

**TRANSCRIPT OF AUGUST 24, 2021
ORANGE COUNTY BOARD OF EDUCATION SPECIAL MEETING**

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BARKE: I want to welcome everyone to our special meeting. Welcome everyone. We're so glad that you could come out tonight to our special meeting. It's great to see a full house. We're going to start with roll call.

BOYD: Trustee Sparks?

SPARKS: Here.

BOYD: Trustee Shaw?

SHAW: Here.

BOYD: Trustee Gomez?

GOMEZ: Present.

BOYD: Vice President Williams?

WILLIAMS: I'm present.

BOYD: And President Barke?

BARKE: Here.

WILLIAMS: I will make the motion to adopt the Agenda for this evening.

SPARKS: Second.

BARKE: Excellent. All in favor?

WILLIAMS, BARKE, SHAW, GOMEZ: Aye. Any opposed?

BARKE: All right, next, we are going to go with the invocation. I'm going to introduce Pastor Kathleen Espinoza. She's a former elementary school teacher in Santa Ana USD. She's presently in associate pastor at Templo Calvario in Santa Ana. Welcome.

ESPINOZA: That's okay. God love you. Good evening, ladies and gentlemen, I will be praying in the Christian tradition. Please bow your heads as we go to God in prayer. Dear Lord, thank you for the privilege I have this evening to invite you into this meeting. I ask that you guide and direct each and every person that will be expressing their thoughts. Bring clarity to any unclear

question with truth and honesty, bring unity where there may be dissension. Calm the waters of discord or frustrations with your peace that passes all understanding. Remind us, dear Lord, why we are here and what is our vision and purpose. That our students will be equipped with the education they need to lead our nation and success into the 21st century. And for all communities in Orange County, to collaborate as one. Dear Lord, be with Pastor Horton, who was unable to be here tonight, and his family as they walk through the darkest valley of life. Give them the strength and the comfort that they need. I pray this all in the name of our Lord Jesus Christ. Amen.

AUDIENCE: Amen.

BARKE: Thank you. Next, we'll have the Pledge of Allegiance by the one and only Dr. Barke. [Audience makes whistling sounds.]

DR. BARKE: Since we are here for education, I thought I'd give you a little history about the pledge. The Pledge of Allegiance was written in August 1892. Interestingly, by the socialist minister Francis Bellamy. In 1923, the words "the flag of the United States of America" was added. In 1945, it was adopted by the U.S. Congress. In 1954, in response to the communist threat of the times, President Eisenhower encouraged Congress to add the words "under God" creating the 31-word pledge that we say today. If you would please join me to honor the greatest symbol of liberty that the world has ever known? Place your right hand over your heart. Ready, begin.

DR. BARKE AND AUDIENCE: I pledge allegiance to the flag of the United States of America, and to the republic for which it stands, one nation under God, indivisible, with liberty and justice for all.

BARKE: Just a quick update, Pastor D.A. Horton has arrived and is in the house, so welcome.

WILLIAMS: Yay.

BARKE: Next, we are going to move on to public comments. We will have two-minute speakers for up to thirty minutes.

WILLIAMS: During public comments, you only get two minutes. If you go past that, you will be alerted. We'll ask you to kindly finish off your sentence. Again, welcome to everybody here and to our expert panel. Our first up, I will give two names. The first person is, I believe it's Aneta ThinkOfAll. You will have the number one on you so that person will come up. The second person that will be speaking is on deck. I will ask that person to come up, and that's Kim Sorgente. That's speaker number two. Go ahead and come up to the front. Thank you so much, Aneta. Is that correct?

ANETA: Yes. Thank you for this opportunity. I hope and pray, every day I pray unceasingly that we will all work to be a part of the solution instead of part of the problem. When we are considering Critical Race Theory or ethnic studies, I'd like for all of you to keep Marva Collins in mind. Marva Collins was chosen National Teacher of the Year, and this is how she welcomed

her students to first grade. Welcome students to first grade. In front of you, is your grade card for the year. Beside your grade card is a pencil. Pick it up and write A in every subject and every grading period. As soon as you finish that, we'll get started. Only you will take it away.

When we focus on a goal of the things that we're talking about Critical Race Theory et. cetera, I'd like for us to focus on a goal. I'd like for us to add, in addition to the three traditional academic Rs - reading, writing, and arithmetic, let's add the three social Rs – respectfulness, responsibility, and relationships. Instead of fight with one another, can you imagine for a second? What if the crayon box, the crayons in a box fought with one another because they weren't all one color, black or white or brown or gray or blue or pink or purple? What if they fought with one another? Or worse yet, what if all the crayons in the box were one color, gray? Can we look at ourselves even if we just want to look at our clothing? Our clothing is different colors. Can we please, as we listened to the speakers tonight, let's focus on how can I be a part of the solution?

SPARKS: Thirty seconds.

ANETA: What am I doing today? How can I measure the things that I've committed to doing today or this week, by being a part of the solution to promote what I call respectfulness worldwide from all to all and for all? From means, we start with ourselves.

WILLIAMS: Thank you, Aneta.

BARKE: Thank you.

WILLIAMS: Mr. Sorgente is up. Brenda Lebsack will be on deck. Now, for those of you who did not get the 15 public comment cards, you will have an opportunity at the end of the meeting tonight around 9:30. There are public comment cards in the back that you can pick up. You will have an opportunity to address the Board. Sir, you're up.

KIM: Thank you. I personally, have been studying critical theory for about four or five years now, coming out of the Frankfurt School. There's a lot to be said about it. It's a very broad subject. CRT, Critical Race Theory, or critical theory, it's worth noting that its primary targets are being overlooked somewhat. Critical theory is in this order pretty much against White, Christian, straight, male, family, tradition, beauty, history. This is being overlooked. There's a wide swath in it for a supportive minority rights, such as the LGBT agenda, you know, think of Drag Queen Story Hour that we've been experiencing here in Orange County, or, you know, tolerance for these things. It's been around so long. Even affirmative action is a manifestation of Critical Race Theory. It's been around for decades.

It even permeated into Trump when he said he's going to offer half a billion dollars in the Platinum Plan to the African-American businesses. That's wealth redistribution. That's a Marxist intention. When you start transferring money from certain groups to other groups, that's what Critical Race Theory- that's the bridge, the nexus with Marxism. It's been so much ingrained in our institutions and cultures that we cannot even recognize it at some point.

SPARKS: Thirty seconds.

KIM: It's like the slow boiling frog. I just want you to be more mindful of the broad aspects of critical theory and all that it entails. I come from an Italian family, Catholic tradition, but I support the White Anglo-Saxon Protestant founders of this country and what they've formed. I support that system. I think that people of color should be allies to that just as the left calls for White allies.

SPARKS: Time.

KIM: I think that people of color should be allies to the system that we have here in the United States of America. Thank you.

SPARKS: Thank you.

BARKE: Thank you.

WILLIAMS: After Brenda Lebsack is Victor Cota.

BRENDA: Hi, I'm Brenda Lebsack a public-school teacher and former school board member. Ethnic studies pretends to respect diverse cultures, but in reality, it assaults them. In chapter three of the Ethnic Studies Model Curriculum, race is equated to gender identity, which includes non-binary. After January 2019, the gender category non-binary was added to many student data forms throughout the state of California. The CDC defines non-binary as gender creative, meaning kids can make up or choose their own gender and pronouns. The California Department of Education in their revised 2021 document says, "school personnel can change a child's gender solely based on a child's request in the CALPADS data system without parent consent," and no specific age restriction is given. Did you all hear that? Let me say it again. School personnel can change a child's gender solely based on a child's request in the CALPADS data system without parent consent.

Additionally, the California Department of Ed. defines non-binary as an umbrella term for expansive gender such as, quote "transgender, intersex, gender neutral, Agender, gender queer, gender fluid, two-spirit, bigender, pangender, gender-nonconforming, or gender variant" end quote. Folks, see it for yourself. I posted the document on my website, www.brendaforkids.com or I have copies. You can see the document yourself. It says it was posted in 2019, but it was revised in 2021.

SPARKS: Thirty seconds.

BRENDA: We must stop this insanity coming from Sacramento, because it is mass deception and betrayal going on against parents of all races and all languages. Recall Newsom on September 14. Vote in leadership that parents will have their rights protected, and the children will be protected as well, Larry Elder, school choice.

WILLIAMS: After Victor, will be Emily Orozco. Victor.

EMILY: Good evening. Check, 1 2. My name is Victor Cota. I'm a graduate of the Santa Ana Unified School District, an immigrant from Mexico, and I was a DACA student. I'm grateful for the opportunities America has given me. It's ironic that the ones calling America systematically racist, such as the California Department of Education are the biggest offenders. When non-English-speaking parents requested to give input for the Ethnic Studies Curriculum during the state-wide review process, the California Department of Education denied them equitable access by failing to provide the document in Spanish. This is hypocrisy. Why did they exclude them? Maybe because educational leads do not want immigrant parents to know that open-ended gender choices are included in ethnic studies as intersectional identities. The California Department of Education is not fighting racism. They are practicing racism with arrogant superiority. They are not only deceiving the Hispanic community, they are lying to the Black community as well.

This Black Lives Matter coloring sheet for the elementary children says, “everyone has the right to choose their own gender by listening to their own heart and mind. Everyone gets to choose if they are a girl or a boy or both or neither or something else. No one else gets to choose for them.” It's interesting that the Sacramento elites could not put the Ethnic Studies draft in Spanish for parents, but they could put this gender coloring sheet in Spanish for non-English speaking, Hispanic children.

SPARKS: Thirty seconds.

EMILY: Ethnic studies is a Trojan horse to bring in extremist gender indoctrination under the banner of inclusion, anti-racism, and diversity. It's no accident that Planned Parenthood partners with the highest minority school districts, and is advising students via text messages that they can make up their own gender and steer them toward puberty blockers. Here's the evidence. I'm a youth pastor. I am disgusted with the things I am seeing. This is an abuse of public education and betrayal of parental trust. [The following was spoken in Spanish] Please parents, I beg you to stop trusting in the public schools, because they are confusing our children regarding their identity and gender.

SPARKS: Time.

WILLIAMS: Very good. We have Emily. Then, after Emily is Catalina.

EMILY: Hello everybody. As a parent in Irvine, I decided to homeschool my boys, my two young boys this school year. I would like to know why school districts are violating Ed. Code 51101 statewide. The gender category non-binary is now in student curriculum, such as ethnic studies, and it's on our student data information forms. Ed. Code 51101 says school districts are obligated to communicate with parents, which they are no longer doing. That is why I'm choosing to not put my children in school. They are to inform parents as partners in their children's education. However, there has been no communication about this term especially since it is under an umbrella term representing a multitude of genders.

According to former state Superintendent Torlakson, he did a press release saying that all California policy will assume that students can certify or choose their gender. He said this back

in 2019, and now we're seeing this insane teaching and our children's curriculum and being compared to ethnicity and skin color. This is an intentional message so that anyone who does not go along with these crazy notions will be deemed racist with implicit or explicit bias of privilege. The curriculum states according to Critical Race Theory, that biological genders are privileged oppressors. They are socially and emotionally incentivizing our children to choose nine biological genders, because after all, what child wants to be called a mean oppressor.

SPARKS: Thirty seconds.

EMILY: This is psychological abuse to children. School districts need to be accountable for keeping parents in the dark about this term, non-binary. Thank you so much.

WILLIAMS: After Catalina, will be Elissa Kim.

ELLISA: My name is Ellisa Kim, mother of three girls. I graduated from UCLA with a double major in women's studies and Asian-American studies. I have a master's and a J.D. Yes, I grew up privileged. My parents are non-English speaking immigrants with elementary education, poor, dad was disabled, mom sewed, cleaned, and sold junk at the swap meet. Once they saved for a store, it was burned and looted in the L.A. riots leaving us penniless. And yet I say, I am privileged because my parents believed in the American dream. My teachers told me, hard work netted results. I had access to free education, libraries, scholarships, and financial aid and my belief in God. UCLA women's studies and Asian American studies deconstructed my paradigm and raised my consciousness.

Suddenly, the world was divided by color, class, gender, and sexuality, oppressed and oppressor. I was lost in the intersection of impoverished women of color in a systemically biased matrix. I fell into severe depression. Gone was the hopeful girl in a dingy, one-bedroom apartments striving for a better future. In place was a hopeless, depressed college student. The Declaration of Independence states, "we are endowed by our creator with the right of life, liberty, and the pursuit of happiness." This belief powerfully instills self-determination and hope. The lack thereof, the opposite. Indoctrinating our children with these progressive ideas will strip them of self-determination, take root in their minds, and choke their dreams before they are even dreamt, let alone realized.

SPARKS: Thirty seconds.

ELLISA: I want my daughters to have the same privileges that I had. To see others and themselves, not for the color of their skin, but the content of their character. To proudly be American and seek life, liberty, and the pursuit of happiness. As parents, we need to safeguard our children from these oppressive doctrines that aim to seize and imprison their minds. Thank you.

WILLIAMS: You are Catalina, is that correct?

CATALINA: Yes, I have a question. On the paper it says three minutes, not two.

WILLIAMS: No, we changed that.

CATALINA: By your guys standards, you have to follow the rules, that's three minutes, not two. I think you guys have to edit your papers.

BARKE: I think the Agenda that we posted had two minutes, did it not?

SPARKS: It says two minutes.

CATALINA: On the paper that I signed, and I noted it, according to you guys the way that things work.

SPARKS: It says two minutes, right here.

CATALINA: Just check your papers and make sure you fix it, because it is not fair. We followed your guys rules. You guys should follow, common.

WILLIAMS: After Catalina is Stephen Liddington. Go ahead, Catalina.

CATALINA: Be aware that you don't look down on any of these little ones, for I tell you that in heaven, there's angels. They're always in the presence of my heavenly father, Matthew 18:10. I have three girls. I encourage other mothers to homeschool their kids. I took my girls out. There is a lot of deception going onto parents that the educated elite must think parents are stupid. The Hispanic community is a tight community. We talk and share information in spite of the muscle being forced on us and on the math of our children. We love our children and we have hope and faith in God. The California Department of Education says they respect the Hispanic family, but they don't. They think they will impress us with the culture study so Hispanic families will feel valued.

Words on paper, do not equal respect. Respect is demonstrated, demonstrated, with honesty and communication. The culture studies curriculum teaches intersectional identities which include race, religion, gender, sexual orientation, and many others. The public-school district tells us that they care about our children's social and emotional health so they give outside agencies access to our children without our consent. For example, the Santa Ana Unified School District has 800 numbers in every student's bathroom, kindergarten-12. These 800 numbers connect our children to strangers from the Trevor Project. The Trevor Project lifeline advisors tell our kids, there are more than 100 different sexual identities.

SPARKS: Thirty seconds.

CATALINA: Like, pansexual, multi-sexual, queer, fluid, et. cetera, many others. Disgusting. The Trevor Project hotline tells kids, don't worry, if your parents don't understand all these new sexual terms just tell them that you're bi. This is not only deception and disrespectful to a parent, it is child abuse. An outside stranger are using our children and to grooming them, because after all love is love, right?

SPARKS: Time.

WILLIAMS: Up next is Kay Smith, and Julius Hudson will be on deck.

KAY: Hello. I am a Ph.D., a born again, conservative Christian, and a seventh-generation Orange County resident. My philosophy colleagues where I teach, tell me that whenever you represent the philosophy of someone with whom you disagree, that you present it as charitably as possible so that the person who is an advocate of that philosophy would say, yes. You can then go on to pick it apart, but at least present it charitably. What I've found is that often people do not represent Critical Race Theory, the way that those who propose it would represent it. We need to make decisions based on what those who employ the theory actually say, not their detractors. Scholars who use Critical Race Theory recognize, first, that even with well-meaning people who have no racial animus, we can inherit or unknowingly perpetuate systems that have become racialized.

A racialized system is one that benefits a racial or ethnic group that already wields unbalanced power at the expense of racial or ethnic groups with less power. These systems can be legal. They can be academic, economic, social, political, penal, juridical, or ecclesiastical.

SPARKS: Thirty seconds.

KAY: CRT provides a different lens to explore the question as to how a system has become racialized, despite the best intentions of its beneficiaries. Because of this, to ban scholars from exploring how racialized systems have come about, is to help perpetuate those systems. Many in the religious right have benefited from the writings of Ayn Rand, who was hostile to religion. We just heard about, that it was a socialist who brought about the Pledge of Allegiance.

SPARKS: Time.

KAY: Okay. Let's not use the source argument, let's look at the arguments on their own merits.

WILLIAMS: Thank you, Kay.

SPARKS: Thank you.

WILLIAMS: Up next is Mr. Julius Hudson. Hello, sir, and on deck is Karen Edeling.

JULIUS: Yes. My name is Dr. Julius Hudson. I want to ask everyone to take a deep look into why are we here? What is CRT? CRT is basically a committee that says race, gender, and whatnot should be this way. It's not engraved in stone, right? I think that we have to look at each other and say, all right, let's get down with what is real. What is real is that racism is prevalent in all of American culture. Perhaps you don't want to believe that. You live in a Lily-white world. I have three kids who graduated from Marina High, 34, 37, and now 40 years old. I know that racism is prevalent in Orange County. I think, Blacks in Orange County are like less than 1% in Orange County, but my three kids, they're all grown now, and they're part of the environment here.

We gotta think that we have to be more, what's the word, cognizant of racism as a whole, not just Blacks, not just White, not just Chicano, whatever. We have to be prevalent of everybody and come together as one. That's all I have to say.

WILLIAMS: Thank you, Mr. Hudson. Karen Edeling is up. Then, after that will be speaker number 12, Kelly.

