

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 – Stated GOAL of the resolution and Bill AB-2016	<i>Rosa Zapata self</i>	<p>Goal is to do the following: highlight the contributions of minorities in the development of California and the United States. (General Statement”</p> <p>I don’t see contributions of minorities highlighted ANYWHERE in this sample curricula. I see a lot of historical analysis of systems of oppression, grievance, generational trauma, inequality, resistance, deconstruction of colonialism, etc. But no-where do I see you highlighting the contributions of minorities as a whole. How can this be a sample curriculum of what my children will learn if I see no examples of the contributions of the great thinkers of their days anywhere? My highly critical feedback is that you have failed in meeting the stated goal of highlighting the contributions of minorities and that in fact you are providing students with a lot of negative outlooks and connotations to what is possible.</p>

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General		<p>General comment – I think it is interesting that throughout the introduction you describe identifying those who will pass on this knowledge and who are hostile to this knowledge. I would say that this curricula is displaying inherent bias that all who are not on board with Ethnic Studies are wrong.</p> <p>It is only understandable that the weight of grievances against colonial institutions (Department of Education you are a colonial institution) has bred DISTRUST. Throughout (especially in the sample UC curricula) I see no room nor adherence to the belief and examples set by so many disadvantaged people that you can achieve the American Dream.</p>
Chapter 3		<p>“Systems of power are structures that have the capacity to control circumstances within economic, political and/or social-cultural contexts. These systems can be wielded by those in power and go on to determine how society is organized and functions. Oppressive systems of power create inequality in society.” – Page 18 Lines 382 through 385</p> <p>Equality is an antiquated term. We need to aspire to equity. Please revise.</p>
		<p>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. Transformational change is often done in development of organizations and social movements towards the eradication of colonialism. Page 18 Lines 390 through 393.</p> <p>If you really want to eradicate colonialism – stop ethnocentrically planning everything that my children need to learn.</p>
		<p>The Four I’s of Oppression: Ideological, Institutional, Interpersonal, Internalized</p> <p>I think that the definition of Internalized is misleading. It assumes a hegemony of thought. Within groups there is individuality of thought.</p>

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		<p>This course will equip students with a powerful way to understand race, ethnicity, nationality, and culture in the United States in order to make a truer democracy – Page 16 Lines 330 through 3332</p> <p>Two comments – I don't agree that this course achieves “powerful way to understand race, [...]” at all. You have a very limited view and scope of what those are. Additionally, my biggest gripe is that we are teaching about a democracy. The United States is a Constitutional Republic. Democracy is a colonial system of power that allows the majority to make the rules for all – it does not allow for equitable / equal treatment of people (when the majority were Whites, they made the laws that allowed for the oppression of Native Americans and Blacks). Please utilize correct civics terminology when referring to the United States.</p>
Chapter 1		<p>This debt refers to what students of color in the United States are owed after centuries of educational trauma, dehumanization, and enforced sociopolitical, cultural-historical, economic, and moral constraints via the education system. As a field catalyzed by a righteous angst for justice and access to knowledge (rather than merely “closing a gap”), Ethnic Studies intentionally works toward helping pay this education debt. Page 2 Line 42 through 48</p> <p>This appears biased. You are enforcing additional trauma and dehumanization with this curriculum. You are imposing the state's version of morality in thought on people who may not agree. I see that you enforcing a debt but not correcting it or equipping children to acknowledge, grow, and overcome.</p>

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		<p>“Identity & Socioemotional Development</p> <ul style="list-style-type: none"> • Helped students develop a strong sense of identity • Helped students discover their hxrstorical and ancestral origins • Reduced stereotype threat Page 6 Lines 6 through 26” <p>My comment related to this is that you are violating my rights as a parent and first generation immigrant. I am MULTI-RACIAL. You are seeking to help my child discover their historical and ancestral origins. My children attend diverse school. They are routinely harassed across socio-political class and routinely MIS-identified when it comes to their heritage and called ridiculous names. Routinely the kids doing the harassment are employing the language that I am seeing throughout this document. The school cannot and should not develop my children sense of self. This is what parental agency is for. You cannot guarantee that well intentioned but misinformed teachers will undoubtedly exacerbate the existing situation as they are not equipped with ethnic / racial detection mechanisms to take into account the diversity of student body.</p>
		<p>“Helped white students become stronger advocates and allies for equity, justice, and liberation. “ Page 8 Line 162</p> <p>Minority students are just as able (as my experience and other POC anecdotal experience dictates) of being their own allies. I do not expect my children nor do I encourage my children to have others advocate for them. They are capable and fully self-directed individuals. If you want to achieve better allyship a curriculum on developing self esteem and critical thinking / philosophy would be better suited. This is an OTHERISM – you are othering students who may have lighter complexion. The United States classification for WHITE, includes racial / ethnic identities that do not identify as WHITE. So if you want to define WHITE it needs to be defined such as are we sticking to a geographical context (CAUCASIAN from Caucus mountains) or ??? I find this term to be so broad that it is generally useless.</p>

