# ETHNIC STUDIES

# MODEL CURRICULUM

**Adopted by the California**
**State Board of Education**
**March 2021**

Published by the California
Department of Education
Sacramento, 2022

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## Notice

The guidance in the *Ethnic Studies Model Curriculum* is not binding on local educational agencies or other entities. Except for the statutes, regulations, and court decisions that are referenced herein, the document is exemplary, and compliance with it is not mandatory. (See *Education Code* Section 33308.5.)

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# ETHNIC STUDIES MODEL CURRICULUM PREFACE

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# THE MODEL CURRICULUM

## Legislation

Assembly Bill 2016 by Assemblymember Luis Alejo, Chapter 327 of the Statutes of 2016, added Section 51226.7 to the *Education Code*, which directs the Instructional Quality Commission (IQC) to develop, and the State Board of Education (SBE) to adopt, a model curriculum in ethnic studies.

Consistent with the legislation this document will (1) offer support for the inclusion of ethnic studies as either a stand-alone elective or to be integrated into existing history–social science and English language arts courses; (2) be written in language that is inclusive and supportive of multiple users, including teachers (single and multiple subject), support staff, administrators, and the community, and encourage cultural understanding of how different groups have struggled and worked together, highlighting core ethnic studies concepts such as equality and equity, justice, race[1] and racism,[2] ethnicity[3] and bigotry, Indigeneity, and others; (3) be written as a guide to allow school districts to adapt their courses to reflect the pupil demographics in their communities; (4) include course outlines that offer a thematic approach to ethnic studies with concepts that provide space for educators to build in examples and case studies from diverse backgrounds; (5) include course outlines that have been approved by the University of California and the California State University as having met the A–G requirements for college readiness, in addition to sample lesson plans, curricula, primary source documents, pedagogical and professional development resources and tools, and current research on the field, among other materials; and (6) be developed with the guidance of classroom teachers, college/university ethnic studies faculty and experts, and representatives from local educational agencies, and with representation from native peoples of the land where any course is taught, and the racial/ethnic populations referenced directly, where possible.

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[1] Race: There are multiple definitions of race. One is that race is the idea that the human species is divided into distinct groups on the basis of inherited physical and behavioral differences. Genetic studies in the late twentieth century refuted the existence of biogenetically distinct races, and scholars now argue that "races" are cultural interventions (inventions) reflecting specific attitudes and beliefs that were imposed on different populations in the wake of western European conquests beginning in the fifteenth century (Audrey Smedley, Yasuko I. Takezawa, and Peter Wade. "Race." *Encyclopedia Britannica*, November 23, 2020. https://www.cde.ca.gov/ci/cr/cf/preface.asp#link1 [accessed September 1, 2020]). Within the field of ethnic studies, "race" is defined as

> a (neo)colonial social construction. It is viewed as a "master category" based upon a Eurocentric biological fallacy that is central to inequitable power relations in society. As a social and historical construct, the idea of race is primarily filtered through physical traits (phenotype), including pigmentation (skin color) and other physical features; where people's ancestral origins are from (precolonial geographic ancestry); cultural traits; and sometimes economic class. Since race produces material impacts, it also produces racial consciousness and facilitates the process of racialization and racial projects, including both the oppositional projects of racism/colorism/anti-Blackness/anti-Indigeneity and anti-racism/racial justice. The People of Color Power movements that emerged in the 1960s ("Black Power, Red Power, Brown Power, Yellow Power") are key examples of how race has also been embraced and leveraged in the resistance against racism; they are the movements that Ethnic Studies rose from. In the United States today, races very broadly break down as people of color (POC) and white people. (R. Tolteka Cuauhtin, Miguel Zavala, Christine Sleeter, and Wayne Au, eds. 2019. *Rethinking Ethnic Studies*. Milwaukee, OR: Rethinking Schools.)

## Focus on Four Foundational Disciplines

The Ethnic Studies Model Curriculum will focus on the traditional ethnic studies first established in California higher education, which has been characterized by four foundational disciplines: African American, Chicana/o/x and Latina/o/x, Native American, and Asian American and Pacific Islander studies.[4] The focus on the experiences of these four disciplines provides an opportunity for students to learn of the histories, cultures, struggles, and contributions to American society of these historically marginalized peoples, which have often been untold in US history courses. Given California's diversity, the California Department of Education understands and knows that each community has its own ethnic make-up and each demographic group has its own unique history, struggles, and contributions to our state. Therefore, under the direction of State Superintendent of Public Instruction Tony Thurmond and the guidance of the IQC, this model curriculum has been written to include information on the foundational disciplines in ethnic studies, and affords local educational agencies the flexibility to adapt the curriculum to address the demographics and diversity of the classroom. The adaptations should center on deepening or augmenting rather than scaling down any of the four disciplines.

This model curriculum is a step toward rectifying omission of the experiences and cultures of communities within California. Ethnic studies courses address institutionalized systems of advantage and address the causes of racism and other forms of bigotry including, but not limited to, anti-Blackness, anti-Indigeneity, xenophobia, antisemitism, and Islamophobia within our culture and governmental policies. Educators can create and utilize lessons rooted in the four foundational disciplines alongside the sample key themes of (1) Identity, (2) History and Movement, (3) Systems of Power, and (4) Social Movements and Equity to make connections to the experiences of all students.

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[2] Racism: a belief that race is the primary determinant of human traits and capacities and that racial differences produce an inherent superiority of a particular race

[3] Ethnicity: an identity marker based on ancestry, including nationality, lands/territory, regional culture, religion, language, history, tradition, etc. that comprise a social group

[4] For notes on disciplinary naming, please see chapter 3.

School curricula must not only provide content knowledge, but must also equip students with the tools to promote understanding as community members in a changing democratic society.

When schools help students acquire a social consciousness, a conscious awareness of being part of an interrelated community of others, they are better equipped to contribute to the public good and help strengthen democratic institutions.

The role of our public schools to promote understanding and appreciation of its diverse population must be an essential part of the curriculum offered to every student.

Ethnic studies instruction should be a fundamental component of California public education in the twenty-first century. The Ethnic Studies Model Curriculum helps build the capacity for every young Californian to develop a social consciousness and knowledge that will contribute to the public good and, as a result, strengthen democracy.

## State Board of Education Guidelines

In 2018, the SBE approved Ethnic Studies Model Curriculum Guidelines based on AB 2016. The following guidelines are based on requirements in the authorizing statute (Assembly Bill 2016, Chapter 327 of the Statutes of 2016), feedback collected from the public at the webinar held on January 9, 2018, and other public comment.

1. Statutory Requirements

The Ethnic Studies Model Curriculum must reflect the requirements in the authorizing statute as well as other legal requirements for curriculum in California. These include, but are not necessarily limited to, the following topics:

- The model curriculum shall be written as a guide to allow school districts to adapt their courses to reflect the pupil demographics in their communities.
- The model curriculum shall include examples of courses offered by local educational agencies that have been approved as meeting the A–G admissions requirements of the University of California and the California State University, including, to the extent possible, course outlines for those courses.
- The model curriculum must meet federal accessibility requirements pursuant to Section 508 of the United States Workforce Rehabilitation Act. Content that cannot be made accessible may not be included in the document.

2. General Principles. The Ethnic Studies Model Curriculum shall:

    - Include accurate information based on current and confirmed research
    - When appropriate, be consistent with the content and instructional shifts in the 2016 *History–Social Science Framework*, in particular the emphasis upon student-based inquiry in instruction
    - Promote the values of civic engagement and civic responsibility
    - Align to the Literacy Standards for History/Social Studies within the *California Common Core State Standards: English Language Arts and Literacy in History/Social Studies, Science, and Technical Subjects*, as appropriate
    - Promote self and collective empowerment
    - Be written in language that is inclusive and supportive of multiple users, including teachers (single and multiple subject), support staff, administrators, and the community
    - Encourage cultural understanding of how different groups have struggled and worked together, highlighting core ethnic studies concepts such as equality, justice, race, ethnicity, Indigeneity, etc.
    - Include information on the ethnic studies movement, specifically the Third World Liberation Front (TWLF), and its significance in the establishment of ethnic studies as a discipline and work in promoting diversity and inclusion within higher education
    - Promote critical thinking and rigorous analysis of history, systems of oppression, and the status quo in an effort to generate discussions on futurity and imagine new possibilities

3. Course Outlines. The Ethnic Studies Model Curriculum shall:

    - Include course outlines that offer a thematic approach to ethnic studies with concepts that provide space for educators to build in examples and case studies from diverse backgrounds
    - Include course outlines that allow for ethnic studies to be taught as a stand-alone elective or integrated into an existing course (e.g., sociology, English language arts, and history)
    - Include course outlines that allow for local, state-specific, national, and global inquiry into ethnic studies
    - Have the capability to engage multiple languages and genealogies
    - Engage a range of disciplines beyond traditional history and social sciences, including, but not limited to, visual and performing arts, English language arts, economics, biology, gender and sexuality studies, etc.

4. Audience. The Ethnic Studies Model Curriculum shall:

    - Be sensitive to the needs of all grade levels and incorporated disciplines, providing balance and guidance to the field
    - Engage pedagogies that allow for student and community responsiveness, validate students' lived experience, and address social–emotional development
    - Be inclusive, creating space for all students, regardless of race, ethnicity, class, gender, sexuality, or citizenship, to learn different perspectives

5. Administrative and Teacher Support. The Ethnic Studies Model Curriculum shall:

    - Be easy to use both for teachers with educational backgrounds in ethnic studies and for those without such experience
    - Provide resources on professional development opportunities
    - Provide information for district and school administrators to support the Ethnic Studies Model Curriculum and instruction
    - Provide examples of different methods of instruction and pedagogical approaches
    - Provide support for a collaborative teaching model that encourages teachers to work with colleagues across disciplines, further highlighting the interdisciplinarity of ethnic studies
    - Provide support for the use of technology and multimedia resources during instruction
    - Include access to resources for instruction (e.g., lesson plans, curricula, primary source documents, and other resources) that are currently being used by districts

This model curriculum should not be seen as exhaustive, but rather as a guidance document to pair with existing SBE-adopted content standards and curriculum frameworks, including the *History–Social Science Content Standards* (https://www.cde.ca.gov/ci/cr/cf/preface.asp#link2) and the *History–Social Science Framework* (https://www.cde.ca.gov/ci/cr/cf/preface.asp#link3), the *California Common Core State Standards: English Language Arts and Literacy in History/Social Studies, Science, and Technical Subjects* (https://www.cde.ca.gov/ci/cr/cf/preface.asp#link4), the *English Language Arts/English Language Development Framework* (https://www.cde.ca.gov/ci/cr/cf/preface.asp#link5), and the *California English Language Development Standards* (https://www.cde.ca.gov/ci/cr/cf/preface.asp#link6). The *History–Social Science Framework* in particular provides support for the implementation of ethnic studies, including a brief outline of a ninth-grade elective course in the field, and the document overall emphasizes key principles and outcomes of ethnic studies teaching and learning, such as diversity, inclusion, challenging systems of inequality, and support for student civic engagement.

# CHAPTER 1: INTRODUCTION AND OVERVIEW

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# WHY TEACH ETHNIC STUDIES IN A K–12 ENVIRONMENT?

Ethnic studies is for all students. The model curriculum focuses on the four ethnic groups that are at the core of the ethnic studies field. At the same time, this coursework, through its overarching study of the process and impact of the marginalization resulting from systems of power, is relevant and important for students of all backgrounds. By affirming the identities and contributions of marginalized groups in our society, ethnic studies helps students see themselves and each other as part of the narrative of the United States. This helps students see themselves as active agents in the interethnic bridge-building process we call American life.

Ethnic studies helps bring students and communities together. This does not mean glossing over differences, avoiding difficult issues, or resorting to clichés about how we are all basically alike. It should do so by simultaneously doing three things: (1) addressing racialized experiences and ethnic differences as real and unique; (2) building greater understanding and communication across ethnic differences; and (3) revealing underlying commonalities that can bind by bringing individuals and groups together. Ethnic studies is designed to benefit all students. Ethnic studies scholar Christine Sleeter posits, "rather than being divisive, ethnic studies helps students to bridge differences that already exist in experiences and perspectives," highlighting that division is *antithetical* to ethnic studies. Her study of the research on ethnic studies outcomes found that instruction that includes diversity experiences and a specific focus on racism and other forms of bigotry has a positive impact, such as "democracy outcomes" and higher-level thinking.[1]

Additionally, research summarized by Sleeter and Miguel Zavala shows that culturally meaningful and relevant curriculum such as an ethnic studies course, which helps students develop the skill sets to engage in critical conversations about race, can have a positive impact on students' engagement in education and their achievement. The research shows that ethnic studies helps "foster cross-cultural understanding among students of color and white students, and aids students in valuing their own cultural identity while appreciating the differences around them."[2] Research also shows that curricula that teach directly about racism have a stronger impact than curricula that portray diverse groups but ignore racism. Students that become more engaged in school through courses like ethnic studies are more likely to graduate and feel more personally empowered. By asking students to examine and reflect on the history, struggles, and contributions of diverse groups within the context of racism and bigotry, ethnic studies can foster the importance of equity and justice.

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[1] Christine E. Sleeter. 2011. *The Academic and Social Value of Ethnic Studies: A Research Review*. Washington, DC: National Education Association, 16–19. https://www.cde.ca.gov/ci/cr/cf/ch1.asp#link1.

[2] Christine E. Sleeter and Miguel Zavala. 2020. "What the Research Says About Ethnic Studies" in *Transformative Ethnic Studies in Schools: Curriculum, Pedagogy, and Research*. New York, NY: Teachers College Press. https://www.cde.ca.gov/ci/cr/cf/ch1.asp#link2.

Ethnic studies requires a commitment among its teachers to personal and professional development, deep content knowledge, social–emotional learning, safe and healthy classroom management practices, and instructional strategies that develop higher-order thinking skills in children. It requires a commitment from the school community—parents, administrators, elected officials, and nonprofit partners—to support an ethnic studies program even when it challenges conventional ideals or prompts difficult conversations.

This model curriculum, therefore, is provided as only a small piece of a much larger set of resources necessary for a successful ethnic studies program.

## Defining Ethnic Studies

The *History Social–Science Framework for California Public Schools, Kindergarten through Grade Twelve* defines ethnic studies in the following passages:

> Ethnic studies is an interdisciplinary field of study that encompasses many subject areas including history, literature, economics, sociology, anthropology, and political science. It emerged to both address content considered missing from traditional curriculum and to encourage critical engagement.
>
> As a field, ethnic studies seeks to empower all students to engage socially and politically and to think critically about the world around them. It is important for ethnic studies courses to document the experiences of people of color in order for students to construct counter-narratives and develop a more complex understanding of the human experience. Through these studies, students should develop respect for cultural diversity and see the advantages of inclusion.
>
> Because of the interdisciplinary nature of this field, ethnic studies courses may take several forms. However, central to any ethnic studies course is the historic struggle of communities of color, taking into account the intersectionality of identity (gender, class, sexuality, among others), to challenge racism, discrimination, and oppression and interrogate the systems that continue to perpetuate inequality.

At its core, the field of ethnic studies is the interdisciplinary study of race, ethnicity, and Indigeneity, with an emphasis on the experiences of people of color in the United States. People or person of color is a term used primarily in the United States and is meant to be inclusive among non-white groups, emphasizing common experiences of racism. The field also addresses the concept of intersectionality, which recognizes that people have different overlapping identities, for example, a transgender Latina or a Jewish African American. These intersecting identities shape individuals' experiences of racism and bigotry. The field critically grapples with the various power structures and forms of oppression that continue to have social, emotional, cultural, economic, and political impacts. It also deals with the often-overlooked contributions to many areas of government, politics, the arts, medicine, economics, and others, made by people of color and provides examples of how collective social action can lead to a more equitable and just society in positive ways.

Beyond providing an important history of groups underrepresented in traditional accounts and an analysis of oppression and power, ethnic studies offers a dynamic inquiry-based approach to the study of Native People and communities of color that encourages utilizing transnational and comparative frameworks. Thus, the themes and topics discussed within the field are boundless, such as a study of Mexican American texts, the implications of war and imperialism on Southeast Asian refugees, African American social movements and modes of resistance, and Native American/Indigenous cultural retentions, to name a few.

Furthermore, considering that European American-centered history and cultures are already robustly taught in the school curriculum, ethnic studies presents an opportunity for more inclusive and diverse histories and cultures to be highlighted and studied in a manner that is meaningful and can be transformative for all students. Ethnic studies provides students with crucial interpersonal communication strategies, cultural competency, equity-driven skills (such as how to effectively listen to others, give people in need a voice, use shared power, be able to empathize, select relevant/effective change strategies, get feedback from those they are trying to help, deliberate, organize, and build coalitions), and positive ways of expressing collective and collaborative power that are integral to effective and responsive civic engagement and collegiality, especially in a society that is rapidly diversifying.

## The History of Ethnic Studies in California

The history and genealogy of ethnic studies can be traced back to the activism and intellectual thought of pioneers such as W. E. B. Du Bois, Mary McLeod Bethune, Grace Lee Boggs, Rodolfo Acuña, Carter G. Woodson, Carlos Bulosan, Vine Deloria Jr., and Gloria Anzaldúa. These scholars argued that the histories, perspectives, and contributions of those on the social, political, and economic margins—African Americans, Asian Americans and Pacific Islanders, Chicanx/Latinx, and Native Americans—be included in mainstream history (as well as other traditional disciplines) to be able to better understand the past, envision new possibilities, and celebrate the nation's wealth of diversity.

By 1968, this call was crystallized as Black Student Union members at San Francisco State College (now San Francisco State University) began organizing around the issue. Soon after, they were joined by other students, culminating with a student strike. Inspired by youth activism and organizing in the Civil Rights, Black Liberation, American Indian, Chicano, Asian American, labor, and anti-Vietnam war movements, students at San Francisco State College embarked on a strike (November 6, 1968 to March 20, 1969) demanding (1) equal access to public education, (2) an increase in faculty of color, and (3) "a new curriculum that would embrace the history of all people, including ethnic minorities."[3] Led by the Third World Liberation Front (TWLF)—a coalition of students from the campus's Black Student Union, Latin American Student Organization, Intercollegiate Chinese for Social Action, Mexican American Student Confederation, Philippine American Collegiate Endeavor, La Raza, Native American Students Organization, and Asian American Political Alliance (AAPA)—students refused to attend classes for five months until administrators met their demands.

At University of California, Berkeley in the spring of 1968, the Afro-American Students Union (AASU) proposed a Black Studies program.[4] The administration consistently stalled negotiations and kept deleting elements of AASU's proposal—particularly the crucial community component. AASU was joined by the Mexican-American Student Confederation (MASC), the Asian American Political Alliance (AAPA), and the Native American Student Union (NASU) to form the Third World Liberation Front at Berkeley. They expanded the Black Studies program to an autonomous Third World College to comprise departments of Asian Studies, Black Studies, Chicano Studies, Native American Studies, and "any other Third World studies programs as they are developed and presented." Demands also included widespread recruitment of Third World[5] students and hiring of Third World people in positions of power in every department and discipline, from admissions to finances. Third World control—self-determination involving students and communities—was to oversee all aspects of the Third World College and programs.

When the University of California (UC) rejected the TWLF demands, the Third World Strike began the longest and bloodiest strike in UC history—from January to March 1969. The UC administration and the State of California violently opposed the TWLF to the point where Governor Ronald Reagan declared "a state of extreme emergency" at UC Berkeley, with unprecedented constant sweeps and tear-gassing by combined forces of not only the campus police but also six East Bay police forces, the Alameda County Sheriff's deputies, the California Highway Patrol, and even the National Guard. Despite being forbidden from having any sound system or holding mass rallies and the threat of "immediate suspension" for protesting, TWLF strikers showed up in force every day and organized growing multinational support from both within the campus and around the country.

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[3] Denize Springer. "Campus Commemorates 1968 Student-Led Strike." *SF State News*, San Francisco State University. https://www.cde.ca.gov/ci/cr/cf/ch1.asp#link3.

[4] The language in the next four paragraphs was provided by eight members of the public who identified themselves as members of the TWLF and submitted identical suggested edits as public comment.

[5] This term was used by contemporaries in the movement to refer to people of color.

The first ethnic studies entity in the US was won at UC Berkeley on March 7, 1969, when the UC approved an Ethnic Studies Department that would evolve into a college. Thus it was also the first department hosting African American Studies (originally Black Studies), Chicana/o and Latina/o Studies (originally called Chicano Studies), Native American Studies, and Asian American Studies (originally called Asian Studies) in the country. After AAPA had formed in May 1968—originating the term and concept of Asian American—the San Francisco State University TWLF later broadened their original demand for separate Filipino Studies and Chinese American Studies to Asian American Studies.

On March 20, 1969, the first college of ethnic studies was established at San Francisco State University. Students were now able to take courses devoted to foregrounding the perspectives, histories, and cultures of African Americans, Asian Americans and Pacific Islanders, Chicana/o/x, Latina/o/x, and Native Americans. In early 1969, students at the University of California, Berkeley successfully launched a strike that resulted in the creation of the first ethnic studies department in the country. Meanwhile, at the other end of the state, as early as 1968 students at California State University, Los Angeles and California State University, Northridge were establishing Chicano Studies and Black Studies departments. Soon, college students across the nation began calling for the establishment of ethnic studies courses, departments, and degree programs. Over 50 years after the strikes at San Francisco State College and UC Berkeley, ethnic studies is now a vibrant discipline with multiple academic journals, associations, national and international conferences, undergraduate and graduate degree programs, and thousands of scholars and educators contributing to the field's complexity and vitality.

Since the student movements of the 1960s, ethnic studies proponents have fought for the inclusion of ethnic studies across public schools at the kindergarten through grade twelve (K–12) level and in higher education. Over the last 10 years, this movement has gained substantial traction at the local level as numerous California public school districts have either passed their own ethnic studies graduation requirements or are implementing ethnic studies courses.

At the state level, the California State Legislature has drafted and voted on several bills to help bolster support for ethnic studies implementation at the K–12 level, including Assembly Bill 2016 (https://www.cde.ca.gov/ci/cr/cf/ch1.asp#link4), which authorized the development of this document.

## The Benefits of Ethnic Studies

In a 2011 report for the National Education Association, entitled *The Academic and Social Value of Ethnic Studies*, Christine Sleeter stated the following:

> There is considerable research evidence that well-designed and well-taught ethnic studies curricula have positive academic and social outcomes for

> students. Curricula are designed and taught somewhat differently depending on the ethnic composition of the class or school and the subsequent experiences students bring, but both students of color and white students have been found to benefit from ethnic studies.[6]

As the demographics continue to shift in California to an increasingly diverse population—for example, with Chicana/o/x and Latina/o/x students comprising a majority in our public schools and students of two or more races comprising the fastest growing demographic group—there is a legitimate need to address the academic and social needs of such a population. All students should be better equipped with the knowledge and skills to successfully navigate our increasingly diverse society.[7] Ethnic studies provides the space for all students and teachers to begin having these conversations. Furthermore, ethnic studies scholars and classroom teachers have established through research that courses in the field have:

- Helped students develop a strong sense of identity[8]
- Contributed to students' sense of agency and academic motivation[9]
- Helped students discover their historical and ancestral origins
- Reduced stereotype threat[10]
- Aided in the social–emotional wellness of students
- Increased youth civic engagement and community responsiveness[11]
- Provided students with skills and language to critically analyze, respond, and speak out on social issues
- Increased critical thinking, problem solving, collaboration, and interpersonal communication skills

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[6] Christine E. Sleeter, *The Academic and Social Value of Ethnic Studies*, viii.

[7] California Department of Education. 2019. DataQuest Reports: 2018–2019 Enrollment by Ethnicity and Grade. https://www.cde.ca.gov/ci/cr/cf/ch1.asp#link5.

[8] Christine E. Sleeter and Miguel Zavala. 2020, *Transformative Ethnic Studies in Schools.*

[9] Christine E. Sleeter, *The Academic and Social Value of Ethnic Studies*, 9.

[10] See: Claude M. Steele and Joshua Aronson. 1998. "Stereotype Threat and the Test Performance of Academically Successful African Americans." In *The Black-White Test Score Gap*, edited by Christopher Jencks and Meredith Phillips. Washington, DC: Brookings Institution Press.

[11] Christine Sleeter, *The Academic and Social Value of Ethnic Studies*, 14.

- Led to an increase in attendance[12]
- Led to an increase in standardized test scores[13]
- Led to an increase in GPA, especially in math and science[14]
- Led to an increase in graduation and college enrollment rates[15]
- Introduced students to college level academic frameworks, theories, terms, and research methods
- Helped foster a classroom environment of trust between students and teachers, enabling them to discuss contentious issues and topics, as well as current events
- Strengthened social and cultural awareness

## HOW DO YOU TEACH ETHNIC STUDIES IN A K–12 ENVIRONMENT?

At the college and university level, ethnic studies and related courses are sometimes taught from a specific political point of view. In K–12 education it is imperative that students are exposed to multiple perspectives and taught to think critically and form their own opinions.[16] Ethnic studies highlights the importance of untold stories, and emphasizes the danger of a single story. In "The Danger of a Single Story," Nigerian writer Chimamanda Ngozi Adichie argues that reducing people to a single story creates stereotypes and denies their humanity. Each ethnic community has its own unique history, struggles, and contributions, and these are to be taught, understood, and celebrated as ethnic studies focuses on US culture and history from the perspective of marginalized groups. In addition, diversity and diverse perspectives within an ethnic group should also be taught to avoid reducing a group to a single story. In order to do this, teachers should trust students' intellect and teach them to think critically and understand different and competing perspectives and narratives, and encourage them to form their own opinions. Care should be taken to ensure that (1) teachers present topics from multiple points of view and represent diverse stories and opinions within groups (staying within the realm of inclusion and humanizing discourse), (2) teaching resources represent a range of different perspectives, and (3) lessons are structured so students examine materials from multiple perspectives and come to their own conclusions.[17]

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[12] Julio Cammarota. 2007. "A Social Justice Approach to Achievement: Guiding Latina/o Students Toward Educational Attainment With a Challenging, Socially Relevant Curriculum." *Equity & Excellence in Education* 40 (1): 87–96.

[13] Julio Cammarota, "A Social Justice Approach to Achievement: Guiding Latina/o Students Toward Educational Attainment With a Challenging, Socially Relevant Curriculum."

[14] Thomas S. Dee and Emily K. Penner. 2017. "The Causal Effects of Cultural Relevance." *American Educational Research Journal* 54 (1): 127–126. https://www.cde.ca.gov/ci/cr/cf/ch1.asp#link6.

[15] Thomas S. Dee and Emily K. Penner, "The Causal Effects of Cultural Relevance."

[16] Los Angeles Unified School District (LAUSD) Multidisciplinary Ethnic Studies Advisory Team. 2017. "Elements of a Balanced Curriculum." https://www.cde.ca.gov/ci/cr/cf/ch1.asp#link7.

## GUIDING VALUES AND PRINCIPLES OF ETHNIC STUDIES

Given the range and complexity of the field, it is important to identify the key values of ethnic studies as a means to offer guidance for the development of ethnic studies courses, teaching, and learning. The foundational values of ethnic studies are housed in the conceptual model of the "double helix," which interweaves *holistic humanization* and *critical consciousness*.[18] Humanization includes the values of love, respect, hope, and solidarity, which are based on celebration of community cultural wealth.[19] The values rooted in humanization and critical consciousness are the guiding values each ethnic studies lesson should include. Ethnic studies courses, teaching, and learning are intended to do the following:

1. Cultivate empathy, community actualization, cultural perpetuity,[20] self-worth, self-determination, and the holistic well-being of all participants, especially Native People/s and Black, Indigenous, and People of Color (BIPOC)
2. Celebrate and honor Native People/s of the land and communities of Black, Indigenous, and People of Color by providing a space to share their stories of success, community collaboration, and solidarity, along with their intellectual and cultural wealth
3. Center and place high value on the precolonial ancestral knowledge,[21] narratives, and communal experiences of Native People/s and people of color and groups that are typically marginalized in society

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[17] Chimamanda Ngozi Adichie. "The Danger of a Single Story." TED Talk, July 2009. https://www.cde.ca.gov/ci/cr/cf/ch1.asp#link8.

[18] R. Tolteka Cuauhtin, Miguel Zavala, Christine Sleeter, and Wayne Au, eds. 2018. *Rethinking Ethnic Studies*. Milwaukee, WI: Rethinking Schools.

[19] Tara Yosso. 2005. "Whose Culture Has Capital? A Critical Race Theory Discussion of Community Cultural Wealth." In *Race, Ethnicity and Education* 8 (1): 69–91.

[20] An understanding that a culture's important teachings will live on

[21] As well as Indigenous, diasporic, and familial

4. Critique empire building in history and its relationship to white supremacy, racism, and other forms of power and oppression[22]
5. Challenge racist, bigoted, discriminatory, and imperialist/colonial[23] beliefs and practices on multiple levels[24]
6. Connect ourselves to past and contemporary social movements that struggle for social justice and an equitable and democratic society, and conceptualize, imagine, and build new possibilities for a post-racist, post-systemic-racism society that promotes collective narratives of transformative resistance, critical hope, and radical healing[25]

## EIGHT OUTCOMES OF K–12 ETHNIC STUDIES TEACHING[26]

The following eight essential outcomes for ethnic studies teaching and learning are offered to assist with K–12 implementation of ethnic studies.

**(1) Pursuit of justice and equity**—Ethnic studies did not arise in a vacuum. It arose with the intent of giving voice to stories long silenced, including stories of injustice, marginalization, and discrimination, as well as stories of those who became part of our nation in different ways, such as through slavery, conquest, colonization, and immigration. Ethnic studies should address those experiences, including systemic racism,[27] with both honesty and nuance, drawing upon multiple perspectives. Ethnic studies should also examine individual and collective efforts to challenge and overcome inequality and discriminatory treatment.

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[22] Such as, but not limited to, patriarchy, cisheteropatriarchy, exploitative economic systems, ableism, ageism, anthropocentrism, xenophobia, misogyny, antisemitism, anti-Blackness, anti-Indigeneity, Islamophobia, and transphobia

[23] And hegemonic

[24] Ideological, institutional, interpersonal, and internalized

[25] Eunice Ho, UCLA Teacher Education Program Ethnic Studies Cohort, Class of 2019, summarizing the work of R. Tolteka Cuauhtin, "The Ethnic Studies Framework: A Holistic Overview," in *Rethinking Ethnic Studies*, 72–75.

[26] This section was adapted from Carlos E. Cortés, "High School Ethnic Studies Graduation Requirement, State of California, Suggested Basic Curriculum Principles," essay dated June 26, 2020.

[27] Systemic racism is defined as the systemic normalization or legalization of racism and discrimination. This often emerges via the unequal and inequitable distribution of resources, power, and opportunity. Systemic racism is also referred to as institutional and/or structural racism.

The exploration of injustice and inequality should not merely unearth the past. It should also create a better understanding of dissimilar and unequal ethnic trajectories in order to strive for a future of greater equity and inclusivity. In the pursuit of justice and equality, ethnic studies should help students comprehend the various manifestations of racism and other forms of ethnic bigotry, discrimination, and marginalization. It should also help students understand the processes of social change and the role that they can play individually and collectively in challenging these inequity-producing forces, such as systemic racism.

**(2) Working toward greater inclusivity**—The ethnic studies movement arose because of historical exclusion and pursued greater inclusion. California ethnic studies should emphasize educational equity by being inclusive of all students, regardless of their backgrounds. This means incorporating the experiences and contributions of a broad range of ethnic groups, while particularly clarifying the role of race and ethnicity in the history of California and the United States. Yet, due to curricular time constraints, difficult choices will have to be made at the district and classroom level. While ethnic studies should address ethnicity in the broadest sense, it should devote special emphasis to the foundational disciplines while making connections to the varying experiences of all students.

**(3) Furthering self-understanding**—Through ethnic studies, students will gain a deeper understanding of their own identities, ancestral roots, and knowledge of self. Ethnic studies will help students better exercise their agency and become stronger self-advocates as well as allies and advocates for the rights and welfare of others.

Not every student has a strong sense of ethnic identity. However, all students have an ethnic heritage (or heritages) rooted in the histories of their ancestors. Building from the concept of student-based inquiry, ethnic studies should provide an opportunity for all students to examine their own ethnic heritages. Increasing numbers of students have multiple ethnic heritages.

For example, this search can involve the exploration of students' own family histories. Through oral histories of family members and, where available, the use of family records, students can develop a better understanding of their place and the place of their ancestors in the ethnic trajectory of California and the United States. For students with non-English-speaking family members, this would also provide an opportunity to develop research skills in multiple languages. However, educators should be sensitive to student and family privacy, while also recognizing that factors like adoption, divorce, legal status, and lack of access to family information may complicate this assignment for some students.

**(4) Developing a better understanding of others**—The essential and complementary flip side of self-understanding is the understanding of others. Ethnic studies should not only help students explore their own backgrounds. It should also help build bridges of intergroup understanding.

This interethnic bridge building can be furthered in various ways. Obviously, it can be enhanced by exposing students to a wide variety of voices, stories, experiences, and perspectives through materials featuring people of myriad ethnic backgrounds. But bridge building can also occur through the classroom sharing of students' personal stories and family histories. In this way students can simultaneously learn to understand ethnic differences while also identifying underlying commonalities and personal challenges.

With mutual respect and dignity being emphasized, students will develop an awareness of and an appreciation for the complexity of diversity and how it continues to shape the American experience. Additionally, students will learn how to transform their appreciation of diversity into action that aims to build community and solidarity.

**(5) Recognizing intersectionality**—Ethnic studies focuses on the role of race and ethnicity. However, these are not the sole forces affecting personal identity, group identification, and the course of human experience. People, including students, are not only members of racial and ethnic groups. They also belong to many other types of social groups. These groups may be based on such factors as sex, religion, class, ability/disability, age, sexual orientation, gender identity, citizenship status, socioeconomic status, and language use.

For each individual, these multiple social categories converge in a unique way. That confluence of identities is sometimes called intersectionality. Those myriad categories influence, but do not necessarily determine, one's life trajectory. They also may influence how a person is perceived and treated by others, including both by individuals and by institutions. The inequitable institutional treatment of certain racial and ethnic groups is sometimes referred to as systemic racism.

To some degree, each person's individuality and identity are the result of intersectionality. The lens of intersectionality helps both to explore the richness of human experience and to highlight the variations that exist within ethnic diversity. By highlighting intragroup variations, intersectionality can also help challenge group stereotyping and polarization.

**(6) Promoting self-empowerment for civic engagement**—Ethnic studies should help students become more engaged locally and develop into effective civic participants and stronger social justice advocates, better able to contribute to constructive social change. It can also help students make relevant connections between current resistance movements and those in the past, and to imagine new possibilities for a more just society. The promotion of empowerment through ethnic studies can occur in various ways. It can help students become more astute in critically analyzing documents, historical events, and multiple perspectives. It can help students learn to discuss difficult or controversial issues, particularly when race and ethnicity are important factors. It can help students learn to present their ideas in strong, compelling, clear and precise academic language. It can help students assess various strategies for bringing about change. It can provide students with opportunities to experiment with different change strategies, while evaluating the strengths and limitations of each approach. In short, through ethnic studies students can develop civic participation skills, a greater sense of self-empowerment, and a deeper commitment to lifelong civic engagement in the cause of greater community and equity.

**(7) Supporting a community focus**—Ethnic studies in all California districts should address the basic contours of national and statewide ethnic experiences. This includes major events and phenomena that have shaped our diverse ethnic trajectories. However, individual school districts may also choose to enrich their approach to ethnic studies by also devoting special attention to ethnic groups that have been significantly present in their own communities.

By shaping ethnic studies to include a focus on local ethnic groups, districts can enhance learning opportunities through student-based inquiry into the local community. Such research can draw on multiple sources, such as local records, census material, survey results, memoirs, and media coverage. It can also involve oral history, providing voice for members of different ethnic communities and allowing students to engage multiple ethnic perspectives. This local focus can also create additional opportunities for civic engagement, such as working with city government or presenting to school boards.

**(8) Developing interpersonal communication**—Achieving the preceding principles will require one additional capability: effective communication. Particularly considering California's extensive diversity, ethnic studies should help build effective communication across ethnic differences. This includes the ability to meet, discuss, and analyze sometimes controversial topics and issues that garner multiple diverse points of view. In other words, students should learn to participate in difficult dialogues. Further, students participating in ethnic studies will be equipped to analyze and critique contemporary issues and systems of power that impact their lived experiences and respective communities. They will engage in meaningful activities and assignments that encourage them to challenge the status quo and reimagine their futures.

Ethnic studies should help students learn to value and appreciate differences and each other's lived experiences as valuable assets in our diverse society in order to communicate more effectively and constructively with students of different backgrounds. It should help them communicate and interact with empathy, appreciation, empowerment, and clarity, to interact with curiosity, to listen empathically without judgment, and to critically consider new ideas and perspectives. It should also encourage students to value and respect each other's position in light of new evidence and compelling insights. Students should not seek to dominate in conversations, but rather practice a model of engagement which places a greater priority on listening, seeking to understand before seeking to persuade.

Even the concepts of "race" and "ethnicity" present challenges. What do they mean? How do they relate to each other? How were concepts of race, like "whiteness" and "blackness," constructed? How has our understanding of race and ethnicity changed over time? How are race and ethnicity as group identities reflected in public documents, such as the US Census and most formal applications? How do these group identifiers impact social connection and division? Ethnic studies should help students address these and other fundamental issues that complicate intergroup communication and understanding.

By operating on the basis of these eight principles, statewide ethnic studies can become a venue for developing a deeper understanding of the opportunities and challenges that come with ethnic diversity. It should advance the cause of equity and inclusivity, challenge systemic racism, foster self-understanding, build intergroup and intragroup bridges, enhance civic engagement, and further a sense of human commonality. In this way, ethnic studies can help build stronger communities, a more equitably inclusive state, and a more just nation.

The following guidelines should inform the development of ethnic studies courses, whether they treat one group or several, and whether they are integrated into other content areas (e.g., African American literature, Chicano history) or stand alone.

- In K–12 education it is imperative that students are exposed to multiple perspectives and taught to think critically and form their own opinions.
- Curriculum, resources, and materials should include a balance of topics, authors, and concepts, including primary and secondary sources that represent multiple, and sometimes distinctive, points of view or perspectives.
- Students should actively seek to understand, analyze, and articulate multiple points of view, perspectives, and cultures.
- The instruction, material, or discussion must be appropriate to the age and maturity level of the students and be a fair, balanced, and humanizing academic presentation of various points of view consistent with accepted standards of professional responsibility, rather than advocacy, personal opinion, bias, or partisanship.

## The Ethnic Studies Model Curriculum for K–12 Education

Ethnic studies incorporates purposeful academic language and terminology, including intentional respellings,[28] to challenge various forms of oppression and marginalization. These language conventions are not foregrounded in this model curriculum for those just beginning familiarity with ethnic studies; however, educators should note that such conventions continue to grow and are common within ethnic studies classes, communities, and scholarship.

The Ethnic Studies Model Curriculum serves as a guide to school districts that would like to either develop and implement stand-alone courses or integrate the concepts and principles of ethnic studies into current social science or English language arts courses. It is divided into chapters and appendices.

- Chapter 2 provides guidance to district and site administrators on teacher, student, and community involvement in the development of these courses.
- Chapter 3 provides instructional guidance for veteran and new teachers of ethnic studies content.
- Chapter 4 provides a collection of guiding questions, sample lessons, and topics for ethnic studies courses.
- Chapter 5 provides links to instructional resources to assist educators in facilitating conversations about race, racism, bigotry, and the experiences of diverse Americans.
- Chapter 6 provides examples of courses approved by the University of California Office of the President as meeting A–G requirements.

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[28] Such as “herstory” or “hxrstory” to challenge what appears to be a gendered stem in “history.”

[Page 22 intentionally left blank.]

# CHAPTER 2: DISTRICT IMPLEMENTATION GUIDANCE

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# KEY CONSIDERATIONS FOR DISTRICT AND SITE ADMINISTRATORS

While effective teaching of ethnic studies is paramount, a supportive district and site leadership is just as important to the efficacy of the work. District and site administrators should also work to develop their understandings of ethnic studies instruction and pedagogies. Below are ways districts can work to best support the development and implementation of a kindergarten through grade twelve (K–12) ethnic studies program, whether it utilizes a stand-alone, integrated, or thematic approach:

- *Ensure that district and site administration support the development of the program, and that the local governing board is fully briefed on the project*. District support is critical to the successful implementation of any new instructional program.
- *Develop a definition of what ethnic studies means to your district*. The purpose statement in the "Developing an Ethnic Studies Pedagogy for K–12 Education" section in chapter 3 notes the importance of connecting the local district and community needs to the historical field of study.
- *Ensure alignment of the district course(s) to state and local policy, district resources, and community needs*. Determine the type of program that is being implemented. Is this a semester or year-long course or set of courses? Will the course be a stand-alone ethnic studies course, or will an existing course be modified to incorporate ethnic studies content, skills, and principles? Which department or departments will house ethnic studies, or will it become its own department? Will an ethnic studies professional learning community be formed to include teachers from multiple disciplines and academic backgrounds? What is the history of race relations in this community? How have demographic or economic changes impacted the community? Is there a vibrant ethnic community, past or present? As you make these determinations, you may also consider how many courses are going to be offered, existing courses that offer opportunities to teach ethnic studies content and lessons, the expectations for student enrollment, how the program will be accommodated within local facilities, and how many teachers will be needed.
- *Consider the local history, demographics, and particular needs of your district's or site's students and their respective communities, including recognition of the Indigenous Peoples wherever a course is being taught*. Administrators should consider conducting research on the cultural values, traditions, Indigeneity, and histories of the diverse populations represented in our society as well as those represented in local schools, as it is important for students to learn about those different from themselves who may not be represented in their communities even as they are learning about the sources of local diversity. Evaluate the demographic makeup of the district. What is the ethnic breakdown of the

student population? Does the district have large numbers of linguistically diverse students? What countries and regions of the world are they from? Are there students who experience poverty? How can this program serve our students? How can the value of and empathy for other marginalized groups be fostered when student populations are homogenous and/or haven't been explicitly or formally exposed to concepts of race and ethnicity? This research can be done by delving into reported student data, consulting student families and community stakeholders about pressing issues and concerns facing these communities, or even inviting scholars specialized in the history of the communities represented in the district. Community organizations, city or county agencies, libraries, and universities may be consulted for data and historical information about a community.

- *Develop a clear funding model that includes the resources available for the program and how those resources will be allocated* (e.g., teacher training, classrooms, administrative support, purchase of instructional materials).

- *Be grounded and well versed in the purpose and impact of ethnic studies.* Similar to ethnic studies educators, administrators should also familiarize themselves with research on the efficacy of K–12 ethnic studies—from developing strong cultural and academic identity and building academic skills within elementary, middle, and high school teachers to facilitating civic engagement with a service and problem-solving orientation. Again, the bibliography included in this document can be used as a starting point. Furthermore, administrators should work to weave the purpose, benefits, principles, and impact of ethnic studies into the fabric of the school, and as a means to partner with parents and the broader community. Administrators should familiarize themselves with the ethnic studies guiding values and outcomes outlined in chapter 1, and keep them in mind as they implement an ethnic studies program.

- *Ensure that students receive appropriate and nondiscriminatory instruction and materials.* Ensure that district guidelines, professional development, syllabi, classroom instructional materials, and other contents of a locally developed ethnic studies course meet requirements for presenting potentially controversial issues in K–12 public school classrooms. While developing instruction and materials, school districts and local educational agencies should ensure that instruction and materials are appropriate for use with pupils of all races, religions, genders, sexual orientations, and diverse ethnic and cultural backgrounds, pupils with disabilities, and English learners; do not reflect or promote, directly or indirectly, any bias, bigotry, or discrimination against any person or group of persons on the basis of any category protected by Section 220 of the *Education Code*; and do not teach or promote religious doctrine.

- *Ensure fair, balanced, and humanizing pedagogy.* Ensure that pedagogy must support that in the investigation, presentation, and interpretation of facts and ideas within the prescribed course of study, teachers shall be free to examine, present, and responsibly discuss various points of view in an atmosphere of open inquiry, provided that the instruction, material, or discussion is appropriate to the age and maturity level of the students. Ensure that pedagogy is a fair, balanced, and humanizing academic presentation of various points of view consistent with accepted standards of professional responsibility, rather than advocacy, personal opinion, bias, or partisanship.[1]
- *Identify teachers who are willing and committed to invest in developing an ethnic studies curriculum and pedagogy.* Administrators should work within the district and site departments to identify teachers with backgrounds in ethnic studies or a strong interest in teaching in the area, who will be involved in the development and implementation of the program. It is especially important to establish connections between the new program and existing offerings in history–social science and English/language arts. Additionally, ethnic studies can be integrated into existing courses in addition to, or instead of, creating a stand-alone ethnic studies course. Teachers and departments should be provided time to incorporate ethnic studies content and principles into existing curricula and be provided with access to professional development as appropriate. Conducting inner-district outreach campaigns and exploring the possibility of developing ethnic studies teachers from the ranks of paraprofessionals and other support staff are just two ways administrators can work to recruit and develop ethnic studies teachers. Additionally, administrators can work with local teacher education programs and university ethnic studies departments to actively recruit and develop a pipeline for individuals interested in teaching ethnic studies.
- *Develop, implement, monitor, and evaluate instructional support.* In order for teachers to provide a robust ethnic studies learning experience they should be engaged in continual professional development and supported by their site and district administrators who are working in tandem with students and the community. Administrators should consider creating a department or distinct lane of work specifically dedicated to developing, implementing, monitoring, and evaluating ethnic studies instructional materials and professional development (preferably differentiated professional development trainings specifically based on varying levels of ethnic studies content knowledge). Administrators can develop their own models of ethnic studies professional development or instructional materials by consulting other districts with well-established ethnic

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[1] Los Angeles Unified School District (LAUSD) Multidisciplinary Ethnic Studies Advisory Team. 2017. “Elements of a Balanced Curriculum.” https://www.cde.ca.gov/ci/cr/cf/ch2.asp#link1.

studies departments and teachers. It is imperative to consider the number of teachers who currently have experience in this subject area and those who will need additional support and professional development prior to implementation. Administrators can draw upon the expertise of scholars and other stakeholders to help create this tailored training. It is important that administrators seek advisors from multiple communities who are aligned with the model curriculum and the State Board guidelines, and who are well versed in K–12 education.

- *Tribal Consultation:* Conduct Tribal consultation with California Native American Tribes and Tribal organizations in the development of and prior to the implementation of their local ethnic studies programs, and include consultation with Native American and Indigenous organizations in their district, as well as with Native American scholars and educators.
- *Consult with other districts, higher education institutions, and relevant community organizations that have implemented ethnic studies programs at the high school level to see if there are other models and resources that can be adapted to the local program, and ensure a balance of advisors from multiple communities.* Chapter 6 contains a selection of course descriptions from various districts across the state; listings of other courses can be found at the University of California A–G Course Management Portal at https://www.cde.ca.gov/ci/cr/cf/ch2.asp#link2.
- *Consult with the local county office of education.* Your local county office of education may provide consultation, resources, or professional development activities to support the development and implementation of the ethnic studies program.
- *Develop a comprehensive strategic plan for implementation,* including an initial pilot that will enable the district to gather data about what works and doesn't work about the new program. One option is to pilot a semester course and then expand it to a full-year course or even a set of courses as capacity is developed within the district. Utilize a subcommittee, preferably including the teachers who will be teaching the course(s), to select instructional materials for the pilot. Alternatively, the course could be piloted by modifying an existing course so that it is taught using an ethnic studies lens. Conduct the pilot, providing frequent opportunities for participating teachers to collaborate and provide feedback both to each other and to district and site administration. Finally, provide opportunities for students to provide feedback and use assessment tools to quantify the areas that need improvement. The district may utilize the pilot as an opportunity to develop new lessons, resources, activities, and assessments that can be used in the program moving forward.
- Use longitudinal student data to determine student outcomes and assess the effectiveness of the new program over time, and continue teacher professional development to strengthen content knowledge and ensure a smooth transition of new teachers into the program.

# GUIDE TO DEVELOPING A LOCAL CURRICULUM WITH ETHNIC STUDIES PRINCIPLES

When developing a local curriculum, the first step is to assemble a team to do the work. These team members should have appropriate professional training on curriculum development. Teachers with an ethnic studies background who will be implementing the curriculum should take the lead on this process, but it should also include teachers from other content areas. Ethnic studies is by its very nature interdisciplinary, and ethnic studies teachers can collaborate with teachers in history–social science, language arts, visual and performing arts, and other subjects as well. This collaboration will help to ensure that the curriculum is aligned to the skill expectations in the state's history–social science and language arts content standards, but beyond that it can help to ensure that the concepts and principles of ethnic studies are present throughout the curriculum and are not limited just to the ethnic studies classroom. For example, the pursuit of justice and equity is not only something that students practice in the classroom, but a skill that they develop for use in later life as citizens and proponents for social change. Schools and administrators should also develop a process for evaluation of courses developed and supported through high-quality ethnic studies professional learning.

Administrative support is also essential to the successful implementation of a new curriculum, as teacher training and other opportunities for professional learning should be incorporated into the curriculum plan. This will help ensure that future teachers will be equipped with the necessary skills, content knowledge, and critical mindsets and be able to refine the curriculum long after its initial development. It should also be acknowledged that there will be districts that may be undertaking this process for the first time, without experienced teachers who are trained in ethnic studies content and pedagogy. In those cases, it will be particularly important for administrators to support their teachers in order to ensure that they are sufficiently prepared to implement a successful ethnic studies program. Further, following the development and adoption process in the school district, having a process in place to include opportunities for the continual development and refinement of the curriculum after its initial development is beneficial.

It is also important to engage students and the community in the curriculum development process. Student participation during the curriculum development process is integral to the effectiveness of ethnic studies curriculum. That participation should begin at the school level.

In order to develop a curriculum that is culturally and community relevant and responsive, teachers and administrators need to be familiar with both their student population and their communities. Chapter 1 of this model curriculum stresses the importance of these connections in order to accomplish the goals of ethnic studies in the classroom. The team developing the curriculum must not consider their work complete because they have developed a curriculum that addresses the races/ethnicities on a demographic report.

They must seek to understand how the lived experiences of their student population affect the knowledge and attitudes that they bring to the classroom and that students have just as much as educators to bring to the table for mutual learning. With that knowledge in hand, it will be easier to develop a curriculum that engages students as peer learners and with mutual understanding and appreciation.

The curriculum frameworks adopted by the State Board of Education (SBE) contain information that can guide teachers and administrators in the development of a local curriculum. In particular, the *History–Social Science Framework for California Public Schools (History–Social Science Framework)* and the *English Language Arts/English Language Development Framework for California Public Schools (English Language Arts/English Language Development Framework)* contain useful guidance for current or potential teachers of ethnic studies. Both frameworks contain chapters on assessment that include specific direction on how to use formative and summative assessments to plan and implement an instructional program. They also include chapters on access and equity that emphasize the importance of designing curriculum to support all students, including those who have special needs. One approach for how to differentiate instruction to address those needs is Universal Design for Learning (UDL), a set of strategies for planning instruction and presenting content that enables students to access and use disciplinary knowledge in a variety of ways that address their needs, assets, and strengths.[2] Finally, the frameworks include chapters on instructional strategies and professional learning that provide guidance for both teachers and administrators in planning, implementing, and supporting an inquiry-based instructional program that supports student engagement with the curriculum.

The *History–Social Science Framework* is of particular importance and should be considered an essential companion document to this model curriculum for current and prospective ethnic studies teachers. The framework was organized around four key instructional shifts: inquiry, literacy, content, and citizenship. These shifts are strongly aligned with the core principles of ethnic studies as a discipline. The framework contains a suggested elective course in ethnic studies designed to be used as a history–social science elective in grade nine.[3] This model curriculum obviously goes into much more detail, but the framework relies upon a similar instructional approach, presenting essential questions to direct student inquiry, classroom examples, and suggestions for ways that students can participate in service learning or activism in their school or local community.

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[2] UDL is discussed on pages 540–543 in the *History–Social Science Framework* and pages 910–913 in the *English Language Arts/English Language Development Framework*. UDL is only one of a number of universal access strategies present in both frameworks.

[3] *History–Social Science Framework*, Chapter 14, 310–314.

## INTEGRATING STAKEHOLDERS AND COMMUNITY

With the field of ethnic studies being born out of a grassroots community movement, community partnership and accountability are central to its identity. By design, ethnic studies seeks to be community accountable and responsive. Districts and sites considering offering ethnic studies should include students, families, and other public and community institutions (museums, community art spaces, local nonprofits relevant to the field, grassroots/community advocacy organizations, etc.) in those plans and discussions to ensure that the particular histories, aspirations, struggles, and achievements of the communities present in classrooms are reflected in the course. One option is to create a steering committee that could include district teachers and administrators, students, parents, and members of community and advocacy organizations that are active in the district area. Provide multiple opportunities for the public to provide comment on the proposed program during the development process. Student participation in service learning activities may serve as a way of confirming community support and addressing concerns during the implementation of the program.

## SELECTING EXISTING CURRICULA AND INSTRUCTIONAL MATERIALS

Local educational agencies (LEAs) have a great deal of flexibility when it comes to the selection of instructional materials for use in their schools. *Education Code* Section 60000(c) states that it is the responsibility of an LEA's governing board to establish courses of study and to select the appropriate instructional materials for those courses. While there is a state-level process by which the SBE adopts instructional materials, that process only applies to kindergarten through grade eight materials and LEAs are not required to purchase from the state list. High school materials, including materials for ethnic studies, are adopted at the local level by the LEA governing board (*Education Code* Section 60400).

LEAs are required to adopt materials that meet certain requirements in code, such as the requirement that instructional materials "accurately portray the cultural and racial diversity of our society" (*Education Code* Section 60040). However, the process by which materials are selected at the local level varies significantly. Most LEAs have policies that govern this process. Typically, the process begins when a local selection committee is chosen. *Education Code* Section 60002 states that "each district board shall provide for substantial teacher involvement in the selection of instructional materials and shall promote the involvement of parents and other members of the community in the selection of instructional materials." But how exactly that involvement is carried out depends on the LEA. Another way to honor the principles of ethnic studies is to have students be involved in this process as well, either through direct involvement in district policy development or through community outreach to engage others in the selection process.

Governing boards should make these decisions through an open and public process that provides for public input and teacher leadership throughout the process. It is important that all steps related to the development of a local curriculum, including the selection of materials, are transparent and involve all stakeholders in the community. This process can be time consuming and difficult, but it is the best way to ensure that the materials used are high quality and support effective instruction and student learning.

The SBE has adopted a policy document that provides a set of guidelines for piloting textbooks and instructional materials.[4] While focused on kindergarten through grade eight, much of the guidance in the document applies to the selection of materials for the secondary grades as well. These guidelines include tasks such as the creation of a representative selection committee, the definition and prioritization of evaluation criteria, and establishing a pilot process to determine which available materials best meet local needs. The curriculum frameworks adopted by the SBE also include criteria for the selection of instructional materials that can be used by LEAs as a model.[5]

For example, the Criteria for Evaluating Instructional Materials in the California *History–Social Science Framework* states that “Materials include the study of issues and historical and social science debates. Students are presented with different perspectives and come to understand the importance of reasoned debate and reliable evidence, recognizing that people in a democratic society have the right to disagree.”[6]

In addition, districts and LEAs should keep in mind Section 60044 of the California *Education Code* that states schools may not use instructional materials that contain “any matter reflecting adversely upon persons on the basis of race or ethnicity, gender, religion, disability, nationality, or sexual orientation, occupation.”[7]

An example of guidelines written by a district on how to implement ethnic studies is “Elements of a Balanced Curriculum,” adopted by the Los Angeles Unified School District (LAUSD) Multidisciplinary Ethnic Studies Advisory Team in 2017.[8] When districts and LEAs create their own guidelines for teaching ethnic studies in their district, this may serve as a model guideline. LAUSD gathered many district stakeholder groups and found language to summarize how to address balanced pedagogy and instructional materials and how to address student and teacher needs in support of teaching ethnic studies.

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[4] “Guidelines for Piloting Textbooks and Instructional Materials,” State Board of Education Policy 01-15 (January 2015). https://www.cde.ca.gov/ci/cr/cf/ch2.asp#link3.

[5] See chapter 23 in the *History–Social Science Framework* and chapter 12 in the *English Language Arts/English Language Development Framework.*

[6] See *History–Social Science Framework*, 624.

[7] California *Education Code* Section 60044.

[8] See LAUSD, “Elements of a Balanced Curriculum.”

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# CHAPTER 3: INSTRUCTIONAL GUIDANCE FOR K–12 EDUCATION

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# DEVELOPING AN ETHNIC STUDIES PEDAGOGY FOR K–12 EDUCATION

Ethnic studies teaching is grounded in the belief that education can be a tool for transformation; social, economic, and political change; and liberation.[1] Central to an ethnic studies pedagogy is the goal that students be able to effectively and powerfully read, write, speak, and think critically and engage in school in meaningful ways. To achieve this goal, ethnic studies educators should consider the following five elements as part of their pedagogical practice: purpose, identity, content and skills, context, and methods. Teaching ethnic studies necessitates that educators consider the purpose of ethnic studies and the context in which the course is being taught, and even reflect on how the educator's identity and potential biases impact their understanding of and outlook on the world.

## Purpose

It is essential that ethnic studies educators first reflect upon the purpose of the field and the specific course at hand before arriving at their pedagogical approach. Historically, the educational and academic purpose of ethnic studies has centered on three core concepts: *access*, *relevance*, and *community.*[2]

- Access—Ethnic studies provides all students the opportunity to engage with ethnic studies materials and content within their classrooms. They will be exposed to a diverse curriculum and rich teaching that is both meaningful and supportive.
- Relevance—Ethnic studies provides students with an education that is both culturally and community relevant and draws extensively from the lived experiences and material realities of each individual student.
- Community—Ethnic studies teaching and learning is meant to serve as a bridge between educational spaces and institutions and community. Thus, ethnic studies encourages students to apply their knowledge to practice being agents of change, social justice organizers and advocates, and engaged citizens at the local, state, and national levels.

Reflecting on these concepts at the outset will ensure that ethnic studies educators are creating content and a pedagogical praxis that is grounded in both the field's purpose and the aforementioned values and outcomes. Dawn Mabalon provides the following essential questions that guide the purpose of ethnic studies: (1) Who am I? (2) Who is my family and community? (3) What can I do to bring positive change to my community and world?

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[1] Paulo Freire. 2000. *Pedagogy of the Oppressed.* New York, NY: Bloomsbury, 71.

[2] Allyson Tintiangco-Cubales, Rita Kohli, Jocyl Sacramento, Nick Henning, Ruchi Agarwal-Rangnath, and Christine Sleeter. 2014. "Toward an Ethnic Studies Pedagogy: Implications for K–12 Schools from the Research," *The Urban Review* 47(1).

## Identity

Before embarking on lesson planning for an ethnic studies course, it is important that ethnic studies educators are aware of how their own identities, implicit biases, and cultural awareness may impact ethnic studies teaching and learning. It is important to recognize that all teachers, whatever their backgrounds, have strong knowledge of their own personal and cultural experiences and knowledge to gain about the historical and current lived experiences of other groups. With much of the field focusing on issues related to race and identity, teachers, especially those with limited ethnic studies knowledge, should engage in activities that allow them to unpack their own identities, privilege, marginalization, lived experiences, and understanding and experience of race, culture, and social justice while they are also learning about the experiences of others. For teachers who may feel especially concerned about teaching ethnic studies, leading ethnic studies scholars highly recommend that they work through assignments like critical autobiography, critical storytelling, critical life history, or keeping a subjectivity journal, to begin the process of "constructively situating oneself in relationship to Ethnic Studies."[3]

Additionally, unlike traditional fields, ethnic studies often requires both students and educators to be vulnerable with each other given the range of topics discussed throughout the course. Thus, educators should work to build community within their classrooms, be comfortable with sharing pieces of their own identities and lived experience, and be equipped to holistically navigate and respond to students' concerns, discussions, and emotions. Educators should view student lived experiences as assets and understand that they themselves may not always have the answers, and therefore should seek opportunities to learn from their students and create room for teachable moments.

This is also true when incorporating literature in an ethnic studies course. Students need to see themselves represented as empowered individuals and experience a diverse range of complex stories to help them understand themselves, as individuals and as members of group identity, and the lived experiences of others different from them. Studies have shown that large majorities of books published for children and young adults feature white characters.[4] When characters of color or other marginalized groups, such as

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3 Tintiangco-Cubales et al., "Toward an Ethnic Studies Pedagogy," 118–120.

4 Data on books by and about people of color and from First/Native Nations published for children and teens compiled by the Cooperative Children's Book Center, School of Education, University of Wisconsin–Madison https://www.cde.ca.gov/ci/cr/cf/ch3.asp#link1

LGBTQ+,[5] do appear, they are often portrayed as stereotypes or exist at the fringes of the story. Scholar and author Ebony Elizabeth Thomas warns that this exclusion is creating an “imagination gap,” where children are growing up without experiencing what Rudine Sims Bishop describes as the “windows, mirrors, and doors” of literature:

> Literature transforms human experience and reflects it back to us, and in that reflection we can see our own lives and experiences as part of the larger human experience. Reading, then, becomes a means of self-affirmation, and readers often seek their mirrors in books.[6]

By choosing texts that provide protagonists and heroes in multiple cultural contexts and by centering the voices that have been traditionally marginalized or excluded from the curriculum and applying a critical lens to texts, teachers provide opportunities to develop students’ critical literacy skills, while also allowing them to see themselves in the literature they read, and expand the range of stories that they have about others in the world.

## Content and Skills

With ethnic studies drawing on a range of academic disciplines from history and performing arts to sociology and literature, students should be introduced to an array of academically rigorous content and skills that are simultaneously grounded in the contributions, lived experiences, and histories of people of color. Students should be exposed to a variety of primary and secondary sources, learn how to process multiple and often competing sources of information, form and defend their own evidence-based analyses, and understand how to appropriately contextualize and evaluate sources of information by bringing them into conversation with other texts, significant events, people, theories, and ideas.

For additional support for identifying a multitude of sources that can be used in the classroom, ethnic studies educators should consult the sample lessons in chapter 4, the suggested resources in chapter 5, and the University of California ethnic studies course outlines that are included in chapter 6 of this document; collaborate with other teachers at their sites; and engage materials that can be found at local and community archives and libraries, especially those housed by the University of California, the California State University, and local community colleges.

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[5] The usage of LGBTQ+ throughout this document is intended to represent an inclusive and ever-changing spectrum and understanding of identities. Historically, the acronym included lesbian, gay, bisexual, and transgender but has continued to expand to include queer, questioning, intersex, asexual, allies, and alternative identities (LGBTQQIAA), as well as expanding concepts that may fall under this umbrella term in the future.

[6] Rudine Sims Bishop. 1990. “Mirrors, windows, and sliding glass doors.” *Perspectives* 6 (3): ix–xi.

## Context

Beyond content, it is important that ethnic studies educators are knowledgeable of the context in which the course is being taught. Here are some dynamics an ethnic studies educator might consider, followed by ideas to address them:

- Is the course being taught in a district where parents or community members are unfamiliar with the field?
- Is the course being taught in a school with a widening opportunity gap?
- How comfortable or experienced are students with explicitly discussing race and ethnicity?
- Is the course being taught during a moment where racial tensions at the local and national level are beginning to impact students?

These are just a few of the contextual factors that ethnic studies educators must consider as they develop their pedagogical practice.

While being aware of these dynamics is important, working to address them within the course is also key. For example, an ethnic studies educator might create a lesson around education inequality and the opportunity gap that gets students to reflect upon the many factors that have contributed to disparate student success across racial and class lines. Students could analyze "student success," "college readiness," and standardized test data from their district or others across the state, read case studies that identify some of the community assets that contribute to student success, and reflect upon their own experiences, drawing connections to collected data or scholarly analyses, if applicable. A critical part of the context of ethnic studies is being aware of and anticipating for when negative emotions or traumas arise from students in dealing with potentially difficult content or materials—having training with this and resources of further support (including school site counselors when needed) is key.

## Methods

There are various methods or pedagogical approaches that ethnic studies educators should consider, from culturally or community relevant and responsive pedagogy to the important instructional shifts described in the California *History–Social Science Framework* and the *English Language Arts/English Language Development Framework*.

## Inquiry

An inquiry-based approach to ethnic studies invites students to become active participants in the learning process. Students are encouraged to pose questions, investigate and explore academic content, and research and theorize solutions to problems that have and continue to generate inequities and racial tensions. This approach is inherently student centered and helps democratize the classroom by allowing students to pursue their own questions and help shape their education. Thus, the role of a teacher in an inquiry-based classroom is more of a facilitator who helps students formulate questions, conduct research, and come to their own conclusions and solutions. Researchers have found that this approach has yielded student achievement gains and narrowed the opportunity gap (especially amongst historically marginalized students), increased proficiency amongst English language learners, and provides a framework for teachers that might not share the same identities of their students to best engage underrepresented students.[7] This approach of ensuring that students critically investigate and interrogate content is paramount to ethnic studies courses.

In practice, a teacher employing an inquiry-based approach to ethnic studies might frame a course description around a question like: how have race and ethnicity been constructed in the United States, and how have they changed over time? While broad, this question allows for students to be able to enter the course from various points. This approach encourages the use of lessons grounded in research and academic content. Getting students to engage primary sources, develop youth participatory action research projects, or create service learning projects are just a few examples of how an inquiry-based approach encourages students to become actors within the learning process.

## Democratizing the Classroom and Citizenship

Ethnic studies educators democratize their classrooms by creating a learning environment where both students and teachers are equal active participants in co-constructing knowledge. This enables students to be recognized and valued as knowledge producers alongside their educators, while simultaneously placing an emphasis on the development of democratic values and collegiality.

This approach to ethnic studies teaching is also echoed in the California *History–Social Science Framework*, which underscores one of the four important instructional shifts—citizenship, which is needed to prepare all members of American society, regardless of citizenship status, to become civically engaged in our democratic society. Having students research a challenge facing their community; engagement with local elected officials, advocates, and community members; structured debate; simulations of government; and service learning are all citizenship-oriented skills that are best developed in a classroom where students are able to exercise their agency. Furthermore, these types of activities are appropriate for an ethnic studies course, as they provide a lens for students to identify institutional and structural inequities, advocate for change at the local, state, and national levels, and engage in healthy debate and dialogue with their peers.

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[7] Center for Inspired Teaching. 2008. *Inspired Issue Brief: Inquiry-Based Teaching.* Washington, DC: Center for Inspired Teaching. https://www.cde.ca.gov/ci/cr/cf/ch3.asp#link2.

It will often be appropriate for ethnic studies courses to include a community engagement project that allows for students to use their knowledge and voice to effect social transformation in their community. Teachers can utilize programs that assist students in collecting data, identifying issues and root causes, and implementing a plan to better their environment. For example, if students decide they want to advocate for increasing the number of polling places within historically underrepresented communities in their city, they can develop arguments in favor and then plan a meeting with their county registrar of voters. To be convincing, they must do in-depth research on how other counties have achieved this change, demographic data, leading counterarguments, past voting data, and the like and then plan their speeches. This experience can be powerful and transformational in that it instills a sense of civic efficacy and empowerment in youth that they will carry on throughout their lives.

This emphasis on citizenship within the pedagogy provides students with a keen sense of ethics, respect, and appreciation for all people, regardless of ethnicity, nationality, gender, sexual orientation, ability, religion, and beliefs. By democratizing the classroom, educators are allowing multiple entry points for students to discuss ethnic studies theories like intersectionality—an analytic framework coined by Black feminist legal scholar Kimberlé Crenshaw that captures how multiple identities (race, class, religion, gender, sexuality, ability, etc.) overlap or intersect, creating unique experiences, especially for those navigating multiple marginalized or oppressed identities.[8] Intersectionality helps students better understand the nuances around identity and provides them with skills to be able to engage and advocate for and with communities on the margins of the margins. Further, it helps those with privilege at different intersections recognize their societal advantages in these areas and build solidarity with oppressed groups.

## Reinforcing Literacy

Ethnic studies, like all areas within the social sciences, is a literate discipline. Not only should students learn the skills necessary to access informational, scholarly, and literary texts, they should also be exposed to literary texts from authors of color. Moreover, they should be able to think critically and analytically and express themselves through strong verbal and written communication. These skills are integral to students' ability to grasp and master content, engage in inquiry, and be active and well-informed participants in society. The specific grade-level skills that students should develop are described in the *History–Social Science Content Standards*, specifically the Historical and Social Sciences

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[8] Kimberlé Crenshaw. 1989. "Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory and Antiracist Politics." *University of Chicago Legal Forum* 1(8).

Analysis Skills, and in the California Common Core State Standards for English Language Arts and Literacy, including the writing and reading standards for history/social studies.

To further develop students' literacy skills, ethnic studies educators should consider including in their courses literature or other language arts-based texts, which also speak to some of the principles of ethnic studies. Examples include poems, plays, and literature, such as the writings of Langston Hughes and Zora Neale Hurston and the dramas produced by El Teatro Campesino. These texts allow for teachers to discuss the literary, poetic, and theatrical devices of these works, while simultaneously highlighting the history of the Harlem Renaissance, or the dramas and cultural production of the Chicano and United Farm Workers movements. The infusion of more ethnic studies-based texts also allows for students of color to see themselves reflected in the curriculum, and for students to develop a mindset based on their exposure to multiple ethnicities in their curriculum that all people are valued and should be represented in other contexts, too.

**Making Connections to the *History–Social Science Framework and the English Language Arts/English Language Development (ELA/ELD) Framework:***

These two curriculum frameworks contain an extensive lesson example that shows how teachers can work with colleagues across disciplines to address a common topic. In this case, the example is how a language arts teacher and a history–social science teacher collaborate to teach the novel *Things Fall Apart* by Chinua Achebe, addressing both language arts and history–social science standards in their instruction. (The example begins on page 338 in the *History–Social Science Framework*, and page 744 of the *ELA/ELD Framework*.)

Ethnic studies educators should also consider how they can collaborate with their peers to integrate ethnic studies instruction with content in other areas. Depending on at which grade level the ethnic studies course is being offered, the ethnic studies educator can include a literary selection that connects to the content students are studying in their history–social science classroom or work with the language arts teacher on lessons that address grade-level standards in reading or writing.

## Culturally/Community Relevant and Responsive

Ethnic studies educators should be sure that their pedagogy is both community and culturally relevant. Beyond teaching content that is diverse, having an understanding of the various cultural backgrounds of students, being aware of pertinent cultural norms and nuances, and acknowledging and valuing student lived experiences as important assets and resources to collective learning are also important to ethnic studies teaching and learning. While much of being able to develop a culturally responsive pedagogy is about the relationships teachers build with their students, operating from a holistic and motivational space, tailoring lessons and assignments to speak to the needs and cultural experiences of students, and staying abreast of research, trends, and issues that speak to the various cultures of students is also key.[9] Furthermore, ethnic studies educators should stay abreast of challenges impacting their students' communities and leverage ethnic studies courses to implement and spur discussions, assignments, and community-engaged projects around those issues and topics.[10] Additional guidance can be found at the CDE's Culturally Relevant Pedagogy and Culturally Sustaining Pedagogy web pages at https://www.cde.ca.gov/ci/cr/cf/ch3.asp#link3 and https://www.cde.ca.gov/ci/cr/cf/ch3.asp#link4, respectively.

## In-Class Community Building

Given the unique and often sensitive material and discussions that may unfold in an ethnic studies course, being able to establish trust and building community within the classroom are essential. Thus, it is imperative for ethnic studies educators to develop a pedagogy and classroom that (1) see the humanity and value in each individual student; (2) respect diverse viewpoints and recognize that each student has their own wealth of experiences and knowledge that will shape their worldviews and values; (3) are grounded in academic rigor, but also tend to the socioemotional development of students; (4) encourage students to engage each other with respect, trust, love, and accountability; and (5) create a space where learning is democratized and students are centered through an inquiry-based process that nurtures the student voice and honors different styles of learning.

Ethnic studies educators are encouraged to establish community agreements or classroom norms in collaboration with their students where empathetic listening is prioritized and conflicting views are valued as opportunities for deeper learning, incorporate community building activities into lessons, and create time for regular reflection and debrief. Incorporating these recommendations can assist in building a welcoming environment where students are able to rigorously and intimately engage ethnic studies and build upon existing interpersonal communication and collaboration skills.

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[9] It should be noted that, while they are often conflated, an ethnic studies pedagogy is not the same as culturally/community relevant and responsive pedagogy. The latter is but a facet of ethnic studies pedagogy.

[10] For more on community/culturally relevant and responsive pedagogies see: Gloria Ladson-Billings. 1995 "Toward a Theory of Culturally Relevant Pedagogy." *American Educational Research Journal* 32 (3): 465–491; R. Tolteka Cuauhtin, Miguel Zavala, Christine Sleeter, and Wayne Au, eds. 2019. *Rethinking Ethnic Studies*. Williston, VT: Rethinking Schools; bell hooks. 1994. *Teaching to Transgress: Education as the Practice of Freedom*. New York, NY: Routledge.

Educators today have a tremendous responsibility to students: teaching content, cultivating their social–emotional skills, and preparing them to be informed and active global citizens.

> In reflective classrooms, students' knowledge is constructed rather than passively absorbed. Students are prompted to join with teachers in posing problems to foster "critical consciousness." In reflective classrooms, teaching and learning are conceived as social endeavors in which a healthy exchange of ideas is welcome. Students are encouraged to engage in dialogue within a community of learners, to look deeply, to question underlying assumptions, and to discern underlying values being presented. Students are encouraged to voice their own opinions and to actively listen to others, to treat different students and different perspectives with patience and respect, and to recognize that there are always more perspectives and more to learn. Learning in these contexts nurtures students' humility as well as confidence—humility because they come to see that they have no "corner" on the truth, and confidence because they know their opinion will still be taken seriously.[11]

Building safe, democratic, and empowering classrooms is both art and science. Skilled teachers use a variety of techniques to create a sense of trust and openness; to encourage students to speak and listen to each other; to make space and time for silent reflection; to offer multiple avenues for participation and learning; and to help students appreciate the points of view, talents, and contributions of less vocal members.

Facilitating thoughtful, respectful, and generative discussions of controversial issues can be especially challenging in classrooms where students bring a diversity of social, personal, cultural, and academic backgrounds, mindsets, and experiences to the conversation. Yet the richness of these discussions and their importance for future citizenship drives many teachers whose classes are relatively homogeneous to seek out opportunities for their students to engage with counterparts of different backgrounds.

It is equally challenging to consistently facilitate honest or insightful dialogue in classrooms where there is a greater degree of social, personal, economic, or political homogeneity. By prioritizing student-centered approaches and utilizing a wide variety of discussion protocols, teachers can provide opportunities for students to engage critically in the gray areas of controversial topics with peers who may share similar viewpoints.

What do teachers need in order to effectively engage students in productive conversations and learning activities around difficult and important issues? Simply put:

- Sufficient understanding of the subject matter to provide basic context and select a set of authentic and varied readings, coupled with genuine curiosity and an awareness of the limitations of their knowledge

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[11] Dennis J. Barr and Betty Bardige. 2012. "Case Study: Facing History and Ourselves." In *Handbook of Prosocial Education* Vol. 2, edited by Philip M. Brown, Michael W. Corrigan, and Ann Higgins-D'Alessandro. Lanham, MD: Rowman & Littlefield Publishers, Inc., 672.

- Knowledge of their students' backgrounds and the ability to elicit students' questions and perspectives; monitor their understanding; push them to think critically; and help them appreciate the insights, wisdom, and moral courage of themselves and others
- A map of anticipated challenges—and a set of strategies, supports, and mentors that they can turn to when students' confusion, lack of engagement, misconceptions, prejudices, or hurtful comments and behavior prove challenging
- Awareness and active monitoring of their own thinking and learning and access to other adults who can join them in the inquiry, help them to articulate their questions and insights, and further stimulate their thinking
- Careful attention to their own political viewpoints and potential biases, to ensure students are empowered to form their own opinions rather than simply adopting the views of the teacher or particular educational materials

To become effective educators, teachers first need the time and opportunity to reflect together with colleagues. Providing professional development seminars and workshops that specifically create time for teachers to be learners allows them to explore core concepts and to deepen their understanding of the history they intend to teach while simultaneously exploring their own identity, the way their identity has affected and been affected by their experiences, and how their identity influences their perspective and the way they are seen by others, including their students. In community with other educators, teachers gain insight from others' experiences and perspectives and build relationships for ongoing exploration, which may be useful as they then create reflective communities for their students. There is a wide range of existing activities that teachers can use to support community building in their classrooms. Please see chapter 5 for lesson resources including community building activity examples.

## APPROACHES TO ETHNIC STUDIES

The *History–Social Science Framework for California Public Schools, Kindergarten Through Grade Twelve* offers the following guidance for schools and educators on the teaching of ethnic studies, focusing on two essential questions:

- How have race and ethnicity been constructed in the United States, and how have they changed over time?
- How do race and ethnicity continue to shape the United States and contemporary issues?

When the discipline was first founded, "ethnic studies" was (and still is) deployed as an umbrella term/field that was designed to be inclusive of four core fields—African

American Studies, Asian American and Pacific Islander Studies, Chicana/o/x and Latina/o/x Studies, and Native American Studies. While each core field addresses the specific histories and social, cultural, economic, and political experiences of people from the group, they often overlap in their approach, in the types of methods and theories that are engaged, and through discussion of shared or collective struggles. The approaches found in these examples can also be applied to the study of other diverse groups based on race, ethnicity, gender, sexual orientation, religion, beliefs, and other identifiers that help to affirm a student's sense of self.

With such disciplinary diversity, ethnic studies has been approached utilizing various instructional formats at the K–12 level. The most common are stand-alone core field courses, thematic or comparative race and ethnic studies courses, and the integration of ethnic studies content into existing content.

Like all successful instruction, teaching ethnic studies requires effective preparation, depth of knowledge, and belief in students as capable learners, as well as strong institutional support. Drawing on lessons from San Francisco Unified School District's effort to build its ethnic studies program, districts are encouraged to support their teachers' development in the following three key areas.

## Useful Theory, Pedagogy, and Research

Teachers and administrators should begin with a careful, deliberate analysis of their own personal identities, backgrounds, knowledge base, and biases. They should familiarize themselves with current scholarly research around ethnic studies instruction, such as critically and culturally or community relevant and responsive pedagogies, critical race theory,[12] and intersectionality, which are key theoretical frameworks and pedagogies that can be used in ethnic studies research and instruction. Engagement with theory and scholarly research can help strengthen educators' ability to distinguish between root causes and symptoms, dispel myth from fact, and address the importance of discussing and addressing lasting issues caused by systemic inequities. Attention should also be given to trauma-informed and healing-informed educational practices.[13] The bibliography for this document can be used as a springboard. However, it is strongly encouraged that both educators and administrators consult ethnic studies coordinators at the district level and county level, professional development offered by ethnic studies classroom teachers, county offices of education, faculty at institutions of higher education, relevant community resources, and other support providers. These diverse sources, contacts, and institutions can help educators and administrators stay abreast of useful theory, research, and content knowledge that can be leveraged in the classroom or professional development. Administrators can ensure that implementation of such learning is aligned with this model curriculum, the State Board guidelines, and California's *Education Code*.

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[12] "Critical race theory (CRT) is a practice of interrogating race and racism in society. CRT recognizes that race is not biologically real but is socially constructed and socially significant. It acknowledges that racism is embedded within systems and institutions that replicate racial inequality—codified in law, embedded in structures, and woven into public policy." Janel George. 2021. "A Lesson on Critical Race Theory." American Bar Association. https://www.cde.ca.gov/ci/cr/cf/ch3.asp#link5

[13] See the CDE Supporting Resilience in Schools web page at https://www.cde.ca.gov/ci/cr/cf/ch3.asp#link6 for more information about dealing with trauma in school settings.

## Ethnic Studies Content

In Ronald Takaki's seminal text *A Different Mirror: A History of Multicultural America*, he articulates the need for a new "looking glass" from which our society must gaze. He argues that within our national narrative all communities must be able to see themselves. Thus, it is vital for teachers to engage a multitude of stories, narratives, sources, and contributions of everyone in America so that all students can see themselves as part and parcel of the grand American narrative.

Teachers should engage various texts and perspectives when teaching ethnic studies; be open to learning from their students; consider allowing students to offer suggested texts or sources that may speak to the specificities of their individual identities; and, in addition to consulting other teachers, ethnic studies coordinators, and higher education faculty, draw on other instructional materials approved by the State Board of Education (SBE), as well as resources provided by other public institutions, such as local museums, archives, and libraries.

## Academic Skill Development

Any meaningful education must equip students with the necessary tools to engage and invest in their own learning. Reading, writing, speaking, listening, and collaboration are all critical to student success and foundational to the principles of ethnic studies. During lesson planning, ethnic studies educators should reflect upon different ways (exercises, homework assignments, service learning projects, etc.) to get students to engage in ethnic studies content while rigorously developing academic skills. With fewer K–12 instructional materials available for implementing ethnic studies as compared to traditional fields, it is imperative that teachers collaborate with each other to develop new units, lessons, and other instructional materials. School administrators can support this collaboration by allotting time within professional development days or during department meetings.

Teacher development in these key areas can help ensure that students in ethnic studies courses will develop a firm grasp of the field, as well as key social and academic literacies that equip them to meaningfully participate as confident and engaged citizens.

## Stand-Alone Courses

This section includes an overview of sample courses that districts can use as guidance for creating their own ethnic studies courses with engaging lessons that connect with the demographics in their communities. Stand-alone courses provide students the opportunity to delve into content relevant to specific core fields and allow teachers to develop robust and focused curricula. Overall, this approach to ethnic studies provides some of the most concentrated and comprehensive spaces for learning about a particular area within an ethnic studies core field.

The sample course overviews below address the original ethnic studies disciplines. When stand-alone ethnic studies courses were initially developed at the college level, they represented four core people of color groups: Black/African American Studies, Latina/o/x and Chicano/a/x Studies, Native American Studies, and Asian American and Pacific Islander Studies. The use of these four groups as an umbrella for a myriad of ethnically and culturally diverse representations was replicated when courses in ethnic studies were developed at the high school level. It is important to note that there are groups that are sometimes addressed under the broadly defined umbrella of those core groups. For example, Arab Americans have sometimes been covered within the study of Asian American and Pacific Islander Studies. There is a range of sample UC A–G-approved course outlines in chapter 6 which include a variety of communities that represent the rich diversity of California. A list of suggested significant events and individuals that can be included and sample lessons that are aligned to the ethnic studies principles from chapter 1 and the state-adopted content standards in history–social science, English language arts, and English language development are available in chapter 4.

## African American Studies

The study of people of African descent has taken on various academic field names, including Afro-American Studies, African American Studies, Africana Diaspora Studies, Pan African Studies, Black Studies, and Africana Studies, to name a few. While they all cover the contributions, histories, cultures, politics, and socialization of people of African descent, naming often differs as a way to denote an emphasis on a particular political background or ideological approach and to express that this iteration of the field will be African-centered or focus on people of African descent in the Americas. Some names are no longer used simply due to the evolution of the field and shifting identity markers. For example, Afro-American Studies dates back to the late 1960s and is mostly no longer used. The name was largely replaced with Black Studies in response to the Black Power movement. Ethnic studies educators and administrators are encouraged to consider student demographics, needs, interests, and current events when crafting a course or lesson, as this may help determine what will be most useful for the class. For example, if you are teaching a class with a large number of first generation students of African ancestry, perhaps an Africana or African Diaspora Studies approach would be most beneficial.

An African American Studies course can be designed to be an introduction to the study of people of African descent in the United States, while drawing connections to Africa and the African diaspora. Students explore the history, cultures, struggles, and politics of African Americans as part of the African diaspora across time. This course contends with how race, gender, and class shape life in the United States for people of African descent, while simultaneously introducing students to new frameworks like Afrofuturism. Ultimately, this course considers the development of Black identity in the United States and explores the importance African Americans played in the formation of the United States, the oppression they faced, the exploitation of Black labor, and the continued fight for liberation.

This course can provide the opportunity for students to explore Black American contributions and learn about Black excellence in all areas of American history by exploring the African American and African diaspora experience, from the precolonial ancestral roots in Africa, to the transatlantic slave trade and enslaved people's uprisings in the antebellum South, to the rich contributions by Maya Angelou, Toni Morrison, and W. E. B. Du Bois in literature; by entrepreneurs, including Madam C. J. Walker, one of the founders of the African American hair care and cosmetics industry; by inventors, such as George Carruthers, an astrophysicist who created the ultraviolet camera/spectrograph, and Otis Boykin, who invented electrical resistors used in computing, missile guidance, and pacemakers; by artisans, such as Philip Reid, who helped construct the United States Capitol Statue of Freedom; and by music artists including Nina Simone, B.B. King, and KRS-One, who have contributed to the landscape of music's influence on culture. This class is designed to engage various themes, time periods, genres, and cultures along the spectrum of Blackness.

## Chicana/o/x and Latina/o/x Studies

The study of people of Latinx descent has taken on various academic field names, including Raza Studies, Chicano Studies, Chicana/o Studies, Latina/o Studies, Central American Studies, Chican@/Latin@ Studies, Chicanx/Latinx Studies, and Xicanx/Latinx Studies, to name a few. While they all cover the contributions, histories, cultures, politics, and socialization of people from Mesoamerica, South America, the Caribbean, and the United States Southwest, naming often differs as a way to denote an emphasis on a particular experience and language evolution. For example, Chicano-derived fields focused on the experiences of Mexican Americans and grew out of student activism that called for the creation of a field that addressed the history, contributions, injustices, and historical oppression of primarily Mexican Americans. Today, Chicano as an identity and the field of Chicano/a/x/ Studies has been broadened to include a range of Latinx backgrounds and experiences. Embracing the term Chicano may communicate embracing the inherent activism and social justice leanings of this field of study. As another example, the use of "@" was popularized during the early 2000s as a way to include both genders and as a nod to the burgeoning digital age. The recent use of "x" is done for two purposes. The first "x" in Xicanx replaces the "ch" because the sound produced by "x" is much more in line with the Náhuatl language and Indigenous etymologies. The second "x" renders the term gender neutral and more inclusive of all identities.

A Chicana/o/x and Latina/o/x course can explore the complexities of the Indigenous, mestizo, and Afro-mestizo populations from Latin America (the Americas and the Caribbean) that have been grouped in the United States under the demographic label of Latino/a, and more recently, Latinx. Latinx populations come from different countries with varying languages and dialects, customs, and cultural practices. The common experiences that unite these diverse populations are their Indigenous and African roots and identities and the experience and ancestral memories of European colonization, cultural practices, US imperialism, migration, resistance, and colonial languages (i.e., Spanish and Portuguese).

Furthermore, this course can offer an introductory study of Chicana/o/x in the contemporary United States, focusing primarily on history, roots, migration, education, politics, and art as they relate to the Chicana/o/x experience. More specifically, this course also introduces the concept and terminology of Chicano/a, Xicanx, or Latinx as an evolving political and social identity. Lastly, students cover the birth of the 1960s Chicano Movement as well as more contemporary social movements that have sought to highlight the experiences of Chicana/o/x and Latina/o/x people.

This course can delve into a wealth of topics that have defined the Chicana/o/x and Latina/o/x experience, ranging from Indigeneity, the European invasion of the Americas, colonial independence movements, migration to the United States, identity formation, culture, social movements, resistance to exploitative labor practices, and contributions to social systems, knowledge, and culture in the Americas. Through interactive lectures, readings, class activities, writing prompts, collaborative group projects, presentations, and discussions, students in this course can examine the cultural formation and transformation of Chicana/o/x and Latina/o/x communities; the role of women in shaping Chicana/o/x and Latina/o/x culture; Mexican muralism by José Clemente Orozco, Diego Rivera, and David Alfaro Siqueiros; rich literature by Gloria Evangelina Anzaldúa, Sandra Cisneros, and Rudolfo Anaya; innovations by inventors such as Guillermo González Camarena, whose invention introduced the world to color television; Mexican immigrants in American culture; and much more.

## Asian American and Pacific Islander Studies

The study of people of Asian descent in the United States has taken on various academic field names, including Asian American Studies and Asian American and Pacific Islander Studies. Additionally, various subfields have emerged out of Asian American Studies as a means of including groups that have been historically marginalized and understudied within the field. Arab American Studies, Southeast Asian Studies, Filipina/o/x Studies, and Pacific Islander Studies are just a few. Ethnic studies educators and administrators are encouraged to consider student demographics, needs, interests, and current events when crafting a course or lesson, as this may help determine what framework will be most useful for the class.

An Asian American and Pacific Islander Studies course can be designed to be an introduction to the sociopolitical construction of Asian American and Pacific Islander identity in the United States. Students can explore the diverse history, cultures, struggles, and politics of Asian Americans and Pacific Islanders as part of the larger Asian diasporas. Asian Americans and Pacific Islanders come from many different countries with varying languages, dialects, customs, and cultural practices. This field of study contends with how the history and experiences of migration, resettlement, and exclusion have intersected with race, gender, and class to shape life in the United States for people of Asian descent. Teachers may want to consider beginning with a lesson plan that addresses Asian Americans and the model minority myth in a foundational course to introduce Asian American and Pacific Islander Studies. This approach can help students understand the racial formation and racialization of Asian Americans and Pacific Islanders, and can guide teachers on how to build inclusive courses on a panethnic identity. Ultimately, this course considers how different Asian and Pacific Islander heritages are reflected in collective and distinctive identities, cultures, and politics.

This course can explore a broad range of topics and events pertaining to the range of Asian American and Pacific Islander experiences and examine their contributions to the state and the US throughout history. Topics may include immigration, intergenerational conflict, the myth of the model minority, the incarceration of Japanese Americans during World War II, US Supreme Court case *Lau v. Nichols* regarding the right to an equal education, colonialism and imperialism in the Pacific, and the unique experiences of communities living in the US with familial ties to countries and regions in East Asia, Southeast Asia, South Asia, and West Asia.

## Native American Studies

The study of Native and Indigenous people has taken on various academic field names, including American Indian Studies, Native American Studies, and Indigenous Studies. While they all cover the histories, contributions, politics, and cultures of Indigenous peoples, the specific academic field names are often used to denote specific groups. While American Indian Studies and Native American Studies refer to the study of Indigenous peoples in the Americas, Indigenous Studies takes a more global approach and is used to discuss Indigenous and aboriginal people beyond the US. While Mexican Americans and Latina/o/x Americans have native ancestry, their Indigenous histories are addressed in the Chicana/o/x and Latina/o/x course outline.

Courses of study in this field can explore the complexity and diversity of Native American experiences from the precontact era to the present, highlighting key concepts such as Indigeneity, settler colonialism, environmental justice, cultural retention, cultural hegemony, imperialism, genocide, language groups, language revitalization, self-determination, land acknowledgment, and tribal sovereignty. The course can provide students with a comprehensive understanding of how the role of imperialism, settler colonialism, decolonization, and genocide, both cultural and physical, of North American Native Americans contributed to the formation of the United States. Students are exposed to the history and major political, social, and cultural achievements of various Native American tribes and to their resilience and continuance into the present and future. Overall, students have an opportunity to critically engage readings, materials, and sources from Indigenous perspectives.

The course can have key goals such as (1) foreground the rich history of sovereign and autonomous Native American tribes; (2) delve into the implications of genocide and forced land removal on Native American populations; (3) grapple with the cultural and ideological similarities and differences amongst various tribes in and outside of the California region; (4) identify salient values, traditions, and customs relevant to California-based Native American populations; (5) highlight major periods of resistance and social activism, such as the American Indian Movement (AIM) and recent movements around the Emeryville Shellmounds and the Dakota Access Pipeline; and (6) foster relationships with the California Native American tribal nations of the land where the course is being taught.

## Integrating Ethnic Studies into Existing Courses

While an increasing number of districts across the state have worked to develop and implement ethnic studies courses, there are still many districts that have not offered the course for a multitude of reasons (examples include budgetary and other infrastructural constraints, lack of instructional resources and curriculum support, and course demands experienced by high school students seeking to complete A–G and other college and career pathway requirements). Consequently, many educators have worked diligently to include ethnic studies concepts, terms, and topics into existing courses. It is not uncommon to see ethnic studies integrated into history–social science courses, including US history, world history, economics, psychology, social studies, and geography. There are also cases of ethnic studies being included in visual and performing arts, mathematics, science, English language arts, and other subject areas.

For example, a geography teacher might develop a unit or lesson around urban geography, where students can delve into key concepts like environmental racism and ecological justice and focus on the experiences of people of color in those spaces. Students could draw on local news stories, primary sources such as housing and city planning maps, archived oral history interviews from current and past residents of the area, and literary texts that speak to the experiences of people of color in urban spaces, such as Sandra Cisneros's *House on Mango Street*, Lorraine Hansberry's *A Raisin in the Sun*, and the poetry of Janice Mirikitani.

This approach ensures that the intersectional lens that ethnic studies provides is salient and manifests within various subject areas. Moreover, this approach further enriches traditional subject areas by including a range of perspectives that can further elucidate the overall course content.

The Cultural Proficiency Continuum for History–Social Science, based on the work of Geneva Gay, Randall Lindsey, Stephanie Graham, and others, provides an example of how ethnic studies can be integrated into history–social science courses. It asks important questions about the content and curriculum materials we use in classrooms. The selection of curriculum content and resources may be intentional or unintentional but are worthy of analysis if we are intent on providing a culturally proficient curriculum for students. In the teaching of history, as described in the *History–Social Science Framework for California Public Schools*, as a story well told, we need to ask ourselves, whose story are we telling? Which perspectives are shared? What message or agenda is delivered? The Cultural Proficiency Continuum for History–Social Science can be found at https://www.cde.ca.gov/ci/cr/cf/ch3.asp#link7.

## Thematic/Comparative Race and Ethnic Studies Approach

Increasingly, ethnic studies curricula combine comparative and thematic approaches. The combination of these approaches offer valuable opportunities for students to learn about the similarities, as well as the differences, experienced by two or more groups. In addition, a comparative, thematic course or lesson plan gives teachers the option to include a variety of group experiences over time. Teachers will often identify key themes and concepts within the field that can be used to investigate the histories, contributions, and struggles of multiple groups, both individually and collectively. Identity, colonialism, systems of power, and social justice are just a few of the many concepts and themes that can be engaged within an ethnic studies course employing this approach. By identifying key themes and concepts, teachers are able to provide a space for multiple perspectives and narratives to be simultaneously included in units and lessons. This approach also encourages students to make links across racial and ethnic lines, and foregrounds the development of allies—who will act on the behalf of the harmed group in order to make change—and solidarity building. Additionally, students are able to engage readings and materials from multiple fields, thus exposing them to new ideas and perspectives that they may not have encountered in a stand-alone ethnic studies course. As noted previously, teachers and administrators should consider their local student and community demographics when building the content of their courses.

Another way to engage this approach is by using themes to delve into several core ethnic studies areas independently. For example, during a 16-week semester, educators can divide the course up evenly, with approximately four weeks dedicated to the study of different core fields, and a salient focus on particular themes across all the core fields.

Overall, the thematic and comparative approaches often stress the importance of identifying shared struggles, building unity, and developing intercultural communication and competence.

## Grade Level

Ethnic studies has primarily been taught at the college and university and high school (ninth through twelfth grade) levels. However, some districts have offered courses for grades six through eight, and at the kindergarten through grade five level ethnic studies may be included as a stand-alone unit or further integrated into the curriculum, adding balance through an ethnic studies lens. Understanding how race and ethnicity impacts society should be an essential core component of every students' K–12 education experience. The Ethnic Studies Model Curriculum has been developed for educators teaching grades nine through twelve, and in alignment with the University of California and the California State University systems' A–G subject requirements. Adjusting assignments and modes of assessment and readings, as well as pedagogical approach, are most important to consider when modifying the model curriculum to be developmentally appropriate and fit a specific grade level.

From a history–social science perspective, students may study the history and culture of a single, historically racialized group in the United States, for example, by taking a course on African American, Asian American and Pacific Islander, Native American, or Chicana/o and Latina/o history.

Coursework could also focus on an in-depth comparative study of the history, politics, culture, contributions, challenges, and current status of two or more racial or ethnic groups in the United States. A course or unit could, for example, concentrate on how these groups experienced the process of racial and ethnic formation in a variety of contexts and how these categories changed over time. The relationship between global events and an ethnic or racial group's experience could be another area of study. In this vein, students could study how World War II drew African Americans from the South to California cities like Oakland and Los Angeles, how the Iranian Revolution and its aftermath affected Iranian immigrants in the United States, or how Armenian Americans mobilized to urge the US government to formally acknowledge the Armenian Genocide. Many peoples came to the United States fleeing oppression, war, or genocide, including those listed above and others such as Assyrians and Jews. Alternatively, a class could focus in on the local community and examine the interactions and coalition building among a number of ethnic and/or racial groups. In ethnic studies coursework, students will become aware of the constant themes of social justice and responsibility, while recognizing these are defined differently over time.

As identity and the use of power are central to ethnic studies courses, instructors should reflect critically on their own perspective and personal histories, as well as engage students as coinvestigators in the inquiry process. A wide range of sources (literature, court cases, government files, memoirs, art, music, and oral histories, for example) and elements of popular culture can be utilized to better understand the experiences of historically disenfranchised groups—such as Native Americans, African Americans, Chicana/o and Latina/o people, and Asian Americans and Pacific Islanders. At the same time, students should be made aware of how the different media have changed over time and how that has shaped the depiction of the different groups.

Models of instruction should be student centered. For example, students could develop research questions based on their lived experiences in order to critically study their communities. Reading and studying multiple perspectives, participating in community partnerships, collecting oral histories, completing service learning projects, and developing youth participatory action research projects can all serve as effective instructional approaches for these studies.

Teachers can organize their instruction around a variety of themes, such as the movement to create ethnic studies courses in high schools and universities; personal explorations by students of their racial, ethnic, cultural, and national identities; the history of racial construction, both domestic and international; and the influence of the media on the framing and formation of identity. Students can investigate the history of the experience of various ethnic groups in the United States, as well as the diversity of these experiences based on race, gender, and sexuality, among other identities.

To study these themes, students can consider a variety of investigative questions, including large, overarching questions about the definitions of ethnic studies as a field of inquiry, economic and social class in American society, social justice, social responsibility, civic rights and responsibilities, and social change. They can ask how race has been constructed in the United States and other parts of the world. They can investigate the relationship between race, gender, sexuality, social class, and economic and political power. They can explore the nature of citizenship by asking how various groups have become American and examining cross-racial and interethnic interactions among Indigenous people, immigrants (forced or voluntary), migrants, people of color, and working people. They can investigate the legacies of social movements and historic struggles against injustice in California, the Southwest, and the United States as a whole and study how different social movements for people of color, women, and LGBTQ+ communities have mutually informed each other.

Students can also personalize their study by considering how their personal or family stories connect to the larger historical narratives and how and why some narratives have been privileged over others. Lastly, students may consider how to improve their own community, what constructive actions can be taken, and how they can provide a model for change for those in other parts of the state, country, and world.

## INTRODUCTION TO ETHNIC STUDIES

This section contains a sample course outline for a general Introduction to Ethnic Studies course utilizing a thematic approach. Districts can use this outline as guidance for creating their own ethnic studies courses that reflect the student demographics in their communities.

The thematic course draws from the four core disciplines that were the original basis of ethnic studies in California and provides opportunities for educators to utilize the themes to make connections to their classroom demographics. These disciplines have continued to evolve and change over time. African American Studies has had various academic names but focuses on the experiences of people of African descent in the United States, while drawing connections to Africa and the African diaspora. Chicana/o/x and Latina/o/x Studies covers the contributions, histories, cultures, politics, and socialization of people from Mesoamerica, South America, the Caribbean, and the United States Southwest. Asian American and Pacific Islander Studies has grown to incorporate various subfields as a means of including groups that have been historically marginalized and under-studied within the field, such as Arab American Studies. Finally, Native American Studies covers the histories, contributions, politics, and cultures of Indigenous people in the Americas. While the Ethnic Studies Model Curriculum does not endorse any particular field or subfield over another, ethnic studies educators and administrators are encouraged to consider student demographics, needs, interests, and current events when crafting a course or lesson, as this may help determine what content framework will be most useful for the class.

## Introduction to Ethnic Studies Course Outline

Course Overview: This course is designed to help students develop an intersectional and global understanding of the impact of race and racism, ethnicity, and culture in the shaping of individuals and communities in the United States. They will learn about the interlocking systems of oppression and privilege that impact all people. Students will be exposed to a multitude of histories, perspectives, and cultures with the goal of students being able to build critical analytical and intercultural communication skills; develop an understanding of geohistorical and cultural knowledge and contributions; foster humanism and collaboration across lines of difference; learn the value and strength in diversity; develop a rigorous historical understanding of the development of racial and ethnic identities in the United States; and engage in civic action, community service, or community education to bring positive change that helps build a future society free of racism and other forms of bigotry associated with white supremacy, white nationalism, and institutional racism.[14]

Course Content: Given the interdisciplinary nature of ethnic studies, students will be exposed to many subject areas, including, but not limited to, history, geography, literature, sociology, anthropology, and visual arts.

The use of a thematic approach to teaching ethnic studies is incredibly generative as students are able to consider an array of inquiry-based questions—from more overarching questions around racial formation and their own ancestral legacies, to more focused inquiries that may address issues in their communities, such as a public health inequity that is manifesting in ways that are racially or economically discriminatory. Themes also allow students to delve into various perspectives simultaneously, where they are able to draw connections across racial and ethnic groups.

Throughout the course, each unit and lesson plan should be founded on the guiding values and principles of ethnic studies as described in chapter 1:

1. Cultivate empathy, community actualization, cultural perpetuity, self-worth, self-determination, and the holistic well-being of all participants, especially Native People/s and Black, Indigenous, and People of Color (BIPOC)
2. Celebrate and honor Native People/s of the land and communities of Black, Indigenous, and People of Color by providing a space to share their stories of success, community collaboration, and solidarity, along with their intellectual and cultural wealth

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[14] Institutional racism: the systemic normalization or legalization of racism and discrimination. It often emerges via the unequal and inequitable distribution of resources, power, and opportunity. Institutional racism is also referred to as systemic and/or structural racism. Examples include segregation in schools and redlining by banks and government agencies, among others.

3. Center and place high value on the precolonial ancestral knowledge, narratives, and communal experiences of Native People/s and people of color and groups that are typically marginalized in society
4. Critique empire building in history and its relationship to white supremacy, racism, and other forms of power and oppression
5. Challenge racist, bigoted, discriminatory, and imperialist/colonial beliefs and practices on multiple levels
6. Connect ourselves to past and contemporary social movements that struggle for social justice and an equitable and democratic society, and conceptualize, imagine, and build new possibilities for a post-racist, post-systemic-racism society that promotes collective narratives of transformative resistance, critical hope, and radical healing

Further, they should support and develop the following key outcomes:

1. Pursuit of justice and equity
2. Working toward greater inclusivity
3. Furthering self-understanding
4. Developing a better understanding of others
5. Recognizing intersectionality
6. Promoting self-empowerment for civic engagement
7. Supporting a community focus
8. Developing interpersonal communication

Some ethnic studies teachers begin lessons by acknowledging that they are on native land, and they honor the specific Indigenous peoples who are the original caretakers and have had a close relationship to that land in the past and present. Each sample theme below includes sample lessons located in chapter 4. They are designed to show how a teacher might cover a particular portion of a theme. Please note that these lessons are meant to serve as examples for how teachers can organize a course around these central themes. They are not exhaustive, nor do they constitute a scope and sequence or full curriculum. Teachers and administrators are encouraged to address themes and specific content that are reflective of the demographics of their communities. Many of the sample lessons provided in chapter 4 can be adapted to tell the stories of other groups. Further, many of the lessons could be used to support an alternate theme. For example, the Redlining Lesson located in the Systems of Power theme also fits within the theme of History and Movement.