KAREN: Race baiters and hustlers, we've seen them for decades marginalizing people, telling them they're victims, keeping them down and in poverty with their poverty of attitude. CRT is the same divisive concept, same garbage. Now with mainly White intellectual, progressives pushing their poison. I don't care how much some intellectual eradicated fools get up here to push the garbage, try to put chocolate on top. It's still garbage. Now at best, these educators are fools, but at worst, they're communists trying to divide us to bring us under a Marxist ideology. We've seen what the CRT communist garbage has done to our college students. Have you not seen BLM and Antifa hating America? Beating the drum about their victimhood and oppression with their hurt feelings and burning cities down.

Now you at the board, you are deciding whether to teach this poison starting at five years old. I assure you, one generation of America-hating racists is enough. Your job is to educate with reading, writing, math, true history, and the Constitution, not indoctrinate. The Bible is clear. The first commandment is to love God. The second one is to love your neighbor as yourself. If we do this as a nation, we will be united and loving and kind. Notice, you're not supposed to hate yourself. Notice, it does not say to only love those with the same skin color. Notice, it does not say to segregate. The only thing it talks about is character and action. Therefore, how is this racist training teaching kids to love their neighbor as their self? How is it teaching kids that some are victims and the rest are oppressors bringing unity to our neighborhood, city, state, and nation?

SPARKS: Thirty seconds.

KAREN: The answer is, it is not. Any policy that does not report good character and such things as, effort, hard work, merit, excellence, high standards, has no place in our schools. We need to be encouraging critical thinking and fruits of the spirit, which are love, joy, peace, kindness, self-control, gentleness, and patience. Since this racist theory being promoted brings the opposite which is hate, division, anxiety, victimhood, fascism, lack of debate, intolerance to our different views.

SPARKS: Time.

KAREN: This is one big truth that should be rejected outright. Thank you.

SPARKS: Thank you.

WILLIAMS: Thank you, Karen. Now, we have Kelly who is up as speaker number 12. Speaker number 13 is Marie Palmer.

KELLY: Good evening. As a college professor and mother, I don't believe that ethnic studies classes benefit any K-12 student. Ethnic studies masks itself as a positive influence in young minds. However, I see that it teaches extremist ideologies of unlimited genders and intersectional identities. This hidden agenda of intersectional identities are the ever expansive, open-ended genders that are intertwined and equated with racial identities. As this indoctrination takes place, our schools in Orange County are partnering with the gender clinics under the guise of mental health. You may ask, what gender clinics? Most people do not know that CHOC has a pediatric gender clinic, and they are providing mental health services in many of our school districts. According to Dr. Mark Daniel, the head endocrinologist of CHOC's gender clinic, they start socially transitioning children at five years old and medically transition them as young as nine years old. CHOC's mental health workers are trained to only affirm a child's gender identity, no matter what it is and no matter what the age of the child.

In January of 2020, the California Teachers Union passed a policy saying that, for the sake of equity, parent permission should not be required for children to receive hormone therapy. Our schools are no longer a place for academic rigor and learning; rather it's become a place to explore our many identities in different forms and obliterate parent rights. This is not ethical. This is a social and emotional manipulation of young minds. It is not inclusion. It is confusion and delusion under the guise of diversity and equity. The real meanings of those words and goals for our children are not met with these methods. They are undermining parent rights and stealing our children's innocence and their right to pursue happiness.

SPARKS: Thirty seconds.

KELLY: The ethnic studies curriculum proposed in California education is overwhelmingly deceptive and extreme. While they have us parents distracted and analyzing our implicit and explicit biases, they are sterilizing our children with medical interventions and intentionally confusing them with a myriad of gender choices. All parents must unite no matter what race and say, enough is enough.

WILLIAMS: Now, we have Marie Palmer. After Marie, will be Nathan Tate.

MARIE: Critical Race Theory trainings, or as you call it, cultural instructive learning has nothing to do with developing racial sensitivity. It divides by race stereotypes and calls it social justice. Here's some appalling things your child will be taught. Under identity number five in this book that the Southern Poverty Law Center puts out, students will recognize the dominant culture. Oh really? Who's the dominant culture? If your child is Caucasian, you'll be the oppressor. If your child is Hispanic or Black or another race, you're the victim. Do you want this for your kids? Do you want them to feel this way? Another appalling thing your child will be taught is under justice number 11, in this book by the Southern Poverty Law Center is students will recognize stereotypes. Again, I say, really, who's a stereotype? How dare the teachers will be teaching stereotypes to our kids. We are not to learn about stereotypes in school. Let the parents teach their kids about their backgrounds. Who cares about race? We are all equal, the human race.

Furthermore, anchor standards justice, number 14 in the book says, I know that life is easier for some people and harder for others. For that reason, it is not always fair. What? Teaching my child that life may be harder for him or her. Why are we focusing on bias and injustice? It will make your kids feel like an oppressor or like a victim and you know it. Why teach this kind of destruction at school? This is not what teachers should be teaching at our school. We put our children in school so they will be taught subjects like math, English, civics.

SPARKS: Thirty seconds.

MARIE: This shouldn't be snuck into the subjects either, as they plan in some schools. Are these Orange County schools getting paid to add this curriculum? Once parents see the behavioral changes in their children, will take them out of school, out of the public-school system. Then, the public-school system will lack children. The public-school systems will lack funds. How do you like that?

SPARKS: Time.

MARIE: In Costa Mesa, there's a school being developed for a cost of only \$100 per month for parents. That sounds pretty good to me time. If this school board won't take the curriculum out of the schools, and we as parents and grandparents, we will have to fight for our kids to protect them. We don't work for you. You work for us.

SPARKS: Time.

MARIE: We don't want this Marxist agenda, and you know it is, in our schools. I tell you, we gotta protect the kids. We are the only ones that could do it. They are our future.

WILLIAMS: Nathan. Is that right?

NATHAN: Yeah, that's right.

WILLIAMS: How are you going to follow that?

NATHAN: I'll try my best.

WILLIAMS: After Nathan, will be our last speaker and that'll be Cecil Howell.

NATHAN: Hi everyone. My name is Nathan. I am a Christian. I am a father. I've got two kids in the Saddleback School District. I think that there are certain principles that are currently being taught in the ethnic studies program that deserve to be defended. I wanted to defend those principles today. The first, was that race has historically been used as a tool by people in power in order to get otherwise well-meaning and good and well-intentioned people to support evil policy. People have been taught historically lies about race and about culture in order to get most of the general public to support the institution of racism, to support the concept of Jim Crow laws, to support atrocious immigration policies that have caused inhumane treatment of otherwise normal people. Lies about race have been used to justify the destabilization of

democratic countries or democratic governments across the world in South America, in Africa, and in other places in the world. Race, and lies about race are used as a tool to deceive all of us and to get us to support policies that are otherwise evil. I want you to teach those things to my kids.

The second thing that I want everybody to be taught or I want our kids to be taught, is that change, positive change, does not come naturally. It is fought for by activists, by radical activists, by people that are branded as dangerous, as Marxists.

SPARKS: Thirty seconds.

NATHAN: Those people, the vast majority of those people who fought for change, they failed. The reason why they failed was because there were people who were fed lies and they opposed the change that those people were trying to call for. I think it's ironic. Did you know that Martin Luther King was also branded as a Marxist? I want you to teach these things to my kids.

The final point that I want to make, is that when I was a kid, I was always confused why people would oppose Noah the prophet when you he would teach people repentance.

SPARKS: Time.

NATHAN: Now that I'm an adult, I see why. All they have to do is be told lies about who Noah was. Thank you.

WILLIAMS: Cecil and Mr. Tate, you're up. You're the last speaker. Then, we'll go to the formal program.

CECIL: Cecil Howell, not Ceecil. *"The Ideology of Racism: From Slavery to Plessy to Affirmative Action to Racial Healing, Let's Talk"* this is a book that was written by my father, the late Dr. Bing Patrick Howell. Dr. Howell came to the United States when he was 16 years old from the twin island of Trinidad and Tobago. He went to Chapman College, now a university, then to SAC State, and then to Stanford University. He earned a double master's degree and a Ph.D. in political science and history. In my lifetime, I've experienced White racism. I've experienced institutional racism. I've experienced Asian racism. I've experienced Black racism. I've experienced it both here in the United States and abroad. My father told me he didn't know what color he was until he came to the United States of America.

I am half Trinidadian and half Panamanian. I'm half Black and I'm half Latino. (Spoken in Spanish - They say that I am Latino, also.) I am a child and youth and parenting coach. I have a master's degree, and I've taught at the college level. I have three school aged children, and we're all practicing Muslims. I'm telling you all this for you to understand the context in which I'm speaking to you.

I know about education. I understand the value of diversity. I understand the condition of children and our youth.

SPARKS: Thirty seconds.

CECIL: I'm an expert, unfortunately in American racism. My sister is a lesbian, and I love her very much. Here are my five statements, Critical Race Theory and ethnic studies is not American history. It's a sick and twisted ideology that mangles U.S. history while conflating gender and race. CRT confuses and divides our kids into victims and perpetrators before they even know who they are as human beings; seeding division, where there was once innocence. Critical Race Theory and ethnic studies has no place in K-12 institutions.

Finally, it is my job, and it is only my job as it was my father's job before me, to cultivate my children within the context of race, gender, and sexuality.

SPARKS: Time.

CECIL: Not the school district or anyone one else. Thank you and good evening.

BARKE: Okay. Now, we can start with the real program. Thank you for the amazing speakers. I really appreciate you taking the time to write your comments. To be brave enough to speak your comments and we welcome you here all the time. Thank you very much. Next, I'd like to just introduce a couple of special guests. We have a couple of elected officials here from the Lowell School District. We have Trustee Melissa Salinas and Karen Shaw sitting there. Please stand.

Do we have any other elected officials that snuck in that I haven't seen that want to stand? Okay, well then, we will start. I'm going to start by introducing our moderator. Then, she will go on with the rest of the program. Our moderator is Harriette Reid. Harriette was born in Birmingham, Alabama, and moved to Southern California with her family in 1959. She's a retired professional most recently from the human resources field for a large church and charitable organization. Over her career, she has worked in various fields including with developmentally disabled children and financial sales and marketing and in sales and outreach for a large space agency. Harriette loves America and plans to work hard to ensure this country maintains the freedoms that so many have fought and died for since its inception. With that, I turn it over to Harriette.

REID: Thank you so much for having me here today. I'm really honored to be able to introduce to you our panel of expert speakers. The Orange County Board of Education really went through so much trouble to try and provide to you a panel of experts that will explain to you, from their perspective, the ethnic studies and the Critical Race Theory that seems to accompany it. There are two different types of ethnic studies. However, I will allow our panel of experts to enlighten you as to how those different ethnic studies courses may work.

I'm going to start with introducing the panel, starting on my left and your right. Elina Kaplan, better get my spectacles here. Elina Kaplan is president of the Alliance for Constructive Ethnic Studies (ACES), a non-partisan grassroots coalition. ACES is working to ensure that K-12 ethnic studies builds bridges of understanding, inspires mutual respect, confronts racism, and is free from political agendas. Elina has managed nonprofit organizations for over a decade. Prior to the nonprofit world, Elina worked in the high-tech industry. She led the team, Oracle, that created the first graphical user interface to a database. While at accent software, she established the first

ever Israeli Palestinian software partnership. Elina immigrated from the former Soviet Union as a teen. She holds an MBA from Stanford University and B.S. degrees in mathematics and computer science from Duke University. Elina Kaplan.

Our next speaker is Dr. James Lindsay. Dr. Lindsay is an American mathematician, author and cultural critic. He was born in New York and raised in Tennessee. He obtained his B.S., M.S., and Ph.D. in mathematics from the University of Tennessee in 2010. His doctoral thesis is titled, wow, “Combinatorial Unification of Binomial-Like Arrays.” You should have him explain that to you. He is the author of several books and articles that have been published in major newspapers around the world. Dr. James Lindsay.

Our next panelist is Dr. Joe Nalven, Dr. Joseph Nalven is a cultural anthropologist and a mediator with extensive experience in developing cross-cultural understanding for students and others. He was the associate director of SDSU’s Institute of Regional Studies of the Californias, as well as conducting research for the Chicano Community Institute of Chicano Urban Affairs. Nalven has taught cultural anthropology at both the community college and university level, covering subjects such as, race and ethnicity, sex and gender, indigenous religions, and peace and justice. He has given public lectures on Franz Boas, one of the main opponents of scientific racism that flourished over 100 years ago, as well as on the grounding of a non-divisive approach to California's Model Ethnic Studies Curriculum. Dr. Joe Nalven.

Our next panelist is D.A. Horton. D.A. Horton serves as the program director of intercultural studies and assistant professor at California Baptist University. He is also an associate teaching pastor at the Grove Community Church in Riverside, California. He received his B.A. from Calvary Bible College and M.S. from Calvary Theological Seminary. He is currently finishing his Ph.D. in applied theology with a North American Missions emphasis (Missiology) at the South Eastern Baptist Theological Seminary. His dissertation is titled, “The Quantitative and Qualitative Measuring of Spiritual Capital Among Latinas and Latinos in Higher Education.” He has authored eight books with his ninth to be released in early 2022. He is of Mexican-Choctaw heritage. He and his best friend, Elicia have been married for 18 years, and they have three children. D.A. Horton.

Our final panelist, is Dr. Mark McDonald. He was born and raised in Los Angeles. Dr. McDonald graduated from Loyola High School and studied classical cello and world literature at UC Berkeley before beginning medical training at the Medical College of Wisconsin. He completed medical school and an adult psychiatric residency program at the University of Cincinnati and child and adolescent psychiatry fellowship at Harbor UCLA in Los Angeles. Dr. McDonald’s expertise is in working with children with autism and trauma, as well as obsessive compulsive disorder and bipolar disorders. He has a private psychiatric practice in West Los Angeles and provides psychiatric medical legal opinions. Dr. Mark McDonald. Thank you.

Each one of the expert panelists will have a 12-minute opening that you will give. You will step to the diocese and give your opening statements. You can look to Ms. Sparks on my left for the timing situation. Also, as each one of the panelists speak, after that point, we'll have questions from each of the trustees. After that, we'll have a break. Then, we'll have the closing remarks

from each of the panelists. That'll be the format for the evening. I'd like to start with Elina Kaplan. Thank you.

KAPLAN: This one? Thank you, Harriette. I am Elina Kaplan. Thank you so much to the Board for organizing this forum. It's an honor for me to participate in this really important conversation. As Harriette mentioned, I am the co-founder, I'm the president of an organization called Alliance for Constructive Ethnic Studies ACES for short. I am a mom of two. I'm a long time Democrat. Professionally, my background is in executive management. I'm also, as Harriette mentioned, an immigrant from the former Soviet Union from Minsk Belarus for those of you that are interested. The latter, is how I got pulled into the ethnic studies area in the first place. A couple years ago, I received kind of a non-stop stream of emails from various people saying, you have to look at this Ethnic Studies Model Curriculum stuff. It's crazy stuff. My thought was, okay, what can be crazy about ethnic studies? I mean, it sounds like it would be something positive and uplifting. What have they done now?

I started leafing through and was actually, I started leafing. I printed it out. It was huge. It was about 400 pages. I started leafing through and was literally so confused that I had to look at the first page. I went back to look at the first page to look at what is this thing that I'm reading? As it turned out, as I was reading it, I kept thinking, man, this sounds familiar. As it turns out, the reason it sounded familiar is that before I immigrated from the former Soviet Union, I was in fourth grade. I was 11. Before I immigrated, we had just started the indoctrination process. Honestly, it takes place from the very beginning. It takes place from, you know, when you're this little, but fourth grade is when they really dive in. The concepts, the terms, the language all sounded familiar. What in the world, I mean, it was kind of surreal. I ran this by immigrants that immigrated as adults who confirmed that, yep, it's the same stuff that we learned. Then, asked some of them to actually read in detail. What I found out interestingly enough, was that some of them felt that they were too traumatized to read it. Some of them said, "I'm so sorry, I can't do this. This is just too traumatic for me."

There was this petition that they put together that was just so heartbreaking to me. I'll just read you one quote from it. It says, "Never could we have imagined that decades later, the same ideology and concepts that we escaped would show up in, of all places, the California Ethnic Studies Model Curriculum."

What in the world is Marxist, Neo-Marxist dogma doing in a K-12 ethnic studies curriculum? A curriculum that's supposed to be focusing on building bridges of understanding between ethnic groups on building mutual respect. In the words of AB 2016, this was the law - the bill that mandated the creation of the Ethnic Studies Model Curriculum. It was supposed to prepare students to be global citizens and to foster and appreciate, this is a quote, "and appreciation for the contributions of multiple cultures." Well great, this is like mom and apple pie, right? Who's gonna argue with that?

It turns out that there's a specific discipline on college campuses called Critical Ethnic Studies, and the practitioners of this discipline refer to themselves as scholar activists. They say this very openly. They say that they're not just scholars, they're scholar activists. They're very proud of this. They aim to, and I'm going to quote from a very important book called, "Education at

War.” They aim to quote, “bring into conversation the ways that concerted efforts and collectivized resistance to U.S. imperialism ground our approaches for dismantling the neo-colonial schooling apparatus.” In a contrast, that’s again, one more time, the intent of the bill was to create global citizens and build an appreciation of ethnic contributions. We end up with this perspective, this lens.

Now, what we have is a Liberated Ethnic Studies Curriculum that also goes by the following names - critical ethnic studies, liberated ethnic studies, CRT-based ethnic studies. As you hear these terms, they’re all basically referring to the same thing. As we all discussed, just so we have terminology, we will be using all those interchangeably. A number of the leaders of the Liberated Ethnic Studies Coalition and private business are members of Union Del Barrio for example. A revolution focused organization that has its members take a pledge to liberate lands from Chile to Alaska. Recently, by the way, with some of the controversy around liberated ethnic studies, that website was taken down. But if you look it up, you can still find information on it. You can look up Union Del Barrio, and there are articles about it.

