

**The California Department of Education received an additional 11 submissions that contained some or all of the text in the graphic below. Other identical comments may have been posted separately.**

**From:** Haute Drop-Off Denim

**Sent:** Thursday, August 6, 2020 10:08 AM

**To:** Ethnic Studies

**Subject:** [EXTERNAL] Draft changes of ESMC

Thank you so much for working to re-draft the ESMC. Jewish hate on college campuses from students and professors is at an all time high with so much Mis information being sold as facts. Education is the cure for these dangerous stereotypes.

I have included a copy of our own recommendations, including Jews of color, which most of us are,

Thank you for working to include all people and to ensure generations of Jewish hate finally dissipates, when people use these stereotypes Jews are in more danger than ever, hate crimes against Jews are NUMBER one of any minority group. Both the left and right seem to buy into the stereotypes.

Warm regards, Mara Menachem

## POSITIVE CHANGES AND FLAWS

### Examples of Positive Changes to the ESMC

- Explicitly anti-Israel and antisemitic content has been removed.
- A few new references to the American Jewish experience and antisemitism have been included.
- Guidance has been added that encourages teachers to expose students to “multiple and often competing sources of information” and foster respect for diverse viewpoints.
- Strong language has been added that urges school districts to be transparent and actively seek public input when they implement ethnic studies locally.

### Examples of Flaws of the ESMC

- [Chapter 1](#) includes a section titled “Guiding Values and Principles of Ethnic Studies.” These Guiding Values and Principles directly reference and are partly based on a book called *Education at War*. The relevant section of the book effectively encourages teachers to “develop solidarity and create linkages” with anti-Zionism, BDS, and anti-Israel narratives, which would be deeply harmful to many Jewish students in the classroom.
- In [Chapter 3](#), Middle Eastern communities, such as Mizrahi Jews, Iranians, Kurds, Assyrian-Christians, Coptic-Christians, Yezidis, Baha'is, and Zoroastrians, are lumped together as “other Middle Easterners” instead of represented on an equal basis with Arab Americans. Our partners at JIMENA have put together a [coalition letter](#) of communities representing an estimated 500,000 Californians, which explains this problem in depth.
- In [Chapter 3](#), references to American Jews ignore the experiences of Mizrahi Jews, Jews of color, Jews from the former Soviet Union, and other Jewish communities in California, whose stories are less widely acknowledged.
- The only unit included in [Appendix A](#) that places significant focus on Jews compares them to Irish Americans. This flattens the Jewish experience, disregards the diversity of the American Jewish community, and ignores ongoing white supremacist hostility and violence against Jews of all backgrounds.
- There are numerous sections of the ESMC where it is essential to expand upon and reinforce the importance of exposing students to “multiple and often competing sources of information” and ensuring that “diverse viewpoints are respected.” For example, in [Appendix B](#), “Sample Lesson 2: Social Movements and Student Civic Engagement” should specifically address the possibility that a movement chosen by a teacher or student has faced criticism that students should consider, including from individuals, organizations, intellectuals, and leaders who are members of various ethnic minority groups.