## Sample Theme #1: Identity

1. What factors shape our identities? What parts of our identities do we choose for ourselves? What parts are determined for us by others, by society, or by chance?
2. What dilemmas arise when others view us differently than we view ourselves?
3. How do our identities influence our choices and the choices available to us?
4. What factors influence our identity and, in turn, the choices we make?
5. How is identity shaped and reshaped by our specific circumstances?

Identity is a key theme for adolescents. As one text notes,

> adolescence is, by definition, a time of transition, when young people begin to take their places as responsible and participating members of their communities. As young people weigh their future choices, they wrestle with issues of loyalty and belief. The adolescent's central developmental questions are "Who am I?" "Do I matter?" and "How can I make a difference?" They seek people and paths that are worthy of their loyalty and commitment, challenge hypocrisy, and bring passion and new perspectives to enterprises that capture their imaginations and engage their involvement.[15]

Adolescence brings with it new abilities to think abstractly and metacognitively, so this exploration of identity is developmentally responsive. The high-engagement reflection on ourselves, who we are, who we relate to, how we relate to others, how we are perceived by others, and how our identity influences our perspective, choices, and impact, builds schema for a more sophisticated understanding of agency, belonging, and community and for deep ethical reflection. It also provides an initial basis for delving into the tension between the universal and the particular—understanding and drawing out universal lessons on human behavior while respecting the integrity of particular moments and experiences.

Our society—through its particular culture, customs, institutions, and more—provides us with the labels we use to categorize the people we encounter. These labels are based on beliefs about race, ethnicity, religion, gender, sexual orientation, economic class, and more. Sometimes our beliefs about these categories are so strong that they prevent us from seeing the unique identities of others. Sometimes these beliefs also make us feel suspicion, fear, or hatred toward some members of our society. Other times, especially when we are able to get to know a person, we are able to see past labels and, perhaps, find common ground and value and appreciate differences. Some examples of topics that could be used to explore questions of identity are the model minority myth and its historic and contemporary implications for Asian Americans and Pacific Islanders; the experiences of Arab Americans and the rise of Islamophobia and discrimination against Sikhs in the aftermath of 9/11 and the War on Terror; the recent rise in antisemitic violence, hatred, and rhetoric; and the way that Native Americans have challenged the use of native iconography and dress for mascots on college campuses and professional sports leagues.

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[15] Dennis J. Barr and Betty Bardige, "Case Study: Facing History and Ourselves," 666.

## Sample Theme #2: History and Movement

1. What does it mean to live on this land? Who may become an American? What happens when multiple narratives are layered on top of each other?
2. How should societies integrate newcomers? How do newcomers develop a sense of belonging to the places where they have arrived?
3. How does migration affect the identities of individuals, communities, and nations?
4. How do ideas or narratives about who may belong in a nation affect immigration policy, the lives of immigrants, and host communities?
5. What role have immigrants played in defining notions of democracy?

Another theme that this course could focus on is an in-depth study of the migration of various people of color to California. Within this theme of history and movement, teachers will develop and facilitate instructional opportunities for students to explore intense migration periods, such as the following.

- The Second Great Migration (1940–1970) – The mass exodus of African Americans from the rural South to urban cities across the Northeast, Midwest, and West. Students could focus on the World War II era, in particular port cities like Los Angeles, Oakland, San Francisco, and Richmond, whose African American populations skyrocketed with the increase of job opportunities to support the maritime, munitions, and other military industries. Teachers can discuss how this period of migration reshaped urban cities in California; grapple with how the influx of African American migrants impacted racial politics and dynamics in the state; and highlight the major contributions African Americans made to the political, socioeconomic, and cultural life of the state.
- Southeast Asian Refugee Crisis – Students can discuss the implications of the Vietnam War on Vietnamese, Cambodian, Hmong, Iu-Mien, and Laotian populations in the 1970s and 1980s, and how experiences from the Vietnam War continue to affect Southeast Asian Americans today. Beyond learning about the war, the fall of Saigon, the era of the Khmer Rouge, and other significant events of this period, students can also delve into the experiences of Southeast Asian immigrants, the racial enclaves they created in California (Sacramento, Long Beach, and Fresno are just a few cities with vibrant Southeast Asian refugee communities), their contributions, and ongoing struggles.

- Native American Removal – Students will be able to discuss early settlers and the US government's often fraught engagement with Native American tribes dating back to the eighteenth century. Sample topics and events include California Indian history, the Indian Removal Act of 1830, forced relocation, the creation of Reservations, broken treaties, and the enacting of genocide against Native American peoples. Overall, these topics will provide students with a better understanding of the struggles many Native American tribes endured, while also connecting those struggles to western expansion, manifest destiny, and the establishment of the contiguous US.
- Migrants and Refugees from Latin America – Students can discuss the growing number of refugees from Central America, beginning with refugees from El Salvador, Guatemala, Honduras, Mexico, and Nicaragua in the late 1970s. Beyond learning about US intervention in the region, students can explore the experience of recent refugees in California, for example, the mass exodus of Salvadorans fleeing the war-torn country during the 1980s, later settling in California in large numbers. These latest refugees can be considered along with the Indigenous Latinx community in the United States (such as the Zapotec, Maya, Nahua, Lenca, Quechua), who have faced historic loss of lands and rights. Related topics include the 1910 Great Mexican Migration, the Great Depression, Mexican repatriation, the Bracero Program, and Operation Wetback. Additionally, students should delve into the migration of Central American, Latin American, and Caribbean populations. This history can help students better contextualize current controversial discussions on immigration. Further, students can learn how California and the Southwest were part of Mexico from 1821 to 1848 (see map of Disturnell).
- Populations Displaced by War and Genocide – Students can conduct studies of how other populations affected by war or genocide have migrated to the United States. Historical examples include the population of Armenian Americans that settled in California in the aftermath of the Armenian Genocide, the effect that World War II and the Holocaust had on the American Jewish population, and the Southeast Asian Refugee Crisis. A more contemporary study could be based on the migration of Iranians, Iraqis, Syrians, and Afghans, along with other refugees from the Middle East to California and the United States as a result of the recent wars in that region. Topics can include the experiences of the members of these groups and the political shifts and reactions that each event prompted within the United States. The CDE *Model Curriculum for Human Rights and Genocide* (2000) is a useful resource on these topics (https://www.cde.ca.gov/ci/cr/cf/ch3.asp#link8).
- South Asian Immigration – Students can explore South Asian immigration to California. The challenges and opportunities faced by South Asian immigrants to California will allow students to learn about socioeconomic issues, identity,

religion, culture, racism, immigration reform and legislation, and political contributions to anti-imperial and anti-colonial movements. For example, from the 1800s to the early twentieth century there were waves of South Asian immigrants that included workers on the Western Pacific Railroad in 1910 and former soldiers who had served in the British colonial army in East Asia. Legislation such as *United States v. Bhagat Singh Thind* (1923) and the US Immigration and Nationality Act (1965) affected South Asian immigration significantly. The contributions of Dalip Singh Saund to politics opened doors for minority communities to rise above prejudice and racism when he became the first-ever Asian, the first Indian, and the first Sikh to be elected to the United States Congress (1957–1963). The founding of Stockton Gurdwara, the first-ever Sikh place of worship in the United States in 1912, served as a focal point for immigrants across communities and was linked to the founding of the Gadar Party, which opposed British rule in India.

In addition to teaching more about the history of migration from these various perspectives, teachers can help facilitate discussions on xenophobia and anti-immigrant sentiment, while emphasizing the nation's history of being a home for immigrants, the merit-based promises offered by a capitalist economy, and the value of having a diverse citizenry.

**Making Connections to the *History–Social Science Framework:***

Chapter 14 of the framework includes an outline of an elective ethnic studies course. This course outline includes a classroom example (page 313) where students engage in an oral history project about their community. This example includes discussion of redlining and other policies that resulted in white flight and the concentration of communities of color into certain neighborhoods.

Teachers can expand upon the classroom example and connect it to the themes described in this model curriculum.

## Sample Theme #3: Systems of Power

1. What is the relationship between the individual and society?
2. How does society divide people into groups?
3. What is the relationship between individual power and collective power?
4. How do social systems influence the choices we make?
5. What are the implications for a society when it categorizes people into a social hierarchy?

Another theme that can be covered in this type of ethnic studies course is systems of power. Teachers can introduce the theme by defining and providing examples of systems of power, which can include exploitative economic systems and social systems like patriarchy. These are structures that have the capacity to control circumstances within economic, political, and social–cultural contexts. These systems are often controlled by those in power and go on to determine how society is organized and functions.

In introducing this theme, teachers should consider taking one system of power, like sexism and patriarchy, and offering perspectives across the various ethnic groups. Discussions of systems of power should include both the struggles that come with being entangled and impacted by these systems, but also resistance to them. Systems of power can be analyzed using the "four I's of oppression" (ideological, institutional, interpersonal, and internalized).

Building on the theme of sexism and patriarchy, teachers can concentrate on the various ways in which women and femmes of color have been oppressed and how they have resisted. Alternatively, this section can include a discussion on how women of color resisted and elevated women's rights issues (for example, adequate reproductive health care and equal pay) via social movements (for example, the second wave feminist and #MeToo movements), the creation of their own organizations, writings (literature, poems, scholarly works, and more), and other mediums.

Further, in addressing the theme of systems of power, teachers may plan a lesson that addresses US housing inequality, including issues of redlining and racial housing covenants.

**Making Connections to the *English Language Arts/English Language Development Framework:***

Chapter 7 of the framework includes a snapshot activity entitled, "Investigating Language, Culture, and Society: Linguistic Autobiographies" (page 726). This lesson example has students reflect on their own histories of using language in different contexts, and reflects a number of the ethnic studies themes described in this model curriculum. This could be a useful lesson to explore the ways that language is utilized as a system of power.

## Sample Theme #4: Social Movements and Equity

1. How have social movements addressed different kinds of discrimination or oppression? What debates and dilemmas remain unresolved?
2. What debates and dilemmas from past historical moments remain unresolved? Why?

3. What does equity entail? What is the difference between equality and equity? Why does this matter?
4. How can one make a difference in the community?
5. What skills and tools are needed to create change in society?

Another theme that this course could explore is the multitude of effective social movements communities have initiated and sustained in response to oppression and systems of power. Teachers can develop and facilitate instructional opportunities for students to explore major social movements such as the following:

- The Civil Rights Movement
- The Farm Workers Movement
- Japanese American Redress and Reparations
- Black Lives Matter
- Mni Wiconi[16] Water is Life: No Dakota Access Pipeline at Standing Rock
- Local Indigenous social movements such as language revitalization, cultural renewal, dam removal, and environmental advocacy; current Land Back movements, such as the transfer of Wiyot land back to the Wiyot Tribe by the City of Eureka is one example

In addition to learning more about the history of social movements and the gains achieved through solidarity, activism, civil disobedience, and participation in the democratic process, teachers can help facilitate discussions on resistance to oppression, the broad support these movements mobilized, and their lasting impacts of the change. Teachers can also introduce situations where young people engaged in protest against injustice, such as the lunch counter sit-ins during the Civil Rights Movement or the 1968 East Los Angeles student walkouts to advocate for improved educational opportunities and protest racial discrimination.

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[16] Mni Wiconi, or "Water Is Life," originates from the Sioux tribe located in the Midwestern states of North Dakota, South Dakota, Wisconsin, and Minnesota. The term is from the Lakota language.

**Making Connections to the *History–Social Science Framework:***

Chapter 16 of the framework discusses a number of civil rights movements that were created in response to political, economic, and social discrimination. Teachers can build upon the example of the struggle to preserve the San Francisco Bay Area shellmound sites of the Ohlone people and have students compare that to some of the other movements referenced in the framework, such as the 1969–1971 occupation of Alcatraz or the American Indian Movement's 1973 standoff at Wounded Knee in South Dakota. This lesson can also be connected to the Social Movements and Student Civic Engagement lesson in chapter 4 of this document.

## SAMPLE LESSON AND UNIT PLAN TEMPLATES

Two sample templates for developing an ethnic studies curriculum are provided below. The first contains both general concepts that are common to other content areas and some specific areas that are specific to ethnic studies. A discussion of the specific components of this template follows.

The second is a unit plan template that allows teachers to curate a more dynamic, responsive, and relevant learning experience. This tool is meant to serve as the bridge between a larger course overview, which maps out the overall year's (or semester's) scope and sequence, and the day-to-day lesson plans, which provide detailed teacher moves and preparation specific to a lesson.[17]

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[17] Other frameworks for developing ethnic studies lessons exist online. For example, Christine Sleeter has produced a Teaching Works article that describes a curriculum planning framework focused on ethnic studies content that is culturally responsive to the lived experience of students and a book that elaborates on the framework and offers examples. See Christine Sleeter. 2017. *Designing Lessons and Lesson Sequences with a Focus on Ethnic Studies or Culturally Responsive Curriculum*. University of Michigan Teaching Works. https://www.cde.ca.gov/ci/cr/cf/ch3.asp#link9; and Christine Sleeter and Judith Flores Carmona. 2017. *Un-Standardizing Curriculum: Multicultural Teaching in the Standards-Based Classroom*. New York, NY: Teachers College Press.

# Sample Lesson Template

| **Sample Lesson Template** | |
|---|---|
| **Lesson Title:** | **Grade Level(s):** |
| **Ethnic Studies Values and Principles Alignment:** | |
| **Standards Alignment:** | |
| **Lesson Purpose and Overview (1-2 paragraph narrative explanation):** | |
| **Key Terms and Concepts** (Ties into larger unit key terms but may also include terms specific to the lesson): | |
| **Lesson Objectives** (“Students will be able to...”):<br>1.<br>2. | |
| **Essential Questions** (Ties lesson to larger unit purpose):<br>1.<br>2. | |
| **Lesson Steps/Activities:**<br>1. Communit Builder/Cultural Energizer (5-10 minutes)<br>2.<br>3.<br>4.<br>5. Conclusive Dialogue (student and community reflection) | |
| **Assessment, Application, Action, and Reflection:**<br>• | **Materials and Resources:**<br>• |
| **Ethnic Studies Outcomes:** | |

**Lesson Title and Grade Level(s):** Add title of the lesson and grade level.

**Ethnic Studies Values and Principles Alignment:** Each lesson should draw from and be informed by the ethnic studies values and principles described in chapter 1.

**Standards Alignment:** Lessons should be aligned to the academic content standards adopted by the SBE. In the *History–Social Science Content Standards for California Public Schools*, grade nine is reserved as an elective year. Therefore, most ethnic studies courses that are offered as electives will not align to specific grade-level history–social science content standards. However, teachers may want to show alignment to standards in the grade eleven United States History and Geography course or the grade twelve Principles of American Democracy course as a way of demonstrating how ethnic studies content connects to other history–social science disciplines. However, the history–social science standards also include a set of historical and social sciences analysis skills for grades nine through twelve. These skills, organized under the headers of Chronological and Spatial Thinking; Historical Research, Evidence, and Point of View; and Historical Interpretation, do connect directly with the objectives of a rigorous ethnic studies course.

Other standards that could be addressed are the California Common Core State Standards: *English Language Arts and Literacy in History/Social Studies, Science, and Technical Subjects* (CCSS for ELA/Literacy) and the *California English Language Development Standards* (CA ELD Standards). The CCSS for ELA/Literacy include grade-level expectations for student skill development in reading, writing, speaking and listening, and language, with an expectation on the skills needed to prepare students for college and careers. In particular, the writing and reading expectations for students in ethnic studies courses should align strongly with the expectations in the CCSS for ELA/Literacy. The CA ELD Standards provide progressions across the grade levels for students at the emerging, expanding, and bridging levels of English language acquisition.

**Lesson Purpose and Overview:** Each lesson should have a brief narrative overview of the lesson and its purpose. This narrative should describe how the lesson is connected to the broader unit, describe the specific concept(s) and topic(s) that students will engage, and begin to highlight some of the texts (i.e., primary and scholarly sources) that students will delve into. The purpose of this section is to provide a clear description on how the lesson topic connects to skill development and to provide a glimpse into the overall lesson.

**Key Terms and Concepts:** The lesson outline should also have a list of the critical academic vocabulary specific to ethnic studies that students will learn over the course of instruction. These terms and concepts should connect directly to the lesson topic.

**Lesson Objectives:** The lesson objectives identify what the desired takeaways from the lesson are. In other words, when the lesson is concluded, a student should have gained an understanding of the lesson content and be able to demonstrate that knowledge using specific skills. It is essential that lesson objectives are written with active verbs based on cognitive demand (example: students will be able to infer the imperialist motives of Columbus using his journals).

**Essential Questions:** The use of essential or guiding questions is an approach that is used within the *History–Social Science Framework* to support student inquiry. Framing instruction around questions of significance allows students to have choice and agency to develop and engage with their content knowledge in greater depth. This approach transforms students into active learners, as they are able to conduct research and evaluate sources in an effort to develop a claim about the question.

**Lesson Steps/Activities:** The steps in the lesson should be clear and discrete. In addition to more conventional lesson activities, teachers should consider including a cultural energizer or community building activity at the start of each lesson. They can include traditional icebreakers that involve movement, music, and games, and community-unity chants. The class can also begin with silent reflection on a question related to the lesson, followed by small group sharing, and culminating with a larger classwide discussion. Energizers and community builders should typically take no more than 10 to 15 minutes, depending on the activity. If done well, the energizer or community builder will pique student interest in the lesson; generate energy and enthusiasm for learning; and facilitate connection between students, the teacher, and the larger community.

Another activity to consider at the end of the lesson is a community reflection. This activity concludes the lesson with a meaningful reflection of student experience as it pertains to the objectives of the day. Teachers can facilitate this portion of the lesson in various ways. For example, teachers can ask students to complete a silent, pen-to-paper response to a prompt. Teachers should create prompts that encourage students to reflect upon learnings and challenges, outstanding questions, connections to prior learning, and so on. The key to this portion of the lesson is that it be used to meaningfully review key takeaways, clarify misunderstandings, answer questions, generate questions, and connect to the larger purpose of the course.

**Assessment, Application, Action, and Reflection:** Instruction cannot be known to be effective if the teacher is unable to determine whether the students have mastered the content. Furthermore, students should be able to apply skills and knowledge learned to solve problems. Therefore, it is important to include both formative and summative assessment within the lesson plan. Formative assessment takes place during instruction and allows the teacher to modify that instruction to assist learning. Summative assessments measure student achievement or progress toward mastery of the content. This type of assessment may take place at the end of a lesson, unit, or term, and may take the form of a performative task.

**Materials and Resources:** The selection of materials and resources can be difficult. At the very least, there need to be sufficient resources for students to conduct the lesson activities, address the essential questions, and achieve the lesson objectives. However, it should be noted that students can be self-directed to share their lived experiences and conduct research to identify more resources for inclusion and further investigation. There is certainly a range of primary and secondary sources that can accomplish these goals. But teachers need to be aware of some concerns when selecting resources. Online resources are plentiful, but have to be approached with caution. Links often expire, and while the content is usually available somewhere else, it can at times be difficult to find the new location. A web page that hosts a resource may also have content or links that can take students to sites that are inappropriate or offensive.

That particular issue is less present in print materials, but those materials also need to be reviewed carefully. The *Education Code* has requirements for social content that prohibit districts from adopting instructional materials that include advertising or contain content that demeans, stereotypes, or patronizes various specified groups.[18] There are also potential copyright issues when using sources that are not within the public domain. For these reasons, local educational agencies (LEAs) may wish to focus on resources that are not commercial in nature or websites that are from *.gov, *.edu, or, in some cases, *.org domains. When commercial products, such as textbooks or DVDs, are used, LEAs should make sure that those materials are, or have been, properly vetted through state requirements and the local selection process for instructional materials (see below).

**Ethnic Studies Outcomes:** Each lesson should address one or more of the outcomes described in chapter 1.

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[18] More information about these requirements can be found in the State Board of Education's *Standards for Evaluating Instructional Materials for Social Content, 2013 Edition*, available at https://www.cde.ca.gov/ci/cr/cf/ch3.asp#link10.

# Sample Unit Plan Template

<table>
<tr><td colspan="6"><b>Sample Unit Plan Template</b></td></tr>
<tr><td colspan="3"><b>Unit Title:</b></td><td colspan="3"><b>Week #:____of____</b></td></tr>
<tr><td colspan="6"><b>Unit Overview</b><br>A general summary of what students will study, and why, during the unit, including concepts, content, and skills. Places the unit within the context of a yearly (or semester long) course of study.</td></tr>
<tr><td colspan="6"><b>Unit Enduring Understandings:</b><br>1.<br>2.</td></tr>
<tr><td colspan="6"><b>Essential Questions:</b><br>1.<br>2.</td></tr>
<tr><td colspan="6"><b>Unit Planning/Description of Week:</b></td></tr>
<tr><td colspan="6"><b>Standard Alignment:</b></td></tr>
<tr><td colspan="6"><b>Learning Experiences and Instructional Sequence</b></td></tr>
<tr><td>Monday</td><td>Tuesday</td><td>Wednesday</td><td>Thursday</td><td>Friday</td><td>Student Learning Outcomes and Formative Assessments</td></tr>
<tr><td>Lesson Sequence<br>1.<br>2.<br>3.</td><td></td><td></td><td></td><td></td><td><i>By the end of this week, students should know and/or be able to...</i><br>1.<br>2.<br>3.<br><i>as demonstrated by...</i><br>1.<br>2.<br>3.</td></tr>
</table>

| **Engagement and Activity Tracker** (On a scale of 1–5, 5 representing high engagement/ multi-model activity, rate each day's learning sequence, below.) |
|---|
| 5–<br>4–<br>3–<br>2–<br>1– |

### Summative Assessments/Performance Tasks:

Identify when the summative assessment(s) will be given, and indicate where it will be administered in the appropriate week. What will students know and be able to do at the end of the unit? Plan backward from your summative assessment(s), keeping in mind what students will need to be successful.

**Unit Overview:** A general summary of what students will study, and why, during the unit, including concepts, content, and skills. This overview places the unit within the context of a yearly (or semester-long) course of study.

**Unit Enduring Understandings:** An Enduring Understanding is a statement that summarizes important ideas and core processes that are central to a discipline and have lasting value beyond the classroom.

**Essential Questions:** An Essential Question is an overarching question that provides focus and engages students. Framing instruction around questions of significance allows students to develop their content knowledge in greater depth.

**Unit Planning/Description of Week:** This provides a brief overview of what students will be engaging for the week.

**Standards Alignment:** Units should be aligned to the academic content standards adopted by the SBE.

**Learning Experiences and Instructional Sequence:** Identify and sequence the daily and/or weekly instructional experiences and best practices that will allow students to meet the student learning outcomes independently. This allows the instructor to consider and plan an engaging learning experience, including appropriate activities, differentiation, and best practices, for all students.

**Student Learning Outcomes and Formative Assessments:** This section describes how students will demonstrate what they know and are able to do related to the unit outcomes. Formative assessments are ongoing and allow teachers to monitor learning and build student capacity towards the unit's summative assessment.

**Engagement and Activity Tracker:** This tool allows teachers to keep the diverse learning community in mind while planning. In ethnic studies, it is paramount that energizers, engaging multimodal activities, and a multiplicity of student tasks are utilized throughout the learning experience. Teachers can use this section to rate both their lessons and the instructional sequence for the unit and ensure that moments tending toward the static and less active are followed by periods of dynamic activity, and that moments of intensive, individual, silent, and sustained reading or writing are followed by collective discussion and multimodal exercises.

**Summative Assessments/Performance Tasks:** These should be administered at the end of each unit. They assess understanding, knowledge, and skills. Summative assessments can be in the form of a culminating writing assignment, a class publication, and the delivery of an oral presentation, for example. They should also address the essential questions. And finally, they should provide students opportunities to demonstrate agency in a real-world context.

[Page 72 intentionally left blank.]

# CHAPTER 4: SAMPLE LESSONS AND TOPICS

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Ethnic studies is for all students. The model curriculum focuses on the four ethnic groups that are at the core of the ethnic studies field. At the same time, this coursework, through its overarching study of the process and impact of the marginalization resulting from systems of power, is relevant and important for students of all backgrounds. By affirming the identities and contributions of marginalized groups in our society, ethnic studies helps students see themselves and each other as part of the narrative of the United States. This helps students see themselves as active agents in the interethnic bridge-building process we call American life.

This chapter provides specific lesson plans to support educators as they explore the four primary themes of the model curriculum:

- Identity
- History and Movement
- Systems of Power
- Social Movements and Equity

As this progression of themes suggests, in ethnic studies it is crucial to focus not only on understanding oppression and fostering compassion, but also on recognizing advances in ways that promote student agency. This begins with each teacher seeing the assets and strengths every student brings to the classroom. Students should leave an ethnic studies class knowing their choices matter and compelled to think carefully about the decisions they make, realizing that their choices will ultimately shape the world.

## FOSTERING DEMOCRATIC CLASSROOMS

One way for ethnic studies teachers to ensure that their courses affirm and value the identities of all of their students is to engage in the process of fostering democratic and empowering classroom learning communities. In such classrooms, students whose voices have not been heard can grow in understanding and agency, while students from the diversity of social, personal, and academic backgrounds that live together in California are able to participate in the conversation from their personal and community perspectives. Such a learning environment provides a powerful foundation and model for students' future civic participation.

Ethnic studies teachers cultivate in their students the skills and dispositions for effective civic participation by using teaching techniques that create a sense of trust and openness, encourage students to speak and listen to each other, make space and time for silent reflection, offer multiple avenues for participation and learning, and help students appreciate the points of view, talents, and contributions of all members.

By prioritizing student-centered approaches and using a wide variety of discussion protocols, teachers can provide opportunities for students to engage critically in the gray areas of controversial topics, delving into the nuance and complexity of human history. These techniques and strategies are equally important in classrooms where there is relative social, personal, or political homogeneity, which present their own challenges in facilitating honest dialogue. Many teachers of such classes also seek out opportunities for their students to engage with counterparts of very different backgrounds. These lessons will help.

The following sample lessons are aligned to the ethnic studies values, principles, and outcomes from chapter 1 and the state-adopted content standards in history–social science, English language arts and literacy, and English language development. As a reminder, the values and principles are as follows:

1. Cultivate empathy, community actualization, cultural perpetuity, self-worth, self-determination, and the holistic well-being of all participants, especially Native People/s and Black, Indigenous, and People of Color (BIPOC)
2. Celebrate and honor Native People/s of the land and communities of Black, Indigenous, and People of Color by providing a space to share their stories of success, community collaboration, and solidarity, along with their intellectual and cultural wealth
3. Center and place high value on the pre-colonial ancestral knowledge, narratives, and communal experiences of Native People/s and people of color and groups that are typically marginalized in society
4. Critique empire building in history and its relationship to white supremacy, racism, and other forms of power and oppression
5. Challenge racist, bigoted, discriminatory, and imperialist/colonial beliefs and practices on multiple levels
6. Connect ourselves to past and contemporary social movements that struggle for social justice and an equitable and democratic society, and conceptualize, imagine, and build new possibilities for a post-racist, post-systemic-racism society that promotes collective narratives of transformative resistance, critical hope, and radical healing

The lessons are sorted by disciplinary area and categorized around the sample themes (Identity, History and Movement, Systems of Power, and Social Movements and Equity) described in chapter 3, although many of the lessons fit with more than one theme. And while each lesson is placed within one or more disciplinary areas of ethnic studies, many can be adapted to include additional groups or disciplinary areas.

Each of the sample lessons provided in this chapter is organized around a number of essential questions that guide student inquiry. Here are some additional questions that can direct exploration of the guiding themes from chapter 1. These questions are intended to help spark discussion and student reflection. This is not an exhaustive list.

### Guiding Outcome 1: Pursuit of Justice and Equity

1. What is justice? What is injustice? How do people's cultures, experiences, and histories influence how they understand and apply these terms?
2. What is equity? How is equity different from equality?
3. How have individual and collective efforts challenged and overcome inequality and discriminatory treatment?
4. How can individuals or groups of people overcome and dismantle systemic discrimination and marginalization, including systemic racism?

### Guiding Outcome 2: Working Toward Greater Inclusivity

1. What does it mean to be inclusive? How is inclusivity achieved? What barriers to inclusivity exist?
2. What does it mean to be marginalized? What does that look like? What does that feel like?
3. Whose voices or perspectives have been historically emphasized when studying this topic/event? Whose voices or perspectives have been historically silenced or marginalized?
4. How have those groups attempted to make themselves heard? To what extent have these attempts been successful?

### Guiding Outcome 3: Furthering Self-Understanding

1. What does ethnicity mean? What does race mean? What is the difference between ethnicity and race?
2. How are our identities formed? To what extent can a person's identity change over time? To what extent do our own upbringing and culture instill bias?
3. How much control do we have over our own identities? What external factors influence our identities?

### Guiding Outcome 4: Developing a Better Understanding of Others

1. How do we develop a better understanding of other people, cultures, and ethnic groups? Why is this important?
2. What does it mean to show respect for others? What does that look like?

3. What do we need to be able to do to hear perspectives and experiences that are different from ours? How do we effectively engage with opposing or unfamiliar views as part of exercising civil discourse?

**Guiding Outcome 5: Recognizing Intersectionality**

1. What is intersectionality? Why is it important to recognize and understand intersectionality?
2. Beyond ethnicity, what other kinds of social groups exist? How are these social groups formed and defined?
3. How is intersectionality related to identity?
4. How is intersectionality related to systemic discrimination, racism, and marginalization?

**Guiding Outcome 6: Promoting Self-Empowerment for Civic Engagement**

1. What is civic engagement? What does civic engagement look like?
2. How can civic engagement lead to or contribute to social change?
3. Guiding Outcome 7: Supporting a Community Focus
4. How have different ethnic groups contributed to your community?
5. How has the ethnic makeup of your community changed over time?
6. Which groups have been historically marginalized or discriminated against in your community? To what extent has the treatment and experiences of those groups changed over time?
7. To what extent have members of your community tried to achieve social or political change? To what extent were they successful?

**Guiding Outcome 8: Developing Interpersonal Communication**

1. How do we communicate with others? To what extent do our cultural contexts affect the way we communicate? To what extent does our audience affect the way we communicate?
2. What are some strategies for effectively and respectfully discussing difficult, sensitive, or controversial topics?
3. In what ways are discussions and debates similar? In what ways are they different? What purposes do these two methods of communication serve?
4. How can we model and foster empathetic listening skills?

# GENERAL ETHNIC STUDIES

## Sample Lesson 1: Migration Stories and Oral History

**Theme:** History and Movement

**Disciplinary Area:** General Ethnic Studies

**Ethnic Studies Values and Principles Alignment:** 1, 3, 6

**Standards Alignment:**

**CA HSS Analysis Skills (9–12):** Historical Interpretation 1

**CA CCSS for ELA/Literacy:** RH.9–10.1, 3, 8, 10; WHST.9–10.2, 4, 6, 7; SL.9–10.1, 4, 5, 6

**CA ELD Standards:** ELD.PI.9–10.1, 5, 9, 10a

### LESSON PURPOSE AND OVERVIEW:

As part of a larger unit on migration, this lesson guides students to explore their personal stories around how migration has impacted their families. The students will learn about how their own family migration stories connect to their local history.

**Key Terms and Concepts:** oral history, migration, interviewing, archive, memory

### Lesson Objectives (Students will be able to … ):

- Conduct oral history interviews, transcribe narratives, develop research questions, and build upon interpersonal communication skills
- Learn from each other by being exposed to the unique migration stories of their peers
- Strengthen their public speaking skills through interviewing and presenting their research findings

### Essential Questions:

1. How does your family and/or community's story connect to your local history?

### Lesson Steps/Activities:

1. Develop an electronic visual presentation for the lesson opening that highlights several major waves of migration (both voluntary and forced). The slides should also include data on migration to the local community and racial and ethnic demographics.

2. Introduce the oral history project to the students by letting them know that they will have an opportunity to learn more about their family's and/or community's migration histories. Task each student with interviewing one family member (preferably an elder) and one community member. The interviews will focus on the interviewee's migration stories, childhood, and memory of the area. The interviews should also seek opinions on how changes in policy, institutions, and community attitudes could (have) improve(d) the interviewee's experience. You may want to show a clip of an interview from a digital oral history archive (see recommended sources for examples) to provide students an example. Teachers should be sensitive to varying family dynamics and have alternative assignments or activities for students that may have difficulty identifying a family member to interview.

3. After introducing the project, provide an overview of the mechanics of oral history. Discuss the types of equipment and materials students will need (an audio or video recording device or application, a field notebook); help students come up with questions, discussing the differences between closed and open-ended questions; and begin to introduce transcribing.

4. During the next few class sessions, allow students to engage in peer interviewing. Students should conduct mini oral history interviews (no more than seven to ten minutes) with each other. After each interview, give students time to reflect on the interviewing process, what they learned, memory, and storytelling. Using the "think, pair, share" method, have students write their own reactions to the interviewing process on a sheet of paper, then have them share with a peer, and finally to the larger class. Alternatively, students can add their ideas to a whole-group virtual discussion board, or write their ideas on a slip of paper as an exit ticket or as a warm up to prepare them for a whole-class discussion at the beginning of the next class period.

    - If students have access to headsets and computers in the classroom or nearby, they can use the remaining time to practice transcribing their mini oral history interviews. After two to three mock oral history interviews with their peers, students should be prepared to carry out their own full interviews with a family elder and a community member.

5. For the overall project, students are expected to conduct a 30-minute oral history interview with their interviewees and transcribe at least one interview. This is given as a homework assignment and should be completed over two weeks. Students are also encouraged to ask their interviewees for copies of old pictures, images of relics that hold some significant meaning or value to them, and/or other primary sources that speak to their migration story.

6. After completing the interview and transcribing, students take excerpts from the interview, as well as pictures or other primary sources they may have from their interviewee, and create a three to five minute presentation (either a video, electronic visual presentation, Prezi, or poster board) discussing their interviewee's migration story, connection to the area, and a brief reflection on their experience conducting the interview. Students are allotted three days to work on their presentations in class and as a homework assignment. Students are given an opportunity to practice their presentations with peer-to-peer and peer-to-small-group sessions before their presentation to the whole class.

7. Before students begin their presentations, teachers review or establish norms about presenting and audience expectations. During the presentations, students in the audience should be active listeners, taking notes and asking follow-up questions at the end of each presentation. Presenters should use this time to demonstrate their public speaking skills—maintaining eye contact, using "the speaker's triangle," and avoiding reading slides or poster boards.

8. As part of the culmination of this project, using these guiding questions students make broader connections among all the migration stories represented in the classroom.

    - How are our migration stories similar?
    - How are they different?
    - How does knowing the shared migration stories of your peers impact how we relate to one another?

9. After completing the assignment, teachers and students can share the projects with the broader student body, their families, and communities by posting them on a class/school website, displaying poster boards around the class, or by coordinating a community presentation event.

**Assessment, Application, Action, and Reflection:**

- Peer assessments are used to help students refine their oral history presentations prior to presenting them to the class. The teacher should visit the practice groups and provide constructive feedback to students who are having difficulty with the assignment.
- During the student presentations, the teacher can evaluate the students' presentation skills in the context of the grade-level expectations in the CA CCSS for ELA/Literacy, especially the standards for Speaking and Listening.
- Teachers can use the students' graphic organizers to determine how effectively they have absorbed the key concepts and connections from the student presenters.

**Materials and Resources:**

- Oral History Association, "How Do I Engage Students in Oral History Projects?": https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link1
- Online Archive of California: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link2
- SNCC (The Student Nonviolent Coordinating Committee) Digital Gateway: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link3

# Sample Lesson 2: Social Movements and Student Civic Engagement

**Theme:** Social Movements and Equity

**Disciplinary Area:** General Ethnic Studies

**Ethnic Studies Values and Principles Alignment:** 2, 5, 6

**Standards Alignment:**

**CA HSS Analysis Skills (9–12):** Chronological and Spatial Thinking 1; Historical Interpretation 1, 3, 4

**CA CCSS for ELA/Literacy:** RH.9–10.1, 2, 3, 8; WHST.9–10.1, 2, 4, 7

**CA ELD Standards:** ELD.PI.9–10.1, 2, 6a, 6c, 11

## LESSON PURPOSE AND OVERVIEW:

This primary source analysis assignment turns students into researchers, while simultaneously allowing them to orient themselves with the history of the Ethnic Studies Movement and contemporary social movements.

The purpose of the lesson is for students to learn, analyze, and discuss current social movements happening both in the United States and abroad. By learning about past and present social movements, students will learn firsthand how communities of color have resisted and fought for their human rights and self-determination.

**Key Terms and Concepts:** social movement, Third World Liberation Front, solidarity

### Lesson Objectives (Students will be able to … ):

- Conduct a primary source analysis in relation to social movements and the development of ethnic studies
- Consider how social movements emerge, understand tactics employed, and identify their overall contributions/impact to society
- Engage in critical analysis, learn to decipher credible and noncredible sources, further develop public speaking skills, and work collaboratively

### Essential Questions:

1. What causes social movements?
2. What strategies and tactics are most effective within social movements? What gives rise to the proposals and demands of social movements?

3. What impact have past and present social movements had on society? Why might people have different responses to social movements? What social movements exist today?

**Lesson Steps/Activities:**

1. Begin the lesson by defining what social movements are and how they start. Introduce the history of the Ethnic Studies Movement and the Third World Liberation Front (TWLF) strike to students. Include in the introduction or overview pictures and brief video clips of San Francisco State College students protesting. Throughout the overview, highlight that the Ethnic Studies Movement was successful due to unity and solidarity building, as well as to drawing on momentum from other movements that were happening simultaneously, such as Black Power, American Indian, anti-war, Asian American, Chicano, United Farm Workers, and Women's Liberation movements. Acknowledge the pros and cons of any movement discussed.

**Making Connections to the *History–Social Science Framework*:**

Chapter 16 of the framework includes an extensive section on the Civil Rights Movement and other movements that fought for social change (beginning on page 414). As part of their research for this ethnic studies lesson, teachers may also ask students to reflect upon past movements and how these modern-day social movements build upon the accomplishments and limitations of those who came before.

2. Divide students into pairs, providing each group with two primary source documents, including:
   a. The original demands of the TWLF
   b. Student proposals for Black, Asian American, Chicano, and Native American studies
   c. Images from the strike
   d. Speeches and correspondence written by San Francisco State College administrators concerning the TWLF strike
   e. Student and Black Panther Party newspaper clippings featuring articles about the TWLF strike

3. Introduce each of the materials, providing a small amount of context and a brief overview of what is a primary source. Instruct each pair to read each document carefully, conduct additional research to better contextualize and situate the source within the history of this period, and complete a primary source analysis worksheet for each source (see below).
4. Provide students with class time to work on this assignment. They should also have an opportunity to work on the assignment as homework.
5. After completing the primary source worksheet each group is paired with another group, where they share their primary source analyses with each other. The groups are also tasked with finding themes, commonalities, connections, or discrepancies or conflicts between their four sources while exploring their perspectives and points of view.
6. Ask each group to write on a large piece of paper or poster board what they believe were the key tactics/strategies, vision, and goals of the TWLF movement based on their research findings. They can also decorate the poster board with pictures, a copy of their primary source, and other materials.
7. While still in groups of four, assign each group a contemporary social movement. Alternatively, students can work with the teacher to select the movement that they wish to research.
8. Let each group of four know that they are now responsible for completing the two previous assignments (primary source analysis and poster board) with their new social movement. Students are to identify two primary sources on the movement, conduct research (including a review of secondary sources like credible news articles, scholarly research, interviews, informational videos, etc.), and complete the primary source analysis worksheet. They are also to complete a poster board displaying the goals, vision, and tactics/strategies of their assigned contemporary social movement.
9. At the end of the unit, each group presents their poster board and social movement to their peers. After all group presentations have been completed, students will have an opportunity to have a class discussion around the impact of social movements. The class will ultimately return back to the original guiding questions for the lesson.

### Source Analysis Worksheet

What Kind of Source? (Circle All that Apply.)

Letter
Photo
Newspaper article
Speech
Photograph
Press release
Report

Chart
Legal document (city ordinance, legislation, etc.)
Diary
Oral history interview
Artistic piece (poem, song, poster, etc.)
Event flyer
Identification document

Other:

Describe your source. (Is it handwritten or typed? In color or black and white? Who is the author or creator? How long is it? What do you see?)

Identifying the Source

1. Is it a primary or secondary source?
2. Who wrote/created the source?
3. Who is the audience?
4. When and where is it from?

Making Sense of the Source

1. What is the purpose of the source?
2. What was happening at the time in history when this source was created? Provide historical context.
3. What did you learn from this source?
4. What other documents or historical evidence will you use to gain a deeper understanding of this event or topic?
5. What does this source tell you about the Ethnic Studies Movement and Third World Liberation Front strike?
6. How does this source relate to current movements for equity?

### Assessment, Application, Action, and Reflection:

- Peer assessments are used to help students refine their primary source worksheets and poster boards prior to presenting them to the class. The teacher should visit the groups and provide constructive feedback to students who are having difficulty with the assignment.
- During the student presentations, the teacher can evaluate the students' presentation skills in the context of the grade-level expectations in the CA CCSS for ELA/Literacy, especially the standards for Speaking and Listening.
- Teachers can use the completed poster boards and the final discussion session to determine how effectively the students have absorbed the key concepts and connections from the lesson.

### Materials and Resources:

- For Primary Sources on the Third World Liberation Front:
  - University of California, Berkeley Third World Liberation Front Archive (includes oral histories, bibliography of sources, access to dissertations on the topic, primary sources and archived materials, etc.): https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link4
- For Information on Contemporary Social Movements:
  - #BlackLivesMatter/The Movement for Black Lives
- The Standing Rock Movement:
  - National Geographic Article, "These Are the Defiant 'Water Protectors' of Standing Rock": https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link5

# Sample Lesson 3: Youth-Led Participatory Action Research (YPAR)

**Theme:** Social Movements and Equity

**Disciplinary Area:** All disciplinary areas

### Youth-Led Participatory Action Research

Getting students to engage primary sources, develop Youth-Led Participatory Action Research (YPAR) projects, or create service-learning projects are just a few examples of how an inquiry-based approach encourages students to become engaged actors within the learning process. Youth-Led Participatory Action Research provides young people with opportunities to study social problems affecting their lives and then determine actions to rectify these problems. Students will take what they learned in earlier units to do a college preparatory research project that utilizes sound methodology to study a problem identified, for its culminating unit. This YPAR project has a guided process that allows the students then to use their research to develop an action plan to address the problems that they have studied.

A course can utilize an ethnic studies framework based on the goal of deepening students' understanding of both the past and the present through continual reflection on the interaction between the two. Students learn to shift analytical lenses between their personal lives and the larger social and historical context that has created the environment within which they live. This process deepens students' understanding of themselves by grounding it in history, and it deepens their appreciation of history by connecting it to their contemporary lives.

This dynamic can be demonstrated with a specific focus on a particular subgroup, such as Asian Americans. Each unit is constructed to build upon the previous unit. Each unit draws from primary documents, students' personal experiences, community and/or family members' experiences, and scholarly essays. All of these sources come together to value knowledge that goes beyond what is published in history textbooks.

The culminating project for the course also requires students to employ both their personal, contemporary analytical lens and their historical analytical lens. Students work in teams to develop lessons based on the content of their ethnic studies course and teach the lessons to students at middle or elementary schools in their communities. Lesson development emphasizes the connections that the high school students must find between the historical material and the lives of the middle school students in order to assure the success of the lessons. Student writing is the principal form of assessment in this course. Short in-class or homework writing assignments provide formative assessment of daily activities, and the collection of writing assignments outlined above provides a summative assessment for each unit.

In addition, oral presentations are used to assess student learning, as in Unit 1 (sharing the document box), Unit 3 (performance of a five-minute play), Unit 4 (teaching project), and Unit 6 (oral history project). Most units include a project by which student work is assessed. Unit 4 features a teaching project. Students should be taking what they learned in the first semester (Units 1–3) and develop a lesson plan on a specific topic within the subgroup focus. They will follow the lesson plan to teach the topic at a nearby middle or elementary school. They will be taught how to do the research to develop a well-structured lesson plan with interactive exercises that will engage the students in the class that they are teaching. The lesson plan must draw from the concepts presented in Units 1–3. This becomes the major assessment for semester 1.

Ultimately, the main assessment will be the outcome of the Youth-Led Participatory Action Research Project, where both writing and oral skills will be tested. Students will take what they learned in Units 1–7 to do a college preparatory research project that utilizes sound methodology to study a problem in the identified subgroup community. This YPAR project has a guided process that allows the students to then use their research to develop an action plan to address the problems that they studied. The writing assignments described below are produced through a writer's workshop process that includes structured brainstorming activities, multiple drafts, peer editing, and publication within the classroom or school.

The following shows how each term in YPAR is operationalized.

YOUTH: Young people between the ages of 14 and 24.

PARTICIPATORY: All participants, including youth, are seen as experts who have important experiences and knowledge.

ACTION: The goal is to use youth research to develop a plan of action toward bettering their communities.

RESEARCH: A systematic investigation of a problem facing youth.

This course implements culturally and community responsive pedagogy by focusing on marginalized histories that are often neglected in mainstream history courses and connecting them to community issues that need to be addressed. Geneva Gay defines culturally responsive teaching as using the cultural knowledge, prior experiences, and performance styles of diverse students to make learning more appropriate and effective for them; it teaches to and through the strengths of these students. Gay also describes culturally responsive teaching as having these characteristics:

Culturally Responsive Pedagogy Course Implementation:

- It acknowledges the legitimacy of the cultural heritages of different ethnic groups, both as legacies that affect students' dispositions, attitudes, and approaches to learning and as worthy content to be taught in the formal curriculum.
- The course would look at the diversity amongst one marginalized subgroup but also the collective experiences impacted by racism. This is evidenced by the use of primary sources.
- It builds bridges of meaningfulness between home and school experiences, as well as between academic abstractions and lived sociocultural realities.

## Sample Lesson 4: Introducing Narratives

**Theme:** Systems of Power

**Disciplinary Area:** General Ethnic Studies

To understand dominant narratives about ethnic groups, students must first grasp the concept of a narrative. A narrative is an account of an event or series of events, usually in the form of a story.

The story that is told shapes how a person views, or forms an opinion about, the event behind the story.

Consider how "conservative" and "liberal" news outlets, for example, often cover the same event but tell completely different stories about it. Depending on which news outlet you read/watch/listen to, you will form an opinion about an event that will vary slightly or greatly from one news outlet to the next. This is because the story that is being told will vary depending on who is telling the story and how they interpret the event. The story told will differ from one source to another in what different storytellers choose to highlight and in whom and what they include and whom and what they leave out.

This lesson introduces students to how narratives are formed about events or a people by probing the sources of narratives in two ways: a) identifying who the storyteller is, their prior or preconceived knowledge of the event or person, the assumptions they make, and their personal biases; and b) how different storytellers have interpreted the events or people they're talking about in what they've selected to feature and highlight in the story and what they've chosen to leave out.

### Lesson Objectives (Students will be able to … ):

- Identify sources of narratives
- Articulate how narratives are shaped by who is telling the story
- Explain how what is featured and left out in a story produces an interpretation
- Critically evaluate the sources of narratives they come across in their own lives

### Key Terms and Concepts:

- Narrative (an account of an event or series of events, usually in the form of a story)
- Bias (an attitude of favor or disfavor toward something or someone)
- Opinion (a view or judgment formed about something or someone)
- Perspective (point of view; a particular attitude toward something or someone)

- Preconceptions (opinions formed prior to actual knowledge or experience)
- Assumptions (a thing that is accepted as true or as certain to happen, without proof)

**Materials:**

- Reflection Worksheet for homework (included in this lesson)

**Preparation:**

- Tailor a list of discussion questions for the class.
- Make copies of the Reflection Worksheet for homework (one per student).

**In-Class Activities:**

1. **Activate Prior Knowledge**—Write the following questions on the board and ask students to write down their answers independently. Explain to students that you will revisit their answers to these questions at the end of class.
   - What does the word "narrative" mean to you?
   - Where do we get information from?
   - How do we form opinions about events or a people?
   - Do other people's opinions in narratives influence our behavior?
2. **Comparing Narratives Partner Activity**—Pair each student with a classmate. Within each pair, one student will write an autobiography and the other student will write a biography of their partner. Give the pairs 15 minutes to write independently. Once students are done writing, ask each partner to read to their partner what they wrote. Write the following questions on the board, and ask the pairs to discuss the following questions among themselves:
   - How do the two narratives differ? What is similar about them?
   - What information did the autobiographer choose to highlight about themself? What information did their partner highlight?
   - Which biography is more reliable? Can either be seen as an "objective source"?
3. **Class Discussion About Activity**—Bring the class back together and lead a discussion about students' answers to the questions they discussed in their pairs. Use this activity to open a class discussion about how narratives are shaped by the assumptions and biases of the author. Explain that the narratives we read or hear on a daily basis also shape our viewpoints, so we have to be careful to examine authors' motivations, underlying assumptions, and bias. Explain to students that narratives

also influence our perceptions of members of different ethnic groups. Discussion questions might include:

- Where do we encounter narratives about other people?
- What role do prior knowledge, preconceptions, or bias play in shaping someone's narrative about other people?
- How do narratives shape our opinions and affect our behavior toward others?
- What are some examples of narratives about you? How would your parents or guardians talk about you? How would your siblings, your friends, your teachers? And why would their narratives about you be different from each other? And does it influence how they behave toward you?

4. **Revisit Introductory Activity**—Ask students to revisit the Activate Prior Knowledge questions that they answered at the beginning of class. Based on what they learned today, answer the questions again. How has their understanding of narrative changed? What questions are they left with? What do they want to learn more about?

### Homework:

1. **Reflect on Lesson's Takeaways**—Students answer the questions on the Reflection Worksheet to help them consolidate and reflect upon what they learned in this lesson.

### Additional Resources:

- Equality and Human Rights Commission, "Lesson 11 – Influencing Attitudes"
  https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link6
- UC Berkeley Greater Good Magazine, "How to Avoid Picking Up Prejudice from the Media"
  https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link7
- Fairness and Accuracy in Reporting (FAIR), "How to Detect Bias in News Media"
  https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link8
- Civic Online Reasoning, "News Versus Opinions," "Who's Behind the Information?" "What's the Evidence?" "What Do Other Sources Say?" "How to Find Better Information Online," and "Civic Online Reasoning"
  https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link9
- Center for Media Literacy, "Questions and Tips: Media Deconstruction/ Construction Framework"
  https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link10

### Reflection Worksheet

Please answer each question in two or three sentences. (The suggested answers should, of course, be omitted in the worksheet given to the students.)

1. Where do we encounter narratives that shape our opinions?
   *(everywhere, from the people around us to the news to television)*

2. How does an author's underlying assumptions shape their narrative?
   *(It shapes how they interpret information that they're writing about.)*

3. Why is it important to know the author's assumptions, preconceptions, or biases in the narrative?
   *(It helps us understand where they're coming from and whether we agree with them or not.)*

4. How do authors demonstrate their opinions in narratives?
   *(by the choices they make in what they highlight in the story and what voices they choose to feature)*

5. What questions do you still have about narratives?
   *(Students will ask: if all narrative is biased, how do I get to the truth of an event or a group of people?)*

## Sample Lesson 5: Introducing Dominant Narratives

**Theme:** Systems of Power

**Disciplinary Area:** General Ethnic Studies

This lesson is modeled on the University of Michigan Inclusive Teaching Collaborative (ITC) (https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link11) discussion guide on dominant narratives (https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link12). According to the ITC, a dominant narrative is

> an explanation or story that is told in service of the dominant social group's interests and ideologies. It usually achieves dominance through repetition, the apparent authority of the speaker (often accorded to speakers who represent the dominant social groups), and the silencing of alternative accounts. Because dominant narratives are so normalized through their repetition and authority, they have the illusion of being objective and apolitical, when in fact they are neither.[1]

This lesson plan is designed to teach students how to identify and critically evaluate dominant narratives they encounter in their daily lives. This lesson plan also addresses the role of power in perpetuating dominant narratives and determining who benefits from or is harmed by the persistence of these narratives.

**Lesson Objectives (Students will be able to … ):**

- Identify examples of dominant narratives
- Critically interrogate authoritative sources of information
- Recognize bias in dominant narratives
- Question whose voices are missing from dominant narratives and why
- Articulate how dominant narratives benefit dominant groups and harm oppressed groups

**Key Terms and Concepts:**

- Dominant narrative (an explanation or story that is told in service of the dominant social group's interests and ideologies)
- Power (political or social authority)
- Authority (the power or ability to make rules and influence others)
- Oppression (unjust treatment of and control over an individual or group)

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[1] Dominant Narratives. 2020. University of Michigan Inclusive Teaching Collaborative. https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link13.

- Normalization (making something conform to, or reducing something to, a norm or standard)

**Materials:**

- Chimamanda Ngozi Adichie's TED Talk "The Danger of a Single Story" (https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link14)
- "What is a Dominant Narrative?" handout
- "What is a Dominant Narrative? Notetaking Sheet" for class discussion

**Preparation:**

- Make copies of "What is a Dominant Narrative?" handout (one per student).
- Make copies of the notetaking sheet (one per student).
- Visit WordClouds (https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link15) to prepare for the in-class introductory activity.

**In-Class Activities:**

1. **Activate Prior Knowledge**—Begin by writing the words "Dominant Narrative" on the whiteboard. Ask students to say what words or phrases come to mind when they hear the term "dominant narrative." Using WordClouds (https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link16), create a word cloud based on the students' answers. You will create another word cloud at the end of the class to compare how students' understanding of dominant narratives has progressed through the lesson.
2. **Show Chimamanda Ngozi Adichie's TED Talk "The Danger of a Single Story"** (https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link17)—This TED Talk further explores the concept of dominant narratives by explaining the damaging effects of being exposed to only one powerful narrative. This video will help students to recognize one-sided perspectives, missing voices, and bias in the dominant narratives they encounter about ethnic groups.
3. **Class Discussion about Narrative, Perspective, and Power**—Lead a class discussion based on the main takeaways from Adichie's TED Talk to help students understand the importance of critically engaging with and interrogating the dominant narratives they come across in their daily lives.
4. **Class Discussion on Confronting Dominant Narratives**—Write an example of a contemporary dominant narrative on the whiteboard. Some examples are:
    - "America is a land of equal opportunity. If someone does not succeed, it is because they did not try hard enough."

    - “South and Central American migrants come to the United States to get free public benefits and take American jobs.”

5. (**Note:** you may also want to ask students to brainstorm examples of dominant narratives that they have heard of, but only do so if you believe your students have the appropriate maturity to do this.) Some of these examples may be uncomfortable for students. As the class facilitator, try to create an accepting environment where students feel “comfortable being uncomfortable” but never feel unsafe or triggered. Students are exposed to dominant narratives like the ones above in many different settings of their lives, so the goal of this lesson is to help students explicitly identify these narratives in order to confront them. In other words, students must recognize and understand dominant narratives before they can contribute to changing them.

   Lead a class discussion around the example you wrote on the board. Guiding questions may include:

   - Have you ever heard this narrative? If so, where?
   - Whom does this narrative serve? (Or who benefits from this narrative?)
   - Whom does this narrative harm?
   - What assumptions are being made?
   - What stereotypes are being used?
   - Whose perspective is represented by this narrative?
   - What narratives or perspectives is it trying to silence?
   - Why do you suppose this narrative has power?
   - What is your personal reaction to this narrative?
   - How has this narrative impacted you? Do you benefit from it? Does it harm you?
   - How have you participated in or resisted this narrative?

6. **Group Break-Out Reading**—Provide each student with a copy of the “What is a Dominant Narrative?” article and the notetaking sheet. Explain that this article will help students deepen their understanding of how dominant narratives function and why they are so persistent. Divide the class into groups of three or four students. Ask the students to read the article with their group members and take notes on the provided notetaking sheet.

7. **Reflective Discussion**—After students have finished reading and taking notes, bring the class back together to lead a reflective discussion about the main takeaways from the article and from the earlier class discussion. Guiding questions may include:

   - How has your understanding of dominant narratives changed?

- How do dominant narratives benefit dominant groups?
- How do dominant narratives harm oppressed groups?
- What are some ways we can challenge dominant narratives?
- What questions do you still have? What more would you like to learn about dominant narratives?

8. **Reflective Activity**—Now that students have a better understanding of dominant narratives, ask students to say what words or phrases come to their mind when they hear the term "dominant narrative." Using WordClouds (https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link18), create a word cloud based on the students' answers. Compare this word cloud with the one created at the beginning of class to help students visualize how their understanding of dominant narratives has progressed through the lesson.

**Homework:**

1. **Create a Reference Guide**—Ask students to create a reference guide for how to evaluate the various narratives they encounter in their lives. Students should use this homework assignment to design a plan for how to determine a narrative's reliability, motivation, and bias. If students need inspiration, refer them to the lateral reading technique (https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link19) or to the discussion questions presented in class.

**Additional Resources:**

- University of Michigan Inclusive Teaching Collaborative, "Dominant Narratives": https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link20
- Reclaim Philadelphia, "What Is a Dominant Narrative?" by Kelly Morton: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link21
- Teaching Tolerance, "Shifting Out of Neutral" by Jonathan Gold: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link22
- Learning for Justice, "The Danger of a Single Story" by Jonathan Gold: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link23
- Culturally Responsive Teaching and the Brain, "The First Six Weeks: Create a Counter Narrative" by Zaretta Hammond: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link24
- Journal of Language and Literacy Education, "Disrupting the Dominant Narrative: Beginning English Teachers' Use of Young Adult Literature and Culturally Responsive Pedagogy" by Elsie Lindy Olan and Kia Jane Richmond: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link25

- Facing History and Ourselves, “Teaching with The 1619 Project in Ethnic Studies” by Kimberly Young: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link26
- The Opportunity Agenda, “Vision, Values, and Voice: A Communications Toolkit”: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link27

### What is a Dominant Narrative?

Every day we encounter narratives that shape the way we view the world around us. The narratives we hear or read every day on the news or in movies and books often represent the voices or perspectives of a society's dominant group. These narratives therefore often portray information in a way that is meant to serve the dominant social group's interests. These narratives are called "dominant narratives."

Dominant narratives "achieve dominance through repetition, the apparent authority of the speaker (often accorded to speakers who represent the dominant social groups), and the silencing of alternative accounts."[2] Dominant narratives are normalized by being presented as objective facts.

According to Kelly Morton, an activist from Philadelphia,

> narratives around gender roles, body types, power, family, immigration, age, ability are all around us. They repeat to us who is dangerous, who is a hard worker, who is lazy, who is attractive, who deserves power. Even if we become aware of them and resist them, the world around us is still playing them on loop and holding us to those narratives.[3]

Even though everyday people's experiences often contradict the information dominant narratives tell us, dominant narratives are so powerful because they are repeated with the clout of authority that comes with a mainstream source. Think of the American government: many Americans see the government as a credible source of information, so when a governmental official tells us something, we tend to believe it. This information is often presented as apolitical, objective truth, but often governmental officials have motivations for telling us certain information or framing a policy in a certain light.

For example, the harmful War on Drugs campaign began in the 1970s. The government framed this initiative as an attempt to create law and order and combat a drug epidemic by increasing prison sentences for drug-related offenses.[4] The dominant narrative of the War on Drugs was that drug dealers and users were causing violence, poverty, and addiction in cities across the country. In actuality, this narrative was used to justify disproportionate arrests of communities of color, even though Blacks and whites use drugs at similar rates. These discriminatory policies were meant to perpetuate racialized social control.[5]

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[2] Dominant Narratives. 2020. University of Michigan Inclusive Teaching Collaborative. https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link28.

[3] Kelly Morton. "What Is a Dominant Narrative?" Reclaim Philadelphia, February 11, 2019. https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link29.

[4] Betsy Pearl. "Ending the War on Drugs: By the Numbers." Center for American Progress, June 27, 2018. https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link30.

Dominant narratives in the United States often target nonwhite ethnic groups who face oppression at the hands of the dominant social group. We must constantly be vigilant when we read the news, study our textbooks, watch movies, or listen to politicians. Dominant narratives are so pervasive because they are everywhere and are repeated by the illusion of authority that comes with mainstream media, educational, and governmental sources. When we encounter dominant narratives, we must always ask "What is the motivation behind this narrative?" and "Whose voice or voices am I missing?"

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[5] "Parallels Between Mass Incarceration and Jim Crow." 2021. Southern Poverty Law Center Teaching Tolerance. https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link31.

## “What is a Dominant Narrative?” Notetaking Sheet

1. What is a dominant narrative?

2. Whom do dominant narratives serve?

3. How do dominant narratives achieve their dominance? (If you aren’t familiar with the term “normalize,” look up a definition.)

4. Where do we often find dominant narratives?

5. What should we do when we encounter dominant narratives?

# AFRICAN AMERICAN STUDIES

## Sample Lesson 6: Classical Africa and Other Major Civilizations

**Theme:** Identity

**Disciplinary Area:** African American Studies

**Ethnic Studies Values and Principles Alignment:** 1, 2, 3 ,4

**Standards Alignment:**

**HSS Content Standard:** 10.4

**CA HSS Analysis Skills (9–12):** Chronological and Spatial Thinking: 1, 2, 3; Historical Research, Evidence, and Point of View: 4; Historical Interpretation: 3, 4

**CA CCSS for ELA/Literacy:** SL.9–10.5, SL.11–12.5

**CA ELD Standards:** 1.1, 1.2, 1.5, 1.10

### LESSON PURPOSE AND OVERVIEW:

Students will explore the classical African backgrounds of African Americans, perhaps giving them the first information about the origin of African civilization. They will examine the beginning of writing, mathematics, architecture, and medicine in the Nile Valley civilization, specifically Kemet, Nubia, and Axum. Students will also be introduced to other major African civilizations such as ancient Ghana, Mali, Songhay, Yoruba, Kongo, and Zimbabwe. Students will conduct research on numerous topics surrounding the emergence of cultural forms, music and dance, political organization, art, and philosophy in the Nile Valley cluster of civilizations, as well as in the Western and Southern African civilizations. Students will be exposed to African philosophers such as Ptahhotep, Imhotep, Akhenaten, and Merikare. Among the themes of this course will be the origin of the universe, that is, the creation myths from ancient Kemet, the ethical concept of Maat as an African cultural concept and its use as a philosophy underpinning social development. Maat represents balance, truth, harmony, and justice. Female and male roles across ancient African society were based on the principles of Maat. Women played central leadership roles in classical African civilization. Students will be asked to think about how the people of Axum built stelae as examples of historical memory.

**Key Terms and Concepts:** civilization, culture, philosophy, architecture, Maat, Nile Valley

**Lesson Objectives (Students will be able to ... ):**

- Understand the importance of culture to African values and beliefs
- Develop an understanding of and analyze the classical history of African people
- Identify how African classical cultures set the models for future civilizations in terms of philosophy, architecture, medicine, spirituality, and mathematics
- Understand the relationship to Africa of all people and the nature of world development from an African perspective, which challenges the particular racial constructions of enslavement, colonialization, and imposition on African women, men; and children; thus, students will be able to deconstruct racial imaginations regarding their common humanity

**Essential Questions:**

1. What were the antecedents to the Classical African civilizations? Use references to archaeological creations such as Inzalo Y'Langa, or Adam's Calendar, as a point of departure to examine the ancient past of Africa.
2. How did Africans in the Americas and many in Africa lose sight of their contact with their own classical past? How was it erased, distorted, and colonized?
3. What is the point of today's modern African Americans making links to their African cultural past?

**Lesson Steps/Activities:**

1. To access this lesson, have the students think of something in today's society that came from Africa. Prompt them with the Washington Monument (show an image if possible), then show an image of the obelisks of Egypt and Ethiopia (in Aksum, also spelled Axum). Show them the pyramid on the back of the dollar bill, and let them know it is an African architectural design. Think of other connections, for example, the calendar and the 24-hour day.
2. Begin the lesson by discussing why Inzalo Y'Langa, popularly named Adam's Calendar, is called the oldest human-made structure in the world. Show on the map where it is located in Southern Africa. Point out that even if it is not more than 100,000 years old as suggested, it is still older than the Great Pyramid on the same continent and Stonehenge in England.
3. On the map of Africa point to the Nile Valley and explain that the Nile River, the earth's longest, flows through only one continent, Africa. Explain to the students that the Nile River runs down to the Mediterranean from the interior of Africa around Uganda and Rwanda, almost touching the other great river of Africa, the Congo.

4. Engage students in a study of the history of the Sahara Desert, the world's largest, showing how it was not always a massive desert and that humans in the past occupied it for thousands of years.
5. Divide the students into three groups, and assign each group a civilization to report on (e.g., Kemet, Nubia, Axum). Each group is responsible for researching the following:
    a. Describe the region where the civilization is located by stating on which continent it is found, its chronology, that is, when it was developed, and its major contributions that could be considered permanent. Identify the people who may have been influenced in language, customs, and traditions by this civilization.
    b. Allow the students to choose one of these cultures—Yoruba, Zimbabwe, or Asante—and ask them to write a two-page narrative of the history of the people.
    c. What were the borders, as far as scholars are concerned, of these civilizations? What other kingdoms, empires, or nations were connected to them?
    d. Show evidence of the impact of these civilizations in contemporary life in the United States that might be invisible to most people. Do you see pyramids anywhere? For example, the American dollar has a pyramid on it. Anywhere else? What does the Washington Monument look like when you think of ancient Axum or Kemet?

**Assessment, Application, Action, and Reflection:**

- Students will research examples of American and European museums that have African art. Have students write about the Boston Museum Nubian collection, the Brooklyn Museum Egyptian collection, or the University of California, Los Angeles African art collection.
- Students will complete their own collages of photos and information they have learned from reading materials. Ask them to divide into three groups, where some students will be producer-designers, some will be scriptwriters, and others will present the information to the class.

### Materials and Resources:

*Print Sources:*

Asante, Molefi Kete. 1994. *Classical Africa*. Saddle Brook, NJ: Peoples Education Holdings.

Asante, Molefi Kete. 2000. *The Egyptian Philosophers*. Chicago, IL: African American Images.

Asante, Molefi Kete. 2019. *The History of Africa*. 3rd ed. New York, NY: Routledge.

Bauval, Robert, and Thomas Brophy. 2011. *Black Genesis*. Rochester, VT: Bear and Company.

*Videos:*

Senegal: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link32

Adam's Calendar: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link33

Ancient Egypt: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link34

Kush: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link35

Axum: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link36

Yoruba: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link37

Great Zimbabwe: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link38

# Sample Lesson 7: US Housing Inequality: Redlining and Racial Housing Covenants

**Theme:** Systems of Power

**Disciplinary Area:** African American Studies

**Ethnic Studies Values and Principles Alignment:** 4, 6

**Standards Alignment:**

**CA HSS Analysis Skills (9–12):** Chronological and Spatial Thinking 1, 3, 4; Historical Interpretation 1, 2, 3, 5

**CA CCSS for ELA/Literacy:** RH.9–10.1, 2, 4, 7; WHST.9–10, 6, 7

**CA ELD Standards:** ELD.PI.9–10.1, 5, 9, 10a

## LESSON PURPOSE AND OVERVIEW:

This lesson introduces students to the process of purchasing a home, while addressing the history of US housing discrimination. Students will learn about redlining and racial covenants, and better understand why African Americans, as well as other racial and religious minorities, have faced housing discrimination and have historically settled in certain neighborhoods, whether voluntarily or involuntarily. Additionally, students will be able to better contextualize the state's current housing crisis. With regard to skills, students will analyze primary source documents, such as original house deeds, conduct research (including locating US Census data), and write a brief research essay or complete a presentation on their key findings.

**Key Terms and Concepts:** segregation, racial housing covenants, gentrification, redlining

**Lesson Objectives (Students will be able to … ):**

- Draw connections between what they learned from the lesson overview, *A Raisin in the Sun*, and their own narratives, highlighting the overarching theme of housing inequality
- Understand how housing inequality has manifested in the form of institutional racism through racial housing covenants, redlining, and other forms of legalized segregation
- Engage and comprehend contemporary language being used to describe the current housing crisis and the history of racial housing segregation (i.e., gentrification, resegregation, and redlining)

- Analyze Lorraine Hansberry's play *A Raisin in the Sun*, identifying key themes as they relate to housing discrimination, and become familiar with the use of dramatic devices in written plays

**Essential Questions:**

1. How are wealth and housing inequality connected?
2. How is housing discrimination and segregation a form of institutional racism?

**Lesson Steps/Activities:**

1. Introduce the lesson by posting the definition of racial housing covenants and redlining to engage students in a discussion on the housing conditions African Americans often encounter in urban cities, both in the past and currently.
2. Provide an abbreviated walk-through of how to purchase a home (identifying a realtor, finding a lender, learning about the Federal Housing Administration and loan underwriters, etc.). See the videos in the resources section for more context.
    a. Request that students research and find evidence of how African Americans have historically been subjected to housing discrimination. If necessary, provide the examples of the Federal Housing Administration's refusal to underwrite loans for African Americans looking to purchase property in white neighborhoods through 1968 and the California Rumford Fair Housing Act (1963–1968) as backup information. Furthermore, ask students to find more contemporary examples of housing discrimination against African Americans. If needed, provide backup information on the disproportionate provision of poor quality housing loans (subprime) to African Americans (which ultimately resulted in many African American families losing their homes during the 2008 economic crash and recession). The use of primary sources such as digital maps are suggested for this part of the lesson.
3. Consider using Lorraine Hansberry's *A Raisin in the Sun* as a supporting text. Have students read Act II Scene Three. Following the in-class reading, ask students to reflect on Mr. Lindner's character and how he is connected to the larger discussion of housing inequality. How is Mr. Lindner contributing to housing discrimination?
4. After completing *A Raisin in the Sun*, continue to build on this lesson by introducing students to "Mapping Inequality" and "T-RACES," two digital mapping websites that include primary sources on redlining and racial housing covenants in the US (see the Materials and Resources section in this lesson for hyperlinks). Then provide students with an overview of the two websites, highlighting the various features and resources.

5. For the culminating activity, assign students to pairs and task them with delving into the "Mapping Inequality" and "T-RACES" archives. Each pair will first identify a California city in the T-RACES digital archive that they would like to study, then complete the following over two weeks:
    a. Describe how race factors into the makeup of the city being studied.
    b. Identify any racial housing covenants for the city being studied.
    c. List any barriers that may have kept African Americans from living in certain neighborhoods within the city.
    d. Identify areas where African Americans were encouraged to live or where they were able to create racial enclaves.
    e. Identify current US Census data and housing maps on how the city or neighborhoods look now, specifically noting racial demographics.

**Making Connections to the *History–Social Science Framework*:**

Chapter 14 of the framework includes an outline of an elective ethnic studies course. This course outline includes a classroom example (page 313) in which students engage in an oral history project about their community. This example includes discussion of redlining and other policies that resulted in white flight and the concentration of communities of color into certain neighborhoods.

Teachers can expand upon the current lesson by using this example and connecting it to the themes described in this model curriculum.

### Assessment, Application, Action, and Reflection:

- Students will conduct research (identifying primary sources) on the history of housing discrimination and redlining across California cities, current housing issues, and how different ethnic groups are impacted.
- Students will write a standard four-paragraph essay or give a five to seven-minute oral presentation on their research findings.
- Have students reflect on how this history of housing discrimination has (or has not) impacted their own families' housing options and livelihoods.
- Students will share their research findings with an audience, such as family, community members, an online audience, elected officials, etc.

## Materials and Resources:

*A Raisin in the Sun* by Lorraine Hansberry

Mapping Inequality: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link39

T-RACES Archive: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link40

The Case of Dorothy J. Mulkey: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link41

"Race—The Power of an Illusion": https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link42

## Excerpt from *A Raisin in the Sun* by Lorraine Hansberry

### Act II Scene Three

( … BENEATHA *is somewhat surprised to see a quiet-looking middle-aged white man in a business suit holding his hat and a briefcase in his hand and consulting a small piece of paper*)

MAN Uh—how do you do, miss. I am looking for a Mrs.—(*He looks at the slip of paper*) Mrs. Lena Younger? (*He stops short, struck dumb at the sight of the oblivious* WALTER *and* RUTH)

BENEATHA (*Smoothing her hair with slight embarrassment*) Oh—yes, that's my mother. Excuse me (*She closes the door and turns to quiet the other two*) Ruth! Brother! (*Enunciating precisely but soundlessly: "There's a white man at the door!" They stop dancing,* RUTH *cuts off the phonograph,* BENEATHA *opens the door. The man casts a curious quick glance at all of them*) Uh—come in please.

MAN (*Coming in*) Thank you.

BENEATHA My mother isn't here just now. Is it business?

MAN Yes … well, of a sort.

WALTER (*Freely, the Man of the House*) Have a seat. I'm Mrs. Younger's son. I look after most of her business matters. (RUTH *and* BENEATHA *exchange amused glances*)

MAN (*Regarding* WALTER, *and sitting*) Well—My name is Karl Lindner …

WALTER (*Stretching out his hand*) Walter Younger. This is my wife—(RUTH *nods politely*)—and my sister.

LINDNER How do you do.

WALTER (*Amiably, as he sits himself easily on a chair, leaning forward on his knees with interest and looking expectantly into the newcomer's face*) What can we do for you, Mr. Lindner!

LINDNER (*Some minor shuffling of the hat and briefcase on his knees*) Well—I am a representative of the Clybourne Park Improvement Association—

WALTER (*Pointing*) Why don't you sit your things on the floor?

LINDNER Oh—yes. Thank you. (*He slides the briefcase and hat under the chai*r) And as I was saying—I am from the Clybourne Park Improvement Association and we have had it brought to our attention at the last meeting that you people—or at least your mother—has bought a piece of residential property at—(*He digs for the slip of paper again*)—four o six Clybourne Street ...

WALTER That's right. Care for something to drink? Ruth, get Mr. Lindner a beer.

LINDNER (*Upset for some reason*) Oh—no, really. I mean thank you very much, but no thank you.

RUTH (*Innocently*) Some coffee?

LINDNER Thank you, nothing at all. (BENEATHA *is watching the man carefully*)

LINDNER Well, I don't know how much you folks know about our organization. (*He is a gentle man; thoughtful and somewhat labored in his manner*) It is one of these community organizations set up to look after—oh, you know, things like block upkeep and special projects and we also have what we call our New Neighbors Orientation Committee ...

BENEATHA (*Drily*) Yes—and what do they do?

LINDNER (*Turning a little to her and then returning the main force to* WALTER) Well—it's what you might call a sort of welcoming committee, I guess. I mean they, we—I'm the chairman of the committee—go around and see the new people who move into the neighborhood and sort of give them the lowdown on the way we do things out in Clybourne Park.

BENEATHA (*With appreciation of the two meanings, which escape* RUTH *and* WALTER) Un-huh.

LINDNER And we also have the category of what the association calls—(*He looks elsewhere*)—uh—special community problems ...

BENEATHA Yes—and what are some of those?

WALTER Girl, let the man talk.

LINDNER (*With understated relief*) Thank you. I would sort of like to explain this thing in my own way. I mean I want to explain to you in a certain way.

WALTER Go ahead.

LINDNER Yes. Well. I'm going to try to get right to the point. I'm sure we'll all appreciate that in the long run.

BENEATHA Yes.

WALTER Be still now!

LINDNER Well—

RUTH (*Still innocently*) Would you like another chair—you don't look comfortable.

LINDNER (*More frustrated than annoyed*) No, thank you very much. Please. Well—to get right to the point I—(*A great breath, and he is off at last*) I am sure you people must be aware of some of the incidents which have happened in various parts of the city when colored people have moved into certain areas—(BENEATHA *exhales heavily and starts tossing a piece of fruit up and down in the air)* Well—because we have what I think is going to be a unique type of organization in American community life—not only do we deplore that kind of thing—but we are trying to do something about it. (BENEATHA *stops tossing and turns with a new and quizzical interest to the man*) We feel—(*gaining confidence in his mission because of the interest in the faces of the people he is talking to*)—we feel that most of the trouble in this world, when you come right down to it—(*He hits his knee for emphasis*)—most of the trouble exists because people just don't sit down and talk to each other.

RUTH (*Nodding as she might in church, pleased with the remark*) You can say that again, mister.

LINDNER (*More encouraged by such affirmation*) That we don't try hard enough in this world to understand the other fellow's problem. The other guy's point of view.

RUTH Now that's right. (BENEATHA *and* WALTER *merely watch and listen with genuine interest*)

LINDNER Yes—that's the way we feel out in Clybourne Park. And that's why I was elected to come here this afternoon and talk to you people. Friendly like, you know, the way people should talk to each other and see if we couldn't find some way to work this thing out. As I say, the whole business is a matter of caring about the other fellow. Anybody can see that you are a nice family of folks, hardworking and honest I'm sure. (BENEATHA *frowns slightly, quizzically, her head tilted regarding him*) Today everybody knows what it means to be on the outside of something. And of course, there is always somebody who is out to take advantage of people who don't always understand.

WALTER What do you mean?

LINDNER Well—you see our community is made up of people who've worked hard as the dickens for years to build up that little community. They're not rich and fancy people; just hard-working, honest people who don't really have much but those little homes and a dream of the kind of community they want to raise their children in. Now, I don't say we are perfect and there is a lot wrong in some of the things they want. But you've got to admit that a man, right or wrong, has the right to want to have the neighborhood he lives in a certain kind of way. And at the moment the overwhelming majority of our people out there feel that people get along better, take more of a common interest in the life of the community, when they share a common background. I want you to believe me when I tell you that race prejudice simply doesn't enter into it. It is a matter of the people of Clybourne Park believing, rightly or wrongly, as I say, that for the happiness of all concerned that our Negro families are happier when they live in their own communities.

BENEATHA (*With a grand and bitter gesture*) This, friends, is the Welcoming Committee!

WALTER (*Dumbfounded, looking at* LINDNER) Is this what you came marching all the way over here to tell us?

LINDNER Well, now we've been having a fine conversation. I hope you'll hear me all the way through.

WALTER (*Tightly*) Go ahead, man.

LINDNER You see—in the face of all the things I have said, we are prepared to make your family a very generous offer …

BENEATHA Thirty pieces and not a coin less!

WALTER Yeah?

LINDNER (*Putting on his glasses and drawing a form out of the briefcase*) Our association is prepared, through the collective effort of our people, to buy the house from you at a financial gain to your family.

RUTH Lord have mercy, ain't this the living gall!

WALTER All right, you through?

LINDNER Well, I want to give you the exact terms of the financial arrangement—

WALTER We don't want to hear no exact terms of no arrangements. I want to know if you got any more to tell us 'bout getting together?

LINDNER (*Taking off his glasses*) Well—I don't suppose that you feel …

WALTER Never mind how I feel—you got any more to say 'bout how people ought to sit down and talk to each other? … Get out of my house, man. (*He turns his back and walks to the door*)

LINDNER (*Looking around at the hostile faces and reaching and assembling his hat and briefcase*) Well—I don't understand why you people are reacting this way. What do you think you are going to gain by moving into a neighborhood where you just aren't wanted and where some elements—well—people can get awful worked up when they feel that their whole way of life and everything they've ever worked for is threatened.

WALTER Get out.

LINDNER (*At the door, holding a small card*) Well—I'm sorry it went like this.

WALTER Get out.

LINDNER (*Almost sadly regarding* WALTER) You just can't force people to change their hearts, son. (*He turns and put his card on a table and exits.* WALTER *pushes the door to with stinging hatred, and stands looking at it.* RUTH *just sits and* BENEATHA *just stands …* )

# Sample Lesson 8: An Introduction to African American Innovators

**Theme:** Identity

**Disciplinary Area:** African American Studies

**Ethnic Studies Values and Principles Alignment:** 1, 2, 3 ,4

**Standards Alignment:**

**HSS Content Standards:** 10.3, 11.5, 11.10, 12.4

**CA HSS Analysis Skills (9–12):** Chronological and Spatial Thinking: 2; Historical Research, Evidence, and Point of View: 4; Historical Interpretation: 4

**CA CCSS for ELA/Literacy:** SL.9–10.5, SL.11–12.5

**CA ELD Standards:** 1.1, 1.2, 1.5, 1.10

## LESSON PURPOSE AND OVERVIEW:

This lesson guides students to explore some of the African American contributions to the United States. Students will be introduced to and explore the contributions of African Americans in science, technology, engineering, and mathematics (STEM); literature and journalism; education; government; and business and entrepreneurship.

Key Terms and Concepts: technology, science, innovation, space, journalism, literature and literary genres, armed forces, government, business, entrepreneurship, ingenuity, segregation, economic advancement, Harlem Renaissance, Jim Crow

### Lesson Objectives (Students will be able to ... ):

- Develop research questions in order to conduct exploratory research into historical events and figures
- Interpret historical narratives in order to develop a more robust understanding of historical events and figures
- Learn from each other by presenting the histories and contributions of African Americans that are often unknown or untold; explain the role African Americans have played in the advancement of science, technology, and other areas in American society
- Strengthen public speaking skills through presenting their research findings
- Build upon interpersonal communication skills in order to adequately receive and convey information

- Compile research and information in order to create a visual presentation or display of a historical event or figure

**Essential Questions:**

1. What contributions have African Americans made to the United States, and how has society benefited from them?
2. Why are some of these contributions not widely known?
3. How can these contributions be given greater recognition in society today?

**Lesson Steps/Activities:**

*Part 1: Research Presentation*

1. Develop an electronic visual presentation for the lesson opening that shows images of various contributions in the five areas of science and mathematics, literature and journalism, education, government, and business and entrepreneurship. The presentation ends with the quote: “There is nothing new in the world except the history you do not know,” by Harry S. Truman, 33rd President of the United States. As students view the presentation, invite them to write down what they know and what they want to know about the images.
2. Introduce the lesson by asking students what they believe all of these things have in common. This should be a class conversation.
3. Present the five stations of African American contributions, being sure to connect them with the images and discussions from steps 1 and 2.
4. Invite students to explore the five stations in the in-person or virtual classroom and view the introductory resources on each topic. As students view the introductory resources, they write down their learnings, as well as their wonderings, and identify one station for further research.
5. Students should find additional sources of information on their topic of choice to conduct further research.
6. After students have completed their exploration of the different stations, they should compose a written response to the three essential questions that includes information they have learned from the lesson. Students should be encouraged to identify possible topics or areas of focus for further research in their responses. Time permitting, students can share these responses in small groups or with a partner.

*Part 2: Museum Curation*

1. Review the five stations that were discussed in Part 1. Then ask students to briefly discuss Essential Questions 1–3.
2. After the discussion, transition to discussing the value of museums as a way to bring the contributions of African Americans to the broader society. Provide examples of the African American Museum in Washington, DC and other museums or public displays in the local or surrounding areas. Also provide examples of digital museum exhibits for local and national collections.
3. Introduce the project: museum curation. Each student will be creating a museum exhibit based on one historical figure or contribution from the stations that they explored previously. Instruct students to look for primary and secondary sources that can teach them more about their subject. These sources could be texts or oral histories found in the available databases. Students can also interview experts to gather more information. Interviews can be conducted in person or remotely.
4. After introducing the project and providing examples of museum exhibits, provide an overview of the expectations for the research and presentations. Discuss the types of equipment and materials students will need. Help students understand the difference between secondary and primary sources.
5. Allow the use of the next few class periods for students to conduct further research. Assist students with narrowing or broadening their research topic based on the amount of information available on their topic of choice.
    a. Students may use relevant resources that they discovered during the first part of this lesson.
    b. For more rigor, students can be required to have a specific number of primary sources and secondary sources.
6. Once students have completed their research, ask them to create their own museum exhibit complete with pictures and artifacts related to their topic. The resources that they collected should be used as source materials for their exhibit.
    a. The exhibit should have at least one picture of the subject and a written description of the exhibit.
7. Students will develop a presentation to describe their learnings from their station and their historical event or figure. Each presentation should be no more than two minutes in length.
    a. Students will be the curators of their own classroom museum. The classroom should be arranged in stations where corresponding exhibits will be displayed.

    b. Alternate display for distance learning: Students will create a one-slide PowerPoint display, which will be displayed via the share screen option of the distance learning platform.

8. After presentations are completed, the teacher facilitates the discussion of the essential questions.

### Assessment, Application, Action, and Reflection:

*Assessment:*

- Peer assessments of preliminary research can be used to help students refine or focus their research for the museum curation project.
- The teacher should evaluate students' research based on grade-level expectations in the history–social science content standards. Students can be assessed on their ability to pose relevant research questions, compare documentary sources, differentiate between primary and secondary sources, and vet potential resources for credibility, validity, and bias.
- The teacher can use students' museum exhibits to assess how well they synthesized their research and applied it to their displays and presentations.
- The teacher should evaluate students' presentation skills based on grade-level expectations in the CA CCSS for ELA/Literacy standards.

*Application, Action, and Reflection:*

- Students will conduct research on the station of their choosing using appropriate grade-level skills as outlined in the history–social science content standards and recommended by the *History–Social Science Framework*.
- Students will create and present museum exhibits to demonstrate their abilities to conduct a grade-level appropriate synthesis of research and orally convey information learned.
- The teacher should provide an opportunity for students to reflect on the essential questions, either as a whole group or in small groups or breakout sessions. The teacher may choose to guide students through the reflection process prior to letting them engage in the reflection of the essential questions.

### Materials and Resources:

**Note:** The lists contained in these resources are in no way exhaustive. They should be used as an initial suggestion of possible events or historical figures that can be expanded and modified to meet the needs of individual classrooms. Students are encouraged to find other events and historical figures not on these lists.

### Station 1: Science, Technology, and Mathematics

*Station Purpose and Overview:*

Students will discover the amazing history of African American inventors, designers, and scientists who have contributed to the making of the contemporary American society. Students will learn about the use of African creative strategies during the period of enslavement and the burst of inventions that occurred at the end of the nineteenth and early twentieth centuries. Numerous inventors who had not been recognized during the enslavement for their innovations became known as designers and creators of useful objects and processes for a modern society. It is not striking that a people who had been responsible for so much of the daily operations of farms, plantation houses, mechanical systems, and construction would now emerge from the shadows as some of the creators of the most common elements used in work. Students will be able to understand how and why the agricultural worker or the mechanic would be inclined to innovate. Consequently, this lesson will pave the way for the student to see how integral the inventions, innovations, and scientific work of African Americans are to everyday life.

**Note:** This is in no way an exhaustive list. Teachers are encouraged to add to this list, and students are encouraged to research any innovator of their choice, including those not listed here.

#### Invite students to watch one or more of these introductory videos:

Five African American Inventors Who Improved the World: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link43

19th Century Black Discoveries: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link44

Awesome Inventions by African Americans: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link45

#### Students then explore African American innovators such as the following:

***Scientists and Inventors***

The A–Z List of Black Inventors: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link46

Famous African American Women in STEM: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link47

16 Black STEM Innovators Who Have Defined Our Modern World: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link48

Black Explorers: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link49

### *African Americans at NASA*

NASA's African American Astronauts: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link50

NASA Figures: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link51

"Black In Space" Explores NASA's Small Steps and Giant Leaps Toward Equality: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link52

### *African American Doctors*

California Academy of Sciences Library: African American Scientists Bibliography: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link53

Black Scientists Timeline: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link54

### *Other African American Scientific Contributions*

The Disturbing History of African Americans and Medical Research Goes Beyond Henrietta Lacks: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link55

### Resources:

Otha Richard Sullivan. 2002. *Black Stars: African American Women Scientists and Inventors*. San Francisco, CA: Jossey-Bass.

Keith C. Holmes. 2008. *Black Inventors: Crafting Over 200 Years of Success.* Brooklyn, NY: Global Black Inventor Research Projects, Inc.

Black Scientists and Inventors: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link56

### Station 2: Literature, Journalism, and the Arts

*Station Purpose and Overview:*

Students will explore the intellectual, journalistic, and artistic achievements of African Americans throughout history. Students will engage in the works of icons of the Harlem Renaissance, as well as those who came before, and more contemporary innovators.

**Note:** This is in no way an exhaustive list. Teachers are encouraged to add to this list, and students are encouraged to research any innovator of their choice, including those not listed here.

### Invite students to watch the introductory video on the Harlem Renaissance:

History Brief: The Harlem Renaissance: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link57

Introduction to the Harlem Renaissance: Students will explore the vibrant artistic and intellectual life brought to New York and other Northeastern American cities by African Americans fleeing the South in a large and massive migration to the North and away from the brutality of the post-Reconstruction era. At the same time, Africans from the African continent, South America, and every Caribbean island entered the northern section of New York's Manhattan Island, and this area, Harlem, became the liveliest gathering place of African ideas on the earth. Politicians, novelists, musicians, artists, newspaper publishers, business people, dancers, choreographers, lawyers, playwrights, and poets assembled in the parlors, salons, and stately houses in uptown New York to revive and remake the Black tradition. Students will learn how the Great Migration changed the way African Americans saw themselves and the way others saw them. The book *The New Negro* by Philadelphian Alain Locke is often called the work that began the Harlem Renaissance. The literary aspect of the Harlem Renaissance is the most noted and known by virtue of the writers who articulated the ideas of African Americans who resisted segregation, discrimination, and second-class citizenship.

**Students explore African American writers, journalists, and artists.**

***Journalists***

Black Press Comprehensive Timeline: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link58

The Black Press: Past and Present: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link59

The Black Press: From Freedom's Journal to The Crisis, Ebony & Jet (video): https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link60

***Authors***

African American Literature: A Timeline: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link61

***Musicians***

The Birth of Jazz: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link62

African American Music History Timeline: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link63

Notable African American Musicians: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link64

**Additional Resources:**

Henry Louis Gates, Jr., and Evelyn Brooks Higginbotham, eds., *Harlem Renaissance Lives*

Nathan Irvin Huggins, *Harlem Renaissance*

James Weldon Johnson, *Black Manhattan*

Alain Locke, *The New Negro*

Steven Watson, *The Harlem Renaissance: Hub of African-American Culture, 1920–1930*

### Station 3: Education

*Station Purpose and Overview:*

Students will explore the history-making individuals and institutions that shaped education for African American students and beyond. Historical Black colleges and universities highlight the tremendous gains made by African Americans whose access to education was severely restricted and even forbidden for centuries. Students will learn the history and the evolution of the US educational system, including precedent-setting legislation as it pertains to equal access, and will learn about the struggles of African American students who fought for their right to education.

**Note:** This is in no way an exhaustive list. Teachers are encouraged to add to this list, and students are encouraged to research any innovator of their choice, including those not listed here.

### Invite students to listen to the following podcast and watch the introductory video:

Brown v. Board of Education Podcast: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link65

African American Higher Education: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link66

### Students explore the history and contributions of African Americans to education.

Have students research and identify outstanding African educators such as Booker T. Washington, Mary McLeod Bethune, and Octavius Catto. What historically Black colleges are they associated with?

#### *Historically Black Colleges and Universities*

Timeline of Historically Black Colleges and Universities:
https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link67

Tell Them We Are Rising: The Story of Historically Black Colleges and Universities:
https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link68

African American Higher Education: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link69

#### *Pioneers in African American Education*

Important Milestones in African American Education:
https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link70

Key Events in Black Higher Education: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link71

Booker T. Washington – Mini Biography: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link72

### Station 4: Government, Military, and Civics

*Station Purpose and Overview:*

Students will explore the contributions that African Americans have made to US legislation, governmental institutions, and armed forces from the early days of the republic to the present day.

Movements like the Civil Rights Movement are responsible for the passage of major legislation such as the Voting Rights Act and the Civil Rights Act. Additionally, scholars have identified more than 1,500 African American office holders during the Reconstruction Era (1863–1877) who helped to shape government and provide representation for African Americans. By the year 2020, there had been 162 African Americans who served in Congress or as delegates from US territories and the District of Columbia.

This station will also highlight the various accomplishments of African American military leaders and units such as the Harlem Hellfighters and African American office holders.

**Note:** This is in no way an exhaustive list. Teachers are encouraged to add to this list, and students are encouraged to research any innovator of their choice, including those not listed here.

### Invite students to watch this introductory video:

African Americans in Congress in the 19th Century:
https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link73

It may be helpful to frame the discussion around this topic. *Facing History and Ourselves* provides sample lessons and resources that may help with this: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link74

### Students explore African Americans in US Government, such as the following examples:

**Note:** This is in no way an exhaustive list. Teachers are encouraged to add to this list, and students are encouraged to research any government official of their choice, including those not listed here.

### *African Americans in Office*

Major African American Office Holders Since 1641:
https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link75

Black Legislators: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link76

The Black Congressmen of Reconstruction: Death of Representation:
https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link77

African Americans in the White House Timeline:
https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link78

Black Americans in Congress: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link79

Moments in History: Remembering Thurgood Marshall:
https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link80

### *African Americans in the Armed Forces*

Tuskegee Airmen:

https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link81

https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link82

African Americans in the US Army: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link83

African Americans in the US Armed Forces:
https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link84

African Americans in the US Army: Profiles of Bravery:
https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link85

The History of Allensworth, California (1908– ):
https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link86

### *African American Social Movements and Civic Engagement*

“Eyes on the Prize: America’s Civil Rights Movement” PBS series:
https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link87

“Eyes on the Prize: America’s Civil Rights Movement” accompanying lessons:
https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link88

*The Reconstruction Era and the Fragility of Democracy*, Section 4:
https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link89

### Station 5: Business and Entrepreneurship

*Station Purpose and Overview:*

Students will explore African American business innovators and entrepreneurs, as well as successful African American business ventures such as those found in Tulsa, Oklahoma's Black Wall Street. Students will be introduced to well-known figures such as Oprah Winfrey and lesser-known figures such as Annie Malone.

**Note:** This is in no way an exhaustive list. Teachers are encouraged to add to this list, and students are encouraged to research any innovator of their choice, including those not listed here.

**Invite students to view the introductory video:**

The Rise of African American Entrepreneurs in America (https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link90)

**Students explore and research African American businesspersons, entrepreneurs, and related historical events such as those found in the following links:**

Black in Business: Celebrating the Legacy of Black Entrepreneurship: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link91

Black Wall Street and Its Legacy in America: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link92

Black Excellist: Most Powerful Black CEOs in Corporate America: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link93

## Sample Lesson 9: #BlackLivesMatter and Social Change

**Theme:** Social Movements and Equity

**Disciplinary Area:** African American Studies

**Ethnic Studies Values and Principles Alignment:** 1, 2, 4, 6

**Standards Alignment:**

**CA HSS Analysis Skills (9–12):** Chronological and Spatial Thinking 4; Historical Research, Evidence, and Point of View 1, 2

**CA CCSS for ELA/Literacy:** RH.9–10.1, 2, 3, 4, 6, 7, 9; WHST.9–10.2, 4, 5, 6, 7

**CA ELD Standards:** ELD.PI.9–10.1, 2, 3, 4, 5, 6, 10

### LESSON PURPOSE AND OVERVIEW:

Students will be exposed to contemporary discussions around policing in the US, specifically police brutality cases when unarmed African Americans have been killed. They will conduct research on various incidents, deciphering between reputable and scholarly sources versus those with particular political bents. Students will also begin to think about how they would respond if an incident took place in their community. Students will have the opportunity, via the social change projects, to describe what tools or tactics of resistance they would use. With regard to skills, students will learn how to develop their own informational videos, conduct research, and work collaboratively.

**Key Terms and Concepts:** racial profiling, oppression, police brutality, social movements, resistance

**Lesson Objectives (Students will be able to ... ):**

- Develop an understanding and analyze the effectiveness of #BlackLivesMatter and the broader Movement for Black Lives (M4BL), specifically delving into the movement's structure, key organizations, and tactics or actions used to respond to incidents of police brutality
- Identify how African Americans have historically been disproportionately impacted by racial profiling and police brutality in the US

**Essential Questions:**

1. Why, how, and when did #BlackLivesMatter and the Movement for Black Lives emerge?
2. What can be done to help those impacted by police brutality and racial profiling?

### Lesson Steps/Activities:

1. Begin the lesson by discussing a recent incident in your community when an African American has been subjected to racial profiling or police brutality. If you are unable to find a specific incident that took place in your community, highlight a national incident.
2. Link this incident to the broader Movement for Black Lives. Be sure to provide some context on the movement, including its history, organizations associated with the movement, key activists and leaders, the Movement for Black Lives policy platform, tactics, and key incidents the movement has responded to.
3. After completing the reading and discussion, provide an overview of the Movement for Black Lives for students, detailing key shootings, defining and framing terms (e.g., riot vs. rebellion, anti-Blackness, state-sanctioned violence, etc.), highlighting the narratives of Black women and LGBTQIA, identifying people that have been impacted by police brutality, and providing various examples of the tactics of resistance used by activists and organizers within the movement.
4. In groups of four, students select an issue relating to the justice system that has been a focal point within the Black movement. Each group is responsible for researching the following:
    a. Describe the issue and the surrounding details.
    b. What are the arguments? Present all sides.
    c. Investigate the underlying context: research the root causes of the issue.
    d. What is the legal context surrounding the issue (e.g., stand your ground, stop and frisk, noise ordinance, Police Officers Bill of Rights, cash bail system, three strikes laws, prison abolition, the death penalty, etc.)?
    e. What was/has been the community's response? Were there any protests or direct actions? If so, what types of tactics did activists employ?
    f. What organizations are working to address this issue?
    g. What social changes, political changes, or policy changes occurred or are being proposed to address the underlying issue?
5. Students are encouraged to identify sources online (including looking at social media posts or hashtags that feature the name of the person they are studying), examine scholarly books and articles, and even contact nonprofits or grassroots organizations that may be organizing around the case that they were assigned. Stress the importance of students being able to identify credible first-person sources.

6. As a second component of this lesson, each student (individually) is tasked with responding to the last question required for their project: “What can you do to help support those impacted by police brutality?” In response, students must come up with an idea or plan of how they would help advocate for change in their communities if an issue around police brutality were to arise. Please note that this exercise is to explore the possible actions of advocacy for social justice and social change. Students should not be encouraged to place themselves or others in a situation that could lead to physical conflict.
7. Students should be provided an additional week to produce their individual social change projects, whether it be drawing a protest poster or drafting a plan to organize a direct action.

**Assessment, Application, Action, and Reflection:**

- Students will research issues surrounding the impact of the justice system on African American communities and respond to key questions.
- Students will complete an action-oriented social change assignment in which they are expected to consider how they would respond if an incident of police brutality occurred in their community.

**Materials and Resources:**

- Teaching Tolerance “Bringing Black Lives Matter into the Classroom: Part II”: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link94

# Sample Lesson 10: Afrofuturism: Reimagining Black Futures and Science Fiction

**Theme:** Identity, Systems of Power

**Disciplinary Area:** African American Studies

**Ethnic Studies Values and Principles Alignment:** 4, 5

**Standards Alignment:**

**CA HSS Analysis Skills (9–12):** Chronological and Spatial Thinking 1, 2, 4; Historical Interpretation 1, 2, 4

**CA CCSS for ELA/Literacy:** RH.9–10.1, 2, 3, 4, 5, 6, 9; WHST.9–10.4, 5, 7, 8, 9, 10

**CA ELD Standards:** ELD.PI.9–10.1, 2, 3, 5, 6, 7, 8, 11, 12

## LESSON PURPOSE AND OVERVIEW:

Afrofuturism serves as a framework to better understand the growing popularity of Black science fiction and how the genre is being used to reimagine Black life. It is also a cultural aesthetic that incorporates technoculture and the supernatural while explicitly centering people of African descent. More recently, artists, musicians, filmmakers, and writers—including Octavia Butler, Janelle Monáe, Ryan Coogler, the Movement for Black Lives, Roxane Gay, Tananarive Due, and Nalo Hopkinson, to name a few—have drawn from this analytic framework and aesthetic as an inspiration for their own projects. While their work often features Black life suspended in space or utilizing imagined technologies, Afrofuturism also calls upon authors and artists to reimagine Black life beyond the status quo and to explore the infinite possibilities of the world of tomorrow. Increasingly, activists have used the framework to reimagine a world void of oppression and exploitative systems of power.

This lesson is designed to introduce students to the analytic framework and aesthetic of Afrofuturism through literature, science fiction, art, music, and theoretical texts. By engaging Afrofuturism, students will be able to better understand how authors and artists are using literature, music, film, and other modes of cultural production to describe Black experiences and theorize new possibilities. More specifically, students will be able to identify and engage social and political critiques that manifest in Afrofuturist texts. With regard to skills, students will primarily gain experience with the qualitative method of cultural analysis. Drawing on various cultural texts, students will analyze the various ways in which Afrofuturist themes manifest and articulate how they act (or do not act) as social or cultural critiques; are indicative of cultural phenomena, practices, ideologies, or trends; or are used to make an intervention and state something entirely new. With an emphasis on developing analytical skills, students will also gain more experience with conducting research, evaluating primary and secondary source materials, and practicing close reading and expository and creative writing.

**Lesson Note:** While this lesson has been developed with a focus on Black experiences and futures, it should also be noted that Chicana futurism, Latinx futurism, and Desi futurism (which refers to the forward-looking or future-focused mediums that relate to South Asian culture, including literature, music, art, film, and visual and performing arts) are also budding fields and genres. Thus, this lesson can be adapted for other ethnic experiences with the inclusion of appropriate source materials.

**Key Terms and Concepts:** Afrofuturism, reimagine, science fiction (sci-fi), time, space, aesthetic

### Lesson Objectives (Students will be able to ... ):

- Identify and analyze Afrofuturism as it manifests within various forms of art and cultural production, including literature, music, comic books, and film
- Understand how systems of power and history are being reimagined through the lens of Afrofuturism
- Discern how authors and artists use literary and poetic devices and technology within Afrofuturist texts
- Develop and reflect on new strategies, policies, and systems of power that address current social, economic, and political issues

### Essential Questions:

1. What is Afrofuturism?
2. What does it mean to reimagine life beyond the status quo?
3. What is the role of art and cultural production?
4. How does Afrofuturist art and cultural production serve as a critique of history, the status quo, and systems of power?

### Lesson Steps/Activities:

*Day 1*

1. Introduce the lesson by asking students to pull out a sheet of paper and write what they believe Afrofuturism is. Give students up to five minutes to complete this quick writing exercise.
2. After everyone has had an opportunity to reflect on the prompt, have students share their responses with a partner or neighbor or two first, then with the class.

3. Following this discussion, provide each student with an article on Afrofuturism (options are provided in the resources below). Break the students into groups of four and have each group read the text amongst themselves. Let students know that they should make annotations as they read, noting keywords, themes, quotes that stand out, and terms that they may not be familiar with.

4. After each group has finished reading the excerpt, task them with writing a quick summary (no more than three sentences) of how the author frames Afrofuturism. Ask them to discuss how the excerpt echoes, differs from, or builds upon what they wrote in their quick writing exercise.