This ideology, this critical race theory ideology, this liberated ethnic studies ideology drove the curriculum for the first several drafts. Some of you that were following the ESMC, the model curriculum, know that it went through a whole bunch of drafts. It was the most controversial curriculum that has ever come out. It went through a number of iterations. The initial iterations were driven by this ideology. This is how we end up with a list of 154 role models of color of whom the preponderance are neo-Marxist and/or violent figures. We’ve got Oscar Lopez Rivera as a role model who is the leader of the Marxist-Leninist organization that carried out over 130 bombings in the U.S. In fact, I encourage you to look at the role model’s webpage on our website caethstudies.org - C A L E T H studies.org, and you’ll get lots of information there. The reason I like to look at role models is it kind of gives you a sense of the ideology.

When you look at whom do people admire, you get a sense of what is it that they’re trying to propagate? The entire African American section does not contain Martin Luther King, John Lewis, Thurgood Marshall, Rosa Parks or any of the civil rights leaders in this liberated ethnic studies version. Again, this is those drafts of the ESMC. In fact, civil rights leaders are described as “too passive” this is a quote, and “docile” another quote. One leader that was alarmed about the dismissal of civil rights leaders by the CRT-based drafts of the ESMC was Clarence Jones who was a speech writer for Dr. Martin Luther King. He was actually the drafter of the “I Have a Dream” speech. He wrote about these early drafts that he has great concern for the perversion of history that is being perpetrated by such curricula. To the gentlemen, I can’t see quite where he’s sitting. He was talking about teaching his kids honest history. When you have the advisor to Martin Luther King saying this is a perversion of history, I encourage you to think about what kind of history are you actually teaching your children.

The initial draft of the ESMC was roundly condemned, not just by the public, but by countless public officials. Governor Newsom declared that “this draft will never see the light of day” that was a quote. Shockingly, that very draft is not only seeing the light of day, but it’s marching happily through California, district by district. Make no mistake if it hasn’t already come to your district, it’s coming soon. The proponents of this ideology claim that anything other than this specific politicized brand of ethnic studies is not real ethnic studies, that it is watered down and

openly exclaim that diversity, another quote “diversity and inclusion are not ethnic studies. Okay. They're not, not according to this paradigm.” Within their world, diversity and inclusion are not ethnic studies. This is why the ESMC ended up clarifying in the end, in the final version, that at the college and university level ethnic studies and related courses are sometimes taught from a specific political point of view. We're not going to be discussing that right now. We are not talking about college level, but these academics do come from that background. That's a whole other area of whether or not colleges should be teaching it.

In K-12 education, I'm back to the quote, “in K-12 education, it is imperative that students are exposed to multiple perspectives, taught to think critically and form their own opinions.” This was added at our insistence to the ESMC. In response, the entire advisory committee that drafted the initial draft of the ESMC and consisted mostly of liberated ethnic studies proponents demanded to have their names removed from the ESMC and went on to form their own liberated ethnic studies curriculum. That is what we have. The drafts that is coming through today. By the way, this very act is emblematic of the idea of taking your toys and going home. The idea that there is only one way to do this and if you don't want that way, it's the highway. Okay. All right.

Let me skip ahead for a moment. I wanted to tell you a couple of examples of how can you tell the difference between the two? Here is an example of a guiding principles contrast. In liberated ethnic studies, we critique empire in its relationship to white supremacy, racism, patriarchy, cisheteropatriarchy, capitalism, ableism, anthropocentrism, and other forms of power and oppression in the intersections of our society. Okay. Constructive ethnic studies specifically from the Los Angeles Unified District, focus on the experiences, histories, cultural struggles and accomplishments of specific ethnic racial groups within American history and society with an emphasis on truth and healing through empathy and education. You can tell the difference right there. We'll talk later on about how this plays out in the classroom, but I want to tell you that what we're doing here is discussing how we interact. What I urge everybody to do is get beyond the buzzwords and get beyond the political footballs. I don't agree with everything that was said during the public comments, but I don't have to. We don't have to agree with each other on everything in order to agree on anything. We can agree that we want our kids to get an education that teaches them how to respect each other, how to honor their differences, how to confront racism honestly and with mutual respect. That's what our kids deserve.

REID: Thank you, Ms. Kaplan, thank you. Our next speaker will be Dr. James Lindsay.

LINDSAY: Can everybody hear me? Is this good? I'm not used to this microphone. Okay. I'm doing it right? All right. Thank you. I appreciate you. Thank you for having me here to talk to you. One of the public comments said that we should take on Critical Race Theory in its own terms - challenge accepted. We've just heard, by the way, about this idea of a liberated ethnic studies that arises out of a concept that's called liberationism. This isn't Critical Race Theory, yet. Liberationism was a hot topic in the 1960s. I'm not going to read to you. I know I just said challenge accepted. No words, but since Herbert Marcuse was not a critical race theorist, but rather a critical theorist, a very influential critical theorist in the 1960s. He's considered the father of the new left. The new left gave rise, subsequently, to the critical legal studies movement among lots of those bombings we just heard about. The critical legal studies movements gave rise to Critical Race Theory. He is, in a sense, the intellectual godfather of where Critical Race

Theory arose. In 1969, he wrote an essay on liberation titled “An Essay on Liberation.” It's a stunning work of communist thought where he makes out that liberation means socialism without the bureaucracy. That's what he means by it. He's quite explicit about that. That essay is broken down into four parts.

The first of those parts is a biological foundation for socialism in which he argues that what we need in order to achieve liberation, which is the exact same liberation we were just listening about, is to change mankind at the level of his vital needs - at the biological level. That's new Soviet man stuff. Then he says in a footnote, but not in the body of the text, that he doesn't mean biological like biological. He actually means just at the level of your needs, your ability to function day-to-day in society. Your ability to live your life and have a successful and happy life, which I'm sure the psychiatrist can tell you means, to be mentally well. What he's saying actually is in fact that the point of his liberation critical theory is to induce psychopathologies in activists so that they find the life that we live in our society intolerable and require liberation in order to survive, to function in day-to-day society. This is liberation according to Herbert Marcuse. A biological foundation for socialism is necessary for liberation. He then goes on to say that we need to cultivate a new sensibility by which we will understand a new rationality by which we will be able to enter into a new reality itself, so liberation means liberation from reality.

He then goes on to describe the forces. He calls them subverting forces in transition that we are to emulate and we are to be in solidarity with the third and fourth sections. Fourth is solidarity. That's a word you might hear under Critical Race Theory quite a lot. We have to be in solidarity, according to the intersectional matrix. The movements he names are the liberation movements around the world, specifically the Viet Cong, the Chinese cultural revolution. Che Guevara, Fidel Castro, those were the people he names. Those are the movements we are to be in solidarity with. That's what the origin of this liberation is about, but we haven't talked about Critical Race Theory yet.

One of my favorite things to do in front of people is to stand up, and I know we're supposed to be talking about ethnic studies specifically in curriculum, but I got brought in to talk about Critical Race Theory, which is tied to it, is to just read people Critical Race Theory. It usually turns them. From the book, “*Critical Race Theory: An Introduction*” by Richard Delgado and Jean Stefancic. Who were Richard Delgado and Jean Stefancic? Before I read, actually, let me just tell you about Richard Delgado. Richard Delgado was one of the founding members of the Critical Race Theory movement in 1989 in Madison, Wisconsin. He described in an interview in the 1990s, that foundational conference in this exact way, I was a member of the founding conference, two dozen of us gathered in Madison, Wisconsin to see what we had in common and whether we could plan a joint action for the future, whether we had a scholarly agenda we could share. Perhaps a name for the organization, that's where Kimberle Crenshaw came up with the name Critical Race Theory. I had taught at the University of Wisconsin and Kim Crenshaw later joined the faculty as well. The school seemed a logical site for it, because of the Institute for Legal Studies that David Trubek was running at the time and because of the Hastie Fellowship Program.

The school was the center of left academic legal thought, so we gathered at that convent. It turns out they weren't on campus, they were at a convent nearby for two and a half days around a table

and an osteo room with stained glass windows and crucifixes here and there. An odd place for a bunch of Marxists and worked out a bunch of principles. Now that we know he is. He wrote a book in 2001, because Critical Race Theory is not in the schools, as we've been told, called "Critical Race Theory: An Introduction" that was geared for high school students, which is really weird since it wasn't ever meant to be in schools 20 years ago, apparently. In that, on the first paragraph of the book, first two paragraphs, the first section of the book is what is Critical Race Theory. Allegedly no opponent of Critical Race Theory can define it. Why bother? Let's read their description. Critical Race Theory, sorry. The critical race theory movement is a collection of activists and scholars interested in studying and transforming the relationship among race, racism, and power. The movement considers many of the same issues that conventional civil rights and ethnic studies discourses take up, but places them in a broader perspective that includes economics, history, context, group and self-interest and even feelings, and the unconscious. Unlike traditional civil rights, which embraces incrementalism and step-by-step progress, Critical Race Theory questions the very foundations of the liberal order including equality theory, legal reasoning, enlightenment rationalism, and the neutral principles of constitutional law. In other words, America.

Unlike traditional approaches to civil rights which favor, not revolutions, which is what is the favored method of a bunch of Marxists. Although CRT began as a movement in the law, this was in 2001 let me remind you, it has rapidly spread beyond that discipline. Today, many in the field of education consider themselves critical race theorist who use CRT ideas to understand issues of school discipline and hierarchy, tracking, controversies over curriculum and history, and IQ and achievement testing. It's in education for sure by 2001. In fact, the Seminole paper in that direction was 1995, "Toward a Critical Race Theory of Education" by Gloria Ladson-Billings and William Tate the IV. That's where they say the shift is, Critical Race Theory exists to make race the central construct for understanding all inequality. Now you hear how, political scientists he says, ponder voting strategies coined by critical race theorists. He didn't know Stacey Abrams was about to make an appearance in this talk.

Ethnic studies courses often include a unit on Critical Race Theory. Ethnic studies courses, how about that? An American studies department teaches material on critical white studies developed by CRT writers. Unlike some academic disciplines, Critical Race Theory contains an activist dimension and not only tries to understand our social situation, but to change it, paraphrasing Karl Marx. They go on a few pages later, that was page two and three. By page seven, he says, what do critical race theorists believe? Probably not every member would subscribe to every tenant set out in this book, but many would agree on the following propositions. First, that racism is ordinary not aberrational, normal science, the usual way society does business, the common everyday experience of most people of color in this country. That's a proposition that may or may not be true. I've heard some people say they think that it may be true. I've heard many people of every race that I've ever met say that it's not necessarily true any longer. In 1955, yes, but this book was written in 2001.

Second, most would agree that our system of white over color ascendancy serves important purposes both psychic and material. The first feature, ordinariness means that racism is difficult to cure or address. The other founder of Critical Race Theory, Derrick Bell has a 1992 book called, "Faces at the Bottom of the Well." It's held up as a very important book. The subtitle of

that book is *The Permanence of Racism*. This is supposed to cure racism. They believe it's permanent. Colorblind or formal conceptions of equality expressed in the rules that insist only on treatment that is the same across the board can thus, remedy only the most blatant forms of discrimination, such as mortgage redlining, or the refusal to hire a Black Ph.D. rather than a White high school dropout, which is a weird comparison. They do stand out and attract our attention.

The second feature, sometimes called interest convergence or material determinism adds a further dimension. Because racism advances the interests of both Whites, White elites materially, and working-class people psychically, large segments of society have little incentive to eradicate it. Critical Race Theory begins from this proposition that racism is the ordinary state of affairs in society and that White people have no motivation to get rid of it. That's what they want to teach the children in this very anti-American, openly expressed to be Marxist and neo-Marxist ideology, based on liberation that wants liberation from reality. Yes, let's engage it in its own words, shall we? Even the word race in the middle of Critical Race Theory, it's critical theory that focuses on race. We listened to Kimberle Crenshaw whom I just named, one of the founders who named Critical Race Theory. She says that we were a bunch of critical theorists who were also interested in racial justice; and we were also racial justice advocates who were doing critical theory, so Critical Race Theory seemed to be the natural name.

What about that word race in the middle? What does it mean from Brandeis University Social Justice dictionary, "a misleading and deceptive appealing classification of human beings created by White people originally from Europe, which assigns human worth and social status using the White racial identity as the archetype for humanity for the purpose of creating and maintaining privilege, power, and systems of oppression." That's what Critical Race Theory means by race. You can't even trust them with the word race. That's absolutely disgusting. We could continue to use more and more of their own words. Barbara Applebaum in a book called, "*Being White, Being Good*" if racism is a system of group privileges that White people benefit from that simultaneously marginalizes people of color such systemic privilege is not something that White people can renounce at will. Even when White people become aware of White privilege and want to disown it, the world continues to re-inscribe privilege. White privilege thus cannot be renounced through individual volitions, so what are they going to teach us about this? The relevant point for now, skipping ahead a little bit in the book, is that all White people are racist or complicit by virtue of benefiting from privileges that are not something they can voluntarily renounce.

Again, and again, their own words are terrible. We can all recognize this is Kimberle Crenshaw, the distinction between the claims I am Black and the claim I am a person who happens to be Black. I am Black takes the socially imposed identity and empowers it as a location of subjectivity. I am a person who happens to be Black on the other hand, achieves itself identification by straining for a certain universality in effect I am first a person. That's the founder of Critical Race Theory in 1991 saying that we're making a mistake by trying to strive for seeing people as people first, rather than their races first. That's what Critical Race Theory wants to teach.

They invoke the civil rights movement. In 1968, we heard about Martin Luther King when he marched with the sanitation workers strike in Memphis, they held signs that said, “I am a man” not “I am Black.” It’s the exact repudiation of the civil rights movement. It’s the exact repudiation of the American system. All I’m saying is if we want to engage Critical Race Theory on its own words, the first thing we can take away is that we can do better solving whatever problems still exist in this country without Critical Race Theory, which is a terrible way to do it in its own words.

REID: Thank you, Dr. Lindsay. Our next speaker is Dr. Nalven, thank you.

NALVEN: Thank you very much. I’d like to start from the point of view- I teach at the community college, and also at the university, and I teach a cultural anthropology. Part of that is teaching race and ethnicity as well as sex and gender, so these topics are very fundamental to understanding who we are as human beings. Imagine that someone came from- a visitor from Alpha Centauri and waved the magic wand and we were no longer racist. Well, what would happen? Well, we could be tribalists. We could have sectarian religious conflict. We could have clan conflict, partisan conflict. We are human beings. Conflict is part of our nature, whatever form it takes. It may be a little bit of a cynical view of human nature, but look at our humanity hundreds of thousands of years in the past. Race is one form of that.

What do I do in my class? I try to take a de-centering approach so that they can look at what attributes that they have that make them who they are. I begin with a meditation from Rumi Mevlana. He was a 13th century Sufi Muslim-mystic. Let me quote as best as I can where I want students to begin thinking about who they are “not a Christian, not a Jew, not a Buddhist, not a Sufi, not a Muslim, not any religion, not born of a man or a woman, not from the east or the west, not from the sky and not from below just a breathing human being.” You begin with, we are individuals, we are human beings.

This contrasts with a microaggression that you might've heard. That microaggression takes issue with the sense of being colorblindness. One of those microaggressions is there is only one race, the human race. The claim is that the individual is denying the individual as a racial cultural being. Now that may well be true, that individuals perceive that statement in that way. However, if we accept that as a way of reframing cultural anthropology and biology, which accepts that as fundamentally true, that there is only one race, the human race. Then, you are committing a category mistake. You are taking a psychological issue and you are projecting it onto a sociological or biological science to disrupt the way in which that science is taught.

So, what is race? Both in anthropology and in biology, we can have different races or breeds like different breeds of dogs. We can kind of create them, but through natural selection we need isolation, geographic isolation. But through war, migration, exchanging partners as part of alliances, we are not isolated. We have a quite a bit of mixing especially in the United States. We are a heterogeneous society. The sense of having race in that sense, there is only one race, the human race, is basically a fundamental truth. Although in science, we don't really deal with truth. We deal with theories. It comes into conflict with the teaching within a Critical Race Theory model of a microaggression. There is a tension there that it's good to have students discuss and not simply assume right or wrong, but what the assumptions are in each different approach.

I also then like to take the example of Tiger Woods. It's very instructive when he's asked well, who are you? He's a Cablinasian. I'm a Caucasian, a Black, native American and Asian. If you ask me to put myself into one box where I choose one ethnicity, I have to deny the other three grandparents. I'm not going to do that. Again, who are we, is a multiplicity of identities more and more so. What brought this home recently was in a book discussion that we had was the book, "Caste," by Isabel Wilkerson who was a best seller. It does the talk about different aspects of the United States of America can be looked at as a caste society although we may often think of it more in terms of India with the different religious distinctions. One of the features of a caste system would be anti-miscegenation laws not to have interracial marriages.

She went through and documented both with a lot of personal narratives of her experience of experiencing racism as well as the architectural institutional racism through the early parts of the United States. The person who led the discussion, he said, "boy, after reading this book I want to dig through my white skin so I no longer have my white skin." It did have a major impact on him. I looked through the book and I said, gee, she doesn't have *Loving v. Virginia* in 1967. The U.S. Supreme Court case that wiped out all of those anti-miscegenation laws. That's over 50 years ago. Why isn't it in the book?