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		<p>“Helped foster a classroom environment of trust between students and teachers, enabling them to discuss contentious issues and topics, as well as current events.” Page 8 Line 164 through 166</p> <p>From what I have seen of well intentioned teachers as a parent, is that when talking to my children about these things they are not fostering trust. I have a greater distrust of the authority figures in charge of the education of my children because of the types of information and ideas that are discussed and in particular the lack of being able to tolerate a dissenting or devil’s advocate point of view. Additionally when my children inform teachers of their mixed heritage they are dismissed as not being truthful.</p>
		<p>“connect ourselves to past and contemporary resistance movements that struggle for social justice on the global and local levels to ensure a truer democracy” Page 13 Line 309 through 312</p> <p>Again I would like to know the “what”. What are we resisting? Are we resisting chaos or are we resisting a particular hegemony of belief? I need definitions in order to approve the teaching of this curricula to my children. I do not see clear and concise definitions across this document that give me clarity that you are indeed meeting the stated goal of AB 2016. If this is ethnic studies for American students I would like to see the focus being on regional issues starting local. For example as a microcosm of the local resistance – I would like to see you discuss the loss of financial resources at the local level for local school when you have centralized planning involving educational funds.</p>

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Chapter 4		<p>“Boycott, Divestment and Sanctions (BDS)- is a global social movement that currently aims to establish freedom for Palestinians living under apartheid conditions. Inspired by tactics employed during the South African anti-apartheid movement, the Palestinian-led movement calls for the boycott, divestment, and sanctioning of the Israeli government until it complies with International law. BDS proponents and organizers have called for the global community to boycott or withdraw support from Israel and companies associated with it. The second component of BDS calls for governments, banks, universities, and other institutions to withdraw monetary support (divestment) from Israel and its companies. And finally, the third component—sanctions—asks international governments to hold Israel accountable for its actions through legislation, trade and military agreements, among other measures.” Page 2 Line 30 through 40</p> <p>This may be inspired by apartheid, however this scenario is NOT the same. Israeli cabinet and government allows people who have not committed crimes to have the same rights. If you are truly interested in teaching this I would urge you to let go of the historical race/ethnic divisions that come from a “capitalist suspicion” viewpoint. Teach about Israeli government policy and law as well as Palestinian policy and law. I believe that this is viewing Israel as a bully and implying that Israelites have no history in the Middle East. They do and have been historically and marginally oppressed (fit the definition of minority according to this curricula). Being very close to the Rancho Bernardo shooting I would suggest either removing this or presenting the alternative Israeli lens definition of BDS.</p>

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		<p>“Capitalism- an economic and political system in which industry and trade are based on a “free market” and largely controlled by private companies instead of the government. Within Ethnic Studies, scholars are often very critical of the system of capitalism as research has shown that Native people and people of color are disproportionately exploited within the system. In a capitalist economy, surplus value (profit) is generated from human labor and everything is commodified.” Page 2 Line 42 through 47</p> <p>I would argue here that this makes me extremely critical of the social studies field as a whole. I am a free-market capitalist. This country does not have free-market capitalism. It has it to a certain extent in certain industries. Where indigenous and minority people are allowed to exercise self-determination in their entrepreneurial pursuits they can and are successful. As a minority and receiver of communist rebel persecution I am deeply suspicious of Marxism / Communism. Are we aligning ethnic studies with a façade of Marxism / Communism. Are we teaching children to distrust free market enterprise?</p> <p>The end result is more concentration of power to the state, which will marginalize people even more. I view this as a central tenet of “whiteness” or “colonialism”, which is to move the goal post and change the rules so that those that are “Other” will not achieve the success that they have, and it’s done all under the guise of “helping minority” or “equality”. I categorically reject this definition and urge the teaching of Sowell and/or Hayek (non-white). Additionally how does this highlight the role of minorities? We are not.</p>