5. Have the groups share some of their takeaways and summaries of the article with the entire class. Also use this time to define any terms that students may have been unfamiliar with.

    a. Potential Terms to Define:

        i. Subaltern—this term is primarily used to describe people socially and politically marginalized within society, those who are deemed powerless, especially within colonial territories.
        ii. Pulp—this term has historically been used to describe early magazines that were printed on low quality paper made from wood pulp. However, the term has been used more broadly to describe works of art and literature (e.g., fiction, music, zines, etc.) that often included sensational material, short fiction works, and what was often viewed as “low-quality literature.” Pulp fiction and other works are often seen as the predecessors of superhero comic books.
        iii. Speculative fiction—is a broad artistic genre that is defined by its inclusion of supernatural, futuristic, and dystopian elements. Speculative fiction includes the genres of science fiction, fantasy, horror, fairy tales, superhero fiction, and more.
        iv. Appropriate/appropriation—to take elements of something for one’s own use, often without permission.
        v. Antebellum—refers to the period in the United States prior to the Civil War.

*Day 2*

1. Start the second day by discussing the diversity of Afrofuturism. Coined in the 1990s, the term "Afrofuturism" describes a cultural aesthetic, philosophy of science, and philosophy of history that explores the developing intersection of African diaspora culture with technology. It is grounded in the belief of a better future for African Americans and aims to connect those from the Black diaspora with their African ancestry.

   Show students that Afrofuturism can be found in artwork, literature, fashion, film, and music by providing students with a sampling of classroom and age-appropriate Afrofuturistic examples of the teacher's choosing.

   Afrofuturism is often marked visually with African iconology, for example through the use of Adinkra symbols or Ancient Egyptian artifacts (e.g., the ankh, Eye of Horus, and pyramids). Sun Ra, Earth, Wind & Fire, and George Clinton and Parliament-Funkadelic were well known for incorporating such symbolism into their music and album art. Also present in the aesthetic repertoire of Afrofuturism is a bright and diverse color palette, mysticism, extraordinary abilities and powers, and technology and technoculture. Steampunk also has found its place in the Afrofuturistic aesthetic. More contemporary artists like Missy Elliott, Beyoncé, Jay-Z, Kamasi Washington, and Janelle Monáe are known for incorporating such elements in their music videos. The Studio Museum in Harlem showcased Afrofuturistic artwork in some of their exhibits as well. The Ford Theater production of "The Wiz" fused these elements into a classic retelling of The Wizard of Oz. Additionally, writers such as W. E. B Du Bois and Octavia Butler explore Afrofuturism in their works.

   Afrofuturism is intriguing because of its visual aesthetic, but its purpose is much bolder. By design, it is intended to challenge the status quo by reimagining and confronting everyday challenges that African Americans face. Topics like racism, disenfranchisement, social inequality, and the pursuit of justice often find a home in Afrofuturistic works. Characters like Luke Cage explore the alternate possibilities for African Americans men—in this case by imagining an African American man impervious to bullets. The fictional country of Wakanda in Black Panther portrays a society where Africans or African Americans are economically, technologically, and socially advanced.

   Essentially, Afrofuturism is a vehicle through which artists, writers, musicians, filmmakers, fashion designers, and others express their frustrations with the current condition of African Americans in society and posit a new theory of what could be, what could have been, and what will be if these issues are addressed and resolved. While a utopian society without social injustice and racism may seem like a dream, it is one the contributors to this genre are willing to aspire to and work toward through their own contributions in the Afrofuturistic space.

2. Engage students in a discussion around what is and is not Afrofuturism, grounded in contemporary examples that students may be familiar with.
   a. Guide the students through features like settings, characters, and other literary devices and elements of Afrofuturism.
      i. Option: Utilize the recent Black Panther film and comic books.
      ii. Option: Teachers can select a podcast, text, short story, or novel.
3. Break the students into groups and ask them to brainstorm other elements that may be found in Afrofuturism.
4. Once students have had a chance to discuss some ideas, ask them to imagine an Afrofuturistic setting in which a story may take place.
   a. Students write down their ideas on butcher paper or large sticky notes.
5. Ask student groups to share their settings with the class and explain why they chose the details that they did.

*Day 3*

1. As a class, revisit the texts from day 2 and begin to discuss how the texts draw on Afrofuturism. If possible, bring in copies of comic books, short stories, and zines.
2. After discussing the cultural texts for 10 to 15 minutes, let the students know that they will create their own cultural text that engages Afrofuturism or reimagines their own community's future.
3. Select a short story, a poem, or song lyrics for students to read, and guide them through a discussion of the elements of Afrofuturism.
4. Introduce the assignment by telling students that they have the option of creating a zine, comic book, short story, or poem that incorporates what they've learned about Afrofuturism, specifically drawing on the overall aesthetic and analytical framework. They will also write a one-page artist's statement describing their work and rationale. It is highly recommended that teachers create their own rubrics for this assignment and distribute them to students at the onset.
5. To start this project, have students spend the remainder of the class drafting an outline of their project and researching other Afrofuturist art that might serve as a source of inspiration. Be sure to remind students to consider how they want

to develop the project. For example, will they create a digital or hard copy zine or comic book?

6. For homework, have students complete their outlines.

*Day 4*

1. Start class by showcasing what art materials students will have access to (e.g., markers, construction paper, card stock, colored pencils, rulers, felt-tip pens, graphics software) in order to complete their project.
2. After students have completed their projects, dedicate a final class day for sharing and reflection. Have each student place their work on display around the classroom. Allow students to walk around and examine their peers' projects for 15 to 20 minutes.
3. After perusing the projects on display, have each student briefly present their artist's statement aloud to the entire class.
4. Students then prepare a brief reflection on their key takeaways from the lesson overall, as well as on their experience creating Afrofuturist-inspired projects and on viewing the creations of their classmates.

**Assessment, Application, Action, and Reflection:**

- Students will complete a written reflection on their understanding of Afrofuturism before and after the lesson.
- Students will analyze cultural texts.
- Students will actively think about how Afrofuturism is being engaged as an analytic framework for reimagining systems of power.
- Students will complete a culminating project in which they are responsible for creating a cultural text that engages Afrofuturism.

**Materials and Resources:**

Examples of materials that can be used in this lesson are provided below. There is a growing body of online resources and instructional materials available for teachers interested in teaching this topic. As with all materials, local educational agencies should consider content carefully for appropriateness for their classrooms.

- This American Life podcast, "We Are in the Future": https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link95

- Time magazine article, “It’s Not Just *Black Panther.* Afrofuturism Is Having a Moment”: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link96
- Myron T. Strong and K. Sean Chaplin. 2019. “Afrofuturism and Black Panther,” *Contexts* 18 (2): 58–59. https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link97
- CBS Mornings news clip and interview with author Tomi Adeyemi, “Afrofuturism gains new momentum as artists reclaim black history”: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link98
- PBS It’s Lit! video, “Afrofuturism: From Books to Blockbusters”: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link99
- TED-Ed video, “Why should you read sci-fi superstar Octavia E. Butler?”: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link100

## Additional Sample Topics

The following list of sample topics is intended to help ethnic studies teachers develop content for their courses. It is not intended to be exhaustive; however, it should be instructive as to the pedagogical approach that allows African agency to be at the center of any discourse or lesson about African American people.

- Emergence of Humans in Africa
- Classical Africa
- Great African Empires and Kingdoms: Ghana, Mali, Songhay, Zimbabwe, Kongo, Asante, and Yoruba
- The European Slave Trade (Portuguese, British, Dutch, French, Italian, Spanish, German, Swedish, etc.) and the New African Diaspora
- The African Presence in the Americas: Brazil, Mexico, Colombia, and the Caribbean
- Modes of Resistance to Enslavement
- African American Philosophy and Philosophers
- African Americans in the West
- African Americans and Progressive Politics
- The NAACP and the Anti-Lynching Movement
- The Harlem Renaissance and the Blues and Jazz Tradition
- Literary Contributions
- The Great Migration and Blacks in the West during the World War II Era
- African Americans React to Mass Incarceration
- Contemporary Immigration from the African World
- African Americans and the Military
- Approaches and Accomplishments of the Civil Rights and Black Power Movements
- Black Women Respond to Sexism/Racism/Patriarchal Discrimination
- Hip-Hop: The Movement and Culture
- The African American Influence on Sport and Entertainment
- African Americans in the City
- African American Food, Medicine, Healing, and Spirituality
- The Black LGBTQIA Experience

- #BlackLivesMatter Responds to Police Brutality
- African American Political Figures

## Sample Lesson 11: Salvadoran American Migration and Collective Resistance

**Theme:** History and Movement

**Disciplinary Area:** Chicana/o/x and Latina/o/x Studies

**Ethnic Studies Values and Principles Alignment:** 4

**Standards Alignment:**

**CA HSS Analysis Skills (9–12):** Historical Research, Evidence, and Point of View: 1, 2, 4; Historical Interpretation: 1, 4

**CCSS for ELA/Literacy:** W.9–10.9; RH.9–10.1; RH.9–10.3; W.11–12.9; RH.11–12.1; RH.11–12.3

**CA CCSS ELD Standards:** ELD.PI.1a 1–4, 1b 5–6, 1c 9–12

### LESSON PURPOSE AND OVERVIEW:

In this lesson students will study how the effects of the Civil War in El Salvador in the 1980s prompted the initial surge of migration from El Salvador to the United States, and the push and pull factors that have impacted immigration from El Salvador since then. Next, students will research the various immigration policies that have regulated immigration from El Salvador since 1965.

**Key Terms and Concepts:** agency, asylum, citizenship, inequality, migration, naturalization, resilience, war refugee.

**Lesson Objectives (Students will be able to … ):**

- Understand the root causes of the waves of migration from El Salvador to the United States since the 1980s
- Identify the major shifts in US immigration policy since 1965, explaining the events that caused the changes in policies, groups impacted, specific regulations, positive and negative effects, and restrictions or limitations of the policies
- Determine the accuracy of commonly held beliefs about immigration by investigating statistical evidence
- Analyze the pros and cons of current policies that affect different groups of immigrants from El Salvador

- Apply their understanding of the four I's of oppression to their analysis of the history and policies of migration in El Salvador

**Essential Questions:**

1. What push and pull factors were responsible for the waves of migration from El Salvador to the United States beginning in the 1980s?
2. What values and principles guided US immigration policy?
3. How can the United States resolve the current controversies surrounding immigration policy and detention practices?

**Lesson Steps/Activities:**

Day 1: Building Background Knowledge: Four I's of Oppression and Relationship to Salvadoran Migration to the United States

1. In this activity students will be learning about the history and systems of oppression related to the migration of people from El Salvador to the United States. Students work in groups of five.
2. Begin the activity with the following guiding question: "Why have people emigrated from El Salvador to the United States?" Students should write/pair/share within their group on the **Four I's of Oppression: El Salvador Handout** (located at the end of the lesson).
3. Have students view and comment on the primary text image ("Child's Drawing, San José Las Flores, El Salvador") from the handout. Which type(s) of oppression does this text best exemplify? Record the answers on the Four I's of Oppression: El Salvador Handout. The primary text can be accessed at the following website: When We Were Young There Was a War https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link101.
4. Have students watch the documentary "Juan's Story" from the When We Were Young There Was a War website: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link102. Have students reflect on, analyze, and discuss the main themes and type(s) of oppression in "Juan's Story." Record the types of oppression on Four I's of Oppression: El Salvador Handout.
5. Distribute one of the five informational texts (links are listed at the end of the lesson in the Materials and Resources section) to each student in the groups of five. Each student will read and annotate one of the texts for important ideas and record key ideas in the Four I's of Oppression: El Salvador Handout. When sharing ideas, each group member should teach the other group members about the content and discuss the type of oppression in their respective article.

6. Ask students to collaborate to answer the following two discussion questions. Ask one member from each of the groups to present the group's response.
    a. What did you appreciate about this lesson?
    b. What new insights do you have about immigration to the United States?

### Day Two: Youth Scholars Teach US Immigration Policy Shifts to the People

In this activity, students will investigate how US immigration policies evolved in response to historical events. Small groups will be assigned to research one of five shifts in immigration policy and collaborate to create presentation slides on the new policy.

1. Distribute the Push and Pull Factors Handout (located at the end of the lesson) to students. Instruct students to work independently first to rank the factors in terms of which have historically been the three most significant push and pull factors prompting immigration to the United States. They must then select the top three most significant current push and pull factors and explain why they chose those factors.

2. Once students have determined their rankings, group them in fours and instruct them to compare their rankings and try to come to a consensus on the top three factors. Instruct each group to share their top factors with the class and then facilitate a short discussion, noting similarities and differences between each group's answers while asking probing questions to get students to support their arguments with evidence.

3. Inform students that they will be learning about how the actual immigration system determines who is able to immigrate and who isn't. They will work in small groups to research one of six immigration policies beginning with the Immigration and Nationality Act of 1965. Distribute the **Immigration Presentation Assignment Sheet** (located at the end of the lesson) and explain the expectations. (For more background on the racist origins of the Immigration Act of 1924, teachers can read with students the Huffington Post article "DACA, the 1924 Immigration Act, and American Exclusion" https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link103.)

4. Next, assign students to small groups to research one of the six policies that have regulated the American immigration system since 1965.

5. Have students start their research by reading the relevant section of Juan's story on the tab marked "US Immigration: A Policy in Flux" to get basic background overview of their assigned policy (https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link104). Directions for which paragraph of "US Immigration: A Policy in Flux" to read for each topic are in parentheses after the topic title on the

assignment sheet. Additional links are provided for each of the other topics, and students can also use additional online resources to create their presentations.

6. Instruct students to use the Immigration Presentation Assignment Sheet to prepare the research for presentation on a slide presentation program. Have students analyze which of the four I's of oppression explain the implementation of the immigration policy and include it in the slide presentation.
7. Have students refer back to the opening activity and ask which of the factors determining immigration preference influenced each of the policies. Naturally, this will lead to a discussion of whether the United States is implementing a fair and principled immigration policy.
8. Students may investigate how local communities are affected by immigration policies and what institutions are being used to support current immigration policies and practices. At the same time, students may examine what resources are available for those afflicted by current policies.

**Assessment, Application, Action, and Reflection:**

1. Students will represent their mastery of the lesson objectives via group presentations based on the knowledge gained from each day's activities.
2. Students will research various US immigration policies. Students will demonstrate knowledge of the policies and how they affect immigrants by preparing a slide presentation.

**Materials and Resources:**

https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link105

**Day 1**

Four I's of Oppression: El Salvador Handout (located at the end of the lesson)

Primary Text: "Child's Drawing, San José Las Flores, El Salvador" from the When We Were Young There Was a War website: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link106

Documentary Text: "Juan's Story" from the When We Were Young There Was a War website: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link107

*Informational Texts*

- Informational Text #1: The Civil War in El Salvador

  Susan Gzesh. 2016. “Central Americans and Asylum Policy in the Reagan Era.” Migration Policy Institute. https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link108.

- Informational Text #2: Family Reunification

  Edgardo Ayala. 2009. “Migration—El Salvador: Broken Homes, Broken Families.” Inter Press Service. https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link109.

- Informational Text #3: Lack of Economic Opportunity

  The Economist. “Unhappy Anniversary: El Salvador Commemorates 25 Years of Peace,” January 21, 2017. https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link110.

- Informational Text #4: Natural Disasters

  Eric Schmitt. “Salvadorans Illegally in US Are Given Protected Status.” The New York Times, March 3, 2001. https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link111.

- Informational Text #5: Gang Violence

  Kate Linthicum. “Why Tens of Thousands of Kids from El Salvador Continue to Flee to the United States.” Los Angeles Times, February 16, 2017. https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link112.

*Day 1*

## Four I's of Oppression: El Salvador Handout

Background Knowledge/Guiding Question:

"Why have people emigrated from El Salvador to the United States?" Students should write/pair/share.

These are the texts we will be using for this lesson:

1. **Primary Text: Child's Drawing, San José Las Flores, El Salvador** from the When We Were Young There Was a War website
2. **Documentary Text: Juan's Story** from the When We Were Young There Was a War website
3. **Informational Texts:**
    a. **Informational Text #1: The Civil War In El Salvador**
    Susan Gzesh. 2016. "Central Americans and Asylum Policy in the Reagan Era." Migration Policy Institute.
    b. **Informational Text #2: Family Reunification**
    Edgardo Ayala. 2009. "Migration—El Salvador: Broken Homes, Broken Families." Inter Press Service.
    c. **Informational Text #3: Lack of Economic Opportunity**
    The Economist. "Unhappy Anniversary: El Salvador Commemorates 25 Years of Peace," January 21, 2017.
    d. **Informational Text #4: Natural Disasters**
    Eric Schmitt. "Salvadorans Illegally in US Are Given Protected Status." The New York Times, March 3, 2001.
    e. **Informational Text #5: Gang Violence**
    Kate Linthicum. "Why Tens of Thousands of Kids from El Salvador Continue to Flee to the United States." Los Angeles Times, February 16, 2017.

**Instructions: Which texts go with each type of oppression? Write the name of the text in the correct oppression box and explain the connection.**

| Four I's of Oppression | Student Answer |
|---|---|
| **Ideological Oppression**<br>The **idea** that one group is better than another and has the right to control the "other" group. The idea that one group is more intelligent, more advanced, more deserving, superior, and holds more power. The very intentional ideological development of the ______isms Examples: dominant narratives, "othering." | *[student response]* |
| **Institutional Oppression**<br>The network of institutional structures, policies, and practices that create advantages and benefits for some, and discrimination, oppression, and disadvantages for others. (Institutions are the organized bodies such as companies, governmental bodies, prisons, schools, nongovernmental organizations, families, and religious institutions, among others.) | *[student response]* |

| Four I’s of Oppression | Student Answer |
|---|---|
| **Interpersonal Oppression**<br>The idea that one group is better than another and has the right to control the other, which gets structured into institutions and gives permission and reinforcement for individual members of the dominant group to personally disrespect or mistreat individuals in the oppressed group. Interpersonal racism is racism that occurs between individuals. Examples of interpersonal racism—what some members of a racial group do to members of a different racial group up close— include the following: racist jokes, stereotypes, beatings and harassment, threats, etc. | *[student response]* |
| **Interpersonal Oppression** *(continued)*<br>Similarly, interpersonal sexism is sexism that occurs between people. Examples of man to woman interpersonal sexism may include the following: sexual abuse and harassment, violence directed at women, belittling or ignoring women’s thinking, sexist jokes, etc. Many people in each dominant group are not consciously oppressive. They have internalized the negative messages about other groups and consider their attitudes toward other groups quite normal. | *[student response continued]* |

| Four I's of Oppression | Student Answer |
|---|---|
| **Internalized Oppression**<br>The process by which a member of an oppressed group comes to accept and live out the inaccurate myths and stereotypes applied to the group by its oppressors. Internalized oppression means the oppressor doesn't have to exert any more pressure, because we now do it to ourselves and each other. Oppressed people internalize the ideology of inferiority; they see it reflected in the institutions; they experience mistreatment interpersonally from members of the dominant group; and they eventually come to internalize the negative messages about themselves. | *[student response]* |

*Day 2*

## Push and Pull Factors Handout

What is a push factor?

What were the three most historically significant push factors, and what are the three most significant ones now?

What is a pull factor?

What were the three most historically significant pull factors, and what are the three most significant ones now?

Be prepared to explain your answers.

- Proximity of country of origin to US
- Natural disaster in country of origin
- Shares language, religion, or culture of majority population in US
- Wealth of the immigrant
- Closeness of political ties between US and country of origin
- Level of education of immigrant
- Family relationships to citizens of the US
- Increasing diversity of countries represented in US
- Civil war or violence in country of origin
- Special talents or skills to contribute to US
- Religious or racial persecution in country of origin
- US military or political involvement in country of origin historically

## Immigration Presentation Assignment Sheet

Purpose: To gather and share accurate information about changes to US immigration policy since 1965 in the form of a presentation. Information to include in an electronic visual presentation:

- Title slide with name of policy, date, and an evocative image
- One slide that explains the historical events that prompted the policy
- One slide that explains the basic regulations of the new policy
- One slide that explains who the policy affects and how
- One slide with a connection to at least one of the four I's of oppression

Topics and Resources

Each group should read the short overview of its assigned policy using the tab "U.S. Immigration, A Policy in Flux" in Juan's story on the When We Were Young There Was a War website (https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link113). Use the directions next to your topic below to see which paragraph of "A Policy in Flux" to read. Then groups can use the links provided (and others you find) to find information to use in the creation of the slides.

Immigration and Nationality Act of 1965 (second paragraph of "A Policy in Flux")

- https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link114
- https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link115

1980 Refugee Act (third paragraph of "A Policy in Flux")

- https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link116
- https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link117

Immigration Reform and Control Act of 1986 (fourth paragraph of "A Policy in Flux")

- https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link118
- https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link119

Temporary Protected Status (1990) (not covered in "A Policy in Flux")

- https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link120
- https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link121

Illegal Immigration Reform and Immigrant Responsibility Act of 1996 (fifth paragraph of "A Policy in Flux")

- https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link122.

Deferred Action for Childhood Arrivals (2012) (eighth paragraph of "A Policy in Flux")

- https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link123
- https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link124

### Timeline Document for Group Presentations

| **Significant Events** | **Historical Background** | **Policy Summary** | **Effects and Impact** |
|---|---|---|---|
| Immigration and Nationality Act of 1965 | *[student response]* | *[student response]* | *[student response]* |
| 1980 Refugee Act | *[student response]* | *[student response]* | *[student response]* |
| Immigration Reform and Control Act of 1986 | *[student response]* | *[student response]* | *[student response]* |
| Temporary Protected Status | *[student response]* | *[student response]* | *[student response]* |
| Illegal Immigration Reform and Immigrant Responsibility Act of 1996 | *[student response]* | *[student response]* | *[student response]* |
| Deferred Action for Childhood Arrivals (2012) | *[student response]* | *[student response]* | *[student response]* |

# Sample Lesson 12: US Undocumented Immigrants from Mexico and Beyond: Mojada: A Medea in Los Angeles

**Theme:** Systems of Power

**Disciplinary Area:** Chicana/o/x and Latina/o/x Studies

**Ethnic Studies Values and Principles Alignment:** 1, 5

**Standards Alignment:**

**CA HSS Analysis Skills (9–12):** Chronological and Spatial Thinking 1; Historical Research, Evidence, and Point of View 1, 2, 4; Historical Interpretation 1, 4

**CCSS for ELA/Literacy:** RH.9–10.2–5, 8; WHST.9–10.1, 2, 4

**CA CCSS ELD Standards:** ELD.PI.9–10.1, 2, 3, 5, 6a, 10

## LESSON PURPOSE AND OVERVIEW:

The lesson is applicable to many US urban areas but is written specifically about the Los Angeles Boyle Heights area. Some students in urban working class communities have been impacted by gentrification (the process of upgrading a neighborhood while pushing out working class communities), the growing housing crisis, and being undocumented/DACAmented. Consequently, many families have experienced detention and deportation, while others express growing concerns of being pushed out of their community altogether.

This lesson introduces students to the plight of undocumented immigrants, gentrification in the greater Los Angeles area, cultural preservation versus assimilation, and Greek mythology and tragedy. Students will learn about the use of immigrant laborers for the construction and garment industry; the impact of drug cartels and lack of opportunities in Mexico and how that factors into people's decision to emigrate; and how contemporary playwrights of color are leveraging ancient literature and theater to discuss modern-day issues.

**Key Terms and Concepts:** colonialism, cultural preservation, assimilation, gentrification, undocumented, patriarchy, machismo, barrios

**Lesson Objectives (Students will be able to … ):**

- Develop an understanding about the process of migration, assimilation, cultural preservation, and gentrification
- Engage key English language arts content, such as literary and dramatic devices
- Explain how organizing and advocacy counteract institutional racism as it relates to housing and immigration

## Essential Questions:

1. What is gentrification and why is it disproportionately impacting communities of color? What are the short and long-term effects on communities of color?
2. How and why were barrios created? How did it influence the identity and experiences of the communities living there?
3. Why do Indigenous populations from Mexico and Latin America migrate to the US? What are the push and pull factors? To what extent has migration been a positive or negative experience for these populations?

## Lesson Steps/Activities:

1. Begin the lesson by posting the definitions of *bruja*, *chisme*, *curandera*, *el guaco*, *migra*, *mojada*, and *Náhuatl*[6] on the board. Provide definitions of multiculturalism and assimilation or provide time for students to research these topics. Discuss the similarities and differences between the two. Also provide a compare and contrast chart of the ancient Greek playwright Euripides and the contemporary Xicanx playwright Luis Alfaro—author of *Mojada: A Medea in Los Angeles*. In this introduction, thoroughly cover the tenets of Greek mythology and tragedy, the traditional roles of women in Ancient Greece, the garment industry in Los Angeles, the use of immigrant labor to construct the edifices of gentrification development, and drug cartels in the Mexican state of Michoacán.
    a. If available, consult with the English Department of your site to collaborate on a reader's theater approach to the play *Mojada: A Medea in Los Angeles*. Students could be provided time to engage the play in both classes.
2. Following the in-class readings, ask the students to reflect on the characters and their relationship to immigration, gentrification, and cultural preservation versus assimilation. Later divide students into small groups where they are tasked with responding to the following questions. The questions can be divided equally per group, or the teacher can choose to focus on some of them as time allows.

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[6] *Bruja*: witch; *Chisme*: a rumor, a piece of gossip; *Chismosa/o*: a gossiper; *Curandera*: healer; *El guaco*: migrating falcon of the Americas, often referred to as a laughing falcon because of its call; it is an ophiophagous (snake-eating) bird; *Migra*: immigration police; *Mojada*: offensive term used for a Mexican who enters the United States without documents; *Náhuatl*: an Uto-Aztecan language, which is widespread from Idaho to Central America and from the Rocky Mountains to the Pacific Ocean; Náhuatl specifically refers to the language spoken by many tribes from Southeastern Mexico to parts of Central America; it translates to an agreeable, pleasing, and clear sound

a. Have students take 5 to 10 minutes to research online the definition of tragic hero. After completing this task, ask the students to respond to the following questions: (1) To what extent does Medea fit the definition of a tragic hero? (2) What is her tragic flaw? (3) What does Medea learn from her journey? (4) What does the audience learn from her journey?

b. At the beginning of the play, Tita says that being in the United States is Hason's dream. What is his dream? How do Medea and Acan fit into his dream? What is Medea's dream?

c. Have students refer to their research on multiculturalism versus assimilation. Which characters are able to assimilate to living in the United States? What are the benefits for characters that are able to assimilate? Which characters are not able to? What is the cost of their inability to assimilate? Which characters are able to be in the United States and still maintain their native culture?

d. Have students find Michoacán and Boyle Heights using print or electronic maps. How is the physical environment of Michoacán different from that of Boyle Heights? Why can't Medea leave her yard? What role does Medea's environment play in her inability to assimilate?

e. In what ways are Medea and her family in exile? How does immigration and specifically the idea of exile help the audience understand Medea's journey in the play?

f. What abilities does Medea possess that keep her connected to her Mexican culture? In what ways does this connection conflict with Hason and Acan's desire to fit in and become "American"?

g. What is Hason willing to do to achieve success in the United States? Does he make those choices for his family or for personal fulfillment? What are the consequences of his ambition?

h. In what way does the assault Medea experienced during her journey affect her ability to adjust and thrive in the United States? When accosted by the soldiers at the border why does Medea sacrifice herself? How does Medea's sacrifice affect her relationship with Hason?

i. Compare and contrast Medea, Armida, and Josefina. What were their journeys to get to the United States? How does each react to being in a new country? In what ways does each woman's choices bring them success? What is the cost of some of their choices?

j. Refer to your research on and discussion of multiculturalism and assimilation. What comparisons do Medea, Tita, Josefina, and Armida make between Mexico and the United States? In what ways is the love of their culture and Mexican way of life seen as anti-American, and by whom? How does each character reconcile the division they experience between old and new worlds, if at all?

k. In what ways is Euripides's Medea hindered by a male-dominant society? In what ways is Alfaro's Medea hindered by a male-dominant society? How do Tita, Josefina, and Armida work with or against their gender roles to survive and achieve success? In what ways is Hason privileged by these traditional gender roles? In what ways is he hindered by traditional expectations?

l. In what ways is Acan torn between the old world of his mother and the new world his father has decided to embrace? In what ways does he contribute to Medea taking vengeance?

m. How does the revelation of Medea's circumstances in Mexico and the reason for leaving heighten the stakes surrounding the eviction from her apartment? What is Medea running from and why? What does her past tell us about her in the present?

n. Why does Medea refer to herself as a mojada or wetback with Armida? In what ways does she believe she is a mojada? In what ways does she not? What is the significance of the title, *Mojada: A Medea in Los Angeles*?

o. What events contribute to Medea taking vengeance on Hason and Armida? In what ways does the story of Medea's life in Michoacán contribute to her killing Armida and Acan? Why does Medea kill Acan?

p. Who has betrayed Medea in Mexico and in the US, and in what ways? What effect do these betrayals have on her? How do the betrayals contribute to her actions at the end of the play?

q. Refer to the definition of *el guaco* provided at the beginning of the lesson. In what ways is Medea like el guaco? What becomes of Medea at the end of the play? What could her final transformation symbolize?

r. If you are seeing *Julius Caesar*, compare and contrast what Brutus and Medea want to pass on to the next generation versus Hason and Caesar. In what ways is violence a part of the legacies of Brutus and Medea? In what ways is it a part of Hason and Caesar's legacies? How do Hason and Caesar contribute to their own downfalls? What other actions could Brutus have taken toward Caesar and Medea toward Hason?

3. Have students demonstrate their knowledge by developing and delivering a brief presentation that applies the concepts learned from the play to current topics of immigration and gentrification in their respective communities.

**Making Connections to the History–Social Science Framework and the *English Language Arts/English Language Development (ELA/ELD) Framework*:**

These two curriculum frameworks contain an extensive lesson example that shows how teachers can work with colleagues across disciplines to address a common topic. In this case, the example is how a language arts teacher and a history–social science teacher collaborate to teach the novel *Things Fall Apart*, addressing both language arts and history–social science standards in their instruction (the example begins on page 338 in the *History–Social Science Framework*, and on page 744 in the *ELA/ELD Framework*).

Ethnic studies educators should also consider how they can collaborate with their peers to integrate ethnic studies instruction with content in other areas. Depending on at which grade level the ethnic studies course is being offered, the ethnic studies educator can include a literary selection that connects to the content students are studying in their history–social science classroom, or work with the language arts teacher on lessons that address grade-level standards in reading or writing.

**Assessment, Application, Action, and Reflection:**

- Students will work in groups to analyze and discuss the text while responding to the provided questions.
- Students deliver a presentation to an authentic audience that connects the play to experiences in their communities.

**Materials and Resources:**

- *Mojada*: *A Medea in Los Angeles*, a play by Luis Alfaro

# Sample Lesson 13: The East LA Blowouts: An Anchor to the Chicano Movement

**Theme:** Social Movements and Equity

**Disciplinary Area:** Chicana/o/x and Latina/o/x Studies

**Ethnic Studies Values and Principles Alignment:** 4, 5, 6

**Standards Alignment:**

**CA HSS Analysis Skills (9–12):** Chronological and Spatial Thinking 1–3; Historical Interpretation 1, 3, 4

**CA CCSS for ELA/Literacy:** RH.9–10.2, 3, 4; WHST.9–10.4, 8, 9

**CA ELD Standards:** ELD.PI.9–10.1, 2, 5, 6a, 9

## LESSON PURPOSE AND OVERVIEW:

This lesson will introduce students to the East Los Angeles student blowouts (or walkouts) of 1968 and the Chicano Movement. They will have an opportunity to explore the range of student response to discrimination and injustices that were manifesting in public education. At the onset, students will engage in critical dialogue and inquiry about early Chicana/o/x youth and social movements, and conclude the lesson by drawing connections to current injustices and issues confronting Chicana/o/x and Latina/o/x Americans in schools.

### Lesson Objectives (Students will be able to ... ):

- Gain a better understanding of root causes of protests and uprisings
- Articulate the history of the East Los Angeles student blowouts and the Chicano Movement, with a focus on key leaders, movement demands, and outcomes

### Essential Questions:

1. How did the students from East Los Angeles respond to discrimination and injustice within the educational system, and to what extent did it lead to change?
2. How were the East Los Angeles blowouts and the broader Chicano Movement connected to the same root causes?
3. How is transformative social change possible when working within existing institutions, such as the public school system?
4. What is the role of education, and who should have the power to shape what is taught?

**Lesson Steps/Activities:**

1. Open the class by displaying the following excerpt from the Los Angeles Times article "East L.A., 1968: 'Walkout!' The day high school students helped ignite the Chicano power movement":

   > LOS ANGELES—Teachers at Garfield High School were winding down classes for the approaching lunch break when they heard the startling sound of people—they were not sure who—running through the halls, pounding on classroom doors. "Walkout!" they were shouting. "Walkout!"
   >
   > They looked on in disbelief as hundreds of students streamed out of classrooms and assembled before the school entrance, their clenched fists held high. "*Viva la revolución*!" they called out. "Education, not eradication!" Soon, sheriff's deputies were rumbling in.
   >
   > It was just past noon on a sunny Tuesday, March 5, 1968—the day a Mexican American revolution began.

2. Proceed to ask students why they think students at Garfield were shouting "Walkout," and what the phrases "Viva la revolución!" and "Education, not eradication!" mean. In pairs, students discuss the above questions, later sharing their thoughts with the entire class. Following discussion, provide definitions for the following terms: protest, eradication, revolución, uprising, Chicano, Brown Berets, and unrest. Then instruct students to read "East L.A., 1968: 'Walkout!' The day high school students helped ignite the Chicano power movement."

3. After giving students about 15 minutes to read the article and discuss their immediate reactions in think, pair, and share format, proceed to write down on the board any questions students may have about the article and respond to them.

   a. To supplement the article, play a short video clip on the youth movement: "The 1968 student walkout that galvanized a national movement for Chicano rights."

4. Following the screening, lead a discussion about how the students experienced police aggression and were even targeted with federal charges for "invoking riots." Be sure to emphasize that the students were resilient and persisted in other forms of protest by organizing their peers and parents and attending school board meetings where they presented a list of demands.

5. Hand each pair a copy of the two primary sources listed below.

   "Student Walkout Demands" proposal drafted by high school students of East Los Angeles to the Los Angeles Unified School District (LAUSD) Board of Education

*No student or teacher will be reprimanded or suspended for participating in any efforts which are executed for the purpose of improving or furthering the educational quality in our schools.*

*Bilingual–Bicultural education will be compulsory for Mexican-Americans in the Los Angeles City School System where there is a majority of Mexican-American students. This program will be open to all other students on a voluntary basis.*

*In-service education programs will be instituted immediately for all staff in order to teach them the Spanish language and increase their understanding of the history, traditions, and contributions of the Mexican culture.*

*All administrators in the elementary and secondary schools in these areas will become proficient in the Spanish language. Participants are to be compensated during the training period at not less than $8.80 an hour and upon completion of the course will receive in addition to their salary not less than $100.00 a month. The monies for these programs will come from local funds, state funds, and matching federal funds.*

*Administrators and teachers who show any form of prejudice toward Mexican or Mexican-American students, including failure to recognize, understand, and appreciate Mexican culture and heritage, will be removed from East Los Angeles schools. This will be decided by a Citizens Review Board selected by the Educational Issues Committee.*

*Textbooks and curriculum will be developed to show Mexican and Mexican-American contribution to the U.S. society and to show the injustices that Mexicans have suffered as a culture of that society. Textbooks should concentrate on Mexican folklore rather than English folklore.*

*All administrators where schools have majority of Mexican-American descent shall be of Mexican-American descent. If necessary, training programs should be instituted to provide a cadre of Mexican-American administrators.*

*Every teacher's ratio of failure per students in [their] classroom shall be made available to community groups and students. Any teacher having a particularly high percentage of the total school dropouts in [their] classes shall be rated by the Citizens Review Board composed of the Educational Issues Committee.*

*"Student Rights" proposal drafted by high school students of East Los Angeles to the Board of Education:*

*Corporal punishment will only be administrated according to State Law.*

*Teachers and administrators will be rated by the students at the end of each semester.*

*Students should have access to any type of literature and should be allowed to bring it on campus.*

*Students who spend time helping teachers shall be given monetary and/or credit compensation.*

*Students will be allowed to have guest speakers to club meetings. The only regulation should be to inform the club sponsor.*

*Dress and grooming standards will be determined by a group of a) students and b) parents.*

*Student body offices shall be open to all students. A high grade point average shall not be considered as a prerequisite to eligibility.*

*Entrances to all buildings and restrooms should be accessible to all students during school hours. Security can be enforced by designated students.*

*Student menus should be Mexican oriented. When Mexican food is served, mothers from the barrios should come to the school and help supervise the preparation of the food. These mothers will meet the food handler requirements of Los Angeles City Schools and they will be compensated for their services.*

*School janitorial services should be restricted to the employees hired for that purpose by the school board. Students will [not] be punished by picking up paper or trash and keeping them out of class.*

*Only area superintendents can suspend students.*

6. After reading the primary source documents, proceed to have the pairs construct what their own demands would be if they were to organize a presentation to the Board of Education on flip chart paper. Once the pairs have completed their own demands, then task the students with responding to the following reflection questions related to the primary sources listed above:

    a. What student demand do you think is the most important, and why?

    b. What is one student right you would add to this list?

    c. Which student rights and/or demands do you view as less important, and why?

    d. The East Los Angeles Walkouts were led by students. Do you think they would have been more effective if they had been led by teachers or other adults? Why or why not?

    e. What do you think happened after the East Los Angeles Walkouts?

    f. What is happening in the US currently that relates to the 1968 East Los Angeles Walkouts?

    g. What other youth-led movements have occurred within contemporary US history?

   h. Beyond walkouts, what are other ways students can best advocate for themselves?

7. Finally, each pair is given the opportunity to present their proposed student demands and response to the question in step 6(h) to the entire class.

**Assessment, Application, Action, and Reflection:**

- Students will show understanding of the content by discussing and responding to the questions provided.
- Students will create a presentation of demands on how to improve schools in their district.

**Materials and Resources:**

- "East L.A., 1968: 'Walkout!' The day high school students helped ignite the Chicano power movement" https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link125
- PBS "Los Angeles Walk Out" https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link126
- KCET "East L.A. Blowouts: Walking Out for Justice in the Classrooms" ("Student Walkout Demands" and "Student Rights" primary sources are embedded.) https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link127
- Mario T. Garcia and Sal Castro. 2014. *Blowout!: Sal Castro and the Chicano Struggle for Educational Justice.* Chapel Hill, NC: University of North Carolina Press.

## Additional Sample Topics

The following list of sample topics is intended to help ethnic studies teachers develop content for their courses. It is not intended to be exhaustive.

- Precontact Indigenous Civilizations and Cultures
- Doctrine of Discovery and Indigenous Cultures Under the Colonization of the Americas
- The Casta System and Identity Formation
- Simón Bolívar and José Martí's "Nuestra América"
- The Map of Disturnell, The Mexican–American War, and the 1848 Treaty of Guadalupe Hidalgo
- Migration Trends to the United States: From the Bracero Program to the Dreamers and the Contemporary Immigrants' Rights Movement
- The Lynching of Mexicans in the Southwest
- Mexican Repatriation (1930s) and Operation Wetback (1954)
- Chicana/o/x and Latina/o/x Participation in the US Labor Force
- Chicana/o/x and Latina/o/x US Military Veterans: GI Forum, LULAC, and the Community Service Organization
- The Lemon Grove Incident (*Alvarez v. Lemon Grove*), *Mendez v. Westminster*, and *Hernandez v. Texas*
- Pachuco Culture, the Zoot Suit Riots, and the Sleepy Lagoon Case
- The Chicano Movement, the East Los Angeles Student Walkouts of 1968, and the Making of Chicano/a Studies
- Chicana/o/x and Latina/o/x in Higher Education, the Plan of Santa Barbara, and the Birth of the Student Organization Movimiento Estudiantil Chicano de Aztlán (MEChA)
- The United Farm Workers (UFW) Movement
- Brown Berets and Chicana/o/x Cultural Nationalism
- Chicana/o/x Art, Muralism, and Music
- Latinx Foodways
- US Interventions in Chile, Guatemala, Nicaragua, El Salvador, and Panama
- The Implications of the North American Free Trade Agreement (NAFTA) and other Trade Policies on Latina/o/x Communities
- The Politics of Fútbol in Chicana/o/x and Latina/o/x Communities

- Contemporary Resistance to Ethnic Studies (e.g., Tucson School District)
- Chicana Feminism
- Afro-Latinidad
- La Raza Unida Partido
- Bilingual Education Movement
- Barrio Creation (Urban Renewal, Fair Housing Act, Federal Highway Act, Gentrification)

# ASIAN AMERICAN AND PACIFIC ISLANDER STUDIES

## Sample Lesson 14: Asian Americans and Pacific Islanders and the Model Minority Myth

**Theme:** History and Movement

**Disciplinary Area:** Asian American and Pacific Islander Studies

**Ethnic Studies Values and Principles Alignment:** 1, 2, 5

**Standards Alignment:**

**CA HSS Analysis Skills (9–12):** Historical Research Evidence and Point of View 1–3

**CA CCSS for ELA/Literacy:** RH.9–10.1, 2, 8, 9; WHST.9–10.1A and B; SL.9–10.1A–D, 9–10.3

**CA ELD Standards:** ELD.PI.9–10.1, 5, 9, 10a

### LESSON PURPOSE AND OVERVIEW:

This three-day lesson introduces students to the complexity of the term “Asian American,” ultimately coming to understand the various ethnic groups and politics associated with the identity marker. Additionally, students will be exposed to the concept of the model minority myth. This course will provide for students the implications that result when lumping all Asian groups together and labeling them the model minority. For example, marginalized groups (e.g., Pacific Islanders, Southeast Asians) suffer from being cut out of programs and resources. It presents a false narrative that Asian Americans and Pacific Islanders (AAPIs) have overcome racism and prejudice. It glosses over the violence, harm, and legalized racism that AAPIs have endured, for example, the 1871 Chinese massacre in Los Angeles, the annexation of Hawaii, shooting of Southeast Asian schoolchildren in Stockton. Furthermore, students will understand how this label for AAPIs becomes a hindrance to expanding democratic structures and support, and, worse, how it creates a division among the AAPI community and places a wedge between them and other oppressed groups, including, but not limited to, African American, Latinx, and American Indian communities.

**Key Terms and Concepts:** assimilation, stereotype, identity, model minority myth, racism, anti-Blackness, data disaggregation

## Lesson Objectives (Students will be able to ... ):

- Analyze the misconceptions of the model minority to describe Asian Americans and Pacific Islanders
- Differentiate the various identities, nationalities, and ethnicities that make up the Asian American and Pacific Islander community
- Learn to analyze statistical data and legislation that directly impacts communities of color
- Actively dispel stereotypes and the model minority myth

## Essential Questions:

1. What does Asian American mean? And who is Asian American and Pacific Islander?
2. How has the model minority myth been used to oppress and/or stymie certain Asian American and Pacific Islander communities?
3. What are the dangers of the model minority myth?
4. What are ways you can dispel the model minority myth?

## Lesson Steps/Activities:

*Day 1*

1. Place four large pieces of flip chart paper in each corner of the room along with three to five markers. Engage the class by asking students: What does Asian American mean? What does Pacific Islander mean?
2. Before delving too deeply into discussion, divide the class up into four groups. Assign each group to a corner and instruct students to take 10 minutes as a group to respond to the aforementioned questions. Also ask the groups to list the various ethnic groups that comprise "Asian American and Pacific Islander."
3. After about 10 minutes, signal for the groups to stop what they are doing. Allow each group to share what they discussed with the class. After each group has shared, provide a definition for Asian American and Pacific Islander and begin listing some of the various ethnic groups (see below for a sample list).

   Sample Ethnic Groups:

   (This list is in the order of population according to the 2010 Census and is in no way exhaustive.)

Chinese

Filipino

Indian

Vietnamese

Korean

Japanese

Pakistani

Cambodian

Hmong

Thai

Laotian

Bangladeshi

Burmese

Indonesian

Malaysian

Fijian

Samoan

Hawaiian

Micronesian

Polynesian

Definition of Asian American: The term “Asian American” was born out of the Asian American Movement (1968–1975) as a means of identifying people of Asian descent living in the United States. During the late 1960s, the term was largely seen as radical and unifying, a rejection of “oriental” and other pejoratives that were associated with people of Asian descent. The collective coining of the term was an act of self-naming and self-determination, and it aligned with the broader goals of the Asian American and Pacific Islander movement—equality, justice, and anti-racism.

4. After sharing the definition and ethnic groups listed above, reiterate that "Asian American and Pacific Islander" is a loaded term that encompasses dozens of different Asian ethnic groups that have settled in the US, with large populations settling in California.

5. Ask students whether they know what the model minority myth is. If students are able to answer, move to the article. If not, describe the model minority myth and explain to the students that they will be examining how the effects of racial stereotypes that are perceived to be positive can in fact be harmful. For example, the teacher can describe the effects of stereotype threat.

6. Ask students to read the article "'Model Minority' Myth Again Used as a Racial Wedge Between Asians and Blacks" in NPR Code Switch (see the link in the Materials and Resources section). Note that this article references William Petersen's 1966 New York Times article that inherently pitted Japanese Americans (and arguably Asian Americans more broadly) against African Americans, with Petersen identifying the latter group as the "problem minority." Following internment, Japanese Americans were able to achieve some level of social and economic mobility, rendering them the "model minority," for their ability to thrive in the face of adversity unlike their African American counterparts. After reading the NPR piece, explain to students that the Petersen article is first time the term "model minority" was used (or coined) and marks the beginning of the stereotyping of Asian Americans as inherently "smart" and "successful." Ask students to reflect on the main points of the NPR article and discuss how and why the model minority myth is used as a wedge group.

7. Tell students that they will gain an understanding of the diversity of AAPI communities by exploring statistics on education and poverty. Split the class into groups of three and instruct half of the groups to review educational data and the other half economic data.

   **Education:** Guide groups to investigate high school and college graduation rates. (https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link128)

   **Economic:** Guide groups to investigate income and poverty among AAPI groups and compare with the rest of the US. (https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link129)

   Each student group will report their findings to the class. Each group will write the findings for their assigned part on the board or a sheet of poster paper. For example, one group can describe how Asian American and Pacific Islander groups vary in terms of reading and math test scores, and another group can summarize the educational attainment of various Pacific Islander groups.

For homework, have students answer the following questions. Students can use the resources at the end of the lesson to help them answer the questions. Tell students that each question requires at least two examples or arguments:

- How are Asian American and Pacific Islander ethnic groups similar and different in terms of education and economic experiences?
- How might the model minority myth be an obstacle for advancement for Asian Americans?
- How can the model minority myth be used to drive a wedge between Asian Americans and other communities of color in policies and services?
- Knowing that AAPIs are not a monolithic "model minority" and that each ethnic group fares differently economically and educationally, how might policies change to be more inclusive of those groups in need, in terms of jobs, services, government funding, employment, small business, education, etc.?

8. During the second half of class, hand out copies of the law signed by Governor Brown on September 25, 2016, California Assembly Bill 1726 (Data Collection). Have students take turns reading the bill aloud popcorn style. After the in-class reading, provide necessary context on what a bill is and summarize how bills become laws. Additionally, define any words or terms students may need support to understand. In groups, have students discuss the purpose of the bill, the impact that it will have on AAPI communities, and how the legislation helps dispel the model minority myth.
9. As homework, ask students to complete a "mini bill analysis" of Assembly Bill 1726 using the Bill Analysis Worksheet (located at the end of the lesson).

*Day 2*

The key method to dispel the model minority myth is telling the true stories of yourself, your family, and your community. By writing down, speaking aloud, and sharing your stories, you actively counteract the stereotypes and master narrative developed to pigeonhole Asian American and Pacific Islanders as a monolithic group with one identity, one experience, and one role. No AAPI individual fits the model minority stereotype in all its facets. Take time in your class for students to first think, write, and then share on three questions:

1. What is your ethnic background?
2. What stereotype of your ethnic group do you not identify with? Why? Explain in detail with facts about your experiences, your background, your values, your goals, your dreams, your family, and your community.
3. How will you actively dispel these stereotypes?

### Assessment, Application, Action, and Reflection:

Students will read and analyze an article, demographic data, and a legislative document, providing their own informed critiques, opinions, and feedback on the sources. Students will also tell their stories as a way to dispel the harmful stereotypes that the media and society impose on their ethnic group.

### Materials and Resources:

"Why Data Matters When It Comes to Asian Americans and Pacific Islanders and Education" article and videos https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link130

"How Does a Bill Become a Law?" infographic/handout https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link131

"Asian Americans Are Still Caught in the Trap of the 'Model Minority' Stereotype. And It Creates Inequality for All" article https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link132

California Assembly Bill 1726 (2016) https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link133

Kat Chow. "'Model Minority' Myth Again Used as a Racial Wedge Between Asians and Blacks." NPR Code Switch, April 19, 2017. https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link134

Ellen D. Wu. 2015. *The Color of Success: Asian Americans and the Origins of the Model Minority*. Princeton, NJ: Princeton University Press.

NPR. 2014. "Asian-Americans Are Successful, but No Thanks to Tiger Parenting" article https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link135

PBS America By the Numbers "Model Minority Myth" video https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link136

Chimamanda Ngozi Adichie's 2009 TED talk "The Danger of a Single Story" https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link137

Chris Fuchs. "Behind the 'Model Minority' Myth: Why the 'Studious Asian' Stereotype Hurts." NBC News, August 22, 2017. https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link138

AAPI Data demographic data and policy research on Asian Americans and Pacific Islanders https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link139

Asian Americans Advancing Justice Los Angeles – Model Minority Myth Lesson Resources https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link140

National Commission of Asian American and Pacific Islander Research in Education "iCount: A Data Quality Movement for Asian Americans and Pacific Islanders and Higher Education" https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link141

### Background Information/Context:

How can being an upstanding American citizen be a double-edged sword? During the post-World War II era, after nearly a hundred years of anti-Asian sentiment and legislation, many Asian Americans hoped to be seen as more American and accepted by American society. They didn't want to be viewed as a threat to national security like Japanese Americans were when they were imprisoned during WWII. Instead, they wanted to be seen as "good Americans" and desired to assimilate and Americanize, which developed into the idea of the model minority myth, recasting Asian Americans as prime examples of representing the quintessential American values of opportunity, meritocracy, and the American Dream. Toy Len Goon, the first ever Asian American named American Mother of the Year in 1952, was an early example of what it meant to be a "model minority."

During the 1960s, as the Civil Rights Movement continued the fight for equality of all Americans and the federal government invested in social welfare programs such as the War on Poverty and the Great Society, the concept of the "model minority" became a stereotype used to pit Asian Americans against other communities of color, particularly Black Americans. News publications ran articles extolling the ways Asian Americans capitalized on the American Dream with their work ethic and emphasis on education. By doing this, it delegitimized centuries of systemic oppression and racist policies that shaped the experiences of Black Americans.

This stereotype also hid how Asian Americans were discriminated against based on racist policies, such as being excluded from living in certain neighborhoods and from being fully accepted members of American society. It created a limited perspective on the Asian American community, where they were seen as one monolithic group. In reality, this community consisted of diverse ethnicities from a variety of countries and cultures, comprising over ten different languages. Thus, socioeconomic success was not universal, and praising Asian Americans as a "model minority" called into question the fact that there were many within the community who did not get the services and government assistance they needed.

The model minority myth has persisted long after the stereotype originated. Media publications such as the 1987 Time Magazine cover story "Those Asian-American Whiz Kids" and articles analyzing the work ethic of Asian Americans in response to Amy Chua's 2011 book *Battle Hymn of the Tiger Mother* illustrate that the model minority myth is still being perpetuated.

## Bill Analysis Worksheet

Bill Information (Name, Legislative Year, and Author):

What does this bill aim to do? What does it address?

What, if any, are the social and/or economic benefits of this bill?

Does this bill directly or indirectly impact your community and/or family? If so, how?

Do you agree with what this bill seeks to do? Please explain.

Beyond legislation, what can be done to address the issue this bill calls attention to?

# Sample Lesson 15: Cambodian Americans—Deportation Breaking Families Apart

**Theme:** History and Movement

**Disciplinary Area:** Asian American and Pacific Islander Studies

**Ethnic Studies Values and Principles Alignment:** 1–6

**Standards Alignment:**

**HSS Content Standards:** 10.9.3, 11.9.3, 11.11.7

**Literacy Standards for History/Social Science:** CCSS.ELA-Literacy.RH.9–10.1, RH.9–10.2, RH.9–10.3, RH.9–10.6, RH.9–10.7, W.9–10.1, SL.9–10.1

## LESSON PURPOSE AND OVERVIEW:

Overview: Cambodian Americans are an Asian American group that is experiencing numerous deportations as a result of a repatriation act passed in the 1990s. This act focuses on deporting Cambodian Americans with felony convictions for petty crimes, even after they have served their time. Over 1,000 Cambodian Americans have been deported to Cambodia to live in a society that is unwelcoming to them and where they often do not have any family or social connections. They are culturally American, yet they are barred from ever returning to the US. Many of them have spouses and children in the US. These family separations are causing generational trauma to spouses, children, and parents. Deported Cambodian Americans are forced to live in a "borderland" as they are also not treated as equals in Cambodia. The criminalization of Cambodian male youth mirrors the experiences of Chicana/o/x and Latina/o/x youth. Fortunately, there are organizations that recognize this is a human rights issue and are making this issue known.

**Key Terms and Concepts:** Cambodia, Immigration Naturalization Act, US involvement in the Vietnam War, US secret bombing of Cambodia, Pol Pot, Killing Fields, refugee, Khmer Rouge, genocide, trauma

**Lesson Objectives (Students will be able to … ):**

- Understand the history of how US involvement in the Vietnam War drew Cambodia into the conflict
- Understand the rise of the Khmer Rouge in Cambodia in the context of wartime political turmoil and how this violent regime instigated the Killing Fields genocide, forcing many Cambodians to flee to the US as refugees
- Understand the specific issues that Cambodian Americans face, including high poverty rates, high incarceration rates, and high rates of deportations

- Understand the school-to-prison-to-deportation pipeline affecting Cambodian American youth
- Understand the impact of these deportations on the Cambodian American community

**Essential Questions:**

1. What is the history of Cambodian immigration to the US? Why and how did Cambodians come to the US? What are the social and cultural implications of Cambodia's turbulent history for Cambodian Americans today?
2. Describe the Cambodian American community today, and in particular the issue of deportations that they are dealing with.
3. What impact are these deportations having on Cambodian American families, and why are advocacy groups calling it a human rights issue?
4. What are the similarities in experiences faced by the Latinx families dealing with deportations of family members?

**Lesson Steps/Activities:**

*Day 1*

1. Ask the question, how many people know where Cambodia is on the world map? If a student raises their hand, ask them to come point out where it is on a world map or globe. Also project a picture of the Cambodian flag on the screen if you are able to.
2. Tell the class: today we are going to learn about Cambodian Americans, the history of their immigration to the US, and what issues they are facing today. (Read essential questions 1–4 aloud.)
3. Have students, in pairs, bring up the source "Cambodian Americans" https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link142 and answer the questions on the **Cambodian Americans – Immigration and Experience in America** handout.
4. Have students work in pairs to answer the questions on the handout. They can take turns reading to each other and listening, then turn in the handout at the end of class.

*Day 2*

1. Jigsaw Expert/Home groups – break students into groups of four and number them 1–4. Tell them they are currently in their home groups, and that each number is going to become an expert on a source that will give them more information about the deportation issue within the Cambodian American community.

2. Before they break into the expert groups – Discuss the deportation issue with your class, give a short 5–10 minute lecture on why and how are Cambodian Americans who were born in refugee camps, have green cards, and have lived in the US the majority of their lives are now at risk of being deported.

   Mini Lecture – According to the NPR article, "The US Immigration and Nationality Act," outlines how non-US citizens may be deported back to their country of origin, even if they're in the country legally. "Violation of law" is listed as a deportable offense.

   The US has been repatriating Cambodian immigrants since 2002, when an agreement was made between Washington and Phnom Penh that said Cambodia would accept deportees. That deal fell apart last year, prompting the Trump administration to impose visa sanctions on some Cambodian officials and families. The two governments eventually worked out a new agreement in early 2018, and Cambodia began accepting Cambodian nationals, this time in even greater numbers than before. Many times Cambodian Americans are deported for a crime they committed when they were young and they did their time, they move on with their lives, marrying and having kids. As mature husbands and fathers, they are now being deported for something they thought was a part of their past and dealt with. (Check for understanding)

3. Expert Groups – Tell them they will be given a source to access online through their Chromebooks, or teachers can make hard copies and set up video watching stations and that while they are reading and watching to use critical literacy to think about the information they are learning. Questions they should think about while they are analyzing their sources are:

   a. What is the legal basis for these deportations?

   b. Are these deportations unfair? Why or why not?

   c. What effect are these deportations having on the deportees and the families still living in the U.S?

   d. What groups are doing something about the deportations and what are they doing?

Since they will be the only person reporting back to their homegroup on their source, they really need to pay attention and take good notes. (All of these directions are on the two page handout. Make hard copies for every student).

4. Home Groups – Tell students to return to their home groups and report to their groups their findings from their sources. They take turns from 1–4 presenting their facts, quotes, and evidence while the rest of the group takes notes from listening to the expert. At the end of the time period, all of their quadrants should be filled out completely.

**Making Connections to the *History–Social Science Framework*:**

Chapter 15 asks students to learn about how the Cold War impacted Southeast Asian countries and the emergence of human rights concerns for the United States. Chapter 16 goes further to ask students to analyze the impact and experiences of refugees who fled Southeast Asia after war. Guiding questions from these chapters include: In what directions is California growing in the twenty-first century? How does the life of a new immigrant to the United States today compare with what it was in 1900? How do policies from the second half of the twentieth century compare with those of the early twenty-first century?

5. Assessment –
    a. Reflect on your learning:
        - What effects are these deportations having on the Cambodian American community?
        - Why are advocacy groups calling these deportations a human rights violation?
6. Action:

    To show evidence of your learning from this lesson you can choose one of the two options below:

    - Write a letter or essay explaining your understanding of these issues based on your own critical analysis.
    - Create a public service announcement that educates others about this issue.

**Materials and Resources:**

Dunst, Charles, “Cambodian Deportees Return to a ‘Home’ They’ve Never Known”, The Atlantic, 16 Jan 2019. https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link143

Couture, Denise, “U.S. Deports Dozens More Cambodian Immigrants, Some For Decades-Old Crimes”, NPR, 18 Dec 2018. https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link144

“Deported from U.S., Cambodians fight immigration policy” PBS Newshour, 7 May 2017 https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link145

“Deported: Forced Family Separation (Part 2 of 5) | NBC Asian America”, NBC News, 16 Mar 2017 https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link146

“Cambodian Americans”, Asian Nation, Asian American History Demographics and Issues (This article is an edited chapter on the major historical events and contemporary characteristics of the Cambodian American community, excerpted from *The New Face of Asian Pacific America: Numbers, Diversity, and Change in the 21st Century*, edited by Eric Lai and Dennis Arguelles in conjunction with Asian Week Magazine and published by the UCLA Asian American Studies Center.) https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link147

Sullivan, Meg, “UCLA demographer produces best estimate yet of Cambodia’s death toll under Pol Pot”, UCLA Newsroom, 16 Apr 2016 https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link148

### Cambodian Americans – Immigration and Experience in America

Using the source "Cambodian Americans" on the website Asian Nation: Asian American History, Demographics, and Issues (https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link149), students answer the questions on the handout provided below.

### Handout: Cambodian Americans – Immigration and Experience in America

*Background information:*

- Key Terms and Concept Definitions:
    - Cambodia – Southeast Asian country that got caught in the Vietnam War due to the secret bombings
    - Immigration Naturalization Act – This law defines who can immigrate to the US and causes for deportation.
    - US involvement in the Vietnam War – During the Cold War era, the US became militarily involved in the Vietnam War to stop the spread of communism. The war spread to neighboring Southeast Asian countries, including Cambodia and Laos, causing instability, chaos, death, destruction, and a refugee crisis.
    - US secret bombing of Cambodia – From 1969 to 1973, under the Nixon administration, the US Air Force secretly dropped bombs in Cambodian near the border of Vietnam to try to destroy the Ho Chi Minh Trail that the Viet Cong used to travel down to South Vietnam to attack.
    - Pol Pot – The communist leader who fought the US-backed Cambodian government. He took power and tried to weed out US or Western influence and any specific dissent. In this effort, Pol Pot and the Khmer Rouge carried out a genocide called the Killing Fields in which 10 to 30 percent of the population, or 1.2 million to 2.8 million people, were killed.
    - Killing Fields – Genocide in which the Cambodian government killed any person suspected of siding with the US, as well as ethnic minorities, dissenters, educated persons, and eventually many Khmer Rouge leaders and loyal supporters at all levels
    - Refugee – A person forced to leave their home country for fear of losing their lives, or of suffering
    - Khmer Rouge – Pol Pot's political organization that was staffed with youth and child soldiers
    - Genocide – Mass murder of an entire group of people
    - Trauma – A deeply distressing or disturbing experience that causes negative psychological effects (e.g., depression, anxiety, etc.)

- Refugees from Cambodia were the last large group of refugees to arrive in the United States following the end of the US war in Southeast Asia. Most were not able to leave Cambodia until the overthrow of the Pol Pot dictatorship in 1979, and many had to spend years in Thai refugee camps before they were allowed to come to the US.
- By the time Cambodian refugees finally arrived in the US, some local communities were facing economic challenges and were even less welcoming to the Cambodian refugees than they had been to earlier refugee groups. Government assistance programs were harder to qualify for. Cambodian refugees were often resettled in some of the most challenging American neighborhoods, with issues of poverty, crime, and violence.
- Adults who dealt with post-traumatic stress issues from surviving the Khmer Rouge genocide, which killed 1.2 to 2.8 million people—10 to 30 percent of the Cambodian population—were not trained in the detailed steps they needed to take so that they and their children could become fully naturalized US citizens. Family members at times experienced discrimination and hatred.
- Some young people growing up in rough neighborhoods got involved in youth gangs and crime. When a young Cambodian refugee was arrested, their parents did not know how to navigate the US justice system. The arrested youths were often advised to plead guilty and take a plea deal, sometimes in exchange for a reduced sentence. In the years after the 9/11 terrorist attacks in 2001, these young refugees who had already completed their prison terms, sometimes decades earlier, faced deportation to Cambodia since they had not become naturalized US citizens.
- Most of the young people who faced deportation did not remember Cambodia, as they had spent most of their lives in the United States. Some facing deportation to Cambodia had never been there—they were born in Thai refugee camps. Many had already moved on with their lives, gotten jobs, bought homes, formed families, and had children who were US citizens. Over 1,000 Cambodian refugees have been deported; the numbers of annual deportations have decreased and increased under different presidential administrations.

**Essential Questions:**

1. What is the history of Cambodian immigration to the US?
2. Why and how did Cambodians come to the US?

**Leading questions from the reading:**

*Connecting to history*

1. What secret actions did the US do to Cambodia from 1969 to 1973?
2. What effect did these actions have on Cambodia politically?
3. Describe how the Khmer Rouge ruled over Vietnam from 1975 to 1979.
4. What effect did the Khmer Rouge have on the Cambodian population?
5. What year did the Khmer Rouge fall? And as a result, how many Cambodian refugees fled Cambodia?
6. How many Cambodian refugees were admitted to the US by 1980?

7. Why does the Census data not reflect the true number of Cambodians living in the US?

8. What is the poverty rate of Cambodian Americans? Compare this rate to the average US poverty rate of 13–15%.

9. What is the average educational level among Cambodian Americans? Why is it so low?

10. Why do you think there is such a high rate of incarceration of young Cambodian men? (Think of the conditions they faced in Cambodia and in the US.)

Write a paragraph describing the Cambodian American community. (Continue on the back of the page when you run out of room.)

### Deporting Cambodian Americans—Jigsaw Expert/Home Groups Directions

**Essential Question:** What effect are the deportations having on Cambodian communities?

Break into groups of four, numbered 1–4. This is your home group. Each number represents an expert group.

**Your task:** Using evidence from the primary and secondary sources provided, become an expert on that source. It may be a video or an article with interviews of Cambodian Americans who have been deported or their families that are affected. You can work in your expert groups to help each other read, listen to, and analyze the source. Be ready to share out with your home group. Remember, you will be the only person in your group that is an expert on your source, so be thorough and detailed in your notes. If your source is a video, you can play the video several times or pause it to take notes.

As you analyze your source, think about these questions:

- What is the legal basis for the deportations?
- Why are these deportations unfair?
- What effect are the deportations having on the deportees and the families still living in the US?
- What groups are doing something about the deportations, and what are they doing?

### Your assigned source:

#1s – Article: "Cambodian Deportees Return to a 'Home' They've Never Known," The Atlantic, January 16, 2019. https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link150

#2s – Article: "U.S. Deports Dozens More Cambodian Immigrants, Some for Decades-Old Crimes," NPR, December 18, 2018. https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link151

#3s – Video: "Deported from U.S., Cambodians Fight Immigration Policy," PBS NewsHour, May 7, 2017. https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link152

#4s – Video: "Deported: Forced Family Separation" (Part 2 of 5), NBC News, March 16, 2017. https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link153

(Use your laptops, tablets, or resource stations to access the source.)

### Expert Groups

Take notes in your quadrant on the **Deporting Cambodian Americans** notetaking sheet. Make sure to note down the author, title, and date of your source. Take down as many notes as you can, which should include names, quotes, and facts.

### Home Groups

Return to your home groups. Each number takes turns reporting out what they learned from their source, citing evidence, facts, and quotes. As you are reporting out, the rest of your group is writing notes in the appropriate quadrants. After everyone has reported out, each person should have a wealth of notes on their sources.

### Deporting Cambodian Americans – Jigsaw Expert/Home Groups – Notetaking Sheet

| | |
|---|---|
| #1s Source Info: (Author, Title)<br>Notes: | #2s Source Info: (Author, Title)<br>Notes: |
| #3s Source Info: (Author, Title)<br>Notes: | #4s Source Info: (Author, Title)<br>Notes: |

## Quick Fact Sheet on Deportations of Cambodian Americans

After escaping the repressive regime of the Khmer Rouge and genocide, Cambodian refugees began immigrating into the US after 1979. They were dispersed into various cities and states throughout the US to encourage cultural assimilation. Many were resettled into underserved cities and neighborhoods that did not provide adequate educational, economic, and social support. Without an understanding of the circumstances these refugees had endured due to war and genocide trauma and their unique needs, American society treated Cambodians like voluntary migrants who were expected to achieve self-sufficiency and assimilate very quickly.

- Cambodian Americans experience disparate socioeconomic impacts and face issues of poverty, lack of education, poor mental and physical health, and, in more recent times, deportations to Cambodia. According to 2020 statistics:
    - 38% of Cambodians have limited English proficiency
    - 34% have less than a high school education
    - Only 17% have had any type of higher education
    - 23% fall under low income, with 20% living in poverty
    - The per capita income of Cambodians in California is $16,249
- Cambodian refugees and immigrants after 1975 lawfully entered the United States and were legally resettled into this country. The Immigration and Naturalization Service adjusted their status to lawful permanent residents after they had lived in the US for more than one year, which also protected them from deportation.
- However, the United States criminal justice system went through many changes in the last few decades, pushing toward a system of mass incarceration. Specifically, in 1996 President Clinton signed the Illegal Immigration Reform and Immigrant Responsibility Act (IIRIRA) and the Antiterrorism and Effective Death Penalty Act, which made Southeast Asian Americans and other immigrants who have certain criminal convictions subject to harsh mandatory detention and automatic deportation laws with very few opportunities for relief.
- Additionally, Cambodia signed a repatriation agreement with the US in 2002. Deportations increased during the fall of 2017 when the Trump administration started placing visa sanctions on certain high-level Cambodian government officials until they cooperated with US deportation policy. A nationwide temporary restraining order currently requires Immigration and Customs Enforcement (ICE) to send written notice to some Cambodians only two weeks before re-arresting them.
- Southeast Asian detentions and deportations cannot be understood without knowing how these communities are policed and sentenced. During the prison

boom of the 1990s, the Asian American and Pacific Islander prisoner population grew by 250 percent. During this time, Asian juveniles in California were more than twice as likely to be tried as adults as white juveniles who committed similar crimes. Arrests of AAPI youth in the United States increased 726 percent from 1977 to 1997. In cities such as Oakland, AAPI youth have had very high arrest rates: Cambodians with 63 per 1000 and Laotians with 52 per 1000. Many were advised to accept plea deals for shortened prison time without being made aware that this decision would make them eligible for deportation.

- With the 1996 laws, Southeast Asian Americans, which includes Cambodian, Vietnamese, and Laotian Americans, are three to four times more likely to be deported based on past criminal convictions than any other immigrant group. Since 1998, at least 15,000 Southeast Asian Americans have received final orders of deportation, including over 2,000 orders for deportation to Cambodia, despite many arriving in the US with refugee status and obtaining a green card.
- Many times Cambodian Americans are deported for a crime they committed when they were young, even though they did their time and moved on with their lives, often marrying and having kids. As mature spouses and parents, they are now being deported for something they thought was dealt with and a part of their past.

**Sources:**

- 2011 US Census.
- Southeast Asia Resource Action Center. 2020. "Southeast Asian American Journeys: A National Snapshot of Our Communities."
- National Education Association. 2015. "Asian Americans and Pacific Islanders Behind Bars: Exposing the School to Prison to Deportation Pipeline."

# Sample Lesson 16: Chinese Railroad Workers

**Theme:** Systems of Power

**Disciplinary Area:** Asian American and Pacific Islander Studies

**Ethnic Studies Values and Principles Alignment:** 1, 2, 4

**Standards Alignment:**

**HSS Analysis Skills (9–12):** Historical Research, Evidence, and Point of View 2; Historical Interpretation 1

**CA CCSS for ELA/Literacy:** RH.9–10.1, 2, 6, 9, SL.9–10.1.A, 1.B, 1.C

## LESSON PURPOSE AND OVERVIEW:

The contributions of people of color to the economic development and infrastructure of the United States are too often minimized or overlooked. Chinese Americans are Americans and have played a key role in building this country. Had it not been for this workforce, one of the greatest engineering feats of the nineteenth century (the first transcontinental railroad and others that followed), would not have been achieved within the allotted timeline. Asian Americans and Pacific Islanders (AAPIs) have played an integral part as active labor organizers and strikers throughout history to fight racism and exploitation. A popular image of the transcontinental railroad meeting at Promontory Summit on May 10, 1869, with no Chinese workers exemplifies the conscious refusal to recognize the contributions of AAPI workers.

**Key Terms and Concepts:** systems of power, assimilate, transcontinental, Central Pacific Railroad Company, congenial, amassed, worker exploitation

### Lesson Objectives (Students will be able to ... ):

- Understand how Asian Americans and Pacific Islanders have been active labor organizers and strikers throughout history to fight racism and exploitation
- Develop an appreciation for the contributions of Chinese Americans to US history and infrastructure
- Develop their speaking skills through a Socratic seminar discussion

### Essential Questions:

1. How have AAPIs responded to repressive conditions in US history?
2. What role have AAPIs played in the labor movement?

3. Why is it important to recognize the contributions of immigrant labor in building the wealth of the United States?
4. Why is it important to remember the Chinese Railroad Strike?

**Lesson Steps/Activities:**

*Overview:*

Day 1 – Transcontinental Railroads and Chinese Immigration

Day 2 – Chinese Labor and the Building of the Transcontinental Railroads

Day 3 – Commemoration of the Golden Spike

*Detailed Daily Lesson Procedures*

Day 1 – Transcontinental Railroads and Chinese Immigration

1. Post an image of a Chinese railroad worker on the screen.
   a. Ask students to estimate when the photo was taken, who is shown in the photo, and what historical event or events they think are connected to the photograph.
   b. Ask students what they know about Chinese Americans and their contributions to the US.
2. Introduce the lesson with the following key overarching questions:
   a. To what extent did immigrant labor contribute to building the wealth of the US?
   b. To what extent did those laborers benefit from the wealth they helped build?
3. Read "The Chinese Experience in 19th Century America – Background for Teachers" and the "Chinese Railroad Workers in North America Project" at Stanford University.
   a. Have students read in pairs using any reading strategy for the level of the class (annotation, marking the text, Cornell notes, choral reading, etc.).
   b. Have students respond to the Key Questions and answer the questions on Handout A (located at the end of the lesson).

Day 2 – Chinese Labor and the Building of the Transcontinental Railroads

1. Discuss the answers to the questions students have completed and do the following:
    a. Ask students: To what extent have Chinese railroad workers been given the appropriate historical acknowledgment for their contribution to the building of the railroad system?
    b. Have students look up “transcontinental railroad” in the index of their US history textbook and look for text on Chinese laborers.
2. Show on the screen the image of the May 10, 1869, Promontory Summit celebration.
3. Have students analyze the photograph.
    a. Who is featured in the photo? Where and when was the photo taken? Why was the photo taken?
    b. Who is not featured in the photo? Why do you think that is?
4. Show the Chinese Historical Society of America “CHSA Tribute to the Chinese Railroad Workers” video (https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link154). Tell students to pay special attention to Connie Young Yu’s interview from 1:59 to 2:31. The whole video is 5:31 minutes.
5. Provide students time to reflect on what they have seen in the video by having them complete a five-minute free write brainstorm on the following questions: Based on the interviews in the video, why is it important to recognize the contributions of Chinese laborers? Why is that recognition meaningful to people within the Chinese American community? How does the exclusion of Chinese and Chinese American contributions to the United States, including the railroad, affect our understanding of history?
6. After students have completed their free write, have them assemble in pairs or groups of three and share their responses with one another. When the discussion begins to wind down, have the class reconvene as a whole group. Have students share their thoughts and ideas with the class.
7. Tell students that the video they just watched shows the importance of recognizing the contributions of Chinese laborers more than one hundred years after the building of the railroad. Ask students these final questions: How do you think Chinese laborers and Chinese immigrants were treated at the time? Provide students with copies of excerpts from David Phillips’s discussion of “The Chinese Question” in his Letters from California (pages 120–123) and “Enactments So Utterly Un-American” from Granite Crags by Constance

Frederica Gordon-Cumming (pages 253–255). As students read, have them identify the conflicting attitudes toward the presence of Chinese laborers in California, noting the arguments presented for the exclusion and inclusion of Chinese laborers.

8. After students have read the document excerpts, explain to them that the United States passed the Chinese Exclusion Act in 1882. Have students look up this event in their textbooks and discuss with a partner whether or not they think the information provided is satisfactory. Have students come up with a list of questions they have about the Chinese Exclusion Act.

Day 3 – Taking Action

Every year on May 10, the Golden Spike Foundation commemorates the coming together of the Central Pacific Railroad and the Union Pacific Railroad to create the first transcontinental railroad. Until recently, there has been little to no representation of the Chinese laborers who built the Central Pacific Railroad.

1. Show "The Work of Giants" video (https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link155). Ask students to focus on the contributions and hardships experienced by Chinese laborers while building through the Sierras.

2. Split students into groups and have them brainstorm a list of ways that the Golden Spike Foundation can further recognize the contributions of Chinese laborers and how they can increase awareness of their contributions. Then instruct students to do the following:

   Compose a professional, persuasive letter to the commemoration committee that explains why the Chinese contributions to the railroad should be recognized and how that can be achieved, including concrete information from the resources examined over the course of the lesson and specific quotes and examples.

   Address your letter to Golden Spike Foundation, 60 South 600 East, Suite 150, Salt Lake City, Utah 84102.

**Materials and Resources:**

- NBC News "150 Years Ago, Chinese Railroad Workers Staged the Era's Largest Labor Strike," June 21, 2017 https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link156
- University of Illinois "The Chinese Experience in 19th Century America – Background for Teachers" https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link157

- Gordon H. Chang and Shelley Fisher Fishkin, Chinese Railroad Workers in North America Project at Stanford University, Key Questions https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link158
- The Chinese Railroad Workers in North America Project Exhibit: This exhibit from Stanford University contains interviews, historical documents, and artifacts. https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link159
- Chinese Historical Society of America "CHSA Tribute to the Chinese Railroad Workers" video (from 1:59 to 2:31 Connie Young Yu describes how Chinese railroad workers are not recognized at the 100th anniversary of the transcontinental railroad on May 10 at Promontory Point) https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link160
- Image of the celebration of the final golden spike being pounded into the track at Promontory Summit where the Union Pacific and Central Pacific railroads met to create the transcontinental railroad. (No Chinese laborers are in the picture.)
- "Enactments So Utterly Un-American," from *Granite Crags* by Constance Frederica Gordon-Cumming (pages 253–255) https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link161
- David Phillips, *Letters from California* (pages 120–123) https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link162
- "The Work of Giants" (Chinese workers building a tunnel through the Sierras) https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link163

**Other sources:**

- William F. Chew. 2004. *Nameless Builders of the Transcontinental Railroad*. Trafford Publishing.
- Stanford University Chinese Railroad Workers in North America Project https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link164
- Gordon H. Chang and Shelley Fisher Fishkin, eds. 2019. *The Chinese and the Iron Road: Building the Transcontinental Railroad*. Stanford, CA: Stanford University Press. https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link165
- CBS Sunday Morning "Building the Transcontinental Railroad": This video covers the 150th anniversary of the transcontinental railroad and highlights the Chinese labor force. https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link166

*Handout A*

## Transcontinental Railroad and Chinese Immigration

Read “The Chinese Experience in 19th Century America – Background for Teachers,” https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link167

Answer the questions below:

1. When did the Chinese first start emigrating to the US?
2. What were the push factors (conditions in China that pushed Chinese out) for Chinese immigrating to the US in the 1800s?
3. What were the pull factors (conditions in the US the pulled Chinese in)?

Use this source to answer the questions below:

Read the Key Questions section at https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link168 (Gordon H. Chang and Shelley Fisher Fishkin, Chinese Railroad Workers in North America Project at Stanford University).

1. Explain why and how Chinese were sought after to come to the US to build the transcontinental railroad.
2. Describe the types of repression and discrimination Chinese railroad workers endured under the railroad companies’ management.
3. Identify the key details of the Chinese railroad strike that occurred in 1867.
4. Identify the strikers’ demands.
5. To what extent was the strike a success?

# Sample Lesson 17: Little Manila, Filipino Laborers, and the United Farm Workers (UFW)

**Theme:** Social Movements and Equity

**Disciplinary Area:** Asian American and Pacific Islander Studies

**Ethnic Studies Values and Principles Alignment:** 1, 2, 6

**Standards Alignment:**

**CA HSS Analysis Skills (9–12):** Chronological and Spatial Thinking 3; Historical Interpretation 1

**CA CCSS for ELA/Literacy:** RH.9–10.1, 4, 5, 9; WHST.9–10.1, 2, 4, 9

**CA ELD Standards:** ELD.PI.9–10.1, 2, 5, 6, 7, 9, 10, 11a

## LESSON PURPOSE AND OVERVIEW:

Students will be introduced to the history of the United Farm Workers (UFW), Filipino migration to Stockton, the formation of "Little Manila," and protest music. Students will also be introduced to the organizing and intercultural relations between Filipino and Mexican farmworkers. Students will complete a cultural analysis assignment on the topic.

**Key Terms and Concepts:** United Farm Workers (UFW), Pinay and Pinoy, strike, protest music, labor union, intercultural relations

### Lesson Objectives (Students will be able to ... ):

- Understand the history of the UFW and the farm worker movement and how it brought together Filipino and Mexican laborers
- Understand Filipino migration to Stockton, California
- Further develop their oral presentation, public speaking, and analysis skills via the cultural analysis assignment

### Essential Questions:

1. How are we taught to view and value labor?
2. How do you build solidarity within social movements?
3. What is the role of art and culture within social movements?

### Lesson Steps/Activities:

*Day 1*

1. Initiate a class discussion by asking students: What is one word that describes hard work? (*Ask whether any students are currently employed, and if so, ask how many hours per week they work and how much they are making. Are they earning minimum wage? Do they receive any benefits? How do they feel about their work conditions? Do they know their rights as workers under federal, state, and local laws? Are they or their parents members of labor unions?*)

2. From the initial discussion, connect the responses from the students to the experiences of Filipina/x/o farm workers. Using the following points to emphasize the experiences of Filipina/x/o farm workers:

   **Farm work is hard work:** Farm work is back breaking and difficult, but it was work that Filipinas/xes/os and other groups did with great skill, efficiency, pride, and dignity. Their labor greatly contributed to creating incredible wealth for the State of California in the twentieth century and even to this day. There is nothing wrong with jobs that entail hard work, as long as the workers are laboring in the best conditions, are well paid and receive benefits, and can collectively bargain for their wages and working conditions through unions.

   **Role of the unions:** Unions and other forms of organized labor were integral in ensuring fair wages and working conditions.

   **Fair wages and working conditions:** Fair wages and working conditions are basic human rights that every worker deserves.

   **Right to organize:** The right of workers to collectively organize and demand fair wages and working conditions through labor unions was important to Filipina/x/o workers throughout the 20th century. Filipinas/xes/os were key to the farm worker's movements of the last century.

3. Ask students to reflect on what "justice" means to them. On sticky notes or scrap paper, have each student write a word that represents what justice means to them. Write the word "Justice" on the board and have students place their sticky notes or scrap paper around the word. After students have placed their sticky notes on the board, go over what they wrote and ask questions to clarify what they meant. Ask the students, "Why is there a need for justice?" or "What causes the need for justice?"

4. Show the video "Journey for Justice: The Life of Larry Itliong Read Aloud" https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link169. The class will listen to the read aloud and follow along if they have the book.

5. After listening to the read aloud, ask students to reflect on who Larry Itliong is. On sticky notes or scrap paper, have each student write a word that represents who Larry Itliong is. Write "Larry Itliong" on the board next to the "Justice" brainstorm. Have students walk up to the board and place their sticky notes around "Larry Itliong" on the board. After students have placed their responses on the board, go over what they wrote and ask questions to clarify what they meant. Connect some of their responses on the "Justice" brainstorm to the "Larry Itliong" brainstorm.

6. After connecting the "Larry Itliong" and "Justice" brainstorms, assign each student or small group of students an illustration from the book and have them use the following questions to develop a short analysis essay:
    a. What does the image tell us about the experience of Filipino farm workers?
    b. How does the image explain Filipino farm workers' "Journey for Justice?"

*Day 2*

1. Provide an introduction to the farm workers movement, highlighting the work of Larry Itliong, Philip Vera Cruz, Cesar Chavez, Dolores Huerta, and others, while foregrounding the goals, tactics, and accomplishments of the movement. Teachers can refer to The Content, Literacy, Inquiry, and Citizenship (CLIC) Project Filipino Farm Worker Movement website: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link170.

2. Following the introduction, screen the PBS short film *Little Manila: Filipinos in California's Heartland*. Before starting the video, tell students that they are responsible for taking thorough notes (refer to a graphic organizer or notetaking tool) and will be expected to have a discussion around the following guiding questions:
    a. Why was Stockton a popular landing place for Filipino immigrants?
    b. What crop did Filipinos primarily harvest in Stockton?
    c. How did Filipino farm workers build community and develop a new social identity in Stockton?
    d. How did colonialism shape Filipino immigrants' impression of the US?
    e. What US policies were implemented to limit Filipino immigration? How did Filipinos in Stockton resist these policies?
    f. What were some political and strategic differences between Cesar Chavez and Larry Itliong?
    g. What role did Filipinos play in the formation of the United Farm Workers?

    h. How did urban redevelopment aid in the destruction of Little Manila?

3. Provide the following key terms for students to define using context clues from the film:
    a. Mestizos
    b. Anti-miscegenation
    c. Race riots
    d. Naturalization
    e. War brides
    f. Pinay and Pinoy
    g. Urban redevelopment
    h. Labor union

4. Following the film, divide students into groups of four to five. Give them 20 minutes to read the following excerpt, discuss the film, respond to the aforementioned guiding questions, and come up with definitions for the terms listed above.

    Excerpt from *Our Stories in Our Voices* "Filipinos and Mexicans for the United Farm Workers Union" by James Sobredo:

    > By the 1950s and 1960s, the remaining Filipinos in the United States are now much older. They were also working side by side with other Mexican farm workers. Then in 1965, under the leadership of Larry Itliong, Filipinos went on strike for better salaries and working conditions in Delano. Itliong had been a long-time labor union organizer, but although they won strikes in the past, they had never been able to gain recognition as a union for farm workers. To make matters worse, when Filipinos went on strike, Mexican farm workers were brought in by the farmers to break the strike; in the same way, when Mexican farm workers went on strike, Filipinos were brought in to break their strike. Itliong recognized this problem, so he asked Cesar Chavez and Dolores Huerta, who had been organizing Mexican farm workers, to meet with him. Itliong asked Chavez to join the Filipino grape strike, but Cesar refused because he did not feel that they were ready. It was Huerta, who had known Itliong when she lived and worked in Stockton, who convinced Chavez to join the Filipino strike. Thus, for the first time in history, Filipinos and Mexicans joined forces and had a unified strike for union recognition and workers' rights. This led to the establishment of the United Farm Workers union (UFW), which brought together the Filipino workers of the Agricultural Workers Organizing Committee (AWOC) and the Mexican workers of the National Farm Workers Association (NFWA) in a joint strike.
    >
    > One of the important labor actions the UFW did to gather support for the Grape Strike was a 300-mile march from the UFW headquarters in Delano

> in the Central Valley to the State Capitol in Sacramento. The march started on March 17, 1966, when 75 Filipino and Mexican farm workers started their long trek down from Delano, taking country roads close to Highway 99, all the way up to Sacramento. They were stopping and spending the night at small towns along the way, giving speeches, theater performances, and singing songs. They were following the tradition of nonviolent protests started by Mahatma Gandhi in India and Dr. Martin Luther King Jr. in the South. The march to Sacramento was very successful. By the time the Filipinos and Mexicans arrived in Sacramento, they were now 10,000 marchers strong, and the march brought more media coverage and national support to the UFW grape strike …
>
> The connection to the Filipino and Mexican farmworkers remains a strong thread in the California Assembly. Rob Bonta (Democrat, 18th District) is the first Filipino American Assembly Member to be elected to office. He is the son of Filipino labor union organizers and grew up in La Paz, in Kern County, in a "trailer just a few hundred yards from Cesar Chavez's home." His parents were civil rights activists and labor union organizers who worked with the UFW to organize Filipino and Mexican farm workers …

5. While students are working in groups, write down the eight key terms on the whiteboard, leaving plenty of room between each. After the time has expired, signal to students that it is time to come back together. Facilitate a discussion in which students respond to each of the guiding questions aloud. Finally, ask one member from each group to go to the board. Assign each student at the board a word and have them write their definition of the word with their group's support. After completing this task, the class talks through each term. Provide additional information, examples, and support to better clarify and define the terms.

6. Close with student and community reflection.

*Day 3*

1. Bring to class a carton of strawberries and grapes, several pieces of sugar cane, and a few asparagus spears. Engage the class by asking how many students have ever worked on a farm or have grown their own food? Then ask whether anyone knows how the food items brought in are grown and harvested? Let students know that these types of food are among the most labor intensive to harvest, are in high demand, and are largely handpicked or cut by often underpaid farm workers. Proceed to display images detailing the process of each crop being harvested. Be sure to highlight that farm labor is often repetitive, menial, and damaging to the body. After completing this overview, allow the students to eat the food items brought in.

2. After the discussion about harvesting crops, play the song "Brown-Eyed Children of the Sun" sung by Daniel Valdez that was popularized during the United Farm

Workers movement. After listening to the song, ask students what the song is about. Allow for about 10 minutes of discussion followed by an overview of protest songs and music that were played and sung while Filipino and Mexican workers toiled in the fields and during protests. The overview should foreground the Filipino contribution to the UFW, for example like the book *Journey for Justice: The Life of Larry Itliong* does (https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link171). Then proceed to describe how protest and work songs provided a unifying message, energized crowds during rallies and marches, and helped amplify dissent.

3. Following this overview, divide students into pairs. Assign each pair a protest or work song from the list below (also give students the option to create their own protest song):
   a. "Brown-Eyed Children of the Sun" by Daniel Valdez, Sylvia Galan, and Pedro Contreras
   b. "Huelga en General" / "General Strike" by Luis Valdez
   c. "El Esquirol" / "The Scab" by Teatro Campesino
   d. "No Nos Moverán" / "We Shall Not Be Moved"
   e. "Pastures of Plenty" by Woody Guthrie
   f. "Solidaridad Pa' (Para) Siempre" / "Solidarity Forever"
   g. "Nosotros Venceremos" / "We Shall Overcome"
4. Let the pairs know that they will be responsible for completing a two-page cultural analysis essay that must address the following steps and prompts:
   a. Find the lyrics and an audio recording of your assigned song.
   b. Analyze the song and identify three to five key themes or points.
   c. What is the purpose and/or meaning of this song?
   d. Who is the intended audience?
   e. What types of instruments, sounds, poetic devices, etc. are used?
   f. How does this song situate within the history of Filipino farm workers and the broader United Farm Workers movement?
5. Allow the pairs to use the remainder of the class period to listen to their songs and take notes. In addition, students can invite other classes and have a listening party. Give the students ample time in class for the next two days to work on their essays. During those days offer writing support, carving out time to help each pair craft their thesis statement and core arguments and better structure their essays overall.

6. On the final day, have each pair exchange their essay with another pair. The pairs are given 15 minutes to conduct a brief peer review of each essay. After the review, have a listening party. Give the entire class the opportunity to listen to the various songs. After each song is played, have the pair that wrote an essay on the song and the pair that reviewed the song briefly share their thoughts and analysis of the cultural text to the class.

### Assessment, Application, Action, and Reflection:

Students will complete a cultural analysis essay in which they are expected to analyze protest songs (or other cultural texts) that were assigned to them in class. Their analysis should include themes that emerged in the songs, connecting them back to the history, struggles, tactics, leaders, and goals of the UFW.

### Materials and Resources:

- *Little Manila: Filipinos in California's Heartland* (short film) https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link172
- Dawn Bohulano Mabalon. 2013. *Little Manila Is in the Heart: The Making of the Filipina/o American Community in Stockton, California*. Durham, NC: Duke University Press.
- Craig Scharlin and Lilia V. Villanueva. 2000. *Philip Vera Cruz: A Personal History of Filipino Immigrants and the Farmworkers Movement*. University of Washington Press.
- "Delano Manongs: Forgotten Heroes of the United Farm Workers Movement" https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link173
- "Dollar a Day, 10 Cents a Dance" https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link174
- Hindu American Foundation "Examining the Impact of Mahatma Gandhi on Social Change Movements" https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link175
- "Journey for Justice: The Life of Larry Itliong Read Aloud" https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link176
- Filipinos and the Farm Worker Movement https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link177

# Sample Lesson 18: Hmong Americans—Community, Struggle, Voice

**Theme:** History and Movement

**Disciplinary Area:** Asian American and Pacific Islander Studies

**Ethnic Studies Values and Principles Alignment:** 1, 2, 4

**Standards Alignment:**

**HSS Content Standard:** 11.11.1

**CA CCSS for ELA/Literacy:** RH.9–10.1, 2, 3, 7; W.9–10.1; SL.9–10.1

## LESSON PURPOSE AND OVERVIEW:

Overview: Hmong Americans are seen as Asian Americans, yet they have a very unique experience and history in the US. The goal of this lesson is to delve deeply into their experience and understand their formation as a community and as a voice within American society. This lesson uses the voices of Hmong women, men, girls, and boys, as well as an article from the Amerasia Journal, to create an understanding of the issues and experiences of the Hmong American community.

**Key Terms and Concepts:** Hmong, oral history, Laos, CIA, Refugee Act of 1980, Asian American, Secret War in Laos, patriarchy, refugee

### Lesson Objectives (Students will be able to … ):

- Better understand the diversity of experiences of Hmong Americans by engaging a range of primary and secondary sources, including oral histories, poems, and scholarly articles
- Write their own spoken word piece about their lived experiences. In doing so, students will gain key skills in how to develop and structure poetry, as well as techniques for performing

### Essential Questions:

1. What are the Hmong refugee and resettlement experiences in the US?
2. How did first generation Hmong immigrants’ experiences differ from those of their children who were born in the US? How did gender factor into differing experiences?

## Lesson Steps/Activities:

*Day 1—Hmong Immigrant Experience and Hmong Americans*

1. The teacher tells the class: If anyone here has experiences or a personal identity that they feel could help others better understand this content, feel free, but you are not required, to add to our discussions.

2. The teacher tells students that they are going to learn about the Hmong community in America and focus on two essential questions, then reads essential questions 1–2 aloud.

3. The teacher presents some basic information about the Hmong community. The teacher asks students what type of information would be useful in learning more about the Hmong community and writes their questions on the whiteboard.

4. The teacher leads a read aloud of the **Quick Fact Sheet About the Hmong Community in the US** (located at the end of the lesson). Alternate choral reading—the teacher reads one fact, the whole class reads the next fact, while the teacher walks around the room.

5. The teacher asks which of the essential questions have been answered by the information presented. Go through the questions and answers.

6. The teacher leads a deeper discussion about the Hmong experience in the US, focusing on the essential questions. The teacher shows "Starting Again in the Refugee Camp," a video interview of a Hmong couple who immigrated to the US. Note that students should think about the hardships that these immigrants endured to get to the US as they watch the video. Teachers should tell students that the following videos can be traumatizing for some. After each video the teacher can provide students time to process the information through discussion and reflection facilitated by the teacher.

   "Starting Again in the Refugee Camp" is a short documentary about Pang Ge Yang and Mee Lee. It is an incredible story of love, loss, and hope. At the end of the Secret War, Pang Ge Yang escapes from Laos into Thailand. During the harsh journey through the jungle Pang Ge's pregnant wife dies, and he is unable to leave her body for three days. Mee Lee is also fleeing war-torn Laos, and her husband dies during the escape. Mee found herself as a widow, near death in a Thailand refugee camp. After they lose everything, a miracle happens and these two widows find each other and a new reason for life. https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link178 (9 mins)

7. As homework, students can conduct research on outstanding questions from the first activity of the lesson.

*Day 2—Compare and Contrast of Genders in the Hmong Community*

1. The teacher shows spoken word poems by two teenage Hmong young women. As students watch the videos, they should think about how these individuals have developed their identity as Hmong American and consider what it is like to be a young Hmong American woman.

   "Spoken Word 'Being a Hmong American'"
   https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link179

2. After the videos, students do a think, write, pair/share, group share exercise. The teacher writes this question on the board: How do these poets describe their experiences and young Hmong American women? Students think about the question for one minute in silence, write for two to three minutes, and then share their written thoughts with a partner.

   Some important things to point out in the discussion:

   - Facing challenges of navigating two worlds, the world of their parents and the pressures of American society, the language barrier with their parents, and not being fully accepted into American society
   - Feeling frustration when they are not recognized or identified as Hmong, but rather called Chinese or from Hong Kong
   - Living in a patriarchy, family expectations, and family hypocrisies
   - Feeling like they need more support to succeed in school but failing to receive that support within the American education system
   - Feeling proud to be Hmong and a daughter
   - Learning how to embrace their heritage and culture but at the same time pursue their dreams of going to college
   - Developing an identity of their own as proud Hmong Americans

3. Students read pages 113–116 of the article "Criminalization and Second-Generation Hmong American Boys" by Bao Lo. As they read, students should think about a question similar to the one in the previous step: What have been the general experiences of young Hmong American men?

   a. Students use the annotation chart (located at the end of the lesson) and annotate as they read the article by adding a symbol next to a sentence that corresponds to their thinking or feeling about the text. Students should prepare to answer the question using evidence from the text.

   b. The class has a reflective discussion on the following question: According to the author, Bao Lo, what have been the general experiences of young Hmong American men?
   c. Some important things for the teacher to point out in the discussion:
      i. Similar to young African American and Latino males, young Hmong males are thought of as gangsters, dropouts, and delinquents by some law enforcement and authority figures.
      ii. The invisibility of Asian American and Pacific Islander groups regarding incarceration and criminalization in research and public policy indicates a need to understand it better.
      iii. Teachers often treat baggy clothing, quietness, and swaggering of Hmong boys as deviant.
      iv. This implicit bias among authority members leads to racial profiling of Hmong boys and leads to the boys feeling isolation and frustration.
      v. The criminalization of men and boys of color goes hand in hand with the decriminalization of white males. As a result, white criminality is less controlled, surveilled, and punished, while Black, Latino, and Southeast Asian criminality is treated as threatening and in need of punishment.

**Making Connections to the *History–Social Science Framework*:**

Chapter 16 of the framework includes a description of the impact of the Vietnam War, including the experiences of refugees. On pages 423–425 there is a classroom example where students study the impact of the war on the United States. Teachers can extend that context to this lesson by asking students to research the following questions:

- How did the Vietnam War affect Hmong immigration to the United States?
- How the experience of the war affect perceptions of Hmong immigrants?

4. Assessment—To show evidence of what students have learned the teacher can choose one of two assignments:
   a. Students write a paragraph of five to ten sentences answering each essential question using evidence from the sources in the lesson.
   b. Students write a spoken word poem expressing their identity.

## Assessment, Application, Action, and Reflection:

See step 4 above.

## Materials and Resources:

- "Starting Again in the Refugee Camp" (a short documentary about Pang Ge Yang and Mee Lee) https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link180
- Bao Lo. 2018. "Criminalization and Second-Generation Hmong American Boys," *Amerasia Journal* 44 (2): 113–126.
- Hmong Story 40 Project (a series of video interviews and documentaries of Hmong refugees and immigrants) https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link181
- Quick Fact Sheet About the Hmong Community in the US (below)
- Think Write Pair/Share Group Share Handout (below)
- Annotation Chart (below)

### Quick Fact Sheet About the Hmong Community in the US

- The Hmong are an ethnic group that lives in the mountains primarily in southern China, Laos, Burma, northern Vietnam, and Thailand. They are a subgroup of the Miao ethnic group and have more than one dialect within and among the different Hmong communities.
- During the Vietnam War, Laos also experienced a civil war in which three princes sought control over the Royal Lao Government. One of the princes sought support from the Vietnamese communists, while the other sought support from the US. Both sides recruited Hmong to join their military forces.
- The most successful in recruiting Hmong was the Royal Lao Government, which was backed by the US Central Intelligence Agency (CIA).
- In 1961, 18,000 young Hmong men joined the US-backed armies in the Secret War in Laos with the promise that the Royal Lao Government and the US would take care of them if Laos fell to the communists.
- When Vietnam and Laos fell to the communists in 1973, the Hmong were persecuted by the communists, causing most to flee their homeland. The majority crossed the Mekong River and made their way to Thailand to live in refugee camps.
- Several families stayed in these camps for years until being processed and either returned to their home countries or sent to the US.
- The US Refugee Act of 1980 brought over 200,000 Hmong families to live in cities spread across the US from 1980 to 2000.
- Over the years, the Hmong migrated to Hmong ethnic enclaves within US cities in California, Minnesota, and Wisconsin.
- From the mid-1980s to the 2000s there has been a gradual rise in Hmong undergraduate college enrollment, particularly in Minnesota, Wisconsin, and California. This has led to college courses on the Hmong language and Hmong American history and culture.
- Today there are large Hmong communities in Fresno, St. Paul, Minneapolis, Sacramento, Merced, Milwaukee, Wausau, and Green Bay, with the total population over 300,000.
- The Hmong have played a key role in helping farm communities grow and flourish.
- The rich Hmong culture includes embroidery, story clothes, ghost stories, and many rituals.
- Although the Hmong fall under the category of Asian American in the US, they endure one of the highest poverty rates, at 37.8% in 2004, among all ethnic

groups in the US. They do not receive the services they need because they have been categorized under the Asian American group, which has a lower poverty rate as a whole. Asian American as a category is an aggregate of more than 25 ethnic groups that have diverse histories and experiences in the United States.

- The Hmong struggle with the dual identities of being labeled as the model minority and as criminals for the young males.

**Sources:**

Minnesota Historical Society. Hmong Timeline. https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link182.

Vincent K. Her, and Mary Louise Buley-Meissner, eds. 2012. *Hmong and American: From Refugees to Citizen*. St. Paul, MN: Minnesota Historical Society Press.

Dee Thao, director. 2013. “Searching for Answers: Retracing a Hmong Heritage.” https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link183.

Yang Sao Xiong. 2012. “An Analysis of Poverty in Hmong American Communities.” In *Diversity in Diaspora: Hmong Americans in the Twenty-First Century*, edited by Mark Edward Pfeifer, Monica Chiu, and Kou Yang. Honolulu, HI: University of Hawai‘i Press.

## Think Write Pair/Share Group Share

Essential Question: ...

**Think** for one minute about how the source had details that answered the essential question.

**Write** for one minute about the details and facts you can remember from the source that address the essential question.

**Pair/Share** for one minute per person. Share out your thinking and writing about the essential question using the sources provided. Be ready to share out the information your partner provided if the teacher calls on you.

**Group Share** for five to ten minutes. After group share, the class will share out information, giving you a chance to present to your peers.

## Annotation Chart

| Symbol | Comment/Question/ Response | Sample Language Support |
|---|---|---|
| ? | Questions I have<br>Confusing parts for me | The sentence … is unclear because …<br>I don't understand what is meant when the author says … |
| + | Ideas/statements I agree with | I agree with the author's statement that … because …<br>Similar to the author, I also believe that … because … |
| - | Ideas/statements I disagree with | I disagree with the author's statement that … because …<br>The author claims that … However, I disagree because … |
| * | Author's main points<br>Key ideas expressed | One significant idea in this text is …<br>One argument the author makes is that … |
| ! | Shocking statements or parts<br>Surprising details/claims | I was shocked to read that … (further explanation)<br>The part about … made me feel … because … |
| o | Ideas/sections you connect with<br>What this reminds you of | This section reminded me of …<br>I can connect with what the author said because …<br>This experience connects with my own experience in that … |

## Sample Lesson 19: Indian Americans: Creating Community and Establishing an Identity in California

**Theme:** History and Movement

**Disciplinary Area:** Asian American and Pacific Islander Studies

**Ethnic Studies Values and Principles Alignment:** 1, 2, 5, 6

**Standards Alignment:**

**CA HSS Analysis Skills (9–12):** Chronological and Spatial Thinking 3; Historical Interpretation 1

**CA CCSS for ELA/Literacy:** RH.9–10.1, 4, 5, 9; WHST.9–10.1, 2, 4, 9

**CA ELD Standards:** ELD.PI.9–10.1, 2, 5, 6, 7, 9, 10, 11a

### LESSON PURPOSE AND OVERVIEW:

Indian Americans are thought to be relatively new immigrants to the United States and California, but their story in California starts much further back in history. The contributions of Indian Americans in California to STEM fields and arts and culture are rich and diverse.

Students will be introduced to the history of Indian American migration and to the diversity of the Indian American community with respect to religion and geography.