Also, look at the attitudes and behavior of people in the United States. Back in 1958, the Gallup polls had only about 4% of United States favored interracial marriage. Now, it's over 87%. Why isn't that in the book? That same kind of transformation is also taken place with actual interracial marriages. That's not in the book. The problem that I see with a Critical Race Theory or this kind of approach is that there's a lot of interesting information that could be covered in any different subjects including anthropology before there was a Critical Race Theory. It does bring attention to some aspects of society, but it also leaves out important parts of the discussion. Students shouldn't be taught with blinders on, a truncated understanding in order to get to an ideological perspective. You're moving away from education into indoctrination.

I think that's part of the problem that we're facing with liberated ethnic studies or Critical Race Theory at a general theological discussion or ideological discussion. When then you get down to nuts and bolts, how are they engaging the students? Are they giving them viewpoint diversity? Viewpoint diversity is a critical, important thing when we talk about education. It sounds a little bit, well, what's a viewpoint diversity? Well, who are the people who are being taught? Who are the material that is being provided to the students and how is it being analyzed? We need to get to that granular level to really fully understand. I tried to give you a few examples of what my approach is.

I'd like to give you some responses from some of my students to Joan Alvin's view of how to teach ethnicity and race. One of my students who is a Black female. She's said, "I went to a Halloween party dressed as a Roman slave. A lot of my friends said, 'how can you possibly dress as a slave? Don't you know who you are?'" She said, my response was, "what's your problem?" Basically, she went into beyond woke. Now, obviously we know that we have histories and we have problems. No one is denying that, but isn't that the kind of perception that we really want to get to who we are as individuals and we count on individuals with respect towards one another. That's the only ground rule that really makes sense.

Another student, also a Black female, she said, when she was confronted if she's confronted by a white supremacist, she would say, "well, that's not my problem. I'm into Christianity and to love. That's his problem, not my problem." Again, it is creating an opportunity for students to feel free to discuss who they are and what those problems are. I do present a video or you may have seen a discussion of Daryl Davis who wrote a book called "Clandestine." As a Black man, he went to Klan rallies. He actually befriended the grand wizard. It's an interesting story. He said he didn't try to convert anybody or persuade anybody to leave the Klan, but by them talking to him, about a dozen people gave up their Klan robes. He says, I proudly have them in my closet. This is how I combat racism. How do you combat racism?

Then, I turn the tables on the students. I ask them, okay, what have you done to combat racism? It's a really tough question what we can do as individuals. Maybe Daryl Davis was an exceptional personality. Maybe he couldn't have done this in the 1950s where he did it in the 1980s, 1990s. There are constraints that we have as individuals, but what is the leading edge of how we talk to students? Another student, you might've thought he was Black, but he was Puerto Rican, Boricua. He said he had a much more difficult time coming out as gay. One of the girls in the classroom said, "gee, we lost another one." Now, if you're looking at microaggression, I should have said, no, no, you can't say those things, but we had developed a camaraderie where students felt that they could share those kinds of frustrations that we have as individuals. Thank you.

REID: Thank you, Dr. Nalven. Now, we'll have Mr. Horton- Pastor Horton, thank you.

HORTON: Just Damon, that's cool. Good evening, grace and peace. It's a blessing and a privilege to be here this evening. I would like to open up by kind of taking a different approach than my esteemed colleagues. The first thing I kind of want to walk through is the understanding of concept of culture. Hofstede in the book, "Cultures and Organizations: Software of the Mind" communicates through a pyramid that we as human beings have three components of how culture is ingrained in the reality of who we are. At our very base, what you first see is our individual human nature. I think we've heard that reiterated by many of us in this room and we would all agree. These are universal characteristics that equally every single one of us possesses. That's something to be celebrated. Something that is very beautiful. These are also inherited traits that we've received through the reality of our ancestral lineages. I think also as a theologian and a missiologist, I would be remiss if I didn't say this as well from the outset. I ground my own personal definition of the reality of human nature, and the fact that I believe in Genesis Chapter 1 and 2. That every human being, equally bears the image of our creator.

Now, being an image bearer does not reduce that to physical likeness, ethnicity, or race quote unquote. What it means, according to the Hebrew phrasing, is the fact that our common creator shared with us on a finite level, characteristics of himself that he withheld from every other form of creation that made humanity, both genders, male and female, unique from all other forms of creation that he created. Obviously, some theologians communicate the fact that humanity is the crowning act of God's creation. The reality of that means that he's given us some of these attributes such as personality, that we'll revisit. He's given us rationality - the ability to think, process, communicate. In addition to that, he's also given us morality - the ability to process, think, and understand what is right and what is wrong. At the same time, he's also given us

something known as spirituality. Now, I would like to broaden that definition a little bit by just saying that those are the non-material aspects of our human makeup. That's the base of every human being.

Secondly, as it relates to culture, we have this middle component of that pyramid. This is culture that is shaped and created in togetherness when all of us, equal as image bearers of our creator, collaborate together through discussion, through dialogue, disagreements, but we're able to put differences aside to seek to work for the welfare of the common good and the flourishing of our communities. You also have that very top component, which is known as personality. They're all different. I'll be very candid with you. When I was younger, I was an extreme extrovert. I wanted to be the life of the party everywhere I went. As I got older, and truth be told when I became a pastor, I think that beat the extrovert out of me. Now, I'm more introverted where I would rather just be in a room by myself, reading books, and laughing at jokes that I tell myself when I'm interacting with the material. All of that, to be honest, is that, you know, culture can be created by us. It can be developed by us. It can be discovered by us. By anyone who is allowed to participate in the construction of culture. It's not always a bad thing.

This also provides our students with the opportunities to know that they can actually find tools to learn to cope with all of the, as Bob Marley would say, when there's so many troubles in the world, the reality that they will face opposition aggression, it's not always from people of different ethnicities. Truth be told. It's also inter-ethnic tensions and paradigms as well. We all have familial conflicts that we all know. We can be triggered by anything that we see on TV or something that somebody says to us that surfaces that deep wound inside of our soul. We also have to understand that culture is a beautiful way to correct the ways of thinking that are erroneous, that are wrong, that are not grounded in empirical data in truth. It can also help us to understand how to refine the way we look at challenges.

I like to think about even the game, Double Dutch. I'm just going to be honest. Growing up in the hood, we didn't have basketball goals on our playground. We played kickball. We also played Double Dutch, every single one of us. Now, the amazing thing about Double Dutch is that you get someone standing there, someone standing here. There's two ropes. They swing them in opposing directions, and it creates a rhythm. Then, we would have various songs that we would sing in addition to that. The person who was about to jump in, they would find the rhythm. They will find the beat. Then, they would jump in. They would stay in step with the song. Now, the amazing thing, if there was nobody else waiting in line after you messed up and you got tripped over the ropes, all you had to say is, "run it back," and they started it once again. You were able to find the rhythm and jump back in.

Where we live in our society today, there's one rope that is historic anthropological movements of human beings. There is a historic reality that none of us would say does not exist. There's also contemporary sociological realities that are constantly pushing various agendas that, as God given rationality is a gift of ours, we can collaboratively come together to say, these are the guard rails for our children and the culture of the community of the environment of learning known as K-12 education. All of that to say, I do believe that there is merit to show that ethnic studies grounded in data has proven to be beneficial, not only for, quote unquote, students of color, but for all students. I want to leave these points with us to consider.

Number one, ethnic studies courses actually has been proven to help the mental health of students. We see in Sleeter, Zavala, and Banks in their article known as, “Transformative Ethnic Studies in Schools” providing grounded truthful content that compliments the various ethnicities and the montage of our school districts did say that it showed that they had a strong sense of ethnic identity and high racial awareness. It was linked to young people's mental health and achievement. When they felt, what we would call affirmation, the whole of who they are which is inclusive of their ethnicity, they actually performed better. Their mental health actually began to get healthier. Tiffany Jones and other scholars also communicated the fact that. because we are in the midst of a situation known as COVID, the reality is when students engaged in going back to school, there were many school mental health providers, there were surveys. The quantitative data was revealed by these mental health providers in school settings K-12. They said this; 58 of them responded, 87 reported that 25% or more of their students that they serve were disengaged from school in the spring 2020 semester; 27% said that, more than half of them were disengaged.

Now, I have three children. We transitioned in the midst of COVID from Long Beach Unified to Riverside Unified. Now, I know we skipped right over Orange County. I had no control over that, but I'm just being candid. What I saw in my children, broke my heart, through virtual education. Having a son with multiple diagnosed special needs and IEP. I maybe speaking some of your parental language when you hear those terms. Virtual education was not the delivery system that was best for my son. The reality of us working jobs, a two-parent household. My wife working. I'm working. It was challenging. A lot of things fell through the crack. The practical realities of all of that, I saw the mental health of all of my children, and truth be told, myself as well, began to struggle with all that we are coming out of. These same school mental health providers said that the top two needs of their student enrolled body is mental health concerns and school disengagement. Only 40% of those who answered that quantitative survey said, that they feel that their school district is ready to deal with the trauma that these children are entering back into the classrooms with at a mental level. Ethnic studies courses that provide affirmation for every student's ethnicity can arouse an affirmation and a positive reality for their mental health.

Moving forward, ethnic studies courses actually boost student achievement. Dean Penner in the San Francisco study that a lot of people cite. They said this, “overall, our findings indicate that a culturally relevant curriculum implemented,” now, I want to stress these next words, in a strongly supportive context. Let me pause the quote, because these are my words. What I heard from the parents tonight, that can show itself to be a strongly supportive community reaffirmation of every student in this county’s school district, K-12 public system. Parents are engaged. Parents are knowledgeable. Parents have done due diligent research. You all platformed that tonight. Looking at that quote, it says, “overall, our findings indicate that a culturally relevant curriculum implemented in a strongly supportive context can be highly effective at improving outcomes amongst a diverse group of academically at-risk students.”

I was one of those academically at-risk students in an underachieving, underperforming underfunded, urban public-school district. The reality is my ethnicity was not affirmed growing up, but I give praise and thanks to the most-high God that I was actually in a family that affirmed my ethnicity, in a local church context that affirmed my ethnicity. Also, in a community of

others, that it didn't matter if they are of European descent, African descent, Latino or Chicano descent, we affirmed the uniqueness of what we had together as human beings.

In addition to this, we see that the outcomes of these students that interacted with this particular case study in San Francisco, that the ninth graders attendance increased by 21%. GPA's actually increased by 1.4 grade points and the credits earned by 23 per student. Cabrera and Milligan and Jacquet actually studied in reality of Tucson, Arizona's Mexican-American studies when they began to implement that the test scores. Now, all of us understand the underperforming reality of the California public school system; our ranking is 37th, maybe 38th, 41st, depending on who you look at. But the test scores of these children when their ethnicity was affirmed, went up 21% in math, 20% in reading, and 9% in writing. Ethnic studies courses demonstrate the uniqueness of the United States of America as it celebrates the cultures and the ethnicities that are present.

In addition to that, I would say this. The ethnic studies as we are wrestling through this in the state of California says, that you can develop a definition of what ethnic studies means to your district. Ladies and gentlemen, this is United States of America. The power is in the people. The power is in the people in this room and those watching online. You can communicate the reality of what is best for your district. It also says to ensure alignment of the district courses to the state and local policy district resources and the community needs. Nobody else can speak up for the communities' needs other than the community. That is, you all.

Lastly, if there is to be ethnic studies mandated in the public-school system, I would say, I'll leave you with this acrostic. It should have E ethnic affirmation of every student. Let's get away from the color-coded binary language of the Black/White binary. Let's affirm the European ethnicities, the Chicano, the Latino, Mesoamerican, African Asian ethnicities. Let's also recognize that they have to have transferable skills, critical thinking, problem solving, creativity, artistry, economic, and financial literacy, and entrepreneurial-ism, global awareness and multicultural literacy. Hybrid learning that would also include assignments that parents interact with so you know what our children are learning, and we can speak into it, normalize shared experiences, intercultural communication, and conflict resolution skills and then, collaboration with parents and taxpayers. God bless.

REID: Thank you, Pastor Horton. Now we're going to have Dr. McDonald.

MCDONALD: I think we've well-established this evening, that Critical Race Theory is founded on lies, on obfuscation, and propaganda. Last week, I had a patient come to my office about eight years old with his mother. They're Israeli. She has been essentially frozen for about 18 months, unable to leave her home, double/triple masking, gloving up. Won't leave her house. Stuck on a screen. Her son has been following in her footsteps. They showed up to my office for the first time in person after about a year on my insistence. They were both wearing masks. She had a phone in her hand. He had an iPad in his lap. I told them both, it's safe. You can remove your mask. The mother did to her credit. The boy didn't. I asked him why. Looking up from his iPad, he said, "Doctor, there's these Delta variants everywhere. If I take off my mask, I might die. If I take off my mask, I might kill someone else."

This boy has become both a victim and a murderer in his own mind, because he's been lied to. He's been propagandized to for over a year and a half through his mother, unfortunately, but due to government and media. It has been lying to all of us for over a year and a half now. How is this any different than Critical Race Theory? This boy has become both a victim and an oppressor in his own mind because of lies. He wasn't like this two years ago. Propaganda always is used with the same strategy and technique in mind, as it has been from the very beginning in the Soviet Union and Lenin in 1913, 1917. All the way up through the 70s, 80s, 90s, and tens and teens. Its greatest export, Lenin's greatest export has been mass death throughout the world. It's horrible. We all know this. At least those of us who actually learned real history,

Government, organizations, institutions, they announce that there's a crisis. They issue emergency powers in order to deal with the crisis. They offer a solution which is always a constraint on your own liberty. Then, anyone who questions either the crisis or the strategy in responding to it is deemed a trader, is ostracized, is removed from his or her home, place of work, imprisoned and ultimately executed. The end of this is a totalitarian state. Critical Race Theory is based on propaganda. It's based on ethnic Marxism.

I want to make a particular comment and observation, not about the pedagogy. I'm not an academic, I'm not an instructor or a professor, but about the psychological effect on children who are being subjected to it. This boy in my practice has been subjected to propaganda for over a year and a half. As of last week, he cannot remove a mask. I mean, he can physically, but he can't in his mind. He can't leave his home. He can't attend sleepovers without calling his mother at 8 or 9 o'clock. She has to come and pick him up. Bring him home, because he's too scared to be away from her. He can't release himself from his iPad. He tried for a few moments. He had a temper tantrum. His mother had to give him a phone, her phone, so he could hold it in his hand like a pacifier. The masks are adult pacifiers. They're little binkies that people fiddle and suck on in order to relieve their own anxiety. That's all they are right now. We shouldn't pretend otherwise. They're images of dishonesty and cowardice. Period, end of story. That's it. This boy is now living in shame, and he's lost his agency. These are the two positions the bipolarization of the end points, on a psychological level, of what happens to students who are engaged in Critical Race Theory indoctrination. They are shamed in the victim category or they are victims of the theft of their own agency in the oppressor category. Actually, its reversed, sorry. The point is that if you don't have confidence, and strength, and pride in yourself, and you don't have agency, then, you can't attain your potential as a human being. It's not possible.

We're destroying children by being dishonest with them. We're destroying children now by telling them that if they take a mask on they're going to die, or they're going to kill their grandmother. If we tell them that they're an oppressor or a victim, I don't really see much difference. It's been a year and a half. I see this in my practice every day, these kids come to my practice and they're not functioning anymore. Their brains are not working anymore. What will happen if they spend 12 years in Critical Race Theory indoctrination? Where is that going to lead? I don't know, but it scares me. With all of the movement today in our society towards a totalitarian state that started with 15 days to slow the curve. We're now on month 19. Month 19, and there's no end in sight. More mask mandates, forced vaccination down to age two. The Culver City and Pasadena public school systems recently announced that if you don't get a shot on age 12 or older by the end of, I believe it's September, you're no longer welcome at school.

First school district in the nation, Culver City did this last week. Pasadena followed yesterday. LAUSD, the second largest school district in the country is not far behind. I guarantee it. People are going to have to take their kids out of school pretty soon, because if you don't refuse forced shots, what will you not refuse? How about forced sterilization? That's happened in the past. It's happening all around the world. We need to be honest with our children. We need to get back to basics, which is reading, writing, and math. We need to leave the belief systems to the parents, not to the teachers. We need to avoid indoctrination at all costs.

One of the most powerful books that I've ever read that was written in the last century called, "*Man's Search for Meaning*," which many of you have clearly read. Viktor Frankl wrote this book. It had a quote that I was reading again yesterday that reminded me of why this is so important. He said that, dishonest, deceitful individual existence is the precursor for social totalitarianism. That's where we're going right now. Critical Race Theory is the precursor to social and educational totalitarianism. The removal of the ability of the mind to think. We're already down that road with the Zoom school, with the masks, with the coerced vaccinations, and God knows what in the next six to nine months. We need to leave this behind. We need to free up the minds of our children to think for themselves and let their parents form the rest. Thank you.

REID: Now that we've heard our five expert and just very powerful testimony, we will now have questions from the trustees. We're going to start on my right side. Trustee Gomez, would you like to question any of the panelists? You have six minutes.

GOMEZ: Yes, thank you very much. First, I'm going to ask the audience if you could refrain from commenting so that we can hear? That would be really helpful, or we'll ask you to be removed. I'm not sure who keeps talking, but it would be helpful. Ms. Kaplan, can you describe the difference, you mentioned this a little bit, describe the difference between liberated ethnic studies and constructive ethnic studies? Constructive ethnic studies was the term that your colleague used in the previous forum.

KAPLAN: Sure. I think I'll do that by pointing to a couple of examples. There's actually a new curriculum. Liberated ethnic studies, I read to you some of the guiding principles that are part of critical ethnic studies, right, liberated ethnic studies? In those principles, there tends to be a focus on colonialism. If you look at the principles, you'll see a focus on critiquing empire building, challenging imperialist colonialist beliefs, connecting to transformative resistance and so on. In constructive ethnic studies, we don't have this shifting of the focus from ethnic studies to basically international relations. The focus stays more on countering racism on building bridges and so on. One curriculum that's about to come out actually is from an organization called FAIR. They describe it as, I would certainly describe it as constructive ethnic studies, and they describe the curriculum as teaching the histories, experiences, struggles, accomplishments, and contributions of Americans of diverse backgrounds, educating students to counter racism and bigotry with humanity and compassion. Although a lot of the words are similar, the distinction I think is around what the emphasis is on.

