileo, Wallmapu
- 5745 Mil veces venceremos, del cielo al suelo, y del suelo al cielo
- 5746 Vamos, sa, sa, sa, sa, sa, sa, sa, saltando
- 5747 Caballito Blanco, vuelve pa' tu pueblo, no te tenemos miedo
- 5748 Tenemos vida y fuego, fuego nuestras manos, fuego nuestros ojos
- 5749 Tenemos tanta vida, y hasta fuerza color rojo
- 5750 La niña María no quiere tu castigo, se va a liberar con el suelo Palestino
- 5751 Somos Africanos, Latinoamericanos, somos este sur y juntamos nuestras manos

5752

5753 Chorus x2

5754 Todos los callados (todos)

5755 Todos los omitidos (todos)

5756 Todos los invisibles (todos)

5757 Todos, to, to, todos

5758 Todos, to, to, todos

5759

5760

5761 Lyrics of "Somos Sur"

5762

5763 You tell us we should sit down

5764 But ideas can only rise us

5765 Walk, march, don't surrender or retreat

5766 See, learn like a sponge absorbs

5767 No one is surplus, all fall short, all add up

5768 All for all, all for us

5769 We dream big that the empire may fall

5770 We shout out loud, there is no other remedy left

5771 This is not utopia, this is a joyful dancing rebellion

5772 Of those who are overrun, this dance is yours and mine

5773 Let's rise to say "enough is enough"

5774 Neither Africa or Latin America are for auction

5775 With mud, with a helmet, with a pencil, drum the fiasco

5776 To provoke a social earthquake in this puddle

5777

5778

5779 Chorus X2

5780 All the silenced (all)

5781 All the neglected (all)

5782 All the invisible (all)

5783 All, All

5784 All, All

5785

5786 Nigeria, Bolivia, Chile, Angola, Puerto Rico and Tunisia

5787 Algeria, Venezuela, Guatemala, Nicaragua, Mozambique

5788 Costa Rica, Cameroon, Congo, Cuba, Somalia, Mexico

5789 Dominican Republic, Tanzania

5790 Get out Yankees from Latin America

5791 French, English and Dutch

5792 I love you Free Palestine

5793

5794 Arabic Verse Rapped by Shadia Mansour

5795 (Give me the microphone) Music is the mother tongue of the world It supports our

5796 existence, and it protects our roots We unite from Greater Syria, Africa, to Latin America

5797 Here I am with Anita Tegucas Here I am with those who suffer, not with those who sold

5798 you Here I am with cultural resistance From the beginning, to victory always! I am with

5799 those who are against, with those who have cooperated, with those who are not on our

5800 side Some time ago, I calculated, so I decided to invest in Panxi after Pan-Ki broke up

5801 As the saying goes, "the situation must be threatened but in reality the situation must

5802 stop" For every free political prisoner, an Israeli colony is expanded For each greeting, a

5803 thousand houses were demolished They use the press so they can manufacture, but
5804 when my sentence is judged, reality presents itself
5805
5806 Chorus X2
5807 All the silenced (all)
5808 All the neglected (all)
5809 All the invisible (all)
5810 All, All
5811 All, All
5812
5813 Looting, trampling, colonization, Matias Catrileo, Gualmapu
5814 A thousand times we will overcome, from the sky to the ground, and from the ground to
5815 the sky
5816 Let's go, jumping
5817 White Knight, go back to your city, we are not afraid
5818 We have life and fire, fire in our hands, fire in our eyes
5819 We have so much life, and strength up to the color red
5820 The child (divine) Mary doesn't want your punishment, she is going to free the
5821 Palestinian soil
5822 We are Africans, Latin Americans, we are the south and we join our hands together
5823