**Key Terms and Concepts:** Immigration Act, model minority, Bollywood, media literacy, intercultural relations

### Lesson Objectives (Students will be able to … ):

- Understand the diversity inherent in the Indian American community with respect to language, religion, and geography
- Understand Indian American migration to Northern California
- Articulate the contributions of Indian Americans to the information technology and telecommunications lexicon and the fields of STEM, arts, and culture
- Further develop their oral presentation, public speaking, and analysis skills via the cultural analysis assignment

### Essential Questions:

1. What is the history of Indian American migration to the United States and, in particular, to California?

2. What role did opportunities for education and gender equality play in decisions to emigrate to California?

**Lesson Steps/Activities:**

*Day 1*

1. Introduce the first group of Indians who landed on Angel Island in the early 1900s and describe how they settled in Northern California and created a farming community. Also discuss how a second generation of Indians came to the United States in the later 1900s, mainly seeking education, career opportunities, and gender equality.
2. Following the introduction, show the video "Sikh Pioneers and their Contributions to California's History." Before starting the video, tell students that they are responsible for taking thorough notes (refer to a graphic organizer or notetaking tool) and will be expected to have a discussion around the following questions:
    a. Why did the first Indian Americans settle in Northern California?
    b. What crops did these Indian Americans specialize in growing?
    c. What US laws negatively affected their liberty and freedom?
        i. California Alien Land Law of 1913 – prohibited foreigners "ineligible for citizenship" under the law from owning agricultural land
        ii. Immigration Act of 1917 – restricted the entry of Asians into the country, preventing immigrants from bringing their families
    d. How did these laws affect social changes in these communities?
    e. How have current immigration and naturalization laws changed since 1917?
3. Provide the following key terms for students to define using context clues from the film:
    a. Punjabi
    b. Sikh
    c. Immigration Act
    d. Naturalization
    e. Indian–Mexican marriages

4. Following the video, divide the students into groups of four to five. Each group is given 20 minutes to read the paragraph below, discuss the video, and respond to the questions from step 2.

   > The origins of the Punjabi–Mexican community lie in the Imperial Valley along California's southern border. Men from India's Punjab province stood out from the start among the pioneers who flocked there to work the newly arable land. Their fortunes, their legal status, and local opinion of them varied over the years. At first, South Asians could obtain American citizenship, but later they lost that right. Then not only the physical landscape but the political landscape and their place in it struck the Punjabi men as decidedly similar to their status in British India. They fought hard for their rightful place in society, and particularly for a place on the land, a very important component of Punjabi identity. The Imperial Valley was being transformed from a barren desert to a major center of agricultural production in California at the time the Punjabis arrived; the pioneer Anglo settlers there did not easily accept the Punjabis' claims to membership in the community they were building. Legal constraints and social stereotypes based on race and national origin helped determine the opportunities and working conditions the Punjabis encountered as they worked alongside others to develop the valley.

5. While students are working in groups, write down the key terms on the whiteboard, leaving plenty of room between each. After the time has expired, signal to students that it is time to come back together. Facilitate a discussion where students are able to respond to each of the guiding questions aloud. Finally, ask one member from each group to go to the board. Each student is assigned a word and is expected to write their definition of the word with their group's help. After completing the task, the class talks through each term. Provide additional information, examples, and support to better clarify and define the terms.

6. Close with student and community reflection.

*Day 2*

1. Show an excerpt from the PBS documentary "Asian Americans Episode 1: Breaking Ground" about Bhagat Singh Thind. Ask students to read an article on the PBS "Roots In the Sand" webpage that discusses the ruling of the Ninth Circuit Court of Appeals in *United States v. Bhagat Singh Thind* (https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link184).

2. Ask students to pay special attention to why Bhagat Singh Thind was not considered to be an American citizen.

3. After watching the film, split the class into smaller groups or stay as a complete class to discuss the following questions:
    a. Community Builder/Cultural Energizer: Identifying Our Biases
        i. Ask the questions: How do you (or your family members) answer the race question on a form? What are the options listed?
        ii. How is the term “white” defined racially?
    b. In *United States v. Bhagat Singh Thind*, the court conceded that Indians were “Caucasians” and that anthropologists considered them to be of the same race as white Americans, but argued that “the average man knows perfectly well that there are unmistakable and profound differences.”
        i. What do you think of the argument that courts made about people from Indian origin? What do you know about people from Indian origin today?
4. Provide the following key terms and concepts for students to define using context clues from the film:
    a. “Caucasian” versus “white”
    b. Aryan

### Additional Materials and Resources for Day 2

*Pre-1800s*

Beginning in the seventeenth century, the East India Company began bringing indentured Indian servants to the American colonies.

The Naturalization Act of 1790 made Asians ineligible for citizenship.

*Nineteenth Century*

The first significant wave of Indian immigrants entered the United States in the nineteenth century. Emigration from India was driven by difficulties facing Indian farmers, including the challenges posed by the British land tenure system for small landowners and by drought and food shortages, which worsened in the 1890s.

At the same time, Canadian steamship companies, acting on behalf of employers on the Pacific Coast, recruited Sikh farmers for economic opportunities in British Columbia.

Racist attacks in British Columbia, however, prompted Sikhs, including new Sikh immigrants, to move down the Pacific Coast to Washington and Oregon, where they worked in lumber mills and in the railroad industry.

Many Punjabi Sikhs who settled in California around the Yuba City area formed close ties with Mexican Americans.

The presence of Indian Americans helped develop interest in Eastern religions in the US and would result in its influence on American philosophies such as transcendentalism.

Swami Vivekananda arriving in Chicago at the World's Fair led to the establishment of the Vedanta Society.

*Twentieth century*

Between 1907 and 1908, Sikhs moved further south to warmer climates in California, where they were employed by various railroad companies. Some white Americans, resentful of economic competition and the arrival of people from different cultures, responded to Sikh immigration with racism and violent attacks.

The Bellingham riots in Bellingham, Washington on September 4, 1907 epitomized the low tolerance in the US for Indians and Sikhs, who were called "Hindoos" by locals.

In the early twentieth century, a range of state and federal laws restricted Indian immigration and the rights of Indian immigrants in the US. In the 1910s, American nativist organizations campaigned to end immigration from India, culminating in the passage of the Immigration Act of 1917, also known as the Barred Zone Act.

Passed in 1913, the California Alien Land Act prevented Sikhs, in addition to Japanese and Chinese immigrants, from owning land.

Although interracial marriage was illegal in California in the early 1900s, it was legal for "brown races" to intermarry. Many Indian men, especially Punjabi men, married Hispanic women, and Punjabi–Mexican marriages became a norm in the West.

Bhicaji Balsara became the first known Indian to gain naturalized US citizenship. As a Parsi, he was considered a "pure member of the Persian sect" and therefore a "free white person." In 1910, the New York Circuit Court of Appeal agreed that Parsis are classified as white. Between 1913 and 1923, around 100 Indians were naturalized.

In 1923, the Supreme Court of the United States ruled in *United States v. Bhagat Singh Thind* that Indians were ineligible for citizenship because they were not "free white persons." Between 1923 and 1927, over 50 Indian Americans had their US citizenship revoked after this decision. No further naturalization was permitted after the ruling, which led to about 3,000 Indians leaving the United States.

In *Sandhu v. Lockheed Missiles and Space Company*, Sandhu sued his employer, Lockheed, for discrimination based on race. Lockheed's position was that they did not discriminate against Sandhu, a Punjabi Indian, because he was considered Caucasian. Lockheed argued that the "common popular understanding [was] that there are three major human races—Caucasoid, Mongoloid, and Negroid." This comes from a nineteenth century classification of races. In 1993, the court ruled in favor of Lockheed. In 1994, the California Sixth District Court of Appeals overturned that decision and ruled in favor of Sandhu, stating that Indians were a distinct ethnic group of their own.

(Source for sections above: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link185)

Bhicaji Framji Balsara court case:

Michael W. Hughey, ed. 2016. *New Tribalisms: The Resurgence of Race and Ethnicity*. London, UK: Palgrave Macmillan.

*1923 United States v. Bhagat Singh Thind*:

History Matters. The US Survey Course on the Web.
https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link186

History Matters. The US Survey Course on the Web. "Not All Caucasians Are White: The Supreme Court Rejects Citizenship for Asian Indians."
https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link187

PBS. "Asian Americans Episode 1: Breaking Ground."
https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link188

*Sandhu v. Lockheed Missiles and Space Company* (1994):
https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link189

# Sample Lesson 20: The Japanese American Incarceration Experience Through Poetry and Spoken Word—A Focus on Literary Analysis and Historical Significance

**Theme:** Identity, Systems of Power

**Disciplinary Area:** Asian American and Pacific Islander Studies

**Ethnic Studies Values and Principles Alignment:** 1, 4, 5, 6

**Standards Alignment:**

**CCSS for ELA/Literacy:** RL.9–10.1; RL.9–10.10; RI.9–10.1; RI.9–10.2; W.9–10.1; W.9–10.9; SL.9–10.1; L.9–10.5, RH.9–10.1; RH.9–10.2

**HSS Content Standards:** 11.75, 12.2.1

**CA HSS Analysis Skills (9–12):** Chronological and Spatial Thinking 1; Historical Research, Evidence, and Point of View: 1, 2; Historical Interpretation: 1

## LESSON PURPOSE AND OVERVIEW:

The unjust and unconstitutional incarceration of Japanese Americans during World War II is a significant moment in American history with a profound effect on the lives of individuals, a community, and our nation. In the short term, it uprooted Japanese American families and individuals, including immigrants and American citizens, from their homes on the West Coast to be incarcerated in American concentration camps throughout the nation. During this incarceration, Japanese Americans suffered family separation, the loss of homes and businesses, harsh day-to-day living conditions, and the denial of basic civil rights guaranteed in the United States Constitution. After the war the camps were closed, but Japanese Americans continued to grapple with the legacy of that experience and how it impacted their lives as individuals, as families, and as a community. Even though the nation itself eventually apologized for what it had done, marking a turning point for the Japanese Americans, the horrors of incarceration remain and generations of Japanese Americans and the country as a whole still grapple with its legacy.

This lesson begins with an overview of the history of the incarceration and the findings of a 1983 congressional report that led to an apology issued to the Japanese American community by the United States government. The report concluded the incarceration was an injustice fueled by "race prejudice, war hysteria, and a failure of political leadership." However, it was not until 2019 when the mass incarceration of Japanese Americans was found to be unconstitutional by the US Supreme Court.

Students will then employ the historical analysis skills of working with evidence and historical empathy to investigate how the incarcerees used poetry and other art forms to illuminate the incarceration's profound impact on their individual and family lives. Students will also investigate contemporary poetry and spoken word pieces that retell the stories of what happened to Japanese Americans during World War II for a new generation and address the import of those stories for us today as we grapple with government policies and rhetoric that echo that dark time in American history.

**Key Terms and Concepts:** Japanese America, Issei, Nisei, Sansei, Yonsei, Executive Order 9066, American concentration camp, resettlement, mass incarceration, redress, forced eviction, incarceration camp

See the vocabulary list in the Materials and Resources section at the end of the lesson for additional terms.

### Lesson Objectives (Students will be able to ... ):

- Use a variety of sources, including text, poetry, and videos, to analyze the basic history of the Japanese American incarceration
- Analyze and read poetry as a literary form and as a historical source document
- Analyze how the historical context of their World War II incarceration shaped and continues to shape the perspectives of Japanese Americans

### Essential Questions:

1. What does the poetry and art produced by Japanese Americans during their World War II incarceration reveal about the impact of this experience on their lives as individuals and family members? What is the legacy of these experiences?
2. What were the causes that led up to the mass incarceration of all people of Japanese ancestry during World War II? What was the impact of incarceration on individuals, communities, and the nation?
3. What can we learn from poetry written during the incarceration and poetry written today about the impact of incarceration on individuals, communities, and the nation?
4. What evidence do you see that supports the argument that incarceration was a significant moment in history and peoples' lives?

**Lesson Steps/Activities:**

*Day 1*

Materials and Resources:

Notetaking paper, pens, Historical Overview of the Japanese American Incarceration handout, time line, incarceration sites map

1. Community Builder/Cultural Energizer: Students will view photographs and art documenting the mass incarceration of all people of Japanese ancestry on the West Coast. Teachers may begin the lesson by modeling how to use an image as a source. After showing the first photo teachers might share what they noticed and thought about the photo. This would include:
    a. A photo of a white woman pointing to a large sign hanging from the roof of a house that reads "Japs keep moving—This is a White Man's Neighborhood." She has a stern look. The sign is hostile to Japanese Americans and suggests racism and prejudice toward them.
    b. The caption informs that the two signs in the window of the house read "Japs Keep Out" and "Member Hollywood Protective Association." The woman really does not want to have Japanese Americans in her neighborhood.
    c. "Member of Hollywood Protective Association" suggests that there was an organized effort to keep Japanese Americans out of neighborhoods. It suggests racism toward Japanese Americans in that time.
    d. The date on the photo is 1920. That's two decades before World War II. Why is it included in this slideshow about the incarceration of people of Japanese ancestry in World War II?
    e. The teacher models how to work with the essential questions (presented in step 2) by working with essential question 2: What were the causes that led up to the mass incarceration of all people of Japanese ancestry during World War II? The teacher presents the theory that racism was one reason Japanese Americans were incarcerated.
    f. After modeling, teachers have students silently examine additional photos and documents. Following this, students can share their thinking with a partner before a short class discussion.
2. Teachers will present the essential questions and inquiry questions.
3. Students will read and then discuss the Historical Overview of the Japanese American Incarceration handout and time line, annotating the overview with overlapping dates from the time line that reinforce and inform the arguments

framed in the overview and noting questions that the time line raises. This gives students the opportunity to begin developing an argument about the causes and impact of the incarcerations. The two secondary sources provide historical context that allows students to better understand what they viewed in the primary source photographs and art created by incarcerees (see step 1). Students may also consult the map.

4. To close and to prepare for day 2, the class reads aloud selected poems, pausing after each one so the language of the incarcerees resonates with students. This allows students to experience empathy with the poets. For each poem, students should briefly answer the following questions in the context of what happened during the removal and incarceration:
    - What events or experiences led the poet to write the poem?
    - What does the poem reveal about the impact of the incarceration on individuals, families, and communities?
    - What words and phrases in the poem support your response to the previous question?

Homework:

Minidoka: An American Concentration Camp
https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link190

View "Kenji" from Fort Minor
https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link191

Note to Teachers and Students:

To learn more about the constitutional and civil rights related to the mass incarceration go to https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link192.

*Day 2*

Materials and Resources:

Day 2 Handout, The Power of Primary Source Poetry handout, pens, markers, and chart paper

1. Students do a ten-minute quick write (with bullets) to review the basic overview of the incarceration.
    - Writing Prompt: Why were people of Japanese ancestry incarcerated during World War II? What was the impact of the incarceration on individuals, families, and the community?

- Students should informally cite evidence as much as possible (for example, lesson sources including the historical overview, time line, images and art, poems, and videos).
- One or two students share their writing with the class.

2. The teacher introduces inquiry questions for the day.
    a. What can we learn from poetry written during the incarceration and poetry written today about the impact of incarceration on individuals, communities, and the nation?
    b. What evidence do you see that supports the argument that incarceration was a significant moment in history and in peoples' lives?
        - To help students respond to this question, they can consider the following questions that focus on criteria for identifying historical significance:[7]
            i. Who was affected by the event? Why was it important to them?
            ii. Was the experience profound, deeply affecting people's lives?
            iii. Did the experience affect many or few people?
            iv. Was the impact of the event long lasting or only short lived?
            v. Is the event relevant to our understanding of the past and/or present?
3. Students will dig deep into the historical and contemporary poems and interpret them to answer the inquiry questions. Teachers will pass out The Power of Primary Source Poetry handout and review directions with class.
4. Individual Work (10 minutes):

    Individual students or the teacher scans the poems then selects two to three, including both poems written while in camp and a contemporary poem. After the poems are selected, write the name of each poem at the top of the handout, and then students respond to the questions provided.

5. Directions for Group Work (20 minutes):

    Share your poems. Then make a poster of a word drawing using words and drawing to show the impact of the incarceration on Japanese Americans and the nation. Think about why this experience is significant today. Include lines and words in the graphic from both the historical and the contemporary poems. Your drawing, lines, and words are your evidence. Have fun! Post and share your word drawing for a gallery walk.

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[7] Adapted from: Stéphane Lévesque. 2008. *Thinking Historically: Educating Students for the Twenty-First Century.* Toronto, Canada: University of Toronto Press, 45–52.

6. Gallery Walk and Discussion:

   If possible, work as a whole group during the gallery walk. As students look at the posters, they consider the inquiry questions and discuss how the posters address them.

7. Final Reflection:

   Students consider the materials studied in this lesson and explain why the incarceration of Japanese Americans during World War II is a significant moment in American history and an important story to include in an ethnic studies course. The teacher may ask students to write a one-page reflection as homework and for assessment.

**Making Connections to the *History–Social Science Framework*:**

Chapter 14 of the framework includes a section (pages 294–297) on California's involvement in World War II and specifically mentions the breach of civil rights for Japanese Americans. The chapter highlights using sources including literature, art, and music to understand the experiences of AAPI communities. Two guiding questions for this chapter include:

How did World War II impact California?

What external forces shape people's lives and make them who they are?

Assessment, Application, Action, and Reflection:

- Embedded in the lesson: quick write, group poster, final reflection

Materials and Resources:

- Historical Overview of the Japanese American Incarceration reading handout (see below)
- Chart paper and marking pens
- The Power of Primary Source Poetry handout (see below)
- Day 2 Handout (see below)
- Japanese American National Museum Previsit Resources: Fact Sheet, Timeline, and Vocabulary List https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link193

- Japanese Incarceration photos, art, and poems
- Map of American Concentration Sites https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link194
- Two student poster samples (see below)

## Historical Overview of the Japanese American Incarceration

Between 1942 and 1945, the US government forced more than 120,000 Japanese Americans from their homes, farms, schools, jobs, and businesses, in violation of their constitutional civil rights and liberties. Within hours after the attack by the imperial forces of Japan on Pearl Harbor, Hawaii on December 7, 1941, Japanese community leaders, language school instructors, Buddhist and Shinto priests were rounded up as "enemy aliens." The United States soon entered World War II. Three decades of anti-Japanese prejudice culminated into hate and suspicion. All people of Japanese descent in Hawaii and the West Coast were looked upon as saboteurs, spies, and scapegoats for the attack in Hawaii.

On the West Coast, in the aftermath a hysteria of fear against Japanese Americans as "the enemy within" was created by inflammatory journalism, pressure groups, agricultural interests, politicians, and the US Army. This suspicion of Japanese Americans quickly led to cries for their expulsion. On February 19, 1942, President Franklin D. Roosevelt signed Executive Order 9066, which called for the mass exclusion and incarceration of all Japanese Americans from the West Coast—where the majority of Japanese Americans lived, outside of Hawaii.

Mass exclusion and incarceration of Japanese Americans began in March 1942. Some communities like Terminal Island were given only 48 hours' notice. During the first phase, incarcerees were transported on trains and buses under military guard to the hastily prepared temporary detention centers.

Twelve temporary detention centers were in California and one was in Oregon. They were set up on race tracks, fairgrounds, or livestock pavilions. Detainees were housed in horse stalls or windowless shacks that were crowded and lacked sufficient ventilation, electricity, and sanitation facilities. Food was often spoiled. There was a shortage of food and medicine. The War Relocation Authority, or WRA, was established to administer the centers.

The second phase began midsummer and involved moving approximately 500 incarcerees daily from the temporary detention centers to permanent concentration camps. These camps were located in remote, uninhabitable areas in the interior of the US. In the desert camps, daytime temperatures often reached 100 degrees or more. Subzero winters were common in the northern camps.

Japanese Americans filed lawsuits to stop the mass incarceration, but the wartime courts supported military necessity. The US Supreme Court ruled in *Hirabayashi v. US*, *Yasui v. US*, and *Korematsu v. US* that the denial of civil liberties was based on military necessity. In a later ruling in *Endo v. US*, the Supreme Court decided in 1945 that a loyal citizen could no longer be detained, but not until the war was winding down. Tule Lake camp closed in 1946.

The American concentration camps were surrounded by barbed wire and guard towers. Armed guards patrolled the perimeter and were instructed to shoot anyone attempting to leave. The barracks consisted of tar paper over two-by-sixes and no insulation. Many families were assigned to one barrack and lived together with no privacy. Meals were taken communally in mess halls and required a long wait in line. A demonstration in Manzanar over the theft of food by personnel led to violence in which two died and many were injured. The attempt at screening for loyalty and registering inmates for military induction with the WRA's questionnaire "Application for Leave Clearance," was conducted in a manner fraught with such confusion and distrust that violence broke out at both California camps.

Through the incarceration program, the Japanese Americans suffered greatly. They first endured the shock of realizing they could not return to their communities, but were imprisoned behind barbed wire without due process without charges, hearings, or a trial. They lost their homes and businesses. Their education and careers were interrupted and their possessions lost. Many lost sons who fought for the country that imprisoned their parents. They suffered the loss of faith in the government and the humiliation of being confined as "enemy aliens" and prisoners in their own country.

Many young Japanese American men fought for the United States while their families were imprisoned. The segregated, all-Japanese American 100th Battalion/442nd Regimental Combat Team that fought in Europe and became the most highly decorated unit for its size and length of service in US military history is one example of this irony. Other Japanese Americans also served secretly and with distinction in the Military Intelligence Service in the Pacific theater, becoming America's "secret weapon."

Throughout World War II, not a single incident of espionage or sabotage was found to be committed by Japanese Americans. Japanese Americans living in Hawaii were spared en masse removal because of the logistical difficulty of transporting a third of the state's population to the mainland. With their numbers exceeding the entire Japanese population on the mainland, Japanese Americans in Hawaii proved an essential part of the state's labor force and defense.

On December 17, 1944, President Roosevelt announced the end of the exclusion of Japanese Americans from the West Coast, thus allowing the return home of the incarcerees. Resettlement after incarceration was difficult, especially since prejudice still ran high on the West Coast. Many Issei (first generation Japanese Americans) never regained their losses, living out their lives in poverty and poor health.

On July 31, 1980, Congress established the Commission on Wartime Relocation and Internment of Civilians (CWRIC) to investigate causes of the Executive Order 9066. The commission concluded "the promulgation of Executive Order 9066 was not justified by military necessity and the decisions which followed from it—detention, ending detention, and ending exclusion—were not driven by analysis of military conditions. The broad historical causes which shaped these decisions were race prejudice, war hysteria, and a failure of political leadership."

In October 1983, in response to a petition for a writ of error Coram Nobis by Fred Korematsu, the Federal District Court of San Francisco vacated his 1942 federal conviction based on new evidence that revealed the government knew about unconstitutional race-based rationale behind military necessity, and intentionally covered it up all the way up to the Supreme Court.

After two decades of civic engagement and public advocacy, a petition for redress was won, an incredible milestone in American constitutional history. On August 10, 1988, President Ronald Reagan signed into law the Civil Liberties Act of 1988, which offered an apology on behalf of the nation and monetary restitution to the former incarcerees still living. Nearly half of those who had been imprisoned died before the bill was signed and monetary compensation was issued. The federal Civil Liberties Public Education Fund was created by the passage of the Civil Liberties Act of 1988 to educate the public on the issues surrounding the wartime incarceration of individuals of Japanese descent and to publish and distribute the hearings, findings, and recommendations of the CWRIC. After its expiration, in 1998, the California State Legislature passed a bill to create the California Civil Liberties Public Education Program, which would support the development of educational resources about WWII incarceration and the importance of protecting civil liberties, even in times of national crisis.

–National Japanese American Historical Society

## Handout: The Power of Primary Source Poetry

*Inquiry Questions:*

What can we learn of the experience of Japanese American incarcerees from poetry?
How can poetry be a primary source?

You will work in a group. First individually scan the poems, then read a poem or several short poems (15 minutes). Be sure to read poems written while in camp and contemporary poems. Consider what events the writer experienced that would have led them to write the poem. What led you to this conclusion? How does the poet seem to feel about the event? What key words and phrases led you to this conclusion? Write down the line or phrase (or word) that you find most powerful. What do you like about that line or phrase? What question does the poem prompt you to ask (either about the poet or life in general)?

*Poetry Written in American Concentration Camps by People of Japanese Ancestry*[8]

### Haiku and Senyo

In this desolate field
Where only weeds have grown
For millions of years,
We mournfully bury
Three comrades
Who died in vain.
*Sojin Takei*

When the war is over
And after we are gone
Who will visit
This lonely grave in the wild
Where my friend lies buried?
*Keiho Soga*

There is no fence
High up in the sky.
The evening crows
Fly up and disappear
Into the endless horizon.
*Sojin Takei*

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[8] Jiro Nakano and Kay Nakano, eds. 1984. *Poets Behind Barbed Wire: Tanka Poems.* Honolulu, HI: Bamboo Ridge Press.

*Two Poems by Tojo Suyemoto Kawakami*[9]

## Barracks Home

This is our barracks, squatting on the ground,
Tar papered shacks, partitioned into rooms
By sheetrock walls, transmitting every sound
Of neighbor's gossip or the sweep of brooms
The open door welcomes the refugees,
And now at least there is no need to roam
Afar: here space enlarges memories
Beyond the bounds of camp and this new home.
The floor is carpeted with dust, wind-borne
Dry alkali, patterned with insect feet,
What peace can such a place as this impart?
We can but sense, bewildered and forlorn,
That time, disrupted by the war from neat
Routines, must now adjust within the heart.

## Gain

I sought to seed the barren earth
And make wild beauty take
Firm root, but how could I have known
The waiting long would shake

Me inwardly, until I dared
Not say what would be gain
From such untimely planting, or
What flower worth the pain?

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[9] https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link195

**That Damned Fence**[10]

They've sunk the posts deep into the ground
They've strung out wires all the way around.
With machine gun nests just over there,
And sentries and soldiers everywhere.
We're trapped like rats in a wired cage,
To fret and fume with impotent rage;
Yonder whispers the lure of the night,
But that DAMNED FENCE assails our sight.
They've sunk the posts deep into the ground
They've strung out wires all the way around.
With machine gun nests just over there,
And sentries and soldiers everywhere.
We're trapped like rats in a wired cage,
To fret and fume with impotent rage;
Yonder whispers the lure of the night,
But that DAMNED FENCE assails our sight.
We seek the softness of the midnight air,
But that DAMNED FENCE in the floodlight glare
Awakens unrest in our nocturnal quest,
And mockingly laughs with vicious jest.
With nowhere to go and nothing to do,
We feed terrible, lonesome, and blue:
That DAMNED FENCE is driving us crazy,
Destroying our youth and making us lazy.
Imprisoned in here for a long, long time,
We know we're punished—though we've committed no crime,
Our thoughts are gloomy and enthusiasm damp,
To be locked up in a concentration camp.
Loyalty we know, and patriotism we feel,
To sacrifice our utmost was our ideal,
To fight for our country, and die, perhaps;
But we're here because we happen to be Japs.
We all love life, and our country best,
Our misfortune to be here in the west,
To keep us penned behind that DAMNED FENCE,
Is someone's notion of NATIONAL DEFENCE!
*Anonymous*

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[10] https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link196

*Children's Poetry*[11]

### Be Like the Cactus

Let not harsh tongues, that wag
in vain,
Discourage you. In spite of
pain,
Be like the cactus, which through
rain,
And storm, and thunder, can
remain.
*Kimii Nagata*

Plate in hand,
I stand in line,
Losing my resolve
to hide my tears

I see my mother
In the aged woman who comes
And I yield to her
My place in line

Four months have passed
And at last I learn
To call this horse stall
My family's home
*Yukari*

*Contemporary Poems and Spoken Word*

### Kenji[12]

(Spoken word poem: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link198)

My father came from Japan in 1905
He was 15 when he immigrated from Japan
He worked until he was able to buy respect and build a store
Let me tell you the story in the form of a dream,
I don't know why I have to tell it but I know what it means,

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[11] https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link197

[12] https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link199

Close your eyes, just picture the scene,
As I paint it for you, it was World War II,
When this man named Kenji woke up,
Ken was not a soldier,
He was just a man with a family who owned a store in LA,
That day, he crawled out of bed like he always did,
Bacon and eggs with wife and kids,
He lived on the second floor of a little store he ran,
He moved to LA from Japan,
They called him "Immigrant,"
In Japanese, he'd say he was called "Issei,"
That meant "First Generation In The United States,"
When everybody was afraid of the Germans, afraid of the Japs,
But most of all afraid of a homeland attack,
And that morning when Ken went out on the doormat,
His world went black 'cause,
Right there; front page news,
Three weeks before 1942,
"Pearl Harbour's Been Bombed And The Japs Are Comin',"
Pictures of soldiers dyin' and runnin',
Ken knew what it would lead to,
Just like he guessed, the President said,
"The evil Japanese in our home country will be locked away,"
They gave Ken, a couple of days,
To get his whole life packed in two bags,
Just two bags, couldn't even pack his clothes,
Some folks didn't even have a suitcase, to pack anything in,
So two trash bags is all they gave them,
When the kids asked mom "Where are we goin'?"
Nobody even knew what to say to them,
Ken didn't wanna lie, he said "The US is lookin' for spies,
So we have to live in a place called Manzanar,
Where a lot of Japanese people are,"
Stop it don't look at the gunmen,
You don't wanna get the soldiers wonderin',
If you gonna run or not,
'Cause if you run then you might get shot,
Other than that try not to think about it,
Try not to worry 'bout it; bein' so crowded,
Someday we'll get out, someday, someday.
As soon as war broke out
The FBI came and they just come to the house and

"You have to come"
"All the Japanese have to go"
They took Mr. Ni
People didn't understand
Why did they have to take him?
Because he's an innocent laborer
So now they're in a town with soldiers surroundin' them,
Every day, every night look down at them,
From watchtowers up on the wall,
Ken couldn't really hate them at all;
They were just doin' their job and,
He wasn't gonna make any problems,
He had a little garden with vegetables and fruits that,
He gave to the troops in a basket his wife made,
But in the back of his mind, he wanted his family's life saved,
Prisoners of war in their own damn country,
What for?
Time passed in the prison town,
He wondered if they would live it down, if and when they were free,
The only way out was joinin' the army,
And supposedly, some men went out for the army, signed on,
And ended up flyin' to Japan with a bomb,
That 15 kilotonne blast, put an end to the war pretty fast,
Two cities were blown to bits; the end of the war came quick,
Ken got out, big hopes of a normal life, with his kids and his wife,
But, when they got back to their home,
What they saw made them feel so alone,
These people had trashed every room,
Smashed in the windows and bashed in the doors,
Written on the walls and the floor,
"Japs not welcome anymore."
And Kenji dropped both of his bags at his sides and just stood outside,
He, looked at his wife without words to say,
She looked back at him wiping tears away,
And, said "Someday we'll be OK, someday,"
Now the names have been changed, but the story's true,
My family was locked up back in '42,
My family was there it was dark and damp,
And they called it an internment camp
When we first got back from camp … uh
It was … pretty … pretty bad
I, I remember my husband said

"Are we gonna stay 'til last?"
Then my husband died before they close the camp.
*Mike Shinoda*

## SILENCE … NO MORE[13]

Silence, forty years of silence
Forty years of anger, pain, helplessness
Shackled in the hearts of Issei, Nisei, Kibei.

Many died in silence
Some by their own hands
Some by others.

Today
The survivors Stood tall, strong, proud
Issei, Nisei, Kibei, all vowed
No more enryo, giri, gaman
Shattering the silence.

Today
the survivors
Cried out redress, restitution, reparations

for a father detained in five
prisoner-of-war camps in America
for the crime of being Japanese
and joined his loved ones
in yet another barbed wire compound
then returned home to die at seventy-three
in San Francisco

for a mother whose demons drove her
to hammer her infant to death
now skipping merrily after butterflies
in the snow

for a brother, honor student,
star athlete, Purple Heart veteran
now alone in a sleazy Seattle hotel room
sitting on the edge of a cot rocking, rocking
for
a girl of fourteen

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[13] Kiku Hori Funabiki. 1992. "Silence No More." *U.S.–Japan Women's Journal* 2:56–62.

mother to the Japanese American children
in Petersburg
orphaned by the FBI seizure
of all Japanese adults
now agonizing in guilt
at having detoured the jailhouse
too ashamed at the sight of her father
waving desperately to her
for
a baby whose whimpers
were silenced forever
in a camp hospital
the Caucasian doctor who never came
was a father of a son killed
in the Pacific

Silence
Silence, no more
... no more
*Kiku Funabiki*

### We Came Back for You[14]

We came back for you because ... we know mass incarceration.
We came back for you because ... we know family separation.
We came back for you because ... we know deportation.
Because ... we know barbed wire.
Because ... we know indefinite detention.
We came back for you because ... we care.

Some say, "It's not our fight, it's not the same."
But we say incarceration of innocent people is inhumane,
we say mothers and children are not to blame.
Back in 1942, we disappeared.
Empty chairs in the classroom,
empty homes, shops, and farms.
America turned their backs on us.
No one marched, no one protested,
there were no petitions, there was no outrage.
Silence filled the empty spaces of our invisibility.

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[14] Satsuki Ina. "We Will Come Back for You." Lion's Roar, August 1, 2019. https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link200.

Silence was the scourge of our trauma.
Silence filled our hearts, our homes, our community so …

We came back to let you know that we will not forget you.
We came back to drum our message loud and clear.
We came back to hang paper cranes of hope and caring.

We didn't know there would be a healing for us.
We didn't know that you would cry listening to our stories.
We didn't know that the power of our shared voices
would be like shards ripping away the scabs of silence.
We didn't know that the small act of folding a paper crane
would speak to so many people in our community.

In protest we chanted, we raised our fists,
we sang in Spanish, "De colores."
We held hands,
we sang in Japanese, "Kutsu ga Naru."
We sang for our grandmothers and grandfathers,
We sang for our mothers and fathers,
And we sang for you.
And in return you reached into your brown paper bag
and tied a string bracelet to my wrist,
You pushed a tortilla through the chain-link fence,
You welcomed us wearing ties and hats,
You even saved a rock from the old swimming pool,
placed it in my hand, saying
You had been waiting years for me to come back.
Your big brown eyes stared up at me as tears welled up in mine.
Little child, you are me. I am you.
We will not forget you.
We will not be silent.
We will come back for you.
And we will bring others until you are free!
*Satsuki Ina*

## Bibliography

"Kenji" Lyrics by Fort Minor. 2021. AZLyrics. https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link201.

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Satsuki Ina. "We Will Come Back for You." Lion's Roar, August 1, 2019. https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link202.

Japanese-American Internment Memories. 2012. "Examples of Japanese Internment Poetry." https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link203.

Jiro Nakano and Kay Nakano, eds. 1984. *Poets Behind Barbed Wire: Tanka Poems*. Honolulu, HI: Bamboo Ridge Press.

Japanese-American Internment Memories. 2012. "Tojo Suyemoto Kawakami Internment Poetry." https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link204.

## Day 2 Handout

I. Quick write: Using what you learned yesterday, write a brief response to the following questions.

Why were people of Japanese ancestry incarcerated during World War II? What was the impact of the incarceration on individuals, families, and the community?

Which sources of information viewed and read yesterday most informed your response? Identify specific images, dates and events, words and statements, and poems.

II. Returning to the poetry

Poems to Consider:

What events or experiences led the poet to write the poem?

What does the poem reveal about the impact of the incarceration on individuals, families, and communities?

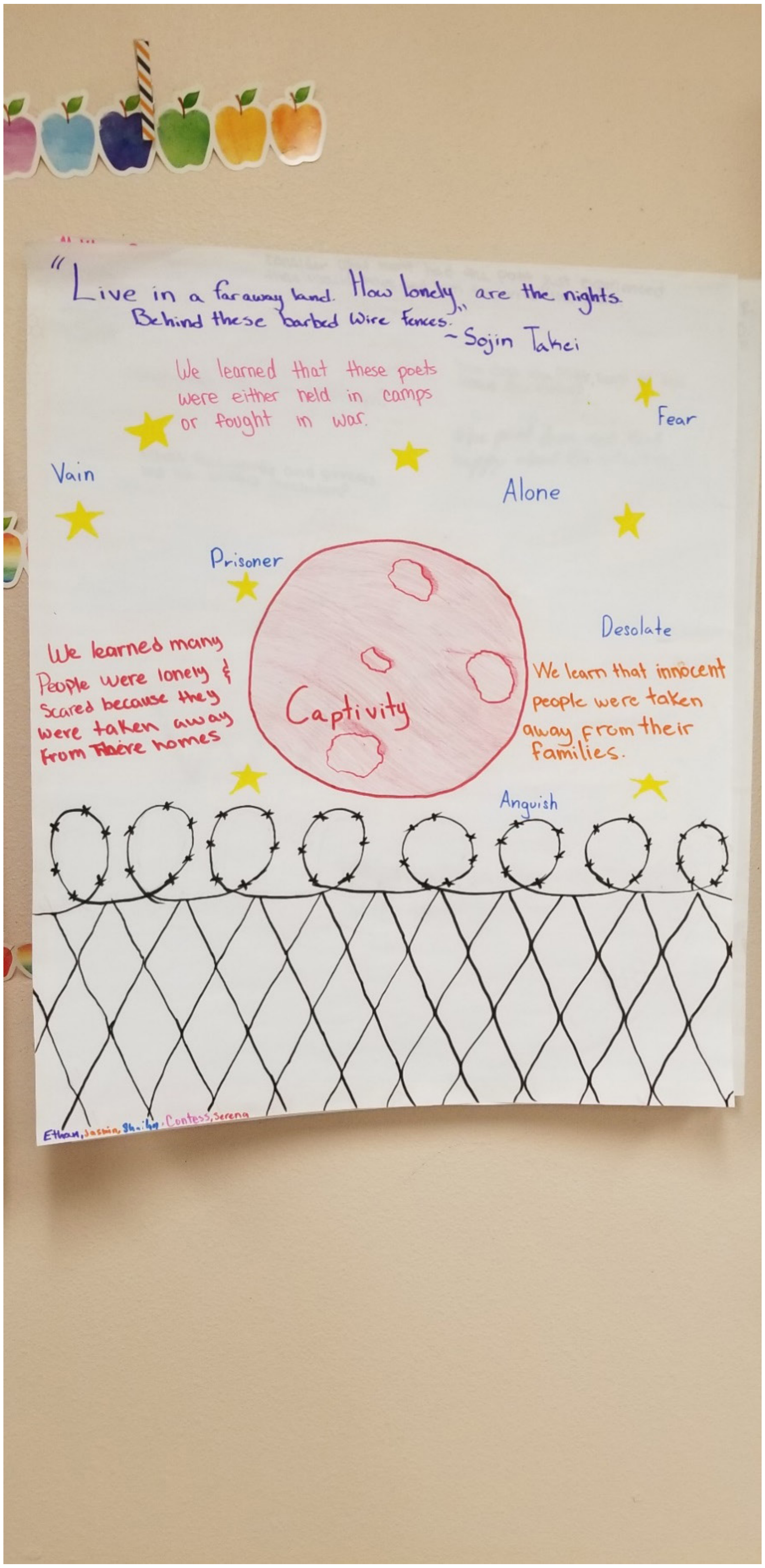
What words and phrases from the poem support your response to the previous question?

What else do you want to say about this poem and what it reveals about the incarceration of Japanese Americans during World War II?

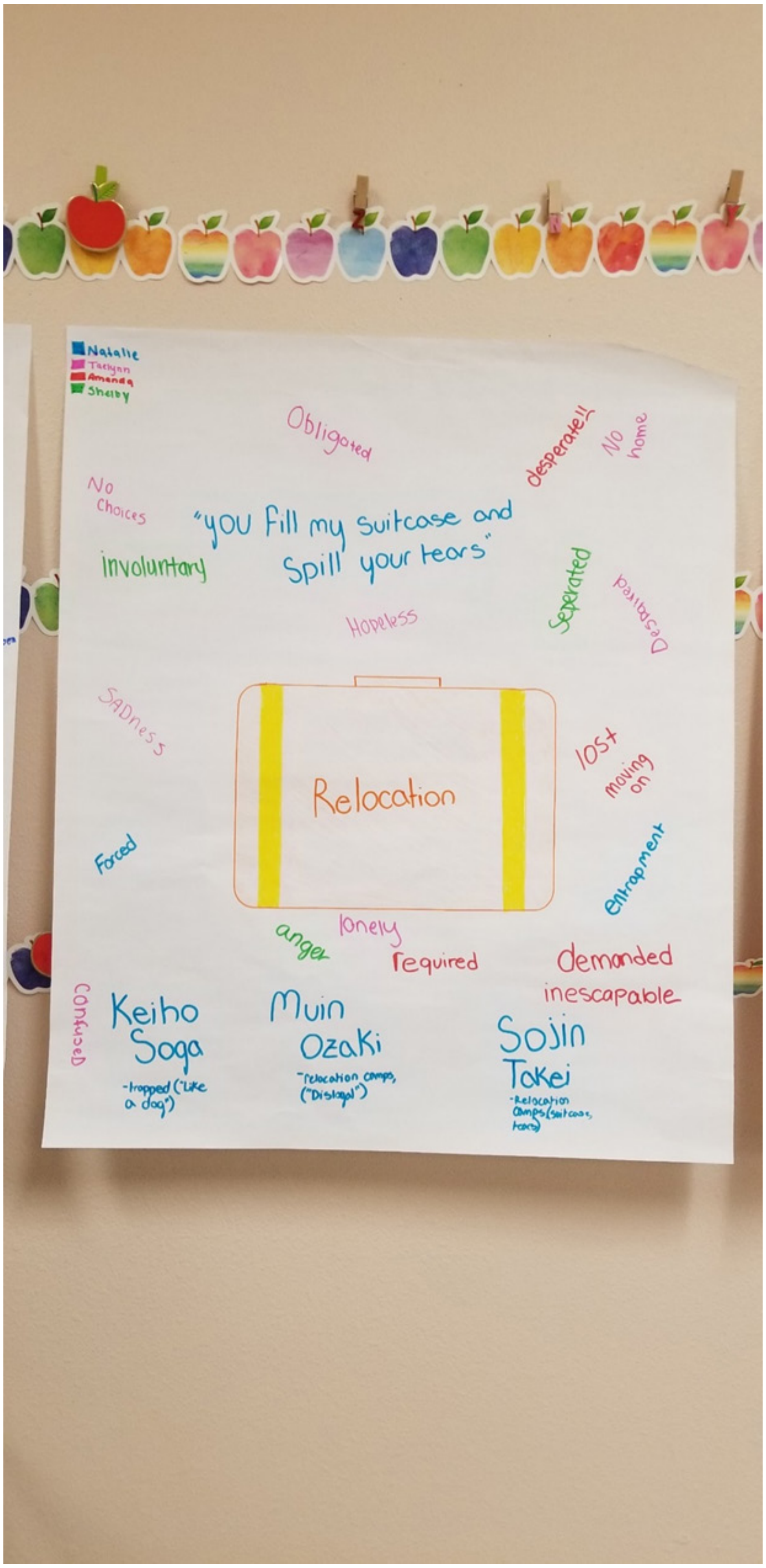
Final reflection: Considering the materials you studied in this lesson and the criteria for establishing historical significance, write a brief response to the following question.

Why is the incarceration of Japanese Americans during World a significant moment in American history and an important story to include in an ethnic studies course?

*Student Poster Sample 1*


"Live in a faraway land. How lonely are the nights.
Behind these barbed wire fences." ~ Sojin Takei
We learned that these poets were either held in camps or fought in war.
Fear
Vain
Alone
Prisoner
Desolate
We learned many People were lonely & Scared because they were taken away from ~~There~~ homes
Captivity
We learn that innocent people were taken away from their families.
Anguish
Ethan, Jasmin, Shaiyn, Contess, Serena

*Student Poster Sample 2*


Natalie
Taelynn
Amanda
Shelby
Obligated
desperate!!
No home
No Choices
"you fill my suitcase and spill your tears"
involuntary
Seperated
Despaired
Hopeless
SADness
Relocation
lost
moving on
Forced
entrapment
anger
lonely
required
demanded
inescapable
Confused
Keiho Soga
-trapped ("Like a dog")
Muin Ozaki
-relocation camps, ("Dislogal")
Sojin Takei
-Relocation camps (suitcase, tears)

**Lesson Materials and Resources:**

Angel Island Immigration Station
https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link205

Asian American Curriculum Project
https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link206

Densho: Japanese American Legacy Project
https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link207

Fred T. Korematsu Institute
https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link208

Go For Broke National Education Center
https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link209

Japanese American Museum of Oregon
https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link210

Japanese American Museum of San Jose
https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link211

Japanese American National Museum
https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link212

Japanese American National Museum Timeline of Japanese American History and Vocabulary List
https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link213

National Japanese American Historical Society
https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link214

PBS Learning Media
https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link215
https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link216

Smithsonian National Museum of American History
https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link217
https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link218

Smithsonian Asian Pacific American Center
https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link219/

# Sample Lesson 21: Korean American Experiences and Interethnic Relations

**Theme:** History and Movement

**Disciplinary Area:** Asian American and Pacific Islander Studies

**Ethnic Studies Values and Principles Alignment:** 1, 2, 4, 6

**Standards Alignment:**

**HSS Content Standard:** 11.11.1

**CA CCSS for ELA/Literacy:** RH.9–10.1, 2, 3, 7; W.9–10.1; SL.9–10.1

## LESSON PURPOSE AND OVERVIEW:

Overview: Koreatown in Los Angeles is a transnational enclave whose formation and development are an integral part of America's multicultural history. The heart of Korean America is in Koreatown Los Angeles. Koreatown was a central hotspot of violence during the 1992 Los Angeles Civil Unrest/Uprising, and Korean Americans were thrust onto the national and international scenes where they were scapegoated, marginalized, and discriminated against. The media inflamed the so-called Black–Korean conflict at the time, exposed the deep-seated interethnic issues plaguing inner-city communities. The shooting of Latasha Harlins on March 16, 1991, happened about two weeks after the beating of Rodney King. Harlins and King were both African American. The murder of Harlins by liquor store owner Soon Ja Du stirred the interethnic conflict between Korean Americans and African Americans. The case went to court, and Du received a light sentence and no jail time. The African American community was outraged, and tensions mounted between the two communities. Interethnic relations and conflicts, racism, and police brutality against African Americans fanned the flames of unrest in 1992. When the court found the police officers involved in the case of the beating of Rodney King not guilty, inner-city community residents rose up and protested.

Today, the 1992 LA Civil Unrest/Uprising resonates strongly with communities of color whose voices are being channeled through the Black Lives Matter movement. Studying the 1992 LA Civil Unrest/Uprising provides a framework for students to understand and apply to current events. The manufactured interethnic conflict between Korean Americans and African Americans, created by the racially systemic lack of resources and coupled with socioeconomic issues and police brutality issues, are relevant to this day. The interethnic, socioeconomic, and police brutality issues that African Americans protested against in 1992 are the same issues the BLM movement is fighting against now. Thus, it is important to include such a major event in ethnic studies curriculum because the 1992 LA Civil Unrest/Uprising is a perfect case study in the field and is applicable to current events. In the aftermath of the uprising, the Korean American community transformed and became visible by exercising their political, social, and community voices.

The goal of this lesson is to provide an overview of the historic, ethnic, political, and sociocultural background of Koreatown to understand the formation of the Korean American community as we know it today. The goal is also to introduce concepts in interethnic relations and studies through the lens of Korean Americans during the 1992 LA Civil Unrest/Uprising and contextualize this with current events. The lesson uses the voices of Korean Americans, articles, textbooks, documentaries, and interviews.[15]

**Key Terms and Concepts:** Korean Americans, oral history, Koreatown, 1992 LA Civil Unrest/Uprising, 1965 Immigration Act, Los Angeles, interethnic relations

### Lesson Objectives (Students will be able to ... ):

- Better understand the diverse experiences of Korean Americans by engaging a range of primary and secondary sources, including oral histories, textbooks, documentaries, and scholarly articles
- Introduce concepts in interethnic relations and studies through the lens of the so-called Black–Korean conflict and contextualize this with current events
- Conduct an interview of someone who experienced the LA Civil Unrest/Uprising or who is Korean American; develop and ask questions that explore the lived experiences of the subject being interviewed; transcribe the interview; and write a short essay on what they learned about the Korean American community through the interview—in doing so, students will gain key skills in how to develop and structure interviews, transcriptions, and essays

### Essential Questions:

1. What is the history of Koreatown and its formation?
2. How did the 1992 Los Angeles Civil Unrest/Uprising affect and transform the Korean American community?
3. Why is the Korean American experience important to understand within the context of Asian American studies and US history?

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[15] In addition to this lesson, teachers can discuss the causes of events in Los Angeles in 1992 and African American experiences during this tumultuous time.

## Lesson Steps/Activities:

1. The teacher tells the class: If anyone here has experiences or knows someone with experiences that they feel could help others better understand this content, feel free to add to our discussions.

2. The teacher tells students that they are going to learn about Korean Americans and focus on three essential questions, then reads essential questions 1–3 aloud.

3. The teacher presents some basic information about Korean American history and identity via PowerPoint or another presentation method. The teacher asks students whether they have questions about Korean Americans and writes them on the whiteboard. The class watches Arirang, a documentary on Korean American history by Tom Coffman (https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link220).

4. The teacher leads a read aloud of the Quick Fact Sheet About Koreans in the US (located at the end of the lesson). Alternate choral reading—the teacher reads one fact, the whole class reads the next fact, while the teacher walks around the room.

5. The teacher and students discuss the quick facts and determine which of the essential questions were answered by the information presented. The class goes through the questions and answers together.

   The teacher leads a deeper discussion about the Korean American experience in the US, focusing on the essential questions. The teacher shows a short history video about the Korean American community. The teacher asks students to think about the hardships and difficulties immigrants experienced coming to the US and to take note of how the film addresses racism and discrimination. In the Korean American community, the Los Angeles Civil Unrest/Uprising is remembered as Sa-i-gu (April 29 in Korean). For the Korean American community, Sa-i-gu is known as its most important historical event, a "turning point," "watershed event," or "wake-up call." Sa-i-gu profoundly altered the Korean American discourse, igniting debates and dialogue in search of new directions. Many believe that as Los Angeles burned, the Korean American was born—or reborn—on April 29, 1992. The riot served as a catalyst to critically examine what it meant to be Korean American in relation to multicultural politics and race, economics, and ideology.

6. The class watches "Footsteps of Korean Americans," a short (37-minute) documentary about the experiences of Koreans in the United States. The film gives a concise overview of when, how, and why Koreans came to America. The film also identifies major moments in Korean American history that helped define the United States and discusses the 1992 LA Civil Unrest/Uprising,

racism, marginalization, and discrimination. The film touches on the so-called Black–Korean conflict that was fueled by negative media coverage and the lack of economic resources brought on by systemic racial redlining and lack of understanding. The documentary's narrative shows the development of the Korean American community within the context of race relations in the United States. The film ends on a positive note with an overview of how Korean Americans are facing and dealing with the racial divide in the US and, at the same time, learning to deal with the community's newfound identity. The teacher should warn students that some images in the video could be disturbing (https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link221).

7. The teacher shows two to three videos from the Korean American Oral Histories Project Archives hosted by the Young Oak Kim Center for Korean American Studies at University of California, Riverside. In the videos, Korean Americans talk about their lives and experiences in the United States. As students watch them, they should think about how these individuals have developed their identity as being Korean American within the context of race and identity. Suggestions on which oral histories to show include Ralph Ahn, Cindy Ryu, Julie Ha, and Philip Yu (https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link222).

8. After the videos, do a think, write, pair/share, group share exercise. Students think about this question: How do these Korean Americans describe their experiences and how racism and discrimination affected their lives? Students think quietly for about a minute, then write individually for two to three minutes. Afterward, students share their thoughts with a partner. Students can be put into breakout sessions for online courses or paired in class at random for in-person teaching.

   Some important things to point out in the discussion:

   - Being caught between two worlds, Korean Americans (immigrants) feel the pressures and the divide in the US along racial lines, especially as they enter small businesses and inner-city communities
   - Koreatown's development over the century; its evolution from a small unknown community to a recognized ethnic enclave
   - The racial inequalities and mistreatment of Korean Americans during the 1992 LA Civil Unrest/Uprising, the historic nature of this scenario, and how it applies to other Asian American communities
   - The racial and socioeconomic disparities that exist in the United States for minority communities, including Asian Americans, African Americans, and others

    - Learning how Korean Americans embraced their new host society and became visible after the 1992 LA Civil Unrest/Uprising and how Koreatown emerged from the ashes of the violence and became a hotspot for culture, food, and all things Korean in America
    - Developing an identity of their own as proud Korean Americans

9. Students read pages 57 to 62 in *Memoir of a Cashier: Korean Americans, Racism, and Riots* by Carol Park. As they read, students should think about this question: What was it like to be a young Korean American during the tumultuous 1990s and during the 1992 LA Civil Unrest/Uprising?
    a. As students read the excerpt, they use the Annotation Chart (included at the end of the lesson) to annotate as they read, adding a symbol next to a sentence that corresponds to their thinking or feeling about the text. Student should be ready to answer the question using evidence from the text.
    b. The class has a reflective discussion on the following question: According to the author, Carol Park, what was the Black–Korean conflict?
    c. Some important things to point out in the discussion:
        i. Similar to other minorities, Korean Americans were marginalized and discriminated against throughout US history.
        ii. The invisibility and categorization of Asian American and Pacific Islander groups as model minorities needs to be recognized and discussed.
        iii. Korean American history is important and should be taught because of pivotal moments like the 1992 LA Civil Unrest/Uprising.

**Making Connections to the *History–Social Science Framework*:**

Chapter 14 of the framework includes a section (pages 297–299) on California's involvement in the Civil Rights Movement during the 1960s, discrimination, modern immigration, and the state's post-1965 Immigration Act demographics. The chapter asks two essential questions which could also be relevant to the Korean American experience and the LA Civil Unrest/Uprising in the Asian American studies curriculum:

- What did protests and frustrations expressed by Californians in the late Cold War Era reveal about the state?
- In what directions is California growing in the twenty-first century?

10. Assessment—To show evidence of what students have learned the teacher can choose one of two assignments:
    a. Students write one to three paragraphs of five to ten sentences answering each essential question using evidence from the sources in the lesson.
    b. As a discussion group exercise, in groups of two or three students collectively write a paper about the Korean American experience, answering the two essential questions. Each student in the group writes one paragraph.

### Assessment, Application, Action, and Reflection:

See step 10 above.

### Materials and Resources:

"Footsteps of Korean Americans" – A short documentary on Korean American history, identity, the LA Civil Unrest, and current issues https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link223

Carol Park. 2017. *Memoir of a Cashier: Korean Americans, Racism, and Riots*. Riverside, CA: Young Oak Kim Center for Korean American Studies at University of California Riverside.

Korean American Oral Histories Project – A series of video interviews with and documentaries on Korean Americans in the United States discussing their immigrant experiences, the LA Civil Unrest, and more https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link224

Legacy Project – An oral history project preserving the collective history of Korean Americans https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link225

"Global Perspectives: Angela Oh" – An interview with Angela Oh, a civil rights attorney https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link226

"Angela Oh's Views on LA Riots, Five Years Out" https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link227

Quick Fact Sheet About Koreans in the US (below)

Think Write Pair/Share Group Share handout (below)

Annotation Chart (below)

Additional resources for teaching Korean American studies can be found at https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link228. These resources include lessons on Colonel Young Oak Kim, Dosan Ahn Chang Ho, the Korean independence movement, Dr. Sammy Lee, and Korean pop culture in the United States.

### Quick Fact Sheet About Koreans in the US

- The Korean American population is about 1.8 million today. The heart of Korean America resides in Los Angeles, where Koreatown flourishes amid a diverse demographic. Official Korean immigration to the United States began on January 13, 1903, with the arrival of 102 Koreans in Hawaii.
- In March 1920, Korean Americans establish the Willows Korean Aviation School/Corps in Willows in Northern California. Today, the school is considered the origin of the Korean Air Force. Many Korean Americans donated to the foundation of the school, including Kim Chong-lim, the first Korean American millionaire.
- On April 12, 1960, Alfred Song is elected to the Monterey Park City Council. He later becomes the first Korean American admitted to the California Bar and the first Asian American elected to the California State Legislature.
- On October 3, 1965, the Hart–Celler Act of 1965 opens the door for immigration in the United States. Koreans immigrate to the United States, and the population of Koreans grows from 69,150 in 1970, to 354,953 in 1980, and 798,849 by 1990.
- On April 29, 1992, the Los Angeles Civil Unrest/Uprising erupts. Koreatown is burned and looted and businesses are destroyed. Korean Americans are left to fend for themselves and are marginalized and scapegoated by media. This moment in US history is considered the birth of the Korean American identity as we know it today.
- On November 4, 1992, Jay Kim is elected to the US House of Representatives and becomes the first Korean American to be elected to the United States Congress.
- On September 14, 1994, the sitcom *All-American Girl*, starring Korean American actor Margaret Cho, premiers on ABC and is the first network sitcom to feature a predominantly Asian American cast.
- Korean American Day is declared by the US government in 2005.
- In 2015, David Ryu becomes the first Korean American elected to the Los Angeles City Council.
- At the 2018 Winter Olympics, held in Pyeongchang, South Korea, Korean American Chloe Kim becomes the youngest woman to win an Olympic gold medal in snowboarding.
- At the 2020 Academy Awards, *Parasite* wins four Oscars—for best picture, best director, best international feature, and best original screenplay. It was the first foreign language film and the first Korean film to win best picture.

*Sources:*

Edward T. Chang. 2017. “A Concise History of Korean Americans.” In *Teaching East Asia: Korea: Lessons and Resources for K–12 Classrooms*, edited by Mary Connor. Los Angeles, California: National Korean Studies Seminar and Korean Cultural Center Los Angeles.

Edward T. Chang and Jeannette Diaz-Veizades. 1999. *Ethnic Peace in the American City: Building Community in Los Angeles and Beyond*. New York, NY: New York University Press.

Edward T. Chang and Carol K. Park. 2019. *Korean Americans: A Concise History.* Riverside, CA: The Young Oak Kim Center for Korean American Studies at the University of California Riverside.

Wayne Patterson. 1994. *The Korean Frontier in America: Immigration to Hawaii 1896–1910*. Honolulu, HI: University of Hawai‘i Press.

Root Park, director. “Footsteps of Korean Americans.” May 23, 2019. https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link229.

Carol Park. 2017. *Memoir of a Cashier: Korean Americans, Racism, and Riots*. Riverside, CA: Young Oak Kim Center for Korean American Studies at University of California Riverside.

Tom Jennings, director. “The Lost Tapes: LA Riots.” Smithsonian Channel, April 16, 2017. https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link230.

### Think Write Pair/Share Group Share

Essential Question: (See sample essential questions from the Making Connections to the History–Social Science Framework section above).

Think for one minute about how the source had details that answered the essential question.

Write for one minute about the details and facts you can remember from the source that address the essential question.

Pair/Share for one minute per person. Share out your thinking and writing about the essential question using the sources provided. Be ready to share out the information your partner provided if the teacher calls on you.

Group Share for five to ten minutes. After group share, the class will share out information, giving you a chance to present to your peers.

## Annotation Chart

| Symbol | Comment/Question/ Response | Sample Language Support |
|---|---|---|
| ? | Questions I have<br>Confusing parts for me | The sentence … is unclear because …<br>I don't understand what is meant when the author says … |
| + | Ideas/statements I agree with | I agree with the author's statement that … because …<br>Similar to the author, I also believe that … because … |
| - | Ideas/statements I disagree with | I disagree with the author's statement that … because …<br>The author claims that … However, I disagree because … |
| * | Author's main points<br>Key ideas expressed | One significant idea in this text is …<br>One argument the author makes is that … |
| ! | Shocking statements or parts<br>Surprising details/claims | I was shocked to read that … (further explanation)<br>The part about … made me feel … because … |
| o | Ideas/sections you connect with<br>What this reminds you of | This section reminded me of …<br>I can connect with what the author said because …<br>This experience connects with my own experience in that … |

# Sample Lesson 22: The Immigrant Experience of Lao Americans

**Theme:** History and Movement

**Disciplinary Area:** Asian American and Pacific Islander Studies

**Ethnic Studies Values and Principles Alignment:** 1, 4, 5, 6

**Standards Alignment:**

**HSS Content Standard:** 11.11

**CA CCSS for ELA/Literacy:** RH.9–10.1, 2, 3, 7; WHST.9–10.2, 4, 5; SL.9–10.1

## LESSON PURPOSE AND OVERVIEW:

Students will discuss the reasons for the changing immigration policies of the United States, with emphasis on how the Immigration Act of 1965 and successive acts transformed American society with focus on the unique challenges confronting Lao American immigrants and the different groups among them (for example, Lao, Hmong, Iu-Mien, Akha).

Students will learn how the lesser-known immigrants from Laos have contributed to greater diversity in American society since the middle of the twentieth century.

**Key Terms and Concepts** (This section ties into larger unit key terms but may also include terms specific to the lesson.)**:** the evolving US immigration policies since 1965, the effects of the policies on Lao Americans, the contributions of the policies to the diversity of the population of the United States, refugee

**Lesson Objectives (Students will be able to … ):**

- Discuss the reasons for the nation's changing immigration policy, with emphasis on how the Immigration Act of 1965 and successive acts have transformed American society
- Understand the unique challenges confronting Lao American immigrants and the different groups among them (for example, Lao, Hmong, Iu-Mien, Akha)
- Examine the origins and stages of Lao American immigration and its effects on Lao Americans
- Learn how the lesser-known immigrants from Laos have contributed to greater diversity in American society since the middle of the twentieth century
- Understand how the Vietnam War changed US immigration policy since 1975

## Essential Questions:

1. During which period of US policy immigration did your family arrive in the United States? How has that policy supported or not supported your family?
2. How have the immigration policies of 1975 and 1980 benefited the United States?
3. What current policies exist to support the original intentions of the United States to be a country that receives all who are oppressed?

## Lesson Steps/Activities:

1. The teacher opens class by giving a brief lecture on the following: At the end of the Vietnam War, the Royal Lao Government was overthrown by the Pathet Lao in a communist revolution. Lao individuals or families politically aligned with the United States were allowed entry to the US with the passage of the Indochina Migration and Refugee Assistance Act in 1975. The Refugee Act of 1980 authorized further Lao refugee migration to the US. Between 1975 and 1992, over 230,000 (up to 400,000 by some estimates) Lao, Hmong, Khmu, Iu-Mien, Tai Dam, Tai Lue, Lua, Akha, Lahu, and other ethnic communities from Laos immigrated to the US, primarily to California, Wisconsin, Minnesota, and Texas.
2. The teacher then shows a short film clip, "The Betrayal," on the Lao immigrant experience.
3. Classroom
    a. Individual: Students read packet materials in class to prepare for student presentations and discussion comparing and contrasting experiences of Lao immigrants, independently organizing information in the notetaking guide while viewing the video and reading, identifying and evaluating sources in each media format. (The teacher models writing down points on the organizer.)
    b. Small Group: Each group is assigned one memoir or oral history account. Students discuss the main ideas and details. They then create a visual display/poster that communicates the immigrant experience (e.g., isolate one quotation for presentation). The teacher will demonstrate before the small group discussion.
    c. Large Group: The class holds a discussion on the immigrant experience of Lao Americans. Each student shares their response to the discussion. Students compare and contrast the unique and common/general aspects of each memoir or oral history account.

4. Homework: Students write an essay or letter describing their critical analysis and their opinion on how federal, state, or local government policy should be changed to better aid new immigrants in their integration into American society. This may include the student's opinion of the US government's role in assisting migrants from Laos stemming from the US involvement in the war in Laos.

**Assessment, Application, Action, and Reflection:**

- Accurately present facts from the videos and readings as support for their opinion on the war
- Clearly express their position on the war during class debate and small group discussion
- Correctly identify its influence on US foreign policy

**Materials and Resources:**

*Materials*

- Video: "The Betrayal" (Nerakhoon)
- Packet:
    - Thavisouk Phrasavath. 2010. *Stepped Out of the Womb: A Memoir of a Journey to the Land Where the Sun Falls*. Lao Century Media. Chapter 6, Coming To America.
    - Khamsamong Somvong. 1989. "Not so wonderful was that time." In *Indochina's Refugees: Oral Histories from Laos, Cambodia and Vietnam*, by Joanna Catherine Scott. Jefferson, NC: McFarland and Company.
    - Kao Kalia Yang. 2008. *The Latehomecomer: A Hmong Family Memoir.* Minneapolis, MN: Coffee House Press. Chapter 8, Before the Babies.
- Writing Prompt: Homework (see step 4)

*Resources*

General Works:

- Jeremy Hein. 1995. *From Vietnam, Laos, and Cambodia: A Refugee Experience in the United States*. New York, NY: Twayne Publishers.
- Jonathan H. X. Lee and the Center for Lao Studies. 2012. *Laotians in the San Francisco Bay Area*. Charleston, SC: Arcadia Publishing.
- W. Courtland Robinson. 1998. *Terms of Refuge: The Indochinese Exodus and the International Response*. London, UK: Zed Books.

Lao Immigrant Memoirs:

- Bounsang Khamkeo. 2006. *I Little Slave: A Prison Memoir from Communist Laos.* Cheney, WA: Eastern Washington University Press. Interview: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link231.
- Kao Kalia Yang. 2008. *The Latehomecomer: A Hmong Family Memoir.* Minneapolis, MN: Coffee House Press.
- Kao Kalia Yang. 2016. *The Song Poet: A Memoir of My Father.* New York, NY: Metropolitan Books.
- Joanna Catherine Scott. 1989. *Indochina's Refugees: Oral Histories from Laos, Cambodia and Vietnam.* Jefferson, NC: McFarland and Company.
- Nakhonkham Bouphanouvong. 2004. *Sixteen Years in the Land of Death: Revolution and Reeducation in Laos.* Bangkok, Thailand: White Lotus Press.
- Sucheng Chan, ed. 1994. *Hmong Means Free: Life in Laos and America.* Philadelphia, PA: Temple University Press.
- Thavisouk Phrasavath. 2010. *Stepped Out of the Womb: A Memoir of a Journey to the Land Where the Sun Falls.* Lao Century Media.

Documentary Film

- "The Betrayal" (Nerakhoon), written and directed by Ellen Kuras and Thavisouk Phrasavath

**Ethnic Studies Outcomes:**

- Students expand on previous lessons covering US foreign policy during the Cold War, including the Vietnam War, the anti-war movement, and the US Civil Rights movement.
- Students recognize the Laotian American refugee experiences, their unbreakable spirit through survival and resilience, and that visibility, acknowledgment, and celebration through ethnic studies provides Southeast Asian American youth and their colleagues with an understanding around a subject that is historically overlooked.

# Sample Lesson 23: Historical and Contemporary Experiences of Pacific Islanders in the United States

**Theme:** History and Movement, Identity

**Disciplinary Area:** Asian American and Pacific Islander Studies

**Ethnic Studies Values and Principles Alignment:** 1, 2, 3, 4

**Standards Alignment:**

**HSS Content Standard:** 11.4.2

**CA CCSS for ELA/Literacy:** RH.9–10.1, 2, 3, 6, 7; W.9–10.1; SL.9–10.1, SL.11–12.4

## LESSON PURPOSE AND OVERVIEW:

This lesson is designed to introduce the study of people of Pacific Islander descent in the United States, while drawing connections to the Pacific Islands and the Pacific Island diaspora more broadly. Pacific Islanders in the United States are often left out of conversations about communities of color in America. The purpose of this lesson is to understand the ways in which American expansion in the Pacific since the 1800s has grown and created a variety of issues among growing Pacific Islander communities in Oceania and in the US today. This lesson will use geography, data disaggregation, and narratives to explore the US experiences of Pacific Islanders from Guam, American Samoa, Palau, the Marshall Islands, Fiji, Samoa, and Tonga. This lesson is designed to be an introduction to the study of Pacific Islander migrations to the continental United States, including the history, culture, and politics of Hawaiʻi and US Pacific territories.

**Key Terms and Concepts:** Pacific Islanders, race, annexation, migration, militarization, citizenship, Oceania, Melanesia, Micronesia, Polynesia, data disaggregation, census

### Lesson Objectives (Students will be able to … ):

- Identify varying experiences of Pacific Islanders in relation to the United States
- Analyze differences and similarities between Pacific Islander experiences and history
- Explore the relationships between colonialism, citizenship, and identity

### Essential Questions:

1. Who are Pacific Islanders in the United States? What is their history with immigration and settlement?

2. What systems, structures, and events have contributed to the racialization of Pacific Islanders in the US? Why is it important to disaggregate census, educational, and demographic data to understand the Pacific Islander population?

3. What are the contemporary experiences of Pacific Islanders in the United States? How do they respond to discrimination and displacement?

**Lesson Steps/Activities:**

*Day 1: Pacific Islander Immigration to the US*

*Who are Pacific Islanders in the United States? What is their history with immigration and settlement?*

1. Students write down seven words that describe their identity, which will be shared later in the lesson.

2. The teacher displays an example of a world map.

3. The teacher leads a discussion by asking students the following questions and writing down their responses:

    a. What are maps and what do they tell us?

    b. Who and what gets left out of understanding people through maps?

    c. What do maps tell us about who created them?

    *Teacher notes:* Concepts include borders, boundaries, difference, and power.

4. Students answer the following question on a piece of paper and then share out to class: How might maps connect to the seven words you chose?

5. The teacher shares examples of maps of the Pacific Islands and presents the following:

    a. The Pacific includes 1200 distinct cultural groups among the 7–10 million people living in and around the world's largest and oldest ocean, in some of the world's most vulnerable and precious ecosystems. These groups maintain their respective cultural, political, and familial knowledge systems under categories known as Melanesia, Micronesia, and Polynesia (https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link232). However, when encountering the US, they are defined by their relationships to maps, borders, and the American empire in the Pacific.

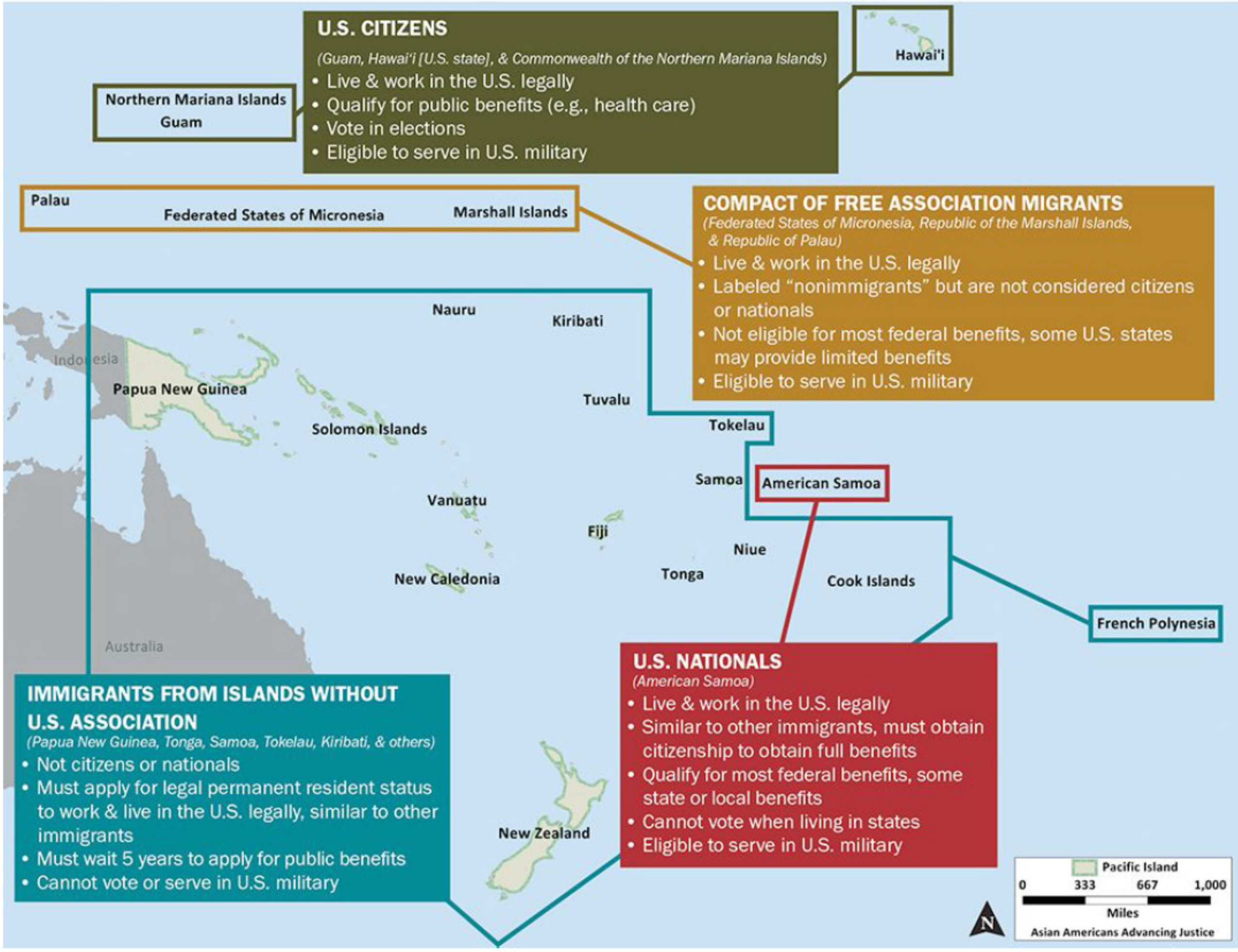
    *Teacher notes:*

    - Melanesia: Papua New Guinea, the Solomon Islands, Vanuatu, New Caledonia, and Fiji

- Micronesia: Guam, the Mariana Islands, the Federated States of Micronesia (Yap, Chuuk, Pohnpei, Kosrae), Kiribati, Nauru, the Marshall Islands, and Palau
- Polynesia: The Hawaiian Islands, Samoa, American Samoa, Tonga, Tuvalu, Tokelau, Wallis and Futuna, the Cook Islands, French Polynesia, Niue, Easter Island, Pitcairn, Norfolk Island, and New Zealand

6. The teacher displays and explains the "U.S. Immigration Status by Pacific Island of Birth" infographic, which shows the varying US immigration statuses of Pacific Islanders that continue to shift over time.
7. Students share observations of the graphic, while answering the following question: What do you immediately recognize about the different statuses?

**U.S. Immigration Status by Pacific Island of Birth**


Hawai'i
Northern Mariana Islands
Guam
Palau
Federated States of Micronesia
Marshall Islands
Nauru
Kiribati
Indonesia
Papua New Guinea
Solomon Islands
Tuvalu
Tokelau
Samoa
American Samoa
Vanuatu
Fiji
Niue
New Caledonia
Tonga
Cook Islands
French Polynesia
Australia
New Zealand
Pacific Island
0
333
667
1,000
Miles
N
Asian Americans Advancing Justice

**U.S. CITIZENS**

*(Guam, Hawai'i [U.S. state], & Commonwealth of the Northern Mariana Islands)*

- Live & work in the U.S. legally
- Qualify for public benefits (e.g., health care)
- Vote in elections
- Eligible to serve in U.S. military

**COMPACT OF FREE ASSOCIATION MIGRANTS**

*(Federated States of Micronesia, Republic of the Marshall Islands, & Republic of Palau)*

- Live & work in the U.S. legally
- Labeled "nonimmigrants" but are not considered citizens or nationals
- Not eligible for most federal benefits, some U.S. states may provide limited benefits
- Eligible to serve in U.S. military

**IMMIGRANTS FROM ISLANDS WITHOUT U.S. ASSOCIATION**

*(Papua New Guinea, Tonga, Samoa, Tokelau, Kiribati, & others)*

- Not citizens or nationals
- Must apply for legal permanent resident status to work & live in the U.S. legally, similar to other immigrants
- Must wait 5 years to apply for public benefits
- Cannot vote or serve in U.S. military

**U.S. NATIONALS**

*(American Samoa)*

- Live & work in the U.S. legally
- Similar to other immigrants, must obtain citizenship to obtain full benefits
- Qualify for most federal benefits, some state or local benefits
- Cannot vote when living in states
- Eligible to serve in U.S. military

Source: Empowering Pacific Islander Communities. 2014. "Native Hawaiian & Pacific Islanders: A Community of Contrasts in the United States." Policy Report. Los Angeles, CA.

Long description of South Pacific map

8. The teacher passes out the day 1 worksheet, Pacific Islanders in the US (located at the end of the lesson), and explains the write-up for each video prior to viewing, while students follow along.

    a. US Citizens: Hawaiʻi

        i. Hawaiʻi was colonized by Euro-American capitalists and missionaries in the eighteenth and nineteenth centuries. In 1893 Americans invaded Hawaiʻi, overthrew Indigenous peoples, and secured an all-white oligarchy of planters in place of the reigning aliʻi (nobility) ruled by Queen Liliʻuokalani, which led to annexation in 1898. This included dispossession of the Hawaiian government, lands, and citizenship, which colonized Indigenous Hawaiians.

        ii. Students watch a clip of the PBS Hawaiʻi documentary *Act of War* (21:45–36:25) (https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link233) and write down seven to ten explicit details or facts from the video. Teachers can also provide the full documentary online for students to watch outside of class.

    b. Compact of Free Association: Marshall Islands

        i. In 1946, the United States started testing nuclear bombs in the Marshall Islands under the code name Operation Crossroads. To clear the way for the tests, the US Navy negotiated with leaders of Bikini Atoll to move 167 residents east to Rongerik Atoll—a move that Bikinians understood as temporary and believed would be "for the good of mankind." When Rongerik's food supply proved insufficient to support the population, the US relocated the Bikinians to Kwajalein Atoll and finally to Kile Island. On Kile, Bikinians faced numerous challenges, including insufficient food supplies, lack of fishing grounds, drought, typhoons, dependence on canned food supplied by the US Department of Agriculture, and accompanying health problems (e.g., high blood pressure and diabetes).

        ii. Students watch Kathy Jetnil-Kijiner's "Anointed" (https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link234) and write down five to seven explicit details or facts from the video.

    c. US Nationals: American Samoa

        i. In the 1890s, Germany, the United Kingdom, and the United States were locked in a dispute over who should have control over the Samoan Islands. In 1899, these countries came to an agreement in which Germany had influence in the western islands and the US would maintain influence in the eastern islands. The US Navy wanted to utilize Pago Pago Harbor as a coaling site for their ships, which became key during World War II until the closing of the base in 1951.

    ii. Students watch the first 10 minutes of Omai Fa‘atasi (1978) by Takashi Fujii and write down seven to ten explicit details or facts from the video.

9. Using examples from the lecture and videos, students work in groups to complete the worksheet and provide an analysis of American influence in the Pacific.
10. As a class, each group shares its reflections and answers to the following questions: What does this lesson tell us about “American expansion” in the Pacific? How might this impact migration to the US?

Extension Assignment:

Teachers can assign an essay that utilizes the information on the worksheet to write about the impact of American expansion on the Pacific Islanders.

*Day 2: Analyzing Racialization of Pacific Islanders Through Data*

*What systems, structures, and events have contributed to the racialization of Pacific Islanders in the US? Why is it important to disaggregate census, educational, and demographic data on the Pacific Islander population?*

1. The teacher begins with a group discussion.
    a. The teacher asks: What is a Pacific Islander? Who is a Pacific Islander? Is it one group or many groups?
    b. The teacher presents the following: In this lesson, we are going to learn that the broad label Pacific Islander is composed of many groups, and we are going to analyze what has contributed to this label and what the outcomes are of relying only on this label.

       *The teacher notes:*

        - The poverty rate of Pacific Islanders is 20 percent, versus 12 percent of the general population.
        - Pacific Islanders are half as likely to have a bachelor’s degree compared to the general population (27 percent for the total population and 49 percent of Asian Americans).
        - Bachelor degree attainment rate is 69.1 percent for Asian Indians, but only 9.4 percent for Samoans.

        - This data shows there is a large difference between the Pacific Islander community and the Asian American community and overall population.
        - This data also shows there is a need for more services and programs for the Pacific Islander community (for example, to get into and graduate from college).
        - It is important to disaggregate the data to identify the needs of the Pacific Islander community.
        - By lumping Pacific Islanders under Asian Americans, Pacific Islander issues become invisible.

2. Students read and analyze the following sources:

    a. What Census Calls Us: A Historical Timeline (https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link235; PDF at https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link236)

    b. Excerpt of Community of Contrasts: Executive Summary and Demographics (pp. 5–10) (https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link237)

    c. The State of Higher Education in California (https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link238)

    d. Lisa Kahaleole Hall, "Which of These Things Is Not Like the Other" (pp. 729–733, 736–738) (https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link239)

3. The teacher will pass out the worksheet The Disaggregation of Pacific Islander Data, which has a number of content questions. Students can work in pairs or in groups to help each other answer the questions.

4. Before students answer the last question on the worksheet and write their paragraph, they will have a class discussion on what they have learned. The teacher will ask the questions: How have racial categories impacted Pacific Islanders? Provide one example. Why is it important to disaggregate census, educational, and demographic data on the Pacific Islander population?

Extension Assignment:

The handout and paragraph can develop into a larger assignment that uses data disaggregation to do a report on Pacific Islanders. This report can be an infographic or in essay form. This can also lead into a Youth Participatory Action Research project that provides students an opportunity to do more research on Pacific Islander communities. This could consist of interviews and oral histories. This could potentially add to the growing research on Pacific Islanders.

*Day 3: Contemporary Pacific Islander Experiences*

*What are the contemporary experiences of Pacific Islanders in the United States? How do they use storytelling to share about these experiences and reframe dominant narratives about Pacific Islanders?*

1. Students will draw two images, side by side, showing 1) how they think the world/society views them and 2) who they really are. Students will share and explain their drawings.
2. The teacher hands out an excerpt of "Our Sea of Islands" by Epeli Hau'ofa (https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link240, pp. 6–11). After students finish reading it they participate in a think, pair, share to answer the following questions:
    a. How does Hau'ofa discuss the perspectives of the Pacific as islands in a far sea versus Oceania as our sea of islands?
    b. The teacher facilitates a class discussion to tie in mapping, race, genealogy, and the importance of storytelling.
3. Students will review the following narratives to read and listen to examples of Pacific peoples' stories on contemporary issues of land displacement, climate change, and movements for independence.
    a. Standing Above the Clouds (https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link241)—short documentary
    b. Frontline Truths by the Pacific Climate Warriors (https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link242)—first person narratives of Climate Justice Warriors
    c. The Question of Guam (https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link243)—United Nations testimony (2:48:13–2:52:02)

    Discussion: What stood out to you about these stories? Why is it important to learn about Pacific experiences by listening to and reading the stories of Pacific peoples?
4. Students will create "I Am" poems to share.

    For each of the items, write three to five things that answer each item about you. Use the list to create a poem which repeats the line, "I am from … " followed by your lists. Be creative.

    a. Items that were important to you growing up or had significance in your upbringing
    b. Events that changed your life

c. Names of relatives and/or community members, especially ones that link you to your past

d. Names of food and dishes that are always at family or community gatherings

e. Places important to you

f. Sayings and beliefs important to you

### Assessment, Application, Action, and Reflection:

**Assessment:** The summative assessment has three parts in this lesson: part 1: an essay on the impact of American expansion on the immigration of Pacific Islanders, part 2: data analysis infographic, and part 3: "I Am" poem. These three parts come together to build the analytical skills of the students and provide direct opportunities for them to connect to the lesson.

**Application:** Students will apply the ethnic studies principles to their essay, data analysis, and poems.

**Action:** Students can do a number of things with what they learned. First, they can use the material to analyze immigration policy that is important today. The teacher can include an extension activity to compare Pacific Islander immigration with immigration of other Asian American groups. These immigration patterns and trends can be connected back to American expansion and imperialism. Another option is to have students choose another racialized group and compare their experiences to those of Pacific Islanders. The teacher could also have students apply the content and skills of this lesson to develop a more robust Youth Participatory Action Research project to learn more about Pacific Islanders by conducting interviews with or collecting oral histories from community members. This could contribute to the growing research and literature on Pacific Islanders.

**Reflection:** Students will use the "I Am From" poems to reflect on how the lesson on Pacific Islanders connects to their own lives.

### Materials and Resources:

*Day 1 Worksheet*

Name: Period: Date:

### Pacific Islanders in the US

**Learning Target(s):**

- Identify varying experiences of Pacific Islanders in relation to the United States.
- Analyze differences and similarities between Pacific Islander experiences and history.
- Explore the relationships between colonialism, citizenship, and identity.

**Essential Question:**

1. Who are Pacific Islanders in the United States?
2. What is their history with immigration and settlement?

**Directions:** Read the three descriptions below about US involvement in various islands. For each island nation, you will watch a short video. While watching the video, you will write down explicit details and facts. Afterward, you will work with your group to write a collective response.

1. Hawai‘i – US Citizenship

Hawai‘i was colonized by Euro-American capitalists and missionaries in the eighteenth and nineteenth centuries. In 1893 Americans invaded, overthrew Indigenous peoples, and secured an all-white oligarchy of planters in place of the reigning ali‘i, ruled by Queen Lili‘uokalani, which led to annexation in 1898. This included dispossession of the Hawaiian government, lands, and citizenship, which colonized Indigenous Hawaiians.

Video: Act of War – produced by PBS Hawai‘i (write 7–10 explicit details)

2. Marshall Islands – Compact of Free Association

In 1946, the United States started testing nuclear bombs in the Marshall Islands under the code name Operation Crossroads. To clear the way for the tests, the US Navy negotiated with leaders of Bikini Atoll to move 167 residents east to Rongerik Atoll—a move that Bikinians understood as temporary and believed would be "for the good of mankind." When Rongerik's food supply proved insufficient to support the population, the US relocated the Bikinians to Kwajalein Atoll and finally to Kile Island. On Kile, Bikinians faced numerous challenges, including insufficient food supplies, lack of fishing grounds, drought, typhoons, dependence on canned food supplied by the US Department of Agriculture, and accompanying health problems (e.g., high blood pressure and diabetes).

Video: Anointed by Kathy Jetnil-Kijiner (write 5–7 explicit details)

3. American Samoa – US Nationals

In the 1890s, Germany, the United Kingdom, and the United States were locked in a dispute over who should have control over the Samoan Islands. In 1899, these countries came to an agreement in which the Germans had influence in the western islands and the US would maintain influence in the eastern islands. The US Navy wanted to utilize Pago Pago Harbor as a coaling site for their ships, which also became key during World War II.

Video: Omai Fa'atasi by Takashi Fujii with Pacific Islander Communications (write 7–10 explicit details)

Analysis

In your group, share your notes from each of the videos. Using your notes from the lecture and videos, discuss and write on a separate lined sheet of paper a collective response explaining US influence in the Pacific.

**Remember to use a proper heading and include all member names.

*Day 2 Worksheets:*

Name: Period: Date:

## The Disaggregation of Pacific Islander Data

**Learning Target(s):**

- Identify varying experiences of Pacific Islanders in relation to the United States.
- Analyze differences and similarities between Pacific Islander experiences and history.
- Explore the relationships between colonialism, citizenship, and identity.

**Essential Question:**

1. What systems, structures, and events have contributed to the racialization of Pacific Islanders in the US?
2. Why is it important to disaggregate census, educational, and demographic data on the Pacific Islander population?

**Directions:** Using the four different readings discussed and analyzed in class, answer the following questions about disaggregating Pacific Islander data. Answer in complete sentences.

1. How has the US Census changed over time?

2. How do these sources define Pacific Islanders?

3. List all the Pacific Islander ethnicities.

4. List three important data points for Pacific Islanders.

5. What does this data tell us about race and Pacific Islanders?

Part B:

Write a paragraph using evidence from the sources you have read and analyzed. Answer the following questions: 1) How have racial categories impacted Pacific Islanders? Provide at least one example. 2) Why is it important to disaggregate census, educational, and demographic data on the Pacific Islander population?

**Long Description Text for Graphic:**

US Immigration Status by Pacific Island of Birth

US Citizens
(Guam, Hawaiʻi [US state], and Commonwealth of the Northern Mariana Islands)

- Live and work in the US legally
- Qualify for public benefits (e.g., health care)
- Vote in elections
- Eligible to serve in US military

Compact of Free Association Migrants
(Federated States of Micronesia, Republic of the Marshall Islands, and Republic of Palau)

- Live and work in the US legally
- Labeled “nonimmigrants” but are not considered citizens or nationals
- Not eligible for most federal benefits, some US states may provide limited benefits
- Eligible to serve in US military

US Nationals
(American Samoa)

- Live and work in the US legally
- Similar to other immigrants, must obtain citizenship to obtain full benefits
- Qualify for most federal benefits, some state or local benefits
- Cannot vote when living in states
- Eligible to serve in US military

Immigrants from Islands without US Association
(Papua New Guinea, Tonga, Samoa, Tokelau, Kiribati, and others)

- Not citizens or nationals
- Must apply for legal permanent resident status to work and live in the US legally, similar to other immigrants
- Must wait five years to apply for public benefits
- Cannot vote or serve in US military

Return to South Pacific map.

# Sample Lesson 24: South Asian Americans in the United States

**Theme:** History and Movement

**Disciplinary Area:** Asian American and Pacific Islander Studies

**Day 1:** South Asian Americans in the United States

**Time:** 45 minutes

**Essential Questions:**

1. How does history shape present-day attitudes toward South Asian Americans?
2. What are the challenges faced by immigrants (and their children and grandchildren)?
3. How do we make our society more inclusive?

**Lesson Objectives (Students will be able to … ):**

- Define key terms related to bullying and xenophobia
- Understand the historical migration of South Asians to the United States
- Explore instances of discrimination and xenophobia at the individual, community, and policy level

**Materials and Resources:**

- Handout: Who Are South Asian Americans? (one page, one copy per student)
- Handout: Glossary (one page, one copy per student)
- Printouts of images (11 pages, one image per group)
- Handout: Short Time Line of South Asian Americans in the US (two pages, one copy for each student)
- Chart paper with a time line from the 1870s to the present (This can also be written on a blackboard or whiteboard as long as it's large enough for the images to be posted.)
- Sticky notes and pens or markers

## Main Activity (30 minutes)

1. Make sure that a time line from the 1850s to the present is drawn (or a clothesline can be hung with dates dangling and clothespins for students to attach their images) somewhere in the classroom with room for students to affix their images.
2. Divide students into 11 groups (ideally of no more than 2–3 students per group).
3. Distribute the Short Time Line of South Asian Americans in the US handout (one per student) and the images (one per group).
4. Ask students to discuss their image and utilize any terms from the glossary that apply to the example and situation given. Students can apply sticky notes with keywords that apply to their historical image on the bottom of the page or, if using a clothesline, on the back of the printed image.
5. After students have discussed their image, have them look at the Short Time Line of South Asian Americans in the US handout and decide where on the time line their image goes.
6. Once all images are lined up, have students read out chronologically the historical time line of events and examine the images. (Variations: Students can line up with their images and read out chronologically. Students can do a silent gallery walk to read about the images and look at the historical time line.)

## Discussion/Closing (15 minutes)

Pose the questions:

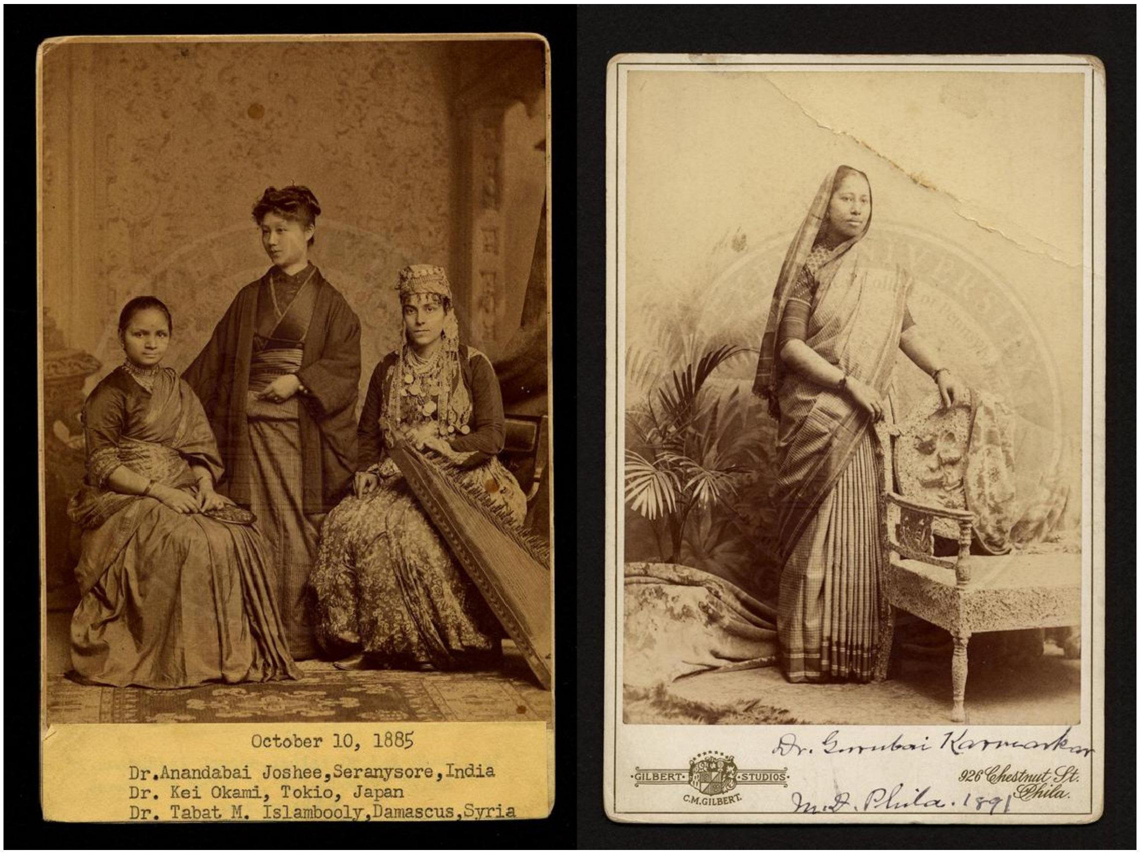
1. What did you learn in today's lesson that you didn't know before?
2. What things can lead to a rise in xenophobia (historically or in the present)?
3. How can tolerance be promoted?

## Homework:

Ask students to investigate their migration stories using the Migration Worksheet at the end of the day 1 section.

## Images

*1885*


October 10, 1885
Dr.Anandabai Joshee,Seranysore,India
Dr. Kei Okami, Tokio, Japan
Dr. Tabat M. Islambooly,Damascus,Syria
Dr. Gurubai Karmarker
GILBERT STUDIOS
C.M.GILBERT.
926 Chestnut St. Phila.
M.D. Phila. 1891

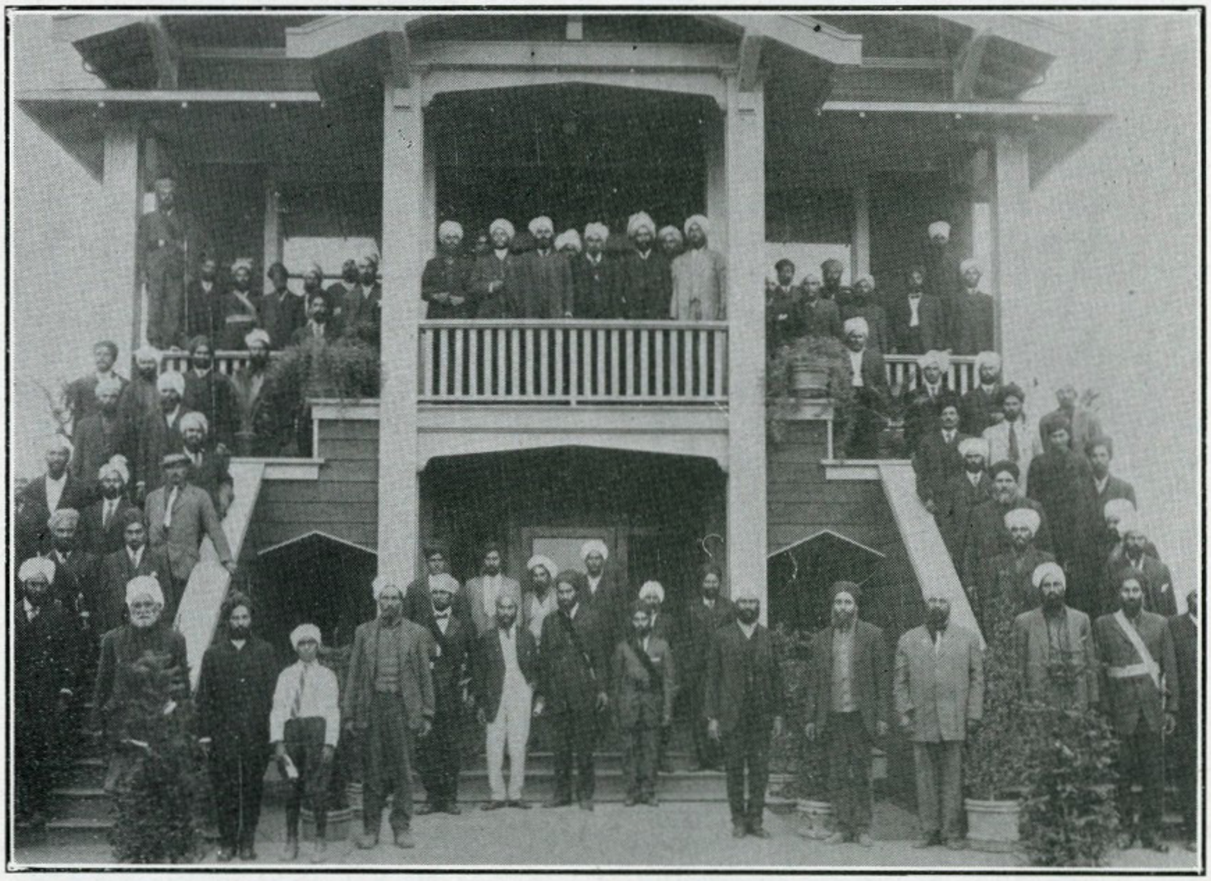
A memento of the Dean’s reception, held October 10, 1885; Photograph of Anandabai Joshee, Kei Okami, and Tabat M. Islambooly, students from the Woman’s Medical College of Pennsylvania (left); Gurubai Karmarker (from India) graduated from Woman’s Medical College of Pennsylvania in 1892 (right)

With international ships and missionary societies, people from India began visiting the United States as early as the late 1700s. In the late 1800s, international students from India attended the Woman’s Medical College of Pennsylvania, such as the women pictured above.

Image 1 “Students posing for photo” Source: Legacy Center Archives, Drexel University College of Medicine, Philadelphia

Image 2 “Gurubai Karmarker” Source: Legacy Center Archives, Drexel University College of Medicine, Philadelphia

*1912*



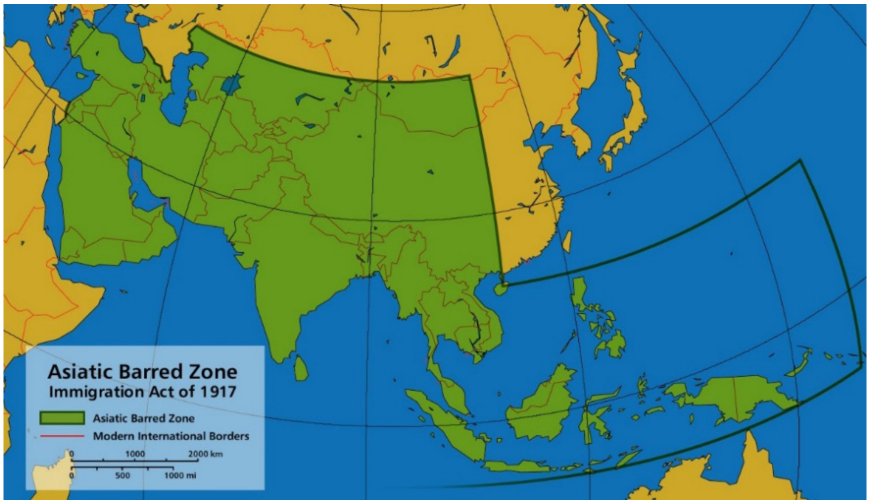
Sikh Temple at Stockton, California.

The first gurdwara (Sikh temple) in the United States was established in 1912 in Stockton, California. Immigrants from India, usually men and generally from the region of Punjab, came to the United States to study or work on the Pacific and Eastern Railroad as construction workers, in lumberyards, or in agriculture. By 1910, 5,000 people had migrated to the West Coast of the United States from colonial India.

Many early immigrants were not able to bring family members with them to the United States, and few women were allowed to migrate, so many migrants intermarried with other groups, such as European Americans, Mexican Americans, or other Asian Americans. The PBS film *Roots in the Sand* documents the history of this community.

“Exterior photograph of the Stockton Gurdwara,” January 1916, *The Hindusthanee Student*; Source: South Asian American Digital Archive (https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link244)

*1917*

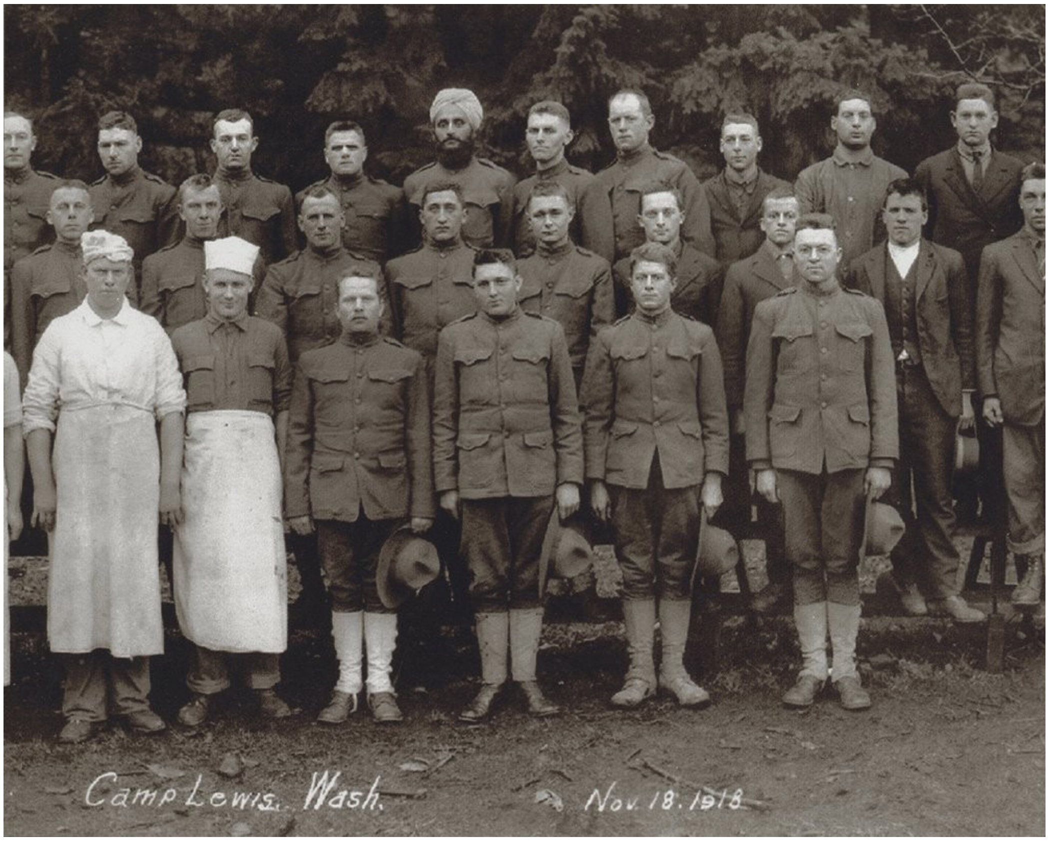


In February 1917, during World War I, the US Congress passed the Immigration Act of 1917 (also known as the Asiatic Barred Zone Act). Although President Woodrow Wilson previously vetoed it in 1916, the congressional majority overrode the president's veto. The act added people originating from the Asiatic Barred Zone (see above) to the list of people who were considered "undesirable" for immigration to the US; the list also included: "homosexuals," "idiots," "feeble-minded persons," "criminals," "epileptics," "insane persons," "alcoholics," "professional beggars," all persons "mentally or physically defective," "polygamists," and "anarchists."