In one case, the emphasis is more on the oppressed versus oppressor, on the colonialism and so on. The other one, the emphasis is much more on building bridges and discussing racism, but in a way that addresses all the causes of racism and not just focus on the colonialist aspect.

GOMEZ: Okay. Thank you. Dr. Nalven, how do you counsel your students on how to combat racism by using the knowledge that they learn in your class? I'm going to ask you to be brief. I only have six minutes, and I have one more question.

NALVEN: Yes, thank you. I'm not sure if this is on.

GOMEZ: Yes. We can hear you.

NALVEN: Well, first of all, it's difficult if not impossible in the classroom to come up with an answer. That's the point of the exercise that we are so entrenched in these conflict situations that it's difficult to break out of. Obviously, people would say education, but what does that really mean? This is a very difficult subject, which is why I show the video of Daryl Davis going to Klan rallies. I mean, how much of us could do that kind of accomplishment? I don't want to leave him with a false sense of - it's easy to do something. It is an engagement process. My training also as a mediator, I've realized that even in cases like a dog barking case between different neighbors is almost impossible to resolve. You know, we as human beings, have to struggle with resolution. I don't know if that's a good answer or not.

GOMEZ: That's okay. Thank you. Mr. Horton, you mentioned that ethnic studies can boost achievement by using culturally relevant curriculum that can help increase GPA and test scores. This probably isn't a question that you can answer right now, but perhaps you could give us some of your citations? You mentioned a little bit about some of those studies. I think those would be really helpful.

HORTON: Absolutely. I can also if it would be easier for the Board if I just send in those documents and citations?

GOMEZ: That would be wonderful.

HORTON: You can circulate it to all the parents and taxpayers. Would that be?

GOMEZ: Yes. Yes. I think we can get that posted on our website.

SPARKS: The abstracts.

HORTON: Say that again?

SPARKS: The abstracts.

HORTON: Oh, absolutely, yeah. The links to them as well. Yeah, sure.

GOMEZ: Yeah. Okay. All right. Well, thank you. I think that's probably my six minutes.

REID: The next Trustee will be Trustee Shaw.

SHAW: Thank you. We've had quite a debate, not only in California, it seems to me, the whole country on this issue of Critical Race Theory really all year. Every time you look online, there's a new headline, a new story about the issue. It's not just in California, but the whole country. It seemed to me as I recall earlier in the year, I saw a lot of headlines and stories to the effect that this Critical Race Theory being taught in K-12 schools - why that's just a conspiracy theory, it's not really happening. I don't want to embarrass this individual, but I had a very well credentialed individual with a very prestigious job tell me that there's no such thing as Critical Race Theory being taught in K-12 schools and it was just a conspiracy theory. Of course, on June 30th of this year, the National Education Association, the NEA, explicitly endorsed the teaching of Critical Race Theory in K-12 schools. It seems to me that no one's denying this curriculum exists any longer.

I'm just curious if our panel, if anyone knows why this suddenly, the whole national discussion seemed to change. Where I heard a lot of denials that it was even an actual curriculum and suddenly on June 30th, everyone dropped the pretense and we're now openly discussing it. I don't know if anyone's privy to that change in the discussion and the rationale for explicitly endorsing it?

KAPLAN: I don't know how I'll do with the rationale, but maybe I'll flush out what happened a little bit more. As you just mentioned on June 30th, the National Education Association, which is the nation's largest teacher's union voted to approve a plan to promote Critical Race Theory in all 50 states. Union delegates approved funding for three separate items related to increasing the implementation of Critical Race Theory in K-12 curriculum. Here's the confusing thing. They also, by the way, passed a resolution saying that they would critique, empire, white supremacy, anti-Blackness that are racism, patriarchy, capitalism, and so on. This is some familiar language. On July 8th, Randi Weingarten, president of the American Federation of Teachers, the second largest teacher's union said, "let's be clear, Critical Race Theory is not taught in elementary schools or high schools." You're absolutely right. We have this dichotomy between the two. At the same time, we have this push in schools such as Hayward Unified District who explicitly say, they're putting out press releases saying that they will be teaching Critical Race Theory and they are incorporating it into ethnic studies.

In terms of why the shift, I think that it's something you would have to ask folks that are hashing this out, but I would guess that it has to do with catching up to reality. There's something that's going on in schools. It doesn't feel that great. It feels politicized. It was easier to dismiss it for a while. It got to a point where it was becoming so prevalent that it was harder to dismiss, so I would assume that it's some form of rhetoric catching up with reality.

NALVEN: Yeah. I'd like to add a few comments. First of all, it goes back to 1969 at San Francisco State where they had the revolution, the liberation movement that forced the universities to have an ethnic studies program. You have a snowballing effect from that time. There are several things going on. I think historically that you're looking back at it. Also, I would say that during the time of George Floyd, you have a panic attack among many people saying, we have to do something. It doesn't make a difference what it is. We have to do something. In

my own district, in Poway, they've converted ethnic studies into racial equity. How does that happen when the state is passing ethnic studies, and then it comes out as racial equity? There is a transformation taking place that I don't understand. They don't fully explain, but they have to do something.

LINDSAY: I have a slightly simpler explanation. They're lying, and they got caught. People went on television, such as myself and my colleague Chris Rufo. We got told this to our faces and we delivered evidence. Then, all of a sudden, the narrative changed. It's pretty simple.

SHAW: Now, the guy who wrote a dissertation entitled, "Combinatorial Unification of Binomial-Like Arrays" that was brilliant.

LINDSAY: Q E D.

REID: Trustee Barke, any questions?

BARKE: Of course. Well, again, I want to thank the panelists for your time and your expertise. I want to thank the audience for the participation. It's been so much fun. I love simple answers, so I'm going to start with Dr. Lindsay. Obviously, a lot of parents are here tonight, grandparents, parents, community members that want to know what to do. What could you simply tell them what to do?

LINDSAY: I mean, the truth is when you understand what a movement, and I know there's a difference between ethnic studies and Critical Race Theory. When you're dealing with something like Critical Race Theory that is unambiguously rooted in neo-Marxist and Marxist thought, you have people who are obsessed clearly with power. Their entire point, as I read in my first testimony, was to transform the relationship between race, racism, and power. The point of the exercise is to change society. This is Marxism. I think it's undeniable. There's only one thing that you can actually do. It is to take every legal route, because we do want to preserve a society of laws and rule of law, which they want to deny, to remove them from positions of power, which succinctly is fire them. Ask them for their resignations. Sue them. There is a woman in Rhode Island by the name of Nicole Solas, S O L A S, who requested the Freedom of Information Act request for her kindergartner's curriculum to see if it had Critical Race Theory and other things in it that she was concerned about.

They ended up suing her for doing a FOIA request. Then, when they delivered the FOIA request to her, by the way they found just yesterday or the day before, the union did not have standing to sue her, so they're in trouble now. When they delivered the FOIA request, every single sentence was blacked out and redacted. They're clearly trying to hide something from her. Her advice, which I was in person with her on Saturday, her advice is actually to stand your ground as parents and invite the lawsuit. Take reasonable action. For example, she used the example with the masks. That's up to you. Have many students, 50, 100, 200 show up to school one day without masks. When they get sent home, sue the school for denial of an education based on no law.

Try to get the school, if your children's school is segregating by race, sue them. This is the kind of thing you actually have to do. People will only respond to power and who believe for instance, that the use of reason, rationality, and the request for evidence are part of a racist conspiracy to maintain white supremacy are not likely to respond to evidence or arguments. Those people are not going to be reasoned with. You have to put the pressure on them where they understand it, which is power. We live in a free democratic republic; and therefore, the power has to be exercised through every legal means. Use lawsuits, show up, and testify, demand resignations, write letters, contact your representatives and the people in power. I want everybody to remember, cause you're going to get accused of it, that's not cancel culture. It is not cancel culture to remove somebody from a position of power who is abusing that power. That's called responsibility. That's not cancel culture. That's my answer. Fire them.

BARKE: Thank you. One more. Does anybody else want to give it a stab?

NALVEN: I did want to supplement my answer to the earlier comment. I do have hypothetical's that suggests ways of solutions, but no one wants to take my solution. For example, we can put everybody's job into a big computer. Everybody's housing residents into a computer and reassign what you work at and where you live at random. Today, you're a brain surgeon. Tomorrow, you're a librarian. Today, you live in Costa Mesa. Tomorrow, you live in Idaho, Pocatello. Now, that would be a solution to all the discrimination, but no one wants to take it. The question is, why don't we want to do the computer rational model? Again, there are human things that attach us to where we are that rationality finds it difficult to explain. Therefore, this is the answer.

BARKE: Thank you.

REID: Trustee Williams, any questions?

WILLIAMS: Sure. Pastor Horton, thank you for being here. I pray that your family does well. I know you're going through a difficult time.

HORTON: Thank you.

WILLIAMS: You are in our prayers. This question is to Elina. There was the July 27th forum a discussion about studies that were supposedly affirming of ethnic studies. That it improved the academic as well as the emotional wellbeing of students. I'm not an academic, but I know there are some studies out there. Can you comment on the, what's the term, efficacy or the validity of these studies that make these assumptions?

KAPLAN: Sure.

WILLIAMS: Are they truly objective?

KAPLAN: I'm going to take a slightly different, I'm going to take your question. I'm going to take a slightly different angle to it, which is, first of all, I agree 100% with what Pastor Horton was saying about the value that ethnic studies can bring to students, to students of color, to all students. What's interesting about those studies is that not a single one of them is referring to

CRT based ethnic studies. Not a single one of them is talking about liberated ethnic studies. They are all referring to the kind of ethnic studies following the principles that Pastor Horton was talking about. One interesting one for instance, is the Thomas Dee study, which was done at Stanford in collaboration with Pamela.

HORTON: Penner.

KAPLAN: Penner, that's right, thank you. Who talks about the study being, this is one of the ones that's often cited. Thomas Dee actually went publicly expressing his concerns about how this study is being misused, because it's not being used exclusively the way that Pastor Horton is talking about it. He did express that he is, hold on let me give you a quote here, that he is "concerned about the chaotic rollout of the ESMC" which he characterized as a "hot mess." That's a quote. The motivation for ethnic studies is grounded in the idea that historically underserved communities don't see themselves represented in the curriculum, which is a really important goal to address. But referring to the team of CRT proponents that propagated the first draft, prepared the first draft, he talks about how the people who had been nurturing this flame for half a century are reluctant to give up control and worried about the way it's being rolled out might snatch defeat from the jaws of victory. This is somebody who really deeply cares about ethnic studies. Who has put out a study talking about the value of ethnic studies and the benefits that it can bring. I think almost all of us would agree with, but talks about how if done carefully, this kind of teaching can improve student interest in learning. In the wrong hands, it can be feckless and counterproductive. He specifically talks about how the idea of liberated ethnic studies, CRT-based ethnic studies is precisely those wrong hands and not what that study was based on

WILLIAMS: For those who were not here earlier, we did have a news conference. I love this spontaneous dialogue we had about what is being liberated about? I want to put a plug in for Dr. Lindsay. He does have a wonderful book called, "*Cynical Theories*" written with Helen Pluckrose, which is a very academic book, which is very insightful. Can you talk again to the group here? What is liberated studies being liberated from?

LINDSAY: I mean in general, reality. As I said at the beginning of my remarks a moment ago, I mean, this was Herbert Marcuse's idea. That reality itself and human nature are constructed such that human beings in especially flourishing, productive, successful capitalist societies don't at their level of vital and basic needs, need to be liberated from a life that they actually like. If we can just change people, change their needs. Change what they want out of life. Change the way they think about everything. Change their sensibility about the world. Change their rationality. Change the science. Change reality itself to have different basic conditions. Then in fact, they might want socialism, and it might work this time. I mean, you can read the essay for yourself. I've done a podcast reading the whole thing out loud in four stages through the four parts.

The liberation that he's actually talking about to be more charitable as we should be is liberation from all forms of oppression, suffering and exploitation. What is he really talking about is all oppression, suffering, and exploitation, is something that human beings should be seeking liberation from. His model of liberation believes that if we can get rid of capitalism, despite its prosperity and flourishing, then, we can enter into a new phase of history. He calls them certain

historical possibilities that are regarded now as utopian possibilities, which is a long phrasing that means communism. If we can get to that, by changing all of this fundamental substrate - humanity, reality, how we interact with one another in reality. Then, we don't have to suffer. We don't have to work. He talks a lot about having to work too many hours or whatever. The machines should be doing all the work for us so that we can be liberated to pursue the arts and things that we enjoy.

He actually says we should be liberated from all unnecessary work. We should be liberated from stupidity, and selfishness, and all of these kinds of vices of human nature. It's a very unrealistic program to put it mildly. Like a lot of theory that comes out of the Marxian tradition, it looks really good on paper if you can suspend your disbelief about whether or not it can work. I'll quote from the biologist, E. O. Wilson who's actually quite sympathetic to a lot of these kind of socialistic type ideas. He says that, "communism is a great idea, wrong species" is what he says, talking about how it works for ants. It doesn't work for human beings, you know, being made in the imago dei. Apparently, it does not lend ourselves to a liberated universe of being a hive like bees and ants is what E. O. Wilson's point was.

WILLIAMS: Thank you. That's good. To Dr. McDonald, do I have time left?

SPARKS: Yeah.

WILLIAMS: How much?

SPARKS: One more.

WILLIAMS: One more. Okay. Real quick. We earlier talked about children who are being taught about oppression, or they're the oppressed, or they're the oppressors. This child who you talked about earlier, this child who was stuck in this morbid state. What would be that official ICD-9 diagnosis or DSM-5 now, right? What would be that official diagnosis? What would be his therapy and repair to restore him to normality?

MCDONALD: Well, it's born of fear. The fear comes from being lied to so much that he's entered into a delusional reality. He's not living in reality. He is in a suspended reality as we just heard. The only way to remove that is to deprogram the child. You need to put the child back in the real world. You need to challenge him to take the risk of removing his mask. Then, experiencing the truth that he will live and that he will not kill others.

WILLIAMS: Translating that to the liberated studies, so this child who's stuck in this victim hood that I am oppressed, or this White person, my friend here is the oppressor, and he's a part of a white supremacist of society. If that's ingrained, how do you get rid of that? How do you treat that?

MCDONALD: You need to bring reality back into the classroom. You need to teach what is objective, what is true. You need to focus not on making people feel good or bad, but giving them the tools and the opportunities to achieve. When one achieves, then one can fulfill one's potential. There is no substitute for achievement. Self-esteem is not a substitute. Interestingly,

many of the studies that I'm aware of show that minorities particularly Black girls, have higher self-esteem than White boys and girls. Why is that?

WILLIAMS: I don't know. That's interesting. Okay.

REID: I think it's called the Black power movement. I lived through it. Trustee Sparks, any questions?

SPARKS: Thank you. We could go down that hole. Thank you, panelists for spending time with us tonight. Especially, thank you for the parents and community members who are taking the time to attend to learn more about, you know, the underpinnings of ethnic studies and Critical Race Theory. A lot of the general population and even the educated general population don't really have an understanding of basic statistics and research methodology. You throw out research says this, research says that, without really unpacking what's really going on in the study. I have a couple of questions for both Dr. Kaplan and Professor Horton. Professor Horton, you referred to, both of you referred to the Dee and Penner study, which a lot of the support for ethnic studies is centered on that study.

Interestingly, it was done in the San Francisco Unified School District. It had about 1,400 students just in the eighth grade, but the demographics are most interesting. The descriptive statistics show that the majority of students were of Asian descent, and that was 60%. Yeah. Only 23% were Hispanic, and only 6% were Black. We're basing support for ethnic studies, and you already unpacked that it really was very broad brush, on this demographic of student as a broad brush for how ethnic studies is supporting at-risk students in every group. When in fact, that group I think, says a lot. It tells you about that particular set of demographics: 60% Asian, 23% Hispanic, 6% Black. That's very interesting, I think.

Secondly, you talked about, Professor Horton, the other study you cited was the Tiffany Jones, I believe, a mental health study. I believe if you could explain further, it had 58 students in the sample?

HORTON: No, those were student mental health providers. These were not students.

SPARKS: Mental health providers, but that was the sample.

HORTON: These were like psychologists, psychiatrists.

SPARKS: That was the sample.

HORTON: It was 58 of those who responded to the qualitative study.

SPARKS: Right, so, (a) it is a qualitative study, which really doesn't tell us very much.

HORTON: My apologies, quantitative. I said qualitative, yeah.

SPARKS: Even so with 58 students, there's really no significance to that. I mean, if you have anything under 120, really you need more like, you know, 1400 to get any meaningful data. I think we need to be real careful about citing research and studies that don't really have merit in terms of the efficacy of the studies. Okay. That's why I'm really curious to see the abstracts in addition to the cites that you're going to be sending us. I'd encourage the other panelists to send us as well, the studies that you have access to that also have the abstract so that the informed public can really understand that it's more than just a study or a research. We can educate on what statistics really mean. What is the data really telling us so that we can be more informed in terms of what we're putting out to the public? So, there's that. Any comments on what I just threw out there for Dr. Kaplan or Lindsay or?

LINDSAY: I just want to interject. I don't have any commentary at all on that specific ethnic studies curriculum. My target, of course, isn't necessarily ethnic studies as a whole. My target is Critical Race Theory and critical race theorists actually love to mis-cite studies like this. I don't know about this particular study. I'm not making a comment on it, but there's another study they cite very frequently that racial bias is arising by three months. I looked that study up. It involves a very small sample of women who held their babies. The methodology was that they had four screens. They put a face of four different people of different backgrounds, one White, one Black, one, Asian, and one middle Eastern. The problem is that, again, a couple dozen mothers, is that all of the mothers and all of the babies were White. There's absolutely no ability to control for example, for looking at a face that looks similar in complexion to my mother's. As a matter of fact, it's very interesting. While they indicate that the baby spent more time, you know, vaguely staring in the direction of the White person and less at the Black and Middle Eastern. They showed virtually no difference between the White and the Asian in the amount of time the baby randomly looked at it.

The methodology for this kind of study is pretty poor, but you'll see this cited by critical race theorists as justification for the prevalence and early onset of implicit bias in early childhood. Justifying things like anti-racists baby and pre-K interventions for critical race theory to start undoing unconscious biases. This tendency to cite shoddy studies is something that needs rigorous investigation. When they cite a study as you're saying, it has to be looked at more closely. That, by the way, is just total BS. That study just can't prove what they claim it proves, and they claim it anyway.

SPARKS: We'll have Kaplan first. Then Dr. Nalven.

KAPLAN: First of all, Dr. Sparks, you just promoted me, which I appreciate. I don't have a PhD, just an MBA. I do appreciate the thought. I'm going to get real for a moment and say the following. Some of the studies make me uncomfortable that there is not much as much data as we would like. For example, in Thomas Dee and Emily Penner's study, Thomas Dee has expressed his concern with the fact that that sample size is really small. Exactly what you were pointing to. Here's the real part. Intuitively, I believe that ethnic studies is important. My organization, ACES, also believes that ethnic studies is important. I believe that there is data out there that can show that ethnic studies is beneficial to children. I am deeply in favor of doing these studies. Continuing to do more so that we can learn more and so that we can learn exactly what kind of ethnic studies so that we can distinguish and take advantage of these numbers. The

real part is that I agree with you. There is more work that needs to be done both in terms of sample sizes, in terms of the type of studies. I agree also what Dr. Lindsay is saying in terms of the quality of the studies. I know that better data is out there. We just need to get it.

SPARKS: Thank you.

NALVEN: I'd just like to make a few comments on objectivity. From a Critical Race Theory, objectivity is White culture. They prefer subjective narratives as an approach. Now in anthropology, we use subjective narratives, too. We do a systematic study. We rarely get sample sizes that you would like. We are a systematic approach just like history is, rather than a statistical approach, although you can do history statistics also. It's a question of using your judgment on whether, in addition to the statistical approaches that we know, whether it makes sense to the subject matter. For example, I use the example, Louis Pasteur just come up with this amazing vaccine against rabies. Ten people have taken it, and they've all lived. That's 10 people. Now, you get bitten by a rabid dog. Would you take it? Yes. Ten out of 10 is amazing statistics, small-scale statistics. It depends on what our relational population size is to what our objective is. But in this particular case, I agree with you. We have to have like going to a doctor, he gives you an opinion. But it's an informed opinion, based upon his knowledge of the entire field of medicine that he's studied. I like to play with that idea of subjectivity/objectivity, and it requires some nuance.

SPARKS: Well, I agree. I mean, qualitative data often inform quantitative data; but, we have thousands of school systems across this nation where we should be gathering data on this subject. I mean, we have data on math. You spend more time, you know, with tutoring at-risk students in math and guess what? Test scores will go up. Are we spending enough time on math? Are we spending enough time training teachers to teach math? These are questions that we need to be asking. When we're adding ethnic studies, what are we taking away from the curriculum in a given day?

HORTON: May I say just one more thing?

REID: Okay.

HORTON: I definitely appreciate, and I love what you have done, Dr. Sparks. What you have provided for us tonight is something that we call a gap in research. The reality of that should spurn various different disciplines to come together and work together for what I would, and forgive me for sounding like a commercial, more of a mixed methods approach to this so that we can have the broad quantitative, but then supported and grounded with the qualitative depth that is necessary to measure both the positives, the benefits, but then also, the challenges and the deficiencies of ethnic studies across the board. I think Orange County taxpayers and parents definitely deserve to have that substantial data that is given to them from the mouths of their own children. If there's anything I can ever do to help fill that gap in research as it relates to ethnic studies, I open myself up to the Board to do anything I can to help with that type of a research project.

SPARKS: Thank you.

REID: Thank you. Now, we're going to take a short break, five minutes. We'll come back and hear closing remarks from our expert panel. Thank you.

[THE BOARD TAKES A RECESS. THEN, THE BOARD RETURNS FROM THE RECESS]

REID: If you could take your seats please? We really need you to take your seats so that we can finish the meeting. Thank you so much. Please take your seats. We are going to have each of our panelists give closing remarks. Before that, I'd like you to know that this meeting is being taped. It is going out live as well. There will also be a white paper created based on this meeting. You will see this meeting again. Also, we will have public comments directly after the panelists finish speaking once the meeting is turned back over to President Mari Barke. I'd like to start now with Dr. McDonald for your final.

MCDONALD: [Inaudible]

SPARKS: How much time?

MCDONALD: [Inaudible]

REID: It is Ken's fault. I was told to start at the other end.

BARKE: Maybe Pastor Horton would trade with you while you eat?

REID: There you go. Yes, Pastor Horton. Thank you so much.

MCDONALD: Give me five.

REID: Yes, we will. Thank you so much. Closing remarks, 12 minutes each. Thank you.

HORTON: As soon as you opened that soda, I was like, nah, he ain't going to be up there. That's all right. That's all right. Hey, see, shared humanity. That's what we're talking about. Experiences, empathy, you know. Well, first and foremost, it's a true privilege to be here. I can't express that enough. There are a couple of nuances that I had to rush through at the conclusion of my opening statement. What I was trying to communicate is that, as it relates to ethnic studies and even some of the follow-up great questions from the school board, then also, from the responses of my esteemed colleagues, that there is benefits in that reality. What I was trying to communicate, I like to teach in acronyms or acrostics, because that's the best way that I learn.

What I was trying to communicate was the actual acrostic (ETHNIC) that I think would serve as strong guard rails for more of that positive leaning, ethnic affirmation, individuality that we have all been communicating. The first is the letter E which was ethnic affirming of every student. What we have seen in the society of the United States of America, it's something I communicated earlier, was something known as the Black/White binary. I'm pretty sure that we're all pretty familiar with that. Where things just get reduced to that color-coded language. It really does remove the ethnic identity that I believe is God given. The reason that I personally

believe that it is God-given is when I look at the book of Revelation in Chapter 21:24-26. This is what we call the eternal state. It's the city of God. What's amazing about it is you see that it is made up of every nation, tribe and tongue. But, the word in Koine Greek, which is the dialect of the New Testament. Nation is better translated into English, ethni, which is ethnicity. What we see is that the ethnicities are actually present in the eternal state according to ancient Christian doctrine. In addition to that, it says that the kings of the nations, or the rulers, or the leaders of the various ethnicities that are present actually bring their honor and glory. Now, that word honor is a financial term that we can call wealth. What that means is that there will be cultural expressions filtered through the lens of grace that will be there in the eternal state. What are some of these cultural expressions? Perhaps language, perhaps dance, perhaps cuisine, food. These are the things that I think that are more inviting to the table of society, if you will, to allow us to share meals together. I mean, we all got to eat.

Learning the different, beautiful realities of cuisine, very similar if you're familiar with the book, or if there's anybody here that grew up in the era of hip hop, a rapper by the name of Common, had an album called *"Like Water for Chocolate."* Like Water for Chocolate is a narrative in which someone deeply had affection for another human. They could not be able to express it to them verbally, so they allowed their emotions to come out through the cuisine that they prepared for them. The rapper Common didn't cook food, maybe food for thought if you want to use that metaphor, but what he was also communicating is his emotion through his artistry. These are all expressions of culture that various ethnicities because of the beauty of the United States of America, many of us have multiple ethnicities. Many of us have different heritages. If we are reduced to just one, well now we have to force ourselves to pick and choose, which of the 10 that I have from the different bloodlines in my family, do I have to pick? I think that's where ethnic studies allows us to affirm by culture, or tri culture, or quad culture, or whatever it might be that is represented in the community, represented in the classroom so that students feel affirmed, noticed, valued, and heard from.

I also said transferable skills, critical thinking, problem solving. One of the realities is that, yes, everyone has communicated the fact that we know that racism is something that has not been fully eradicated, because we're fallen human beings. We make mistakes. We have preferences and things of that nature. We all, I think would say, yes, there is the potential for those realities to be expressed. However, it can also happen intra ethnically, which means, even when my family when I was growing up because I was more-fair-skinned referred to me as "huero," which means fair skinned or light-skinned. That actually did give me a complex. I felt that if I wasn't darker like the rest of my family, that I was reduced to a second class if you will. Participants in my own very family, because I didn't speak with a Spanish accent, because I didn't participate in living in the same predominantly Mexican community that my family, I grew up in a predominantly African-American context, that I couldn't have shared in similar experiences as them. I felt extremely reduced. That's not even speaking about all the European ethnicities that the Lord has blessed me with. I think that if we teach ethnic studies with transferable skills, it teaches us how to reduce those inter-ethnic, and then cross ethnic conflicts through shared experiences, communication, and interpersonal relationship building.

I also think the hybrid learning, which is the H is that whatever is district approved and the community needs centered. I think that is what should shape the content for class assignments

and what our students, age appropriately, are being exposed to. Because of the hybrid focus that I'm proposing, I think it would be great to bring the families of the students into the assignments, learning about their heritages, how mixed they are, the narratives of their family. It wasn't until I was 36 years old, that I learned that my great grandfather who came from Jalisco in Mexico, La Barcas was his village. He went through Texas and ended up in Kansas City. His name was Joe Canchola, not by birth. When he came to the United States, Orelia Canchola had his name taken from him. I never knew that.

Now, there are two separate parts of my family, C A N C H O L A, which is how they spelled his name versus C O N C H O L A, which is how our family spells our name. Now, when we have family reunions you have Camacho, and you have Canchola and you have Conchola. It's interesting. I never knew why, but then it's discovering through the [inaudible] questions and answers of the generations that have preceded me. See, it's not just about who am I? What about our family legacy and our heritage? Why did my grandparents come to the United States? So that I would have the privilege of receiving an education, that I would be able to earn a PhD.

Both my wife and I are the first ones in our families to be able to go to college. Truth be told, it wasn't because I applied to college. I didn't have people spurring me on to go to college. Honest truth I was freestyling, which is making up rap lyrics off the top of my head, in a church parking lot when a college counselor came up to me and said, "what are you doing with your life?" I said, I preach the gospel through rap. I work at a call center. What else is there? She said, "have you ever wanted to go to college?" I said, I ain't got no money. She said, "well, what if I could help you with that?" I said, I wasn't a good student. My GPA is horrendous. She said, "come see me." I went and I saw her that very next Monday morning. That community college known as Donnelley College in Kansas City, Kansas where I was born and raised was two blocks away from my house my entire life.

It wasn't until I was 21 years old, that I crossed the world, which was only two blocks, and entered into a space that was filled with professing Catholics, Protestants, Muslims from various countries, there living with me and then 9/11 happened. I learned how crucial and important weeping together with those who weep is. Stepping into the tensions of different religious expressions, but valuing the centeredness of our humanity. Still allowing them to be distinct in their individual convictions, but saying we can still weep, because our hearts are breaking by what we are encountering in this community. That's a normative, shared experience, intercultural communication, and collaborative goal setting. I believe that if ethnic studies is delivered in that way, safeguarded by parents and taxpayers, then it can prove itself to be something of great benefit that translates to the marketplace.

No matter where our children go. They will have the skills that are necessary. Whether we like it or not, our world is more globalized than it has ever been. Allowing them to have touch points with people from around the world, different belief systems or even no religious belief systems. If we can focus on our common ground and the realities of working together, which all of our panelists working together tonight to demonstrate. But, it has the parental guard rails and the taxpayer guardrails attributed to it, then I really honestly do believe it can actually lead to greater levels of human flourishing. It won't be perfect as nothing ever is, but it can be refined. It can be tweaked as we have heard with more data from interviews to surveys that are filled out. To know

what are the community needs and how can we, with an age appropriate response, introduce our children to these collaborative efforts that can lead to flourishing stronger interpersonal communication skills. Even affirmation of self that allows them to feel empowered in the democratic society that we live in.

I am being in prayer for all of the parents and taxpayers of Orange County. As one who has children in a public school setting as well. I'm not just saying thoughts and prayers as a cute little colloquialism that we put on Twitter, but I sincerely mean it. You're shaping the future of Orange County and California. That's where I believe that if you can define your terms about what the curriculum says, and the parents communicate and not allow somebody to hijack terminology, that you can help set the record straight and keep it straight. Then you pass the baton to your children, and they take it further than we ever imagined we could. Thank you for allowing me the grace to be here. God bless.

REID: Thank you so much. Dr. McDonald.

MCDONALD: This may become a commercial for Dr Pepper. I'm feeling very caffeinated right now. I don't drink caffeine very often. I've been thinking a lot for the last year or so about the division in our country. I've come to believe that we're largely divided now into two groups - the rational and the irrational. The irrational people are largely very fearful right now. The rational largely are not. The irrational tend to largely want to control everyone. The rational tend to want to be left alone. I think that's a pretty good way of describing the situation. Obviously, there are exceptions, but I think the importance of speaking in generalities can't be overstated. That's really the only way we learn is by making generalizations. Generalizations are actually critical for learning. Otherwise, we'd have to learn every single exception to every single rule, and it would be impossible. I said earlier that propaganda is always used in the same way. It's used as a vehicle to announce or fuel and maintain a crisis either real or imagined. We all know what that crisis was 18 months ago. It was the crisis of the bubonic plague and mass death. There's always a kernel of truth in the propaganda, but it's always exaggerated. We do have a virus in this country, but the numbers are all lies. I think it's the same thing here.

The crisis that we were being told we're suffering from and that is necessitating Critical Race Theory is the crisis of racism. Well, racism has always existed. It's existed in every society around the world throughout history. It still exists today, and it exists in every race. Every race is racist, but that's not the point. The point is, is it an obstacle to the success of every American in this country? It is not. Racism is not an obstacle to one success anymore. If you continue to see it as a crisis, then you can justify really any sort of irrational policy, just as irrational as children having sticks stuck up their nose three times a week, and wearing masks, and getting shots so that they can go back to school, which is insane and it's abusive. It's simply child abuse, period.

Critical Race Theory, I would say is actually in that same vein. It's abusive. It's abusive because of the way that it abuses the intellect and the psyche, and renders the child, as the child I gave in my opening statement as an example, psychologically harmed by shame, humiliation, and the theft of the child's agency. That's abusive. The AMA announced last week, that it supports in its formal, voted on public policy statement the elimination of sex on birth certificates. That's the American Medical Association. That's an example of the irrationality that I just described. The

American Pediatric Association has held as it's position for at least six months, maybe a year now, that it supports children, without parental consent, choosing to chemically castrate themselves, because they don't know if they're a boy or a girl. That's their formal position.

I had a patient about six years ago start with me in my practice. Left a couple of years ago, maybe two and a half years ago, right before all the insanity started in the purely rational/irrational divide began. She's a lovely girl. She was, I think at the time she was turning maybe 10, 12 years old. I think she left when she was about 14. She was a victim of a terrible, awful family. A mother who was really a Munchausen by proxy woman. This is an example of a mother who expresses concern, affection, and love for her children by harming them. The "Sixth Sense" was an example of that. The movie that came out about 20 years ago. Wonderful film, where the mother was found to be injecting her daughter with bleach in the hospital room in order to keep her sick. This woman was doing this same thing to her child.

The girl, after several years of work with me, medicinally, and also therapy with a wonderful therapist came to me one day with this great smile on her face. She said, "I figured everything out. I know what's wrong with me." I asked her, what is that? She said, "I'm actually a boy." She expected me to celebrate this because that's what her gender affirming therapist had been doing. I didn't. I paused. I tried to be very careful in my words. I remember saying to her, well, I understand what you're saying. I understand, because she implied that she wanted to go get hormone blockers eventually chemical castration, which the American Academy of Pediatrics later supported. I said, but you want to make very, very certain that you give yourself some time before you make these life ending decisions and life-changing. I could see her face drop. She felt so let down, so rejected, because I didn't want to join her in her irrationality in her mental illness. I never saw her again. Her mother took her out. Sent her to UCLA where a pediatrician put her on testosterone blockers or estrogen blockers testosterone support. I don't know what happened to her. Maybe she had her breasts removed - a lot of girls do now. She's probably 17 or 18. She can do it on her own now legally.

This is the end point that we get to when we support irrationality. When we pretend that we can't speak truth to power really. That we can't speak up against abusive practices to our children. Where we tacitly allow this nonsense, this abuse, this foundation of lies to continue. We need to speak up. It's the only way that we can stop this. We need to bring back rationality into the classroom. Just like rationality needs to be put back into medicine, which it's gone. It's completely absent. I've lost the respect of most of my colleagues. I've lost the respect of all of the medical organizations. They're not living in reality anymore. The most rational, sane, courageous people that I meet are regular people now that don't have degrees after their names. They're just regular people working in the parking garage, cleaning the bathrooms, the police, the fire, the first responders, the parents. The reason why I believe, is because they're living in reality. They're forced to every day. They can't live in an ivory tower. They can't raise hustle their way through life. They have to make their way like real people.