The Chinese Exclusion Act of 1882 had barred Chinese from entering the US, and the 1917 legislation expanded the categories to the entire Asian region. The rising nativism and xenophobia in the US led to the passage of the act to prohibit immigration of certain groups. Congress repealed the Chinese Exclusion Act in 1943, and the Luce–Celler Act of 1946 ended immigration policy discrimination against Asian Indians and Filipinos, who were accorded the right to naturalization and allowed a quota of 100 immigrants from each group per year. The Immigration and Nationality Act of 1952, known as the McCarran–Walter Act, allowed other Asian groups (Japanese, Koreans, and others) to become naturalized US citizens.

Accessed from [https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link245](https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link245)

*1918*

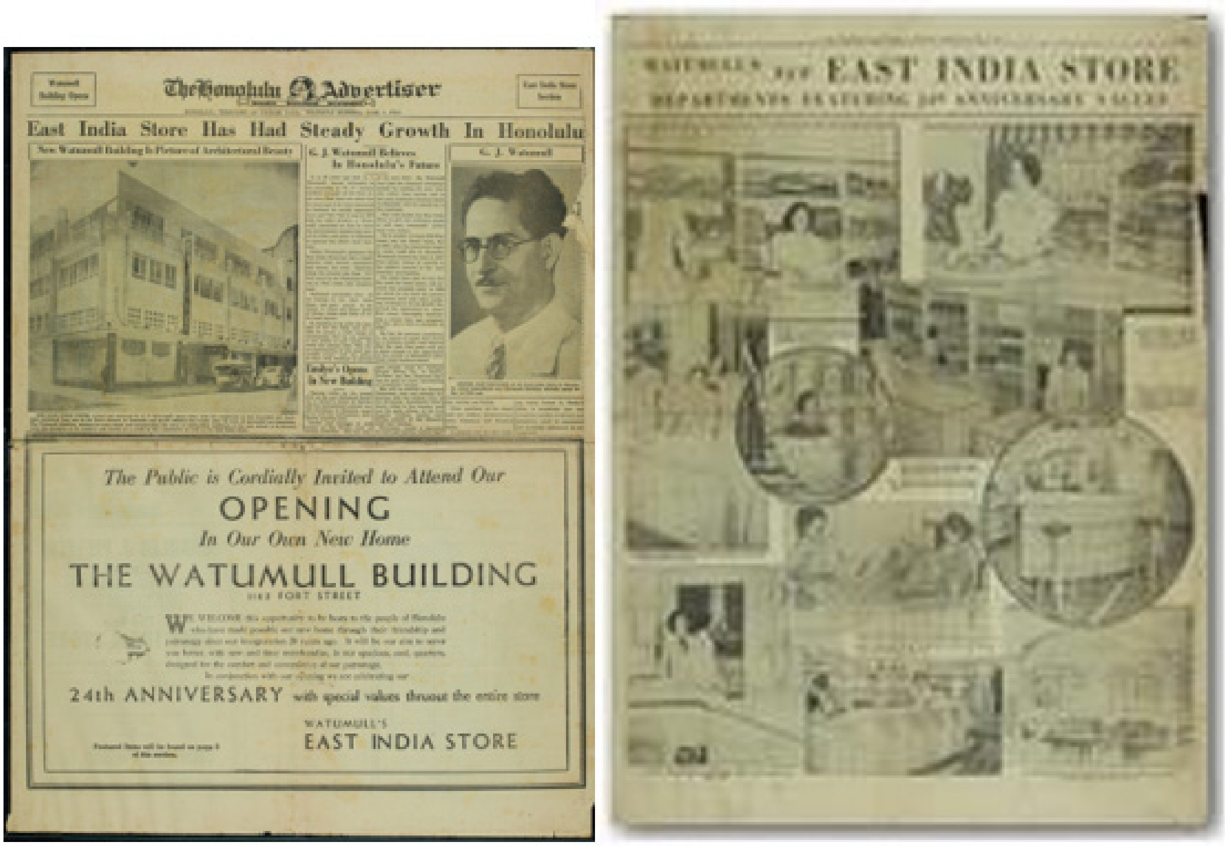


"Bhagat Singh Thind at Camp Lewis." Photograph dated November 18, 1918, of Bhagat Singh Thind with his battalion at Camp Lewis, Washington. His unit was called Washington Company No. 2, Development Battalion No. 1, 166th Depot Brigade.

**Bhagat Singh Thind** (who lived from 1892 to 1967) was born in Punjab, India, and came to the US to study in 1913. In 1918, he was enlisted in the US military during World War I. He was first granted US citizenship because of his military service in 1918, but it was revoked four days later because citizenship was only available at the time for "free white men." In 1923, Thind brought a case to the Supreme Court arguing that immigrants to the US from India should be allowed to be naturalized citizens. The Supreme Court disagreed, since only commonly understood "Caucasian" immigrants were eligible to become citizens. Thind finally became a citizen in 1936. He went on to study spirituality and lecture extensively in the US.

Source: South Asian American Digital Archive (https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link246)

*1937*



The Honolulu Advertiser

East India Store Has Had Steady Growth In Honolulu

New Watumull Building Is Picture of Architectural Beauty

G. J. Watumull Believes In Honolulu's Future

G. J. Watumull

*The Public is Cordially Invited to Attend Our*

OPENING

*In Our Own New Home*

THE WATUMULL BUILDING

1162 FORT STREET

24th ANNIVERSARY with special values thruout the entire store

WATUMULL'S

EAST INDIA STORE

WATUMULL'S EAST INDIA STORE

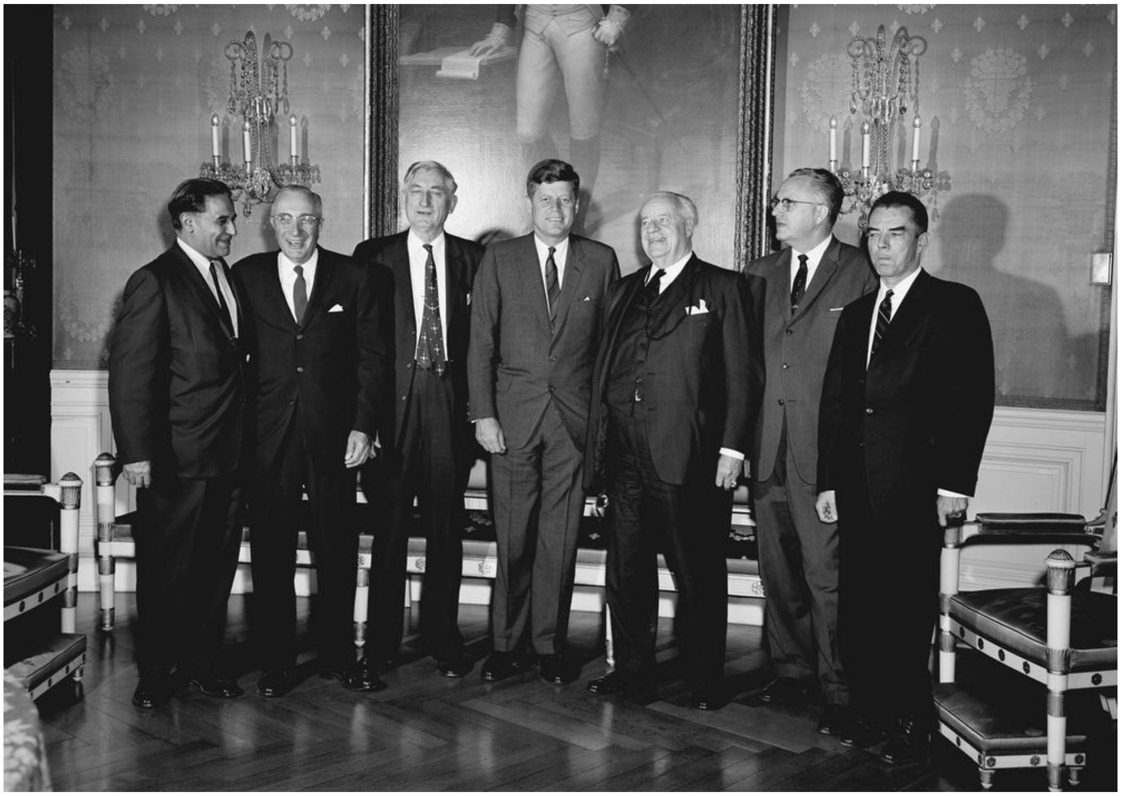
DEPARTMENTS FEATURING 24th ANNIVERSARY VALUES

"East India Store Section," *Honolulu Advertiser*, Hawaii (1937)

Description: This four-page advertisement insert from the June 3, 1937, edition of the *Honolulu Advertiser*, marked the opening of the Watumull Building on 1162 Fort Street. It includes several short articles about G. J. Watumull and J. Watumull and advertisements for the stores, products, and boutiques housed in the building, as well as photographs of the East India Store interior and its employees.

Source: South Asian American Digital Archive
(https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link247)

*1961*



Congressional Coffee Hour (House of Representatives) at the White House with President John F. Kennedy, May 18, 1961.

From left to right: Congress Member **Dalip Singh Saund** (California), Congress Member Harold C. Ostertag (New York); Congress Member James A. Haley (Florida); President John F. Kennedy; Congress Member Frank W. Boykin (Alabama); Congress Member Harold T. Johnson (California); Congress Member John W. Byrnes (Wisconsin). Photographer Robert Knudsen.

**Dalip Singh Saund** (who lived from 1899 to 1973) was the first Asian American member of the US House of Representatives (Congress). He served as the Congress Member from the 29th District of California from 1957 to 1963. He was born in Punjab, India, while it was under British rule. He migrated to the United States (via Ellis Island) in 1920, and pursued masters and doctoral degrees at the University of California, Berkeley. He campaigned for the rights of South Asian immigrants in the United States. After the Luce–Celler Act was signed into law by President Harry Truman in 1946 (allowing for people from India and the Philippines to become naturalized US citizens), Saund could become a US citizen, and later he successfully ran for national office.

“President John F. Kennedy at Congressional Coffee Hour,” May 18, 1961, John F. Kennedy Presidential Library and Museum

*1965*

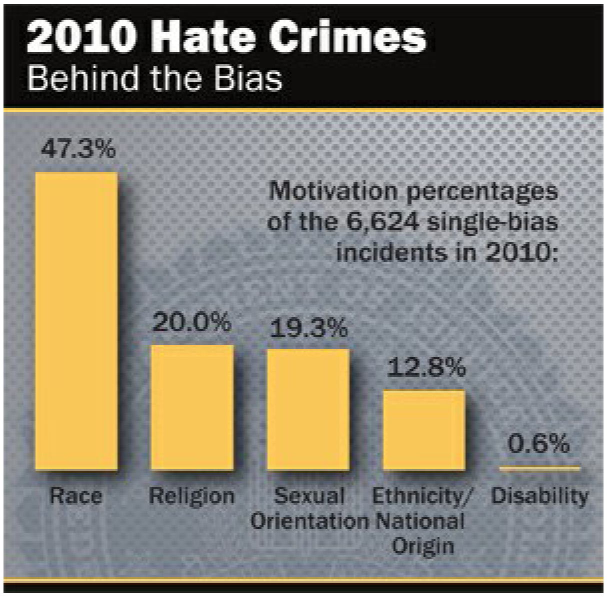
**President Lyndon B. Johnson signing the 1965 Immigration Act**, with Vice President Hubert Humphrey and Senator Edward (Ted) Kennedy greeting the president. Source: LBJ Library and Museum, Photo credit: Yoichi Okamoto.

In 1965, President Lyndon B. Johnson signed the Immigration Act of 1965, which changed US immigration policy. Previously, immigrants from Asia and Africa were allowed into the United States in very small numbers (even if they were highly educated or had family living in the US). The Act of 1965 was signed in front of the Statue of Liberty, on Liberty Island, and reflected the Civil Rights Movement's gains for racial equality. US immigration policies had been severely discriminatory, given decades of exclusion of non-European immigrants.

Departing from the previous system of country-based quotas, US immigration after 1965 has focused on the skills that immigrants bring and reunification of families (immigrants sponsoring their families to join them in the United States).

Image from the LBJ Library Archive

*1987*



Long Description Text for Bar Graph Graphic

In 1987, a 30-year-old immigrant from India who worked in a bank, Navroze Mody, was brutally beaten to death by a group of teenagers who called themselves "Dotbusters." This group was active in New Jersey, where a large South Asian immigrant community is concentrated, and they had been harassing immigrants from South Asia for months. A month before Mody's killing, Dotbusters (referring to the bindi that many Hindu women and others wear on their foreheads), sent a letter to a local newspaper. Part of their letter read:

> I'm writing about your article during July about the abuse of Indian People. Well I'm here to state the other side. I hate them, if you had to live near them you would also. We are an organization called dot busters. We have been around for 2 years. We will go to any extreme to get Indians to move out of Jersey City. If I'm walking down the street and I see a Hindu and the setting is right, I will hit him or her. We plan some of our most extreme attacks such as breaking windows, breaking car windows, and crashing family parties ... They are a week [sic] race physically and mentally. We are going to continue our way. We will never be stopped.

In Jersey City, after Mody's death, another person of South Asian descent was assaulted by three men with baseball bats. Laws against hate crimes are in existence in New Jersey though incidents still continue.

Source: Pluralism.org and the FBI hate crimes statistics

*2011*

To report breaking news call:(313) 874-2100

Published every Friday

The Review Hamtramck

Photo caption: The federal government has ordered Hamtramck to print election ballots and other materials in the Bangla language.

## “Feds order city to print Bengali ballots”

*by Charles Sercombe*

Here’s more proof that Hamtramck’s Bengali community is a major voting bloc.

The federal government is now requiring the city to print all election material, including ballots and candidate nominating petitions, in the Bangladeshi language as well as in English.

That’s because, according to the US Census, the Bangladeshi community is sizeable enough to warrant separate ballots. The agency said it used a variety of data to determine this mandate, but just what exactly the decision was based on was not immediately known.

Hamtramck is not alone in being ordered to print separate ballots. Some 248 voting districts across the country have been told to print up separate ballots for their dominant ethnic group.

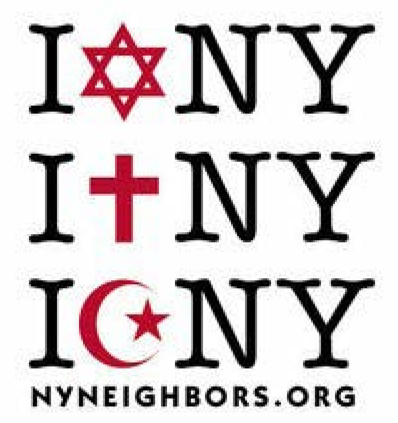
City Clerk Ed Norris said the mandate will mean an additional cost to the city, but he did not know how much more elections will now run.

He said there is not enough time to ready ballots for the Bengali community for the Nov. 8 General Election. The next election after the November election is the Republican Primary on Feb. 28.

> Norris said he's not sure if the additional ballots will be ready by then, either.
>
> "We're going to try to comply the best we can, as soon as we can," he said.
>
> Part of the problem in getting ballots ready is finding both a reliable translation service and a printer that has the proper font for the Bangla language. Another issue to figure out is who is responsible for preparing and paying for the separate ballots when elections are under the jurisdiction of the county or state.
>
> Not all elections are solely city elections. Norris said trying to coordinate this mandate with county and state officials is another hurdle to jump.
>
> In the online social network site Facebook, there has been criticism of this mandate. There are some who believe that if you are a citizen and are eligible to vote, you should be able to understand the English language.
>
> But the Voting Rights Act of 2006 mandates special language ballots for [when] there is a significant ethnic presence in a community.
>
> Norris said that there is no appeal option to challenge the mandate. Norris added that the city has already provided some election material in Polish, Arabic, and Bangla.

Source: [https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link248](https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link248)

*Post-2001*



New York Neighbors is an interfaith organization that uses the symbols of Judaism, Christianity, and Islam to symbolize how people of different backgrounds can get along.

In the weeks following the attacks on 9/11/2001, there were significant increases to bias incidents aimed at persons believed to be of Middle Eastern or South Asian descent. Many groups came together to unite against extremism and to understand individuals from different backgrounds in order to make sure that unfair laws and practices don't result in discriminatory treatment. One organization included the New York Neighbors, an interfaith coalition of over 130 groups in New York City that strive to "defend the constitutional and American values of religious freedom, diversity, and equality, while fighting against anti-Muslim bigotry and discrimination against our neighbors no matter what their national origin or religion."

*2012*

Oak Creek, WI

On Sunday August 5, 2012, an armed gunman entered a gurdwara (Sikh house of worship) in Oak Creek, Wisconsin, and opened fire on people praying in their house of worship. Six people were killed (Sita Singh and Prakash Singh, who were responsible for official duties and leading services at the gurdwara; Ranjit Singh; Satwant Singh Kaleka, president of the gurdwara committee; and Suveg Singh and Paramjit Kaur, members of the gurdwara community). Two other worshippers were injured. The gunman, Wade Michael Page, aged 40, committed suicide after being shot by a police officer. Wade Michael Page is reported to have been affiliated with white supremacist and hate groups and was on the watchlist of organizations that track hate crimes, such as the Southern Poverty Law Center.

After the shooting, President Obama released a statement: "At this difficult time, the people of Oak Creek must know that the American people have them in our thoughts and prayers, and our hearts go out to the families and friends of those who were killed and wounded. My Administration will provide whatever support is necessary to the officials who are responding to this tragic shooting and moving forward with an investigation. As we mourn this loss which took place at a house of worship, we are reminded how much our country has been enriched by Sikhs, who are a part of our broader American family."

The White House statement is from the White House blog, August 8, 2012.

The map is adapted from Wikipedia: [https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link249](https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link249)

## Glossary

**Ally:** Someone who acts to help an individual of a group targeted by bullying or discrimination. Allies can help by standing up on behalf of (and together with) the victim or advocating for changes in attitudes or policies.

**Bigotry:** Intolerance or inability to stand people who have different opinions or backgrounds.

**Empathy:** The ability to understand someone else's feelings, challenges, or problems. Empathy for another's difficult situation should ideally lead to some action to help address that situation or its causes.

**Harassment:** Any type of repeated or persistent behavior that is unwanted, unwelcome, and causes emotional distress in the person it is directed at. It is typically motivated by gender, race, religion, national origin, etc.

**Institutionalized Racism:** A system, policy, or agency that discriminates based on race or ethnic origin through its policies or practices.

**Islamophobia:** Irrational fear and strong dislike of anyone who is, or appears to be, Muslim.

**Microaggressions:** Interactions between people of different races, genders, cultures, or sexual orientations where one person exhibits nonphysical aggression. Microaggressions can be intentional or unintentional, but they convey hostility, discrimination, and attitudes of superiority.

**Nativism:** Literally refers to the practice of favoring the interests of those of a particular place over immigrants. In the 1900s, nativist policies in the United States made immigration policies restrictive to non-European countries.

**Naturalized Citizen:** Someone born in one country who becomes a citizen of another country. In the US, there are three ways people become citizens: (1) *jus sanguinis* (right of blood) in which case if one parent is a US citizen, then the child is also entitled to US citizenship, even if the child is born outside the US; (2) *jus soli* (right of birthplace) in which case if a person is born in the US, they are granted citizenship; or (3) through naturalization in which case, after living in the US for multiple years, a person must apply for citizenship and complete a citizenship test.

**Prejudice:** Negative feelings and stereotyped attitudes toward members of a different group. Prejudice or negative prejudgments can be based on race, religion, nationality, economic status, sexual orientation, gender, age, or other factors.

**Refugee:** Someone who is outside of the country where they are from or have lived because they have been targeted, harassed, or persecuted because of their race, religion, sexual orientation, political beliefs, etc. Refugees often seek asylum in other countries.

**Second Generation:** This term refers to the US-born children of immigrant parents. Second-generation children and youth sometimes face discrimination because of their appearances or religion even though they are Americans.

**Solidarity:** Demonstrating unity or cooperation to work with others who may or may not share the same interests or challenges. Being an ally and working in solidarity go hand in hand.

**Tolerance:** The ability to be fair and open to people who are different than oneself and beliefs that are different than one's own. Being tolerant means being free from prejudice and bigotry.

**Xenophobia:** A strong and unreasonable hatred of people who are from other countries or other ideas and things that are foreign.

### Who Are South Asian Americans?

*Population of South Asians in the US (density)*

According to the 2010 Census, approximately 4.3 million South Asians live in the US. South Asian Americans trace their origins to **Afghanistan**, **Bangladesh**, **Bhutan**, **India**, **Nepal**, **Pakistan**, **Sri Lanka**, and the **Maldives**. Some were born outside of the US, while others are descended from immigrants from these nations.

The community also includes double migrants—members of diasporic communities in the Caribbean (Guyana, Jamaica, Suriname, and Trinidad and Tobago), Africa (Kenya, South Africa, Tanzania, Uganda, and Zanzibar), Canada, Europe, the Middle East, and the Pacific Rim (Fiji, Indonesia, Malaysia, and Singapore) who have subsequently migrated to the US.

The South Asian American community is diverse not just in terms of national origin, but also in terms of ethnicity, religion, and language. South Asian Americans practice Buddhism, Christianity, Hinduism, Jainism, Judaism, Islam, Sikhism, and Zoroastrianism, and some are not religious. The most common languages spoken by South Asians in the United States, other than English, include Bengali, Gujarati, Hindi, Punjabi, Telugu, and Urdu.

South Asians are diverse also in terms of immigration and socioeconomic status. While many are citizens or permanent residents, thousands live in the US on short-term work visas or are undocumented. With respect to employment, there are notable concentrations of South Asians in tech and health professions, education, and service work, taxi work, domestic work, and the hotel and restaurant industry.

Adapted from the South Asian Americans Leading Together (SAALT) factsheets and from the curriculum "In the Face of Xenophobia: Lessons to Address the Bullying of South Asian American Youth" (2013) available online at https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link250.

## Short Time Line of South Asian Americans in the US

[Key moments in US and world history are presented in brackets.]

*1838*

By 1838, approximately 25,000 Indian laborers have been transported as indentured workers to the British sugar colony of Mauritius. By 1917, more than 3.5 million South Asians will have been transported to European colonies in Africa, Caribbean, and the Pacific as indentured "coolies," often undertaking harsh work once performed by slaves for a "penny a day," as historians have noted. [Slavery was abolished throughout the British Empire in 1834 and in the US in 1865.]

*1880s and 1890s*

Approximately 2,000 South Asians are residing in the US on the West Coast. Many are farmworkers from the Punjab region who are members of the Sikh faith. Others are students. [The modern nations of India, Bangladesh, Pakistan, Sri Lanka, and Burma were all part of the British Empire from the mid-nineteenth century to the late 1940s.]

*1907–1908*

The Asian Exclusion League, an anti-immigrant nativist group, opposes immigration from Asia and sparks violent race riots against South Asians in Washington, California, and Oregon in order to drive out "cheap labor." The Bureau of Immigration and Naturalization issues directives to dissuade citizenship applications from "Hindoos" (a derogatory term inaccurately applied to all South Asians; of the early migrants, 85% were Sikh, about 13% Muslim, and only 2% Hindus).

*1912–1913*

In 1912, Sikh migrants build the first gurdwara (Sikh house of worship) in the US, in Stockton, California. Founders of the gurdwara were also founders of the Ghadar Party in 1913. Ghadar leaders galvanized a cross-class community of laborers and students to fight the British by connecting colonialism to the racist conditions of labor and life they experienced in the US. As the Ghadar Party expanded, it established official headquarters in San Francisco. Its leaders attracted the attention of the British government, who recruited US immigration officials to keep tabs on Indian nationalists in America to limit the growing strength of the Ghadar Party's revolutionary aims.

*1917*

Immigration Act of 1917 defines a geographic “barred zone” in the Asia-Pacific (including South Asia) from which no immigrants can come to the US. [World War I lasts from 1914 to 1918.]

*1920*

State alien land laws prohibit transfer and ownership of land to noncitizens; as a consequence Indian farmers lose over 120,000 acres in California. In the following years, over 3,000 Indians return to their homeland due to xenophobic pressures. Migrants still come to the US as traders or merchants through port cities such as New Orleans or New York, and some settle in African American or Puerto Rican communities. [Women in the US are granted the right to vote in 1920.]

*1923*

In the *United States v. Bhagat Singh Thind* decision, the US Supreme Court found that Asian Indians are ineligible for US citizenship because they are not white. [In 1924, US President Calvin Coolidge signs the Snyder Act giving Native Americans US citizenship, but many states still denied them the right to vote until 1948.]

*1946*

The Luce–Celler Act grants right of naturalization and small immigration quotas to Asian Indians and Filipinos, including a national quota of 100 per year for immigrants from India. [World War II lasts from 1939 to 1945.]

*1957*

Dalip Singh Saund, an Indian American from Imperial Valley, California, is elected to the US House of Representatives and serves from 1957 to 1963. South Asian Americans number more than 12,000. [In 1955, the Montgomery Bus Boycott starts in Alabama. In 1956, the Supreme Court declares segregation on buses to be illegal.]

*1965*

The Immigration and Nationality Act, which removes quotas for Asian immigrants, triggers the second wave of South Asian immigration. [In 1965, President Lyndon B. Johnson signs the Voting Rights Act.]

*1966–1977*

Eighty-three percent of South Asians enter the United States under employment visas, including 20,000 scientists, 40,000 engineers, and 25,000 medical doctors. Most have been educated at great public expense in their nations of origin.

*1987*

In Hoboken, New Jersey, Navroze Mody is beaten to death by "Dotbusters"—a violent hate group active in the state. South Asian Americans number more than 200,000 in the United States. [1989 marks the fall of the Berlin Wall and the beginning of the end of the Cold War.]

*1990*

The third wave of South Asian immigrants begins, including H-1B visa holders (many working in high tech), students, and working class families.

*2000*

Hamtramck, Michigan, is the first jurisdiction to provide language assistance in a South Asian language—Bengali—to voters following a lawsuit by the Department of Justice.

*September 11–17, 2001*

Attacks against the World Trade Center and the Pentagon take place on September 11, 2001. In the week following 9/11, there are 645 reports of bias incidents aimed at persons perceived to be of Middle Eastern or South Asian descent. South Asians Balbir Singh Sodhi of Arizona, Waqar Hasan of Texas, and Vasudev Patel of Texas are all killed in post-9/11 hate crimes. Harassment and threats make up more than two-thirds of all reported bias incidents.

*September 2001–February 2002*

The US government detains without charge about 1,100 individuals (many from India and Pakistan). Many are denied access to counsel and undergo secret hearings. Many are detained for months on end; others are deported with no evidence ever presented of terrorist activity.

*2002*

The FBI reports that after 9/11, reports of violence against Muslims rose by 1600%. Nineteen people are murdered in hate crimes prompted by the events of 9/11.

*2002*

The Special Registration program (NSEERS) requires men and boys—ages 16 and older—from 25 Asian and African countries (24 of them predominantly Muslim, including Pakistan and Bangladesh) to report to their local immigration office for fingerprinting and interrogation. Over 93,000 people register throughout the country. None are ever charged with any terrorist-related activity. More than 13,000 people were placed in deportation proceedings, while thousands more voluntarily leave the country.

*2005*

Piyush Bobby Jindal becomes the second South Asian American member of Congress. Many South Asians are elected to state office. [In 2007, Jindal is elected the first ever South Asian American state governor (Louisiana). Nikki Haley becomes the second in 2011 (South Carolina). In 2016, Haley becomes the US ambassador to the United Nations under Donald Trump.]

*2012*

Wade Michael Page, a white supremacist, walks in and opens fire during services at a Sikh gurdwara in Oak Creek, Wisconsin, killing six and wounding four. Page subsequently commits suicide after police arrived on the scene. The shooting is labeled an act of "domestic terrorism."

*2012/2013*

According to the 2010 US Census, there are 4.3 million people of South Asian descent in the United States. In 2012, Ami Bera from California becomes the third Indian American to be elected to the US House of Representatives.

*2015*

The assault of Sureshbhai Patel occurred on February 6, 2015. Patel, a 57-year-old Indian national who was visiting his son in Madison, Alabama, was seriously injured after being detained by three police officers in a residential neighborhood responding to a call from a neighbor that there was a "skinny Black man" walking around the predominately white neighborhood. There is video footage of the officer slamming Patel to the ground. He had to be hospitalized and is partially paralyzed as a result of the injuries. The police officer (Eric Parker) was at first fired due to international uproar, but then reinstated in 2016, and was later acquitted of all charges.

*2016–2019*

After the November 2016 election of Donald Trump, hate crimes have skyrocketed across the US. Islamophobia and xenophobia targeting anyone with brown skin have resulted in many deaths and injuries. In February 2017, two men originally from India chatted after work at a bar in Kansas. Asking them about their legal status and yelling at them to "get out of my country," Adam Purinton opened fire, killing Srinivas Kuchibhotla and wounding his friend Alok Madasani as well as Ian Grillot who was at the bar and tried to help the men who were being attacked.

*2020/2021*

Kamala Devi Harris, a Black and South Asian Senator, becomes the first woman of color nominated to a major party's ticket as Vice President. She is sworn in as Vice President in January 2021.

Adapted from "South Asians in the US: A Social Justice Timeline," developed by SAALT

## Migration Worksheet

Use this worksheet to find out as much information as possible about how your family came to the United States. If your ancestors are Native American, find out any stories of migration within the US over the past few centuries. It is hard to pinpoint many historical dates, but just get as much information as you can to share with classmates.

What can you find out about the first person in your family (on either or both sides) who migrated to the US? Around what year did that migration take place?

Any additional details?

Feel free to affix copies of any photos or documents you can find to the back of this sheet.

**Day 2:** South Asians and Xenophobic Violence

**Time:** 60 minutes

### Essential Questions:

- What turns xenophobia into violence?

### Lesson Objectives (Students will be able to … ):

- Understand the Oak Creek tragedy in historical context
- Build empathy

### Materials Needed:

1. Handout 1: BBC News Article
2. Handout 2: Graphic Organizer (optional)
3. Handout 3: Oak Creek Testimony
4. Projector or smart board for YouTube viewing

### Performance tasks

Understanding and Situating the Oak Creek Tragedy

### Activity (3 minutes)

Connect students to the activity from the previous lesson where they represented their own migration story and the xenophobia their families may have faced and to the South Asians in America time line that they walked through for the previous lesson.

### Part I: Opening Activity (15 minutes)

Before beginning the lesson, the teacher should warn students that this lesson contains details and stories from a recent mass shooting.

Direction for Students:

1. Today, we will examine the treatment of South Asians and Muslims in the US. We will begin class by reading and reacting to a current event. In the fall of 2012, a white supremacist opened fire in a gurdwara (Sikh house of worship), and killed seven innocent people. As you read this article, pay attention to what happened and why it happened. Use the headings to take note of the key ideas the author wants to illustrate and pay attention to how you are feeling. Annotate the article

as you read for key ideas and your reactions. Draw on information you learned in the previous two lessons as you respond to the text.

Instructions for the Facilitator/Teacher:

When implementing this lesson, teachers should take care to ensure that students do not conflate Islam with terrorism. Questions 3–4 in this section have been added to address this point.

1. Give students 7–10 minutes to read and react to the article and follow with a facilitated discussion. After reading the article, the teacher should provide time for comment and reflection to help the student process the traumatic events.
    - Handout 1: BBC News Article
    - Handout 2: Graphic Organizer (optional)
2. Guiding Questions for Discussion: What are your reactions to this article? What do you see happening here? Why do you think this happened? How do you see xenophobia and racism at play?
3. What is problematic about the following statement in the article which makes reference to mistaken identity and negative stereotypes? "Members of the community have been attacked in the past by assailants mistaking them for Muslims." Why should Islam not be conflated with terrorism? What challenges occur when people who are Muslim, or are perceived to be Muslim, are targeted with Islamophobic sentiment?
4. Compare the above statement from the article with the following one from Harpreet Singh Saini's testimony. "So many have asked Sikhs to simply blame Muslims for attacks against our community or just say 'We are not Muslim.' But we won't blame anyone else. An attack on one of us is an attack on all of us." Why do you think many Sikhs refrain from using the phrase "we are not Muslim"?

### Part II: Historicize Oak Creek – 9/11 Connections (15 minutes)

1. If a student doesn't mention this, highlight that a key idea the article mentions is that this is not the first of these kinds of incidents. Twenty years ago, after the World Trade Center attack on 9/11, Muslims, Sikhs, South Asians, and Arab Americans became targets of xenophobic harassment and attack.
2. Guiding Questions:
    - What do you know about 9/11?
    - What knowledge do you have of what happened to members of the Muslim, Sikh, South Asian, and Arab American communities after 9/11?

    - Why do you think this happened?

3. Use a T-chart/graphic organizer to capture student responses.
    - Key Understanding:
        - After 9/11, Muslims, Sikhs, South Asians, and Arab Americans have experienced increased incidents of racial profiling, harassment, discrimination, bullying, and hate crimes.

4. Have students watch the opening sequence of the documentary *Divided We Fall* (0–4:30) https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link251. Frame the viewing by telling students that you will now watch a segment of a film that captures the aftermath of 9/11 faced by Muslims, Sikhs, South Asians, and Arab Americans. Tell students to record their reactions.

5. Discussion: What are your thoughts regarding the connections between the Oak Creek tragedy and post-9/11 aftermath?

### Part III. Building Empathy: Oak Creek Testimony and Response Letter (25 minutes)

1. Bring students back to the Oak Creek tragedy by suggesting that hearing people's testimonies and narratives deepens our understandings. Tell students that you will now read a testimony from the Oak Creek tragedy.

2. Engage in a shared reading of the Oak Creek testimony (the teacher reads aloud, students follow along).
    - Handout 3: Oak Creek Testimony

3. Ask students to reread the Oak Creek testimony independently and respond by writing a letter to Harpreet. As they read the Oak Creek testimony again, guide them to capture their emotional reactions and think about what they would like to share with teenagers who share Harpreet's religious background.

4. Before the end of the class period, ask whether any students would like to share an excerpt from their letter. Ask students: How did it feel to write the letter?

If useful, share with the students this infographic prepared by the Sikh Coalition (based in New York): Who Are the Sikhs? https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link252

## Handout 1: BBC News Article

BBC NEWS

August 6, 2012

https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link253

"Sikhs express shock after shootings at Wisconsin temple"

**Sikhs living in the United States have expressed their shock and fear after a shooting at a temple in Wisconsin on Sunday which left seven people dead.**

Some community members could not believe what happened. Others said they had feared such attacks since 9/11.

A gunman entered the Sikh temple on Sunday morning and opened fire, killing six people and injuring a policeman.

The suspect has been named as Wade Michael Page, a 40-year-old army veteran, in US media reports.

But his identity has not been independently confirmed to the BBC.

A vigil for the victims was held in nearby Milwaukee as police searched the suspect's home.

FBI and bomb squad officers have surrounded the property of the alleged gunman in Cudahy, about 2.5 miles (4km) north of the Wisconsin Sikh Temple, and evacuated local residents.

In total, seven people died in the attack in Oak Creek, a suburb of Milwaukee, including the gunman. A police officer and two other men were critically injured.

Indian Prime Minister Manmohan Singh, who is himself a Sikh, said he was "deeply shocked and saddened" by the attack.

"That this senseless act of violence should be targeted at a place of religious worship is particularly painful," Mr. Singh said in a statement.

### Muslim confusion

Officials have not yet identified the gunman or a possible motive, but Sikh organisations in the US say the community has been vulnerable since the 9/11 attacks.

"This is something we have been fearing since 9/11, that this kind of incident will take place," said Rajwant Singh, chairman of the Washington-based Sikh Council on Religion and Education.

“It was a matter of time because there’s so much ignorance and people confuse us [as] being members of Taliban or belonging to [Osama] bin Laden,” he told Associated Press.

“We never thought this could happen to our community,” Devendar Nagra, 48, told Associated Press. “We never did anything wrong to anyone.”

Sikhism hails from the Indian subcontinent, and observant Sikhs wear turbans. Members of the community have been attacked in the past by assailants mistaking them for Muslims.

“That turban has tragically marked us as automatically suspect, perpetually foreign and potentially terrorists,” Valarie Kaur, a filmmaker based in the US who has chronicled attacks on Sikhs, told AP.

Several hundred people turned up to an impromptu candlelit vigil in Milwaukee on Sunday evening for the victims. Cab driver and Oak Creek resident Kashif Afridi went to the temple after he heard about the attack.

“When the shooting happened, I was at home watching the news. I went straight out and drove to the temple. There were lots of police and the area was closed off.

“The press was already there and there were lots of people from the Sikh community. I spoke to one girl who was in the temple when the shooting happened.

“She said when the shooting started, everyone panicked. People were running around trying to hide. She said she lost her uncle.

“People here are in a state of a shock. This is a very small and peaceful place, you would never imagine this kind of attack could happen here. Nobody can believe it.

“Lots of people have gathered in the area. People just stop by to express their sympathies.”

### “Terrorist-type incident”

There are an estimated 2,500–3,000 Sikh families in and around the city worshipping at two gurdwaras, or temples, including the Wisconsin Sikh Temple.

Lakhwinder Singh, a member of the congregation there, told Reuters that two of the victims were believed to be the president of the temple and a priest.

“It will take a long time to heal. We’re hurt very badly,” he said.

President Barack Obama expressed his condolences with victims of the attack, which comes just over two weeks after a gun massacre left 12 people dead at a Colorado cinema.

“As we mourn this loss which took place at a house of worship, we are reminded how much our country has been enriched by Sikhs, who are a part of our broader American family.”

The US embassy in India said it was “deeply saddened by the senseless loss of lives and injuries” caused by the shooting.

“Our hearts, thoughts, and prayers go out to the victims and their families,” a statement said.

“The United States takes very seriously the responsibility to respect and protect people of all faiths. Religious freedom and religious tolerance are fundamental pillars of US society.”

Local politician Mark Honadel called the attack “craziness.”

The state representative told CNN: “Unfortunately, when this type of stuff hits your area, you say to yourself, ‘why?’ But in today’s society, I don’t think there’s any place that’s free from idiots.”

Police have described it as a “domestic terrorist-type incident.” The FBI are taking over the criminal investigation.

There was believed to be only one attacker, with eyewitness reports suggesting it was a white male.

Information from the Article

My Reactions

## Handout 3: Oak Creek Testimony

*Testimony before the US Senate of Harpreet Singh Saini (age 18) (Survivor of the Oak Creek Shooting)*

Subcommittee on the Constitution, Civil Rights and Human Rights Committee on the Judiciary on “Hate Crimes and the Threat of Domestic Extremism”

September 19, 2012 (excerpts)

My name is Harpreet Singh Saini. I am here because my mother was murdered in an act of hate 45 days ago. I am here on behalf of all the children who lost parents or grandparents during the massacre in Oak Creek, Wisconsin. A little over a month ago, I never imagined I’d be here. I never imagined that anyone outside of Oak Creek would know my name. Or my mother’s name: Paramjit Kaur Saini.

As we all know, on Sunday, August 5, 2012, a white supremacist fueled by hatred walked into our local gurdwara with a loaded gun. He killed my mother, Paramjit Kaur, while she was sitting for morning prayers. He shot and killed five more men—all of them were fathers, all had turbans like me. And now people know all our names: Sita Singh, Ranjit Singh, Prakash Singh, Suveg Singh, Satwant Singh Kaleka.

This was not supposed to be our American story. This was not my mother’s dream. My mother and father brought Kamal and me to America in 2004. I was only 10 years old. Like many other immigrants, they wanted us to have a better life, a better education. More options. In the land of the free. In the land of diversity.

It was a Tuesday, two days after our mother was killed, that my brother Kamal and I ate the leftovers of the last meal she had made for us. We ate her last rotis—which are a type of South Asian flatbread. She had made the rotis from scratch the night before she died. Along with the last bite of our food that Tuesday … came the realization that this was the last meal, made by the hands of our mother, that we will ever eat in our lifetime. My mother was a brilliant woman, a reasonable woman. Everyone knew she was smart, but she never had the chance to get a formal education.

She couldn’t. As a hard-working immigrant, she had to work long hours to feed her family, to get her sons educated, and help us achieve our American dreams. This was more important to her than anything else.

Senators, my mother was our biggest fan, our biggest supporter. She was always there for us, she always had a smile on her face. But now she’s gone. Because of a man who hated her because she wasn’t his color? His religion? I just had my first day of college. And my mother wasn’t there to send me off. She won’t be there for my graduation. She won’t be there on my wedding day. She won’t be there to meet her grandchildren. I want to tell the gunman who took her from me: You may have been full of hate, but my mother was full of love. She was an American. And this was not our American dream.

We ache for our loved ones. We have lost so much. But I want people to know that our heads are held high. We also know that we are not alone. Tens of thousands of people sent us letters, attended vigils, and gave us their support—Oak Creek's mayor and police chief, Wisconsin's governor, the President and the First Lady. All their support also gave me the strength to come here today.

Senators, I came here today to ask the government to give my mother the dignity of being a statistic. The FBI does not track hate crimes against Sikhs. My mother and those shot that day will not even count on a federal form. We cannot solve a problem we refuse to recognize.

Senators, I also ask that the government pursue domestic terrorists with the same vigor as attackers from abroad. The man who killed my mother was on the watch lists of public interest groups. I believe the government could have tracked him long before he went on a shooting spree.

Finally, Senators, I ask that you stand up for us. As lawmakers and leaders, you have the power to shape public opinion. Your words carry weight. When others scapegoat or demean people because of who they are, use your power to say that is wrong.

So many have asked Sikhs to simply blame Muslims for attacks against our community or just say "We are not Muslim." But we won't blame anyone else. An attack on one of us is an attack on all of us.

I also want to be a part of the solution. That's why I want to be a law enforcement officer like Lt. Brian Murphy, who saved so many lives on August 5, 2012. I want to protect other people from what happened to my mother. I want to combat hate—not just against Sikhs but against all people.

Senators, I know what happened at Oak Creek was not an isolated incident. I fear it may happen again if we don't stand up and do something.

I don't want anyone to suffer what we have suffered. I want to build a world where all people can live, work, and worship in America in peace.

Because, you see, despite everything, I still believe in the American dream. In my mother's memory, I ask that you stand up for it with me. Today. And in the days to come.

Accessed and excerpted from full testimony available at: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link254

**Day 3:** South Asian Americans: Past and Present

**Time:** 60 minutes

### Essential Question:

How can examining historical manifestations of xenophobia and racism help us understand present forms of bias-based bullying?

### Lesson Objectives (Students will be able to … ):

- Examine historical roots of xenophobia against Muslims, Sikhs, South Asians, and Arab Americans in America
- Compare past occurrences with modern day forms of bias-based bullying

### Materials Needed:

1. Background Information handout
2. Past and Present sets
3. Graphic Organizer

### Performance Tasks: Connecting the past to the present

Before beginning the lesson, the teacher should warn students that this lesson describes acts of violence that led to death. Time for process and reflection should be given to students because each of the sets can be traumatic for some students.

### Activity: (5 minutes)

Connect students to the previous lesson in which they developed an understanding that the Oak Creek tragedy was not a new phenomenon. Rather, hate crimes against Muslims, Sikhs, South Asians, and Arab Americans have significantly increased after the attacks on the World Trade Center. Tell students that today they will further historicize this and understand how xenophobia is most often linked to what is happening in the political landscape.

### Quick Write (5 minutes)

- Ask students to recall when the earliest South Asians came to the United States. Draw upon the time line.
- Prompts: What do you think early arrivers might have experienced? What leads you to make these inferences?

## Part I: Background Information (10 minutes)

*Instructions for the Facilitator/Teacher:*

For the main activity for this lesson, students will be working in groups in order to compare the harassment of South Asians and Muslims in the past and present. In the next 10 minutes, you will provide students with background knowledge to set them up effectively for their independent work. As a class you can read through Handout 1, which provides a brief synopsis of each historical occurrence that students will examine. You may want to include the following visual media:

1907 Bellingham Riots:
https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link255
https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link256

The Persian Gulf War: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link257

Dotbusters: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link258 (begin at 0:42)

## Part II: Small Group Work (25 minutes)

Break students into three larger groups and then create subgroups of 3–4 students. Before you break students into groups, discuss terms:

> Microaggressions: contemporary form of racism—invisible, intentional or unintentional, and subtle in nature; usually outside the level of conscious awareness, but which cumulatively and over time create an uncomfortable or hostile environment for the victim
>
> Bullying: verbal, physical, or psychological acts of intimidation where there is an imbalance of power
>
> Harassment: systemic and/or continued unwanted actions, including threats and demands, often based upon race, sex, religion, gender, etc.
>
> Hate crimes: acts of violence against individuals, groups, places of worship, and others, typically motivated by some form of prejudice

Ask students to independently read their set of events (Handout 2). Thereafter, they should work together to complete the graphic organizer (Handout 3). (This could be completed using chart paper as well.) Students will summarize each event and identify whether the occurrence is an example of microaggression, bullying, or hate crime. Next, they will analyze the language used to describe Muslims, Sikhs, South Asians, and Arab Americans in each excerpt either by perpetrators or by media sources. Finally, they will use guiding questions to synthesize the exercise and compare and contrast the xenophobic and racist treatment of the past and present. Students should prepare a quick (three-minute) presentation for the class on their event set.

**Note:** You may want to model or use guided practice for the first set to give students an example of the type of thinking they will need to do.

### Part III: Whole Class Share (15 minutes)

After each group shares, debrief the comparison of the past and present and discuss why the analysis of historical forms of xenophobic and racist phenomena is significant.

- Guiding Questions:
    - What did you realize as you read about the Bellingham Riots, the hate crimes that occurred during the Persian Gulf War, and the Dotbusters?
    - Why do you think the events of the past occurred? What was happening between the United States and other countries during this time that influenced those events?
    - What about present-day occurrences?
    - What was similar to the present-day forms of harassment? What was different?
    - What can be done?

## South Asians Past and Present—Background Information 1907

### *Bellingham Riots*

"Located in the northwest corner of Washington State, just shy of the Canadian border, Bellingham boomed in the early twentieth century as a center of extractive industries like mining, fishing, and timber. Workers from all over the world arrived in Bellingham looking for jobs, including a sizable number from Asia.

In the early 1900s, Asian immigrants numbered in the hundreds and were a substantial presence in Bellingham, sustaining small communities with their own restaurants, pool halls, and barbershops. Yet, due to sustained campaigns of racism and exclusion, little to nothing of these communities remains in the city today. By 1950, city census numbers reported a mere eight individuals of Asian ancestry.

The most visible manifestation of these campaigns was the riot of 1907. A group of South Asian migrant workers arrived in Bellingham in 1906, employed mostly in the city's lumber mills.

Immediately, white labor leaders demanded the South Asian workers be expelled from the city, claiming the newcomers took jobs away from white workers and drove down wages."

Information excerpted from https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link259

### *Dotbusters: Anti-Indian Hate Group in New Jersey*

In the fall of 1987, an anti-Indian hate group formed in New York and New Jersey that committed their crimes in Jersey City. Their hate crimes include burglary, vandalism, assault, and murder. While the violence seemed to be aimed at the Hindu community, where the wearing of the bindi is most common, it is believed that the Dotbusters actions were based on racial grounds, aimed at South Asian immigrants.

See https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link260

### *Hate Crimes During the Persian Gulf War*

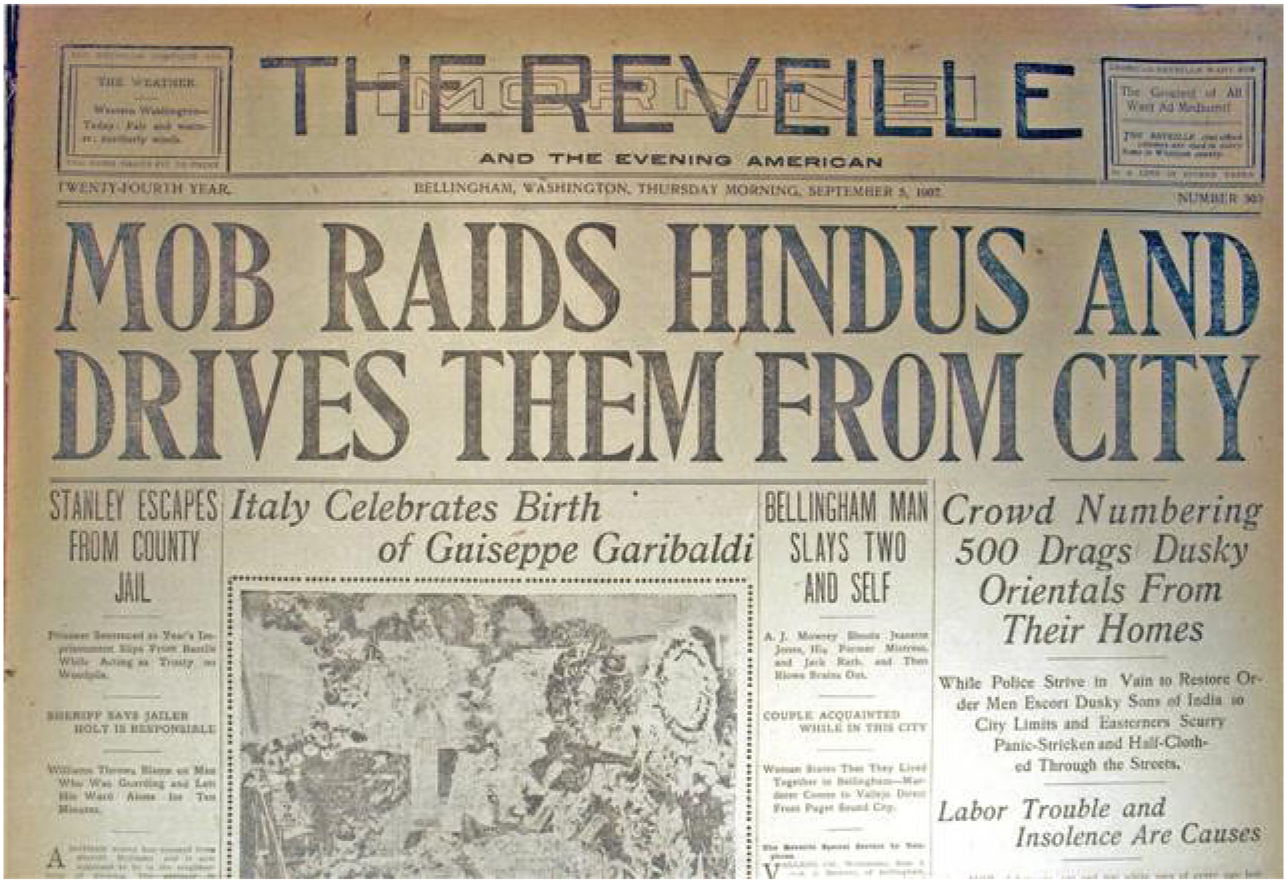
The Persian Gulf War against Iraq was led by the United States, backed by a UN coalition of 34 nations, and followed Iraq's invasion of Kuwait. This conflict led to an eruption of hate crimes against Arabs and Muslims and other ethnic communities perceived to be Middle Eastern in the United States.

Information excerpted from https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link261 and https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link262

## Xenophobic Racism Against South Asians and Muslims in the United States: Past and Present

*Set 1*

Event 1: 1907



THE REVEILLE

AND THE EVENING AMERICAN

TWENTY-FOURTH YEAR. BELLINGHAM, WASHINGTON, THURSDAY MORNING, SEPTEMBER 5, 1907

THE WEATHER

MOB RAIDS HINDUS AND DRIVES THEM FROM CITY

STANLEY ESCAPES FROM COUNTY JAIL

SHERIFF SAYS JAILER HOLT IS RESPONSIBLE

*Italy Celebrates Birth of Guiseppe Garibaldi*

BELLINGHAM MAN SLAYS TWO AND SELF

COUPLE ACQUAINTED WHILE IN THIS CITY

*Crowd Numbering 500 Drags Dusky Orientals From Their Homes*

While Police Strive in Vain to Restore Order Men Escort Dusky Sons of India to City Limits and Easterners Scurry Panic-Stricken and Half-Clothed Through the Streets.

*Labor Trouble and Insolence Are Causes*

Description:

On September 4, 1907, 500 white working class men in Bellingham, Washington, attacked South Asian millworkers and their families. Within 10 days, the entire South Asian population departed town.

It should be noted that the use of the term "Hindu" in this article is inaccurate and actually refers to Sikhs. "Hindu" or "Hindoo" was a common label in Canada and the US for all South Asians, though most early twentieth century immigrants from India were Sikhs from the Punjab region. (https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link263)

The Sikh Coalition's teacher resources about the Bellingham Riots provide greater detail about the Sikh community specifically being targeted and can supplement this source. (https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link264).

*Morning Reveille* September 6, 1907, p. 4 (Editorial)

"The Hindus Have Left Us"

While any good citizen must be unalterably opposed to the means employed, the result of the crusade against the Hindus cannot but cause a general and intense satisfaction. The school kids, who made up the greater portion of the mob that put the heathen out of business, should, of course, be spanked and sent to bed and the hoodlums should go to jail, but the fact that the fear instilled into the hearts of the Hindus induced them to return to the land which owes them protection [note: reference here is to Canada] is a cause for rejoicing. Two wrongs never make a right, it is true, and such riotous demonstrations are to be discouraged and prevented, but the departure of the Hindus will leave no regret.

From every standpoint it is most undesirable that these Asians should be permitted to remain in the United States. They are repulsive in appearance and disgusting in their manners. They are said to be without shame and, while no charges of immorality are brought against them, their actions and customs are so different from ours that there can never be tolerance of them. They contribute nothing to the growth and up-building of the city as the result of their labors. They work for small wages and do not put their money into circulation. They build no homes and while they numerically swell the population, it is of a class that we may well spare. … They have been working here because of the labor shortage, but now that they have decamped their places will be filled by white men. … There can be no two sides to such a question. The Hindu is a detriment to the town, while the white man is a distinct advantage.

Information sourced from:
Seattle Civil Rights and Labor History Project
https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link265

Event 2: 2005

"In the fall of 2005, seventh-grader Mandeep Singh's daily routine included fighting off classmates who pulled and yanked at his *jurdha* (the topknot worn by Sikh men) while calling him "Bin Laden" and "meatball head." Though Mandeep and the Sikh Coalition repeatedly complained to his school's administration, nothing was done to stem the harassment for almost two years. In February 2005 students hit the seventh-grader twice on his head, leading to contusions and a severe injury that left Mandeep confined to bed rest for weeks. Unconvinced that the school could do anything to ensure their son's safety, Mandeep's parents sent him back to his native England to finish his schooling."

Information sourced from the Sikh Coalition
https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link266

*Set 2*

Scenario 1: 1987

In 1987, a 30-year-old immigrant from India who worked in a bank, Navroze Mody, was brutally beaten to death by a group of teenagers who called themselves "Dotbusters." This group was active in New Jersey, where a large South Asian immigrant community is concentrated, and they had been harassing immigrants from South Asia for months. A month before Mody's killing, Dotbusters (referring to the bindi that many Hindu women and others wear on their foreheads), sent a letter to a local newspaper.

Part of their letter read:

"I'm writing about your article during July about the abuse of Indian People. Well I'm here to state the other side. I hate them; if you had to live near them you would also. We are an organization called dot busters. We have been around for 2 years. We will go to any extreme to get Indians to move out of Jersey City. If I'm walking down the street and I see a Hindu and the setting is right, I will hit him or her. We plan some of our most extreme attacks such as breaking windows, breaking car windows, and crashing family parties. … They are a week [*sic*] race physically and mentally. We are going to continue our way. We will never be stopped."

In Jersey City, not long after Mody's death, another person of South Asian origin was assaulted by three men with baseball bats. Incidents still continue even though laws against hate crimes have been instituted in New Jersey.

Scenario 2: 2003

"On November 27, 2003, *Metro West* reported that an Ashland, Massachusetts, teenager defaced a Hindu temple in Ashland on Halloween. Anthony Picciolo, 17, was convicted of spray-painting hate messages. Police said Piccioli spray-painted 'Sand NRRRRRR beware,' and 'head,' on a rock near the Hindu temple. Police said 'head' was short for 'towel head.' On June 25, 2003, in Boston, an Indian graduate student named Saurabh Bhalerao, who was working part time as a pizza deliveryman, was the target of deplorable abuse. He was robbed, beaten, burned with cigarettes, stuffed in a trunk, and stabbed twice before finally being dumped along a road. Police suspect that the attackers mistook the Hindu man for a Muslim. As they were beating him, the attackers supposedly taunted, 'go back to Iraq.'"

Information sourced from https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link267

*Set 3*

Event 1: 1991

“Suspicious Fires Probed for Ties to Gulf Tension: Crime: An arson unit studies a West Los Angeles market blaze and police label the torching of a Sherman Oaks store a likely hate crime. Owners of both businesses are of Mideast descent.”

… The Los Angeles Fire Department, meanwhile, opened an arson investigation into the other blaze that seriously damaged the Elat Market on West Pico Boulevard and destroyed an adjoining stationery store and storage area. The fire, which occurred about 11 p.m. Tuesday, caused an estimated $325,000 damage.

“Because of the situation in the Middle East, we called for an arson unit right away,” said Assistant Fire Chief Ed Allen. “The market is owned by a gentleman from Iran.”

“The fire had a very good start,” Allen added. “There was a lot of heavy smoke when the first companies arrived. It very quickly broke through the roof. When that happens, you take a hard look at it.”

Although the owner, Ray Golbari, said repeatedly he thought the fire was “just an accident,” some neighbors said it was possible someone had started the fire in the mistaken belief that Golbari is of Arab, rather than Jewish, descent.

The Elat Market has signs in both Hebrew and Persian script on the front, but Golbari said the Persian script is sometimes misread as Arabic.

There have been two other suspicious fires in the Pico-Robertson district in recent weeks. One occurred Dec. 27 at an insurance agency, and another on the night of Jan. 17 at a hot dog stand.

“This is the kind of violence that we have been warning the authorities that the Arab-American community would be subjected to,” said Nazih Bayda, regional director of the American-Arab Anti-Discrimination Committee.

Information sourced from https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link268

Event 2: February 2009

As an eighth-grade student at Beckendorf Junior High School in Katy, Texas—the same town where residents infamously held pig races to protest a proposed mosque in 2006—Abdul Hamed initially accepted a classmate's explanation that jibes like "terrorist" and "your family blows things up," were just jokes.

But the teasing continued almost daily, and soon escalated into shoving.

Abdul alerted his teachers, who separated the boys in class, but the bullying would continue in the hallways. In early February 2009, on the school's track field, Abdul shoved back.

According to Abdul, the boy left but returned several minutes later and sucker punched him, knocking him out and breaking his jaw. That was how Abdul's Palestinian parents first learned about the bullying.

Abdul said school officials made the boy go to anger management counseling. "For what I went through, that punishment wasn't even close," said Abdul, whose jaw was wired shut and missed several weeks of school.

Abdul, now a 15-year-old sophomore at Seven Lakes High School where his attacker also goes, said he's "moved on."

Information sourced from https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link269

## SUMMARIZE!

What's happening in each event? Which acts are microaggressions, which might be called bullying, and which are hate crimes?

Event 1

Event 2

## ANALYZE!

What terms are used to describe Muslims, Sikhs, South Asians, and/or Arab Americans in each event?

Event 1

Event 2

## SYNTHESIZE!

Why does this matter? What does this show us? How?

Event 1

Event 2

### Long Description Text for Bar Graph Graphic:

*2010 Hate Crimes: Behind the Bias*

Motivation percentages of the 6,624 single bias incidents in 2010:

Race: 47.3 percent

Religion: 20.0 percent

Sexual Orientation: 19.3 percent

Ethnicity/National Origin: 12.8 percent

Disability: 0.6 percent

Return to Bar Graph Graphic.

# Sample Lesson 25: Vietnamese American Experiences—The Journey of Refugees

**Theme:** History and Movement

1. What does it mean to live on this land? Who may become an American? What happens when multiple narratives are layered on top of each other?
2. How should societies integrate newcomers? How do newcomers develop a sense of belonging to the places where they have arrived?
3. How does migration affect the identities of individuals, communities, and nations?
4. How do ideas about who may belong in a nation affect immigration policy, the lives of immigrants, and host communities?
5. What role have immigrants played in defining notions of democracy?

**Disciplinary Area:** Asian American and Pacific Islander Studies

**Ethnic Studies Values and Principles Alignment:** 1, 2, 6

**Standards Alignment:**

**HSS Content Standard: 11.11.1:** Discuss the reasons for the nation's changing immigration policy, with emphasis on how the Immigration Act of 1965 and successor acts have transformed American society.

**CA CCSS for ELA/Literacy:** RH.11–12.1, 2, 3, 4, 5, 6, 7; W.11–12.1; SL.11–12.1

## LESSON PURPOSE AND OVERVIEW:

The lesson focuses on the history, politics, culture, contributions, challenges, and current status of Vietnamese Americans in the United States.

**Overview:** Vietnamese Americans play an integral part in shaping the US's multicultural and multilingual transformation. To understand this process, we must examine the following:

- **Vietnamese Refugees:** Vietnamese refugees arrived in waves from 1975 to 1995. Some refugees escaped Vietnam in boats, while others were repatriated to other counties. There are estimates that up to two million people escaped by boats and approximately half of them perished in the high seas. Many faced hunger, thirst, piracy, or other traumatic experiences during their journeys. Many others who were not able to flee remained in Vietnam and faced economic hardships, persecution, and reeducation camps, from the totalitarian government led by the Communist Party. The international community made great efforts to support these coming waves of refugees, but that was exhausted around 1995 when countries began to stop accepting these refugees and forced them to return to their homeland. The boat people saga and the hypervisibility of the plight of refugees forced the US, and the international community, to negotiate with Vietnam to allow immigration of subsequent waves of Vietnamese leaving Vietnam through other humanitarian programs under the auspices of family reunification, particularly for former political prisoners, Amerasian children, and former employees of the US government. Most of the refugees were accepted for resettlement to sanctuary countries all over the world, and many resettled in the US. The resettling refugees were first scattered all over the US, but most of them eventually congregated around the largest concentrations of Vietnamese communities, in Orange County, San Jose, Houston, Virginia, and Florida.

- **New Life in America.** Most Vietnamese refugees arrived in America without any preparation economically, educationally, or culturally. Children were enrolled in schools at their age level with a new language and education system and limited support. Adults were either enrolled in adult schools or began new lives with new job skills or life experiences which were totally different from their lives in Vietnam. Many refugees who settled in the US had no proof of certification of their trades or professional careers. They worked in manually laborious jobs that did not require a mastery of the English language. Many Vietnamese children adapted well in American schooling, but their parents or adult relatives were less successful. Overall, they adapted well in their new homeland, but the scars of the war, life under communist rule, boat escapes, and cultural shock upon arrival in America remained with many of them in varying degrees.
- **Vietnamese American Success and Contributions.** The Vietnamese have been resettled throughout the US with varying degrees of success, and California is home to many of the largest Vietnamese communities outside of the Vietnam. In California, there are large Vietnamese American communities in Orange County, San Jose, Los Angeles, San Diego, San Francisco, and Sacramento. Vietnamese students make up one of the highest performing groups academically. Vietnamese Americans have made large contributions in high tech businesses, health care, and education, and as high-ranking military officers and government officials. Despite some successes, the Vietnamese American community continues to have some of the lowest levels of education and income and is one of the most linguistically isolated and English proficiency limited communities compared to the general population.

**Key Terms and Concepts:** Vietnamese Americans, refugees, oral histories

**Lesson Objectives (Students will be able to ... ):**

- Enhance understanding and analyze the refugee experiences of Vietnamese Americans by engaging in a variety of primary and secondary sources, including oral histories, books, documentaries, scholarly articles, and community programs and resources
- Introduce the distinction between refugees, those who seek political and economic refuge as a result of the various wars that took place on Vietnam soil, and immigrants in America seeking opportunity for a better life
- Conduct an interview with someone who is a Vietnamese refugee or listen to archived interviews of Vietnamese refugees; develop and ask questions that explore the lived experiences of Vietnamese refugees; record and transcribe the interviews; and analyze the transcription and create a presentation (using various formats such as PowerPoint, video, paper) on the experiences of Vietnamese refugees

**Essential Questions:**

1. What is the history of Vietnamese Americans in the US?
2. How has the cultural perception of Vietnamese people and Vietnamese Americans been shaped and framed by mainstream discourse in the US?
3. How did the first-generation Vietnamese refugees' experiences differ from those of their children who were born in the US? How did their refugee status factor into differing experiences?
4. Why is the Vietnamese American experience important to understand within the context of Asian American studies and US history? What are the differences between the refugee and immigrant experience?

**Lesson Steps/Activities:**

*Day 1*

1. The teacher begins the lesson by asking students, "Tell me one thing about you that shapes your experiences and how you see the world." This provides students with the opportunity to hear the various perspectives.
    a. Students engage in writing an "I Am From ... " poem. Students write a three-stanza poem that speaks to their identity, background, and experience, and where they are from. Each line of the poem begins with "I am from ... " and students should follow with something specific about their life, upbringing, and identity. Teachers can provide examples. Allow students 10 to 15

minutes to write their poem. After everyone has finished writing, students can share their poems in class throughout this lesson.

2. The teacher tells students that they are going to learn about Vietnamese Americans and focus on four essential questions (read essential questions 1–4 aloud).

3. The teacher asks students what they know about Vietnam and its relationship to the United States. "What comes to mind when you think of Vietnam?"

4. The teacher presents some basic information about Vietnamese American history and Vietnamese Americans via article, poem, PowerPoint, or other presentation method. See the following for suggested short video clips to share with students. Teachers should note that some materials may be sensitive for some students.

    a. PBS American Experience: Last Days in Vietnam Collection – Refugees: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link270

    b. PBS Asian Americans Collection – Southeast Asian Refugees: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link271

5. The teacher leads a read aloud of the Quick Fact Sheet about Vietnamese Americans in the US. Alternate choral reading—the teacher reads one fact, the whole class reads the next fact, while the teacher walks around the room. The Quick Fact Sheet is attached.

    a. After the watching the videos and reviewing the Quick Fact Sheet, the teacher asks students to draft a set of questions on what they would like to learn more about the Vietnamese refugees based on the information provided. Prompting questions may include: What questions do you have about the refugee experience? What would you like to know more about the refugee experiences of Vietnamese Americans? Whose story is being told? Whose narrative is being left out? The class writes down and compiles a list of shared questions.

For homework, students can conduct research on the outstanding questions.

*Day 2*

1. The teacher begins a deeper discussion about the Vietnamese refugee experience in the US, focusing on the essential questions. The teacher then shows additional video clips showcasing the diversity of experiences for refugees and their families in the United States and asks students to reflect on how the video clips address how refugees are being portrayed in the context of racism and discrimination in the US.

    a. PBS WQED Specials: Vietnam: Another View
    https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link272
    b. PBS Finding Refuge in KC: Hank
    https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link273
    c. PBS Borders and Heritage: In Washington, a Vietnamese Refugee Lives Life in Limbo
    https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link274

2. After watching the video clips, students engage in a think, write, pair/share exercise, followed by a group share exercise, guided by the following questions:
    a. How do Vietnamese Americans describe their refugee experience? How do experiences differ for Vietnamese refugees and their families and children who were raised in the US?
    b. How were/are Vietnamese refugees being perceived by both Vietnamese Americans and the American public?
    c. How was/is the Vietnamese refugee experience being shaped by racial and discrimination policy and practices in the US?
    d. How are the Vietnamese refugee experiences similar to and different from other immigrant groups?

Some important things to point out in the discussion:

- The wars in Southeast Asia have been framed by a general understanding in mainstream discourse of the Vietnam War as a proxy war to a global Cold War between two international superpowers, the United States and the Soviet Union, as a precursor to discussions surrounding communist/anti-communist political ideological difference and divide that would exacerbate the experiences of resettling Vietnamese later.
- Many Vietnamese refugees experience loss, trauma, and suffering as they flee their homeland and seek political and economic refuge in a foreign land.
- Being caught between two worlds, Vietnamese Americans are neither accepted by the country they left behind nor by the United States given their refugee status, a reminder of the war that the US played a role in.
- Discuss the Vietnamese American community development over the past four decades—its resettlement from refugee camps to recognized ethnic enclaves throughout California and the US.
- Explore the racial inequalities and discriminatory practices experienced by Asian Americans and how they negatively impact the Vietnamese community. The COVID-19 pandemic shed light on the racial and socioeconomic disparities

that communities of color experience. (The California governor's remarks about nail salons as the center of community spread of the widespread illness has a negative impact on the industry and its workers.)

- Recognize the growth, development, and contributions that many Vietnamese Americans are making to shape the diversity of America.

### Homework/Action/Assessment

To demonstrate learning of the material, students can choose between two activities to complete as a homework assignment. The options are:

1. The teacher provides students with a resource list of various articles and short books narrated through the perspective of Vietnamese American refugees. Students are to choose at least three resources and write a two-page essay answering the reflection questions below.
    a. Book: *Being Vietnamese in America* (Hãy Sống "Mỹ" Một Cách Rất "Việt Nam") by Nguyen Ha Tran: ~~https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link275~~ [No longer valid]
    b. Book: *The Best We Could Do* by Thi Bui
    c. Article: "Vietnamese American Art and Community Politics: An Engaged Feminist Perspective" by Lan Duong and Isabelle Thuy Pelaud, in *Journal of Asian American Studies*: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link276
    d. Article: "Toward a Critical Refugee Study: The Vietnamese Refugee Subject in US Scholarship" by Yến Lê Espiritu, in *Journal of Vietnamese Studies*: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link277
    e. Article: "April 30" by Viet Thanh Nguyen: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link278
    f. Article: "Our Vietnam War Never Ended" by Viet Thanh Nguyen: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link279
    g. Article: "Author Viet Thanh Nguyen on the Struggles of Being a Refugee in America" by David Canfield: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link280
    h. Article: "Asian Americans Are Still Caught in the Trap of the 'Model Minority' Stereotype. And it Creates Inequality for All" by Viet Thanh Nguyen: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link281
    i. Excerpt: Prologue and introduction from *Nothing Ever Dies: Vietnam and the Memory of War* by Viet Thanh Nguyen

Reflection Questions:

- Viet Thanh Nguyen's book Nothing Ever Dies begins with the statement, "all wars are fought twice, the first time on the battlefield, the second time in memory." Drawing from the chosen articles and books, how might this make sense in different ways for the first generation of Vietnamese refugees and their second-generation Vietnamese American children?
- What is it like to be Vietnamese American today?
- How is the identity of Vietnamese Americans being shaped? What is visible and what is invisible?

2. Students conduct oral histories by interviewing Vietnamese refugees using the set of questions that the class has compiled in activity 5(a) of day 1. Students can personalize their project by considering how their personal and/or family stories connect to the Vietnamese American experience, how the Vietnamese American experience connects to the larger historical narratives, and how and why some narratives have been privileged over others. For students who do not have personal or family connections, the teacher can prepare ahead of time to help connect students to Vietnamese American-serving organizations. Lastly, students may consider how to improve their own community, what constructive actions can be taken, and whether they provide a model for change for those in other parts of the state, country, and world.

   See: REFUGENE "The Family Stories Project" storytelling kit for oral history resources in partnership with the Union of North American Vietnamese Student Associations: [https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link282](https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link282)

Students will write a two-page essay answering each of the guiding questions below using evidence from the oral histories collected.

**Guiding Questions:**

a. How has the refugee experience shaped the identity of Vietnamese Americans?
b. What are the stories that were told and what remains invisible?
   - Why did some remain invisible? What conversation topics or themes were more difficult to talk about?
c. What emotions and/or trauma arise from refugees in sharing their experiences?
d. How do Vietnamese Americans see themselves in relation to other Asian American communities?
e. What are the hopes and dreams for the next generation of Vietnamese Americans?

### Making Connections to the *History–Social Science Framework*

Chapter 14 of the framework includes the Civil Rights Movement of the 1960s, which brought attention to the discrimination faced by various ethnic groups after generations of prejudice, discrimination, and discriminatory policies and practices against communities of color. (Hispanic farm workers, Native Americans, and African Americans, among others, protested against the heavy hand of racism in housing, employment, and educational opportunities.) Following the Civil Rights Movement, California's diversity increased only after President Johnson signed the Immigration and Nationality Act of 1965, opening the door to increasingly large numbers of immigrants from Asia and Central America (page 297). Students may analyze the push and pull factors that contributed to shifting immigration patterns, but they should also learn about changes in immigration policy (page 299). Two guiding questions for this chapter include **1) What did protests and frustrations expressed by Californians in the late Cold War Era reveal about the state?** and **2) In what directions is California growing in the twenty-first century?**

**Assessment, Application, Action, and Reflection:** See above

**Materials and Resources:**

- Video: PBS American Experience: Last Days in Vietnam Collection – Refugees: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link283
- Video: PBS Asian Americans Collection – Southeast Asian Refugees: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link284
- Book: Being Vietnamese in America (Hãy Sống "Mỹ" Một Cách Rất "Việt Nam") by Nguyen Ha Tran: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link285
- Book: *The Best We Could Do* by Thi Bui
- Article: "Toward a Critical Refugee Study: The Vietnamese Refugee Subject in US Scholarship" by Yến Lê Espiritu, in *Journal of Vietnamese Studies*: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link286
- Article: "April 30" by Viet Thanh Nguyen: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link287
- Article: "Our Vietnam War Never Ended" by Viet Thanh Nguyen: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link288
- Article: "Author Viet Thanh Nguyen on the Struggles of Being a Refugee in America" by David Canfield: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link289

- Article: “Asian Americans Are Still Caught in the Trap of the ‘Model Minority’ Stereotype. And it Creates Inequality for All” by Viet Thanh Nguyen: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link290
- Audio/Podcast: “Viet Thanh Nguyen—‘Nothing Ever Dies: Vietnam and the Memory of War’”: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link291
- REFUGENE “The Family Stories Project” storytelling kit for oral history resources in partnership with the Union of North American Vietnamese Student Associations: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link292

**Supplemental Resources:**

- *Voices of Vietnamese Boat People*, edited by Mary Terrell Cargill and Jade Quang Huynh (stories directly from refugees)
- *Hearts of Sorrow* by James M. Freeman (stories directly from refugees)
- *The Gangster We Are All Looking For* by Thi Diem Thuy Le
- *Immigrant Acts: On Asian American Cultural Politics* by Lisa Lowe
- *When Heaven and Earth Changed Places* by Le Ly Hayslip
- *I Love Yous Are for White People* by Lac Su
- *Body Counts: The Vietnam War and Militarized Refuge(es)* by Yến Lê Espiritu
- *Nothing Ever Dies: Vietnam and the Memory of War* by Viet Thanh Nguyen

## Quick Fact Sheet about Vietnamese Americans in the US

- Vietnamese Americans (Người Mỹ gốc Việt) make up about half of all overseas Vietnamese (Người Việt hải ngoại, also known as Việt Kiều) and are the fourth-largest Asian American ethnic group after Chinese, Filipinos, and Indian Americans.
- The Vietnamese community in the United States was minimal until the South Vietnamese refugees arrived in the US following the Vietnam War, which ended in 1975. Early refugees were refugee boat people who fled political persecution or sought economic opportunities as a result of US involvement in the war in Vietnam.
- More than half of Vietnamese Americans reside in the two most populous states, California and Texas, primarily in large urban areas. Orange County, California, is home to the largest Vietnamese population outside of Vietnam.
- As a relatively recent immigrant group, most Vietnamese Americans are either first or second-generation Americans. As many as one million people five years of age and older speak Vietnamese at home, making it the fifth most spoken language in the US.
- April 30, 1975, marked the fall of Saigon, which ended the Vietnam War. It prompted the first large-scale wave of immigration. Many immigrants had close ties to the US or the South Vietnam government and feared communist reprisals. Most of the first-wave immigrants were well educated, financially comfortable, and proficient in English.
- The period from 1978 to the mid-1980s marked the second wave of Vietnamese refugees. Political and economic instability under the new communist government led many to escape Vietnam by small, crowded, and unsafe fishing boats. The second wave of refugees generally had a lower socioeconomic status, as most were peasant farmers or fishermen, small-town merchants, or former military officials. Survivors were picked up by foreign ships and brought to asylum camps in countries that agreed to accept them.
- After suffering war and psychological trauma, Vietnamese immigrants had to adapt to a very different culture. Language was the first barrier Vietnamese refugees with limited English proficiency had to overcome. Still today, Vietnamese Americans have the highest rate of limited English proficiency compared to Asian Americans as a whole and compared to other racial groups. This adversely affects many socioeconomic outcomes due to poor language access for resources and support.
- Emotional health is still considered an issue common to many Vietnamese refugees.

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## Think Write Pair/Share Group Share

Essential Question:

Think for one minute about how the source had details that answered the essential question.

Write for one minute about the details and facts you can remember from the source that address the essential question.

Pair/Share for one minute per person. Share out your thinking and writing about the essential question using the sources provided. Be ready to share out the information your partner provided if the teacher calls on you.

Group Share for five to ten minutes. After group share, the class will share out information, giving you a chance to present to your peers.

## Additional Sample Topics

The following list of sample topics is intended to help ethnic studies teachers develop content for their courses. It is not intended to be exhaustive.

- Asian and Pacific Islander Immigration to the United States
- The History of Anti-Asian Immigration Policies (e.g., Chinese Exclusion Act of 1882, Gentleman's Agreement of 1907)
- Anti-Asian Violence (e.g., Chinese massacre of 1871 in Los Angeles, Rock Springs massacre, Tacoma Method of removing Chinese in 1885, Galveston Bay KKK attacks on Vietnamese fishermen in the 1970s, Stockton school yard shooting in 1989)
- The Formation of US Asian Enclaves (e.g., Koreatowns, Chinatowns, Japantowns, Little Saigon, Cambodia Town, Pachappa Camp)
- Coolie Labor and the Early Asian American and Pacific Islander Work Force
- Yellow Peril and Anti-Asian Sentiment (e.g., Dr. Seuss racist political cartoons during World War II, William Randolph Hearst's racist propaganda against Asian Americans)
- World War II and Japanese Incarceration
- The Model Minority Myth
- The Asian American and Pacific Islander Movement, Yellow Power, and Asian American and Pacific Islander Radicalism
- Deportations of Cambodian Americans
- The Vietnam War and the Southeast Asian Refugee Crisis and Resettlement in the United States
- Hurricane Katrina: Vietnamese Americans and African Americans unite to get more resources
- Asian Americans and Pacific Islanders and Access to Higher Education
- Desi American Cultural Production
- Filipino/a/x Americans and the Farm Labor Movement
- Asian Americans and Pacific Islanders in California Politics
- The Hapa Movement
- Pacific Islander Cultures
- Asian American and Pacific Islander Feminism
- Asian American and Pacific Islander Foodways

- Contemporary Asian American and Pacific Islander Youth Movements
- Asian American and Pacific Islander Entrepreneurship and Co-operative Economics
- From K-pop to Kawaii: Asian Popular Culture in the US
- Mixed Asian Identities and Colorism
- Asian Americans and Pacific Islanders in the Media Challenging Stereotypes (e.g., Margaret Cho, Awkwafina, Jacqueline Kim, Ken Jeong, Mindy Kaling, Hasan Minhaj, Ali Wong)
- Asian Law Caucus
- Asian Women United
- Center for Asian American Media (National Asian American Telecommunications Association)
- Gidra
- International Hotel Tenants Association
- Katipunan ng Demokratikong Pilipino (KDP) (Union of Democratic Filipinos)
- Kearny Street Workshop
- Yellow Brotherhood

# NATIVE AMERICAN STUDIES

## Sample Lesson 26: This is Indian Land: The Purpose, Politics, and Practice of Land Acknowledgment

**Theme:** Identity

**Disciplinary Areas:** Native American Studies

**Ethnic Studies Values and Principles Alignment:** 3, 5

**Standards Alignment:**

**CA HSS Analysis Skills (9–12):** Chronological and Spatial Thinking 1; Historical Research, Evidence, and Point of View 3; Historical Interpretation 4

### LESSON PURPOSE AND OVERVIEW:

Students will be introduced to the purpose, politics, and practice of Indigenous land acknowledgment in order to show respect for Indigenous peoples and recognize their enduring relationship to the land, raise awareness about histories that are often suppressed or forgotten, recognize that colonization is an ongoing process, and inspire critically conscious action and reflection. Students will be introduced to the concept of settler colonialism, and identify counterhegemonic truth telling and reconciliation efforts.

**Key Terms and Concepts:** hegemony, counterhegemony, Indigenous, land acknowledgment, precontact, settler colonialism, genocide, master narrative, counternarrative

**Lesson Objectives (Students will be able to ... ):**

- Recognize Indigenous people's enduring relationship to the land
- Analyze histories that are often suppressed or forgotten and critique ongoing systems of colonization
- Collaborate to create, deliver, and propose their own First Nations land acknowledgment statement as part of a broader historical truth-telling campaign
- Understand the environmental issues that affect the Native American traditions and the fragility of Mother Earth

## Essential Questions:

1. What makes someone a guest? Do you consider people in your community to be guests? Why or why not?[16]
2. What does "guests" mean to Native and non-Native communities?
3. What are the Indigenous protocols involved in being a "guest," and what are our responsibilities toward our host, Mother Earth? To what extent are our events and actions benefiting our host, Mother Earth?

## Lesson Steps/Activities:

1. Start the lesson by asking the class the following questions and having students respond to them in small groups. After each group has responded to the questions, have one point person share their group's discussion with the larger class.
    a. When guests come to your home or neighborhood, what, if anything is expected of them? As a host, how do you communicate hospitality?
    b. When you are a guest in someone's house or neighborhood, how might you show respect?
2. Next, have each student write a response to the following quotes/prompts:
    a. "When the blood in your veins returns to the sea, and the earth in your bones returns to the ground, perhaps then you will remember that the land does not belong to YOU, it is YOU that belong to the land." –Chief Seattle
    b. "We all need relationships. I don't believe in fake relationships, instead I try to establish genuine relationships everywhere I go. As a guest/visitor, you do that by being respectful and then this will be reciprocated … because in the end, we're only from one place." –Nipsey Hussle

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[16] The use of "guests" throughout this lesson draws on Native American epistemology that highly reveres land and the environment and considers all human beings as "guests" on Earth. However, this analogy of "guests" can also be used to discuss settler colonialism and how non-Native people are also "guests" on lands that formerly belonged to Indigenous people. When using the latter analogy, it is important to recognize that some non-Native people, such as African Americans, have more complex histories of forced migration, thus the notion of "guests" will not always adequately capture the nature of non-Native positionalities on the land.

3. After providing students with 10–15 minutes to respond to the aforementioned quotes, ask students to share their writing and thoughts with the larger class. Below are some key takeaways that should be emphasized as the teacher facilitates this discussion:
    a. Indigenous peoples have had, and continue to have, an enduring relationship to Mother Earth.
    b. We should strive for genuine and respectful relationships wherever we go.
4. After discussing the quotes above, have students reflect on one of the lesson's essential questions:
    a. What are the Indigenous protocols involved in being a "guest" and what are our responsibilities toward our host Mother Earth?
5. After splitting the class into two groups, have the first group read an excerpt from *An Indigenous Peoples' History of the United States* (https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link293, click on "Excerpt"). Meanwhile, have the second group read the introduction to *A Patriot's History of the United States: From Columbus's Great Discovery to the War on Terror* (excerpted below). Ask each group to have a discussion addressing the following prompts and questions after they have finished reading their assigned text:
    a. What are the main arguments? What does the author assume? Do you agree or disagree?
    b. In mixed pairs (one person from each group), compare and contrast the two authors' perspectives on how the nation was built and why this matters.
    c. In those same pairs, discuss which perspective you would identify as the master narrative and why? Which perspective might be the counternarrative?
6. Create four stations around the room that have copies of the articles and handouts listed below. Allow students to spend at least five minutes at each station to review the provided handouts.
    a. Station 1: Purpose of Land Acknowledgment: "Indigenous Land Acknowledgement, Explained" (https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link294)
    b. Station 2: Politics of Land Acknowledgment: Native Artists Speak: This is [fill in] Land Artistic Posters (https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link295)

  c. Station 3: Practice of Land Acknowledgment: "TDSB schools now pay daily tribute to Indigenous lands they're built on" (https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link296)
  d. After reading and sharing thoughts about the enduring relationship to Mother Earth, students will explore different tribal creation stories that demonstrate the importance of the environment and the Native American people. Students are given chapter 2, "Naming," of *California Through Native Eyes: Reclaiming History* by William J. Bauer Jr. to read before researching a creation story from different local or regional tribes to review the relationship of the people and the land.

7. After each student has visited all three stations, have students reflect on the following in pairs:
   a. What are First Nations land acknowledgments and why are they done?
   b. Should our school begin assembly announcements with a land acknowledgment? If so, what might this announcement sound like, and would it be part of a broader historical truth-telling campaign?

8. While still in pairs, have students work together to create their own land acknowledgment statement and poster. Start this activity by having each pair identify an area in the state that they would like to learn more about, specifically around the Indigenous people from that area. Have each pair visit https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link297 to research which tribes inhabit the area that they've identified, as well as any traditions, customs, languages, practices, and similar.

9. After each pair has finished conducting research on the area of their choosing, they should begin to draft language to formulate a land acknowledgment statement. Express that there is no exact template or script, so they will need to incorporate their research and draw from examples. Be sure to provide students with an example of your own or the one below:
   a. At minimum, a land acknowledgment should include the following: "We acknowledge that we are on the traditional land of the ____ People." Beginning with just this simple sentence would be a meaningful intervention in most US gathering spaces. However, this statement could also include a recognition of sacred sites, elders, the local environment, and history specific to the tribe, among other topics, to make the statement more tailored and robust. Here are other examples:

    1. Often, statements specifically honor elders:

       "I would like to acknowledge that this meeting is being held on the traditional lands of the ____ People, and pay my respect to elders both past and present."

    2. Some allude to the caring, reciprocal relationship with land:

       "I want to respectfully acknowledge the ____ People, who have stewarded this land throughout the generations."

    3. Acknowledgments may also make explicit mention of the occupied nature of the territory in which a gathering is taking place:

       "We would like to begin by acknowledging that the land on which we gather is the occupied/unceded/seized territory of the ____ People."

       "I would like to begin by acknowledging that we are in ____, the ancestral and unceded territory of the ____ People."

10. After each pair has come up with their land acknowledgment statement and written it on a poster board (this can also be decorated), have them share their statement with the class. Teachers should consider hosting a larger event where other students, faculty, parents, and community members can hear the students present their school land acknowledgment statements for possible adoption by school community.

11. To close out the lesson, reiterate the following:

    a. Acknowledgment should not be approached as a set of obligatory words to rush through. These words should be offered with respect, grounded in authentic reflection, presence, and awareness.

    b. Statements of acknowledgment do not have to be confined to spoken words.

    c. Any space presents an opportunity to surface buried truths and prime our collective culture for deeper truth and reconciliation efforts.

**Assessment, Application, Action, and Reflection:**

- Students will conduct research on different Native American tribes and draft a land acknowledgment statement and corresponding poster.

**Materials and Resources:**

- Honor Native Land Guide (https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link298)
- Native Artists' Posters on Land Acknowledgment (https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link299)
- "Indigenous Land Acknowledgement, Explained" (https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link300)
- Map of Native Lands (https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link301)
- "What does it mean to acknowledge the past?" (https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link302)
- "America Before Columbus" (https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link303)
- Interactive Time-Lapse Map of the Conquest of America (https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link304)
- An Indigenous Peoples' History of the United States (https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link305)
- *A Patriot's History of the United States* (see excerpt below)
- "TDSB schools now pay daily tribute to Indigenous lands they're built on" (https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link306)
- "Beyond Territorial Acknowledgments" (https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link307)

Excerpt from the Introduction of *A Patriot's History of the United States: From Columbus's Great Discovery to the War on Terror* by Larry Schweikart and Michael Allen

Is America's past a tale of racism, sexism, and bigotry? Is it the story of the conquest and rape of a continent? Is US history the story of white slave owners who perverted the electoral process for their own interests? Did America start with Columbus's killing all the Indians, leap to Jim Crow laws and Rockefeller crushing the workers, then finally save itself with Franklin Roosevelt's New Deal? The answers, of course, are no, no, no, and NO.

One might never know this, however, by looking at almost any mainstream US history textbook. Having taught American history in one form or another for close to sixty years between us, we are aware that, unfortunately, many students are berated with tales of the Founders as self-interested politicians and slaveholders, of the icons of American industry as robber-baron oppressors, and of every American foreign policy initiative as imperialistic and insensitive. At least Howard Zinn's A People's History of the United States honestly represents its Marxist biases in the title!

What is most amazing and refreshing is that the past usually speaks for itself. The evidence is there for telling the great story of the American past honestly—with flaws, absolutely; with shortcomings, most definitely. But we think that an honest evaluation of the history of the United States must begin and end with the recognition that, compared to any other nation, America's past is a bright and shining light. America was, and is, the city on the hill, the fountain of hope, the beacon of liberty. We utterly reject "My country right or wrong"—what scholar wouldn't? But in the last thirty years, academics have taken an equally destructive approach: "My country, always wrong!" We reject that too.

Instead, we remain convinced that if the story of America's past is told fairly, the result cannot be anything but a deepened patriotism, a sense of awe at the obstacles overcome, the passion invested, the blood and tears spilled, and the nation that was built. An honest review of America's past would note, among other observations, that the same Founders who owned slaves instituted numerous ways—political and intellectual—to ensure that slavery could not survive; that the concern over not just property rights, but all rights, so infused American life that laws often followed the practices of the common folk, rather than dictated to them; that even when the United States used her military power for dubious reasons, the ultimate result was to liberate people and bring a higher standard of living than before; that time and again America's leaders have willingly shared power with those who had none, whether they were citizens of territories, former slaves, or disenfranchised women. And we could go on.

The reason so many academics miss the real history of America is that they assume that ideas don't matter and that there is no such thing as virtue. They could not be more wrong. When John D. Rockefeller said, "The common man must have kerosene and he must have it cheap," Rockefeller was already a wealthy man with no more to gain. When Grover Cleveland vetoed an insignificant seed corn bill, he knew it would hurt him politically, and that he would only win condemnation from the press and the people—but the Constitution did not permit it, and he refused.

Consider the scene more than two hundred years ago when President John Adams—just voted out of office by the hated Republicans of Thomas Jefferson—mounted a carriage and left Washington even before the inauguration. There was no armed struggle. Not a musket ball was fired, nor a political opponent hanged. No Federalists marched with guns or knives in the streets. There was no guillotine. And just four years before that, in 1796, Adams had taken part in an equally momentous event when he won a razor-thin close election over Jefferson and, because of Senate rules, had to count his own contested ballots. When he came to the contested Georgia ballot, the great Massachusetts revolutionary, the "Duke of Braintree," stopped counting. He sat down for a moment to allow Jefferson or his associates to make a challenge, and when he did not, Adams finished the tally, becoming president. Jefferson told confidants that he thought the ballots were indeed in dispute, but he would not wreck the country over a few pieces of paper. As Adams took the oath of office, he thought he heard Washington say, "I am fairly out and you are fairly in! See which of us will be the happiest!" So much for protecting his own interests! Washington stepped down freely and enthusiastically, not at bayonet point. He walked away from power, as nearly each and every American president has done since.

These giants knew that their actions of character mattered far more to the nation they were creating than mere temporary political positions. The ideas they fought for together in 1776 and debated in 1787 were paramount. And that is what American history is truly about—ideas. Ideas such as "All men are created equal"; the United States is the "last, best hope" of earth; and America "is great, because it is good."

Honor counted to founding patriots like Adams, Jefferson, Washington, and then later, Lincoln and Teddy Roosevelt. Character counted. Property was also important; no denying that, because with property came liberty. But virtue came first. Even J. P. Morgan, the epitome of the so-called robber baron, insisted that "the first thing is character … before money or anything else. Money cannot buy it."

It is not surprising, then, that so many left-wing historians miss the boat (and miss it, and miss it, and miss it to the point where they need a ferry schedule). They fail to understand what every colonial settler and every Western pioneer understood: character was tied to liberty, and liberty to property. All three were needed for success, but character was the prerequisite because it put the law behind property agreements, and it set responsibility right next to liberty. And the surest way to ensure the presence of good character was to keep God at the center of one's life, community, and ultimately, nation. "Separation of church and state" meant freedom to worship, not freedom from worship. It went back to that link between liberty and responsibility, and no one could be taken seriously who was not responsible to God. "Where the Spirit of the Lord is, there is liberty." They believed those words.

As colonies became independent and as the nation grew, these ideas permeated the fabric of the founding documents. Despite pits of corruption that have pockmarked federal and state politics—some of them quite deep—and despite abuses of civil rights that were shocking, to say the least, the concept was deeply imbedded that only a virtuous nation could achieve the lofty goals set by the Founders. Over the long haul, the Republic required virtuous leaders to prosper.

Yet virtue and character alone were not enough. It took competence, skill, and talent to build a nation. That's where property came in: with secure property rights, people from all over the globe flocked to America's shores. With secure property rights, anyone could become successful, from an immigrant Jew like Lionel Cohen and his famous Lionel toy trains to an Austrian bodybuilder-turned-millionaire actor and governor like Arnold Schwarzenegger. Carnegie arrived penniless; Ford's company went broke; and Lee Iacocca had to eat crow on national TV for his company's mistakes. Secure property rights not only made it possible for them all to succeed but, more important, established a climate of competition that rewarded skill, talent, and risk taking.

Political skill was essential too. From 1850 to 1860 the United States was nearly rent in half by inept leaders, whereas an integrity vacuum nearly destroyed American foreign policy and shattered the economy in the decades of the 1960s and early 1970s. Moral, even pious, men have taken the nation to the brink of collapse because they lacked skill, and some of the most skilled politicians in the world—Henry Clay, Richard Nixon, Bill Clinton—left legacies of frustration and corruption because their abilities were never wedded to character.

Throughout much of the twentieth century, there was a subtle and, at times, obvious campaign to separate virtue from talent, to divide character from success. The latest in this line of attack is the emphasis on diversity—that somehow merely having different skin shades or national origins makes America special. But it was not the color of the skin of people who came here that made them special, it was the content of their character. America remains a beacon of liberty, not merely because its institutions have generally remained strong, its citizens free, and its attitudes tolerant, but because it, among most of the developed world, still cries out as a nation, “Character counts.” Personal liberties in America are genuine because of the character of honest judges and attorneys who, for the most part, still make up the judiciary, and because of the personal integrity of large numbers of local, state, and national lawmakers.

No society is free from corruption. The difference is that in America, corruption is viewed as the exception, not the rule. And when light is shown on it, corruption is viciously attacked. Freedom still attracts people to the fountain of hope that is America, but freedom alone is not enough. Without responsibility and virtue, freedom becomes a soggy anarchy, an incomplete licentiousness. This is what has made Americans different: their fusion of freedom and integrity endows Americans with their sense of right, often when no other nation in the world shares their perception.

# Sample Lesson 27: Develop or Preserve? The Shellmound Sacred Site Struggle

**Theme:** Social Movements and Equity

**Disciplinary Area:** Native American Studies

**Ethnic Studies Values and Principles Alignment:** 2, 3

**Standards Alignment:**

**CA HSS Analysis Skills (9–12):** Chronological and Spatial Thinking 4; Historical Research, Evidence, and Point of View 1, 2, 4; Historical Interpretation 1, 5

**CA CCSS for ELA/Literacy:** RH.9–10.1, 4, 6, 9; WHST.9–10.1, 4, 5, 6, 7

**CA ELD Standards:** ELD.PI.9–10. 1, 2, 3, 6, 9, 10, 11

## LESSON PURPOSE AND OVERVIEW:

This lesson exposes students to a highly contentious and ongoing debate around Native American sacred sites. Students will be introduced to the history of the Ohlone people, the significance of shellmounds, and ongoing protests that have been organized to protect sacred sites. Students will engage sources that support the preservation of these sites and those that are in favor of development. Finally, students will develop a persuasive essay where they are able to offer their own opinion on the issue supported by primary and secondary source research.

**Key Terms and Concepts:** marginalization, sacred sites, shellmounds, preservation, repatriation

### Lesson Objectives (Students will be able to … ):

- Learn about the significance of shellmounds and sacred sites for Native Americans, specifically for the Ohlone people
- Analyze how redevelopment and gentrification further settler colonial practices and violate the sovereignty of Indigenous lands and sacred sites

### Essential Questions:

1. Should Indigenous lands and sacred sites be saved and protected? If so, what are the challenges in doing so?
2. Who should determine what happens to Indigenous lands and sacred sites?
3. What should be done to reclaim and restore sacred lands?

4. What laws protect modern cemeteries and why aren't ancient cemeteries given the same protections? What happens to the burials?

### Lesson Steps/Activities:

**Lesson Note:** This lesson focuses on the San Francisco Bay Area, but can be adapted to highlight a number of sacred sites that are currently or have been a space of contention. For example, a similar lesson on the Puvungna burial site located at California State University, Long Beach or the Standing Rock movement would also introduce students to contemporary debates and struggles regarding the use of sacred lands.

*Day 1*

1. Begin with a community-building activity (5–10 minutes). A sample list of community-building activities is provided in chapter 5.
2. Engage the class by asking how many students have shopped or visited the movie theater at the Emeryville Bay Street mall. While students briefly discuss their experiences at Bay Street mall, project a current image of the mall next to a 1924 image of the Emeryville Shellmound.
3. Explain to students that the second image depicts what parts of Berkeley and Emeryville looked like prior to development, specifically noting that the Bay Street mall was constructed atop one of the largest shellmound sites in the area. Mention that shellmounds often served as burial grounds and sacred sites where Ohlone people would meet for rituals and traditions thousands of years before the formation of the United States. Point out that there were once over 400 shellmounds all around the San Francisco Bay Area, making the region part of the Ohlone people's sacred geography.
4. As a class, read aloud the local news article "Emeryville: Filmmaker tells story of forgotten Indian burial ground disrupted by quest for retail." After reading the article, screen two short videos, "A New Vision for the West Berkeley Shellmound" and "The Shellmound: Berkeley's Native Monument." Prior to screening the videos, remind students to be attentive and take notes.
5. After screening the videos, ask students to define the following terms in their own words: shellmound, monument, sacred geography, burial grounds, development, and repatriation, using context clues from the sources they recently read and watched. After taking five minutes to define the terms on their own, have students talk through each term aloud.

*Day 2*

1. After reviewing the previous day's discussion, divide the class into four groups and ask students to respond to the following questions:
    a. What is the significance of shellmounds and land in the Berkeley/Emeryville area to the Ohlone people?
    b. Why are the West Berkeley and Bay Street sites highly sought after by non-Native American groups?
    c. How does the struggle for shellmounds intersect with environmental issues in the region?
    d. Do you think places where shellmounds are or once stood should be preserved?
    e. Are there any sacred or historical sites that members in your community and/or family revere? If so, please share with the group.
2. After allowing the groups to discuss the five reflection questions for 15 to 20 minutes, provide a few minutes for the class to come together and debrief what was discussed in groups.

*Day 3*

1. Continue the theme on the third day of class by introducing a new assignment. Have students conduct research on both sides of the Berkeley/Emeryville Shellmound struggle (the position of the Ohlone people and those in support of further developing the area) and write a persuasive essay in response to the essential question based on the evidence they have gathered, class discussions, and their own observations and insights. The persuasive essay should be assigned as homework; however, students should be provided ample time in class over the next three days to conduct research, draft an outline and thesis statement, and have their work peer reviewed.
2. For additional guidance, collaborate with an English language arts teacher to create a grading rubric for the persuasive essay (or ask to use an existing rubric), compile a brief list of recommended sources, and let students know that their essays must include the following:
    a. Your persuasive essay must be five paragraphs (an introduction, three body paragraphs, and a conclusion), be typed in 12 point Times New Roman font, and include a bibliography listing at least four sources (scholarly and credible) in MLA format.

    b. Your persuasive essay must have a well-conceived thesis statement that includes your three major talking points/arguments.
    c. Each of your talking points/arguments must be supported with evidence.
    d. Your essay should be well organized and include rhetorical devices.

3. After a week, students should submit their persuasive essays in class. Provide each student with a 3x5 index card on which they are tasked with writing down their three talking points/arguments. After everyone has finished filling out an index card, have students form groups of three to five students. Group members should take turns sharing their talking points. When all students have shared, they should collectively decide what their three or four strongest points are, create a thesis statement based on those points, and select one group representative to share the points with the class. Group members should help their representative write a short (two to three-minute) explanation that includes a thesis statement and their key points.

### Making Connections to the *History–Social Science Framework*

Chapter 16 of the framework discusses a number of civil rights movements that were created in response to political, economic, and social discrimination. Teachers can build upon the example of the struggle to preserve the shellmound sites and have students compare that to some of the other movements referenced in the framework, such as the 1969–1971 occupation of Alcatraz or the American Indian Movement 1972–73 standoff at Wounded Knee in South Dakota. This lesson can also be connected to the Social Movements and Student Civic Engagement lesson.

## Assessment, Application, Action, and Reflection:

- Students will conduct research on Native American sacred lands. They will analyze the positions of both the Ohlone people and developers in the ongoing movement around sacred sites.
- Students will write a five-paragraph essay detailing the significance of these sites as well as the social, cultural, and environmental impact of development on and near sacred sites. They will present their research findings and arguments to the class.

**Materials and Resources:**

- West Berkeley Shellmound website includes articles, history, and visuals https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link308
- *Beyond Recognition* documentary explores the struggle to preserve Native American and Ohlone culture and homeland in the ever-shifting Bay Area https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link309
- Sogorea Te' Land Trust Lisjan (Ohlone) History and Territory discusses current work in the Bay Area https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link310
- "A New Vision for the West Berkeley Shellmound" https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link311
- "The Shellmound: Berkeley's Native Monument" https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link312
- "Emeryville: Filmmaker tells story of forgotten Indian burial ground disrupted by quest for retail" https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link313
- Sacred Land Film Project https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link314
- Phoebe A. Hearst Museum of Anthropology "San Francisco Bay Shellmounds" https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link315
- "There Were Once More Than 425 Shellmounds in the Bay Area. Where Did They Go?" (article and audio interview) https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link316
- N.C. Nelson, "Shellmounds of the San Francisco Bay Region" https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link317
- "Shellmound" is a documentary produced by Andrés Cediel at the UC Berkeley Graduate School of Journalism about the Emeryville Shellmound and mall https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link318
- Indian People Organizing for Change https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link319
- *An Indigenous Peoples' History of the United States*, by Roxanne Dunbar-Ortiz
- *California Through Native Eyes: Reclaiming History*, by William J. Bauer Jr.
- Films: *Beyond Recognition and In the White Man's Image*
- *A Cross of Thorns*, by Elias Castillo https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link320
- *An American Genocide*, by Benjamin Madley

## Sample Lesson 28: Native American Mascots

**Theme:** Identity

**Disciplinary Area:** Native American Studies

**Ethnic Studies Values and Principles Alignment:** 1–6

**Standards Alignment:**

**CA CCSS for ELA/Literacy:** RH.11–12.1, 2, 7; WHST.11–12.1, 4

### LESSON PURPOSE AND OVERVIEW:

Students will examine past and present portrayals of Native American iconography and culture used as mascots for major US sports teams. Students will explore and discuss how mascots can be viewed as negative or prideful. Students will have an opportunity to read and analyze various articles and sources on the topic and determine whether the use of Native American mascots should be continued or banned.