I was watching a speech. A recording of one of these sort of meetings from somewhere in the U.S. – Anywhere, U.S.A. I heard a man say something that really resonated with me that I want to end with. He was a parent of children. He was a Black man. I assume his children were Black. He didn't say. Maybe he was interracial marriage, didn't matter. He stood up on behalf of his

children and against Critical Race Theory. He said the following, “my children are only victims of their own ignorance, their own laziness, and their own bad decisions.” That’s it. That was not a statement of disempowerment. That was a statement of empowerment and agency. Not only are they responsible for their own failures, but they're also going to take responsibility for their own achievements. I was very impressed by that position. I think that's the position that every righteous, and caring, and courageous parent needs to take in this battle, so go out there and do it.

REID: Thank you, Dr. McDonald. Dr. Nalven.

NALVEN: My comments earlier anticipated what I was planning on talking about in terms of data and doing policy studies. I've done some policy research. On the one hand, the information can be used as ammunition by politicians or it could be used as guidance for making a more informed decision. I'd like to look at a specific contrast to kind of inform our discussion of Critical Race Theory explanation versus more of an empirical approach where a legal oriented analysis doesn't quite fit.

First of all, everyone isn't equal. There are individual differences. We are not clones of each other, nor our circumstances. There are differences between and within groups. When we focus on differences, we often look for inequalities in terms of comparing groups. There are disparities. A lot of the discussion going on is about, well, how do you explain this disparity? From a Critical Race Theory, the go-to explanation is well it's because of racism. I often get into that discussion with individuals. I need to kind of bring it back to, okay, let's see. Let's look at the data. Ibram Kendi said that he sees a disparity between Blacks and majority culture, generally White. Assumes it to be racism and calls for a counteraction. The only remedy to present discrimination is future discrimination so that's one approach.

Another approach by scholars such as, Glenn Loury, Thomas Sowell, John Mcwhorter, and others, they approach it from an empirical approach. You look at the same disparity, consider the empirical evidence, and then respond appropriately. Is it family? Learned helplessness? Inadequate education? Well, maybe racism, no presumption beforehand. A legal oriented analysis if you find a discrimination has been famously stated by John Roberts, the way to stop discrimination on the basis of race is to stop discrimination on the basis of race. The question is, what is it? What is it that we're looking at? Since we are in the educational realm, there's a very interesting data set comparing New York City schools and the performance of the students there versus the Success Academy Charter Schools. I think it's worth looking at those together, because it raises those very questions of why there is disparities and then how you would explain it.

In New York City public schools run by the Department of Education, the percentage of students in grades 3-8, those who pass the proficiency exams was 46% in math and 47% in English. By contrast the students who are enrolled in the Success Academy Charter Schools tested 99% proficient in math and 90% proficient in English. If you were looking at those two school systems which are in the same places basically, overlapping each other, the public-school system run by New York City schools is doing so poorly. Well, that must be that there's systemic racism going on in the New York public school system. No one ever says that, but if you're going to use the disparity analysis, that would be your first go to explanation. Let's look a little more closely.

Success Academy students are drawn from the same low-income community. They are drawn by lottery. They are 94% Black and Hispanic students with household incomes averaging just under \$50,000. The Success Academy Charter Schools, there are over 30 of them, are located in public locations, in public buildings often in the same schools that the school district runs.

Also, the performance of this Success Academy Charter Schools is equal to or sometimes better than those in the affluent suburbs. They're doing something right with the same student population. There's nothing wrong with the students, which is what often the assumption about, okay, minority students, there's something wrong in their community. No, they're doing fantastic. What is our explanation going to be? Perhaps, if the discipline is enforced in the charter school classroom, but not in the public school. Discipline might be a factor for education. Perhaps it is the commitment that is expected from the parents. In a book written about the Success Academy Schools. They said, they're not really trying to recruit students. They're trying to recruit the parents. The parents are expected to track their student's homework, make sure they do their homework, make sure they go to school. They are responsible for bringing the students to school. A lot is expected of the parents.

The question is, well, what do you do about this difference? We are seeing merit and achievement in the Success Academy Schools. What should be the response of the public schools especially if they're looking at equity? Well, equity, perhaps let's get rid of the tests. Therefore, we don't have to know that there's a difference. Maybe we put our fingers on the scale and teach them with Critical Race Theory. We know that that's not going to work. There was an article written by an anthropologist, John Ogbu who had passed away before this comparison took place. He looked at a lot of school systems between majority and minority school systems. He posited that if the community is responsive to the school system, as minority school systems to the majority one, if they feel faith and trust in it, that there will be more success. If you look at the way in which the Success Academy Charter Schools are run, you see that that participation demanded of the parents, they find that kind of commitment from the community that the New York public schools don't have.

Are they willing to make that kind of change that those charter schools are engaged in? They have the restrictions of the union. The teacher protections teachers come first. Students come second. It's reversed in the charter school's system. I suggest you go online. Look at Success Academy. All of their curriculum, or most of it, is posted online. You can compare and see what it is that they are using. Stacey Gershkovich, I'll give you her information. Call her up. She's a really great talk to in terms of what they're doing. I see that kind of enthusiasm. It's possible. It's happened. It's been done. We don't have to worry about educational achievement, but you got to do the hard work. Can we do the hard work in our own school systems? Thank you.

REID: Thank you. Up next is Dr. Lindsay. Thank you.

LINDSAY: Earlier, I kind of rather spontaneously read you a bunch of stuff. I'm actually going to say things on my own thoughts this time. The problem that we face right now is that, this is supposed to be a forum. We're facing in the state of California, I'm not a Californian, so I'm not facing it. Good luck. I'm flying out. See ya.

SPARKS: Take me with you.

LINDSAY: Don't come to Tennessee unless you vote red. The problem that we face is that you have a Critical Race Theory informed curriculum being shuttled in under the guise of an ethnic studies curriculum. If we've heard anything tonight at all, it's that this makes the matter much more complicated than it needs to be. We've heard very compelling arguments in favor of ethnic studies and very compelling arguments against Critical Race Theory. I want to point a finger at the evil fusion of these two ideas. This is something they do a lot. I even want to have the very radical suggestion that we can't actually have a debate about ethnic studies right now. No such debate is meaningful, because we don't know what it means. That term has been co-opted by critical theorists. Those include critical race theorists. We've also heard examples of how it's been co-opted by critical gender theorists and queer theorists. We've also heard some examples of how it's been corrupted by critical, they usually don't call themselves critical, post-colonial theorists. We could add in fat studies, and disability studies, and all the different ones you might want if you would like to.

Ethnic studies has been co-opted. It has become a Trojan horse for a separate ideology where the merits of ethnic studies may well be high enough to merit that being a program we want. Whereas, the demerits, the horror of Critical Race Theory, now makes it impossible to have that debate. That's a true tragedy. I want to alert people to the fact that this is the modus operandi for critical theorists in general. This is the modus operandi for Marxists going back even before critical theory really started to develop. It is to attach their program to other things. As Dr. Bella Dodd testified to the House Un-American Activities Committee/the House Committee Un-American Activities, 1953 dressing up communism in fair sounding language. Positive sounding language has been a strategy they've been using all along. It's linguistic manipulation. You've heard lots of other examples.

Now, we look for example, at ethnic studies. We have to say, well, what ethnic studies does that mean? Does that mean Critical Race Theory? Does that mean queer theory? What does it mean? We can't have the debate, because the debate takes place in a linguistic level where there are two meanings. You certainly would have heard or seen this done with the word diversity. Diversity is supposed to mean diversity of perspectives. Under Critical Race Theory, because it believes in a doctrine called Structural Determinism that the systems of power, the systemic racism determine the range of possible outcomes for the individuals within those groups. Thus, their lived realities or lived experience of that reality. Diversity actually means people who have a critical theory understanding. A critical consciousness of race within any given particular identity. Diversity means people who are formally trained in diversity, which is going to be critical race theorists, or queer theorists, or critical gender theorists. In other words, in the older words, comazars. Diversity all of a sudden means something different.

Inclusion, you've probably heard that word traded upon in multiple ways. You think inclusion means welcoming. Nobody's going to be unduly excluded, or mistreated, or made to feel like they're not welcome. That's going to be key to what we were just hearing about with ethnic studies. The identity affirming aspect. How that feeling of inclusion can possibly increase educational attainment outcomes, self-esteem, whatever the other measures are. But, inclusion actually is biased based on these beliefs about power dynamics and the disparate impacts that they're connected to so that inclusion actually means that only certain people must be given

inclusion and belonging. It becomes instead in practice for these people that are implementing it justification for purges, justification for censorship. All of a sudden, you have this double meaning. We could do equity. We could do anti-racism. It's being against racism, right? Well, no, according to Robin DiAngelo, it is a lifelong commitment to an ongoing process of self-reflection, self-critique, and social activism. No one is ever done. It's a little more than you thought you were signing up for. According to Ibram Kendi, it means that which produces anti-racism is that which produces equity. He said, as was quoted, "the only remedy for past discrimination is present discrimination. The only remedy for present discrimination is future discrimination." You have him openly advocating for discrimination to correct for that structural determinism. That's an article of the Critical Race Theory faith.

The word critical itself. You think, yeah, we want to be critical. We want to look at arguments. We want to examine the data. We want to ask the hard questions, but they mean to use Critical theory. That's all they mean. There's a paper from 2017, by Alison Bailey where she explicitly says that. She says critical thinking tradition is rooted in epistemic adequacy and philosophical soundness and validity to arguments, evidence and reason. The critical pedagogy or critical education that means critical pedagogy movement is rooted explicitly in Neo Marxism, which takes on a different set of assumptions, namely the analysis of power dynamics.

They've replaced critical. I already told you they replaced race. They replaced theory. Theory means Marxian social theory. It doesn't mean a theory in the scientific sense. It's a sweeping explanation for how things actually work. It's more of a faith construct. They do this trading off of words so that they mean something different. They do this strategically. There are two manifestations. This tactic its strategic equivocation is a way that you could use big words to describe it. It has a name that was given to it in 2005, by a philosopher named Nicholas Shaker. He called it the Motte and Bailey Rhetorical Strategy. Motte and Bailey Rhetorical Strategy can be simplified. I don't have to go into the castles and the analogies. You can look up the Motte and Bailey if you want. It can be simplified this way. That you have a really great explanation for what your thing is when you're in trouble. You have a really different, much more broad sweeping explanation for what your thing is when nobody's looking. You've probably been that person before. It's just this, once you've been caught, is kind of a hallmark of this happening.

What's happening with these languages, they're trading upon two different definitions. One of which is very welcoming like inclusion. Oh, that means people are gonna feel welcome here. One of which is very activist, which can be used literally for censorship and purges. In a particularly biased way, that will be determined by particular specialists who are formally trained in a particular theory. That then, is going to tell you how to do that. With Critical Race Theory itself, we hear for example, it's not in schools. That's because it's trading off of three different definitions for Critical Race Theory. One is where it came from as a legal theory, which we've discussed enough of that. It came out of the critical legal studies movement. That is true. They are not teaching fourth graders law. It's not happening. Something that's a seminar course in law schools until recently, now, it's much more prominent. Something like that is not being taught to fourth graders. Okay, so they have their in-trouble argument about what it is, but there also is what it really is. My definition for Critical Race Theory is pretty simple. It is the belief that the fundamental organizing principle of society is racism that benefits White people. That's the real

meaning of Critical Race Theory. Like I said, fundamental organizing principle. It is the central construct in Gloria Ladson-Billings language for understanding inequality.

Then, there's the aspect of what it does. Critical Race Theory is as Critical Race Theory does, not to make you think of boxes of chocolate. The point of a Critical Race Theory is to do only two things. One, is to raise what they call a critical consciousness of race, which is the exact parallel of Marxist class consciousness. Only using race instead of economic class, which it often turns into a proxy so that it can call something that's a class issue, a race issue. They say, oh well, statistically more people of X, Y, or Z race have this or that economic status. Therefore, class issues are actually race issues. The other thing it does is after you have a consciousness of races it creates conflict around that. That's what is referred to by people who study Marxist as Conflict Theory. His idea that there's not just class consciousness, but class struggle. The classes are at war with one another. The goal is for the lower class in society, whatever power dynamic you want to name, to awake into a consciousness, rise up, and seize the means of production so that they can have a revolution and transform society into a utopia. Certain historical possibilities that have come to be regarded as utopian possibilities.

Taking this on is a complete reorganization of the entire purpose of education. That's how they work. There's a paper they published in 2016, by two women's studies professors at Arizona State University titled, "Women's Studies as a Virus." I said, they're women's studies professors, not critical race theorists. But, it applies to any critical theory equally well. Where they describe their ideal model, their ideal metaphor is that of a virus. They compare themselves positively to HIV, Ebola, and SARS in that paper. I kid you not. They say that the idea is to teach people critical consciousness so that they will go out and infect other disciplines and spread that. You train a biologist in a gender studies minor to go join a lab or go to a grad school program and bring gender studies into that program. Exactly what happened in 1986. It started Critical Race Theory at the critical legal studies movement is usually how they do it.

SPARKS: Two-minutes.

LINDSAY: They came in. They invited women of color to speak on a panel. They said the whole thing is racist. A giant fight broke out. Then, they used the fact that a fight broke out as proof that the racism was real. Division, it created conflict and division in order to then scoop up more critical race consciousness and spread itself. To force people to think in terms of who they happen to be, instead of striving for that certain universality that I quoted from Kimberle Crenshaw earlier as what she saw as the problem of colorblind equality.

That means there's a fundamental difference between ethnic studies at the level of cultural recognition or affirmation and raising a critical consciousness of race. Those two things have been intertwined to where you can't trust your state to put up an ethnic studies curriculum without knowing that it's probably a Trojan horse for some other project. We can't even have the conversation about ethnic studies.

SPARKS: One minute.

LINDSAY: The whole conversation about ethnic studies has been ruined. That in itself, is a tremendous tragedy. What you have to think about then, is that the conversations are being spoiled one after another, after another. We have to therefore, get away from these linguistic games a little bit. I think what you actually have to do is you have to (a) educate yourself enough to be able to identify Critical Race Theory where it is, so you can call it out and remove it. This is a process I call, “stealing the Motte and bombing the Bailey” for the Motte and Bailey metaphor. You also have to recognize that at the end of the day, words are words, and actions are actions.

It doesn't matter what they call it. You have to look at what they're actually doing. Are they segregating by race? That's illegal. Sue them. Are they doing racial affinity groups? That's segregation by race. Sue them. Are they teaching your kid that they're privileged, or oppressed, or whatever? That's child abuse. Sue them. You have to say what they're doing.

We know whatever they want to call it. Critical Race Theory, culturally responsive teaching, whatever they want to call it, ethnic studies in this case. We know it's wrong. We all know it's wrong. You have to learn to spot it. You have to learn to call it out. You have to learn to remove it. You have to learn to implore boards through informed commentary that it doesn't belong. I don't care what it's called.

LINDSAY: Get out of the clouds of some linguistic argument that they've constructed so that you'll lose every time.

SPARKS: Time.

LINDSAY: Thank you.

REID: Final comments will be from Elina Kaplan.

KAPLAN: Wow. I think I am going to start by responding to Dr. Lindsay. I want to prove you wrong. I really want to prove you wrong. I agree that there has been a hijacking of the objectives of ethnic studies. We at ACES are working hard to uplift the curricula that have not been yet hijacked, because they are there. It is true that there is no clear definition. There's not even a definition that most people can agree on, and that is a problem. But, we do have two distinct models that we know of. We've got the constructive ethnic studies. By the way, I just wanted to mention, when Ms. Gomez was asking me a question in terms of summarizing the distinction, I do have this one pager that's in front of where I was sitting that you can come grab that talks about the distinction between constructive and critical ethnic studies.

In general, as I mentioned, constructive ethnic studies focuses on building bridges of understanding, of uniting students around solving challenges together including, by the way, confronting racism, celebrating ethnic accomplishments, and exposing them to multiple perspectives. CRT based ethnic studies, and I don't think that folks that propagated it would disagree with me, uses a victim oppressor lens where one must be one or the other. It focuses in particular on one specific ideology that we've talked about specifically Marxism. Okay.

We truly believe, I believe this personally, we believe this at ACES that if the majority of Californians and Americans knew what Critical Race Theory-based ethnic studies was, they would not want it. We would not be here having this conversation. One of the things that we're trying to do is to shine a light on it, to have these conversations, and for people to understand that there are different types of ethnic studies, to distinguish between them, and to understand which ones they would want for their kids.

One of the things that I wanted to talk about a little bit is how this plays out in the classroom. I'll start out with teacher training. At one of the teacher trainings in Northern California, they are learning that capitalism is equivalent to racism. They hand out a diagram in a PowerPoint. You see a diagram where in the middle is imperialism, and there are circles surrounding it that include genocide, private property, religion, racism, and so on. These are all equal sized circles that are around this one central thing that says, I believe imperialism, possibly both empire building and imperialism. By the way, we can certainly talk in an economics or history class about the downsides of capitalism. There's nothing wrong with that. We can also talk about the downsides of socialism and communism. We're not talking about whether or not we should be talking about these things. We're talking about where is a place for them, and how do we talk about them? Do we talk about them, or are we allowing CRT to infuse everything that is being taught? A lens and talking about a subject, are two very different things.

By the way, at that same training that I just mentioned, the instructor acknowledged that Marxist ideology might scare people away. Educators have to be, quote, "grounded in the correct politics in order to educate students." In another training, teachers were told, this is about a year ago, that they have to be careful now that classes are online, because parents can overhear and possibly misinterpret. Let's turn to how this takes place in the classroom. In a Newark school, as part of teaching privilege, a teacher asked White students to take three steps forward and Black students to all take five steps back. In Cupertino Elementary School, you've probably heard about this one, a math teacher instructed her class of third graders to deconstruct their racial identities. Then, rank themselves according to power and privilege. You can imagine the impact on the multi-racial kids. In fact, by the way, in another instance, we heard a mom reached out to us telling us that her ten-year-old biracial child came home asking why her dad is oppressing her mom.