**Key Terms and Concepts:** stereotypes, colonialism, disenfranchisement, hegemony

**Lesson Objectives (Students will be able to … ):**

- Understand the historical context of Native American iconography and symbolism used in American sports and popular culture
- Compare and contrast differing arguments around the debate on the use of Native American iconography and symbolism within American sports
- Analyze why some sports teams have opted to change their mascots or nicknames from Native American figures, and why others have not. Students will document potential social, economic, legislative, and historical factors that have contributed to these decisions

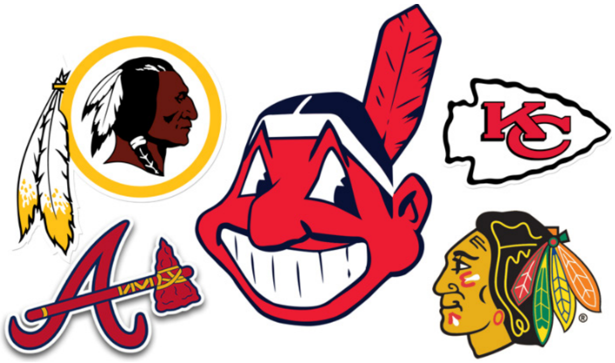
**Essential Questions:**

1. How have Native Americans in the US historically been portrayed by non-Indigenous peoples?
2. How has the use of Native American iconography, imagery, and culture by non-Indigenous peoples impacted Native Americans today?
3. Should sports teams continue to use these mascots? Use evidence from the texts and documents you have analyzed to support your claim.

## Lesson Steps/Activities:

*Day 1*

1. Show public images of American Indians returned by an internet search. How might these images portray public opinion of American Indians?
2. Introduce the lesson by writing the following on the board: “Why are Native American mascots considered offensive by some but considered prideful to others?” Have students respond to this question on a sheet of paper. After they complete their written responses, have each student share their work with a neighbor. After allowing about three to five minutes for the pairs to share, have a whole-class discussion responding to the question.
3. Ask two students to come to the board and list sports teams that use Native American imagery, iconography, or cultural traits as part of their mascots, team names, or nicknames. Below is a sample list in case students struggle to identify teams:
    - Atlanta Braves
    - Kansas City Chiefs
    - The former Washington Redskins
    - Florida State Seminoles
    - Chicago Blackhawks
    - The former Cleveland Indians
    - San Diego State Aztecs



4. After drafting the list, project images of the mascots, logos, and other icons used by the teams on the other side of the board. Feel free to use the images provided in this lesson. Again, ask students whether they find the images to be disrespectful.

5. Ask students whether they are aware of the Washington Redskins name change. Ask students to share what they have heard about the decision to rename the team, including the reasons for the change, how people responded to the change, and what events preceded and coincided with the decision (for example, BLM, the decision to remove Confederate statues, the decision to remove statues of Christopher Columbus and the push to rename the city of Columbus, Ohio, as well as other relevant events). If time permits, a news clip, article, or headlines can be shown to students.

6. After projecting the images, show the following video clip of the Florida State Seminoles pregame ceremony performed by Chief Osceola on his horse Renegade, as well as a clip of the Kansas City Chiefs and Atlanta Braves tomahawk chop. Ask that students take notes on the videos and reflect on the earlier questions.

    a. Florida State Seminoles: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link321

    b. Kansas City Chiefs tomahawk chop: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link322

    c. Atlanta Braves tomahawk chop: https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link323

7. Hand out a copy of the NPR article "Are You Ready for Some Controversy?" and have students read it in class. Then ask students to respond to the following questions:

    a. What do those who refuse to say the name "Redskins" call the team?

    b. What media outlets have protested the use of the name Redskins?

    c. When was the term "redskin" first recorded, and whom was it used by? Why was it used?

    d. How did Earl Emmons's book, "Redskin Rimes" portray Native Americans and the name redskin?

    e. What did the Washington Redskins owner say about the possibility of changing the name?

8. Provide students with two additional NPR articles, "After Mounting Pressure, Washington's NFL Franchise Drops Its Team Name" and "Washington NFL Team's Sponsor FedEx Formally Asks for Team Name Change," and have students respond to the following questions. If there is not enough time in class, this can be assigned for homework.

    a. How long after the first article was the second article written? The third article?

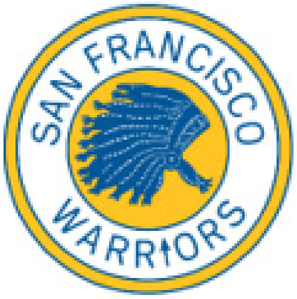
    b. What events took place during that time? What prompted the decision to change the name? How have attitudes about the name changed over time?

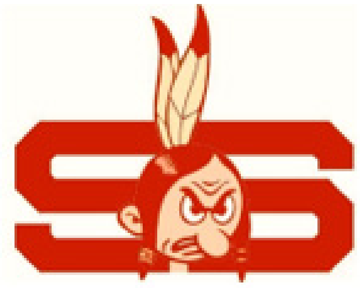
*Day 2*

1. Start the second day of the lesson by asking students to take out their homework. Ask students to discuss their answers with a neighbor. After about five minutes of discussion be sure to collect the homework assignment.
2. First play the video "Proud to Be" (https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link324). Next, play "Redskins Is a Powerful Name" (https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link325).
3. Ask students to identify the differences between these two videos. Discuss in pairs and then as a whole class. Also ask students, "Is there a difference between what Chief Osceola does at the beginning of the Florida State University games and what occurs at the Kansas City Chiefs and Atlanta Braves games?
4. If time permits, have student research the Florida State University's relationship with the Seminole tribe. This can also be assigned as homework. As a starting point, have students review the websites listed below:
    a. Seminole Tribe of Florida https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link326
    b. Florida State University "Relationship with the Seminole Tribe of Florida" https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link327
    c. National Congress of Indian Americans "Anti-Defamation and Mascots" https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link328

*Day 3*

1. Start the day by having students report back to the whole class what they learned from the homework assignment.
2. Show images of mascots from Indian schools like Haskell University and Sherman Indian High School. Students are asked to use the information given on day 2 to analyze and write in letter form why these mascots are acceptable or not acceptable.
3. Ask students whether there are any sports teams that have removed/retired Native American mascots or names. If students are unable to respond to the question, emphasize that the following teams and institutions have removed or retired the use of Native American imagery from their sports team marketing: Stanford University, the University of Illinois, Golden State Warriors, the University of Oklahoma, Marquette University, Dartmouth College, Syracuse University, Coachella Valley High School, and Fremont High School in Sunnyvale. Provide some images of the retired mascots for additional reference. Here are two examples:





4. Show an excerpt of the film In Whose Honor https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link329
5. After they watch the film, have students complete the handout provided at the end of the lesson.
6. After they complete the handout, have students share their answers with each other in pairs.
7. Students will go beyond sports to evaluate other uses of American Indian images in popular culture. Show images of products and Halloween costumes that use Native American imagery. Students are asked to write an essay providing a critical analysis of the use of these images.

### Making Connections to the *History–Social Science Framework* and the *California Arts Education Framework for Public Schools (Arts Framework)*

The *History–Social Science Framework* (chapter 20) and the *Arts Framework* (chapter 7) both include a discussion of culturally responsive pedagogy. These sections could add insight to this lesson, which is about how cultural symbols can be appropriated by an outside culture without regard for the potential impact upon those affected by that appropriation.

Possible discussion questions that you can use to explore this topic include:

- How has your culture been portrayed in the US media? How is that similar or different to the portrayal of Native Americans?
- How has the use of your culture's iconography, imagery, and culture impacted your community or culture?
- How can we combat the perpetuation of stereotypes and cultural appropriation in today's media?

## Assessment, Application, Action, and Reflection:

- Students will conduct research on the history of Native American iconography, culture, and imagery used in the marketing of US sports teams.
- Students will engage in class dialogue and debate around Native American tribes using or allowing use of their tribe as a mascot. This can take the form of a Socratic seminar where the teacher asks open-ended questions and invites students to react to their peers' responses. Students should be given questions and resources ahead of time to allow them to prepare relevant notes to support the discussion. The teacher should reiterate that the focus of the discussion is ideas and evidence. This activity can also be done using philosophical chairs or a fishbowl discussion to allow students to work in pairs or groups.
- Students will have several opportunities to reflect on the differing positions of Native American tribes related to this topic.
- Students will analyze and evaluate the impact of Native American imagery beyond sports in a five-paragraph essay on social, economic, legislative, and historical factors.

## Materials and Resources:

- "Anti-Defamation and Mascots" https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link330
- "Sports Teams That Retired Native American Mascots, Nicknames" https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link331
- "Redskins Is a Powerful Name" https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link332
- "Proud to Be (Mascots)" https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link333
- "The Final Chop at Turner Field" https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link334
- "Kansas City Chiefs Tomahawk Chop – Loudest Crowd in the World (Guinness World Record)" https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link335
- "FSU Football Chief Osceola and Renegade at Doak Tomahawk Chop" https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link336
- "Are You Ready for Some Controversy? The History of 'Redskin'" https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link337
- "Washington NFL Team's Sponsor FedEx Formally Asks for Team Name Change" https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link338
- "After Mounting Pressure, Washington's NFL Franchise Drops Its Team Name" https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link339

- “Relationship with the Seminole Tribe of Florida”
  https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link340
- “Two Years Later, Effect of California Racial Mascots Act Looks Diminished”
  https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link341

## “In Whose Honor” Video Questions

This documentary profiles Charlene Teters, a Native American activist who tries to educate the University of Illinois community about the negative impact of the “Chief Illiniwek” mascot, which is an inaccurate, stereotypical portrayal of a Native American.

1. Why is Charlene Teters upset?
2. Why does she find the use of Native American iconography and imagery in mascots offensive?
3. What forms of resistance does she use against the university?
4. What is the reaction from the community?
5. What is the university’s response to Charlene’s protest?
6. What resolution is made?
7. What is your opinion of the university’s use of the mascot?

## Additional Sample Topics

The following list of sample topics is intended to help ethnic studies teachers develop content for their courses. It is not intended to be exhaustive.

- Five Phases of American Indian History
    - Pre-contact – Creation Stories
    - Contact – Benevolent to Confrontational
    - Reservations – Governmental Patrilineage
    - Termination – Political Genocide
    - Self-Determination – Indian Definition
- Pre-contact Native American Knowledge, Epistemologies, and Culture
- Cahokia Pyramids Cliff Dwellings
- Settler Colonialism and Land Removal
- Land Acknowledgment and the Recognition of the Different Regions (California Region, Plains, Northeast, Northwest, Southwest, Southeast)
- Doctrine of Discovery and Manifest Destiny[17]
- History and Implications of Broken Treaties
- Enslavement of California Native Americans during the Mission Period and the Gold Rush
- Symbolism of Regalia Worn at Pow Wows
- Destruction of the Ecology, Sacredness of Nature, and Traditional Ecological Knowledge (TEK)
- Medicine Wheel
- Peace and Dignity Journeys
- Prophecy of the Eagle and the Condor
- Genocide against Native Americans
- American Indian Religious Freedom Act
- Native American Graves Protection and Reparation Act
- Forced Assimilation and American Indian Boarding Schools
- Native American Foodways and Seed Protection

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[17] The Doctrine of Discovery is a papal policy created in Europe that gave the right to Europeans to take the land of non-Christians around the world.

- Contributions of Native Americans During World War II
- American Indian Movement (AIM)
- Native American Cultural Retention
- Occupation of Alcatraz
- Struggle for and Separation of Native American Sacred Lands
- Native Americans and the Environmental Justice Movement
- Contemporary Debates on the Appropriation of Native American Culture
- Native American Identity and Federal Recognitions
- Native American Literature and Folklore
- Native American Oral Tradition
- Identification of Contemporary Debates on Claiming Indigeneity and Blood Quantum Restrictions
- Life on Reservations and Rancherias and Forced Urban Relocation
- Native American Intergenerational Health Disparities and Healing
- Native American Feminism
- Eighteen California Treaties That Were Unratified
- Native American Mascot Controversy in Mainstream Sports

Potential California Tribes to Cover:[18]

- Cahuilla
- Chumash
- Hupa
- Kumeyaay
- Maidu
- Miwok
- Ohlone
- Patwin (Wintun)
- Shoshone
- Tataviam

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[18] It is recommended that teachers do intensive research on local Indigenous groups and their current status.

- Tongva
- Tuolumne Band of Me-Wuk
- Winnemem Wintu
- Yurok

When developing lessons for Native American studies, it may be helpful to include a time line of major events for the tribe or tribes being studied. It is important that educators work together with local tribal organizations to gather accurate and relevant information for a tribe-specific time line. A sample time line courtesy of the North Fork Rancheria of Mono Indians of California can be found at https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link342.

The Smithsonian National Museum of the American Indian provides resources for educators who wish to engage students in Native American studies. In addition to "Americans: A Dialogue Toolkit for Educators," the Smithsonian offers "Native Knowledge 360 Degrees Educational Resources," which provides teacher support and resources, virtual field trips for students, and professional development (https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link343).

## AFFIRMING IDENTITY

While raising the voices and experiences of the four core groups, ethnic studies is not intended to silence other voices. Many students have experienced some type of othering, whether individually or collectively with their community. Intersectional identities heighten the possibility that different elements of one's identity will make such experiences even more likely.

You may have students in your class who do not identify with the groups at the core of the ethnic studies curriculum. The lessons here can help you provide identity-affirming moments in your class and help students connect their own identities and experiences with the themes of the course. These lessons do not replace the core curriculum, but provide avenues to enter and expand upon the themes in the core curriculum. In particular, these lessons provide students opportunities to

- explore parallel experiences and connections between populations;
- look for commonalities and related strengths across groups;
- identify points of contact between groups, including tension points and resolutions; and
- allow all students to see their own identity affirmed such that the curriculum can move away from a sense of competition between groups and toward compassion for each other.

As an example, the lesson "Armenian Migration Stories and Oral History" presents a window into one particular community's story of living in diaspora, while also serving as a mirror for considering migration experienced by others. The Armenian community in California grew over the course of the twentieth century as thousands of Armenians fled violence in their home country. The Hamidian massacres, the Armenian Genocide during World War I, the escape from Soviet rule of Armenia, and other conflicts launched multiple waves of immigration to the United States. This serves as a reminder that even within a community that may seem similar from the outside, there can be many differences. Someone who migrated from communist Armenia may have a very different mindset than someone whose family has lived in the United States for a century. Interviewing elders in a community—in this lesson and at other points within ethnic studies—allows history to be told by those who both experienced marginalization (in their country of origin and in the United States) and acted as agents of change for their own life. Who tells history matters.

## EXPLORING AND EMBRACING YOUR OWN COMMUNITY

To fully support the growth and learning of all of California's students, it is necessary for schools to engage their communities in the process of building and strengthening connections across the ethnic groups they serve. An ethnic studies curriculum is just one component of this work. The entire educational program should promote this endeavor, even while the social studies bear particular responsibility for helping students develop a deep understanding of the community's history—within the context of state, national, and world histories—and the legacy of the past. Beyond classrooms, there is an opportunity for adult learning that engages whole faculties and the community at large. This wider engagement strengthens the community restoration noted in chapter 1.

Some of the ways students can be involved in exploring their own community include the following:

- Oral History: The best resources for learning about a community are often the people who live there. By bringing voices from the community into the classroom, teachers can help ensure that students' identities are affirmed and the community's stories are told.
- Cultural Institutions: Cultural organizations in your community play a key role in raising up the histories and contributions of the groups who live there. They also highlight those interactions between groups that have shaped the character of the community.
- Memorials: Memorials, monuments, and murals are key markers of a community's identity and history. They offer students opportunities to analyze critically whose voices are shared and whose history is acknowledged and to identify opportunities for giving voice to additional stories and histories within the community.

These lessons support educators in differentiating their instruction in order to reflect the diversity of Californians and the diversity of their own classrooms. When integrating these lessons, students from all backgrounds have the opportunity to recognize their role as agents of change.

## COMPLICATING SINGLE STORIES

These lessons provide opportunities for students to reflect explicitly on unnoticed or unintended marginalization and the increase in stereotyping during times of heightened fear. As students become civic actors, they have an opportunity to challenge misperceptions which contribute to oppression. This begins with challenging our own misperceptions, as noted in author Chimamanda Ngozi Adichie's thought-provoking TED Talk "The Danger of a Single Story." (See a related lesson at https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link344.)

Deborah Tannen, a professor, linguist, and author, notes, "We all know we are unique individuals, but we tend to see others as representatives of groups. It's a natural tendency, since we must see the world in patterns in order to make sense of it; we wouldn't be able to deal with the daily onslaught of people and objects if we couldn't predict a lot about them and feel that we know who and what they are. But this natural and useful ability to see patterns of similarity has unfortunate consequences. It is offensive to reduce an individual to a category, and it is also misleading." This tendency toward patterns can lead to a single narrative about groups which are not our own. Ethnic studies provides a space to challenge that single narrative and fosters the space for all members of society to define their own identities rather than be defined by others.

For example, "Arab American" can refer to individuals with roots in 22 Arab countries. These countries are located across land stretching roughly from Northern Africa through Western Asia, which in itself suggests a far greater range of diversity than a single experience. Contrary to popular representation, not all Muslims are Arabs, and not all Arabs—or Arab Americans—are Muslim. Many Arab countries include Christian communities, and some have also had Jewish communities. Arabs have migrated to the United States for a variety of reasons, including economic need, educational opportunity, political conflict, and even war. Like many groups in the United States, the demographics of Arab Americans has shifted over time and continues to be fluid in nature. Also like many groups, the misperceptions about Arab Americans is often exacerbated by representation in the media which focuses on single stories. The lesson "Introduction to Arab American Studies" presents resources to guide students through discussions of the immigrant experiences of Arab Americans.

The lesson "Jewish Americans: Identity, Intersectionality, and Complicating Ideas of Race" provides another example for complicating single stories. Jewish Americans are connected through many ties, and yet each identity is a unique combination of facets. In this lesson, the single story is challenged by presenting experiences and perspectives from diverse voices who all identify with being Jewish American.

## SHARING A WIDE PICTURE OF DEMOCRATIC PARTICIPATION

These lessons include narratives that emphasize the contributions of diverse individuals in shaping US democratic life. It is important for students to see the widest range of individual backgrounds as well as forms of engagement to recognize the contributions already made to our democracy by different groups. Sometimes we look to the national stage for representation, but Californians can also look to local government and community leaders for examples of how individuals from many different backgrounds can and have already engaged in our democracy.

One example of this comes from the Sikh community. Sikhs have lived in California for over a century and have served as civic leaders at local, state, and national levels. The first

Sikh place of worship in the United States was established in Stockton, California, and California is now home to the largest Sikh population in the United States (approximately 250,000 with 74 Sikh houses of worship in 2020). The first-ever Asian and the first Indian to be elected to the United States Congress (serving from 1957 to 1963) was Dalip Singh Saund, who was Sikh. His civic leadership set an example and opened doors not just for the Sikh community, but for others as well. The lesson "The Sikh American Community in California" provides more detail.

## WIDENING OUR UNIVERSE OF OBLIGATION

These lessons draw out another crucial opportunity for all students: to examine closely those moments in our history that cause increased fear in society and are often accompanied by heightened distrust of others, increased "othering" treatment, and even the violent targeting of individuals based on the identities they are perceived to hold. In many cases, these events exacerbate or make more visible historical divisions between groups. We have seen such behavior in times of war, following the September 11 terrorist attacks, and during the COVID pandemic. Such targeting leaves entire groups vulnerable, and in some cases has led to mass violence including ethnic cleansing and genocide.

Within high school classrooms, students should be expected to explore this level of exclusion and violent targeting at a number of points. There are historical periods to use in reference during ethnic studies as well, and will include:

- The Armenian Genocide during World War I
- The Holocaust during World War II
- The incarceration of Japanese Americans in California and across the nation during World War II
- The increased targeting of Muslims and others perceived to be different after the 9/11 terrorist attacks

The lesson "Antisemitism and Jewish Middle Eastern Americans" provides one example for looking into how long-lasting division and misperceptions become exacerbated in particular moments. Antisemitism is an ancient hatred that has persisted for centuries. It is also a contemporary hatred and form of prejudice, and reported incidents of antisemitism are increasing around the world and in California. Something that has been seen throughout history is that antisemitism has been fluid in shape—sometimes taking the form of religious targeting, at other times defined around ethnic or racial arguments. It has also been interwoven at times with white nationalism and other forms of prejudice and discrimination.

In conjunction with these lessons, teachers might consider introducing their students to the concept of "universe of obligation" to help them better understand and discuss how societies define who is protected and who is not. Sociologist Helen Fein coined this term to describe the group of individuals within a society "toward whom obligations are owed, to whom rules apply, and whose injuries call for amends." In other words, a society's universe of obligation includes those people that society believes deserve respect and whose rights it believes are worthy of protection.

A society's universe of obligation can change. History has shown that in times of fear and uncertainty—such as war, economic depression, or pandemic—a society's universe of obligation often narrows. Widely shared beliefs and attitudes about such social categories as religion, gender, and race also influence which people a society protects and which people it does not.

Although Fein conceived universe of obligation to describe the way nations determine membership, we might also refer to an individual's universe of obligation to describe the circle of other individuals that a person feels a responsibility to care for and protect. Applying this concept to individuals gives us the opportunity to recognize the internalized hierarchies that influence how we think about and respond to the needs of others. While it is neither practical nor possible that one's universe of obligation could include everyone equally, acknowledging the way we think about and prioritize our obligations toward others can help us act in a more thoughtful, compassionate manner.

The universe of obligation concept offers a powerful lens through which students can examine both their individual beliefs and actions and the systems and structures in our society that indicate who belongs and who does not, as well as how these thoughts change over time. The concept also lays the foundation for discussions about how students can use their own agency to help widen the circle of people who are included, respected, and protected in our society.

## SEEKING MODELS OF INTERETHNIC BRIDGE BUILDING

As ethnic studies students explore social movements and equity, it is valuable to share examples of interethnic initiatives in which individuals from different groups have worked together for change. Depending on the history, interests, concerns, and demographics of your class and community, here are a few additional examples to add to those in the model curriculum:

- When the *Mendez v. Westminster* case challenged school segregation in California, amicus curiae briefs in support of Mendez were submitted by the American Civil Liberties Union, the National Lawyers Guild, the Japanese American Citizens League, the American Jewish Congress, and the National Association for the Advancement of Colored People.

- When his Japanese American friends were incarcerated during World War II, Mexican American high school student Ralph Lazo entered the camps with them.
- Black Civil Rights leaders provided critical support for the Asian American Civil Rights Movement after the killing of Vincent Chin.
- Cesar Chavez and Dolores Huerta are perhaps the best-known names associated with the United Farm Workers movement, but Larry Itliong and Nagi Daifullah mobilized participation from Filipino and Arab American communities, respectively, which contributed to the impact for a common goal.
- As the genocide in Darfur became visible globally, Armenians were one of the groups particularly vocal in advocating for action.
- In 2017, as talk increased about a "Muslim ban," many Japanese Americans mobilized to actively oppose it and increase education on civil rights.

Social movements present a complicated history, with spaces of more singular advocacy living side by side with collaboration. These examples are not intended to replace the presence and importance of civil rights movements dedicated to single groups. However, as we move forward as a diverse state, these examples can provide models for how to work together for change that benefits all. Such interethnic collaboration toward a shared purpose is, after all, crucial to strengthening democracy in the United States.

These lessons support educators in differentiating their instruction in order to reflect the diversity of Californians and the diversity of their own classrooms. When integrating these lessons, students from all backgrounds have the opportunity to recognize their role as agents of change.

# Sample Lesson 29: The Sikh American Community in California

**Theme:** History and Movement

**Disciplinary Area:** Asian American and Pacific Islander Studies

**Ethnic Studies Values and Principles Alignment:** 1, 2, 3

**Standards Alignment:**

**HSS Framework Alignment**

- Chapter 7: Grade Four, California: A Changing State
- Chapter 11: Grade Seven, World History and Geography: Medieval and Early Modern Times
- Chapter 12: Grade Eight, United States History and Geography: Growth and Conflict

## LESSON PURPOSE AND OVERVIEW:

This lesson introduces students to the history of Sikh immigration to the United States West Coast, patterns of settlement, and how the Sikh community has responded to the challenges and opportunities it has encountered in California over time. This lesson plan can be used at any time immigration is being discussed but is designed to explore the history of Sikh contributions to California.

**Key Terms and Concepts:** assimilation, integration, stereotype, identity, racism, religion, culture, migration, diaspora, farming, industry, economy

**Lesson Objectives (Students will be able to ... ):**

- Students will be able to understand Sikh identity, Sikh migration to California, and Sikh contributions to California's history through articles and videos.
- They will have opportunities to address essential and compelling questions through tasks such as creating lists and graphics, writing paragraphs, and conducting arguments with evidence from featured historical and contemporary sources.

**Essential Questions:**

1. What is Sikhism?
2. How did Sikhs immigrate to California?
3. How did Sikhs shape California's history?

### Lesson Steps/Activities:

This lesson has been structured into three parts to address the three essential questions. It is expected to take four to five 40-minute class periods but can be adapted as necessary.

1. What is Sikhism?

The first essential question has students understand the fundamental beliefs and practices of the Sikh religion. The formative performance task asks students to list the important tenets of Sikhism using featured sources.

The featured sources for this question are two short video clips from the CNN show *United Shades of America* with W. Kamau Bell and an informational chapter about Sikhism from the National Council for the Social Studies (NCSS). Featured source A (https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link345) is a video clip (4 minutes and 40 seconds) that provides an introduction to Sikhism. Featured source B (https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link346) is a video clip (3 minutes and 8 seconds) on the Sikh turban. Featured source C (https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link347) is a short chapter about Sikhism from the National Council for the Social Studies bulletin, *Teaching About Religion in the Social Studies Classroom*.

Formative Performance Task: Make a list of the important tenets of Sikhism.

2. How did Sikhs immigrate to California?

For this question, students create a graphic that shows how Sikhs immigrated to America, noting the contextual factors that impacted the community using featured sources.

Featured source A (https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link348) is another short video segment from *United Shades of America* with W. Kamau Bell. The clip discusses farming and Sikh immigration to the United States. Featured source B (https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link349) is a world map of Punjab, India, illustrating the route Sikhs took to the United States. Featured source C (https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link350) is a 2012 newspaper article by Benjamin Gottlieb in T*he Washington Post* entitled "Punjabi Sikh-Mexican American community fading into history." Featured source D (https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link351) is a 2011 speech by Bruce La Brack entitled "A Century of Sikhs in California."

Formative Performance Task: Create a graphic that shows how Sikhs immigrated to California, noting the contextual factors that impacted the community.

3. How did Sikhs shape California's history?

For this question, students write a paragraph about one of the featured case studies, focusing on how that example shaped an aspect of American history.

Featured sources A–C are case studies on the following: Narinder Singh Kapany (https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link352), Dalip Singh Saund (https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link353), and the 2012 Assembly Bill 1964 policy (https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link354). Together, these sources focus on three unique and compelling stories of how the Sikh community has shaped American history.

Formative Performance Task: Write a paragraph about one of the case studies and how that example shaped an aspect of California's history.

**Summative Performance Task:**

*Argument*

How have Sikh Americans responded to the challenges and opportunities in California? Construct an argument (in detailed outline, poster, or essay format, for example) that discusses this compelling question using specific claims and relevant evidence from the historical and contemporary sources.

*Taking Informed Action*

- **Assessment:** Examine how the CNN show United Shades of America on the Sikh community in Northern California attempts to raise awareness about Sikhism.
- **Application:** Discuss how using popular media and pop culture may shape attitudes toward Sikhs.
- **Action and Reflection:** Determine how you might help the Sikh community with their campaign.

*Assessment, Application, Action, and Reflection:*

These areas are integrated into the lesson plan and summative performance task.

*Materials and Resources:*

Sources for Essential Question 1: **Source A**: Video, *United Shades of America*, W. Kamau Bell, "Introduction to Sikhism" segment (https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link355); **Source B**: Video, *United Shades of America*, W. Kamau Bell, "Sikh Turban" segment (https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link356); **Source C**: Chapter, "Teaching About Sikhism" (https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link357) in an NCSS publication.

Sources for Essential Question 2: **Source A**: Video, *United Shades of America*, W. Kamau Bell, "Farming and Immigration" segment (https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link358); **Source B**: "World Map of Punjab, India, and immigration route to United States" (https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link359); **Source C**: Article, "Punjabi

Sikh-Mexican American community fading into history” by Benjamin Gottlieb (https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link360); **Source D**: Speech, “A Century of Sikhs in California” by Bruce La Brack (https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link361).

Sources for Essential Question 3: **Source A**: Case study, Narinder Singh Kapany (https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link362); **Source B**: Case study, Dalip Singh Saund (https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link363); **Source C**: Case study, AB 1964 policy (https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link364).

# Sample Lesson 30: Antisemitism and Jewish Middle Eastern Americans

**Theme:** Identity

**Disciplinary Area:** Asian American and Pacific Islander Studies

**Ethnic Studies Values and Principles Alignment:** 1, 3, 4, 6

**Standards Alignment:**

**CA HSS Analysis Skills (9–12):** Chronological and Spatial Thinking 1; Historical Interpretation 1, 3, 4

**CCSS ELA/Literacy:** W.9–10.7; **CCSS ELA/Literacy:** W.11–12.7; **CCSS ELA/Literacy:** W.11–12.8; **CCSS ELA/Literacy:** W.11–12.9

## LESSON PURPOSE AND OVERVIEW:

This lesson introduces students to antisemitism and its manifestations through the lens of Jewish Middle Eastern Americans, also known as Mizrahi and Sephardic Jews, whose contemporary history is defined by recent struggles as targets of discrimination, prejudice, and hate crimes in the United States and globally. Students will analyze and research narratives and primary and secondary sources about Mizrahi Jews. The source analysis contextualizes the experience of Jewish Middle Eastern Americans within the larger framework of systems of power (economic, political, social).

**Key Terms and Concepts:** Mizrahi, antisemitism, Indigeneity, ethnicity, prejudice, refugees, diaspora, immigration, intersectionality

### Lesson Objectives (Students will be able to … ):

- Develop an understanding of Jewish Middle Eastern Americans (who are also referred to as Arab Jews, Mizrahi Jews, Sephardic Jews, and Persian Jews) and differentiate the various identities, nationalities, and subethnicities that make up the Jewish American community
- Develop an understanding of contemporary antisemitism and identify how the Jewish Middle Eastern American community today is impacted by prejudice and discrimination against them, as intersectional refugees, immigrants, and racialized Jewish Americans
- Students will construct a visual, written, and oral summary of antisemitism in the United States using multiple written and digital texts

## Essential Questions:

1. Who are Jewish Americans? Who are Jews of Middle Eastern descent?
2. What is antisemitism? What are the manifestations of antisemitism as experienced by intersectional, Jewish Middle Eastern Americans?
3. What new possibilities can students imagine and actions can they take to address antisemitism?

## Lesson Steps/Activities:

*Day One: Antisemitism and Jewish Ethnic Diversity*

Introduce the lesson by posting the words “antisemitism” and “Jewish Americans” to engage students in a discussion of who Jewish Americans are and about the discrimination that they face.

1. Begin by asking students, what is antisemitism and who are Jewish Americans? Write their responses on the board under the headings “Antisemitism” and “Jewish Americans.” After responses have been written on the board, list the various subethnic groups in the “Jewish Americans” column, such as Ashkenazi/Eastern European, Mizrahi and Sephardic/Middle Eastern and North African, Iranian/Persian, Israeli, Ethiopian, Russian, and Latinx.
2. Tell students that following expulsions by the Babylonians in 586 BCE and the Romans in 70 CE from the land of Israel, many Indigenous Jews established new homes in the Middle East and beyond, forming the Jewish diaspora. In a Jewish historical context, the term “diaspora” refers to Jews living outside of Israel. More broadly, the diaspora refers to ethnic or religious populations that are dispersed from modern-day Israel. Today, Jews are a racially and ethnically diverse group that continues to face antisemitism in the United States and in countries around the world.

   Tell students that today they are going to delve deeper into the experience of discrimination, hate, and violence against Jewish Middle Eastern Americans at present while imagining a response to it. Explain that since the 1940s, one million Jewish refugees from the Middle East, who are also known as Mizrahi and Sephardic Jews, fled antisemitic persecution to countries around the world.

   Today, the US has a population of an estimated 900,000 Jews who descend from Mizrahi and Sephardic Jewish refugees from the Middle East, including an estimated 250,000 to 300,000 in California. Individuals in these communities have intersectional identities as a result of experiencing prejudice and discrimination as Jewish Americans, as Middle Eastern refugees and immigrants, and as people of color for some.

Today and for homework, students will explore primary and secondary sources to understand antisemitism as it is experienced by Jewish Middle Eastern Americans in the US.

3. Provide Handout A and read it together.
4. Distribute Handout B to each student in groups of six. These graphic organizers have hyperlinks for all the sources, but students will need to take notes in a notebook. If computers are available, students can use them to read material and watch videos. Within groups, students can work in elbow pairs to complete one or two sources on the graphic organizer.
5. Explain the columns of the graphic organizer and provide a small amount of context for the sources (for example, highlight primary or secondary sources, identify narratives, and include a review of secondary sources, such as credible news articles, scholarly research, interviews, statistics, and informational videos).
6. Provide students with class time to work on the assignment. They should also work on the assignment as homework.
    a. For individual student assessments, each student is required to hand in their graphic organizer notes in the form of an essay.
7. As a follow-up, teachers should facilitate a discussion about antisemitism experienced by Jewish Middle Eastern Americans utilizing the following questions:
    a. How have the intersectional identities of Jewish Middle Eastern Americans resulted in multiple experiences of discrimination? How have other ethnic groups experienced similar forms of discrimination?
    b. What is the effect of hateful images and speech? Do images and words reflect existing attitudes or create them?
    c. How is antisemitism similar to or different from other forms of group hatred?
    d. What can we do to make a difference?

**Assessment, Application, Action, and Reflection:**

1. Students will conduct research on antisemitism (past and present) of Mizrahi Jews in the United States through primary and secondary sources.
2. Students will write a five-paragraph essay detailing the impacts of antisemitism and linking them to past and present events. Students are encouraged to imagine new possibilities to combat antisemitism by developing potential responses to it.

**Materials and Resources:**

*Day One:*

Handout A: Defining Antisemitism

Handout B: Graphic Organizer (note sources are hyperlinks)

Articles and Reports

- Devin E. Naar. “The Myth of Jewish Immigration.” *Jewish in Seattle Magazine*, August 29, 2018. https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link365
- Sigal Samuel. “For Sephardic and Mizrahi Jews, Whiteness Was a Fragile Identity Long Before Trump.” *Forward*, December 6, 2016. https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link366
- Karmel Melamed. “We survived Khomeini, we’ll survive this attack on Nessah.” *The Times of Israel*, December 16, 2019. https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link367
- Emma Grey Ellis. “The Internet Protocols of the Elders of Zion.” *Wired*, March 12, 2017. https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link368
- Facing History and Ourselves. “Antisemitism on UC College Campuses.” https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link369
- Los Angeles County Commission on Human Relations. *2018 Hate Crime Report*. https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link370
  Please note that this resource contains explicit language that will need to be redacted or contextualized for students.

Video

- CNN. “Has antisemitism returned with a vengeance?” https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link371

Podcast

- UCLA. “Are Jews White? A Conversation on Race, Erasure, and Sephardic History with Devin Naar.” *Then and Now*, September 8, 2020. https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link372

## Handout A: Defining Antisemitism

*History: Antisemitism as a Form of Racism*

In the late 1800s, many European and American scientists continued to divide humankind into smaller and smaller "races." One of these was the "Semitic race," which they used to categorize Jews. The term "antisemitism" was coined by German Wilhelm Marr, who published a pamphlet in 1878 titled "The Victory of Judaism over Germandom." Filled with lies and myths about Jews, Marr's pamphlet argued that Jews were more than a distinct "race." They were dangerous and alien, intent on maliciously destroying German society.

Historian Deborah Dwork explains that "the move from anti-Judaism—against the religion—to antisemitism with this notion of 'race' was only possible when Europeans conceived of the idea of race. And once they had conceived of the idea of race in the 19th century, Wilhelm Marr had the notion that Jews constituted a 'race.' And thus, antisemitism can be seen as a form of racism." https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link373

*Modern Definitions of Antisemitism*

According to the **Anti-Defamation League (ADL)**, the world's leading organization committed to stopping the defamation of the Jewish people, antisemitism is "the belief or behavior hostile toward Jews just because they are Jewish. It may take the form of religious teachings that proclaim the inferiority of Jews, for instance, or political efforts to isolate, oppress, or otherwise injure them. It may also include prejudiced or stereotyped views about Jews."

According to the **International Holocaust Remembrance Alliance (IHRA)**, the only intergovernmental organization mandated to focus solely on Holocaust-related issues, "antisemitism is a certain perception of Jews, which may be expressed as hatred toward Jews. Rhetorical and physical manifestations of antisemitism are directed toward Jewish or non-Jewish individuals and/or their property, toward Jewish community institutions and religious facilities."

## Handout B: Graphic Organizer

Use the graphic organizer below to gather pertinent information from the articles. Each student is required to take notes and write a five-paragraph essay. Your essay could provide information on the historical background, factors that led to antisemitism, the impact of antisemitism, and what resolutions/responses have been or could be created to combat antisemitism. Use your binders to take notes!

| Article | Source (Primary or Secondary) | Historical Background, Summary | Factors Leading to Antisemitism | Effects/ Impact of Antisemitism | Response, Advocacy, Resolution |
|---|---|---|---|---|---|
| https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link374 | [fill in] | [fill in] | [fill in] | [fill in] | [fill in] |
| https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link375 | [fill in] | [fill in] | [fill in] | [fill in] | [fill in] |
| https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link376 | [fill in] | [fill in] | [fill in] | [fill in] | [fill in] |
| https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link377 | [fill in] | [fill in] | [fill in] | [fill in] | [fill in] |
| https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link378 | [fill in] | [fill in] | [fill in] | [fill in] | [fill in] |
| LA 2018 *Hate Crime Report* (Read pages 34–37) | [fill in] | [fill in] | [fill in] | [fill in] | [fill in] |

# Sample Lesson 31: Jewish Americans: Identity, Intersectionality, and Complicating Ideas of Race

**Theme:** Identity

**Disciplinary Area:** General Ethnic Studies

**Ethnic Studies Values and Principles Alignment:** 1, 2, 4, 5

**Standards Alignment:**

**CA HSS Analysis Skills (9–12):** Chronological and Spatial Thinking 2, 4; Historical Research, Evidence, and Point of View 2, 4; Historical Interpretation 1, 2, 3

**CA CCSS for ELA/Literacy:** RH.9–10.1, 2, 3, 4, 6, 9, 10; WHST.9–10.2, 4, 7; SL.9–10.1, 2, 3, 4

**CA ELD Standards:** ELD.PI.9–10.1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 12

## LESSON PURPOSE AND OVERVIEW:

This lesson examines the diversity of the Jewish American community and what unites it. Learning about Jewish diversity illustrates the concept of intersectionality, the idea that people have different overlapping identities (visible and invisible) and that the unique combination of identities shape individuals' experiences. While individual identity is personal, Jewish Americans are connected through ties of history, culture, language, religion, ancestry, celebrations, communal and familial traditions, common values, and a sense of a common ethnic peoplehood.

By examining perceptions of Jews, the lesson will address how conceptions of race and labels change over time and place (racial formation), adding another lens to the study of race. The lesson explains some of the challenging experiences of Jewish Americans, including prejudice, discrimination, antisemitism, racialization, hate crimes, Holocaust denial, and targeting by white supremacists. Jews have also experienced acculturation and assimilation, with associated benefits and losses.

Jewish Americans' many positive experiences include cultural retention through celebration of Jewish traditions, strong communities and sense of belonging, and contributions to many spheres of life. Jewish tradition and communal experiences of persecution and the Holocaust have led to a widespread commitment among Jews to pursue justice and equity for all people and a vigilance against rising antisemitism. Jews are a distinct ethnic group connected by rich traditions, thousands of years of history, ancestry, language, and religion.

**Key Terms and Concepts:** antisemitism, white supremacy, conditional whiteness, identity, intersectionality, racial formation, racialization, Jews of color, Mizrachi, Sephardi, Ashkenazi

**Lesson Objectives (Students will be able to … ):**

- Explain how identities are composed of visible and invisible attributes and are intersectional and multifaceted
- Learn about diversity within the Jewish American ethnic community
- Understand the varied intersectional identities of Jewish Americans and how Jews see themselves
- Identify the range of Jewish American experiences in relation to race and racial hierarchies over time and how Jews are seen by others

**Essential Questions:**

1. How do visible and invisible components make up each person's unique identity?
2. How does the concept of intersectionality help us understand Jewish American experiences?
3. How do conceptions of race change over time and place? What is racialization?
4. How does the diversity of Jewish Americans deepen our understanding of the concepts of race and ethnicity?

**Lesson Steps/Activities:**

*Diversity of Jewish Americans: Identity and Intersectionality*

1. **The Iceberg of Identity Activity** — Only a small part of an iceberg is visible above the waterline, while most of the iceberg's mass lies below the waterline and is invisible. Share an image of an iceberg or a blank copy of the Iceberg of Identity worksheet. Tell students that some parts of identity are visible to others, while other parts of identity are invisible to others.

   Distribute two blank copies of the Iceberg of Identity worksheet handout.

   Ask students to write on one worksheet categories of identity that are:

   - Usually visible to others above the waterline, in the top third
   - Sometimes visible and sometimes invisible, close to the waterline
   - Usually invisible to others, in the bottom third of the iceberg

   Teachers may give the option to add examples of these categories, either about a hypothetical student or about themselves. Emphasize that this is optional and there is no need to disclose private information unless they are comfortable sharing.

Refer students to the Iceberg of Identity categories list below. Suggest they add at least three visible and three invisible examples from these categories to the first Iceberg of Identity worksheet:

   a. Gender
   b. Race
   c. Ethnic appearance
   d. Visible religious signs (such as head coverings, kippah, yarmulke, hijab, turban, tzitzit [Jewish ritual fringes], cross, kirpan, Star of David)
   e. Age (for example, child, middle schooler, teen, young adult, middle age, elderly)
   f. Body type
   g. Ability/disability
   h. Sexuality
   i. Clothing (casual, formal, brands, ethnic clothing)
   j. Language(s) (accent, second language, regional dialect, formality of speech)
   k. Religion, level of religious practice, spirituality, philosophy
   l. Family's national origin, immigrant, refugee, forced migration
   m. Nationality/citizenship
   n. Violence, trauma, or intergenerational trauma
   o. Activity, passion, or a job that's an important part of identity
   p. Other cultural or group or family aspect of identity

2. Explain the concept of intersectionality. Intersectionality is the idea that people have different overlapping identities and that the unique combination of identities shape individuals' experiences and how a person is perceived and treated by others.

3. Ask students to, as they watch the videos, note down on the second blank Iceberg of Identity worksheet as many aspects of identity of the speaker as they can.

4. Watch one or two short videos:

   a. Be'chol Lashon "Diverse Jewish Voices: Jonah" with Jonah Tobin, April 17, 2019 [https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link379](https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link379)
   This is a three-minute video about a 13-year-old African American Jewish teen on his bar mitzvah and Jewish community.

   b. Elon University "Kosher/Soul: Black Jewish Identity Cooking" with Michael W. Twitty, November 11, 2015, (00:59 to 4:23)
      https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link380
      This is a three-minute excerpt from a one-hour video with Jewish African American food historian Michael W. Twitty, author of *The Cooking Gene*, on his intersectional identity, being a Jewish gay African American, and about Jews of color. It's an excerpt from a video on Jewish and African American food and identity.

5. To conclude the Iceberg of Identity activities above, ask the class to share their thoughts on how visible and invisible identities shape personal and communal identity.

6. Ask students to read the **Fact Sheet on Jewish American Diversity**.

7. Ask students the following questions:

   a. In what ways is the Jewish American community diverse? (Examples include race and physical appearance, language, food and cultural traditions, religious observance, origins, and ethnic subgroup.)
   b. What bonds all Jewish Americans together despite other cultural, racial, or ethnic differences? (Examples include shared Jewish history, values, sacred texts, religious rituals, traditions, celebrations, culture, ancestry, and sense of peoplehood.)

8. Divide students into small groups and assign each group to read two or three short excerpts from ***I Am Jewish: Personal Reflections Inspired by the Last Words of Daniel Pearl***.

9. Questions for students on personal and communal identity in the excerpts:

   a. Ask students to highlight or underline one key sentence or phrase in each excerpt to share with the class.
   b. What elements of their identity does the author stress? (Examples include culture, family, ancestry, history, religion, social justice, and community.)
   c. Why do Jewish Americans not fit neatly into racial and religious categories?
   d. Ask students to share one word that jumps out on what being Jewish means to the writers. The teacher will compile them in a shared visual medium.

*Jewish Americans and Complicating Ideas of Race*

10. The teacher leads a read aloud of the **Fact Sheet on Jewish Americans and Complicating Ideas of Race**, including key word definitions on racialization, conditional whiteness, racial formation, antisemitism, and white supremacy.

11. Questions for students:
    a. What is racialization? What is racial formation? What is a racial hierarchy?
    b. When and how have Jews been racialized as nonwhite?
    c. What is conditional whiteness?
    d. When and how have Jews experienced conditional whiteness? Which Jews have experienced conditional whiteness? What benefits and losses might people experience when whiteness is conditional?
    e. Why do people acculturate or assimilate? What does a member of an ethnic group gain from assimilation? What does a member of an ethnic group lose from assimilation?
    f. How did the Holocaust shift the position of Jewish Americans in American society?
    g. Can you determine someone's membership in a racial group based only on external appearance? Referring to the fact sheet or reflecting on your own knowledge of racial groups, what other factors go into racial identity?
    h. Based on what we have learned about changes in how Jews as a whole have been racially categorized, what conclusions can we draw about race as a social construct?

### Assessment, Application, Action, and Reflection:

Have students reflect and answer the following questions to conclude the lesson:

a. Ask students to choose one aspect of their own identity and write a one-paragraph reflection on why that aspect of their identity is important to them. Please complete: "I am (choose an aspect of identity) because ... and it is important to me because ... "
b. In what ways is the Jewish American ethnic group diverse? What bonds Jews together across this diversity?
c. What have we learned about the changeability of racial classifications and hierarchies? How does this complicate or help us understand race more broadly?

### Materials and Resources:

- Two copies of the Iceberg of Identity worksheet
- Video: Be'chol Lashon "Diverse Jewish Voices: Jonah" with Jonah Tobin, April 17, 2019, (3:08): [https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link381](https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link381)

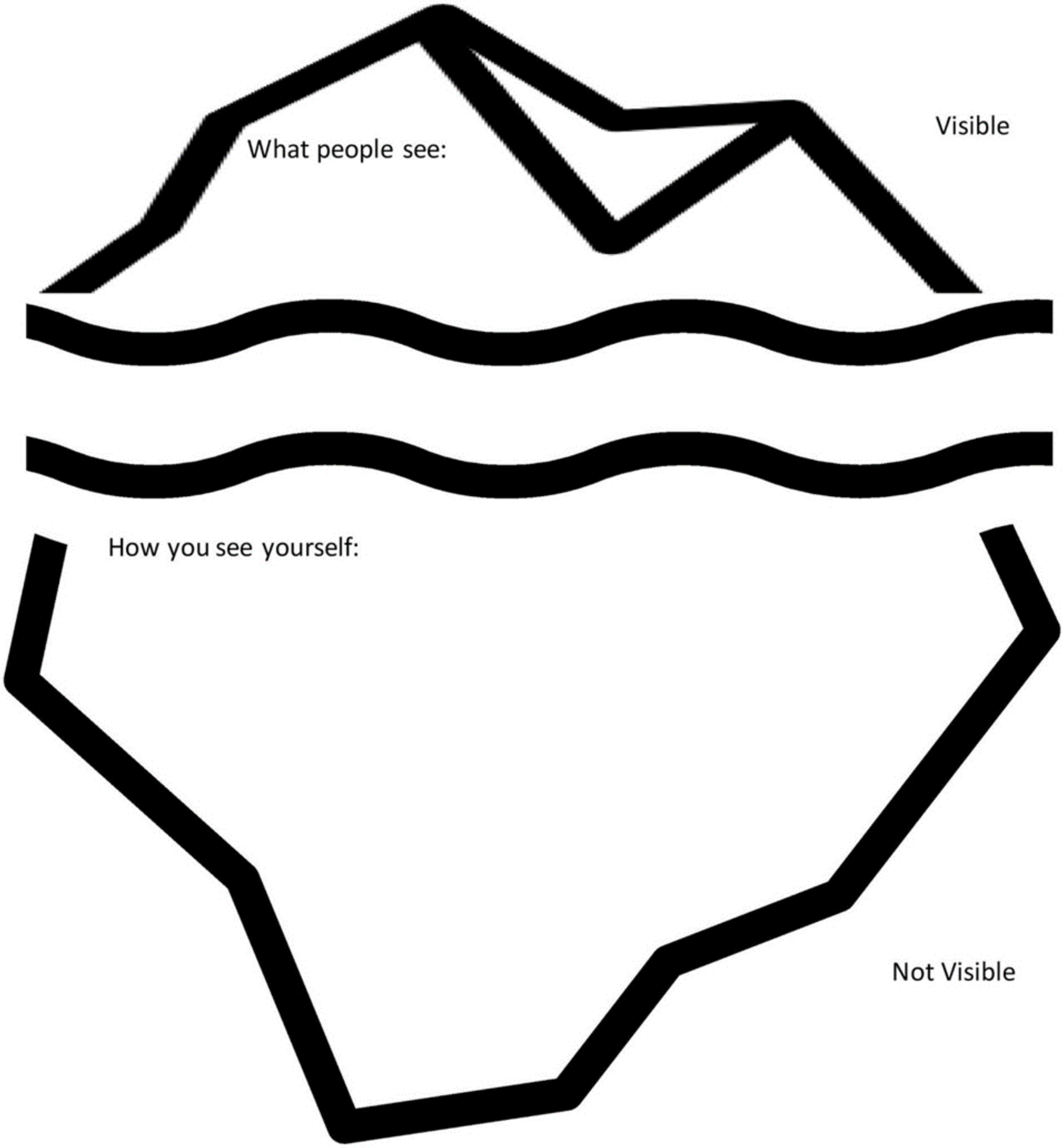
- Video: Elon University "Kosher/Soul: Black Jewish Identity Cooking" with Michael W. Twitty, November 11, 2015, (00:59 to 4:23): https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link382
- Fact Sheet on Jewish Americans and Complicating Ideas of Race
- Excerpts from *I Am Jewish: Personal Reflections Inspired by the Last Words of Daniel Pearl*, edited by Judea Pearl and Ruth Pearl, Woodstock, VT: Jewish Lights Publishing, 2004.
- Handouts:
    - Fact Sheet on Jewish American Diversity
    - Fact Sheet on Jewish Americans and Complicating Ideas of Race
    - Key Word Definitions

### Ethnic Studies Outcomes

Students will:

1. Recognize intersectionality and understand how it is related to identity and to systemic discrimination, racism, ethnic bigotry, discrimination, and marginalization. (Outcome 5)
2. Develop a better understanding of other people, cultures, and ethnic groups. (Outcome 4)
3. Further self-understanding by asking what ethnicity and heritage mean and to what extent identity can change over time. (Outcome 3)

# The Iceberg of Identity


What people see:
Visible
How you see yourself:
Not Visible

### Fact Sheet on Jewish American Diversity

- Jewish Americans have come to the United States from all over the world and have brought a rich variety of Jewish cultural traditions with them.
- The Jewish people originated about 3,000 years ago in Southwest Asia, in the land of Israel.
- Jews do not fit neatly into predefined categories and meet the criteria for being both a religious group and an ethnic group.
- Jews are a distinct ethnic group connected by rich traditions, thousands of years of history, ancestry, language, and religion. Jewish American ethnic identity may be expressed through food, language, holidays, celebrations, expressions of peoplehood, remembrances of historical and ancestral experiences, connections to the land of Israel, a commitment to social justice, and cultural elements such as music, literature, art, and philosophy that are also part of Jewish life.
- There are several major Jewish ethnic subgroups:
    - Mizrachi Jews are racially diverse Arabic and Farsi-speaking Jews indigenous to the Middle East and North Africa for over 2,500 years.
    - Sephardic Jews are Jews who originally spoke Judeo-Spanish, or Ladino, and were expelled from Spain and Portugal to North Africa and the Ottoman Empire, beginning with their expulsion from Spain in 1492.
    - Ethiopian Jews are Amharic-speaking Jews originally from Ethiopia.
    - Ashkenazi Jews are or were Yiddish-speaking Eastern and Central European Jews.
- Major languages and literature of Jewish expression include English, Hebrew, Arabic, Yiddish, Ladino, and Farsi. Hebrew, the language of Jewish scripture, is often a lingua franca that has united different Jewish ethnic subgroups. The physical appearance of Jewish Americans is very diverse, and skin color can range from light skinned to dark skinned. Jewish Americans include Middle Eastern Jews, African American Jews, Asian American Jews, Latino/a/x Jews, and Native American Jews. Jewish families include multiracial households, and there are diverse appearances both within families and within communities.
- The majority of Jewish Americans emigrated from Eastern Europe, and while their racial appearance often reflects this, there is a range of physical appearances, reflecting the movement of Jews over time and place.
- For many Jews with light skin, Jewish identity is primary, but they may be viewed as white by others. Therefore, Jews often experience a divergence between internal identity and external classification.

- Other Jewish Americans or their families emigrated from the Middle East (Iran, Iraq, Israel, Lebanon, Syria, Turkey, Yemen), North Africa (Egypt, Libya, Tunisia, Algeria, Morocco), East Africa (Ethiopia), and Central Asia (Bukharan Jews from Uzbekistan and Tajikistan) and are of Mizrachi and Sephardic heritage.
- American Judaism has a range of religious denominations, including Reform, Reconstructionist, Conservative, and Orthodox, with a range of observances and practices. At the same time, Jews are united by shared sacred texts, such as the Torah, and by celebrations, traditions, and a feeling of connection to other Jews around the world.
- American Jews have a wide range of opinions and beliefs about what it means to be Jewish and how Jewish identity is defined.
- Across Jewish denominations, ancestry marks a person as Jewish regardless of the individual's personal level of religious observance. Traditionally, a person was considered Jewish if born to a Jewish mother. Reform Jews, among others, also consider a person with a Jewish father to be Jewish.
- Jews consider a person without Jewish ancestry who converts to Judaism to be as Jewish as any other Jew.
- Jews are part of the Jewish American community by birth, adoption, marriage, throwing their lot in with the Jewish people through conversion, or being part of a Jewish family.

### Reflections on Jewish American Identity

Excerpts from *I Am Jewish: Personal Reflections Inspired by the Last Words of Daniel Pearl*, edited by Judea Pearl and Ruth Pearl. In memory of their son, Daniel Pearl's parents asked a diverse range of Jews to reflect on what being Jewish means to them. Daniel Pearl was an American raised in California who became a journalist for *The Wall Street Journal*. He was murdered in Pakistan by terrorists for being Jewish soon after 9/11. Pearl's last words were "My father is Jewish, my mother is Jewish, I am Jewish."

1. **Rabbi Angela Warnick Buchdahl** is an Asian American rabbi ordained by Hebrew Union College. She spent her college summers working as head song leader at Camp Swig, a Reform Jewish camp in Saratoga, California.

"My father is a Jew and my mother is a Korean Buddhist. As the child of a mother who carried her own distinct ethnic and cultural traditions—and wore them on her face—I internalized the belief that I can never be 'fully Jewish' because I could never be 'purely' Jewish. My daily reminders included strangers' comments ('Funny, you don't look Jewish'), other Jews' challenges to my halakhic [Jewish law] status, and every look in the mirror.

Jewish identity is not solely a religious identification, but also a cultural and ethnic marker. While we have been a 'mixed multitude' since biblical times, over the centuries the idea of a Jewish race became popularized. After all, Jews have their own language, foods, and even genetic diseases. But what does the Jewish 'race' mean to you if you are Black and Jewish? Or Arab and Jewish? Or even German and Jewish, for that matter? How should Jewish identity be understood, given that *Am Yisrael* [people of Israel] reflects the faces of so many nations?

Years ago … I called my mother to declare that I no longer wanted to be Jewish. I did not look Jewish, I did not carry a Jewish name, and I no longer wanted the heavy burden of having to explain and prove myself every time I entered a new Jewish community. My Buddhist mother's response was profoundly simple: 'Is that possible?' At that moment I realized I could no sooner stop being a Jew than I could stop being Korean, or female, or *me*. Judaism might not be my 'race,' but it is an internal identification as indestructible as my DNA.

Jewish identity remains a complicated and controversial issue in the Jewish community. Ultimately, Judaism cannot be about race, but must be a way of walking in this world that transcends racial lines. Only then will the 'mixed multitude' truly be *Am Yisrael*." (pages 19–20)

2. **Naim Dangoor** was a leader of Iraqi Jewry outside Iraq.

"When I was a young boy a teacher at school asked me, 'Why are you a Jew?' I, with all the practicality of youth, replied, 'because I was born one!'

There is, however, something in this sentiment that rings truer than one might think. Judaism is a birthright, a glorious gift from one's forefathers of faith, culture, and heritage.

For me, it is this: my strong Babylonian heritage, the heritage that Daniel Pearl also shared, his mother having been born in Baghdad, that makes me so proud to be a Jew.

Babylonia was one of the main birthplaces of the Jewish people, from where Abraham emerged as a founder, and later from where the Babylonian Talmud, forming the framework for Rabbinic Judaism, was created. Its glorious Jewish intellectual eminence fanned out across the known world for more than a thousand years. Currently, the descendants of this tradition are spread throughout the globe." (pages 97–98)

3. **Julius Lester** was an African American civil rights activist, writer, and professor at the University of Massachusetts, Amherst.

"It is the particular responsibility of the Jew to suffuse history with holiness. This is not something that, done once, is done for all time. It must be done every day, for every day a Jew must choose anew the responsibility of holiness.

To be holy is to be apart from, the Torah teaches us. We must be apart to possess our unique identity as a people. We must be apart to offer the world those aspects of the holy which God put into our keeping.

There is a paradox: The world needs us to be apart as Jews, though it may be loath to acknowledge it. It does not need us to be just another ethnic group. It does not need us to dissolve our particularity into an undifferentiated and colorless mass.

The world needs us to assume the difficult task of living as Jews and to do as Jews have sought to do through the ages—merge past and present and future into a Holy Now.

We do this by becoming a continuous *bracha* [blessing]—a blessing of joy that refuses to be suppressed or destroyed despite what others have said and done, despite what others say and do. To be a Jew is to be a bracha of laughter expressing our surprise, delight, and wonder in creation and our place in it as Jews. We are called to be a *bracha* of unending love because to be a Jew is to be in love—with a God, a people, and a land. To be a Jew is to live that love—boldly, defiantly, joyously—to become that love and live with the fluidity of a melody understood in the silence of the soul.

To be a Jew is to be a love song—to the God of our people—and to the world." (page 144)

4. **Norman Lear** is a writer, producer, and social activist.

"I identify with everything in life as a Jew. The Jewish contribution over the centuries to literature, art, science, theater, music, philosophy, the humanities, public policy, and the field of philanthropy awes me and fills me with pride and inspiration. As to Judaism, the religion: I love the congregation and find myself less interested in the ritual. If that describes me to others as a 'cultural Jew,' I have failed myself. My description, as I feel it, would be: total Jew." (page 34)

5. **Douglas Rushkoff** is a writer, journalist, and professor of media studies.

"Jews are not a tribe but an amalgamation of tribes around a single premise: that human beings have a role. Judaism dared to make human beings responsible for this realm. Instead of depending upon the gods for food and protection, we decided to enact God, ourselves, and to depend on one another.

So out of the death cults of Mitzrayim [Egypt] came a repudiation of idolatry, and a way of living that celebrated life itself. To say *'l'chaim'* [to life] was new, revolutionary, even naughty. It overturned sacred truths in favor of living sacred living ...

It's important to me that those who, throughout our history, have attacked the Jews on the basis of blood not be allowed to redefine our indescribable process or our eternally evolving civilization. We are attacked for our refusal to accept the boundaries, yet sometimes we incorporate these very attacks into our thinking and beliefs.

It was Pharaoh who first used the term *Am Yisrael* [People of Israel] in Torah, fearing a people who might replicate like bugs and not support him in a war. It was the Spanish of the Inquisition who invented the notion of Jewish blood, looking for a new reason to murder those who had converted to Catholicism. It was Hitler, via Jung, who spread the idea of a Jewish 'genetic memory,' capable of instilling an uncooperative nature in even those with partial Jewish ancestry. And it was Danny Pearl's killers who defined his Judaism as a sin of birth.

I refuse these definitions.

Yes, our parents pass our Judaism on to us, but not through their race, blood, or genes—it is through their teaching, their love, and their spirit. Judaism is not bestowed; it is enacted. Judaism is not a boundary; it is the force that breaks down boundaries. And Judaism is the refusal to let anyone tell us otherwise." (pages 90–91)

6. **Senator Joe Lieberman** served as a US Senator from Connecticut from 1989 to 2013 and was a vice presidential candidate in 2000.

"What does being Jewish mean to me to me? To me, being Jewish means having help in answering life's most fundamental questions. How did I come to this place? And, now that I am here, how should I live?

My faith, which has anchored my life, begins with a joyful gratitude that there is a God who created the universe and then, because He continued to care for what He created, gave us laws and values to order and improve our lives. God also gave us a purpose and a destiny—to do justice and to protect, indeed to perfect, the human community and natural environment.

Being Jewish in America also means feeling a special love for this country, which has provided such unprecedented freedom and opportunity to the millions who have come and lived here. My parents raised me to believe that I did not have to mute my religious faith or ethnic identity to be a good American, that, on the contrary, America invites all its people to be what they are and believe what they wish …

Jews around the world and all who love freedom—the freedom to think, to speak, to write, to question, to pray—will hold Daniel [Pearl] near to our hearts, and from his courage we will draw eternal light and strength." (pages 107–108)

**7. Senator Dianne Feinstein** is the senior US Senator from California, since 1992.

"I was born during the Holocaust. If I had lived in Russia or Poland—the birthplaces of my grandparents—I probably would not be alive today, and I certainly wouldn't have had the opportunities afforded to me here. When I think of the six million people who were murdered, and the horrors that can take hold of a society, it reinforces my commitment to social justice and progress, principles that have always been central to Jewish history and tradition.

For those of us who hold elected office, governing in this complex country can often be difficult. My experience is that bigotry and prejudice in diverse societies ultimately lead to some form of violence, and we must be constantly vigilant against this. Our Jewish culture is one that values tolerance with an enduring spirit of democracy. If I've learned anything from the past and from my heritage, it's that it takes all of us who cherish beauty and humankind to be mindful and respectful of one another. Every day we're called upon to put aside our animosities, to search together for common ground, and to settle differences before they fester and become problems.

Despite terrible events, so deeply etched in their souls, Jews continue to be taught to do their part in repairing the world. That is why I have dedicated my life to the pursuit of justice; sought equality for the underdog; and fought for the rights of every person regardless of their race, creed, color, sex, or sexual orientation, to live a safe, good life. For me that's what it means to be a Jew, and every day I rededicate myself to that ideal." (pages 228–229)

**8. Rabbi Eric H. Yoffie** is President Emeritus of the Union for Reform Judaism. He focuses on interfaith relations and social justice.

"I am Jewish. This means, above all else, that I was present at Sinai, and that when the Torah was given on that mountain, my DNA was to be found in the crowd …

A people is usually defined by race, origin, language, territorial or statehood, and none of these categories is an obvious common denominator for the worldwide Jewish people. Peoplehood is a puzzling concept for modern Jews, particularly the younger ones, who often cannot understand what connects them to other Jews in Moscow, Buenos Aires, and

Tel Aviv. But I am convinced, to the depth of my being, that Jewish destiny is a collective destiny … It is the covenant at Sinai that links all Jews, including nonobservant ones, in a bond of shared responsibility. And if we hope to strengthen the unity and interdependence of the Jewish people, we will have to revive the religious ideas on which these notions are based." (pages 114–115)

9. **Justice Ruth Bader Ginsburg** was a justice of the US Supreme Court from 1993 to 2020 and an advocate for women's rights.

"I say who I am in certain visible signs. The command from Deuteronomy appears in artworks, in Hebrew letters, on three walls and a table in my chambers. '*Zedek, zedek, tirdof*,' 'Justice, Justice shalt thou pursue,' these artworks proclaim; they are ever-present reminders to me of what judges must do 'that they may thrive.' There is also a large silver *mezuzah* [Torah verses in a small case] mounted on my door post …

I am a judge, born, raised, and proud of being a Jew. The demand for justice runs through the entirety of Jewish history and Jewish tradition. I hope, in all the years I have the good fortune to serve on the bench of the Supreme Court of the United States, I will have the strength and courage to remain steadfast in the service of that demand." (pages 201–202)

10. **Kerri Strug** is an Olympic Gold medalist in gymnastics.

"I have heard the same question over and over since I received my gold medal in gymnastics on the Olympic podium. 'You're Jewish?' people ask in a surprised tone. Perhaps it is my appearance or the stereotype that Jews and sports don't mix that makes my Jewish heritage so unexpected. I think about the attributes that helped me reach that podium: perseverance when faced with pain, years of patience and hope in an uncertain future, and a belief and devotion to something greater than myself. It makes it hard for me to believe that I did not look Jewish up there on the podium. In my mind, those are attributes that have defined Jews throughout history." (page 98)

11. **Sarah Rosenbaum** is fifteen years old and from Southern California.

"When I say that I am Jewish, I am identifying myself as part of a tradition, connected to our foremothers and fathers, and carrying on to the future a culture, a religion, a way of life. I feel pride, and am overwhelmed with joy when I declare that I am part of this incredible people, our people Israel." (page 54)

### Fact Sheet on Jewish Americans and Complicating Ideas of Race

- The first Jews to arrive in 1654 to what became the United States were Sephardic Portuguese Jews from Brazil, who fled the Portuguese expulsion and inquisition.
- In US immigration and naturalization law from 1898 to 1941, Jews were categorized as part of the "Hebrew race." This racialization deemed Jews as nonwhite.
- A large wave of Jewish immigrants came to the US from Eastern Europe between 1880 and 1924. White supremacist prejudice against Jews and Catholics from Eastern and Southern Europe motivated the passing of the Johnson–Reed Immigration Act of 1924, greatly restricting Jewish immigration through 1965.
- In addition to targeting African Americans, the white supremacist racism of the Ku Klux Klan (KKK) deemed Jews as nonwhite, a separate and lesser race that was a threat to American "racial purity," and targeted Jews, such as with exclusionary immigration legislation and intimidation in large marches in Washington, DC.
- For the first half of the twentieth century, Jews were usually not considered white in the US racial formation.
- From the 1880s through the 1960s, antisemitic employment discrimination with overt and covert "no Jews allowed" notices often led Jews to enter new industries with less discrimination. Housing covenants prohibited Jews or "Hebrews" from purchasing houses in many areas. Elite universities also had quotas until the early 1960s limiting the number of Jews who could attend them.
- In the 1920s and 1930s, anti-Jewish conspiracy theories (later used in Nazi propaganda) were openly distributed in the US, for example by Henry Ford's newspaper, *The Dearborn Independent*, and Father Edward Coughlin's radio show.
- Drawing upon white supremacist ideas about Jews and pseudoscientific eugenics "theories," Nazi racial theories deemed Jews a separate nonwhite race (racialization), and the lowest race in their racial hierarchy, leading to the genocide of the Holocaust.
- In the 1930s, growing anti-Jewish prejudice in the US led to the US government's refusal of entry to Jewish refugees from Nazi Germany until 1944 after millions were already murdered.
- Jews often changed Jewish-sounding names to avoid discrimination, to assimilate, or for reasons of internalized oppression. Starting with immigrants, and common with actors, this practice of name changing continues to the present day.
- In the decades after the Holocaust, American attitudes toward Jews gradually changed, and overt anti-Jewish discrimination decreased. Descendants of light-

skinned Jewish immigrants were able to acculturate or assimilate, which brought gains and losses.

  - Acculturation refers to the adoption of many of the practices and values of the majority or dominant culture while still retaining a connection to one's culture of origin, or a balance between cultures.
  - Assimilation is a process by which a minority group or culture comes to resemble that of the majority culture.

- Assimilation allowed the children of Jewish immigrants to change their position on the racial hierarchy from that of their immigrant parents, though they remained vulnerable to antisemitism. Assimilation also brought loss of community, identity, and cultural traditions and practices.
- While anti-Jewish prejudice became less socially accepted over time, antisemitism persisted and persists in various forms today.
- White supremacists continue to racialize Jews as nonwhite. This was evident when participants at the Unite the Right rally in Charlottesville chanted "the Jews will not replace us," with "us" referring to white Americans. See https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link383.
- Jewish institutions continue to be targets of hate crimes, including synagogue shootings in Poway, California, in 2019, and Pittsburgh, Pennsylvania, in 2018.
- In different contexts, an individual may have very different experiences.
  - Light-skinned Jews may experience the benefits of conditional whiteness on the basis of their appearance, for example, safer encounters with law enforcement, but also experience antisemitic prejudice and discrimination on the basis of their Jewishness from both extremes of the political spectrum.
  - Jews of color, like all communities of color, face systemic racism and also face antisemitic prejudice and discrimination on the basis of their Jewishness.
- Jews of all skin colors who are visibly Jewish, from their appearance, name, self-identification, or religious clothing or symbols, such as a Star of David necklace, experience more overt antisemitism.

### Key Word Definitions

**racialization:** When a group becomes categorized as a stigmatized group, and that group is seen as a separate race by another dominant group.[19]

**conditional whiteness:** When a person or group can gain the benefits of whiteness by dropping ethnic markers of difference or assertions of belonging to a separate group. The word "conditional" is significant as whiteness may be bestowed on light-skinned members of a community (Jewish, Arab, Latina/o/x, or Native American, for example) on the condition that individuals assimilate and lose their religious or ethnic distinctiveness.

**racial formation:** Racial formation is the combination of 1) a socially constructed system of racial definitions and 2) hierarchies that can vary and change in different times and places. Assignment to racial categories can change over time and place, and a group can become racialized.[20]

**antisemitism:** Hatred, discrimination, fear, and prejudice against Jews based on stereotypes and myths.

**white supremacy:** The belief that white people are a superior race and should dominate society. White supremacists target other racial and ethnic groups, such as African Americans and Jews, who they view as inferior.[21]

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[19] See: Daniel Martinez HoSang and Oneka LaBennett. 2014. "Racialization." In *Keywords for American Cultural Studies*. 3rd ed., edited by Bruce Burgett and Glenn Hendler. New York, NY: New York University Press. https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link384

[20] See: Michael Omi and Howard Winant. 2014. *Racial Formation in the United States*. 3rd ed. New York, NY: Routledge.

[21] "White Supremacy." 2020. Lexico. https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link385.

# Sample Lesson 32:
# An Introduction to Arab American Studies

**Theme:** Identity

**Disciplinary Area:** Asian American and Pacific Islander Studies

**Ethnic Studies Values and Principles Alignment:** 1, 2, 5, 6

**Standards Alignment:**

**CA CCSS for ELA/Literacy:** RH.11–12.9; WHST.11–12.9

## LESSON PURPOSE AND OVERVIEW:

From entrepreneurs and innovators to politicians and entertainers, Arab Americans have formed an integral part of American society for centuries. Despite this, American media, government, and education has often put forth biased and inaccurate stereotypes of Arab Americans. This lesson asks students to critically interrogate these biased stereotypes and to listen to the authentic voices of Arab Americans.

With an estimated 3.5 million people who trace their ancestry to 22 different Arab countries, Arab Americans are one of the most diverse ethnic groups in the United States, with many different lived experiences, customs, and beliefs.[22] This lesson introduces students to the diversity of experiences of Arab Americans, with a focus on humanizing members of this population to combat the monolithic stereotypes that students often encounter elsewhere.

Part one of this lesson features an overview of the Arab region, the history of Arab immigration to the United States, and current Arab American demographics. Part two introduces students to the origins of dominant narratives about Arab Americans and the impact of these stereotypes. Finally, part three highlights the voices and contributions of Arab Americans and invites students to explore strategies for combating bias.

Because this lesson covers a large amount of content, educators should consider spreading the lesson across several class periods to allow sufficient time for class discussion and reflection.

While the term “Arab” was originally used to only refer to those whose native language is Arabic, the definition of Arab has broadened as more Arab Americans consider English their first language. Today, Arabs are primarily defined as individuals who trace their ancestry to one or more of the 22 Arab countries (see map below). While these 22 countries have majority Arab populations, they are also incredibly diverse and include other ethnic groups, such as Kurds, Imazighen, and Persians.

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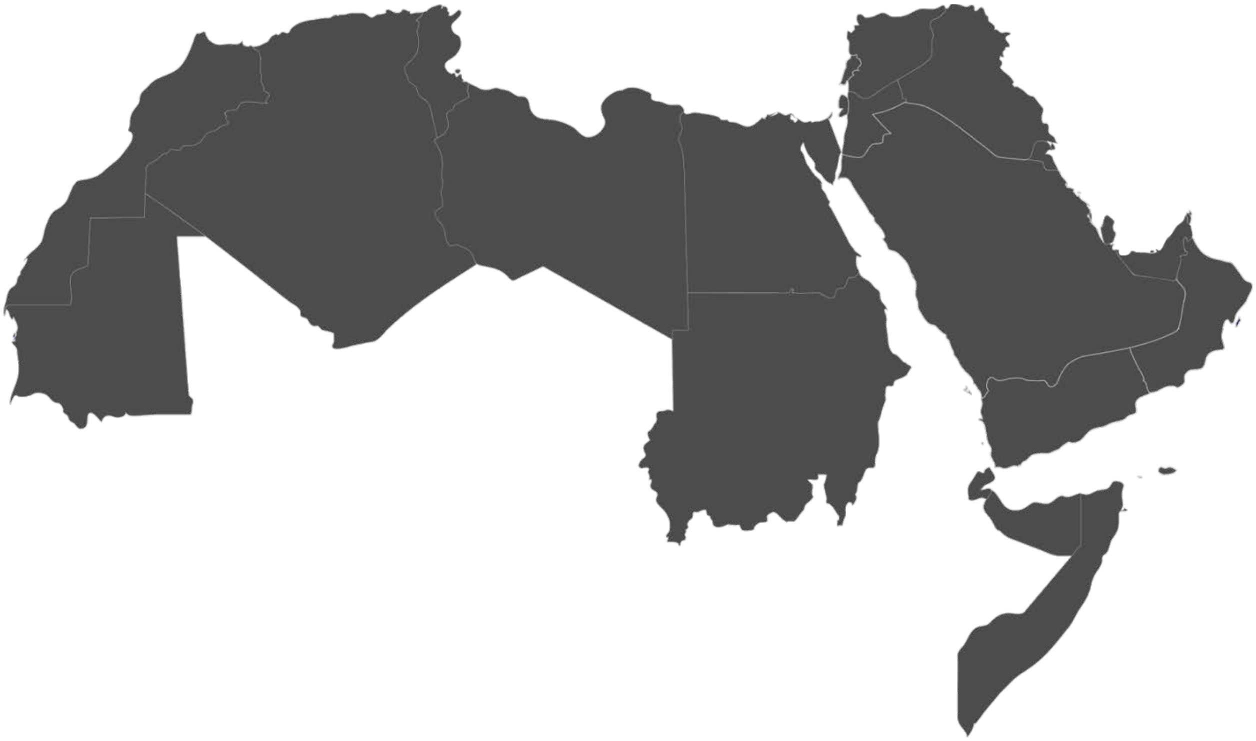
[22] Pierre Tristam. “Arab Americans Are a Growing Electoral Force in Swing States.” ThoughtCo. April 14, 2019.



The first wave of Arab immigration to the United States began in 1880 as significant Christian populations from modern-day Syria and Lebanon came to the United States to pursue new economic opportunities and to flee war in their homelands.[23] From 1880 to 1920, more than 95,000 Arabs moved to the United States and began lives as merchants or small business owners. The second wave of Arab immigration occurred after World War II and included mostly urban, highly educated Christians and Muslims. The third wave of Arab immigration began in the 1970s when the United States lifted many of its restrictive immigration laws.[24] Since 2000, many Arab immigrants and refugees, particularly from Iraq, Syria, Lebanon, the Palestinian Territories, Egypt, and Somalia, have come to the United States to escape political instability or seek new economic and educational opportunities.[25]

Today's Arab American population is one of the most diverse and fastest growing diasporic groups in the United States. Although the majority of Arabs worldwide are Muslim, the majority of Arab Americans are Christian. Almost 95 percent of Arab Americans live in urban areas, with California, Michigan, and New York having the highest Arab American populations.[26] The average income of Arab Americans is 22 percent higher than the national average, and over 40 percent of Arab Americans have obtained at least a college degree, compared to the national average of 34 percent.[27]

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[23] Mattea Cumoletti and Jeanne Batalova. 2018. "Middle Eastern and North African Immigrants in the United States." Migration Policy Institute, January 10, 2018. https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link386.

[24] Arab American Immigration. 2011. Reclaiming Identity: Dismantling Arab Stereotypes. Arab American National Museum. https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link387.

[25] Randa Kayyali. 2019. *Arab Americans: History, Culture, and Contributions*. Dearborn, MI: Arab American National Museum.

Despite the diversity and long history of Arab Americans in the United States, American media, governmental institutions, and educational sources often put forth harmful and inaccurate stereotypes of Arab men as violent and un-American and of Arab women as oppressed and submissive.[28] For example, Professor Jack Shaheen studied over 900 American films and found that 95 percent of the films presented Arabs as "heartless, brutal, [and] uncivilized."[29]

These negative and inaccurate stereotypes stem from the colonial era and are referred to by scholars as "Orientalist ideas." Professor Edward Said, a pioneer in the field of Middle Eastern and Arab American studies, coined the term "Orientalism" to describe the pervasive Western (European and American) tradition of prejudiced interpretations of the East (particularly the Middle East), shaped by the attitudes of European imperialism in the eighteenth and nineteenth centuries.[30] Said argued that colonial figures defined the Arab world in opposition to the West and characterized its people as barbaric and uncivilized to justify the colonization and subjugation of Arab populations.[31] Said and others argue that this legacy has persisted through the present day because it allows Western countries to assert themselves as superior to the Arab countries over whom they seek to exert power.[32]

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[26] "AMEMSA Fact Sheet." 2011. Asian Americans/Pacific Islanders in Philanthropy, November 2011. https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link388.

[27] Demographics. 2021. Arab American Stories. Arab American National Museum. https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link389.

[28] Randa Kayyali, *Arab Americans: History, Culture, and Contributions.*

[29] Jack G. Shaheen. 2003. "Reel Bad Arabs: How Hollywood Vilifies a People." *The ANNALS of the American Academy of Political and Social Science* 588 (1): 171–193.

[30] Susan Douglass. "Orientalism." Slideshow retrieved from https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link390.

[31] What is Orientalism? 2011. Reclaiming Identity: Dismantling Arab Stereotypes. Arab American National Museum. https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link391.

[32] Tayyab Mahmud. 1999. "Colonialism and Modern Constructions of Race: A Preliminary Inquiry." *University of Miami Law Review* 53 (4): 1219–1246. https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link392.

These negative stereotypes have a tangible impact on Arab Americans every day.[33] Hate crimes against Arab Americans and those perceived to be Arab or Muslim rose by 1700 percent in 2001.[34] Arab American youth in particular have reported feeling "afraid, unsafe, and insecure" at school because of prejudiced rhetoric and actions by their peers and school officials. It is also important to note that not only Arabs are impacted by anti-Arab bias. Often members of other ethnic minority groups from the Middle East and other Asian regions, including Kurds, Imazighen, Persians, Sikhs, and South Asians, are targeted because they are mistakenly perceived to be Arab.

Despite these challenges, Arab Americans have continued to persist and succeed in their careers, education, and daily lives. Arab Americans are central figures in fields as diverse as science, technology, politics, and entertainment. Many organizations have dedicated their attention to improving the lives of Arab Americans through educational efforts and social justice campaigns. By elevating the voices and lived experiences of Arab Americans, educators can combat the widespread stereotypes and contribute to the humanization and appreciation of our fellow Americans.

**Lesson Objectives (Students will be able to ... ):**

- Explain the long history and diversity of Arab American communities across the United States
- Develop their media literacy skills by recognizing and critiquing stereotypes of Arab Americans in popular culture
- Explain Arab American contributions and accomplishments in the face of adversity

**Essential Questions:**

1. Who are Arab Americans and what factors shape their lived experiences?
2. Where do dominant stereotypes about Arab Americans come from and what can we do to improve them?
3. How have Arab Americans demonstrated resilience and success in the face of adversity?

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[33] For more information on the lived experiences of Arab Americans after 9/11, consider the book *How Does It Feel to Be a Problem? Being Young and Arab in America* by Moustafa Bayoumi.

[34] "'We Are Not the Enemy': Hate Crimes Against Arabs, Muslims, and Those Perceived to Be Arab or Muslim after September 11." Human Rights Watch, November 14, 2002. https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link393.

**Key Terms and Concepts:** Arab, Arab American, Arabic, diaspora, Orientalism, stereotype, xenophobia

**Lesson Steps/Activities:**

1. **Pre-Class Homework – Background Information**

   In preparation for the first class, provide each student with a copy of the Know, Wonder, Learn (KWL) worksheet. In the “Something I Know” column, ask students to write down two to three bullet points on facts they know about Arab Americans. In the “Something I Wonder” column, ask students to write down questions they have about Arab Americans or ideas they want to explore in class. Students will revisit the KWL worksheet at the end of the lesson.

   Next, assign the introduction and chapter 1 (pages 1–15) of the short book *Arab Americans: History, Culture, and Contributions* for homework to be completed before the first class period dedicated to this lesson. The book provides an overview of the history and demographic background of Arab Americans. The book is available for free download on the Arab American National Museum website (the hyperlink is included in the Materials and Resources section).

2. **Main Activity Part 1 – Arab American Identity and History**

   Pass out the student version of the worksheet “True or False: Facts about Arab Americans.” As a class, read out each of the statements and ask students to write down whether they think each statement is true or false. After students have written down their answers, read off the correct answers from the teacher version of the worksheet.

   Next, pass out a copy of the article “Arab American Stories: History” and the corresponding worksheet Arab Immigration Timeline. Divide the class into groups of three to four students and ask students to read the article together, which discusses the history of Arab immigration to the United States. As they read, students should take notes on the worksheet.

   If time permits, ask students to read an interview with Mary Juma, an Arab American who immigrated to North Dakota from Syria in the nineteenth century. The interview focuses on her experience in the United States and humanizes the immigration process.

3. **Discussion Part 1**

   Use the Part 1 Discussion Questions to guide students through a 10 to 15 minute class discussion about what they learned from the podcast and article.

4. **Main Activity Part 2 – The History and Impact of Stereotypes**

   Show the segments at 00:00–03:06 and 47:23–48:23 in the documentary R*eel Bad Arabs: How Hollywood Vilifies a People*, which discusses Hollywood's long history of portraying negative stereotypes about Arabs. Distribute a copy of the Cornell notes worksheet and ask students to take notes as they watch. **Note:** We do not recommend showing other clips of the film due to images of violence and nudity. The suggested clips (00:00–03:06 and 47:23–48:23) have been carefully selected to feature the central arguments of Jack Shaheen and to avoid inappropriate scenes.

   Once students have had the opportunity to identify and reflect upon dominant stereotypes about Arabs in Hollywood, show the short video about Orientalism, which explains the origins of these biased depictions of Arabs. Provide the "What is Orientalism?" worksheet and ask students to take notes as they watch. We recommend pausing the video at one-minute intervals to give students time to ask clarifying questions and take notes, since the material is dense. You may want to ask a student to volunteer to summarize each one-minute interval to ensure students have grasped the main arguments.

5. **Discussion Part 2**

   Divide the class into groups of four to five students and ask each group to discuss the following questions:

   1. Where do stereotypes about Arabs come from?
   2. What is Orientalism?
   3. How do negative stereotypes impact Arab Americans?

   Next, bring the class back together and use the Part 2 Discussion Questions to guide students through a fifteen to twenty-minute reflective discussion.

6. **Main Activity Part 3 – Highlighting the Voices of Arab Americans**

   Choose one or two episodes from Arab American Stories to show to the class. These episodes feature diverse Arab American individuals discussing their own experiences, successes, and challenges. We recommend the following episodes:

   - Episode 2: Bridge Builders
   - Episode 10: Civic Leaders
   - Episode 13: A New Generation

7. **Discussion Part 3**

   Use this discussion to ask students to collectively brainstorm strategies to combat bias and discrimination against Arab Americans. Use the Part 3 Discussion Questions to guide the conversation.

8. **Reflection**

   Dedicate the last ten to fifteen minutes of class to leading a reflective discussion about the main takeaways from the lesson and any questions students may still have. Revisit the KWL worksheet that students completed at the beginning of the lesson and ask students to spend five minutes to write four or five facts they learned in the "Something I Learned" column.

9. **Extension Activities** – Consider these ideas for further student exploration:

   - Ask students to independently research Arab American advocacy organizations in their communities. For community engagement activities, consider encouraging students to reach out to these organizations to interview them about their efforts, inquire about volunteer opportunities, or write about the achievements of these groups.
   - Ask students to conduct research on the issue of Arab American representation on the US Census.

## Discussion Questions

*Part 1: Arab American Identity and History*

1. What is one fact that surprised you?
2. How did your understanding of Arab Americans change?
3. How would you describe Arab Americans to your friends or family?
4. What questions do you still have?

*Part 2: The History and Impact of Stereotypes*

1. Other than popular culture and the media, where else do you find stereotypes?
2. Why do stereotypes from the colonial era still exist today?
3. How do you think stereotypes impact Arab American youth in particular?
4. What questions do you still have?

*Part 3: Highlighting the Voices of Arab Americans*

1. Where can we find accurate, unbiased information about Arabs and Arab Americans?
2. What types of advocacy or social justice efforts do you know of that work to combat prejudice?
3. How can you as an individual become involved in combating prejudice?
4. How can we as a community become involved in combating prejudice?

### Homework

Educators may choose to assign one or more of the following homework assignments.

- **Option 1**: Choose one of the projects from the Arab American National Museum "Counter-Narratives: Importance of Positive Images" worksheet (https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link394) to complete at home. These projects ask students to independently research and create multimedia presentations about Arab American contributions. This activity reinforces students' understanding of the integral role of Arab Americans in US culture, politics, innovation, and other fields.
- **Option 2**: Listen to the NPR podcast "Being Young and Arab in Post-Sept. 11 America" (https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link395). In the podcast, Moustafa Bayoumi discusses his book *How Does It Feel to Be a Problem? Being Young and Arab in America*, which highlights the lived experiences of young Arab Americans after 9/11.
- **Option 3**: Choose an Arab American that has made a significant contribution to American history, technology, or culture. Students can use the episodes in Main Activity Part 3 as a starting place. Additional significant figures can be located on websites such as https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link396.
- **Option 4**: Develop an individualized "commitment to personal action plan" that builds off of the list of strategies to combat bias and discrimination against Arab Americans that students brainstormed in the Part Three Discussion. In this action plan, students will commit to using what they learned in class to help combat prejudice and improve perceptions of Arab Americans. Ideas for their action plan could include the following:
    - Volunteer at an Arab American organization
    - Visit an Arab American cultural center to learn more about Arab history and culture

  - Create a video, poster, or podcast educating their community about Arab Americans
  - Develop a social media campaign to raise awareness about bias against Arab Americans

**Assessment, Application, Action, and Reflection:**

Refer to steps 2–8 in the In-Class Activities section.

**Materials and Resources:**

- Arab American National Museum: *Arab Americans: History, Culture, and Contributions* https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link397
- Arab American Stories: History https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link398
- WPA Interview with Mary Juma, 19th Century Syrian Immigrant in North Dakota https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link399
- *Reel Bad Arabs: How Hollywood Vilifies a People* (00:00–03:06 and 47:23–48:23)
- "An Introduction to Edward Said's Orientalism: A Macat Sociology Analysis" https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link400
- Detroit Public TV: Arab American Stories
  - Episode 2: Bridge Builders https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link401
  - Episode 10: Civic Leaders https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link402
  - Episode 13: A New Generation https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link403
- Arab American National Museum "Counter-Narratives: Importance of Positive Images" worksheet https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link404
- NPR podcast "Being Young and Arab in Post-Sept. 11 America" https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link405

## KWL Worksheet

| Something I know … | Something I Wonder … | Something I Learned … |
|---|---|---|
| | | |

## *Reel Bad Arabs: How Hollywood Vilifies a People* Cornell Notes Worksheet

| | |
|---|---|
| **Topic:** | **Name:** |
| | **Class:** |
| **Source:** | **Period:** |
| | **Date:** |

| Questions | Notes |
|---|---|
| | (00:00–03:06) |
| | According to Jack Shaheen, Hollywood portrays Arabs as … |
| | Jack Shaheen studied more than … films. |
| | These negative stereotypes rob Arabs of their … |

Where did we inherit these stereotypes from?

(47:23–48:23)

Why is Jack Shaheen optimistic about the future?

What should we do when we see anyone being vilified?

**Summary**

## True or False: Facts About Arab Americans (Student Version)

Read the following statements and mark which ones you think are true and which ones you think are false.

1. Most Arab Americans are Muslim.
2. All Arab Americans speak Arabic.
3. Arab Americans are an integral part of US culture, economics, and politics.
4. California has the largest population of Arab Americans.
5. Arab Americans have a higher average income than the national average.
6. "Arab American" is an official minority group listed on the US Census.
7. Arab Americans are very well educated.
8. All Arab American women wear *hijabs* (head scarves).
9. Arab American food includes dishes like *mansaf*, *hummus*, *tabouleh*, and *shawarma*.
10. Many Arab Americans consider family incredibly important.

Adapted from the Arab American National Museum "Ten Things You Should Know About Arab Americans" https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link406

### True or False: Facts about Arab Americans (Teacher Version)

1. Most Arab Americans are Muslim.

   FALSE. Approximately 50–60% of the Arab American population is Christian. The first Arab immigrants to the United States were mostly Christians from modern-day Lebanon and Syria. More recently, more Arab Muslims have immigrated to the United States from countries such as Iraq, Somalia, and Egypt.

2. All Arab Americans speak Arabic.

   FALSE. While many Arab Americans speak Arabic as their first language, some Arab American families have lived in the United States for generations and in many cases don't speak Arabic.

3. Arab Americans are an integral part of US culture, economics, and politics.

   TRUE. For generations, Arab Americans have made strides in all facets of American society. Famous Arab Americans include Salma Hayek (actor), Ramy Youssef (actor), Steve Jobs (cofounder of Apple), Kahlil Gibran (writer and poet), Ilhan Omar (US Congress Member), and Robert Saleh (head coach for the New York Jets).

4. California has the largest population of Arab Americans.

   TRUE. California is home to an estimated 400,000 Arab Americans. Other states with large Arab American populations include Michigan, New York, Illinois, and Texas.

5. Arab Americans have a higher average income than the national average.

   TRUE. The average income of Arab Americans is 22% higher than the national average.

6. "Arab American" is an official minority group listed on the US Census.

   FALSE. The US Census does not yet recognize Arab Americans as an official minority group in the United States. According to the Census, Arab Americans are considered white, but many do not self-identify as white. For years, there has been a push by Arab American groups to have the US Census recognize Arab Americans as a racial minority.

7. Arab Americans are very well educated.

   TRUE. Compared to the national average, twice as many Arab Americans earn graduate degrees. Over 40% of Arab Americans have at least a college degree, compared to the national average of 34%. Arab Americans go on to use these degrees in fields as diverse as medicine, technology, law, and politics.

8. All Arab American women wear *hijabs* (head scarves).

   FALSE. Although some Muslim Arab American women choose to wear the hijab as part of their faith, many women do not. The decision to wear a scarf is made on an individual or family basis.

9. Arab American food includes dishes like *mansaf*, *hummus*, *tabouleh*, and *shawarma*.

   TRUE. Arab American food is rich with spices and savory flavors. Arab Americans who trace their roots to different parts of the Arab region share different types of food. Mansaf, hummus, and tabouleh are well-known Levantine (Lebanese, Palestinian, Jordanian, Syrian) dishes. Notable Egyptian dishes include *koshari* (lentils, pasta, chickpeas, and onions) and *foul mudammas* (fava bean stew). Somali food includes *sambusas* (fried pastries with meat and vegetables) and *anjero* (sourdough flatbread).

10. Many Arab Americans consider family incredibly important.

    TRUE. Family is often considered the foundation of Arab American cultures. Arab American families often include extended relatives who gather together for celebrations and to support one another. For newer Arab immigrants to the United States, the family unit has provided a way to preserve cultural and religious traditions.

## “What is Orientalism?” Worksheet

Take notes as you watch the video “An Introduction to Edward Said’s Orientalism: A Macat Sociology Analysis.”

### Word Bank

**Orient:** Edward Said’s term for Asia, particularly the Middle East

**Enigmatic:** mysterious

**Romanticizing:** describing something in an idealized or unrealistic way

**Raucous:** making a disturbingly loud noise

**Deviate:** to differ from

**Domineering:** asserting one’s power over another in an arrogant way

**Dubious:** of questionable value

**Deduce:** come to a conclusion by reasoning

**Patronizing:** treating someone as if you are better than them

1. In Edward Said’s 1978 book *Orientalism*, he argued …

2. According to Said, because Western scholars could not understand Eastern cultures, they portrayed the Orient as …

3. Said believed the West thought …

4. Why did Said argue that Western scholarship was political?

5. Stereotyping became a justification for …

6. Edward Said’s book became the foundational text for …

7. The term “Orientalism” describes …

# Sample Lesson 33: Armenian Migration Stories and Oral History

**Theme:** History and Movement

**Disciplinary Area:** General Ethnic Studies

**Ethnic Studies Values and Principles Alignment:** 1, 3, 6

**Standards Alignment:**

**CA HSS Analysis Skills (9–12):** Historical Interpretation 1

**CA CCSS for ELA/Literacy:** RH.9–10.1, 3, 8, 10; WHST.9–10.2, 4, 6, 7; SL.9–10.1, 4, 5, 6

**CA ELD Standards:** ELD.PI.9–10.1, 5, 9, 10a

## LESSON PURPOSE AND OVERVIEW:

As part of a larger unit on migration and oral history, this lesson guides students to explore the role of oral histories in historiography, with a particular focus on Armenian personal stories. The goal of this lesson is to understand the history of Armenian migration to the US and delve deeply into the Armenian American experience. This lesson uses the voices of Armenian adults and children through oral histories to create an understanding of the nuances and experiences of the Armenian American community.

Students will learn about how Armenian migration stories connect to their local history.

**Key Terms and Concepts:** oral history, Armenian migration, interviewing, archive, memory

### Lesson Objectives (Students will be able to … ):

- Evaluate perspectives on history making and historiography through the lens of oral history
- Watch, listen to, and conduct oral history interviews, transcribe narratives, develop research questions, and build upon interpersonal communication skill
- Better understand the diversity of experiences of Armenian Americans by synthesizing and analyzing oral history sources

### Essential Questions:

1. What is the significance of oral history in the construction of minority histories in the US?
2. What is the history of Armenian immigration to the US?

3. How did the experiences of various cohorts and generations of Armenian immigrants differ from each other's and from those of their children who were born in the US?

**Lesson Steps/Activities:**

*Part I: What is Oral History?*

1. Ask students to write down a response to the question, What is history? This could be in one word, a quick response, or a paragraph response to a writing prompt. Have students share responses in a class discussion. See in which areas students have similar ideas about what defines history.
2. Ask the following follow-up questions: How do we know what happened in the past? Who writes history?
    a. There are many ways we know about what happened in the past (through journals, objects, legal documents, photos, letters). Discuss the students' answers and how they relate to what we know about the past.
    b. Point out that historians look at a lot of different topics when they study history. They might study politics, wars, big national events, and other important things we might see on the news. But historians also study the everyday lives and activities of "regular people."
    c. For upper high school grades and college students, the discussion can focus on historiography and notions of what makes good, proper history.
3. All of these ways we know what happened in the past are considered primary sources. Where do you usually go if you want to learn something? (Common answers include books, internet, Wikipedia.)
4. These are considered secondary sources. Primary sources are first-hand accounts of an event or moment in time and are in their original form. Secondary sources are books or articles that use a variety of primary sources to provide commentary on an event, but these are created by people who do not have first-hand knowledge of the event.
5. Have students do basic research using key search terms such as Armenian Americans, Armenians in America, Armenians in California, Armenians in Los Angeles.
    a. Look at the scope of various existing resources for documenting Armenian communities worldwide and in California in particular.

b. Divide students into groups and assign each group one of the following categories to explore.

c. Each group should discuss and report on what each of these resources brings to the study of Armenian Americans and what each resource may lack. Questions of sample size, representation, depth, disciplinary lens, scope, date of publication, geography, and more can be addressed in this discussion.

   i. Academic Books:

      - Anny Bakalian: *Armenian-Americans: From Being to Feeling American*, 1992

        Based on the results of an extensive mail questionnaire survey, in-depth interviews, and participant observation of communal gatherings by sociologist Anny Bakalian, this book analyzes the individual and collective struggles of Armenian Americans to perpetuate their Armenian legacy while actively seeking new pathways to the American Dream.

      - Robert Mirak: T*orn Between Two Lands: Armenians in America, 1890 to World War I*, 1983

        This first comprehensive study of the Armenian American community examines the rich background, patterns of migration and settlement in the New World, complex economic and social adjustments, family life, and religious and political institutions of the newcomers.

   ii. Scholarly Articles:

      - "But Why Glendale? A History of Armenian Immigration to Southern California," 2017

        Despite its many contributions to Los Angeles, the internally complex community of Armenian Angelenos remains enigmatically absent from academic print. As a result, its history remains untold. While Armenians live throughout Southern California, the greatest concentration exists in Glendale, where Armenians make up a demographic majority (approximately 40 percent of the population) and have done much to reconfigure this homogenous, sleepy, sundown town of the 1950s into an ethnically diverse and economically booming urban center. This article presents a brief history of Armenian immigration to Southern California and attempts to explain why Glendale has become the world's most demographically concentrated Armenian diasporic hub. It does so by situating the history of Glendale's Armenian community in a complex matrix of international, national, and local events.

https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link407

iii. Food Journalism:

- Liana Aghajanian: "In L.A., Armenians' Disparate Food Traditions Live Side by Side"

  A food journalist looks at the various components that make up part of the modern Armenian food lexicon in Los Angeles. In fact, in order to understand the ancient, diverse, and often tragic history of Armenians, one can start by looking at the food they eat. But this story isn't an easy one. It's complex, reflecting the frequency with which Armenians have had to remake their lives as refugees or immigrants in foreign lands.

  Armenians have been conquered over millennia by the Byzantines, Romans, Turks, Persians, and Russians. They have also been displaced across the world because of war, revolution, and genocide. Because of this, Armenians are not made up of one place, but of many. Nowhere is this more apparent than in their cuisine, and in no American city is this better reflected than Los Angeles. It is here where these fragmented histories merge and blend, where Armenians have managed not only to find some permanence but to use food as a way to showcase and unify their diverse and scattered nation.

  https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link408

iv. Demographic Studies:

- James P. Allen and Eugene Turner: *The Ethnic Quilt: Population Diversity in Southern California*, 1997

  The Ethnic Quilt is a demographic study of the various ethnic groups in Southern California, including Armenians, using maps, census data, and economic patterns.

v. Literary Works and Nonfiction Memoirs:

- Peter Balakian: *Black Dog of Fate: A Memoir*, 2009

  This nonfiction memoir is about an Armenian American family and a young man's transformation into adulthood.

- William Saroyan: *My Name Is Aram*

  This collection of tales chronicles the various ventures of Aram Garoghlanian, a boy of Armenian descent growing up in Fresno, California.

vi. Archives:

- Project Save – Armenian Photograph Archives "Preserving Armenian History Through Photographs" includes over 45,000 historical photos from 1860 to the present. https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link409
- Houshamadyan Digital Archives were created to reconstruct and preserve the memory of Armenian life in the Ottoman Empire through research.
  https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link410

vii. Museums:

- William Saroyan House Museum is a museum built in the house of Pulitzer Prize and Oscar-winning Armenian American writer William Saroyan. https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link411

viii. Podcasts:

- "Armenian Enough" is about life and identity in the Armenian diaspora. https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link412

6. One way we know about the past is by doing oral history. What is oral history?

Oral history is the systematic collection of living people's testimony about their own experiences. Oral history is not folklore, gossip, hearsay, or rumor. Oral historians attempt to verify their findings, analyze them, and place them in an accurate historical context. Oral historians are also concerned with storage of their findings for use by later scholars.

As an example, the teacher leads students to look at the USC Institute of Armenian Studies **Displaced Persons Documentation Project**, which documents the community of Armenians Americans that formed during and after WWII, through oral histories. Students can take a look at the photos, historical overview, and sample oral history testimonies.

https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link413

*Part II: Why is oral history important? How does it add to history?*

7. Discuss as a class why oral history is important. Emphasize that it is important to understand **people's stories and their experiences** related to an event. We all have stories to tell, stories we have lived from the inside out. We give our experiences an order. We organize the memories of our lives into stories. Oral history listens to these stories. Historians currently recognize that everyday memories of everyday people, not just the rich and famous, have historical importance. If we do not collect and preserve those memories, then one day they will disappear forever.

8. **Oral history accounts add the life to the facts.** And they give voice to people, regular people, who often aren't involved in writing history.

9. Review publicly available segments from the #MyArmenianStory archive and follow up with the following questions: **After reviewing the example, why do you think oral history is important? How does it add to historical accounts? Do you understand the facts differently after listening to the oral history account?** Sometimes statistics and numbers are difficult to relate to. But we might be able to relate to an account of someone's life as told in their own words.

    a. Compilation of #MyArmenianStory oral history submissions https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link414

       *More segments of individual oral histories will be available on the USC Institute of Armenian Studies page by January 2021 at https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link415

    b. USC Displaced Persons Documentation Project oral history segment https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link416

       Students can use this map from *The Ethnic Quilt* demographic study to look at Armenian settlement patterns in Southern California. They can compare the visual data from the map to the details from the oral history accounts.