By the way, there's a case where a Black parent and her son are suing her son's high school over their insistence, that the biracial white passing son address his white privilege. A Cuban boy was told by his teacher that he's not a real Latino after he said that they fled communism and socialism when they came to this country. Just a few examples. Okay.

Finally, my favorite, Salinas Union High School District's introduction to Ethnic Studies includes the song, Malcolm Garvey Huey. I will read you a few lines from it. I'm going to skip a bunch. "I study Malcolm Garvey Huey, Monster Kody with an uzi. I'm a goon with a machete especially if it's deadly. Got the Santos for the Z to protect me, to respect me, call me little Bobby Hutton, cause I'm first to push the button. Rappers, don't be saying nothing to the system. We say f them." The f them is spelled out by the way. Monster Kody, just so you know in case you're not familiar with some of the folks there. Some of the role models that are mentioned.

Monster Kody was a brutally violent L.A. gang member. Santos was a violent gang overseen by the Mexican mafia. Bobby Hutton ambushed Oakland police, wounding officers.

This is now, this is not theoretical. This is in the Salinas Curriculum. A few of you have heard about the math mess. Let's call it a mess that has been happening in California. One example of this of CRT in education is a key text for math teachers that directs them to identify and challenge the ways the math is used to uphold capitalist imperialist and racist views.

It also talks about how white supremacy shows when students are required to show their work. Also, when the teacher insists on having the right answer. According to CRT-based ethnic studies and the California Mathematics Framework Draft, characteristics of white supremacy are individualism, objectivity, and meritocracy. In case you think this is theoretical, the Seattle School District has already adopted something called Ethnomathematics. Everything that I'm reading to you, this is not theoretical. This is taking place in schools. Currently in California, we have a math framework that is going through the California Department of Education, the State Board of Education. It is proposing to remove all advanced classes up until 11th grade. This is all in the name of equity and CRT. This is supposed to serve our students of color.

By the way, I will say that fortunately enough Californians, teachers, and parents found out about this plan and spoke up. The framework proposal is being revised. They're going to revisit it. Stay tuned. Look for what's happening with the CDE meetings with the Instructional Quality Commission. The IQC meeting is coming up. There's a reason that immigrants from communist countries, and by the way, some of them are completely mortified to see what's happening with the math curriculum. They were pleased to see when they came to this country, that everybody was not the same. That kids could actually go into advanced math. What a concept that everybody was not on the same level. There's a reason that immigrants from communist countries are horrified by the Liberated Ethnic Studies Curriculum. Whether they're from Communist China, from Venezuela, from Cuba, from the former Soviet Union, they have lived it. They can read between the lines.

They are schooled in reading code words. When they hear, critical hope, when they hear, radical healing, those are not just nice words. Those are words that refer to overthrowing a system. Being able to read between the lines becomes important. It's unfortunate that that's where we are today, but that is part of what educating yourself will have to mean. I'm going to give you an example that really resonated with me. One of the guiding principles in liberated ethnic studies is to connect ourselves to past and contemporary resistance movements that struggle for social justice on the global and local levels to ensure a truer democracy. Well, that sounds really great until you find out that a truer democracy is actually a Marxist term that refers to the abolition of private property. This is a guiding principle that we're actually putting inside an ethnic studies curriculum. By the way, just to give you a different approach. The LAUSD ethnic studies curriculum says that they aim to teach students about social justice, and social responsibility, and to understand that they can become agents of change. You can see the difference between those two approaches.

I'm tired of hearing about this being a right versus left issue. This is not a right or left issue. This is an everybody issue. My group leadership is made up almost entirely of Democrats. Most of

our constituents are Democrats. We want to ensure that ethnic studies is taught in a positive and powering way, and not in a limiting and divisive way. I disagree with some of the things that have been talked about. I disagree respectfully, disagree deeply with Dr. McDonald on the mask issue, but don't put us into boxes. Don't put us into, if you believe this, then you must think that. Proponents of CRT are painting this, it's in their favor to paint this as a us versus them debate, as a left versus right issue. They turn it into a generic talking about racism. If you're against say CRT, that means you're against talking about racism. Absolutely, not true. It's also framed as people that oppose CRT in education don't want to address history honestly. This is both deeply offensive and ridiculous to people like myself and like ACES who believe deeply in building bridges of understanding, and confronting racism, and making sure that we celebrate ethnic accomplishments and contributions.

SPARKS: One minute.

KAPLAN: What we don't believe in is placing students in boxes and pitting them against each other. We don't believe in dictating a specific politicized ideology that elevates Marxism and violent figures.

All right, let me just wrap up. I would be remiss if I didn't mention that tomorrow, the Senate Appropriations Committee will be voting on AB 101, the bill mandating ethnic studies as a high school graduation requirement. A bill that does not state, which kind of ethnic studies. It doesn't say that it needs to have any of the characteristics that Pastor Horton was talking about. If you have concerns about this bill, whether you would like it to be held off on being passed until we can clarify what kind of ethnic studies we're talking about or amended to clarify what ethnic studies we're talking about, please communicate that with your Legislator.

SPARKS: Time.

KAPLAN: I believe that ethnic studies has an opportunity to elevate the racism conversation, to build bridges, to bring students of groups together, but not if we pit them against each other and put them in boxes. What we're talking about here is deciding how the next generation of Americans will interact with each other. Get involved; because otherwise, we all fail.

REID: Thank you so much. Thank you so much to all the experts who came from near and far to be a part of this forum. I'd also like to thank the Orange County Board of Education for putting this together. They worked very hard, so let's give them a hand too. The Executive Committee of the Board would also like you to know, they want to empower their constituents and parents with information about the ethnic study curriculum and the Critical Race Theory. They did this forum on July 27 and also today, on August 24 so that they could provide a forum with much needed information for the parents and the community members. They believe that the students and the communities are healthier when parents, teachers, and administrators work together. Whatever your position is on ethnic studies, whether it be liberated, or constructive, or Critical Race Theory, and whatever your concerns, they are encouraging all of you as stakeholders to get involved in your child's education through the following actions. You need to stay informed. Make sure that you educate yourself on what your child is learning. You need to attend school board meetings. You need to ask your kids, teachers, principals, and superintendent about the

status of the ethnic studies in the school's curriculum. You need to find out what type of ethnic studies course is going on in your school. You need to find out if Critical Race Theory is playing a role in any of your child's classrooms and what content will be advanced. You need to find out what the guiding principles are, the outcomes, and the sample lessons. You have a right to this information. They are also suggesting that you get involved by speaking at school board meetings and expressing your ideas and concerns. That you join school curriculum committees and groups.

They believe that you should be developing relationships with your school principal, with the administrators, and with the district board elected officials. Maybe you should consider running for the board, talk to other parents, teachers, students, and organize, and make sure that your voice is heard. You need to participate by contacting your state and federal legislative representatives. You can also write editorials to the editor. As one final suggestion, I would say to you, I hope that you found out through not only this forum, but everything that you've heard in the media today, that we can never go to sleep again, ever. You must always be wide awake to whatever is going on, not just in your child's life. We've seen this drift into the workplace and in every other facet of our lives. This happened because we were asleep. Please wake up. Please join in with the rest of us in making sure that we address these issues head on, and not keep our heads stuck in the sand. Thank you so much for coming today. I appreciate it. I'm going to be turning the meeting back over.

SPARKS: If I may?

REID: I am turning the meeting back over to Mari Barke who is the president. The public comments will be next.

SPARKS: If I may, Mari, President Barke? I would like to make a motion to have this document that we put together, to have it uploaded on our website after you so kindly read it into the record.

BARKE: I would second that motion.

WILLIAMS: It's on the Agenda, so we can have a consensus. By consensus, I would support it.

SPARKS: I would support it.

BARKE: All those in favor?

SHAW: Aye.

GOMEZ: There are several grammatical errors in this, so I hope that we can clean those up before it gets posted.

BARKE: I think we could do that. I think we have consensus with grammatical errors cleaned up. I assign that to Dr. Sparks.

SPARKS: Happy to do that. Send it to me.

BARKE: All right. Moving right along. Again, a huge thank you for everything tonight. We have, I think, seven public comments left if all those who have submitted them are still here.

WILLIAMS: Right.

BARKE: We will get into that. I just want to make a couple more comments in case some people leave during the public comment. I know that several of the panelists here are happy to make themselves available. I know particularly, Elina has told me that many times. I know Dr. Wenyuan Wu who is part of the press conference, she is out in the audience. She also has made herself available. If you tell her what district you're in, she'll help research it. Just so you know, these people can be reached out to for help. All right. Moving on.

WILLIAMS: Do you want to excuse any of our experts who have to travel distances, get home?

BARKE: No, I like them. I don't want to excuse them. If any of you really want to leave, you can.

WILLIAMS: Okay. First up.

GOMEZ: They are not going to move now.

WILLIAMS: First up for the public comments, Mylinh Feng. You are number 18. On deck then would be, please forgive me, Lingian Ru.

BARKE: All kidding aside. If anybody does need or want to leave, you may. You will be missed.

MYLINH: How many minutes do I have?

SPARKS, WILLIAMS: Two.

MYLINH: Two. Okay. I got PowerPoints dot, dot, dot. Okay. Hi. My name is Mylinh Feng, Dr. Mylinh Feng. My husband and I, Charles Feng, we are both doctors. We own a lot of properties in this community. We do a lot of good business, and we support the community. We do a lot of fundraising for children. We're here to advocate health and awareness. Thank you. I can confidently say that we're in the highest tax bracket. Those seats, we invest in. Okay, with our tax dollars, so we have to have a say. I want to firsthand say, I come from Communist Vietnam. I can relate to this. This fires me up, because I lost my country. I lost everything. My family, my livelihood, my grandfather executed, one by one, by one, by one. How can I not stand here and say something? This makes my blood boil. I was just two years old floating on the Pacific Ocean. No food, no water with 100 other families, same thing. My heart bleeds for Afghanistan. I see that the day that it happened, I can't sleep. I close my eyes. I hear children cry, women cry. I have nightmares. I tell my husband, I can't sleep. What's going on? I guess the reality is real.

I'm just seeing things that I just have to say, I have to speak up. In this pandemic, both Charles and I, we observed that there's two things. People want natural. People want chemical. You want chemical? Go for it. You want to inject yourself? Go for it. Do it. You want natural? You exercise, you eat healthy, you get oxygen, you're good.

SPARKS: Thirty seconds.

MYLINH: You're healthy. Good for you. Okay. Common sense. If you don't want to, you stop eating your yogurt and you just do drugs. See what happens to you in 10 years. You probably won't be around. Okay. Masks. Masks is huge. We get bombarded. We homeschooled our children for four years. We don't mask. We don't wear masks, because we're doctors. We know oxygen is good for the brain. When you drown in the pool? Do you have more oxygen or less oxygen? Doctors? Okay, so next time, if you say mask is good for you if you drown, I'll let you drown. Bye. Adios. Don't go to the doctor. Don't waste my time. Don't waste my money. Don't waste my resources. You die, okay, that's fine. Good for you. That's your choice. Don't make me do it. Don't make my children do it.

WILLIAMS: Dr., thank you. Your time is up my dear. Thank you.

SPARKS: We have to move one. We have to move on. Your time is up. Thank you.

MYLINH: My tax dollars.

WILLIAMS: She just doesn't give up.

MYLINH: Biden, my tax dollars pay for you to get rid of home. Fire him. I have a say. Get him out of here. Thank you.

WILLIAMS: Lingian Ru, Lingian Ru, speaker number 19. Okay. Not here. Next up will be, resident from Yorba Linda, Liu.

SPARKS: Jiaqui.

BARKE: She is here. She is here.

WILLIAMS: Tiaqui? Okay. You're number 20. On deck will be, Elana, number 21.

SPARKS: How do we say your name?

JESSICA: Jiaqui.

SPARKS: Oh, gosh, okay. I'll let you do it.

JESSICA: I go by Jessica. Hi everyone. My name is Jessica Liu. I'm a rising senior in Valencia High School. I'm here because I care about what is taught in our school. I'm glad to be given the opportunity to share my opinions on the Critical Race Theory. I don't have those big ideas, but

I'm going to share about my own story. First of all, I'm an immigrant. I came to the United States with the American dream. With the hopes for equal opportunities and a better future. I gradually realized that the Critical Race Theory is destroying the dream with race being prioritized over someone's personality, ability, and other features that defines the person. Causing them to be like either the oppressed or the oppressor. I don't understand why people are judged by their biological feature or what they're naturally born with. Shouldn't the interior be more important than the looks?

In addition, with the Critical Race Theory, I think more people, they feel victimized just because of their race. That will lead to anger and hatred in schools and in all societies. I don't want that to happen.

SPARKS: Thirty seconds.

JESSICA: I sincerely hope that the United States will continue to be peaceful and free with all people living in harmony and with like no divisions between races. I believe that couldn't be achieved with spread of the Critical Race Theory. That's all I want to say. Thank you, guys for listening.

BARKE: Thank you.

WILLIAMS: Elana is up. After Elana, will be Tina, speaker number 22.

ELANA: This is tough crowd to follow. I have a few, just a few things I want to say on notes that I took while you were all speaking. One of the things, I wanted to get to was, Mr. Shaw, you said, "why the sudden change?" I'll be really clear about the conspiracy race theory. The narrative change that comes is lies change, truth does not. Always remember when everything is changing before you, if it ain't broke, don't fix it. Okay. We had a classical education back in the 1800s and the 1900s when we had school houses and everybody was together. Yes, we were a predominantly White nation. However, things have changed and reality as we're all here. I come from a family that came from Russia, and Poland, and Ireland, and England. I'm as White as you can be. I grew up in a Jewish family. I was singled out in school. In a predominantly White school, but we also had race riots at our school. That was back in the '80s.

I have to say, we have this freedom to pursue life, liberty, and happiness. We have all these choices now. They have gender choice, but we don't have mask and vaccination choice.

SPARKS: Thirty seconds.

ELANA: My daughter, in second grade, was segregated out of her after-school class from her own classmates and her own cohort. She said to me, she got in my car and she said, "hmm." She loves school. She wanted to move into her school. What's wrong? She said, "I had to do art by myself. My own classmates wearing a mask, I couldn't be in the classroom with them." She was segregated out at age seven, at age seven. What are we doing to our kids? While I get that you guys are on our side and our County Board of Supervisors needs to get schooled by you guys. It's

much more fun here. I did a double header today. I got to say, we got to take care of our kids and fight for our kids.

SPARKS: Thank you.

SHAW: We agree.

WILLIAMS: Tina, from Villa Park. Tina is not here it looks like. We'll move on to speaker number 23, Mrs. G. After Mrs. G, it's James George.

MRS. G: First off, I want to say the golden rule that all three of my children have learned in kindergarten. Treat others the way you want to be treated. They still have this in the room. My oldest is 15. Our school district has just voted on ethnic studies to bring it into our school. Why? I don't know, because we already had it for the past four years. It's only been taken by 40 kids in four years. My daughter had to do an assignment in school on mental health. She had decided not to do it, because it was too emotional for her. She chose to get an F on it. She didn't have a choice. She was actually, I think it was here. Not you guys, but the board of education, I don't know. They came in and spoke to them in their classroom on Zoom and said, "you have to be careful how you use your words because you can make or give a person the push to commit suicide." She didn't know how to tell me. She kept having this assignment missing and missing. I reached out to the teacher and said, can she still finish this? He goes, she told me she's going to do this. She didn't know how to confront the teacher. She lied. She goes I hated lying, but it was too uncomfortable. I couldn't do it. My kid is 10 years old. We can't have Critical Race Theory. He can't even spell. He can't even write.

SPARKS: Thirty seconds.

MRS. G.: But you are going to put in Critical Race Theory and implement yoga into our schools? I've been told in 30 years of teaching, third grade teacher, 30 years that they cannot share. Long tables, little bins, they can't share crayons, scissors. They don't even know how to glue in third grade, you guys. You want to bring in Critical Race Theory, ethnic studies? No, thank you.

SPARKS: Time.

MRS. G.: Thank you for your time.

WILLIAMS: Last, but not least is Mr. James George.

JAMES: Alright. Pardon me. I really wasn't even going to speak tonight. I got to keep you a little bit longer. Thank you for having this. I was puzzled all night for a number of reasons. Mostly because as I understand, the county board of education does not have a role of policymaking or a role to dictate what curriculums these various school districts employ. That's my understanding, which led me to wonder, what are we doing here? Why do we have this? The obvious answer is to understand what poison is being brought to our schools by our overlords from the national and the state political class? We are serfs. We are slaves. We are chattel. We

are nothing but a means of production to a group of Marxists who are in power. Why are they in power? Exactly because of what Ms. Reid said, “we are asleep.” We got fat, lazy, stupid, and we fell asleep.

Now, it is time to wake up. If you think just coming here and listening did anything, you're wrong. If there's anybody left watching on Zoom, I congratulate you for being here.

SPARKS: Thirty seconds.

GEORGE: However, get out, organize, get together. The reason this stuff is being forced down our throats is because we're letting it. The school boards that your students and your children are going to are lying to you, always. Remember that. Dr. Lindsay, I really love what you said, they're abusing their power. Get them out. Dr. McDonald, you are right. We are being lied to constantly. It's time to wake up, and tell them we ain't going to take it anymore.

SPARKS: Time.

BARKE: Now, I think that I can officially-

WILLIAMS: I'd like to make a motion.

BARKE: Make your motion.

WILLIAMS: I'd like to make a motion to close our meeting.

BARKE: I will second the motion. I will formally excuse you all now. Thank you for coming. Thank you all.

SPARKS: Thank you so much.

BARKE: Please feel free to stay.