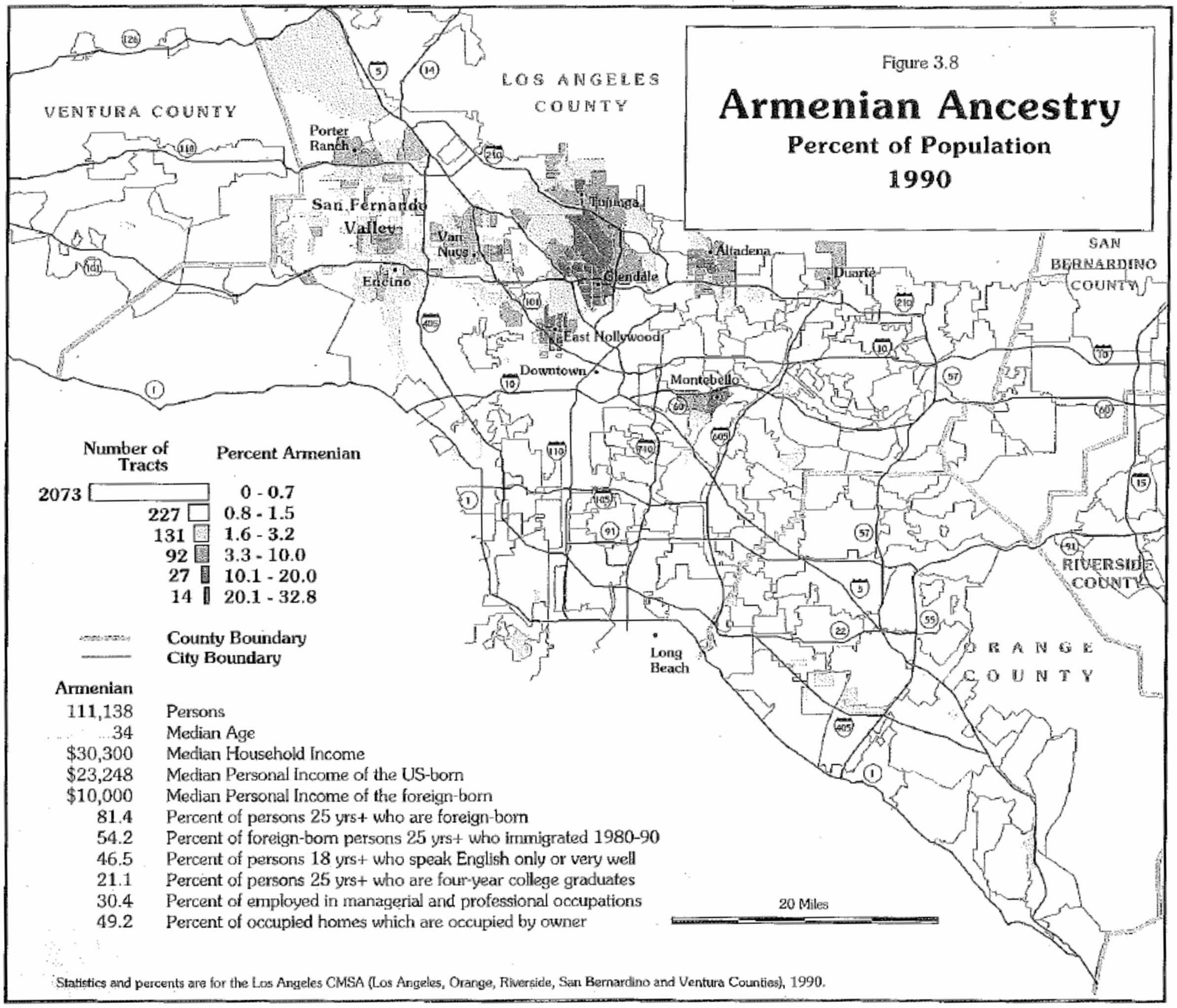
VENTURA COUNTY
LOS ANGELES COUNTY
Porter Ranch
San Fernando Valley
Van Nuys
Encino
Tujunga
Glendale
Altadena
Duarte
East Hollywood
Downtown
Montebello
Long Beach
SAN BERNARDINO COUNTY
RIVERSIDE COUNTY
ORANGE COUNTY
Number of Tracts
Percent Armenian
2073 0 - 0.7
227 0.8 - 1.5
131 1.6 - 3.2
92 3.3 - 10.0
27 10.1 - 20.0
14 20.1 - 32.8
County Boundary
City Boundary
20 Miles

Figure 3.8

**Armenian Ancestry**

**Percent of Population**

**1990**

| Armenian | |
|---|---|
| 111,138 | Persons |
| 34 | Median Age |
| $30,300 | Median Household Income |
| $23,248 | Median Personal Income of the US-born |
| $10,000 | Median Personal Income of the foreign-born |
| 81.4 | Percent of persons 25 yrs+ who are foreign-born |
| 54.2 | Percent of foreign-born persons 25 yrs+ who immigrated 1980-90 |
| 46.5 | Percent of persons 18 yrs+ who speak English only or very well |
| 21.1 | Percent of persons 25 yrs+ who are four-year college graduates |
| 30.4 | Percent of employed in managerial and professional occupations |
| 49.2 | Percent of occupied homes which are occupied by owner |

Statistics and percents are for the Los Angeles CMSA (Los Angeles, Orange, Riverside, San Bernardino and Ventura Counties), 1990.

*Part III: Doing Oral History*

10. Explain to the class that they will be conducting some of **their own oral histories** to learn about the **Armenian experience**.

11. Advise students to think of the person they wish to interview. The teacher can provide a list of Armenian organizations, institutions, and community centers students can utilize. This will serve the dual purpose of familiarizing students with the Armenian presence in California and helping them find an interview subject.

    a. USC Institute of Armenian Studies
    3518 Trousdale Parkway
    CPA 351, MC 0043, Los Angeles, CA 90089
    213-821-3943

   b. Armenian Society of Los Angeles
      117 S. Louise St., Glendale, CA, 91205
      818-241-1073
   c. Tekeyan Cultural Association
      1901 N. Allen Ave., Altadena, CA 91001
      626-296-1806
   d. Armenian General Benevolent Union
      1720 Fulton St., Fresno, CA 93721
   e. Ararat Home
      15105 Mission Hills Road, Mission Hills, CA 91345
      818-365-3000
   f. Unified Young Armenians
      1110 Sonora Ave. Unit 106, Glendale, CA 91205
      818-857-5892
   g. Homenetmen Western USA
      2324 Colorado, Los Angeles, CA 90041
      323-344-4300

12. Have students determine what they hope to discover about the person's life. In **preparation for the interview**, students should research the following:
    a. Historical and significant events
    b. Social and economic conditions
    c. Culture and other interesting information about the time
    d. Appropriate linguistic skills based on in which language(s) they'll be conducting the interview
13. Have students review the **#MyArmenianStory Guidelines, Interview Guides, and FAQs** from the USC Institute of Armenian Studies #MyArmenianStory project in detail. [https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link417](https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link417).
14. Review **best practices in interviewing**, watch/listen to several sample oral history recordings, and conduct mock interviews in class.
15. Students should set up an appointment with the interviewee. They should be prepared with recording equipment and the question guides.
16. Students can ask the interviewee whether they have any letters, photographs, or objects that they would like to share. If so, they can use them for their final product in class.

17. Students may be asked to transcribe the interview. The process of transcription offers new insights on the content in a written medium.

*Part IV: Analysis and Reflection*

18. Students are given a choice in the **creative medium** (interpretive paper, PowerPoint presentation, newspaper article, digital history videos, podcast, portfolio, etc.) with which they would like to present their findings and analysis of their interview. The **analysis** may focus on:
    a. A summary of their findings
    b. Some of the most interesting things they learned
    c. What they found out that was surprising
    d. What the stories of the interviewee tell us about a certain time period or event
        i. Perhaps discuss how what they learned from the interview conflicts with what they know or what they have learned about in school
    e. Further questions they would ask if they could go back to learn more and clarify some points
    f. After all students present their findings, you may want to **discuss and reflect** on some themes, such as:
        i. The constant movement and migration
        ii. The process of adaptation and integration
        iii. The common threads and unique elements of the various interviews
        iv. Intersectionality of identities
        v. The value of oral histories as primary resources
19. Students should carry out a series of **reflections** throughout the process at various stages. The reflections can cover sociocultural, sociolinguistic, and historical observations. For example, students can journal about their expectations before the interview, the experience during the interview, and how their oral history interview reflected or changed their thinking about central themes. Encourage students to compare and contrast themes, perspectives, and experiences based on the oral history projects.
20. **Share** students' oral history projects with the larger school community by organizing an oral history viewing and listening event.

### Assessment, Application, Action, and Reflection:

See steps 18 to 20 above.

### Materials and Resources:

- Oral History Association “How Do I Engage Students in Oral History Projects?” https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link418
- USC Institute of Armenian Studies #MyArmenianStory Oral History Project https://www.cde.ca.gov/ci/cr/cf/ch4.asp#link419

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# CHAPTER 5: LESSON RESOURCES

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This chapter provides information for educators and administrators on asset-based and culturally relevant pedagogies that focus on the strengths that students bring to the classroom. For more information, see the California Department of Education web page at https://www.cde.ca.gov/ci/cr/cf/ch5.asp#link1.

## SAMPLE SAFE SPACES AND COMMUNITY-BUILDING ACTIVITIES

The following activities allow students to share information about their identities, families, interests, and backgrounds. By incorporating these types of activities into lessons, students will gain a deeper understanding and appreciation of their peers and educator, better connect and identify with ethnic studies content, and work to build a safe classroom environment that is grounded in collaboration, compassion, empathy, and vulnerability.

### Who I Am / Where I'm From Poems

This writing activity is designed to help students share their backgrounds with their peers.

Have each student pull out a sheet of paper. Ask them to write a three-stanza poem that speaks to their identity and background and where they are from. Let them know that each line of the poem should start with "I am from … " and should be followed by something specific to their life, upbringing, and identity. Providing examples is highly encouraged. Allow students 10 to 15 minutes to write their poem. After everyone has finished writing, have each student share their poem with the class. An example can be found at https://www.cde.ca.gov/ci/cr/cf/ch5.asp#link2.

### Human Barometer

This teaching strategy helps students share their opinions by asking them to line up along a continuum based on their position on an issue. For detailed instructions on how to conduct this activity, see https://www.cde.ca.gov/ci/cr/cf/ch5.asp#link3.

### Gallery Walk

This activity has students move around the room to respond to multiple texts or images. For detailed instructions on how to conduct this activity, see https://www.cde.ca.gov/ci/cr/cf/ch5.asp#link4.

## Café Conversations

This activity has students practice perspective taking by having them represent a particular point of view in a small-group discussion. For detailed instructions on how to conduct this activity, see https://www.cde.ca.gov/ci/cr/cf/ch5.asp#link5.

## Fishbowl

The fishbowl activity has students practice being both contributors and listeners in a group discussion. For detailed instructions on how to conduct this activity, see https://www.cde.ca.gov/ci/cr/cf/ch5.asp#link6.

## Edutopia

Edutopia.org provides a number of community and skill-building activities designed to improve the culture of a classroom. Its resources include the following:

- Paper Tweets (https://www.cde.ca.gov/ci/cr/cf/ch5.asp#link7): An offline version of Twitter helps with both social and emotional learning and formative assessment.
- Group Salutes (https://www.cde.ca.gov/ci/cr/cf/ch5.asp#link8): Prompting students to use physical gestures like high fives in the classroom helps build a sense of community.
- Morning Meetings (https://www.cde.ca.gov/ci/cr/cf/ch5.asp#link9): Starting the day with this 15-minute activity helps students regulate their emotions and focus on the day's learning.
- Appreciation, Apology, Aha! (https://www.cde.ca.gov/ci/cr/cf/ch5.asp#link10): This activity is a quick, low-key way to build community in the classroom on a daily basis.
- Rose, Thorn, or Bud (https://www.cde.ca.gov/ci/cr/cf/ch5.asp#link11): The rose and thorn check-in is a quick strategy for building community and developing student voice.
- Seven Ways to Maintain Relationships During Your School Closure (https://www.cde.ca.gov/ci/cr/cf/ch5.asp#link12): This resource presents strategies for distance learning.

## Panorama Education

This site includes five activities that build belonging and connectedness with students and families engaging in a virtual learning environment. See https://www.cde.ca.gov/ci/cr/cf/ch5.asp#link13 for more information.

# AFFIRMATIONS, CHANTS, AND ENERGIZERS

This section includes several ethnic studies-oriented chants, proverbs, and affirmations. These can be used as energizers to bring the class together, build unity around ethnic studies principles and values, and reinvigorate the class following a lesson that may be emotionally taxing or when student engagement may appear to be low.

## The Ethnic Studies Community Chant

At Social Justice Humanitas Academy (SJHA), a part of Cesar Chavez Learning Academies (CCLA), in the Los Angeles Unified School District, various ethnic studies unity chants were combined into one and are recited in a call-and-response format. The chant grew to this form over the course of seven years from the school's opening, as different parts were learned and integrated from various intercultural sources. Here the chant itself is presented, with the words in parentheses indicating the chant leader's part and the other words indicating the community's response. The bold text is proclaimed by all. An audiovisual link of the chant is provided at the following link: (https://www.cde.ca.gov/ci/cr/cf/ch5.asp#link14), as are the translations and languages of origin, and brief histories of each part, as taught at SJHA/CCLA. Though the chant was first taught and led by the ethnic studies teacher at the school, soon enough students started leading the unity chant themselves in contexts inside and outside of school. Student leadership of the call and response is encouraged. Lastly, as powerful as reciting the chant is, living it daily with each other and all our relations is exponentially more challenging, and thus, this is a core goal of ethnic studies that the unity chant reminds us of.

**Unity Clap**

(Si Se Puede) **Si Se Puede** (x2)

**Harambe_Umoja**

**Kemakatzin Mochihua**

**Isaaaaaaaaaang Bagsak**

(Holla Back) **We Got Your Back** (x2)

(Amaaandla), **Awethu**

(Panche Beh), **Panche Beh**

(In Lak Ech), **In Lak Ech!**

**Tú eres mi otro yo, You are my other me**

**Si te hago daño a ti, If I do harm to you,**

**Me hago daño a mi mismo, I do harm to myself,**

**Si te amo y respeto, If I love and respect you,**

**Me amo y respeto yo, I love and respect myself. In Lak Ech!**

### Translation and Languages of Origin

Unity Clap (All Languages – Sound)

(Si Se Puede) Si Se Puede (Xicanx Spanish)

Harambee_Umoja (Swahili)

Kemakatzin Mochihua (American Indian Nahuatl)

Isaaaaaaaaang Bagsak (Pin@y Tagalog [Filipinx])

(Holla Back) We Got Ya Back (African American English)

(Amaaaaaandla), Awethu (South African Bantu)

(Panche Beh), In Lak Ech (American Indian Mayan)

Tú eres mi otro yo, You are my other me (Castilian Spanish; Germanic English)

Si te hago daño a ti, If I do harm to you,

Me hago daño a mi mismo, I do harm to myself,

Si te amo y respeto, If I love and respect you,

Me amo y respeto yo, I love and respect myself.

In Lak Ech!!!!

### The Meaning of the Ethnic Studies Unity Chant

**The Unity Clap** itself has no words. It is all in the language of sound, which resonates with people across the planet. It is from the United Farm Workers (UFW) movement, which built upon the labor of Pinoy organizers including Larry Itliong and Philip Vera Cruz, along with Cesar Chavez and others. The unity clap represents the united heartbeat of the people.

**Si Se Puede** is Xicanx Spanish for "Yes It Can Be Done." It is from the UFW, which Dolores Huerta cofounded. It represents that no matter how difficult or insurmountable our challenges and situations may be, we can come together in unity, and do what must be done to confront our challenges together. Huerta taught it to SJHA/CCLA when she visited the campus. In 2012, Dolores Huerta was awarded the Presidential Medal of Freedom by President Obama.

**Harambee Umoja** is from the Pan-African language of Swahili and means "All Come Together, Unity." Umoja has been taught as a principle of the Nguzo Saba, the African American celebration of Kwanzaa which began in the 1960s, and Harambee relates to African American chants that are shared in various parts of the US today, including at the Duke University/Children's Defense Fund Freedom School.

**Kemakatzin Mochihua** is from the American Indian Náhuatl language, a language original to Mexico, El Salvador, and the Southwest United States, and it means "Si Se Puede" or "Yes It Can Be Made to Happen." It was taught at Plaza de La Raza in Los Angeles California, an arts and culture center founded in 1970.

**Isang Bagsak** is from the Pinay/Pinoy Power Movement and the Tagalog language of the Philippines, and in context translates as "One Struggle Down, Many More to Go." One representation of this is that sometimes it's a struggle to even bring people together and have a good meeting, and once that happens, there is still much more work to do. SJHA students learned the chant on a college tour to the University of California (UC) San Diego.

**Holla Back, We Got Ya Back!** This part of the African American social justice tradition was also learned by SJHA students on a college tour to UC San Diego. In an interview, UC San Diego and SJHA alumnus German Octaviano shares, "as we know it through oral story … it originally comes from Black women at the University of Wisconsin. They wanted to call attention to the low numbers of African American men at the university while at the same time calling attention to the disproportionate incarceration rates of Black men." We emphasize an expression of support for each other through this part of the chant.

**Amandla, Awethu.** This part of the chant is related to the late, great social justice leader Nelson Mandela. It is in African Nguni languages (including Zulu and Xhosa) and comes from Black South Africans and their resistance of apartheid. As a part of this resistance, they would share a rallying call, Amandla, Awethu, which translates as "The Power is Ours!" or "Power to the People!"

**Panche Bé and In Lak Ech.** These concepts come from the Mayan tradition and were taught by the Tucson Mexican American Studies/Ethnic Studies program, which Arizona lawmakers outlawed in 2010 under HB 2281 (since declared unconstitutional), even though students were achieving higher graduation rates, higher college-going rates, higher standardized test scores, and better attendance. In Lak Ech translates as "you are my other me" and relates to our habit of mind, empathy, compassion, interdependence, ecology, love, and mutual respect. Panche Bé translates as "seeking the roots of the truth" and "the truth of the roots," and relates to profound critical thinking and critical consciousness and activism.

## Tatlong Bagsak

Isang Bagsak (one down) is adopted from a ritual used by Anti-Martial Law activists in the Philippines. To show unity, Isang Bagsak was powerfully proclaimed by a member of the movement, and in unison the community would make a loud sound either by clapping or stomping. Over time, various activist organizations have borrowed the use of Isang Bagsak to show unity at their marches, protests, meetings, and events.

Started by Artnelson Concordia, a teacher-activist-scholar, Isang Bagsak was combined with the Unity Clap. The combination of the Unity Clap and Isang Bagsak starts off with a slow clap and crescendos in a faster pace clap that culminates in someone yelling Isang Bagsak. The community responds with a single clap or stomp that shows their togetherness.

Pin@y Educational Partnerships (PEP) rearticulated both the Unity Clap and Isang Bagsak by creating the Tatlong Bagsak ritual. The Tatlong Bagsak ritual also begins with the Unity Clap and then is followed with someone yelling Isang Bagsak to represent our past together. Then the community responds with one clap or stomp. It is quickly followed by an Dalawang Bagsak (two down), and the community claps or stomps two times. This represents our present work together. To end the ritual, someone yells Tatlong Bagsak (three down), and the community claps or stomps three times. This represents our future journey together.

## Nguzo Saba: The Seven Principles of Kwanzaa

UMOJA is UNITY And that’s the way it should always be! To build and maintain unity in the family, nation, and community. (As a people, we need to get together and share our blessings. That’s the way it should always be!) UMOJA is UNITY

KUJICHAGULIA is SELF-DETERMINATION YOU SEE To define ourselves, name ourselves, create for ourselves, and speak for ourselves. KUJICHAGULIA is SELF-DETERMINATION YOU SEE (I need freedom to define my own goals, so no one has to speak for me)

UJIMA – COLLECTIVE WORK AND RESPONSIBILITY To build and maintain our community, together your worries mine. My worries yours, whatever! (Let’s take responsibility for our past and what our future’s gone be) UJIMA – COLLECTIVE WORK AND RESPONSIBILITY

UJAMAA – COOPERATIVE ECONOMICS, “THAT MONEY MAN!” To build and maintain our own stores, our own shops, our own businesses, getting props. Sharing profits, feeling fine, I’ll buy your goods, you buy mine (Believing people come before profits do. Power to the people, to the me … To the you) Power to the people, to the me, to the you) UJAMAA – WE MUST UNDERSTAND “THAT MONEY MAN!”

NIA is PURPOSE To make our collective work the lifting and building of our community so our people can rise to their traditional greatness. (We are social beings and we must work together, “Our Hood”) but NIA – is PURPOSE SO IT’S ALL GOOD

KUUMBA is CREATIVITY To do always as much as we can, in the way that we can so the community we inherit is more lovely than it began (Enhance the world, a flavor from you, a taste from you. A taste from me) KUUMBA is CREATIVITY

IMANI is FAITH to believe with our heart in our people, in our parents & our teachers too and the righteousness of our struggle. Believe in the power of you (Selectively honor our leaders. Forever encourage the young) with IMANI – with FAITH

# CRITICAL CONVERSATIONS RESOURCES

This section includes sample resources to assist educators in facilitating conversations about race, racism, and bigotry. The resources can be used to foster critical conversations and community within an ethnic studies classroom.

The Facing History and Ourselves website has a variety of educator resources to support student learning through history and current events, critical thinking, and modeling the skills and dispositions that foster engaged democratic citizenship. To view available resources, see https://www.cde.ca.gov/ci/cr/cf/ch5.asp#link15.

## Fostering Civil Discourse: A Guide for Classroom Conversations

This guide provides strategies to create a safe and reflective classroom where students learn to exchange ideas and listen respectfully to one another. For detailed information, see https://www.cde.ca.gov/ci/cr/cf/ch5.asp#link16.

## Teaching with Current Events in Your Classroom

This Teaching Idea is a guide for teachers to begin conversations with their students about George Floyd's death and the events that surround it. For detailed information and ideas on how to facilitate this conversation, see https://www.cde.ca.gov/ci/cr/cf/ch5.asp#link17.

## Preparing Students for Difficult Conversations

This is Lesson 1 of 11 from a unit entitled "Facing Ferguson: News Literacy in a Digital Age." This lesson provides information on how to establish a safe space for holding difficult conversations, acknowledge complicated feelings about race, and begin to develop a shared understanding of facts. This lesson can be modified to discuss other current events. For detailed information, see https://www.cde.ca.gov/ci/cr/cf/ch5.asp#link18.

## Understanding Universe of Obligation

This lesson uses resources from the unit “Holocaust and Human Behavior” to prompt students to explore the ways that individuals, groups, communities, and nations define who belongs and who does not. For detailed information, see https://www.cde.ca.gov/ci/cr/cf/ch5.asp#link19.

## New Visions for Public Schools: Socratic Seminars

This resource, at https://www.cde.ca.gov/ci/cr/cf/ch5.asp#link20, involves a student-facilitated formal discussion that uses listening to peer coach, open-ended questioning, and collaborative responses.

## KQED Learn

KQED Learn is a free platform for middle and high school students to tackle big issues and build their media literacy and critical thinking skills in a supportive environment. See https://www.cde.ca.gov/ci/cr/cf/ch5.asp#link21 for more information. A Teacher Resources page is available at https://www.cde.ca.gov/ci/cr/cf/ch5.asp#link22.

# RESOURCES FOR CONNECTING ETHNIC STUDIES TO LOCAL DEMOGRAPHICS

This section contains resources that can help local educational agencies tailor ethnic studies courses to meet the needs of their local student and community populations.

## PBS Learning Media

PBS Learning Media has a variety of lessons to assist educators explore topics such as implicit bias and understand current events. The site includes a number of lessons that address ethnic studies themes. The full set of interactive lessons is available at https://www.cde.ca.gov/ci/cr/cf/ch5.asp#link23. An example is “Who, Me? Biased?: Understanding Implicit Bias.” In this lesson, students explore the extent to which society may discriminate based on factors students are not even aware of. The lesson addresses what implicit bias is, how it influences thinking, and how its impact can be minimized. For more information, see https://www.cde.ca.gov/ci/cr/cf/ch5.asp#link24.

## Anti-Defamation League

The Anti-Defamation League provides a collection of K–12 classroom blended and online learning solutions for educators and students that promotes critical thinking and learning around historical and current events topics through the lens of diversity, bias, and social justice. For information, see https://www.cde.ca.gov/ci/cr/cf/ch5.asp#link25.

### Facing History and Ourselves

The Facing History and Ourselves website also has resources to support educators and districts as they customize their curriculum to meet the needs of the local population. The Topics page includes resources in areas such as "Race in US History," "Global Immigration," and "Antisemitism and Religious Intolerance." To view available resources, see https://www.cde.ca.gov/ci/cr/cf/ch5.asp#link26.

### Teaching Tolerance

Teaching Tolerance provides free resources to educators—teachers, administrators, counselors, and other practitioners—who work with children from kindergarten through high school. Educators can use these materials to supplement the curriculum, to inform their practices, and to create civil and inclusive school communities where children are respected, valued, and welcome participants. The Topics page includes resources in areas such as "Race and Ethnicity" and "Immigration," and the Classroom Resources tab provides access to a variety of lessons, teaching strategies, and student texts. See https://www.cde.ca.gov/ci/cr/cf/ch5.asp#link27 for more information.

## CALIFORNIA MUSEUMS AND HISTORIC SITES

California has many museums and historic sites that include educational resources on their websites. The examples below are just a sampling of the resources that are available.

### 442nd Exhibit Aboard the USS Hornet Sea, Air, and Space Museum

The USS Hornet Sea, Air, and Space Museum offers advanced lesson plans for teaching various aspects of twentieth-century US and world history. The USS Hornet "Step into History" education program offers a digital guide. https://www.cde.ca.gov/ci/cr/cf/ch5.asp#link28

### Angel Island Immigration Station

Angel Island Immigration Station's curriculum guides, called "Immigrant Journeys," provide strategies and background material designed for teachers of grades 3–12. These guides contain lessons, student worksheets, primary source documents from the National

Archives, historical photographs, and a list of resources to introduce students to the experience of immigrants on Angel Island. https://www.cde.ca.gov/ci/cr/cf/ch5.asp#link29

## California Indian Museum and Cultural Center

The California Indian Museum and Cultural Center offers lesson plans and curricula for teachers, as well as resources for studying the Pomo language, mission history, and food sovereignty, among other topics. https://www.cde.ca.gov/ci/cr/cf/ch5.asp#link30

## California State Railroad Museum

The California State Railroad Museum Digital Interpretive Programs and materials meet California Curriculum and Common Core educational standards. https://www.cde.ca.gov/ci/cr/cf/ch5.asp#link31

## Chinese American Historical Museum

Golden Legacy is a set of curriculum materials on Chinese and Chinese American culture that won the 1994 Santa Clara County Reading Council Award. The Golden Legacy was produced as a joint project of the Chinese Historical and Cultural Project and the San Jose Historical Museum (now History San José). https://www.cde.ca.gov/ci/cr/cf/ch5.asp#link32

## Chinese American Museum

The Chinese American Museum in Los Angeles provides guided tours and digital educational resources to students, teachers, and communities to shed light on and stimulate deeper intellectual inquiry into the history, culture, and contributions of Chinese Americans. https://www.cde.ca.gov/ci/cr/cf/ch5.asp#link33

## Chinese Historical Society of America Museum

The Chinese Historical Society of America offers educators classroom resources that they can use before, during, or after their visit to the museum. Curriculum guides include "Chinese American: Exclusion/Inclusion" and "Towards Equality: California's Chinese American Women." https://www.cde.ca.gov/ci/cr/cf/ch5.asp#link34

## Colonel Allensworth State Historic Park

The Colonel Allensworth State Historic Park provides a teacher's guide with lessons and resources for students. This PDF document can be found at https://www.cde.ca.gov/ci/cr/cf/ch5.asp#link35.

The Smithsonian Learning Lab also has curated digital artifacts in their Allensworth Collection, which document the history of Allensworth, CA. This collection can be found at https://www.cde.ca.gov/ci/cr/cf/ch5.asp#link36.

## Filipino American National Historical Society Museum

The Filipino American National Historical Society (FANHS) Museum presents educational programs and experiences that preserve, explore, and celebrate the history of Filipinos in the United States. Its purpose is to connect Filipino Americans more closely to their history and to inspire in people of all backgrounds a greater understanding of the diversity of the Filipino American experience. https://www.cde.ca.gov/ci/cr/cf/ch5.asp#link37

## Japanese American Museum of San Jose

The Japanese American Museum of San Jose (JAMsj) provides a teacher curriculum guide to educate the public about the WWII incarceration of Japanese Americans and its implications on contemporary issues. This teacher's resource guide was created by a group of teachers, both active and retired, who have a deep and continuing interest in exploring Japanese American internment and civil liberties issues. The JAMsj Library includes print and electronic instructional materials that teachers can incorporate into their curriculum to educate students about the Japanese American experience. The history of the World War II forced removal and internment, followed by the redress legislation of 1988 can be used to demonstrate that citizens must be ever vigilant in order to protect the principles of the United States Constitution and Bill of Rights. https://www.cde.ca.gov/ci/cr/cf/ch5.asp#link38

## Japanese American National Museum

The Japanese American National Museum offers a digital collection of educational resources including activities, printable curricula and lessons, and virtual guest speakers. The museum website also provides access to an online collection of artifacts, photographs, and documents. https://www.cde.ca.gov/ci/cr/cf/ch5.asp#link39

## Korean American National Museum

The Korean American National Museum's mission is to preserve and interpret the history, experiences, culture, and achievements of Americans of Korean ancestry. In accomplishing its mission, the museum works to become a center for cultural exchange and education, a catalyst for sharing ideas and resources, and a center for promoting and celebrating the diversity of culture in this country. It is important to the museum's mission to help make the Korean American experience vivid and intelligible to other communities and to encourage these groups to find out more about Korean Americans in Los Angeles and elsewhere. https://www.cde.ca.gov/ci/cr/cf/ch5.asp#link40

## LA Plaza Museum

LA Plaza de Cultura y Artes offers in-person educational programs and exhibits, including a garden and culinary arts program, guided tours and workshops, and professional development opportunities. https://www.cde.ca.gov/ci/cr/cf/ch5.asp#link41

## Manzanar National Historic Site

Manzanar National Historic Site provides standards-aligned lessons and educator resources for students in grades four, nine, and ten. The museum website also provides access to a collection of oral histories and digital collections related to Japanese American history with a focus on Japanese internment during World War II. https://www.cde.ca.gov/ci/cr/cf/ch5.asp#link42

## Museum of the African Diaspora

The Museum of the African Diaspora (MoAD) in San Francisco offers MoAD in the Classroom, an arts-based, visual literacy and cultural studies program for third grade classrooms located in the San Francisco Bay Area. The museum also has Common Core-aligned educator resources that provide background information, lesson plans, and activities for each of their exhibitions. https://www.cde.ca.gov/ci/cr/cf/ch5.asp#link43

## Holocaust Museum LA

The Holocaust Museum LA offers multiple resources for educators, including a virtual tour, teacher guides for two short films, a searchable digital archive, and virtual professional development. Teachers can also submit a request for a virtual guest speaker. https://www.cde.ca.gov/ci/cr/cf/ch5.asp#link44

## Museum of Tolerance

The museum's education page includes lesson resources and links to free virtual professional development. In addition to standards-aligned lesson plans on topics that include the Holocaust, bullying prevention, and human rights, the Museum of Tolerance offers digital access to its archives and oral histories. https://www.cde.ca.gov/ci/cr/cf/ch5.asp#link45

### Vietnamese Heritage Museum

The Vietnamese Heritage Museum was established to house and display the historical heritage of the Vietnamese refugees who fled Vietnam after the Vietnam War. Its collections of testimonies and artifacts are made accessible throughout the world via the internet, traveling exhibits, and museum displays. The histories of Vietnamese refugees are available not only to current generations of refugees and their descendants, but also to those who empathize with their struggles for freedom and treasure that heritage. https://www.cde.ca.gov/ci/cr/cf/ch5.asp#link46

## OTHER MODEL CURRICULA

### César E. Chávez Model Curriculum

This model curriculum includes lesson and biographies sorted by grade span and an extensive depository of primary source resources related to the life of Cesar Chavez and the farm labor movement. See https://www.cde.ca.gov/ci/cr/cf/ch5.asp#link47 for more information.

### Human Rights and Genocide Model Curriculum

This model curriculum was originally created in 1987 and updated in 2000. It includes an overview of the topic of human rights and genocide, a list of curriculum resources, and appendices that discuss a number of specific historical cases of human rights violations and genocide. The document is posted at https://www.cde.ca.gov/ci/cr/cf/ch5.asp#link48.

# CHAPTER 6: UC-APPROVED COURSE OUTLINES

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*Content Note*: These course outlines are presented as they were received from the University of California Office of the President or the submitting district, to meet the requirement of *Education Code* Section 51226.7. They were not edited save for formatting, the removal of duplicative text, and correction of minor typographic errors. The hyperlinks in these documents have not been verified and their content has not been reviewed. For more information, contact the Curriculum Frameworks and Instructional Resources Division of the California Department of Education at 916-319-0881.

## UC-Approved Course Outlines Overview

The statute that authorized the development of this model curriculum, *Education Code* Section 51226.7, requires the inclusion of "examples of courses offered by local educational agencies that have been approved as meeting the A–G admissions requirements of the University of California and the California State University, including, to the extent possible, course outlines for those courses." This section addresses these course outlines, including guidance for local educational agencies in their use.

The course outlines have been gathered into this chapter. They were all submitted for A–G approval by local educational agencies (LEAs) that administer high schools in California. They include general survey/introductory courses, African American studies courses, Chicana/o/x and Latina/o/x studies courses, Native American and Indigenous studies courses, Asian American/Pacific Islander studies courses, and comparative ethnic studies courses that combine any or all of the above. They are for a range of grade levels within the span of ninth through twelfth grade. The courses included are suitable examples for both semester and year-long elective course offerings in history–social science and literature/language arts, but there are also outlines that are alternative versions of core courses (such as the eleventh grade United States history and geography course) with an ethnic studies focus.

The A–G requirements are a sequence of high school courses that students must complete to be eligible for admission to the University of California (UC) and California State University (CSU). The current A–G requirements include 15 courses in a range of subject areas, all of which must be completed with a grade of C or higher. These courses represent the basic level of academic preparation that high school students should achieve to be ready to undertake university-level work.

Each year, the University of California Office of the President (UCOP) solicits lists of courses from LEAs to identify courses that can be used to meet the UC and CSU admission requirements. LEAs can submit their courses for A–G approval through an online portal (https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link1). UC admissions staff and subject matter experts review submissions and approve the courses based on criteria that include rigor, required prerequisites, the level of student work required, course assignments and assessments, and the instructional materials used. Courses may be rejected if they lack sufficient content aligned to those criteria. Once a course is approved, it is added to an LEA's course list and is available for schools throughout the state to use.

Working in collaboration with the UCOP, the California Department of Education (CDE) gathered examples of course outlines that fit within the discipline of ethnic studies. The course outlines gathered in this chapter are not an exhaustive list of every possible course that can be considered to be an ethnic studies course. They include a representative sample of available courses, a snapshot that was taken at a particular moment in time during the development of this model curriculum. LEAs are constantly developing new courses, and users of this model curriculum are encouraged to visit the UC A–G Course Management Portal at the link above to access the searchable database containing the latest course listings currently being offered by California high schools.

## How to Use the Outlines

The course outlines provided with this model curriculum are intended to offer guidance to teachers and administrators interested in developing courses/units in ethnic studies. Every course is unique, and LEAs are encouraged to tailor their particular courses to the needs and interests of their student population. While the course outlines offer a wide range of potential courses, they are not intended to limit an LEA's options. The authorizing statute encourages LEAs to submit their own ethnic studies course outlines for approval as A–G courses, following their district course approval process.

The course outlines include a wide range of suggested courses. Some include considerable detail, including unit narratives, suggested resources, and descriptions of classroom activities and student assignments. Others have little more than a brief course overview. The format has been modified slightly in order to address CDE posting and accessibility requirements, but the content of the course outlines themselves has not been edited. These outlines are based on actual courses that LEAs have been offering in California schools. However, the inclusion of specific resources and/or activities within these course descriptions does not imply an endorsement of these items by the SBE or the CDE. The development of the model curriculum did not include a state-level review of the resources included in the UC A–G course outlines. LEAs should evaluate any resources suggested in the course outlines to ensure that the materials that they are using best address their local needs.

It is important to note that none of the course outlines included in this chapter represent a complete curriculum. LEAs will still need to develop lessons, train teachers, and select instructional materials that will enable them to implement courses based upon these outlines.

# ETHNIC STUDIES COURSE OUTLINES

## English: Ethnic Studies (Pajaro Valley Joint Unified)

### Basic Course Information

*Record ID:* HJF9TW

*Institution:* Pajaro Valley Joint Unified School District (69799), Watsonville, CA

*Honors Type:* (None)

*Length of Course:* Full Year

*Subject Area:* English

*Discipline:* English

*Grade Levels:* 9th, 10th, 11th, 12th

*Integrated course?:* No

*Course Learning Environment:* Classroom Based

*Transcript Code(s):* (None)

*Public Notes:* (None)

### Overview

Students in English: Ethnic Studies course read and analyze a broad range of nonfiction and fiction selections, deepening their awareness of how language works in effectively communicating an idea. Additionally, this course aims to educate students to be politically, socially, and economically conscious about their personal connections to local and global histories. By studying the histories of race, ethnicity, nationality, and culture, students will develop respect and empathy for individuals and groups of people locally, nationally, and globally to build self-awareness and empathy and foster active social engagement.

### Prerequisites

(None)

### Corequisites

(None)

## Course Content

### Race, Ethnicity, and Identity in America

The first unit provides an introduction to the key terms of race, ethnicity, oppression, assimilation, acculturation, nativism, discrimination, and integration. With a focus on identity, students find ways to recognize what ethnic studies is and its role in current events. Through different readings and sources, students will be asked to discuss and respond to the following questions: How has society defined beauty, truth, and goodness? How has the development of images, often stereotypes, reduced or magnified an individual? What does it mean to be American? What are the origins of race and racism in the United States? What does it mean to be "color-blind"? How has race been socially constructed? How have people of color challenged racist laws in the United States? What is the difference between race and ethnicity? What is discrimination? What is prejudice? How do stereotypes affect our own identities and why do they negate our individuality? How can stereotypes affect our thinking of different social groups? How do media stereotypes of different social groups lead to the scapegoating and discrimination of marginalized communities in the United States? How do we define ourselves? How does social media impact how you identify yourself?

*Unit Assignment(s)*

1. At the end of the unit, using information from group discussions, research, and readings students will write a personal essay in which they reflect on their identities as well as past experiences with ethnic diversity, discrimination, privilege, and disadvantage.

2. Students will write an "I am" autobiographical poem in which they reflect on how race, ethnicity, nationality, and culture have shaped their identity.

### Immigration

The second unit analyzes the expansion of the United States by force and immigration to study the relationship between America's past and the "New American." Through different readings and sources, students will be asked to discuss and respond to the following questions: How have immigrant communities contributed to the United States? How have assimilationist policies affected immigrant communities? How have such policies helped immigrants achieve the American Dream? Why have immigrants been scapegoats in certain points of US history? Who benefits from this scapegoating? What are the effects of this scapegoating? What is a political refugee in the twenty-first century? Why are they leaving their country? How have recent immigration policies affected immigrant communities? Why is it important to discuss LGBTQ community within immigrant population? How has our community been shaped by waves of different immigrants?

*Unit Assignment(s)*

1. Students will create a visual time line of anti-immigration legislation and how immigrant communities responded to the laws.

2. At the end of the unit, students will choose one of the following:

  a) Write a persuasive essay for or against an immigration policy.

  b) Write a research paper on the topic "How does the media portray the issue of immigration and crime."

  c) Create a newscast about an immigration issue in or around the community.

### Gender/LGBTQ

The third unit examines power through different genders and the discrimination of the LGBTQ community. Through different readings and sources, students will be asked to discuss and respond to the following questions: How has women's inequality been enforced throughout history? How have women of color struggled for justice throughout history? How does heterosexism discriminate against the LGBTQ community and how have people fought it? How does patriarchy affect the lives of men?

*Unit Assignment(s)*

1. Students will write a biographical sketch of a famous person in history that has challenged sexism and/or heterosexism.

2. Students will write a short informational paper that reflects on key issues faced by LGBTQ persons.

### African American

In the fourth unit, students will explore the experience of African Americans both historically and in terms of contemporary issues, with an emphasis on the post-WWII Civil Rights Movement. Through different readings and sources, students will be asked to discuss and respond to the following questions: What role did African Americans play in the growth and development of the United States? What role did self-determination play in the trajectory of the African American community? How did political power develop within the African American community and how has this power evolved to work effectively with changing power structures in the United States? Was the Civil Rights Movement the work of one person? What role did youth play in the Civil Rights Movement? What role did church/organized religion play in the modern Civil Rights movement? How did the Freedom Riders influence the Civil Rights Movement? What challenges continue to face African Americans?

*Unit Assignment(s)*

1. Students will create a poster, art piece, video, or children's book in order to educate community members or classmates about the Civil Rights Movement. Each student will choose a time period of before, during, or after the Civil Rights Movement as a focus for the project. Students will utilize texts, multimedia, and their own writing/analyses from the unit in order to inform their works of popular education.

2. After reading *March*, by John Lewis, students will look at how the author unfolds a series of ideas, including the order in which the points are made, how they are introduced and developed, and the connections between them.

3. Using "Incident" and "A Dream Deferred," students will compare the two poems to have a conversation regarding the Harlem Renaissance.

### First Nations

In this unit, students will study and explore the experience of First Nations people both historically and in terms of contemporary issues. Through different readings and sources, students will be asked to discuss and respond to the following questions: How has cultural conflict affected the First Nations people? How have the experiences of different tribes within the United States varied and what impact have these differences had on the economic and political status of the tribes? What role has assimilation played in the experience of First Nations? What are the effects of boarding schools on First Nations people? How did political power develop within the First Nations community and how has this power evolved to work effectively with changing power structures in the United States? What role have gambling licenses played in the economic reality for tribes both with and without these licenses? What challenges continue to face First Nations? What opportunities do students have to enact positive change for First Nations?

*Unit Assignment(s)*

1. Students will write a persuasive essay on the question "Who was responsible for the physical and cultural genocide of California Indians?" using valid reasoning and sufficient evidence.

2. Students will compare and contrast two selected writings from Native American writers to determine the perspective and theme and how it is shaped and refined by specific details.

### Asian American

In this unit, students will study and explore the experience of Asian Americans both historically and in terms of contemporary issues. Students will explore statistics and the diverse ethnic groups living in the United States within the Asian minority. Through different readings and sources, students will be asked to discuss and respond to the following questions: What are the cultural and political differences between East Asians, Southeast Asians, and Southern Asians? What role did Asian Americans play in the growth and development of California? What role did Asian Americans play in the growth and development of our community? How has immigration affected the political, social, and economic realities of Asian Americans? What accounts for the cultural perception that Asian Americans are the "model minority"? What challenges continue to face Asian Americans? What opportunities do students have to enact positive change for Asian Americans?

*Unit Assignment(s)*

1. Working in groups, students will prepare for a debate on the question: Is the perception that Asians are the "model minority" accurate?

### Arab/Muslim Americans

In this unit, students will study and explore the experience of Arab/Muslim Americans both historically and in terms of contemporary issues. Through different readings and sources, students will be asked to discuss and respond to the following questions: How does religion play a factor in their personal identity? How do Arab Americans fight negative stereotypes? What are the positive contributions of Arab/Muslim Americans? How has immigration affected the political, social and economic realities of Arab/Muslim Americans? How has the Patriot Act affected their rights to privacy? What is the difference between Sunni and Shi'a Muslims? How were Arabs/Muslims involved in labor strikes/conflicts?

*Unit Assignment(s)*

1. Students will create a digital "mythbusters" handbook on common stereotypes of the Arab and/or Muslim population. The handbook will incorporate a "top five" list of some of the most prevalent stereotypes and misconceptions related to Islam with accompanying counterstereotypes or counternarratives for each. They should include specific examples of these stereotypes in action (as evidenced in advertising, popular film, cartoons, news media, etc.) as well as ways to counteract or deconstruct them. Handbooks should include a diverse range of topics and sources, for example, news media, print media, advertising, textbooks, and popular media (film, music, visual art, etc.).

# Ethnic Studies (Golden Valley HS, Santa Clarita)

## Basic Course Information

*Record ID:* P4XBTN

*Institution:* Golden Valley High School (053871), Santa Clarita, CA

*Honors Type:* (None)

*Length of Course:* Half Year

*Subject Area:* College-Preparatory Elective

*Discipline:* History / Social Science

*Grade Levels:* 9th, 10th, 11th, 12th

*Integrated course?:* No

*Course Learning Environment:* Classroom Based

*Transcript Code(s):* Ethnic Studies, 4728

*Public Notes:* (None)

## Overview

Ethnic Studies courses operate from the consideration that race and racism have been, and continue to be, profoundly powerful social and cultural forces in American society. These courses focus on the experiences of African Americans, Asian Americans, Chicanas/os and Latinas/os, American Indians, and other racialized peoples in the United States. Courses are grounded in the concrete situations of people of color, and use a methodological framing that emphasizes both the structural dimensions of race and racism and the associated cultural dimensions (adapted from UC Berkeley, Department of Ethnic Studies). The major purpose of this course is to educate students to be politically, socially, and economically conscious about their personal connections to history. Ethnic Studies focuses on themes of social justice, social responsibility, and social change. The course spans from past to present, including politics and social reform, allowing students to identify social patterns and universal qualities present in all ethnic/cultural aspects of society, including their own.

This one-semester course will focus on the experiences of African Americans, Asian Americans, Latinos, American Indians, and Muslim and Arab Americans. This course will also include an identity unit in which students will consider concepts related to their own personal, group, and/or national identity (e.g., race, ethnicity, gender, sexual orientation).

### Prerequisites

(None)

### Corequisites

(None)

### Course Content

### Identity Unit

In this three-week unit, students will explore the meaning of words such as race and ethnicity as they pertain to individuals and communities. How do we define our various identities: national, state, local, and community? How do we perceive ourselves and how do others perceive us? Who is the in-crowd and who is the other? What is the process of our identity formation? How has the development of images, often stereotypes, reduced or magnified an individual? What does it mean to be American? How has the perception of hyphenated Americans changed over time, both within and between ethnic groups? This Identity Unit contains a LGBTQ mini-unit in which students will go beyond the notion of individual, community, state, and national identity and develop an understanding of and respect for the LGBTQ community. Additionally, students will be able to understand gender stereotypes and will be able to clarify their own values and feelings by participating in class discussions and writing exercises. The overall objective of the Identity Unit is for students to explore themselves and how they fit into society.

Sample Assignment: Throughout the unit, students will gather resources and materials to be used in a presentation on their identity. Questions to be answered in the presentation: How do you define yourself? What has been the process of your identity formation? Is this formation complete or is it changing? To what extent have stereotypes impacted your identity formation? How do you fit into the larger society? Student presentations should be creative in nature (video, poem, skit, etc.) and must be accompanied by a written essay in which students critically reflect on their own identity formation and how this identity impacts their relationship with peers and the community at large.

### Asian American Unit

In this three-week unit, students will study and explore the experience of Asian Americans both historically and in terms of contemporary issues. Students will explore statistics and the diverse ethnic groups living in the United States within the Asian minority. What are the cultural and political similarities/differences between East Asians, Southeast Asians, and Southern Asians? What role did Asian Americans play in the growth and development of the United States? How did political power develop within the Asian

American community and how has this power evolved to work effectively with changing power structures in the United States? How has immigration impacted the political, social, and economic realities of Asian Americans? To what extent do Asian Americans conform to idea (real or imagined) of the “model minority”? What challenges continue to face Asian Americans? What opportunities do students have to enact positive change for Asian Americans?

Sample Assignment: Working in groups, students will prepare for a debate on the question: Is the perception that Asians are the “model minority” accurate? Groups should be prepared to present both sides of the issue and argue their position based on evidence. Groups must have multiple forms of evidence, including, but not limited to, levels of education, economic data, and voting data.

### American Indian Unit

In this three-week unit, students will study and explore the experience of American Indians both historically and in terms of contemporary issues. How has cultural conflict affected American Indians? How have the experiences of different tribes within the United States varied and what impact have these differences had on the economic/political status of the tribes? What role has assimilation played in the experience of American Indians? How did political power develop within the American Indian community and how has this power evolved to work effectively with changing power structures in the United States? What role have gambling licenses played in the economic reality for the tribes both with and without these licenses? What challenges continue to face American Indians? What opportunities do students have to enact positive change for American Indians?

Sample Assignment: Working in small groups, students will select a Southern California tribe to study and investigate. Questions to research include: What was the experience of the tribe in relationship to the United States government? How was your tribe impacted politically and economically by its relationship with the United States government? (This should include both historical and current impacts.) What challenges continue to face your tribe? What opportunities exist for positive change for your tribe? Research will be presented in a multiparagraph report. Additionally, groups will prepare poster presentations that provide key findings. This research/poster project will culminate in a Town Hall Meeting. Groups will present their poster and the class will listen and take notes on the presentations. The class will then synthesize all the presentations into a policy paper that summarizes the historical findings and makes recommendations on actions for tribes moving forward.

### Latino American Unit

In this three-week unit, students will study and explore the experience of Latino Americans both historically and in terms of contemporary issues. Students will explore statistics and the diverse ethnic groups living in the United States within the Latino minority. What are the cultural and political similarities/differences between South Americans, Central Americans, and Mexican Americans? What role did Latinos play in the growth and development of the United States? How did political power develop within the Latino American community and how has this power evolved to work effectively with changing power structures in the United States? To what extent has immigration impacted the political, social, and economic realities of Latino Americans? How has the experience of Latino Americans in California differed from that of Latino Americans in other parts of the United States? What challenges continue to face Latino Americans? What opportunities do students have to enact positive change for Latino Americans?

Sample Assignment: Working with a partner, students will create a digital presentation for their classmates. Presentations will (1) select one group within the Latino American minority (e.g., Mexicans, Panamanians, etc.), (2) explain the political, social, and economic reality of the group selected within the United States, (3) demonstrate an understanding of the impact of United States immigration policies on this group, and (4) be grounded in evidence.

### African American Unit

In this three-week unit, students will study and explore the experience of African Americans both historically and in terms of contemporary issues, with an emphasis on the post-WWII Civil Rights Movement. What role did African Americans play in the growth and development of the United States? What role did self-determination play in the trajectory of the African American community? How did political power develop within the African American community and how has this power evolved to work effectively with changing power structures in the United States? Was the Civil Rights Movement the work of one person? What role did youths play in the Civil Rights Movement? How did the Freedom Riders influence the Civil Rights Movement? What challenges continue to face African Americans? What opportunities do students have to enact positive change for African Americans?

Sample Assignment: Students will respond in writing to the following prompt: Select an issue facing African Americans today. Using methods employed by post-WWII Civil Rights activists, suggest a course of action that would lead to the resolution of the issue you selected. All recommendations must be grounded in evidence from text.

### Muslim and Arab American Unit

In this three-week unit, students will study and explore the experience of Muslim and Arab Americans both historically and in terms of contemporary issues, with an emphasis on the post-9/11 environment. What role did Muslim and Arab Americans play in the growth and development of the United States? How did political power develop within Muslim and Arab American communities and how has this power evolved to work effectively with changing power structures in the United States? How has the racialization of Muslim and Arab Americans changed since 9/11? How have post-9/11 sentiments in America changed the way Muslim and Arab Americans and Arab-looking individuals see themselves? What have been some of the shifts in their understanding of race? What challenges continue to face Muslim and Arab Americans? What opportunities do students have to enact positive change for Muslim and Arab Americans?

Sample Assignment: Working with a partner, students will interview an individual who identifies as Muslim and/or Arab American and create an oral presentation for their classmates in which they tell their interviewee's story. Presentations will consider the interviewee's background, consider the impact of 9/11 on the interviewee and their family, and consider the impact of 9/11 on Muslim and/or Arab communities.

# Ethnic Studies (Stockton Unified)

## Basic Course Information

*Record ID:* GEFW2L

*Institution:* Stockton Unified School District (68676), Stockton, CA

*Honors Type:* (None)

*Length of Course:* Full Year

*Subject Area:* College-Preparatory Elective

*Discipline:* History / Social Science

*Grade Levels:* 9th, 10th, 11th, 12th

*Integrated course?:* No

*Course Learning Environment:* Classroom Based

*Transcript Code(s):* (None)

*Public Notes:* (None)

## Overview

This Ethnic Studies course is designed to develop an understanding of how race, ethnicity, nationality, and culture have shaped and continue to shape individuals and society in the United States. The course prepares students to participate in concurrent or subsequent social studies and literature courses with a solid understanding of historical trends and historical thinking. This course is designed to provide students with the knowledge to achieve an understanding of and an appreciation for the various cultures in their community. The focus is around the experiences of African Americans, Asian Americans, Latinos/as, and other racialized peoples in the United States. Students will be engaged in both intellectually and emotionally rigorous content constructed around issues of ethnicity, identity, service, and social justice. Students will research and examine how twentieth-century events reveal power, privilege, ethnocentricity, systemic oppression, and cultural hegemony that influence their individual experiences into the twenty-first century.

## Prerequisites

(None)

## Corequisites

(None)

## Course Content

### Unit 1: Introduction to Ethnic Studies and Identity

In this introductory unit, students will explore the meaning of words such as “race” and “ethnicity” as they pertain to individuals and communities. How do we define our various identities: national, state, local, and community? How do we perceive ourselves and how do others perceive us? Who is the in-crowd and who is the other? What is the process of our identity formation? How has the development of images, often stereotypes, reduced or magnified an individual? What does it mean to be American? How has the perception of hyphenated Americans changed over time, both within and between ethnic groups? The overall objective of the Identity Unit is for students to explore themselves and how they fit into society.

*Objectives:*

- Learn the theoretical foundations and lens of Ethnic Studies
- Understand and apply ethnography research and methods
- Research the student’s family history and roots
- Understand the dynamics of how race, ethnicity, and gender play a role in the construction of one’s identity
- Define the term “narrative identity,” and explain the cultural functions that narrative identity serves
- Create projects that illustrate the intersectionality of how race/ethnicity, gender, nationality, and culture structure the student’s identity topics:
    - Geography/environment and how it influences identity
    - Race/ethnicity/culture and how it influences identity
    - Socioeconomic status and how it influences identity
    - Self-perception and how one is perceived

Assessments: Students will participate in a Socratic seminar using notes taken from research from a variety of sources about the concepts of social construction of race and social construction of identity. Students will analyze a teacher-selected documentary film, collect documents of their own history, and interview (oral history) family members to write a 500-word autobiographical essay in which they reflect on how race, ethnicity, nationality, and culture have shaped their identity. Students will participate in a "Know Thy Selfie" project. The students will analyze selfie photos of themselves and write a reflection essay outlining their findings.

### Unit 2: Immigration, Migration, and Movement

This is a survey unit to establish settlement patterns and understand the geographic composition of the United States communities. There will be primary focus on immigration patterns/waves and maps of the United States focusing on the following.

Asian Immigration (Chinese, Japanese, Southeast Asian, etc.): Topics will include WWII exclusionary policies and practices toward Asian Americans, WWII Asian American internment camps, Filipinos and Japanese in agricultural labor during the 1900s, and construction of the railroad in the US. What role did Asian Americans play in the growth and development of the United States? How did political power develop within the Asian American community and how has this power evolved to work effectively with changing power structures in the United States? What challenges continue to face Asian Americans?

European Immigration (Italian, Jewish, Polish, Irish, Serbian, etc.): Topics will include history and waves of European immigration to the United States and the role World War I, World War II, the Cold War, the Iron Curtain, and communism played in immigration policies and their effects on populations of immigrants. Students will participate in the analysis and discussion of economic opportunities, escape from religious persecution, humanitarian crisis, famine, and labor trends for wealthy, skilled, and unskilled workers. What have been the United States government policies that have accelerated or slowed European migration to the United States?

Latin American Immigration (Mexico/Mexican Revolution, El Salvadoran Civil War, etc.): Topics will include historical experiences such as the Mexican–American War, Treaty of Guadalupe Hidalgo, *Mendez v. Westminster*, Zoot Suit Riots, Bracero Program, Delano Grape Strike, Chicano/a Movement, El Plan de Santa Barbara, Salad Bowl Strike, Lemon Grove case, and la Causa; influential leaders such as Fred Ross, Cesar Chavez, and Dolores Huerta; and major themes such as immigration, colonization, labor issues, civil rights, racism, race relations, and gender relations, including laws such as Prop 187, AB 540, and the Dream Act. To what extent has immigration impacted the political, social, and economic realities of Latino Americans? How has the experience of Latino Americans in California differed from that of Latino Americans in other parts of the United States? What challenges continue to face Latino Americans? What opportunities do students have to enact positive change for Latino Americans?

Middle Eastern Immigration (Syria, Pakistan, Iraq, Afghanistan, etc.): Topics will include the impact of Middle Eastern wars, Syrian refugees, and humanitarian crisis, and US immigration policies regarding selected ethnic groups. What is the history of Middle Eastern migration? What effect has migration of Middle Easterners had on the United

States in terms of labor and economic trends? What are some of the issues that face Middle Eastern migration today?

African Diaspora and Slavery: Topics will include goals and strategies of famous leaders, e.g., Dr. Martin Luther King Jr. and Malcolm X; the Civil Rights Movement, Reconstruction and Post-Reconstruction eras; the creation of the Declaration of Independence and the creation of a first and second governmental Constitution; the Black experience in the Civil War; and the history of transatlantic slave trade. How did the Freedom Riders influence the Civil Rights Movement? What challenges continue to face African Americans? What opportunities do students have to enact positive change for African Americans? Students will consider the Constitution and how slavery played a role in its development. Has it changed? How has society benefited? What did the Founding Fathers mean by "all men are created equal" when writing the Declaration of Independence? Questions to consider in this unit: How did we get here? Should the US reduce the number of people that are allowed to enter the country and work toward citizenship?

*Objectives:*

- Students will identify push and pull factors of migration, including the role war, natural resources, and ideology play in movement.
- Students will be able to compare and contrast factors surrounding immigration and emigration.
- Students will compare, contrast, and analyze various immigrant experiences and synthesize how they contribute to ethnic identity.
- Students will examine and critique the processes of acculturation and assimilation, weighing their potential positive and negative effects.

*Topics:*

- African Diaspora and Eastern European movement
- Connections to a group or groups in the acculturation/assimilation processes
- Reasons for and influence of migration of major ethnic groups
- Marginalization of ethnic groups

*Assessments:*

Interview an Immigrant Project: The interview will address an issue specific to the ethnicity of the person being interviewed, for example, immigration experience or experiences as a member of their ethnicity in school. The interview should be recorded and transcribed. Students must get a signed consent form to conduct the interview. They will have the choice to create a slide presentation, short film, or visual presentation, design an illustrated comic book, or write an essay as a final product. The final product can then be presented to the class and/or shared with the school.

Research Project: Students will research information from primary and secondary sources about a specific marginalized group covered in this unit and prepare a project to present, incorporating examples of how the group was marginalized in the United States. Each presentation must include historical information from outside sources as well as visuals (maps, pictures, graphs, etc.). Students may refer to unit 1 content as needed to strengthen their examples of marginalization of the group. Students will be assessed on their use of primary and secondary sources, the strength of their evidence of marginalization, and their presentation skills. Through this assignment, and ultimately the students' presentations, students will learn how major ethnic groups within the United States have been historically discriminated against.

*Debate:*

Essential Question: Should the US reduce the number of people that are allowed to enter the country and work toward citizenship? Students will form debate teams to argue a position on the question. They must present researched evidence and logical reasoning and will be assessed on the strength of evidence provided and speaking and listening skills.

### Unit 3: Power and Oppression

In this unit students will explore how race, gender, class, and sexual orientation affect various groups. Students will be examining current/recent examples of oppression. They will examine why they happen and how they happen, as well as the responses to that oppression. Students will also be able to examine the current role of the media in perpetuating oppression. Students identify their own stereotypes, including those that arose in the family narratives they created in unit 1. Students investigate the history of stereotypes by learning about eugenics and the genetic issues relating to race and racism. Students select and analyze examples of contemporary stereotyping in popular culture (advertisements, television programs, films) to understand how stereotypes are reproduced and perpetuated. Based on these investigations, students produce public service announcements for distribution in their schools that challenge particular stereotypes in terms of institutional, interpersonal, and internalized oppression. What is the dominant narrative in the US regarding ethnicity, race, class, and gender? How are dominant narratives formed? How does the mass media shape our lives and our perceptions of others? How do communities and individuals challenge the dominant narrative?

*Objectives:*

- Analyze institutional, interpersonal, and internalized oppression
- Analyze media stereotypes

- Analyze rights of governed and oppressed

*Assessments:*

Public Service Announcement: Based on these investigations, students produce public service announcements for distribution in their schools that challenge particular stereotypes in terms of institutional, interpersonal, and internalized oppression.

Resisting Controlling Images Project: In collaborative teams, students will create a video project that demonstrate how communities are resisting controlling images. Each team should reference the unit materials and give a specific example of how controlling images are being resisted in school or in local society. In this assignment students will build on the knowledge and concepts in the unit to apply them to an issue/topic they see in society. In the presentation they will explore the key issue(s) and how communities are seeking to address the problem(s).

Research essay: Students will write a research essay (about 1000 to 1500 words) analyzing causes, trends, and policies in regard to one specific marginalized group. Students will be assessed on the quality of research sources and validity of information incorporated into their essay.

### Unit 4: Social Movement and Advocacy

In this final unit, students will study and identify contemporary issues of oppression or threats to identity in order to become advocates for their community. Students will use previous learnings to develop their own empowerment plan to address their identified community concern.

*Objective:*

- Students acquire tools to become positive actors in their communities to address a contemporary issue and present findings in a public forum.

*Topics:*

- Racism, LGBTQ rights, immigration rights, access to quality health care, income inequality, War on Drugs, school-to-prison pipeline, poverty, religious persecution, access to equitable public education, and gangs and violence

This unit contains a LGBTQ mini-unit in which students will go beyond the notion of individual, community, state, and national identity and develop an understanding and respect for the LGBTQ community. Additionally, students will be able to understand gender stereotypes and will be able to clarify their own values and feelings by participating in class discussions and writing exercises.

*Assessment:*

Action Research Project: Students will create an action research project in which they identify a problem/issue/conflict either locally or globally and craft a project that addresses the problem, in relation to a unit of the course. Their project should analyze the main issues of the problem, highlight what, if anything, is currently being done to stop it, and propose their solutions. This will be in the form of a written essay of no less than 1500 words. Through this assignment students will learn how to take a problem and develop a project out of that problem. They will then develop a poster board display/mural on this movement to be displayed at school and in the community.

Civil Rights Movements: Students will research a particular social or civil rights movement and examine how it is connected to the San Joaquin Valley. Throughout the unit, students will research a particular topic and show the origins and issue that the movement is addressing while linking it to issues in their own community. By applying the broad lessons of community-based social movements to their own experiences, students will learn valuable civic engagement strategies and link theory to practice. They will be producing this community-based knowledge to engage a broader discussion of these issues at school and in their communities.

# Ethnic Studies (San Francisco Unified)

## Basic Course Information

*Record ID:* CFQABT

*Institution:* San Francisco Unified School District (68478), San Francisco, CA

*Honors Type:* (None)

*Length of Course:* Full Year

*Subject Area:* College-Preparatory Elective

*Discipline:* History / Social Science

*Grade Levels:* 11th, 12th

*Integrated course?:* No

*Course Learning Environment:* Classroom Based

*Transcript Code(s):* (None)

*Public Notes:* (None)

## Overview

This Ethnic Studies course aims to educate students to be politically, socially, and economically conscious about their personal connections to local and global histories. By studying the histories of race, ethnicity, nationality, and culture, students will cultivate respect and empathy for individuals and solidarity with groups of people locally, nationally, and globally so as to foster active social engagement and community building. Honoring the historical legacy of social movements and mass struggles against injustice, including the establishment of ethnic studies programs in public schools and university curricula, this course aims to provide an emancipatory education that will inspire students to critically engage in self-determination and seek social justice for all.

Through historical documents and historical interpretations (both print and film), students will be able to (1) discuss their identities, including race, ethnicity, culture, and nationality, (2) describe the ways in which these categories are socially constructed and how they affect students' lives and the lives of others, (3) participate in grassroots community organization, and (4) explain the dynamics among internalized, interpersonal, and institutional oppression and resistance. This course is designed to develop an understanding of how race, ethnicity, nationality, and culture have shaped and continue to shape individuals and society in the United States. The course prepares students to participate in concurrent or subsequent social studies and literature courses with a solid understanding of historical trends and historical thinking. The course develops academic skills in reading, analysis, and writing of historical narratives. The course gives students a broad opportunity to work with and understand the variety of perspectives that shapes the richness and complexity of the United States as well as our city.

### Prerequisites

Modern World History, English 9/10, including Ethnic Experience of Literature, 2 years of other ELA, including CELT and ELD

### Corequisites

(None)

### Course Content

### Introduction: What is Ethnic Studies? (1 week)

Students review or learn the concepts of "historical perspective" and "historiography as power" ("Why is history taught like this?" by James W. Loewen; excerpts from four world history textbooks on Columbus's voyages to the Americas). Students learn the origins of Ethnic Studies as an academic discipline at San Francisco State University in 1969 ("San Francisco State: On Strike," "At 40: Asian American Studies @ San Francisco State"). Students learn about the current efforts to ban Ethnic Studies courses in Arizona schools ("Arizona Law Curbs Ethnic Studies Classes" by Robert Mackey).

### Unit 1: My story: Student identity and narratives (3 weeks)

Students (1) analyze the documentary "Race: The Power of an Illusion, Part 2: The Story We Tell" to learn the concept of the social construction of race and (2) collect documents of their own history to (3) write a 500-word autobiographical essay in which they reflect on how race, ethnicity, nationality, and culture have shaped their identity.

### Unit 2: Historical case study: California Indians and how institutional oppression shapes individual identity (4 weeks)

Students read the Universal Declaration of Human Rights to identify the rights that all humans have been accorded since the mid-twentieth century. Students examine three sets of excerpts from primary source documents to identify particular rights that were denied to American Indians and the roles that six institutions played in the denial of those rights (economics, education, family, government/law, media, religion). One set of primary source documents is from the Spanish colonial period (Bartolomé de las Casas, Juan Ginés de Sepúlveda, and Francisco Palóu), one set is from the westward expansion of the United

States in the first half of the nineteenth century (Elias Boudinot, John Melish, and John O'Sullivan), and one set is from post-Gold Rush California (newspapers articles reprinted in *The Destruction of California Indians*). Based on this investigation, students conduct a grand jury investigation to address the question "Who was responsible for the physical and cultural genocide of California Indians?" Following the trial, students view and analyze the film *In the White Man's Image* to understand efforts to Americanize the surviving Indian population in the late nineteenth and early twentieth centuries by enrolling them in Indian schools. To conclude the unit, students write a 900-word persuasive essay to provide their individual answers to the question investigated by the grand jury.

### Unit 3: Stories that shape me: An oral history project (4 weeks)

Students learn the history of oral traditions in cultures around the world and as a research tool in the discipline of Ethnic Studies ("Geographies of Displacement" by Nancy Raquel Mirabal). Students study examples of recent oral histories (*Underground America: Narratives of Undocumented Lives*, edited by Peter Orner). Students receive direct instruction on oral history methodology ("Step-By-Step Guide to Oral History" by Judith Moyer). Students conduct an oral history interview with a member of their family or another adult important in their lives, focusing on the concepts of race, ethnicity, nationality, and culture. Students transcribe the interview, create a 1,500-word historical narrative from the interview, and present the narrative orally to their classmates.

### Unit 4: My stereotypes: Where stereotypes come from and how they shape my world (4 weeks)

Students identify their own stereotypes, including those that arose in the family narratives they created in unit 3. Students investigate the history of stereotypes by learning about eugenics and the genetic issues relating to race and racism (textbook, chapter 3; "Race: The Power of an Illusion, Part 1") and by analyzing film portrayals of Latinos, African Americans, and Asian Americans (*Latino Images in Film*, film clips from the UCLA Chicano Studies Research Center, *Ethnic Notions*, and *The Asian Mystique*). Students select and analyze examples of contemporary stereotyping in popular culture (advertisements, television programs, films) to understand how stereotypes are reproduced and perpetuated. Based on these investigations, students produce public service announcements for distribution in their school that challenge particular stereotypes in terms of institutional, interpersonal, and internalized oppression.

### Unit 5: Our communities (5 weeks)

Students expand beyond their study of self and family during the first semester to study community during the second semester. Following an introduction to the various types of communities, students learn about the origins of race- and ethnic-based communities in cities in the United States ("Race: The Power of an Illusion, Part 3: The House We Live In") and a model for classifying the various ways in which race- and ethnic-based communities have resisted oppression ("Examining Transformational Resistance Through a Critical Race and Latcrit Theory Framework" by Daniel G. Solorzano and Dolores Delgado Bernal). Students apply the concepts of community and resistance they have learned to two historical case studies, Chinatown in San Francisco ("Chinatown" by Felicia Lowe) and Latino barrios in California (*Latino USA* by Ilan Stavans and Lalo Alcaraz and "The Barrioization of Nineteenth-Century Mexican Californians" by Antonio Ríos-Bustamante). Both case studies include a focus on segregation in education ("Doors to Opportunity" from the textbook for the *Tape v. Hurley* case in Chinatown and the Lemon Grove Incident for Latino communities). Students evaluate accounts of resistance from the readings and films in relation to Solorzano and Bernal's model of four types of resistance, which include reactionary, self-defeating, conformist, and transformational resistance. Students conclude the unit with a study of José Clemente Orozco's mural *The Epic of American Civilization* at Dartmouth College and then create their own two-sided piece of art that expresses on one side ways in which oppression controls and constricts communities and on the other side ways in which transformational resistance creates power within communities.

### Unit 6: Community organizing (4 weeks)

Building on their knowledge of race- and ethnic-based communities, oppression, and resistance, students are introduced to the concept of community organizing. Students study examples of labor organizing during the Great Depression and World War II among African Americans (*Wherever There's a Fight* by Elaine Elinson and Stan Yogi, the film *Golden Lands, Working Hands, and Double Victory* by Ronald Takaki) and Filipino Americans (the preceding sources plus the film *Little Manila* and *On Becoming Filipino: Selected Writings of Carlos Bulosan*). Students identify oppression in terms of the Universal Declaration of Human Rights and analyze resistance in terms of Solorzano and Bernal's model (see unit 5). Students perform the play *The Romance of Magno Rubio* (based on a short story by Bulosan) and then create and perform a five-minute script for a play of their own that expresses their knowledge and feelings about what they have learned about the intersection of community, labor, and race.

### Unit 7: Community-based social movements in the 1950s and 1960s (5 weeks)

Students learn how the community organizing that they studied in unit 6 blossomed into a social movement after World War II. Students study how other racial and ethnic groups joined the Civil Rights Movement initiated by African Americans (excerpts from *Eyes on the Prize* documentary). They explore the ways in which the ideology of eugenics had influenced the educational system in the United States (textbook, chapter 5) and then analyze the demands of African Americans, Latinos, Asian Americans, and American Indians to reform the educational system ("Black Panther Party Platform and Program," Oakland Community School, "Plan de Atzlán," the film *Walkout*, "On Strike!" by Karen Umemoto, and "A Brief History of the American Indian Movement" by Laura Waterman Wittstock and Elaine J. Salinas). Students compare and contrast the demands made by the various groups. Students analyze the efforts of these movements in terms of Solorzano and Bernal's model of resistance (see unit 5). Students compare educational issues from the 1960s and 1970s with their contemporary educational conditions and produce a manifesto that lists and justifies their demands for reform of the current education system. Students work in groups to put their demands into practice by preparing a lesson for students in a neighboring middle school on one of the topics they have studied in this Ethnic Studies course. The lesson embodies the changes the students would like to see in the educational system. Students teach the lesson to middle school students.

### Unit 8: Learning service project (5 weeks, interspersed during units 5, 6, and 7)

Students build on their knowledge of communities (unit 5) and community organizing (unit 6) to design and implement a learning service project with a community organization in their neighborhood. Following a model of investigation and collaboration, students first conduct research on a neighborhood of their choice (either the school neighborhood or the neighborhood where they live). They use census data to create a demographic profile of the neighborhood, consult the city planning department to identify any relevant community studies, and conduct research in the local public library on the history of the neighborhood. They identify community-based organizations within the neighborhood, and, based on the services the organization provides or the issues it addresses, students choose one community organization to work with. Students further develop the oral history skills they learned in unit 3 by conducting an oral history with an activist in the community organization, with a focus on how the activist became involved with the organization, the nature of the activist's work, and the effects of the activist's involvement on their life. Students participate in one event important to the community-based organization and write a report summarizing their experience. The report concludes with ideas on how the student could apply the lessons learned in the learning service project within the school community.

# Ethnic Studies – Academic Language Development 2 (San Juan HS, Citrus Heights)

## Basic Course Information

*Record ID:* NC6PF5

*Institution:* San Juan High School (050582), Citrus Heights, CA

*Honors Type:* (None)

*Length of Course*: Full Year

*Subject Area*: College-Preparatory Elective

*Discipline*: History / Social Science

*Grade Levels*: 9th, 10th, 11th, 12th

*Integrated course?*: No

*Course Learning Environment*: Classroom Based

*Transcript Code(s)*: Ethnic Studies-Academ Lang Dev 2, 355008Y-1

*Public Notes:* (None)

## Overview

The purpose of the Ethnic Studies: Academic Language Development 2 course is for long-term English learners to learn and apply interdisciplinary academic and literacy skills through a meaningful and relevant use of language applicable to general content courses, career, and college readiness under the ELD and ELA Common Core Standards using an Ethnic Studies and project-based approach. In doing so the students will, through structured instruction, employ the three communicative modes outlined in the California Common Core Standards: collaboration, interpretation, and production of oral and written academic language. Through an Ethnic Studies curriculum framework, students will learn and apply grade-level academic language, knowledge, and skills in meaningful and relevant ways. By reading and analyzing comparative and expository literature students will examine the history, language, values, and voices of diverse groups within the United States. Students will also identify common issues across groups and critically analyze, reflect on, and participate in (written and orally) the study of those social and culturally relevant issues.

Through primary sources and historical interpretations (in print, film, and music), students will research and articulate their identity as both an individual and a member of an intersection of ethnic and cultural groups as they explore their Educational Journeys.

This will also evaluate their literacy skills in reading, writing, speaking, and listening (unit 1); analyze text structures, purpose, and audience by examining various stereotypes and their effect on identity; examine how underrepresented groups celebrate their cultural and ethnic heritage through novels, film, and other media (unit 2); compare and evaluate oral histories and primary documents as an alternative to mainstream media's representation of experiences relating to how laws and language has affected generational differences and practice the exchange of information and ideas to make an analysis (unit 3); evaluate academic language for sociolinguistic purposes of the movements using primary documents of social justice movements and multicultural coalitions to evaluate language, literacy, and home skills as tools to create change (unit 4); justify social movements' strategies to build political and social alliances; and apply literacy skills and cooperative learning strategies to develop a Youth Participatory Action Research project (units 5–6).

This course is designed to provide key academic language, historical lessons, and critical literacy skills that empower students to articulate and address the social injustices they see and experience. Students will study a wide variety of perspectives in order to foster cooperation and understanding across ethnic and cultural boundaries, celebrating the multitude of ways people of all backgrounds contribute to United States history. This course prepares students for concurrent and subsequent courses in social studies and literature by developing academic skills in reading, critical analysis, and writing and by establishing a firm historical understanding of the development of ethnic identity in the United States. This ultimately enables students to make informed and empathetic decisions and recommendations as participants in the democratic process for social justice.

### Prerequisites

Must be an English Language Learner, CELDT Levels 3–5

### Corequisites

(None)

### Course Content

This course is designed to provide key academic language, historical lessons, and critical literacy skills that empower students to articulate and address the social injustices they see and experience. This course is linked to Common Core Social Studies and English Standards, and the California English Language Development State Standards. Students will be able to demonstrate literacy skills using an Ethnic Studies curriculum through the following:

Cite specific textual evidence to support analysis of primary and secondary sources, connecting insights gained from specific details to an understanding of the text as a whole. Aligned with ELD standards students will be analyzing how writers and speakers use vocabulary and other language resources for specific purposes (to explain, persuade, entertain, etc.) depending on modality, text type, purpose, audience, topic, and content area. This will be assessed in their writing assignments (two 500-word essays) for their reading of the supplementary books and through Socratic seminars and group discussions (units 1–3).

Determine the central ideas or information of a primary or secondary source and provide an accurate summary that makes clear the relationships among the key details and ideas. Students will analyze how writers and speakers use language resources depending on modality, text type, purpose, audience, and topic. Offer and justify opinions using academic language through structured discussions and written assignments. This will be assessed through the Educational Journeys PowerPoint presentation in unit 1 and the jigsaw activities in units 2 and 4.

Evaluate various explanations for key concepts in each assigned unit and determine which explanation best accords with textual evidence, acknowledging where the text leaves matters uncertain. This will be assessed through classroom discussion (via productive discussions using foldables, gallery walks, large and small group discussions and exit slips, and one-page reflections in all units that accompany readings), writing assignments: 250-word critical analysis of their choice of song lyrics, making three connections to the analysis from class, and journals written from the perspective of different groups in social movements.

Integrate and evaluate multiple sources of information presented in diverse formats and media in order to address an essential question within a unit. Analyze how writers and speakers use vocabulary and other language resources for specific purposes. This will be assessed through each writing assignment: 1,000-word autobiographical essay, 500-word stereotype analysis, Pop-Up History Project, two 1,500-word oral history research papers, 500-word reflections after each program implemented through their Youth Participatory Action Research project, 1,000-word research paper on a social justice movement, and 2,000-word cumulative reflection after the social studies lesson.

Integrate information from diverse sources, both primary and secondary, into a coherent understanding of key concepts and events within a unit, noting discrepancies among sources. This will be assessed through the following writing assignments: 1,000-word autobiographical essay, 500-word stereotype analysis, Pop-Up History Project, two 1,500-word oral history research papers, 500-word reflections after each program implemented through their service-learning project, 1,000-word research paper on a social justice movement, and 2,000-word cumulative reflection after the social studies lesson.

Conduct research projects based on essential questions, demonstrating understanding of key learning outcomes. Identify text structures and features through the study of literary, critical, and historical texts that promote students' positive self-images and validate students' home cultures, stories, and identities. This will be assessed through the following writing assignments: two 1,500-word oral history research papers and 1,000-word research paper on a social justice movement.

Gather relevant information from multiple print and digital sources, assess the credibility and accuracy of each source, and integrate the informational texts to support analysis, reflection, and research. Students will write literacy and informational texts to present, describe, and explain ideas and information, using academic language and appropriate technology. This will be assessed through the following writing assignments: 1,000-word autobiographical essay, 500-word stereotype analysis, the design of a pamphlet, two 1,500-word oral history research papers, 500-word reflections after each program implemented through their service-learning project, 1,000-word research paper on a social justice movement, and 2,000-word cumulative reflection after the social studies lesson.

Practice writing, reading, speaking, and listening strategies through text genres that promote cultural, historical, and critical understanding of, and empathy for, a variety of cultures and experiences in America.

Each unit has multiple opportunities to evaluate student writing and course content understanding, including the Educational Journey presentation (unit 1), group presentation of information (unit 2), oral history interviews (units 3 and 5), public awareness campaigns (units 2 and 3), Youth Participatory Action Research (units 4 and 5), a middle school social studies lesson (unit 6), current event journals, community participation reflections, and short answer reading quizzes. Students will be informally assessed through student-led discussion, Socratic seminars, large and small group discussions, and exit slips.

### Unit 1. Assessing Literacy Skills: Educational Journey – The Formation of Ethnic Identity

How has my educational journey and life experiences shaped who I am?

Students will learn about how Ethnic Studies is both “identity-based” and also a “critical theory of power” that interrogates multiple structures of hierarchy and inequality (“Transforming Ethnic Studies: Theorizing Multiculturalism, Diversity, and Power” by Manning Marable) in order to understand the links between racism, sexism, homophobia, and power. Students will then chart their own intersectionality as a basis for further inquiry in the study of how and why they are shaped by individual experience and group membership. Students will understand the link between place and identity in order to begin a case study on the impact hierarchies of power in Citrus Heights, California have on cultural and ethnic identity.

Students will then analyze the variety of ways identity is defined, created, and contested, linking the following topics back to hierarchies and power: Labels and Identity: Victor M. Rios’s book *Street Life: Poverty, Gangs, and a Ph.D.*, Howard Zinn’s *A People's History* *of the United States*, chapters 1–3, and music videos and lyrics from songs about the Sacramento area to further deconstruct ethnic identity as tied to place (music videos and lyrics from local artists). Students will then write a 250-word critical analysis of their choice of song lyrics about Sacramento, making three connections to the analysis from class. Poetry about "claiming" Sacramento and how residency and belonging forge an ethnic and cultural identity (poems by local artists, such as José Montoya from the Royal Chicano Air Force and members of Zero Forbidden Goals, poems written by other youth from the Sacramento Area Youth Speaks). Students will emulate the style of the poets and develop their own style, writing a poem about life in the Citrus Heights/Sacramento area. Movies and the significance of neorealism as a form of authentic representation in contrast to the "Hollywood myth" (*Los Angeles Plays Itself*, directed by Thom Andersen, plays from local Sacramento theater, Teatro Espejo). Students will write a one-page reflection about the ways movies shape the way they see the city. Students will receive direct instruction on the history of the Sacramento area, from native communities to Spanish colonization, rancheros, development, redlining, and gentrification. Students will practice using Cornell-style notes. Geography: Students will first draw their own maps of the Citrus Heights and Sacramento area based on their perception of where they believe different ethnicities and socioeconomic classes live. They will then compare these maps with maps derived from 2010 census data. They will then write a one-page reflection on the similarities and differences between their perceptions of geography and the realities based in data, linking this back to how geography shapes ethnic and cultural identity. Students will create and present a 25–30 slide multimedia presentation in groups of four that explains the correlation between ethnic and cultural identity formation, power hierarchies, and one of the following topics (student choice): art, music, language, food, environment, politics, violence, jobs, technology, or literature. During presentations, students will take notes for subsequent use in their autobiographical essays. The presentation also helps students develop public speaking and listening skills in a safe environment. These skills will support students in their second semester service-learning project of teaching a social studies lesson at the middle school level. See the Key Assignments section for more detailed information on that assignment. The unit will culminate with a 1,000-word autobiographical essay on how their identity is shaped by any of the following aspects of Sacramento: history, art, movies, music, language, oral history, geography, food, economic and political opportunity, and literature. Students will draw key vocabulary and cultural context from their notes, poem, and one-page reflections from the unit to help them articulate the scope and complexity of factors that influence identity at both an individual level and as a member of an intersection of groups.

## Unit 2. Text Structures, Purpose, and Audience: Inventing Images, Representing Otherness

How is identity created, contested, and altered?

Students will be introduced to the concept of critical race theory as they highlight and discuss the Morris reading in small groups (Wesley Morris, "Fast Forward: Why a Movie About Car Thieves is the Most Progressive Force in American Cinema"). This essay will serve as a model for each student's subsequent critical analysis of stereotypes in various mediums. Students will then learn how scholars and critics deconstruct Latino (*Latino Images in Film*), African American (*Ethnic Notions*, *Good Hair*, *Madea's Witness Protection* trailer), and Native American stereotypes (video clips: *The Savage*, *Arrowhead* trailer, *Avatar* trailer, *Dances with Wolves* trailer, *The Last Samurai* trailer, trailer) and evaluate the validity of these critiques (in regard to their autobiographical essays from the previous unit) in large and small group discussions. They will examine the intersection between the representation of gender and ethnicity (*Miss Representation*) and then compare these portrayals with examples of films directed and starring underrepresented groups (*Smoke Signals*) and understand strategies to disrupt the negative effects (such as internalized oppression and the justification of violence) caused by stereotypes (B*rainwashed: Challenging the Myth of Black Inferiority* by Tom Burrell, "The Negro Artist and the Racial Mountain" by Langston Hughes) through a foldable activity that compares and contrasts these strategies. Students will then use the readings and coursework as a model for critical analysis. Students will select an example from contemporary popular culture and then write a 500-word analysis of how it either perpetuates or subverts stereotypes.

Students will then trace the historical and economic roots of these stereotypes and their effects on identity and representation through reading *Caliban and Other Essays* and a group project. In groups of four, students will engage in a jigsaw activity from an assigned chapter in *A Different Mirror* (chapters 3–8). Students are responsible for summarizing their assigned section in three key points and will then design a physical activity or perform a skit to present the information to the class. The physical activity or skit along with the paraphrased delivery of key terms and concepts will engage students in the subject matter and allow students of different learning styles to access the information. Building off the presentation from unit 1, students will continue to develop their public speaking and listening skills, empowering students to find their voice and take initiative in their own education and the education of others (both in this unit and again in their service-learning projects). By the end of the series of presentations, students will have at least eight pages of notes that will be used in future activities.

Students will then work in groups of three or four to synthesize their knowledge of history (using their presentation notes) and their critical analysis of popular culture (500-word analysis) to create a pamphlet for distribution in their school (in the 9th grade Freshman Seminar class) that challenges ethnic and gender stereotypes and offers strategies for disrupting and subverting the negative effects of stereotyping (including alternative forms of representation in the media and suggestions for further reading). This project begins the process of fulfilling the course purpose in that students will apply what they have learned toward direct action, implementing a systematized campaign for social justice at their school.

### Unit 3. Exchanging Information and Ideas: Language and Law – Oral History Project (5 weeks)

How does law and language affect generational differences?

In this unit, students will compare and evaluate oral histories as an alternative to mainstream media's representation of ethnicity by conducting their own oral history research. Students will first understand the differences and similarities different groups experiences and build empathy and understanding of various experiences from World War II (*A Different Mirror*, chapter 14). Students will evaluate the language that was used in history for different laws and legal outcomes for various ethnic groups in the US. In this process, students will explore the relationships between previous generations and their modern generation by reading the chapter and writing a diary entry for each subsection in the chapter (six total: Japanese Americans, African Americans, Chinese Americans, Mexican Americans, Native Americans, Jewish Americans) from the perspective of a person of that group during that time period. Students will then learn how oral history can be used as a tool for research ("Colonize This!" and "Femme-Inism: Lessons of My Mother" in *Colonize This!*, edited by Daisy Hernandez and Bushra Rehman, "Fathers, Daughters, Citizens, and Strongwomen: El hambre y el orgullo" in *Translation Nation*, edited by Héctor Tobar) and compare the experiences from the readings to that of the stereotypical images from the previous unit in small and large group discussions. In small groups of four, students research recent examples of oral histories (*Yell-Oh Girls!*) that are in written form, and compare them with recorded oral histories (StoryCorps). Students will express their findings in a silent carousel activity to further illustrate and unpack the significance of the acoustic impact of oral history.

Students conduct an oral history interview with a member of their family or another adult important in their lives (using the "Great Questions List" or "Question Generator" from StoryCorps [https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link2] or by developing their own questions based on their autobiographical essay from unit 1), focusing on the concepts of ethnicity, nationality, language, and culture. Students will transcribe the interview and then write a 1,500-word historical narrative from that transcription. Students will then present the narrative to their classmates. This presentation may either be from memory or students may record and edit their interview using the open-source web software Audacity (http://audacity.sourceforge.net/) to incorporate music and sound effects. The presentation will focus not only on the storytelling aspect, but also on the method—how oral history can be used as a tool for research and how this research subverts and counteracts the destructive stereotypes discussed in the previous unit.

### Unit 4. Practicing Academic Language for Sociolinguistic Purposes (e.g., disagreeing, agreeing, questioning, and adding ideas during discussions and in writing): Civil Rights Movements for Ethnic Minorities in the US

How do the civil rights movements use language and skills as a tool for their cause?

A major focus of the second semester is to take the lessons learned from the previous semester and put them into direct action. Students will engage in two projects that service their school community, while simultaneously learning about how social change was implemented in the past—so that they can better implement it in the present. During units 4 and 5 students will work in groups of six to eight to establish and implement a social justice program at their school. This program will last between four and six weeks and consist of activities and/or events founded around the principles and themes addressed within the course. For more information on these two projects, please see the Key Assignments section.

The focus of unit 4 will be to provide students with models of social justice movements to guide their own social justice initiatives. In this unit students will learn why these movements were formed and what they accomplished. Linking back to what students learned about intersectionality in the first unit, students will learn about the shared struggles of women, African Americans, and LGBTQ+ people (supplemental materials from Rethinking Schools [https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link3] and Zinn Education Project [https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link4]) as each group fought for social justice. To engage the material, students will participate in a jigsaw activity similar to the jigsaw activity in unit 2. However, this jigsaw activity will build upon the skills developed in the previous activity by doubling the groups up on each chapter. Students will take notes as they did in the previous jigsaw, and also fill out exit slips for each presentation. This will allow students to evaluate not only the content of the lesson, but also the effectiveness of their delivery. This will ultimately prepare them for their work in the service-learning projects in units 4 and 5.

Students will also study how to gain political power through activism, organization, and mobilization. Students will learn about the historical roots of the Chicano Movement and how Chicanas grappled with racial hostility and sexual politics as they empowered themselves to find their own voice and perspective on campuses and in the Chicano Movement ("Chicana Insurgencies: Stories of Transformation, Youth Rebellion, and Chicana Campus Organizing" in *¡Chicana Power!: Contested Histories of Feminism in the Chicano Movement*), examine the role people of mixed race play in anti-racist activism ("Organizing 101: A Mixed-Race Feminist in Movements for Social Justice" in *Colonize This!*), and compare and contrast various social justice party platforms ("The Black Panther Party Platform 1966," FightBack! News "The Brown Berets: Young Chicano Revolutionaries," Souls "Yellow Power: The Formation of Asian-American Nationalism in the Age of Black Power, 1966–1975," American Indian Movement Grand Governing Council

"A Brief History of the American Indian Movement"). This will be done through analyzing the reading in large and small group discussions. Using the information from the readings and their notes, students will design a how-to guide or comic that illustrates the process that one of the social justice groups went through to enact social change. The how-to guides will be distributed at their school site in order to motivate other students to get involved in working toward social justice.

The unit will culminate in a written assessment in which students will synthesize the information from their notes, the reading, and their how-to guide into a 1,000-word research paper that analyzes why a social justice movement formed, what contributions it made, and how it implemented successful strategies for social change. This written response will synthesize primary and secondary sources from class readings and will respond to one of the essential questions from the unit.

### Unit 5. Cooperative Learning Strategies and Justifying: Common Goals

How do groups build political and social alliances?

Continuing their work in serving the school community, students will begin to implement their projects during this unit. Students will shift their focus from studying civil rights groups toward studying labor rights groups and anti-war protesters and be introduced to the concept of community organizing. Students will study examples of labor organizations during the Great Depression and World War II (videos: *Golden Lands, Working Hands*, Part 2: No Danger From Strikes Among Them, Part 3: Bombs and Ballot Boxes, and Part 9: Against the Tide) and during the 1970s (*Harlan County, USA*). Students will compare and contrast these examples and analyze how unions can be used to build communities across ethnic and cultural boundaries through large and small group discussion. Students will then compare and contrast labor organization to anti-war protests (readings: *A People's History of the United States* chapter 18, "The Impossible Victory: Vietnam," supplemental articles from Zinn Education Project [https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link5]) through a one-page reflection. Students will then discuss the way anti-war protests unite communities across ethnic boundaries through large and small group discussion.

Ultimately, students will research whether these methods of community organization are still relevant today by interviewing a union representative, a veteran, or an anti-war protestor. Students will transcribe the interview and write a 1,500-word reflection on the connections between the interview, their studies, and their own service-learning project.

### Unit 6. Our Community: Using Literacy Strategies to Evaluate and Analyze

How does intersectionality affect political and social power in our community?

At this juncture, students will shift focus toward working on their second group project in which they will apply their knowledge from their previous social justice campaign and from all of the units covered throughout both semesters to create a 20-minute interactive middle school social studies lesson that celebrates the diversity of the high school and encourages middle schoolers to participate in making their school (and eventually the high school) a safe space and place of equality. During this unit, students will revisit their work with intersectionality in order to guide their lesson planning—helping them strive toward a social studies lesson that is inclusive, rather than exclusive. Students will then create a lesson plan using backward design that is aligned to middle school social studies standards. To gather feedback in order to make adjustments to their lesson and to gauge the success of their lesson, students will create an exit slip to check for understanding in order to determine the success of their lesson.

Interspersed through this planning process, students will understand how intersectionality affects the social, economic, and political power of individuals within their own ethnic group and in relation to other ethnic groups by reading chapter 12, "The Convergence of Passing Zones: Multiracial Gays, Lesbians, and Bisexuals of Asian Descent," in *The Sum of Our Parts: Mixed-Heritage Asian Americans*; "Minotaur," "Gift Giving," "Wayward," and "The Anthropologists' Kids" in *Mixed: An Anthology of Short Fiction on the Multiracial Experience*; and chapter 13, "Sangu Du Sangu Meu: Growing Up Black and Italian in a Time of White Flight," in *Are Italians White*?: *How Race is Made in America*. As students read, they will keep a journal. After each assignment, students will write a one-page reflection that links the take-home message from each reading to the social justice curriculum they are developing as a group. Students will discuss these readings and their one-page reflections in their small groups. These reflections will help students tailor their lesson toward inclusion of all aspects of students' identities.

Before students present at the middle school, they will teach their lesson to their class to practice and gain feedback from exit slips to make adjustments to their lesson. After the lesson at the middle school, students will individually write a 2,000-word reflection about their experience planning, teaching, and analyzing the exit slips, connecting their lesson and rational for their implementation to key concepts learned throughout the year in ethnic studies.

### Writing Assignments

Unit 1: Students will write a minimum 250-word critical analysis of their choice of song lyrics about Sacramento, making three connections to the analysis from class. Students will emulate local artists or develop their own style, writing a poem about life in Citrus Heights. Students will write a one-page reflection about the ways movies shape the way they see the city. Students will write a one-page reflection on the similarities and differences between their perceptions of geography and the realities based in data, linking this back to how geography shapes ethnic and cultural identity. The unit will culminate with a minimum 1,000-word autobiographical essay on how their identity is shaped by any of the following aspects of Sacramento: history, art, movies, music, language, oral history, geography, food, economic and political opportunity, and literature. Students will draw key vocabulary and cultural context from their notes, poem, and one-page reflections from the unit to help them articulate the scope and complexity of factors that influence identity both on an individual level and as a member of an intersection of groups.

Unit 2: The first independent reading assignment is due midway through this unit. Students will write a minimum 500-word reflection in which they synthesize the themes and central issues from two discussions from previous blog posts and two readings or class discussions from the current unit. This assignment adds empathic perspective and therefore compliments the examples from history and popular culture. Students will select an example from contemporary popular culture and then write a minimum 500-word analysis of how it either perpetuates or subverts stereotypes.

Unit 3: Students will explore the relationships between previous generations and their modern generation by reading the chapter and writing a diary entry for each subsection in the chapter (six total: Japanese Americans, African Americans, Chinese Americans, Mexican Americans, Native Americans, Jewish Americans) from the perspective of a person of that group during that time period. Supplemental readings will include incorporating Russian Americans and Ukrainian Americans to include local student demographics. The second independent reading assignment is due midway through this unit. Students will write a minimum 500-word reflection in which they synthesize the themes and central issues from two discussions from previous blog posts and two readings or class discussions from the current unit. This assignment builds off the previous independent reading assignment in that the outside reading texts (to a certain degree) show the struggle of generational difference. The oral history project seeks to build bridges across generational difference and facilitate dialogue, so that students may learn from their family's (or a close adult's) rich cultural traditions and heritage. Students will transcribe the interview with a family member or other close adult figure in their life and then write a minimum 1,500-word historical narrative from that transcription. Students will then present the narrative to their classmates.

Units 1–3: Students will write a minimum 500-word essay that summarizes, responds to, makes connections with, and asks questions of a current event article. They will then lead the class in a short (five-minute) class discussion on the implications of the event and the connections to discussions, key terms, historical events, and readings from the current unit. Students will write a minimum 500-word reflection that summarizes their experience and explains what they liked and didn't like about the event, to be turned in by the end of the semester. This will inform their programming work during the second semester.

Unit 4: The unit will culminate in a written assessment in which students will synthesize the information from their notes, the reading, and their how-to guide into a minimum 1,000-word research paper that analyzes why a social justice movement formed, how language affected a law or laws, what contributions it made, and how it implemented successful strategies for social change. This written response will synthesize primary and secondary sources from class readings and will respond to one of the essential questions from the unit.

Unit 5: After each activity and/or event in their participatory action project, students will write a minimum 500-word reflection that summarizes the successes and failures of their group and themselves. This will help shape the success of their next activity and/or event in relation to the group's specific and measurable goals and mission statement. The number of completed reflections will be dependent upon the number planned by the group, as actions and activities will depend upon their scale and goal. Students will compare and contrast these examples and analyze how unions can be used to build communities across ethnic and cultural boundaries through large and small group discussion. Students will then compare and contrast labor organization to anti-war protests through a one-page reflection. Students will transcribe the interview with a veteran, union member, or anti-war activist and write a minimum 1,500-word reflection on the connections between the interview, their studies, and their own service-learning project.

Unit 6: As students read, they will keep a journal. After each assignment, students will write a one-page reflection that links the take-home message from each reading to the social justice curriculum they are developing as a group. After the lesson at the middle school, students will individually write a 2,000-word reflection about their experience planning, teaching, and analyzing the exit slips, connecting their lesson and the rational for their implementation to key concepts learned throughout the year in ethnic studies.

### Instruction Focus

One of the main focuses of ethnic studies is translating historical lessons and critical race theory into direct action for social justice. This section will address the instructional methods used to develop the content knowledge and skills necessary for student empowerment and social action on a school and community level. While direct instruction and modeling are used to introduce new concepts (such as defining intersectionality and tracing Native American history in Sacramento in unit 1 and defining critical race theory, stereotypes, and internalized and externalized oppression in unit 2), learning will also take place through small and large group discussion. Varying group size from pairs to quads to groups of six will allow for intimacy and participation in a variety of ways, thus giving students of different comfort levels the ability to participate and engage in the curriculum. This helps build the community, trust, and empathy necessary to have honest discussions about subjects that may be uncomfortable for students to otherwise discuss. This is especially true for students who are addressing their own privileges and disadvantages. Because building empathy and fostering alliances and solidarity are paramount to social justice work, inward refection through journaling (especially coupled with reading assignments) and dialogue that both systematically develops student voices and active listening skills are used widely throughout each unit.

In unit 1, students begin by charting their identities. This topic is already familiar to students in Freshman Seminar (a class mandatory for all freshman), which begins with a unit on identity and the “us versus them” dichotomy. This activity therefore acts as an “into” activity for students, allowing them to attach new information to what they already know. They will then enhance their understanding of their identity through the variety of one-page reflections, readings, discussions, and group work (multimedia presentation) within the unit. The progression of assignments and careful reflection throughout the unit will culminate with a writing assignment, which will serve as the beginning of students’ ability to articulate their own identity and allow them to empathize with others, recognize their privilege, and work toward understanding the systems that cause inequality in their school and their city. Intersection will be revisited again through reflection and group discussion in units 2, 4, and 6. Revisiting this concept through discussion will act as a “spiral staircase,” allowing students to further reflect and refine their understanding of how hierarchies of power can cause internal and external conflicts.

Developing group work skills and the content knowledge for why and how a group functions is key toward collective action for social justice. That is why students work in groups in a variety of ways: presenting a multimedia presentation (unit 1), jigsaw activities (units 2 and 4), public awareness campaigns (unit 2), oral history research projects (unit 3), and literature circles (throughout units 1–3). Many of these group projects focus on teaching and presentation skills, which ultimately help students develop public speaking and listening skills in a safe environment. These skills will support students in their second semester service-learning projects (the campaign in units 4 and 5), especially in terms of presenting the social studies lesson at the middle school level. Because Ethnic Studies is a multidisciplinary course, students will access and present content knowledge in a variety of ways. In jigsaw activities (units 2 and 4) students will present information to the class through a physical activity or skit. In units 3 and 5 students will research and present oral history projects, with the option either to present from memory or to mix and edit the interview into a sound file. In unit 2 students will design and distribute a pamphlet, and in unit 4 students will design and distribute a how-to guide or a comic book. These activities allow students of a variety of learning styles to access the material and then demonstrate their mastery.

In many ways, the instructional methods parallel the progression of topics from unit to unit, contributing toward student empowerment on an individual level in semester 1 and the activation of that empowerment toward social justice in semester 2. When students first learn about the factors that shape identity in unit 1, they are reflecting and working in groups to better understand themselves, to move toward self-actualization. They then build on that knowledge in unit 2 by tracing the historical and economic roots of stereotypes and how they impact identity through an increasing amount of collaboration. When students are writing essays in unit 1 in order to articulate their point of view, they are working collaboratively to disseminate the information they have learned about how to counteract stereotypes in unit 2. In unit 3 students then explore how oral histories are used as a research tool to further counteract stereotypical forms of representation. This research empowers students to claim their own histories and curate more accurate forms of representation. Unit 4 begins with the translation of lessons from social justice movements toward the application of these concepts in a service-learning program at their school site—this work is made possible through the groundwork of the individual reflection and group work skills cultivated by their first semester's work. This work also builds upon the current event presentations and community participation activities. When students bridge the gap between their community, current events, and the curriculum, they can better understand how what they learn fits into the world around them. Unit 5 builds off of unit 4 in that students will be implementing their service-learning program. To assist in the refinement of their program, students will continue to read and write reflections connecting lessons learned in the classroom to their direct action in their school community. These systematized metacognitive exercises assist students in analyzing their group's process, to ultimately determine whether that process is helping them achieve their goal. The culminating activity in unit 5 is another oral history project, but this time the focus is not on how oral histories influence sense of self, but on analyzing effective methods for community organization (connecting the work of veterans, union members, or anti-war activists to the work students have done at school). Again, students are reflecting in groups, and connecting what they learn about effective forms of community organization to their own practice. Lastly, students will synthesize all of the content knowledge, experience, and skills gained throughout the class to present a social studies lesson at the middle school level. This culminating assignment is the marriage of theory and practice, allowing students not only to take charge of their own education, but to also take part in the education of others.

### Reading Circles

Independent reading and literature circles are an integral part of the class, as Ethnic Studies emphasizes an interdisciplinary method as a means to unpack the intersections of race, gender, sexuality, and class. The independent reading will be interspersed throughout the first semester, with one book completed per nine weeks. Students will take part in weekly discussions in literature circles. Students will bring two discussion questions to the group (one level 2 question and one level 3 question). Students will record their discussions on the course website in the form of a blog post. Students will take turns as weekly recorders. These blog posts will form the basis for their written reflections once they have completed the text.

Desired Learning Outcomes: Students will make connections between cultural texts (literature, art, music), their studies, and their lives. Students will cultivate a positive self-image and have their stories, cultures, and identities validated and promoted through literary, critical, and historical texts. Students will bridge differences and gain a greater cultural, historical, and critical understanding of, and empathy for, a variety of cultures and experiences in America.

Assessments: Students will take part in weekly discussions in literature circles. Students will bring two discussion questions to the group (one level 2 question and one level 3 question). Students will record their discussions on the course website in the form of a blog post. Students will take turns as weekly recorders. A pacing guide for each text insures that students know what chapters they need to read each week. At the end of each nine-week period, students will write a 500-word reflection in which they synthesize the themes and central issues from two discussions from previous blog posts and two readings or class discussions from their current unit.

### Current Events Journal

In order for students to become engaged members of the community and effective and active participants in the democratic process, they must be engaged in discussions on the events that affect them at a local, state, national, and international level.

Desired Learning Outcomes: Students will become engaged members of the community. Students will be informed on current local, state, national, and international events so that they may be effective and active members of the democratic process.

Assessments: Students will present a brief (1¬–2 minute) overview of a current event of their choice to the class once per semester. Before their presentation, they will write a 500-word essay that summarizes, responds to, makes connections with, and asks questions of the article. They will then lead the class in a short (5-minute) class discussion on the implications of the event and the connections to discussions, key terms, historical events, and readings from the current unit.

### Community Participation

In order to foster ties to the community, network, and support local and school programming, students must attend two community events per semester.

Desired Learning Outcomes: Students will foster ties to the community and network with community members, bridging the gap between the school and the community. Students will support local and school programming.

Assessments: Students will write a 500-word reflection that summarizes their experience and explains what they liked and didn't like about the event, to be turned in by the end of the semester. This will inform their programming work during the second semester.

## Unit 1: Representing Sacramento: The Formation of Ethnic Identity

Students will chart their own intersectionality as a basis for further inquiry in the study of how and why they are shaped by individual experience and group membership. Students will write a 250-word critical analysis of their choice of song lyrics about Sacramento, making three connections to the analysis from class. Students will emulate local artists or develop their own style, writing a poem about life in Citrus Heights. Students will write a one-page reflection about the ways movies shape the way they see the city. Students will practice using Cornell-style notes. Students will first draw their own maps of Sacramento and Citrus Heights based on their perception of where they believe different ethnicities and socioeconomic classes live. They will then compare these maps with maps derived from 2010 census data. They will then write a one-page reflection on the similarities and differences between their perceptions of geography and the realities based in data, linking this back to how geography shapes ethnic and cultural identity. Students will create and present a 25–30 slide PowerPoint presentation in groups of four that explains the correlation between ethnic and cultural identity formation, power hierarchies, and one of the following topics (student choice): art, music, language, food, environment, politics, violence, jobs, technology, or literature. During presentations, students practice Cornell-style notes. The unit will culminate with a 1,000-word autobiographical essay on how their identity is shaped by any of the following aspects of Sacramento: history, art, movies, music, language, oral history, geography, food, economic and political opportunity, and literature. Students will draw key vocabulary and cultural context from their notes from the unit to help them articulate their identity as an individual and as a member of an intersection of groups.

## Unit 2: Stereotypes and Representation

Students will select an example of contemporary popular culture and then write a 500-word analysis of how it either perpetuates or subverts stereotypes. Students will then trace the historical and economic roots of these stereotypes and their effects on identity and representation through reading *Caliban and Other Essays* and a group project. In groups of four, students will engage in a jigsaw activity from an assigned chapter in *A Different Mirror* (chapters 3–8). Students are responsible for summarizing their assigned section in three key points and then will design a physical activity or perform a skit to present the information to the class. The physical activity or skit, along with the paraphrased delivery of key terms and concepts, will engage students in the subject matter and allow students of different learning styles to access the information. Building off the presentation from unit 1, students will continue to develop their public speaking and listening skills, empowering students to find their voice and take initiative in their own education and the education of others (both in this unit and again in their service-learning projects). By the end of the series of presentations, students will have eight pages of notes. The first independent reading assignment is due midway through this unit. Students will write a 500-word reflection in which they synthesize the themes and central issues from two discussions from previous blog posts and two readings or class discussions from the current unit. This assignment adds empathic perspective and therefore compliments the examples from history and popular culture. Students will then work in groups of three or four to synthesize their knowledge of history (using their presentation notes) and their critical analysis of popular culture (500-word analysis) to create a pamphlet for distribution in their school (in the grade nine Freshman Seminar class) that challenges ethnic and gender stereotypes and offers strategies for disrupting and subverting the negative effects of stereotyping (including alternative forms of representation in the media and suggestions for further reading). This project begins the process of fulfilling the course purpose in that students will apply what they have learned toward direct action, implementing a systematized campaign for social justice at their school.

### Unit 3: Oral History Project

Students will explore the relationships between previous generations and their modern generation by reading the chapter and writing a diary entry for each subsection in the chapter (six total: Japanese Americans, African Americans, Chinese Americans, Mexican Americans, Native Americans, Jewish Americans) from the perspective of a person of that group during that time period. The second independent reading assignment is due midway through this unit. Students will write a 500-word reflection in which they synthesize the themes and central issues from two discussions from previous blog posts and two readings or class discussions from their current unit. This assignment builds off the previous independent reading assignment in that the outside reading texts (to a certain degree) show the struggle of generational difference. The oral history project seeks to build bridges across generational difference and facilitate dialogue, so that students may learn from their family's (or a close adult's) rich cultural traditions and heritage. In small groups of four, students research recent examples of oral histories (*Yell-Oh Girls!*) that are in written form and compare them with recorded oral histories (StoryCorps). Students will express their findings in a silent carousel activity to further illustrate and unpack the significance of the acoustic impact of oral history. Students conduct an oral history interview with a member of their family or another adult important in their lives (using the "Great Questions List" or "Question Generator" from StoryCorps [https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link6] or by developing their own questions based on their autobiographical essay from unit 1), focusing on the concepts of ethnicity, nationality, language, and culture. Students will transcribe the interview and then write a 1,500-word historical narrative from that transcription. Students will then present the narrative to their classmates. This presentation may either be from memory or students may record and edit their interview using the open source web software Audacity (http://audacity.sourceforge.net/) to incorporate music and sound effects. The presentation will focus not only on the storytelling aspect, but also on the method—how oral history can be used as a tool for research and how this research subverts and counteracts the destructive stereotypes discussed in the previous unit.

### Unit 4: Social Justice and Civil Rights Movements – Semester 2 Group Project (interspersed through units 4 and 5, weeks 1–12)

Activism and action is a heavy focus of ethnic studies. It is not simply enough to learn about historical moments and agents of social justice, students must be empowered to be agents of social justice. The teacher will select groups of six to eight students. These groups will work cooperatively to establish and implement a social justice program. This program will last four to six weeks and consist of activities and/or events founded around the principles and themes addressed within the ethnic studies course.

Desired Learning Outcomes: Students will develop agency and become empowered to create social change. Students will apply their knowledge of strategies from both historical and current models of social change to develop and implement a social justice campaign, which may be any combination of the following: an activity, organized protest or action, guest speaker, panel of speakers, assembly, play, documentary, workshop, information leaflet, school board proposal, advertising campaign, community service project, or research study. Students are by no means limited to the previous list; it serves merely to provide examples of actions or events that might be implemented throughout the course of their campaign. Students will take ownership of their educational outcomes by designing the parameters of their success. (Goals must be specific and measurable.) Students will understand how to run a campus or social organization by maintaining a clear vision through creation of a mission statement, establishing clearly defined roles for each member of the team and creating procedures and a timeline to achieve their goals.

Assessments: Each group will create a mission statement. Each group will create a list of specific and measurable goals. Each group will create a specific list of clearly defined roles for each group member. Each group will create a timeline and set of procedures for completing each activity and/or event. After each activity and/or event, students will write a 500-word reflection that summarizes the successes and failures of their group and themselves. This will help shape the success of their next activity and/or event in relation to the group's specific and measurable goals and mission statement. The number of completed reflections will be dependent upon the number planned by the group, as actions and/or activities will depend upon their scale and goal. To engage the material, students will participate in a jigsaw activity similar to the jigsaw activity in unit 2. However, this jigsaw activity will build upon the skills developed in the previous activity by doubling the groups up on each chapter. Students will take notes as they did in the previous jigsaw, and also fill out exit slips for each presentation. This will allow students to evaluate not only the content of the lesson, but also the effectiveness of their delivery. This will ultimately prepare them for their work in the service-learning projects in units 4 and 5. Using the information from the readings, students will design a how-to guide or comic that illustrates the process that one of the social justice groups went through to enact social change. The how-to guides will be distributed at their school site in order to motivate other students to get involved in working toward social justice. Students will synthesize the information from their notes, the reading, and their how-to guide into a 1,000-word research paper that analyzes why a social justice movement formed, what contributions it made, and how it implemented successful strategies for social change. This written response will synthesize primary and secondary sources from class readings and will respond to one of the essential questions from the unit.

Unit 5: In addition to the service-learning project, students will participate in the following assignments. Students will compare and contrast these examples and analyze how unions can be used to build communities across ethnic and cultural boundaries through large and small group discussion. Students will then compare and contrast labor organization to anti-war protests through a one-page reflection. Students will interview a union representative, a veteran, or an anti-war protestor. Students will transcribe the interview and write a 1,500-word reflection on the connections between the interview, their studies, and their own service-learning project.

### Unit 6: All Mixed Up! Living on the Intersections of Identity Semester 2

### Group Project – Middle School Social Studies Lesson (interspersed through unit 6, weeks 13–18)

Students will apply their knowledge from their previous social justice campaign and from all of the units covered throughout both semesters to create a 20-minute interactive middle school social studies lesson that celebrates the diversity of the high school and encourages middle schoolers to participate in making their school (and eventually the high school) a safe space and place of equality.

Teaching future generations of students and establishing a consistent message about what students care about, and what students are dedicated to, is paramount to the continued success of both ethnic studies and first year seminar. The goal is to educate middle school students and give them the skills necessary to make high school a safe space and a place of equality. This activity will also foster a bridge between high school students and middle school students, as well as instill a sense of community responsibility—they are not responsible for establishing social justice only for themselves, but for future generations of students. Students will be positive role models for incoming students.

Desired Learning Outcomes: Students will develop agency and become empowered to educate middle school students about social justice. Students will take ownership over their educational outcomes by designing the parameters of their success (goals must be specific and measurable). Students will understand how to create a lesson plan through backward design, establishing desired learning outcomes, and establishing assessment questions in the form of an exit slip.

Assessments: Students will create a lesson plan using backward design that is aligned to middle school social studies standards. Students will create an exit slip to check for understanding in order to determine the success of their lesson. Students will teach the lesson to their class to practice, and gain feedback from exit slips to make adjustments to their lesson before they present at the middle school. After the lesson, students will individually write a 2,000-word reflection about their experience planning, teaching, and analyzing the exit slips, connecting their lesson and the rational for their implementation to key concepts learned throughout the year in ethnic studies.

# Introduction to Ethnic Studies (San Diego Unified)

## Basic Course Information

*Record ID:* JT6M95

*Institution:* San Diego Unified School District (68338), San Diego, CA

*Honors Type:* (None)

*Length of Course*: Full Year

*Subject Area*: College-Preparatory Elective

*Discipline*: History / Social Science

*Grade Levels:* 9th

*Integrated course?:* No

*Course Learning Environment*: Classroom Based

*Transcript Code(s)*: (None)

*Public Notes:* (None)

## Overview

This course presents an interdisciplinary study of traditionally marginalized populations in the United States—specifically African American, Asian American, Chicana/o-Latina/o, and Native American—through a social justice pedagogy and perspective. In Introduction to Ethnic Studies, students will investigate, analyze, and evaluate how constructs of race, class, gender, and sexuality intersect with notions of power and privilege to impact the African American, Asian American, Chicana/o-Latina/o, and Native American communities' struggle toward self-determination and social justice in the United States. Traditionally, the experiences and contributions of African Americans, Asian Americans, Chicanas/os-Latinas/os, and Native Americans within the American historical narrative have been noticeably absent, thus requiring the need for students to engage in an academically rigorous and more inclusive historical and contemporaneous analysis of these respective communities to more accurately reflect their contributions and experiences as central, and not marginal, to the American historical narrative.

## Prerequisites

(None)

## Corequisites

English 1, 2

## Course Content

### Unit 1 – Building a Classroom Community

Students will build a community of trust and accountability within the classroom. This atmosphere is required as students explore their own identities and appreciate the identities of others. Through numerous texts, including excerpts from *Freedom Writers*, *The Autobiography of Malcolm X*, *I Am Joaquín*, *The Joy Luck Club*, *Lakota Woman*, *I Know Why the Caged Bird Sings*, and *Juliet Takes a Breath*, students will analyze the concepts of responsibility, respect, empathy, honesty, loyalty, work ethic, study habits, character building, belief, self-Improvement, self-reflection, mindfulness, problem solving, resiliency, and social justice. The exposure to various narratives, points of view, and perspectives will develop the students' understandings of themselves and their classmates. Students will gain a strong sense of self. Students will build bridges and develop a strong communal classroom culture that enables critical discussions to take place that push them academically. Students will develop better oral and speaking skills by drawing from the concepts addressed to engage in dialogue, activities, experiences, and presentations, such as restorative community-building circles. Students will demonstrate the creation of a sustainable collective community classroom culture through poetry, reflective writing, artistic expressions, and oral presentations. The culminating project will be a written personal narrative and empathy walk wherein students will share their stories and be assigned a sibling in the class to create a collective narrative of common struggle.

### Unit 2 – Maslow's Hierarchy of Needs

Students will be introduced to and demonstrate understanding of Maslow's Hierarchy of Needs. Starting with Maslow's 1943 article "A Theory of Human Motivation," students will address the following topics: physiological needs, safety and security needs, love and belonging needs, and esteem needs. Further exploration into Maslow's Hierarchy of Needs will include delving into trauma-informed care and stress-related issues as described by the scholarly work of Jeffrey M. Duncan-Andrade (2008) and Nadine Burke Harris (2014). Students will understand that every person is capable of having and desires to have their needs met so that they can reach the pinnacle of self-actualization—which is required for engaged students, actively engaged in their own learning. The culminating project will require students to use Maslow's Pyramid of Needs as a framework to read several case studies in order to identify and evaluate the root cause of the issues that plague all members of society. They will participate in numerous Socratic seminars to develop their own analysis and positions in order to write an argumentative editorial that will be submitted for public distribution.

### Unit 3 – Elements of Identity

The topics that students will address through the Elements of Identity unit are as follows: an analysis of scholarly literature on the origins and historical and contemporary meanings of the identities/names of African Americans, Asian Americans, Chicanas/os-Latinas/os, and Native Americans that have been assigned/forced upon them by dominant society (external forces), as well as the identities/names that these respective communities have self-determined and embraced (internal forces). Students will investigate, analyze, and evaluate the scholarly literature (including titles included in unit 1) that describes processes of identity formation as a fluid, not static, process amongst these identified populations, who all have a diversity of identities. Students will investigate, analyze, and evaluate how the concepts/constructs of race, class, gender, im(migrant) status, language, and sexuality impact identity formation of African Americans, Asian Americans, Chicana/os-Latina/os, and Native Americans through an analysis and evaluation of scholarly literature. Students will compare and contrast how the social and historical processes of assimilation and acculturation have impacted African American, Asian American, Chicana/o-Latina/o, and Native American identity formation.

Drawing upon the scholarly literature to include African American, Asian American, Chicana/o-Latina/o, and Native American history, literature, and poetry, students will write an informative essay that identifies the historical origins and contemporary meanings of the identities/names of the aforesaid populations. Additionally, students will affirm their chosen ethnic/cultural identity or identities drawing from the scholarly literature, history, literature, and poetry of African Americans, Asian Americans, Chicana/os-Latina/os, and Native Americans—as well as drawing from their lived experiences. Through this informative essay, students will engage in the following: utilizing supporting evidence taken from the research, history, literature, and poetry in their writing to affirm a given position; writing a critical analysis of research, history, literature, and poetry accompanied by a critical self-reflection to synthesize and/or distinguish it from their lived experiences; and developing a critical consciousness on the significance of naming themselves and their worlds, which constitute processes of self-determination and self-actualization.

### Unit 4 – Against Our Identities: Resistance, Survival, and Accommodation

The concepts of colonization, hegemony, forms of oppression (e.g., racism, classism, sexism, heterosexism, homophobia), prejudice, stereotypes, and discrimination will be identified, analyzed, and evaluated in historical and literary texts and through media relative to the experiences of and impact on African Americans, Asian Americans, Chicanas/os-Latinas/os, and Native Americans within the United States. Specifically using Howard Zinn's A *People's History of the United States* and Claude M. Steele's *Whistling Vivaldi: How Stereotypes Affect Us and What We Can Do*, students will explore the engaging topics of stereotype threat and resilience. Additionally, students will identify, analyze, and evaluate historical and literary text and media on how African Americans, Asian

Americans, Chicanas/os-Latinas/os, and Native Americans have worked to resist, survive, and at times accommodate colonization and oppression within the context of American history. Furthermore, students will critically examine models of resistance to colonization and oppression of African American, Asian American, Chicana/o-Latina/o, and Native American communities within historical and contemporary contexts and determine the various resistance models' applicability to themselves and their respective communities, as well as to intergroup collaborations between these aforesaid communities.

The culminating assessment for this unit will be a performative piece which will demonstrate student mastery of the concepts and constructs of colonization, hegemony, forms of oppression (e.g., racism, classism, sexism, heterosexism, homophobia), prejudice, stereotypes, and discrimination. The performance piece can take the form of a debate, teatro (skit), poetry/spoken word, music/song, and/or dance. In addition to a formal teacher assessment, the students will also assess their peers on their performance piece.

### Unit 5 – Introduction to Universal Declaration of Human Rights

Students will explore the 1948 Universal Declaration of Human Rights (UDHR) through writing prompts, readings, and discussions. These exercises will lay the foundation and enable students to master the spirit of the UDHR to help guide them in the subsequent units, which includes a juxtaposition of UDHR with the Bill of Rights included in the US Constitution. Students will also compose a reflective narrative essay using the Universal Declaration of Human Rights, The Cosmic Race, and The Great Civilizations of Central and South America to address the following prompts/essential questions: What do we have in common with others? With our neighbors? In my community? With our borders? Do all of us have a history? Is one history greater than others?

Students will conduct an ethnographic study wherein they will interview a community member, family member, or friend that immigrated to the US and share their story. The project will include an introduction to several aspects of empirical cultural research, including identifying a subject for study, collecting data, coding and analyzing data, and writing and presenting research findings.

### Unit 6 – Social Movements and Historical Figures

Students will examine the historical contributions and significance of social movements and historical figures. Using the textbook (Zinn's *A People's History of the United States*) and other primary and secondary sources, students will critically analyze global independence movements and revolutions, abolition of enslavement, and rights movements (of all marginalized peoples, for example Asian, African American/Black, Chicano/a, Indigenous, Latino, Pacific Islander, and LGBTQ+ people, and Muslims and women). By shedding light on often untold histories, students will gain self-awareness and self-empowerment in order to become critical agents for change and active participants in their democracies.

The culminating project for this unit is to author a children's book that illustrates and tells a story of a historic figure or movement and the quest for human rights and justice. Students will review the elements of storytelling and bookmaking, including plot, conflict identification, and resolution. Students will be expected to share their books during an arranged visit to a neighboring elementary school or youth program.

### Unit 7 – Contemporary Issues and Transformative Change

Using excerpts from Paulo Freire's *Pedagogy of the Oppressed*, students will study and identify contemporary issues of oppression or threats to identity in order to become advocates for their community. Some of the possible topics students will examine include: racism, LGBTQ rights, immigration rights, access to quality health care, income inequality, War on Drugs, school-to-prison pipeline, poverty, religious persecution, access to equitable public education, gangs, and violence. In this cumulative unit, students will use previous learnings to develop their own empowerment plan to address their identified community concern.

Students will acquire tools to become positive actors in their communities to address a contemporary issue and present findings in a public forum by (1) creating a student organization or club by adhering to district policies on the creation of a club or organization (rationale, mission statement, goals, constitution, bylaws, application, etc.); (2) developing an action research project that includes context and rationale, literature review, methodology for data collection, collection of qualitative and quantitative data, analysis of data, findings, and recommendations; or (3) doing an alternative project with customized assessment that reflects the rigor of the provided projects (to be mutually agreed upon in a timely manner—for example, three weeks prior to the due date). All projects will be publicly exhibited at a scheduled Ethnic Studies Forum, wherein parents, faculty, and community members will have opportunities to provide feedback.

# AFRICAN AMERICAN STUDIES COURSE OUTLINES

## African American Literature (Crenshaw Arts–Technology HS, Los Angeles)

### Basic Course Information

*Record ID:* LLR6FT

*Institution:* Crenshaw Arts–Technology High School (053910), Los Angeles, CA

*Honors Type:* (None)

*Length of Course:* Full Year

*Subject Area:* English

*Discipline:* English

*Grade Levels:* 11th, 12th

*Integrated course?:* No

*Course Learning Environment:* Classroom Based

*Transcript Code(s):* African American Literature

*Public Notes:* (None)

### Overview

In this course, students will be exposed to numerous African American writers from a variety of times and places. In looking at literature through the lens of the African American community, students will grapple with the cultural struggles and successes represented in the text, from past to present. At the same time, students will analyze the style, influences, motivations, and contributions each writer has made to literature as a form of communication and expression. Students will look closely at the connection between historical events and African American literature, as well as major themes and ideals that are still relevant today, including equality, freedom, race versus ethnicity, and many others.

### Prerequisites

English 9, English 10

## Corequisites

(None)

## Course Content

In all units presented below, students will study the literature in conjunction with relevant historical content. The knowledge learned from past and current history classes will aid students in deepening their knowledge of the connections made in this course, thus including an element of interdisciplinary learning. Additionally, each unit contains elements of reading, writing, listening, speaking, and language; however, the standards noted below represent the focal point of the unit. Most selections come from the primary textbook, those marked with an asterisk (*) indicate that it is part of a supplementary text.

### Unit 1: African American Vernacular

Beginning with this mini-unit, students look closely at the vernacular history of African Americans. Focusing on inspiration, message, and style, students will use/come back to this knowledge to see how written literature has taken from this tradition. Students will read and listen to oral literature, read and analyze information texts about vernacular, and create an oral text to depict major issues in current times.

Sample selections: African American folktales (e.g., "What the Rabbit Learned"), Spirituals (e.g., "Go Down Moses"), Blues (e.g., "Backwater Blues" by Bessie Smith)

Correlated CCSS: Reading Literature 1–7, Reading Information Text 1–7, Speaking and Listening 1–6

Sample Lesson/Activity: In order to introduce students to the inspiration and message of African American spirituals, students begin by recording what they remember about slavery (in mini-groups) on large pieces of paper. After briefly reviewing the events of slavery, a spiritual is given to students in written form and is either sung or played (via audio). Students are asked to annotate with purpose, using a guiding question regarding the purpose of the spiritual. Finally, students are led through a class discussion in which the spiritual is orally analyzed line by line; at the 50 percent mark, students are released to analyze the rest.

### Unit 2: Slavery and Freedom (1746–1865)

Building on the established knowledge of slavery in America, students read and analyze literature that is founded and inspired by the lives of slaves and their subsequent fight for, and attainment of, freedom. At this point, students will analyze literature for various themes and will establish a solid understanding of the distinction between race and ethnicity and how that will shape not only the experience of African Americans, but the literature as well. Focusing on narrative from this time period, students will write an analysis that looks closely at the characteristics of a slave/freedom narrative.

Sample readings/selections: Sojourner Truth: *Ain't I a Woman?*, Harriet Jacobs: *Incidents in the Life of a Slave Girl*, Frederick Douglass: *Narrative of the Life of Frederick Douglass* (selections)

Correlated CCSS: Reading Literature 1–7, Reading Informational Text 1¬–7, Writing 1–10, Language 1–6

Sample Lesson/Activity: One characteristic of slave narratives is centered on the way the narrative begins. In order to introduce this element, students are given the first couple of paragraphs of three slave narratives. Students are asked to annotate all three, highlighting any similarities found. Students are then asked to share their findings with their mini-groups. Sending two representatives for each group, students are asked to record (on the board), things noticed about how the narrative began and about the descriptions and recollections of parents. After a class discussion on the results, students are given a little information about two common characteristics (declaration of status as a slave and description of parentage). Finally, with the new information in mind, students are asked to add to their annotations of the narrative.

### Unit 3: Reconstruction and the Black Renaissance (1865–1919)

During this unit, students will look at the change that the Reconstruction brought for the African American community and the rise of autobiographies during this period. Using skills to analyze nonfiction texts, students will look at the knowledge gained in the first two units and use inference, comparison, and analysis to determine how literature of the Reconstruction and Black Renaissance period fit with the vernacular and narratives of slavery and freedom. Building from the details of a slave/freedom narrative, students will analyze the shift to the autobiography, the similarities to previous narratives, and the messages contained within the text.

Sample Readings/Selections: Booker T. Washington: *Up from Slavery*, W. E. B. Du Bois: *The Souls of Black Folk*, Anna Julia Cooper, Alice Moore Dunbar-Nelson

Correlated CCSS: Reading Literature 1–7, Reading Informational Text 1–7, Writing 1–10, Language 1–6

Sample Lesson/Activity: After recalling knowledge of the Reconstruction period, students work to analyze Booker T. Washington's text *Up from Slavery*. Students begin by freewriting about what life must have been like for a slave and what their emotions would have been toward themselves, their masters, and the plight they were face with. After sharing those reflections with peers students read an excerpt from Washington's text, guided with the question: Based on what you have read and seen, does this accurately reflect the life and emotions of slaves? Students discuss both sides of this question, going back to evidence within the text that supports their opinions. After the discussion, students are given information about common criticisms of Washington's text and are asked to discuss and brainstorm the following question in groups. If it is assumed that Washington wrote this text as a strategy, what could his reasons be for doing so? Use the information discussed, notes on common criticisms, and the text itself to brainstorm reasons and provide support.

### Unit 4: The Harlem Renaissance (1919–1940)

Focusing on the events of the Harlem Renaissance and the migration that occurred during this time, students will read texts to analyze inferences the text holds and what those inferences say about the purpose of the text, its message, theme, and connection to the events happening during that time. During this unit, students will complete a creative assignment that will allow them to explore different perspectives and place themselves within the world they are reading about.

Sample Readings/Selections: Zora Neale Hurston: *Their Eyes Were Watching God*,* Isabel Wilkerson: *The Warmth of Other Suns*,* Nella Larsen: *Passing*, Langston Hughes: "Afro-American Fragment," "Dear Lovely Death," "Mulatto," "Song for Billie Holiday"

Correlated CCSS: Reading Literature 1–7, Reading Informational Text 1–7, Speaking and Listening 1–6

Sample Lesson/Activity: After learning about the migration that African Americans took during this period of time, students read Zora Neale Hurston's book *Their Eyes Were Watching God*, analyzing for common elements of the great migration and other common events and cultural and artistic experiences of the Harlem Renaissance. After reading about the first time Janie leaves, students are asked to reflect on the reasons why African Americans left their homes during the migration and compare that to the reason Janie leaves. The reflection is done both in written form and through oral discussions, then student findings are discussed in class and relevant information is added (by the teacher) when necessary.

### Unit 5: Realism, Naturalism, and Modernism (1940–1960)

Students will learn about realism, naturalism, and modernism from the African American perspective. Looking at various texts, including poetry and drama, students will analyze and explore the connections between the ideals expressed, how they are present within the texts read, the historical events at the time, and the strategies used by the writers analyzed.

Sample Readings/Selections: Toni Morrison: *The Bluest Eye*,* Gwendolyn Brooks (poetry), James Baldwin (works such as "Everybody's Protest Novel" and "Princes and Powers"), Richard Wright (works such as "The Ethics of Living Jim Crow: An Autobiographical Sketch")

Correlated CCSS: Reading Literature 1–7, Reading Informational Text 1–7, Language 1¬–6

Sample Lesson/Activity: In poetry, word choice is very important, especially when trying to communicate experiences from the perspective of a culture. Here, students analyze poetry through the usage of pragmatics, purpose, and inference. Students are given a list of common words and are asked to define them, then they are given a list of sentences and are asked to define those same words within the context of the sentence. After discussing the idea of pragmatics and what role context plays in word meaning, the class reads through a poem by Gwendolyn Brooks. Students analyze the poem for complex words, their various meanings, and how those words can be used (and changed) to infer the poem's message.

### Unit 6: Black Arts and the Contemporary Period (1960–present)

The final unit of the year will have students look at African American writers from the 1960s to the present. Students will look at well-known writers as well as the written text of musical lyrics to determine how literature has changed from the vernacular texts and slave narratives to modern works. The focus is on gaining a holistic perspective of the themes, messages, and tactics used by writers to communicate. Students will determine the many purposes of writing today, in addition to communication, and compare them with the purpose of writing in the past.

### Final Assessment

The final assessment for this unit (and of the year) will have students look at their own family and/or nationality and trace the history. The aim is both to share experiences from different perspectives and to show how other cultures/backgrounds are similar to the African American perspectives that the class experienced throughout the year. In order for students to complete this unit, they will be required to demonstrate mastery of skills embedded in the following anchor standards.

### Reading:

Key Ideas and Details 1–3, Craft and Structure 4, Integration of Knowledge and Ideas 7 & 9, Range of Reading 10

Writing: Text Types and Purposes 2 & 3, Production and Distribution of Writing 4–6, Research to Build and Present Knowledge 7–9

In addition to the anchor standards above, students will orally present their findings in front of an audience.

*Includes a Final Project: Students use reading, writing, speaking, and listening skills to complete a project.

Oral History Project: Students will construct a research paper and presentation from information read in nonfiction texts and collected from interviews with family members, including the oldest member(s) of their family or extended family. Students will also draw connections between their lives and the lives of any characters and/or themes covered in the primary or supplemental literature. The purpose is to give students the opportunity to research the history of other cultures and backgrounds by exploring, learning, and informing (for example, their classmates, families). The project has different options to ensure that students with various backgrounds can still complete all elements of it, such as researching.

Personal Ethnicity/Heritage Example: Research your personal ethnicity/heritage. What connections can you make between your ethnicity and African Americans? If you are researching African American heritage, integrate any experiences you have been exposed to that would relate to the information covered in class.

Family History Example: What is your family history? Interview family members and review any documents you have access to. Begin as far back as possible, thinking about where your family comes from in terms of geographical location as well as nationality. Also try to make connections between your own family history and some of the events and themes covered in class.

Race in America Example: Thinking about the difference between race and ethnicity, research the development of race in America and how that has influenced and shaped American culture. Finally, discuss the specific influence race has on African Americans as well as your own ethnicity.

History of a Certain Race/Nationality/Minority during a Specific Time Period Example: Research the history of Japanese individuals during the 1900s. Are there any connections to the history of African Americans during that time? Think about both historical events and hardships/achievements that both groups experienced.

Personal Identity Example: Think about your own identity and the “markers” that make you who you are; these markers, or identities, often are beyond the scope of race and ethnicity. Your task is to research the history of one particular identity that you hold or identify with.

This project will be presented using a multimedia platform such as PowerPoint, Google Presentation, or Prezi

Sample Readings/Selections: *The Autobiography of Malcolm X*, Martin Luther King (“Letter from Birmingham Jail”), Audre Lorde (works such as “Poetry Is Not a Luxury,” “Walking Our Boundaries”), Amiri Baraka, Toni Morrison (*Sula*), Lucille Clifton (poetry), Alice Walker (works such as “Everyday Use,” “Outcast,” “Women”), Jamaica Kincaid (a selection from *Annie John*), Barack Obama (“A More Perfect Union”)

Correlated CCSS: (Aspects from All CCSS Categories – Cumulative Unit/Project) Reading Literature 1–7, Reading Information Text 1–7, Writing 1–10, Language 1–6, Speaking & Listening 1–6

Sample Lesson/Activity: In order to gain a holistic perspective of African American literature and how it has developed, students need to recognize where the origins of this literature can be found and identify it in contemporary texts. Students are presented with the question: Where do you see evidence of African American vernacular and slave and freedom narratives in contemporary texts? Looking at T*he Autobiography of Malcolm X*, students begin by analyzing the beginning of the text to determine similarities to originating texts. Students are asked to answer the question using evidence in order to demonstrate their ability to recognize elements initially studied.

## African American Literature (Castro Valley HS)

### Basic Course Information

*Record ID:* L24B5W

*Institution:* Castro Valley High School (050500), Castro Valley, CA

*Honors Type:* (None)

*Length of Course*: Full Year

*Subject Area*: English

*Discipline*: English

*Grade Levels:* 11th

*Integrated course?:* No

*Course Learning Environment*: Classroom Based

*Transcript Code(s):* AF American Lit, 0119

*Public Notes:* (None)

### Overview

This junior level, yearlong course provides a comprehensive awareness and appreciation of African American texts, including novels, essays, and poetry from authors such as Toni Morrison, Langston Hughes, Zora Neale Hurston, and other selected writers. Students will study the accomplishments, history, and culture of African Americans through reading, writing, and discussion. This class is cored with a US History class that will focus on the role of African Americans within the American and global context. All students enrolled in the English course must also be enrolled in the US History class. In addition to covering the state and district requirements for US History and English, the courses are designed to provide enrolled students with an opportunity to explore personal identity and race, and to broaden their knowledge and understanding of the lives, culture, and contributions of African Americans in the United States. Students will read a myriad of American literature written primarily by African American authors. In each unit, students will focus on the historical importance of each piece, explore the literary techniques involved in the construction of the work, read supplemental articles, and discuss how the texts apply to academics and to the world today. Students will also write, and revise their writing, on the literature and the themes in the literature, and incorporate their writing in oral and multimedia presentations.

## Prerequisites

Concurrent enrollment in AF Amer History

## Corequisites

(None)

## Course Content

Students will be initially assessed using STAR and CELDT scores to calibrate the initial rigor and instructional emphasis. Student's scores will determine the areas of weakness, both individually and as a group. Throughout the year, students will be formatively assessed daily, through teacher check-ins and checks for understanding. Also, student work will be reviewed and the students will be given feedback based on their work. Assessments will primarily be writing or presentation based and will be graded on the application of the skills, knowledge of the texts, and grammar. Formative assessments will be applied throughout the various units on a weekly basis for formal assessments and on a daily basis for informal assessments. Summative assessments will be administered at the conclusion of each unit and at the conclusion of each semester.

Students will be graded on the following scale for each quarter:

30% Class work and homework

30% Test and quizzes

40% Formal and informal writing

Students will be graded on the following scale for each semester:

40% First quarter

40% Second quarter

20% Final

Teachers will employ a scaffolded gradual release method for teaching skills and material. Students will go over material as a class through instructor-guided learning and activities. Students will then practice the skill in pairs or small groups. Finally, students will apply or practice the skill independently. This practice is designed to ensure that each student attains mastery within the construct of the gradual release scaffolding. In addition, students will go through a three-part learning process for each of the skills outlined in the California Common Core State Standards. First, students will be taught the definition of the specific skill through examples, direct instruction, and discovery learning. Second, students will learn to recognize the skill when it is applied by various authors in fiction and nonfiction texts. Finally, students will apply the skill in their own writing and/or oral presentation. All lessons will build on prior knowledge and will be directed at completing a final project for assessment. Teacher will implement:

- One-on-one instruction
- Cooperative learning
- A scaffolded approach to instruction
- Direct instruction
- At-home learning
- Summative and formative assessments
- Checks for understanding
- SDAIE-friendly notes

Students will practice active listening while taking SDAIE-friendly notes. Students will practice active listening skills and speaking skills while engaging in academic discussions. Students will practice academic discussion techniques, such as maintaining eye contact, nonverbal affirmation, and the incorporation of previous dialogue in their responses to other students. Students will use texts and other resources to respond and comment during these discussions. These academic discussions will be highly scaffolded until students are able to master their discussion skills autonomously. Students will sharpen speaking skills through academic discussions, oral presentations, and cooperative learning activities. Students will deliver expository presentations from multiple texts as part of the curriculum. Students will also deliver narratives and learn how to use rhetoric to argue their positions as well as logically present their arguments to enhance the effect of their argument. Finally, students will learn how to adapt language to meet the occasion and audience.

*Semester 1*

### Unit 1: The Mis-Education of the Negro

Explore the systems that control societies and cultures within societies in an effort to compare and contrast the ideas in the novel with the actions taken by Frederick Douglass in the *Narrative of the Life of Frederick Douglass*. Students will develop their comprehension, analytical, and critical thinking skills by applying the text to themselves, the world today, and other literary works. Students' work will culminate in an action plan to change a system of control that exists in the world today. In addition, students will work on their analytical/comparative skills by comparing and contrasting *Narrative of the Life of Frederick Douglass* with *The Mis-Education of the Negro*.

### Unit 2: Beloved

Students will recognize and analyze narrative structure in the novel, selected poems, and stories. Students will also learn to apply the narrative structure to their own writing. In addition, students will learn stylistic and literary devices. Students will use the literary and stylistic devices employed by Toni Morrison in their own narrative. Students will also learn and apply argumentative skills in the form of an argumentative essay based on issues invoked by the literature.

### Unit 3: The Ways of White Folks

Explore genre and specific literary devices used by Langston Hughes in an effort to understand his message and to gain the ability to apply those literary devices. Students will continue to study literary techniques as well as what makes them effective. Students will also work to create their own creative writing, in the genres of fiction and poetry. In addition, students will begin to work on literary analysis revolving around the themes in the work and how the author presents them stylistically.

*Semester 2*

### Unit 4: Their Eyes Were Watching God

Students will be able to connect the events and ideas in the novel to other texts, historical events, and their own lives. Also, students will outline how the author's background has affected the telling of the story. Finally, students will define the messages that could still be applied to society today. Students will learn and utilize research skills in learning about the time period. Students will also continue analyzing the text and create an essay that assesses their analytical skill.

### Unit 5: Invisible Man

Students will be able to read and discuss the novel, examine their own communities and identify "invisible" people, and connect personal experience to society as a whole. Students will work on analytical skills to identify these people in the novel. Students will use their critical thinking skills to identify these communities in their world today. Students will then create a research presentation that informs the class about a specific community that they have identified as invisible.

### Unit 6: The Lit Circle Project

Students will read contemporary literature selected from a book list. Students will then analyze these books in small groups. Every day of the unit, the students will have specific tasks to perform, such as quote analysis, summary, word selecting, and question generating. Students will work on analysis, oral communication, vocabulary and spelling, and comprehension skills.

Required Readings: *The Mis-Education of the Negro*, *Beloved*, *The Ways of White Folks*, *Invisible Man*, *Their Eyes Were Watching God*

Supplemental Readings: *A Raisin in the Sun*, *Vocabulary for the College-Bound Student*, *Black Boy*, *Pedagogy of the Oppressed*, *Kindred*, *The Bluest Eye*, *Native Son*, *Devil in a Blue Dress*, *If He Hollers Let Him Go*, *The Autobiography of Malcolm X*, *The Women of Brewster Place*, *Black Like Me*, *American Slavery, American Freedom*, *Uncle Tom's Cabin*, *The Strange Career of Jim Crow*, *Things Fall Apart*, *African People in World History*, *Cry, the Beloved Country*, *Beasts of No Nation*, *A Long Way Gone*

Also, various poems, articles, and short stories will be taught to supplement the curriculum.

*Semester 1*

### Unit 1: The Mis-Education of the Negro

Process Grid for Systems of Control: This group project will be done collaboratively and individually. The process grid will outline the ways that society controls the larger segments of the population through a systematic approach to systems of control.

Action Plan: This group project will address one of the systems of control and make an action plan to change this practice in society. For example, if the system of control is an educational procedure which causes a disproportional number of African Americans to be excluded from higher level math and science classes, then the action plan would be directed at changing that system.

Individual Action Plan: This is an action plan done like the group action plan but on an individual basis and will tackle a different system.

Compare and Contrast Essay on Frederick Douglass and *The Mis-Education of the Negro*: This essay will compare the strategies that were implemented on Frederick Douglass that were outlined in *The Mis-Education of the Negro*, as well as what strategies he implemented to overcome these systems of control that were placed on him.

### Unit 2: Beloved

Character Journal: Students will choose one of three main characters or an approved subordinate character and write a detailed account of their experiences at predetermined points in the novel

Vocabulary of the Narrative: Students will learn what specific writing conventions are endemic to the narrative structure. Students use this vocabulary when writing and discussing the novel or selected pieces.

Persuasive Essay: Students will write an argumentative essay on the legitimacy of the main character's infanticide. Students will be able to draw upon any articles read, research, interviews, and the text itself.

Narrative Writing: Students will create a narrative based on their own lives that uses techniques recognized in the text.

Summative Novel Test: A summative test will be administered containing questions about symbols, character, plot, and narrative structure.

### Unit 3: The Ways of White Folks

Creative Writing Journal: Students will write creatively based on concepts and prompts generated from the work of Langston Hughes. In addition, students will be required to use rhetorical devices found in the works read in the unit.

Assertion Paragraph: Students will make assertions and analyze the literature based on their assertions on one piece or a group of pieces that share a thematic thread. This paragraph will cover all three levels of analysis and serve as a training ground for the literary analysis paper they will write as the assessment.

Publishable Creative Piece: Through editing and revision, one of the creative pieces will be made into a publishable piece. The class will create an anthology of their work.

Socratic Seminar: Students will generate questions individually. The class will then pick selected questions to address as a small group. In small groups, students will discuss the selected question in depth. Students will be assessed on the quality of answers, depth of knowledge, and insight.

### Semester 1 Final

Students will write a compare and contrast piece detailing the similarities and differences in two of the three main texts read in the first semester. Students will also answer questions based on the key concepts discussed in each of the first three units.

*Semester 2*

### Unit 4: Their Eyes Were Watching God

Close Read: Students will examine selections from the text. Students will gain full understanding through reading, answering questions, and discussing the selections. All questions will be constructed using the Common Core as a guideline.

Literary Analysis Exercises and Practice: Students will learn about analysis and how to construct effective analysis.

Assertion Paragraph: Students will make assertions and analyze the literature based on their assertions on the novel as a reinforcement of prior knowledge and preparation for an analytical essay to come.

Analytical Essay: Students will construct an analytical essay based on the themes present in the novel. Students will be expected to connect the text to their world, other texts, and their own lives.

Summative Assessment on the Novel: Students will demonstrate their knowledge of the novel and the themes present in the novel by completing a series of short answer questions.

### Unit 5: Invisible Man

Close Read: Students will examine selections from the text. Students will gain full understanding through reading, answering questions, and discussing the selections. All questions will be constructed using the Common Core standards as a guideline.

Group project—The Powerlessness of Invisibility: In groups, students will identify how certain groups are excluded from society or parts of society and the effects of that exclusion. Groups will present their findings in an oral group multimedia presentation.

Individual Project—The Powerlessness of Invisibility: Students will identify how certain groups are excluded from society or parts of society and the effects of that exclusion. Students will present their findings in an oral presentation.

Cross-Curricular Project: Students will be involved in a cross-curricular project about how knowledge of the past informs the present and future. Students will construct a report about the causal relationship of knowledge and lack of knowledge in an expository essay.

### Unit 6: The Lit Circle Project

Vocabulary Selection: Students will choose words throughout the text and study their meaning in an effort to add these words to their lexicons.

Daily Discussions: Students will break up into small groups where they will perform a team task and have a daily discussion based on the specific task that they were responsible for bringing to the discussion.

Fan Fiction: Students will use elements of fiction to construct an alternate ending to their selected novel. The ending will demonstrate their knowledge of the character, the story, and the author's style.

Unit Portfolio: Each student will create a portfolio that demonstrates the student's work and thinking during literature circle work. This portfolio will contain all individual work and writing from the unit.

### Semester 2 Final

*Oral History Project:*

Students will construct a paper and presentation from interviews with the oldest member of their family or extended family. Students will tell the story of their subject through the lens of history and life in general. Students will also draw connections between their lives and the lives of any characters that they may have come across in the main or supplemental literature. This project will be presented using a multimedia platform such as PowerPoint.

- Persuasive essay (1000 words)
- Historical expository essay (1000 words)
- Response to literature (750 words)
- Reflective composition (750 words)
- Fictional narrative (500–1000 words)
- Vocational writing: job application and resume (1 page)
- Compare and contrast composition (1000 words)
- Multimedia presentation (10 slides)

Students will also write in-class essays to build writing skill or to assure mastery in a writing skill that has already been taught or retaught. Students will write a minimum of 10 papers throughout the year. In addition to the formal compositions, students will receive writing-based assessments at the conclusion of each unit of study. These written assessments will assess the student's knowledge of skills, texts, and writing conventions that they have studied throughout the course of each unit.

# African American Studies (Burton Technology Academy HS, Los Angeles)

### Basic Course Information

*Record ID:* EFZJR4

*Institution:* Alliance Judy Ivie Burton Technology Academy High School (054088), Los Angeles, CA

*Honors Type:* (None)

*Length of Course:* Half Year

*Subject Area:* College-Preparatory Elective

*Discipline:* History / Social Science

*Grade Levels:* 11th, 12th

*Integrated course?:* No

*Course Learning Environment:* Classroom Based

*Transcript Code(s):* African American Studies

*Public Notes:* (None)

### Overview

African American Studies is a semester-long course that introduces cultural, geographical, historical, environmental, and political issues of the African American experience. Through research, the examination of works of art, historical documents, music, and film, students will study topics including (but not exclusive to) African civilizations, slavery and diaspora, the Black experience in the Americas (North, Central, and South), Civil War and emancipation, Reconstruction, migration, the Civil Rights Movement, and contemporary issues facing the Black community, as well as African American influence on US and world culture. In addition, students will be exposed to the African American experience through the study of customs, traditions, culture, economics, music, politics, and art. Through a variety of activities and modalities of instruction, students will gain greater understanding and appreciation of complex African American experiences and diversity. The study of African American culture, economics, politics, art, geography, history, and interaction within an international context will further develop student insight and identification as world citizens, while simultaneously developing critical thinking skills, research abilities, individual effort, and group collaboration.

### Prerequisites

(None)

### Corequisites

(None)

### Course Content

#### Unit 1: African American Studies: African Origins and Diaspora

Text: *Creating Black Americans*

Readings: “Africa and Black Americans,” “Captives Transported,” “A Diasporic People”

Unit 1 Goals: The goal of unit 1 is to introduce students to the origins of African American Studies by beginning at the source, Africa. Students will be exposed to the geography and ancient history of the African continent. This unit will also introduce students to the institution of slavery both in Africa and in the Americas. Students will attain an understanding of diaspora and the assimilation of African people in the Americas.

Themes: 1. Introduction to African American Studies – Students will receive an overview of the course and the various topics that will be covered during the semester. 2. The Negro Race: Ancient Egypt, Cush, and Ethiopia – Students will begin the course by identifying the geography of the African continent and making the connection to the studies of Afrocentrism and ancient civilizations of Egypt. 3. Africa: Ghana, Mali, and Songhay ¬– Students will study the ancient empires of Africa and, in particular, focus on the western region of Africa, which will prepare students for a greater understanding of the culture that was ultimately enslaved. 4. Slave Trade Narratives: Olaudah Equiano – Students will study the concepts of the Atlantic slave trade and the journey through reading Olaudah Equiano’s account of the voyage. 5. The Atlantic Slave Trade and Forced Migration – Students will investigate the triangular process of the African slave trade and the participation of both Europeans and Africans in the capture and commerce of slaves. 6. The Middle Passage and Stages of the Journey – Students will learn the horrors of the sea journey that could take anywhere from a week to several months. Students will be exposed to materials that account for conditions, survival rates, and demographics of the passengers. 7. Dimensions of African American Religion ¬– Students will explore traditional African religions traditions and the conversion to Christianity as a group once arriving in the Americas. Students will study the fusion of these religions through Santeria and Candomblé. 8. Ethnicity and Race: Africans, Indians, Europeans, and Minority Status – Students will focus on the concept of race mixing of African slaves and the eventual adoption of cultural practices from Europeans and Native Americans, with a focus on the Black Seminoles of Florida.

*Content*

Phillis Wheatley On Being Brought to America, Fusion of Egypt, Ethiopia, Cush, Africa, and People of African Descent, Olaudah Equiano and His Interesting Narrative, Ethiopia Awakening, History of the Negro Race in America from 1619 to 1882, Ancient Ghana and Kumbi Saleh, Mali and Mansa Musa, Ethnic Ndongans and Jamestown (1619), Ten Million Slaves, Latin America and the Caribbean, Ayuba Suleiman Diallo and the Atlantic Slave Trade, Tom Feelings and The Middle Passage, End of Atlantic Slave Trade, Slavery in Brazil, Mortality Rates during the Middle Passage (15–20 percent), Indentured Africans, Tituba and Early Folk Religion, Harry Hosier – First Black American Methodist Preacher, Call and Response, Sometimes I Feel Like a Motherless Child, Benjamin Banneker – Math and Astronomy, Significance of Negro and One-Drop Rule

*Major Assignments and Assessment*

1. Journal Entry – From the Perspective of a Slave: Students will be introduced to the institution of slavery and the Middle Passage journey. They will take the perspective of a male/female/child/adult slave and compose a journal entry describing their personal struggle during their capture, voyage, and eventual life of servitude in the Americas.

2. Debate – One Drop Rule: Students will be separated into two groups. Each group will receive a primary source relating to the argument of what constitutes being Black. Students will use their primary sources to analyze opposing views and engage in an educational debate where they will be able to look at an important historical event through two different lenses. Source 1: Excerpt from Langston Hughes, *The Big Sea*. Source 2: Excerpt from the Racial Integrity Act. Purpose: The intent of the debate is to engage learners in a combination of activities that cause them to interact with the curriculum. Debate forces the participants to consider not only the facts of a situation but the implications as well. Participants think critically and strategically about both their own and their opponent's position. The competitive aspects encourage engagement and a commitment to a position. Debates require students to engage in research, encourage the development of listening and oratory skills, create an environment where students must think critically, and provide a method for teachers to assess the quality of learning of the students. Debates also provide an opportunity for peer involvement in evaluation.

3. Unit Vocabulary Jeopardy: Students will be responsible for knowing the key vocabulary terms of the unit and their definitions. They will provide relevant and specific examples related to the unit of study. They will complete vocabulary cards for each term in the unit.

4. Unit Quizzes and Tests: Each unit will include a formative and summative multiple-choice assessment that will cover the main concepts taught during the unit of study.

### Unit 2: African American Studies: American Slavery and the Repercussions

Text: *Creating Black Americans*

Readings: "Those Who Were Free," "Those Who Were Enslaved," "Civil War and Emancipation"

Unit 2 Goals: The goal of unit 2 is for students to examine the lives of Africans and African-Americans once in the Americas. Students will study the impact of the American Revolution on slavery and early abolitionist movements. The unit will continue with the study of slavery in the United States with a comparison of northern and southern states. Students will learn the workings of the slave market and explore the variety of labor that slaves participated in. Students will ultimately explore the Civil War and the end of slavery in the United States.

Themes: 1. Black Soldiers in the American Revolution – Students will learn the tradition of battles that African Americans have engaged in since the inception of the United States. 2. Petitioning for Emancipation and Civil Rights – After the American Revolution, the concept of liberty applies to most, except African American slaves. Some initial abolitionist movements find limited success. 3. The Haitian Revolution of 1791 – Students study the successful slave revolts in Haiti and determine the factors (including a Black majority) that made Haiti an unlikely model for United States slaves to follow. 4. Free Black People: Work, Education, and Associations – Students begin to learn the difference between African Americans in the North and those in the South and the impact of peer groups in the Black community. 5. Black Abolitionists – With a focus on Frederick Douglass's *Narrative of the Life of Frederick Douglass*, students examine the efforts by Northern African Americans to bring an end to slavery. The relationship between white abolitionists and Black abolitionist will also be explored (with an emphasis on John Brown and the assault on Harper's Ferry). 6. The American Economy and Slave Labor – Students will understand the impact of and dependence on slave labor on the Southern economy. The effect of Eli Whitney's cotton gin on demand for increased slave labor will be a major component of the lesson. 7. The Institution of Slavery – Students learn the economic, political, and social aspects of slavery. Focus will be given to the slave market, one-drop rule, mulattoes, and separation of families. Excerpts from the *Narrative of the Life of Frederick Douglass* will be used. 8. Runaway Slaves and the Underground Railroad – Students focus on Harriet Tubman and the Underground Railroad movement (from Southern States to Canada). Students will also examine case studies of runaway slaves who head into Mexican territory. 9. Sectional Tensions Lead to War and the War against Slavery – Students learn the background of the American Civil War. The issue of state's rights and secession are examined with an emphasis on the inclusion of slavery as an issue. 10. Black Regiments in the Union Army – Students learn about the 54th Regiment and its role in the Civil War. Students focus on issues that include unequal pay, lack of officers, and discrimination in the military. 11. 1863 and Emancipation Proclamation – Students are exposed to the impact of the Emancipation

Proclamation and the fallacy that all slaves were emancipated through it. Students study the limited impact of the Proclamation on northern and border states.

*Content*

Quaker abolitionist Anthony Benezet, Massachusetts General Court and emancipation, Peter Salem and the Battle of Bunker Hill, Abolishment of slavery in Massachusetts (1783), The United States Constitution and the question of slavery, Census of 1790 (one-fifth African Americans), Fugitive Slave Act of 1793, David Walker's Appeal to the Coloured Citizens of the World (1829), Frederick Douglass, Southern cotton production, Exclusivity and white wealth in the South, Behind the Scenes: Or, Thirty Years a Slave and Four Years in the White House, The price of slave field hands, Slave lynching, Runaway slaves, the Underground Railroad, and Harriet Tubman, The Missouri Compromise and the Compromise of 1850, John Brown and sectional tension, Abraham Lincoln wins the election (1860), Emancipation Proclamation, United States Colored Troops and unequal pay

*Major Assignments and Assessment*

1. Persuasive Essay: Economics of Slavery—Agriculture or Manufacturing? Students will take a position and write an essay advocating for economic advantage of either the agricultural (Southern States) or manufacturing (Northern States) system. Both systems of economy were crucial in the survival of their respective regions: which system was more profitable/sustainable and why? Purpose: When writing a persuasive essay, students' purpose is to convince their audience to embrace their idea or point of view. Keeping this purpose in mind is the key to writing an effective persuasion. Identify your main idea or point of view. Your purpose will be to persuade your audience to accept this idea or point of view. Identify your audience. To write an effective persuasive essay, try to understand your audience. For example, are your readers undecided about your issue? Or are your readers hostile to your point of view? Considering your audience, identify the strongest supporting points for your persuasion. Identify the most significant opposing view. Explaining and then refuting the opposing view strengthens the credibility and scope of your essay.

2. Case Study: Toussaint Louverture. Students will be provided with "History Today: Toussaint Louverture" by Graham G. Norton and asked to analyze the following: What was the central problem that Louverture faced? Where there any secondary problems? What were the possible solutions to his dilemma? What would you have done? Why? Students will use a minimum of two sources to justify their solution to the Louverture case study. Their analysis should be presented in narrative form.

3. Unit Vocabulary Jeopardy: Students will be responsible for knowing the key vocabulary terms of the unit and their definitions. They will provide relevant and specific examples related to the unit of study. They will complete vocabulary cards for each term in the unit.

4. Unit Quizzes and Tests: Each unit will include a formative and summative multiple-choice assessment that will cover the main concepts taught during the unit of study.

### Unit 3: African American Studies: Emancipation and Migration

Text: *Creating Black Americans*

Readings: "The Larger Reconstruction," "Hard-Working People in the Depths of Segregation," "The New Negro"

Unit 3 Goals: The goal of unit 3 is for students to trace the progress of African Americans after the end of slavery in the United States. Students will gain greater insight into the lives of newly freed African Americans and the efforts by the South to maintain the status quo through the use of laws (Black Codes). Students will compare post-slavery Southern life with that of the North (including African American self-perception through the study of the minstrel show and the Harlem Renaissance).

Themes: 1. Reconstruction and the reuniting of families – Students explore the effect of the Civil War on African American families, primarily in the South. Students examine cases of African Americans who flee to the North and those who stay behind. The Ku Klux Klan's impact on retention is evaluated. 2. Work and "Forty Acres and a Mule" – Students compare and contrast the availability of work for African Americans in the North vs. South. Students are introduced to the limited impact of the federal government's Freedmen's Bureau and failure of land distribution programs. 3. Education for freed people – Students continue with the compare/contrast method to evaluate the educational opportunities for free African Americans in the North vs. South. 4. Politics of the freed (voting and office) ¬– Students are exposed to various Black Codes adopted in the South after the Civil War, especially those relating to voting rights. Students explore the "literacy and understanding" tests adopted by several states in order to deny suffrage. 5. Sharecropping, debt, and prison – Students continue their study of Black Codes, this time focusing on efforts to subjugate African Americans through unfair labor practices. Tenant farming, sharecropping, vagrancy laws, and the "chain gang" are examined. 6. Lynching and anti-lynching campaigns – Students examine the growing role of vigilante groups in the South, including the KKK. Students are exposed to various reports of lynching campaigns for minimal transgressions and the unsympathetic judicial system. 7. Countering the Anti-Black Stereotypes – Students learn about the minstrel show and blackface performers popular in the beginning of the 1900s. Students also study the positive effects on African American entertainers. 8. The Harlem Renaissance: Music, literature, and art – Students examine the contrast of minstrel shows with the artistic movement in the North. Students focus on Louis Armstrong, Langston Hughes, and Aaron Douglas, as well as a growing middle class that drives the Harlem Renaissance.

*Content*

Confederate states and the Black Codes, General William T. Sherman, Freedmen's Bureau, Black farmers and ownership in 1900, The First Colored Senator and Representatives, Slaughterhouse Cases of 1873, African American tenant farmers, Booker T. Washington, George Washington Carver, and W. E. B. Du Bois, Black college graduates (1860–1901), Minstrel shows, Jack Johnson and "the Great White Hope," Baseball and the Negro Leagues, Poll taxes and voting, Segregation begins in the railroad, Numbers of Black lynching victims, Half a million migrate from the South to the North and Midwest, African American jazz and the Jazz Age, *The Souls of Black Folk*, Marcus Garvey and the Universal Negro Improvement Association, "Lift Every Voice and Sing"

*Major Assignments and Assessment*

Research Project: Character Analysis and Presentation – Students will receive one of 30 African American key figures and write a research paper that includes the following:

- Biographical information
- Description of their accomplishments
- How did their actions impact/affect the cause of African Americans at the time?
- The effect these actions have on present-day African Americans

Students will present their research in character. They will use a visual aid during their presentation (for example, a poster or artifact)

Harlem Renaissance Art Review: Students will research and present the work of a prominent African American artist. Their presentation should include:

- Artist background
- Artwork (visual)
- Artwork analysis
- Impact of the work

Artists students may choose from (amongst others): Aaron Douglas, William H. Johnson, Archibald Motley, Palmer Hayden, Paul Heath

Purpose of Presentation: Research presentations are very effective for developing and extending language arts skills as students learn in all subject areas. While doing research, students practice reading for specific purposes, recording information, sequencing and organizing ideas, and using language to inform others. The purpose of the presentation is to increase students' ability to access information, organize ideas, and share information with others; provide opportunities for students to read a variety of reference materials and resources; and involve students in setting learning goals and in determining the scope of units of study.

Unit Vocabulary Jeopardy: Students will be responsible for knowing the key vocabulary terms of the unit and their definitions. They will provide relevant and specific examples related to the unit of study. They will complete vocabulary cards for each term in the unit.

Unit Quizzes and Tests: Each unit will include a formative and summative multiple-choice assessment that will cover the main concepts taught during the unit of study.

### Unit 4: African American Studies: Civil Rights and Desegregation

Text: *Creating Black Americans*

Readings: "Radicals and Democrats," "The Second World War and the Promise of Internationalism," "Cold War Civil Rights"

Unit 4 Goals: The goal of unit 4 is for students to examine the role of African Americans in the early to mid-twentieth century. Students will examine major events of the twentieth century, including the Great Depression, WWI and WWII, and the "Red Scare" through an African American perspective. Students will then investigate the major emergence of civil rights movements and desegregation, while being exposed to major figures, including Martin Luther King Jr. and Malcolm X. Finally, students will investigate the origins of African American popular music.

Themes: 1. The Great Depression and Black unemployment ¬– Students will examine the Great Depression through African American eyes. Although the Great Depression was difficult for Americans in general, African Americans suffered even more, having a disproportionately high level of unemployment. Students will study the role of local community efforts to stave off poverty. 2. Scottsboro case and protests against lynching – Students will delve into the mostly Southern phenomenon of lynching African Americans. Students will study the Scottsboro Nine case which sparked accusations across the South of rape against white women and girls. Students will examine several cases of vigilante justice which lacked evidence and judicial involvement. 3. Black men and women in WWII – Students will learn about the 50,000 African American men who were permitted to participate in combat roles during WWII. Students will examine WWII era segregation in the military as well as the inception of the Tuskegee Airmen. 4. Anti-communism and African American intellectuals: Students will explore the anti-communist campaigns waged against Paul Robeson, W. E. B. Du Bois, and Richard Wright and the appeal of communist ideals in the African American community as it relates to civil rights activism. 5. *Brown v. Board of Education* – Students will trace the steps leading to the Supreme Court case that declared inequalities in education for African Americans. Students will also follow the aftermath of the court's decision and the reluctance of Southern states to desegregate schools. 6. Montgomery bus boycott of 1955 – Students will study the antiviolence protests led by Martin Luther King Jr., Rosa Parks, and the NAACP. Students will gain an understanding in community involvement that led to successful boycotts of the transportation system, which include community organizing, ride sharing, and alternate means of transportation. 7. Desegregation of Central High School (Little Rock, Arkansas) – Students will follow the events that unfolded while trying to desegregate Central High School. Students study the roles played by Governor Orval Faubus, the National Guard, President Eisenhower, federal troops, and the students in the eventual desegregation of the high school. 8. Nation of Islam – Students will compare and contrast the Southern Christian Leadership Conference and the emerging Nation of Islam (led by Elijah Muhammad). Students will study the philosophy of the Nation of Islam and the role of Malcolm X in its expansion. Students will also explore the American mainstream view on Malcolm X's controversial statements through an examination of "The Hate That Hate Produced." 9. Popularity of African American music grows – Students examine a variety of music genres and their connection to African American innovation in the arts. Students learn how African American artists led the way for "mainstream" white artist who sampled their work, especially in rock n' roll. The music of Chuck Berry will be a primary focus of student learning.

*Content*

Stock market crash of 1929, Proportion of unemployed Black men (1930s), NAACP and the CPUSA, The New Deal and the "alphabet agencies," WPA and Black artists, Jesse Owens and Joe Louis, USMC and anti-Black policy, African American women and the Auxiliary Corps, Tuskegee Airmen and the 99th Pursuit Squadron, Music of John Birks "Dizzy" Gillespie and Charles Christopher "Bird" Parker, Anti-communism – Paul Robeson and W. E. B. Du Bois, *Brown v. Board of Education* – segregation declared unconstitutional, Emmett Till – kidnapped and murdered, Rosa Parks and the Women's Political Council movement, Martin Luther King Jr. and the Protestant church movement, Elijah Muhammad and the "white devil," Malcolm X, "The Hate That Hate Produced," *Native Son and Invisible Man*, Billboard magazine and rhythm and blues and doo-wop records, Chuck Berry and B.B. King

*Major Assignments and Assessment*

Newspaper Article: *Brown v. Board of Education* – Students will write a newspaper article describing the impact of the landmark 1954 Supreme Court decision (from either the perspective of segregationists or anti-segregationists). The article should address the economic, social, political, and cultural effects that the decision would have. The article should also include:

- Headline illustration
- Who, what, when, where, why

During the Civil Rights Movement, Dr. Martin Luther King Jr. and other civil rights activist founded the Southern Christian Leadership Conference (SCLC) in an effort to promote nonviolent protests in support of reform. Students will use this time period and create a role play of the SCLC. They will be responsible for establishing rules and guidelines that are nonviolent in support of protest against racial discrimination and segregationist practices. These guidelines will be disseminated to supporters of the SCLC and must be strictly adhered to. Students will present their findings in small groups to the rest of the class in a role-play format.

Role Play: Southern Christian Leadership Conference

Purpose: Role playing allows students to take risk-free positions by acting out characters in hypothetical situations. It can help them understand the range of concerns, values, and positions held by other people. Role playing is an enlightening and interesting way to help students see a problem from another perspective.

Unit Vocabulary Jeopardy: Students will be responsible for knowing the key vocabulary terms of the unit and their definitions. They will provide relevant and specific examples related to the unit of study. They will complete vocabulary cards for each term in the unit.

Unit Quizzes and Tests: Each unit will include a formative and summative multiple-choice assessment that will cover the main concepts taught during the unit of study.

### Unit 5: African American Studies: Black Power and Contemporary Issues of the Black Community

Text: *Creating Black Americans*

Readings: “Protest Makes a Civil Rights Revolution,” “Black Power,” “Authenticity and Diversity in the Era of Hip-Hop”

Unit 5 Goals: The goal of unit 5 is for students to review African American movements from the 1960s until the present. Students begin by studying the evolution of the Civil Rights Movement (from sit-ins to the Black Power movement). Students will examine the influence of Malcolm X on the Black Panther Party as well as the race riots that followed the assassination of Martin Luther King Jr. The unit ends with students learning about contemporary affairs of the African American community, including music, culture, poverty, HIV/AIDS, incarceration, and finally political involvement and the election of the first African American president.

Themes: 1. 1963 protests – Students explore the 1963 Birmingham campaign organized by the Southern Christian Leadership Conference. Students learn about Martin Luther King Jr.'s nonviolent strategies to end segregation and Jim Crow laws by strategies that included sit-ins, boycotts, and use of the media to bring national attention. 2. Malcolm X's evolution – Students follow the life of Malcolm Little: from Malcolm X to El-Hajj Malik El-Shabazz. Students chart Malcolm X's evolution, from quarrels with the Nation of Islam (and his eventual suspension from the organization) to his pilgrimage to Mecca. Students compare his philosophies before and after the hajj and learn of the circumstances surrounding his assassination. 3. The emergence of Black Power and the Black Panther Party – Students examine the emergence of the 1960s Black Power movement and the ideals presented by Stokely Carmichael and Willie Ricks. Students also discover the concept of "Black is Beautiful" and Afrocentrism. Students explore the 1968 Olympics as a sign of resistance. Finally, students survey the roles that Bobby Seale and Huey P. Newton played in the creation of the Black Panther Party and its impact on local communities. 4. Assassination of Martin Luther King Jr. and aftermath – Students will study the ironic violent death of the non-violence pioneer. Students understand the impact of the assassination through an examination of the nationwide 1968 riots. 5. Reparations movement – Students learn and debate about the issue of reparations. Should African Americans be compensated for their ancestor's role in the founding of the United States? If so, what form of compensation would be appropriate? 6. Hip-hop culture and the inner city – Students follow the chronology of hip-hop, from its Jamaican roots in New York City to the West Coast rappers of the "golden age" hip-hop. Students examine the progression of rap music to its present form, encountering local artists such as N.W.A. 7. African Americans at the extremes of wealth and poverty ¬– Students focus on the social and economic structure of African Americans, focusing on "requirements" of the middle class (including education and income) and underrepresentation of African Americans. Students focus on the impact of single mother homes, drop-out statistics, and employment opportunities in the African American community and make informed analysis on the current state of economics and social class in the African American community. 8. The War on Drugs and incarceration – Students analyze statistical data addressing the disproportionate ratio of African American men in the American prison system. Students learn about the crack "epidemic" and related laws passed that have been part of making African American men the largest represented group in prison. Students also learn the statistical data of recidivism among young African Americans as well as potential for rehabilitation and prospects of employment.

*Content*

Southern Christian Leadership Conference: ethics and leadership, A&T Four: four first-year students and the Woolworth lunch counter, We Shall Overcome workshops, Freedom Riders of 1961 and the campaign of violence against them, Violence aimed at Civil Rights workers (1961–1968), Martin Luther King Jr. and the 1963 March on Washington, From Malcolm X to El-Hajj Malik El-Shabazz, Civil Rights Act of 1964, Voting Rights Act and LBJ, Philadelphia, Harlem, Rochester, and Watts riots, *The Autobiography of Malcolm X*, Black Power and the Black Panther Party for Self-Defense (Bobby Seale and Huey P. Newton), Angela Davis and the FBI's Most Wanted List, Black Power post-MLK assassination, Executive Order 10025 and affirmative action, Reverend Jesse Jackson and the presidential race, Reparations and *The Debt: What America Owes to Blacks*, Afrika Bambaataa and Grandmaster Flash, N.W.A. and the "hood," Middle class and median income of Black men and women, More Black men in prison than in college and the War on Drugs

*Major Assignments and Assessment*

1. Present Day Statistical Analysis: Students will compare and contrast the following statistical data for various races in the United States.

- Birth rates
- Life expectancy
- Literacy and education rates
- Unemployment and Income
- Incarceration rates

Students will discuss in groups the differences in the data and write an analysis that interprets the causes leading the variants. In their analysis, students will be responsible for using a minimum of two internet sources and one text/book.

Purpose: To increase students' ability to access information, organize ideas, and share information with others; to provide opportunities for students to read a variety of reference materials and resources; to involve students in setting learning goals and in determining the scope of units of study

2A. Students will read a piece of literature from an African American author. Authors may include Richard Wright, bell hooks, James Baldwin, and W. E. B. Du Bois. Other authors are acceptable, but must be approved by the instructor.

2B. PowerPoint Presentation: Students will create a PowerPoint presentation on their literature piece with information about the author and a synopsis of their work. It should also include the impact the piece had on African American culture.

2C. Book Review: Students will write a review of the novel/book used in their presentation. The review should give detailed information elaborating on the PowerPoint presentation they presented to the class.

3. Unit Vocabulary Jeopardy: Students will be responsible for knowing the key vocabulary terms of the unit and their definitions. They will provide relevant and specific examples related to the unit of study. They will complete vocabulary cards for each term in the unit.

4. Unit Quizzes and Tests: Each unit will include a formative and summative multiple choice assessment that will cover the main concepts taught during the unit of study.

Tests include multiple choice, matching, T/F, fill in the blank, short answer, and essay questions. Quizzes include multiple choice, matching, T/F, fill in the blank, and short answer questions. Oral assessments are based on role playing and small group presentation activities. Art projects are based on topics being covered. These are assessed by peers and/or the teacher. Writing assignments are graded based on criteria provided to students and a writing rubric.

Lecture, notetaking, outlining, summarizing, group work, peer teaching, library research, role playing, debates, documentaries, project-based learning.

Unit 1: Journal Entry and Debate Research

Unit 2: Persuasive Essay and Case Study Analysis

Unit 3: Research Report and Art Review

Unit 4: Newspaper Article and Role Play

Unit 5: Analytical Essay and Book Review

This course is organized thematically by unit. The key assignments include research essays, letters, debates, literature reviews, journals, vocabulary work, quizzes, and tests.

# Black Gold, Black Soul: Oral Expressions in African American Culture (Berkeley HS)

## Basic Course Information

*Record ID:* XCD83T

*Institution:* Berkeley High School (050290), Berkeley, CA

*Honors Type:* (None)

*Length of Course:* Half Year

*Subject Area:* College-Preparatory Elective

*Discipline:* History / Social Science

*Grade Levels:* 10th, 11th, 12th

*Integrated course?:* No

*Course Learning Environment:* Classroom Based

*Transcript Code(s):* Black Gold and Black Soul, BB55F/BB55S

*Public Notes:* (None)

## Overview

In this one-semester class, students engage in studying, writing, and performing different forms of oral expression from the African diaspora and African American speakers, including spoken word, narratives, and speeches, as well as learning how to interpret the written word. Students examine significant oral messages in African American history from Frederick Douglass to Barack Obama. They look at how individuals can convey beliefs and transmit values, including cultural values and traditions specifically from the African American experience and the Black church, to different audiences in different ways. Students will gain practical experience speaking aloud and performing spoken word and speeches to real audiences, as well as an appreciation of the role that oral expression has played in the African American experience. Modeled after Western High School's "Oral Expression and Interpretation Performance," the focus in this course is on the Black American experience. Students will gain knowledge about the rich heritage of Black American oral expressions. Students will not only become proficient at speaking in a variety of social settings, both formal and informal, but they will become confident in their message and have a variety of skills to express their message. This will result in students building self-confidence and skills in expressing their message. Students will build a substantive voice for expressing mood, feeling, and opinion. Students will collaborate to effectively combine ideas and convey coherent messages as a group. Students will experience writing and speaking for self-healing, self-empowerment, community building, and the preservation and transmission of African American cultural traditions. Students will see themselves as poets, speakers, scholars, and teachers, and experience the power of speech for bringing about positive change.

Common Core State Standards include: CCSS.ELA-LITERACY SL.11–12.1 (Initiate and participate effectively in a range of collaborative discussions with diverse partners on grade 11–12 topics, texts, and issues, building on others' ideas and expressing their own clearly and persuasively), CCSS.ELA-LITERACY SL.11–12.2 (Integrate multiple sources of information presented in diverse formats and media in order to make informed decisions and solve problems, evaluating the credibility and accuracy of each source and noting any discrepancies among the data), CCSS.ELA-LITERACY SL.11–12.3 (Evaluate a speaker's point of view, reasoning, and use of evidence and rhetoric, assessing the stance, premises, links among ideas, word choice, points of emphasis, and tone used), CCSS.ELA-LITERACY SL.11–12.4 (Present information, findings, and supporting evidence, conveying a clear and distinct perspective, such that listeners can follow the line of reasoning; alternative or opposing perspectives are addressed, and the organization, development, substance, and style are appropriate to purpose, audience, and a range of formal and informal tasks), CCSS.ELA-LITERACY SL.11–12.5 (Make strategic use of digital media in presentations to enhance understanding of findings, reasoning, and evidence and to add interest), and CCSS.ELA-LITERACY SL.11–12.6 (Adapt speech to a variety of contexts and tasks, demonstrating a command of formal English when indicated or appropriate)

### Prerequisites

None

### Corequisites

(None)

### Course Content

### Unit 5: Lectures & Lessons

*Time Frame: 6 Weeks*

Essential Question: What happens when everyday people are given a platform to speak? What makes "an idea worth spreading"? How does incorporating multimedia affect and enhance public speaking? What is effective speaking for the purpose of teaching a new idea or concept? What types of ideas, techniques, and speaking styles have resonated with African Americans throughout history?

Enduring Understanding: Anyone can become an expert on something, and public speaking can be an effective tool to transmit or teach about that topic. Forums for public speaking spark growth, innovation, and change within communities, in particular the African American community. The use of multimedia with public speaking can greatly enhance the messages and complement twenty-first century developments and ideas.

Focus Standards: CCSS.ELA-LITERACY.SL.11–12.2, CCSS.ELA-LITERACY.SL.11–12.5, CCSS.ELA-LITERACY.SL.11–12.6, CCSS.ELA-LITERACY.RI.11–12.4, CCSS.ELA-LITERACY.RI.11–12.5, CCSS.ELA-LITERACY.RI.11–12.6, CCSS.ELA-LITERACY.WHST.11–12.6

Tasks: Utilizing both speech and multimedia, students will be exposed to the lecture format of sharing information. Students will consider what makes an effective and captivating lecture.

Projects & Assessments: Students will create a 10-minute lecture based on a concept of their own choice. Students will prepare multimedia to enhance their lecture and deliver their lecture to the class.

### Unit 4: Speech & Debate

*Time Frame: 4 Weeks*

Essential Question: How are speeches an effective medium to deliver a convincing message? What techniques make up effective speaking? What are the ethics of argument?

Enduring Understanding: Human audiences can respond strongly and immediately to messages conveyed through speech. Speech can appeal to a listener's sense of logic, emotion, and ethics to help shape and influence the listener's understanding and beliefs. Speech is a tool used to construct ideologies and movements within societies.

Focus Standards: CCSS.ELA-LITERACY.SL.11–12.1. A–D, CCSS.ELA-LITERACY.SL.11–12.3, CCSS.ELA-LITERACY.SL.11–12.4B, CCSS.ELA-LITERACY.SL.11–12.6, CCSS.ELA-LITERACY.RI.11–12.4, CCSS.ELA-LITERACY.RI.11–12.5, CCSS.ELA-LITERACY.RI.11–12.6, CCSS.ELA-LITERACY.WHST.11–12.4

Text & Materials: "Give Me Liberty or Give Me Death" by Patrick Henry; "The Ballot or the Bullet" by Malcolm X; "You've Got to Have Hope" by Harvey Milk; panel on the fiftieth anniversary of the March on Washington; "Race, Discrimination, and Poverty" https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link7; various contemporary speeches

Tasks: Students will read and analyze texts of pivotal speeches. Students will learn key rhetorical devices and be able to identify these devices in the texts. Students will watch or listen to the oral delivery of the speeches and analyze techniques for powerful speaking. Students will learn how to effectively craft an argument and utilize counter-argument and logic to debate current issues. Students will define and consider the role of ethics in public speaking.

Projects & Assessments: Write and deliver a persuasive speech about a current social issue. Prepare for and engage in an organized debate around a current social issue.

Supplemental Components: Current presidential election speeches and debates, Town Hall meetings

### Unit 3: Forms of Oral Expression across Black American History

*Time Frame: 5 weeks*

Essential Questions: What unique forms of oral expression does the African American culture possess? What are the settings, values, and customs transmitted through these practices of oral expression? How have the oral traditions in your life helped to shape your own identity? How have these traditions influenced social justice movements throughout history?

Enduring Understanding: We are all influenced by a variety of forms of speaking throughout our lives. Being aware of the ideologies behind forms of oral expressions can help us understand our own identity and ways in which we perceive and interact with the world.

Focus Standards: CCSS.ELA-LITERACY.SL.11¬–12.4, CCSS.ELA-LITERACY.SL.11–12.6, CCSS.ELA-LITERACY.RL.11–12.3, CCSS.ELA-LITERACY.WHST.11–12.7

Text & Materials: *Reading, Writing, and Rising Up: Teaching About Social Justice and the Power of the Written Word* by Linda Christensen; guided research on the internet and in students' own families and communities for materials from the students' backgrounds and cultures; Victoria Burnett's speech at the 2009 Smithsonian Folklife Festival

Tasks: Students will define what culture means to them and practice articulating what cultures and backgrounds they personally identify with. Students will research forms of oral expression within African American culture, looking at what each form of oral tradition tells about that time period and how it has influenced progress throughout history.

Projects & Assessments: Students will create a PowerPoint presentation to inform the class about their research findings on how culture has shaped social justice movements. Students will select and memorize a classic piece from their culture's oral traditions (a story, song, poem, prayer, or oral ritual). Students will present their findings and perform their traditional piece for the class. Lastly, students will write a spoken word response piece to their experience while examining their culture's oral traditions; they will memorize and perform this piece for the class.

Supplemental Components: Students will be encouraged to go to various cultural museums and events, including the Museum of the African Diaspora in San Francisco, to explore their heritage.

### Unit 2: Poetry & Spoken Word

*Time Frame: This unit runs throughout the semester and overlaps with all subsequent units.*

Essential Question: How do poems capture the essence and emotion of an experience? What makes a powerful poem?

Enduring Understanding: Poetry and spoken word offer an emotional, memorable exchange between the speaker and the audience and convey a message and experience with power, effect, and conciseness.

Focus Standards: CCSS.ELA-LITERACY.SL.11–12.3, CCSS.ELA-LITERACY.SL.11–12.6, CCSS.ELA-LITERACY.RL.11–12.4, CCSS.ELA-LITERACY.RL.11–12.5, CCSS.ELA-LITERACY.RL.11–12.6, CCSS.ELA-LITERACY.WHST.11–12.2.D, CCSS.ELA-LITERACY.WHST.11–12.5, CCSS.ELA-LITERACY.WHST.11–12.10

Text & Materials: *Brave New Voices: The YOUTH SPEAKS Guide to Teaching Spoken Word Poetry* by Jen Weiss and Scott Herndon; Button Poetry videos https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link8; Get Lit—Words Ignite curriculum by Diane Luby Lane; *Louder Than A Bomb* DVD; Poetry Out Loud curriculum https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link9; *Rhythm and Resistance: Teaching Poetry for Social Justice* by Linda Christensen; various poems

Tasks: Students will engage in daily writing exercises that will help them stretch their limits of transforming thought into written poetry. Students will read and be exposed to a variety of classic poems. Students will "claim" a classic poem and commit it to memory. Students will be exposed to a variety of poetry and spoken word performances and will analyze what makes an effective performance. Students will engage in speaking, recitation, and elocution exercises to increase their oral performance confidence. Students will participate in weekly classroom "open mics" to begin to take ownership of orally presenting their own writing to an audience.

Projects & Assessments: Students will memorize and orally interpret a classic poem. They should demonstrate a clear understanding of the meaning of the poem as well as mastery of oral performance skills in their recitation. Students will write and perform original pieces, both individual and group pieces. Students will memorize their original pieces and perform their pieces to an audience. Every member of the class is strongly encouraged to perform their original work in a poetry show for the school and community.

### Unit 1: Storytelling, The Griot Tradition and Oral Histories

*Time Frame: 3 Weeks*

Essential Questions: Why tell stories? What parts of a culture or society's ideologies and values are transmitted through storytelling? How are other forms of communication reliant on storytelling? What makes a good storytelling?

Enduring Understanding: Oral histories have transmitted the ideologies of groups of people for all of history and helped shape social identities. Storytelling can be a powerful form of education.

Focus Standards: CCSS.ELA-LITERACY.SL.11–12.1.A–D, CCSS.ELA-LITERACY.SL.11–12.3, CCSS.ELA-LITERACY.SL.11–12.4a, CCSS.ELA-LITERACY.SL.11–12.6, CCSS.ELA-LITERACY.RL.11–12.3, CCSS.ELA-LITERACY.WHST.11–12.1.D

Text & Materials: Origin stories from African cultures, myths, and legends; personal narratives; "Storytelling: Oral Traditions" https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link10

Tasks: Students will read and listen to stories from African and African American cultures throughout various periods. Students will be asked to observe what messages and values are conveyed to the audience through the story. Students will learn and observe what makes a story: a good "beginning, middle, and end" (setting, climax, resolution). Students will analyze a story's effect on its audience and what techniques help to create that effect. Students will engage in various games and community-building activities to create a safe space for self-expression while they exercise their storytelling and oral communication skills.

Projects & Assessments: Write and Tell a Story: Students write a narrative told from the first-person perspective to an audience, demonstrating mastery of a good setting, climax, and resolution, and conveying a clear message. Students should also employ techniques to make their oral storytelling engaging and have an overall positive effect on their audience.

# Chicano/African American Literature (Green Dot, Los Angeles)

## Basic Course Information

*Record ID:* BJQC6A

*Institution:* Green Dot Public Schools, Los Angeles, CA

*Honors Type:* (None)

*Length of Course*: Full Year

*Subject Area*: College-Preparatory Elective

*Discipline*: English

*Grade Levels:* 10th, 11th, 12th

*Integrated course?*: No

*Course Learning Environment*: Classroom Based

*Transcript Code(s):* (None)

*Public Notes:* (None)

## Overview

In this literature course, students will take an exciting journey through Chican@ and African American literature. They will explore how this literature affects, documents, and creates Chican@ and African American histories, identities, politics, and the epistemologies/subjectivities of Chican@s and African Americans in America. Through the journey students will use novels, short stories, poetry, performance, screenplays, comedy, spoken word, theater, essays, music, and film to examine the diversity of themes, issues, and genres within the "Black and Brown Community" and the legacy and development of a growing “Chican@ and African American Cultural Renaissance.” Critical performance pedagogy will be used to engage particular problems in the literature and in the community. Through group/team work, community service, and interactive lectures and discussions students will delve into the analysis, accessibility, and application of Chican@ and African American literature. Questions will be asked around the issues of—and intersections between—gender, race, ethnicity, sexuality, class, language, religion, tradition, colonization, access, citizenship, migration, culture, ideology, epistemology, politics, and love. The main questions tackled in this course are the following: How does Chican@ and African American literature represent, challenge, or change traditional notions of the Chican@ and African American experience? How can literature be used to activate the possibilities of decolonization, activism, and social justice?

This introductory course to Chicano and African American literature will examine a variety of literary genres—poetry, short fiction, essays, historical documents, and novels—to explore the historical development of Chicano and African American social and literary identity. Units will be divided by time period, beginning with the sixteenth century and concluding with contemporary works. Students will examine the historical, political, intellectual, and aesthetic motifs of each era. In each era, there will be a focus on how authors address important issues such as race, class, nationality, and appellation, and how authors represent the complexities of being caught between multiple cultures that may be defined by those concepts. In each unit of the course, students will read various genres of Chicano/African American literature, respond to the text in various modalities, and synthesize their own understanding of each time period with the ideas presented in the texts to derive a new understanding of the individual and collective identities as they evolved over time and space. The course will also consider key literary concepts that shape and define Chicano/African American literary production. By the end of the class, students will have a comprehensive understanding of the literary and historical formation of Chicano/African American identity and the complex, even contradictory, experiences that characterize Chicano/African American culture.

### Prerequisites

(None)

### Corequisites

(None)

### Course Content

At the conclusion of every other unit, instructors will facilitate an instructional exercise, assignment, or activity that allows students to process the units' essential questions through speaking and listening skills. In each activity, students will be evaluated on their ability to synthesize ideas presented in different texts and present their positions on the essential questions, both by the instructor and by their peers.

Speech Writing/Public Speaking Essential Questions: How does the process of colonization impact the colonizer and the colonized? When political decision-making does take place with unequal power, how does the decision-making impact the outcome of the annexation? How did annexation reflect the mindset of the people in the period of colonization? What is the role of the storyteller in the pan-African Diaspora? How do narratives act as cultural artifacts? In the context of the American Revolution what does it mean to be African in America? What is the African identity? How is it defined, and by who? Description: In this unit, students will compose and deliver a short speech on identity, how it's defined, and how storytelling can preserve it.

Units 3 and 4: Socratic Seminar Essential Questions: How does the literature from this time period reflect the tension between alienation, assimilation, and acculturation? How do we see this playing out in modern culture? How and why does the vocalization of grievances empower the minority? How does the literature and the Chicano labor movement reflect the unique needs of the Chicano population? "How does it feel to be a problem?" What is the double consciousness of the Black person in America in the era of Reconstruction? What historical and political constructs made this duality possible? What are the multiple identities that emerged within the race as a result of Reconstruction? What was the impact on the collective identity of Blacks in American society? Description: In this unit, students will participate in fishbowl-style Socratic seminars, where they will discuss with and evaluate their peers on questions generated and insight provided on the topic of double consciousness and the collective identity of African Americans in this era.

Unit 5: Literature Circles Essential Questions: What does it mean to be Chicano? How has the inclusion into the mainstream impacted the development of the Chicano culture? Who is the "New Negro"? What is the obligation of their work to the race and culture? What is the function of African American Literature in the social and political advancement of the race? Description: In the final units, students will participate in a series of literature circles. Instructors will select a short passage for close reading written by contemporary Chicano authors. The literature circles and group discussions will inform the students' final analysis essays for the unit.

Assessment activities will be based on the writing prompts and rubrics embedded in the five units. Student work will be assessed using a holistic scoring guide similar to the UC Analytical Writing Placement Examination and the CSU English Placement Test.

- Formative Assessment: 1–2 paragraph writing tasks: For each unit, students will respond to the prompt: How do these texts reflect the historical, political, intellectual, and aesthetic motifs of the era? Students must cite at least two different sources supporting the claim.
- Say, Mean, Matter Dialectical Journals
- Oral Discussion: Based upon essential questions
- Socratic Seminars
- Fishbowl Discussions
- Literature Circles
- Summative Writing Task: Both take-home and timed in-class argument-based essays will be used to assess students' writing ability as well as their

comprehension and analysis of Chicano/African American literature: précis of each key text, persuasive essays, letters to the editor, argument analysis, descriptive outlines of assigned readings, reflective essays, text-based academic essays, research projects

- Summative Unit Tests: 10–15 multiple choice questions on authors and historical, political, intellectual, and aesthetic motifs of each era and key texts, two short essays, matching: text, thematic
- Portfolio: Students will create a separate section in their portfolio for each unit. Each section will include a précis written after each key text and a summative writing assignment for each unit. Notes prepared for graded discussions as well as reflections from those discussions will also be included in the portfolio.

Anchor Texts: *The Norton Anthology of Latino Literature*, edited by Ilan Stavans; *Black Boy*, Richard Wright

Recommended Core Texts (3¬–4): "Our America," José Martí; *Bless Me, Ultima*, Rudolfo Anaya; *Zoot Suit*, Luis Valdez; *The Brief Wondrous Life* of Oscar Wao, Junot Díaz; *Always Running: La Vida Loca*, Luis J. Rodriguez; *Drink Cultura*, José Antonio Burciaga

### Suggested Unit Texts

Unit 1: Colonization (1537–1810): Informational/Literary Nonfiction: Fray Bartolomé de las Casas *A Short Account of the Destruction of the Indies*; Fray Junipero, letters; Alvar Núñez Cabeza de Vaca *Chronicle of the Narváez Expedition* (relacion); *Gramática de la Lengua Castellana*

Unit 2: Annexations (1811–1898): Literary Texts: Poetry: "Our America" by José Martí; Informational Texts/Historical: Treaty of Guadalupe Hidalgo (1848); Treaty of Paris (1898)

Unit 3: Acculturation (1898–1945): Literary Texts: Arthur A. Schomburg "Juan Latino"; Jesús Colón *The Way It Was and Other Writings*; Piri Thomas, various; Informational Texts/Literary Nonfiction: José Enrique Rodó, selections from "Ariel" (1900); José Vasconcelos, selections from *The Cosmic Race* (1925) (mestizaje)

Unit 4: Upheaval (1946–1979): Literary Texts: Julia de Burgos "Song to the Hispanic People of America and the World," "Canto to the Free Federation," "Farewell from Welfare Island"; Piri Thomas *Down These Mean Streets*; Novel: Rudolfo Anaya *Bless Me, Ultima*; Stories: Tomás Rivera "This Migrant Earth"; Drama: Luis Valdez *Zoot Suit*; Informational Texts/Essays: Plan Espiritual de Aztlán (political manifesto); Carlos Castaneda *The Teachings of Don Juan* (1968); Octavio Paz, selections from *The Labyrinth of Solitude* (1950); Roberto Fernández Retamar, selections from *Caliban* (1971); Cesar Chavez "We Shall Overcome"

Unit 5: Into the Mainstream (1980–present): Literary Texts: Isabel Allende *Paula*; Julia Alvarez *How the García Girls Lost Their Accents*; Junot Díaz *The Brief Wondrous Life of Oscar* Wao

Unit 6: Sundiata *An Epic of Old Mali*

Unit 7: David Walker's *Appeal* and Harriet Jacobs *Incidents in the Life of a Slave Girl*

Unit 8: W. E. B. Du Bois The *Souls of Black Folk* and James Weldon Johnson, *The Autobiography of an Ex-Colored Man*

Unit 9: Nella Larsen *Passing and Other Short Stories*

Unit 10: Alain Locke "Enter the New Negro"

Unit 11: Ralph Ellison *Invisible Man*

Unit 12: James Baldwin "Everybody's Protest Novel" and Toni Morrison "The Site of Memory"; Informational Texts/Literary Nonfiction: José Antonio Burciaga: *Drink Cultura*; Luis J. Rodriguez: *Always Running: La Vida Loca*

Informational Texts/Historical: California Proposition 187; Suggested Supplementary Texts: Selections and excerpts from *The Norton Anthology of African American Literature*; Chimamanda Ngozi Adichie "The Danger of a Single Story" (TED Talk); Toni Morrison "Unspeakable Things Unspoken: The Afro-American Presence in American Literature"; Frederick Douglass "What to the Slave is the Fourth of July?"; Henry Highland Garnet "An Address to the Slaves of the United States of America"; Maria Stewart "Religion and the Pure Principles of Morality: The Sure Foundation on Which We Must Build"; Phillis Wheatley *Poems on Various Subjects, Religious and Moral*; John Locke "Second Treatise of Government"; Negro spiritual selections; Booker T. Washington "Atlanta Exposition Address"; Anna Julia Cooper "Womanhood: A Vital Element in the Regeneration and Progress of a Race"; Selected poems by Paul Laurence Dunbar; Langston Hughes "The Negro Artist and the Racial Mountain"; Selected poems by Langston Hughes; W. E. B. Du Bois "Criteria of Negro Art"; Countee Cullen "Heritage" and "Incident"; Helene Johnson "Sonnet to a Negro in Harlem"; Jazz selections from *The Norton Anthology of Jazz*; Marcus Garvey "Africa for the Africans" and "The Future as I See It"; Zora Neale Hurston "Characteristics of Negro Expression"; August Wilson *The Piano Lesson*; James Baldwin "Stranger in the Village" (or other essays from *Notes of a Native Son*); Richard Wright "The Ethics of Living Jim Crow: An Autobiographical Sketch"; Selected poems by Robert Hayden; Selected poems by Gwendolyn Brooks; Frantz Fanon *The Wretched of the Earth*; Martin Luther King Jr. "Letter from a Birmingham Jail"; Malcolm X "The Ballot or the Bullet"; Maulana Karenga "Black Art: Mute Matter Given Force and Function"; Alice Walker "Everyday Use"; "Secular Rhymes and Songs of Social Change and Hip Hop" from *Norton Anthology of African American Literature*; Supplementary texts for literature circles; Chinua Achebe "The Novelist as Teacher" (or other essays from *Hopes and Impediments*); Chimamanda Ngozi Adichie, "The Headstrong Historian" (or other short stories from *The Thing Around Your Neck*); Binyavanga Wainaina "How to Write About Africa," "The Gourd Full of Wisdom"; Tale from Togoland

Unit Structure (~3 weeks/unit) Weeks 1–2: Close Reading and Discussion: Students will read 2–3 substantial pieces of text for each unit in this course. Units will be overlaid with additional poetry, songs, and comics as students delve into the key texts; Week 3: Writing: Writing reflection and instruction will be guided by the writing reference text *They Say, I Say* by Graff and Birkenstein. For each unit, students will write an argumentative essay in reaction to a particular thesis or argument proposed by Ilan Stavans within *The Norton Anthology of Latino Literature*.

Unit 1: Colonization (1537–1810): Essential Question: How does the process of colonization impact the colonizer and the colonized? Description: Students will conduct close readings of texts from the period of colonization in the Americas with a particular emphasis on the records and diaries of early missionaries and explorers. Students will seek to understand the implications of these texts from the perspective of people living in the time period as well as from the contemporary perspective. Students will seek to define the implications of colonization on both the colonizer and the colonized.

Unit 2: Annexations (1811–1898): Essential Question: When political decision-making takes place with unequal power, how does the decision-making impact the outcome of the annexation? How did annexation reflect the mindset of the people in the period of colonization? Description: Students will analyze how the age of nationalism impacted Chicano literature and the Chicano identity, particularly focusing on the concept of mestizaje. Students will examine the role of Chicanos in the making of the modern United States and the theme of modernism.

Unit 3: Acculturation (1898–1945): Essential Question: How does the literature from this time period reflect the tension between alienation, assimilation, and acculturation? How do we see this playing out in modern culture? Description: Students will consider how texts from this era reflect the attitudes of nationalism. Readings will emphasize historical texts, in particular the Monroe Doctrine and the Treaty of Guadalupe Hidalgo. Students will examine the changes brought about for the Chicano identity as a result of the prevailing attitudes brought on by both world wars.

Unit 4: Upheaval (1946–1979): Essential Question: How and why does the vocalization of grievances empower the minority? How does literature and the Chicano labor movement reflect the unique needs of the Chicano population? Description: Students will critically analyze how the texts of this unit reflect the alienation between Latino subgroups as well as the "fearful relations" between Anglos and Latinos (*The Norton Anthology of Latino Literature*, p. 359). Students will examine how the Zoot Suit Riots became a watershed event in Latino history through analysis of the drama *Zoot Suit* as well as through historical documents.

Unit 5: Into the Mainstream (1980–present): Essential Question: What does it mean to be Chicano? How has the inclusion into the mainstream impacted the development of the Chicano culture? Description: In the final unit of the semester, students will focus on the central essential question of the course: What does it mean to be Latino? Students will summarize how the four thematic emphases of Latino literature (appellation, class, race, and nationality) play out in the modern era.

Unit 6: The Tradition of Storytelling Anchor: Text: *Epic of Sundiata Keita*; Essential Questions: What is the role of the storyteller in the pan-African Diaspora? How do narratives act as cultural artifacts? Description: Students will conduct a close reading of the introductory speech of Sundiata and reflect on the role of the griot in the ancient Empire of Mali and its implications for the role of a narrative in preserving a culture. Instructors may choose from the supplementary texts to introduce a more contemporary stance on the essential question, and students will synthesize their own answers to the essential questions with the texts as a way of framing the remainder of the course. (Writing Focus: "Entering the Conversation")

Unit 7: Literature of Slavery and Freedom (1746–1865): Anchor Text: Excerpts from *David Walker's Appeal* and *Incidents in the Life of a Slave Girl* by Harriet Jacobs; Essential Questions: In the context of the American Revolution, what does it mean to be African in America? What is the African identity? How is it defined, and by whom? Description: Students will analyze the effectiveness of the varying rhetorical devices used to make appeals for the humanity of slaves in early colonial America. Students will investigate the relationships between the speaker, subject, and audience of the anchor texts through a series of close readings and writing assignments. Through discussion activities, students will consider the rhetoric of the American revolution and the areas in content and structure in which it is similar to and different from the anchor texts and other writings of the time period. (Writing Focus: "They Say: The Art of Summarizing"; Speaking and Listening Focus: Speech writing/public speaking)

Unit 8: Literature of the Reconstruction and the New Negro Renaissance (1865–1919): Anchor Text: Excerpt from W. E. B. Du Bois, *The Souls of Black Folk* and James Weldon Johnson's *The Autobiography of an Ex-Colored Man*; Essential Questions: "How does it feel to be a problem?" What is the double consciousness of the Black person in America in the era of Reconstruction? What historical and political constructs made this duality possible? Description: Anchored in W. E. B. Du Bois's notion of double consciousness, students will analyze the reconstruction of the African American identity and how it was shaped by the larger political context of the time period. During this unit, students will evaluate the political and cultural constructs that shaped the African American experience during reconstruction as outlined in the anchor texts. Students will also consider the diverging schools of thought that were beginning to surface within the race and evaluate potential solutions to the "problem" posed by Du Bois. (Writing Focus: "They Say: The Art of Quoting"; Speaking and Listening Focus: Socratic seminar)

Unit 9: Literature of the Harlem Renaissance (1919–1940): Anchor Text: Excerpt or short story from Nella Larsen, *Passing and Other Short Stories*; Essential Questions: What are the multiple identities that emerged within the race as a result of Reconstruction? What was the impact on the collective identity of Blacks in American society? Description: In this unit, students will critically analyze the social, political, and cultural components of the Harlem Renaissance and the events leading up to it. Students will examine the various efforts made by African Americans to reclaim and redefine their identities through the arts and other aesthetic trends of the time. Students will also evaluate the way these identities vary along lines of class, gender, skin complexion, geography, and other areas presented in the texts. (Writing Focus: "I Say: Three Ways to Respond"; Speaking and Listening Focus: Socratic seminar)

Unit 10: Author Study: Alain Locke; Anchor Text: Alain Locke, "Enter the New Negro"; Essential Questions: Who is the "New Negro"? What is the obligation of their work to the race and culture? Description: In this midterm author study, students will focus primarily on composing a research paper, anchored in Alain Locke's essay, "Enter the New Negro." Students will evaluate Locke's argument of who the "New Negro" is, what their role in society is, and qualify their evaluation using other readings or authors from the course. (Writing Focus: "Analyze This: Writing in the Social Sciences"; Speaking and Listening Focus: Performance-based task)

Unit 11: Realism, Naturalism, Modernism (1940–1960): Anchor Text: Ralph Ellison, *Invisible Man* (prologue); Essential Questions: In what ways did African American literature offer a counternarrative to post-WWII American culture? Description: In this unit, students will examine aspects of more contemporary African American authors and the ways they challenge or defy the ideals of post-WWII America. Specifically, students will unpack the places in the texts where African American literature intersects, overlaps, contradicts, or resonates with traditionally American ideals, analyzing the literary elements and evaluating the author's intentions for including them. (Writing Focus: "I Say: Distinguishing What You Say from What They Say"; Speaking and Listening Focus: Literature circles)

Unit 12: The Black Arts Era and Literature Since 1975: Anchor Text: James Baldwin "Everybody's Protest Novel" and Toni Morrison "The Site of Memory"; Essential Question: What is the function of African American Literature in the social and political advancement of the race? Description: In this culminating unit, students will revisit the essential question of the opening unit and evaluate the role of the storyteller as protestor. Students will consider the social and political demands on Black authors for and from the race, how the genre has been informed by it, and the tensions created as a result. Students will evaluate different authors' intentions for writing and analyze aspects of texts that have been crafted for a specific audience, occasion, or overall purpose. (Writing Focus: "Analyze This: Writing in the Social Sciences"; Speaking and Listening Focus: Literature circles)

Instructional strategies are modeled on a district literacy strategy known as ATTACK and on the Reading and Writing Rhetorically model outlined in the CSU Expository Reading and Writing Course (ERWC). The ATTACK literacy strategy involves the following components:

- Assign complex texts to teach content. For this course, the content is the historical development of the Chicano social and literary identity. Teach key academic and domain-specific vocabulary.
- Teach and model reading and close reading strategies. These central reading strategies utilized in this course are those used in ERWC and noted below. Ask text-dependent questions during reading, discussion, and writing.
- Create conversation using accountable talk with text-based answers. Each unit will involve multiple structured discussions (both whole and small group) in which students will be required to demonstrate comprehension of the text as well as analyze its significance and pose questions that require cognitive challenge. Keep writing focused on evidence-based answers and multiple sources. Students will write in a variety of contexts and formats, but will be required to use text from multiple sources to support arguments and illustrate ideas.

As described above, reading and writing instructional strategies are modeled after the Reading and Writing Rhetorically model outlined in the CSU Expository Reading and Writing Course.

Reading Rhetorically: All texts will be introduced by a sequence of research-based prereading and vocabulary strategies. – Survey the text in reader: title, italics, bold, footnotes. – Create questions based upon the text. – Predict: for questions or something relevant to the learning. All texts will be analyzed using analytical strategies such as annotating, outlining/charting text structure, and questioning. – Read and reread. – Annotation and marginalia – Say, Mean, Matter – Double entry journals – All texts will be examined and discussed using relevant critical/analytical elements such as intended audience, possible author bias, and rhetorical effectiveness. – Summarizing – Quick cheat sheet summary to be used in conjunction with any notes in order to write the formative essay – Capture main idea – Who/What/When/Where? – Time period/date of writing – Themes – Historical context – Author’s perspective on essential question(s) – Students will work individually, in pairs and small groups, and as a whole class on analytical tasks. Students will present aspects of their critical reading and thinking orally as well as in writing. Connecting Reading to Writing: Students will write summaries, rhetorical précis, and responses to critical questions. Students will compare their summaries/rhetorical précis, outlines, and written responses in small groups in order to discuss the differences between general and specific ideas; main and subordinate points; and subjective versus objective summarizing techniques. Students will engage in notetaking activities, such as composing one-sentence summaries of paragraphs/passages, charting a text’s main points, and developing outlines for essays in response to writing prompts. Students will complete compare/contrast and synthesis activities, increasing their capacity to make inferences and draw warranted conclusions such as creating comparison matrixes of readings, examining significant points within texts, and analyzing significant textual features within thematically related material. Writing: Students will write 750 to 1,500-word analytical essays based on prompts that require establishing and developing a thesis/argument in response to the prompt and providing evidence to support that thesis by synthesizing and interpreting the ideas presented in texts. Students will complete timed in-class writings based on prompts related to an author's assertion(s), theme(s), or purpose(s), or a text's rhetorical features.

Writing Instruction: Text: *They Say/I Say: The Moves That Matter in Academic Writing* Description: During each writing workshop in each unit, students will read a chapter from *They Say/I Say* by Graff and Birkenstein as both a research tool for improving writing and a metacognitive tool for reflecting on their own writing practices. Students will use the *They Say/I Say* writing templates beginning with unit 1 of the course, but will focus in depth on various aspects of the argumentative writing process at different points in the course.

In conjunction with unit 1: "Entering the Conversation" (introduction): Students will begin by reading with what Graff and Birkenstein write in mind: "If there is any one point that we hope you will take from this book, it is the importance not only of expressing your ideas ('I say') but of presenting those ideas as a response to some other person or group ('they say')." This perspective on writing will be the principle guiding students' writing in response to Chicano literature throughout the course. The first unit of study in Chicano literature will require students to familiarize themselves with this model. In subsequent units, students will focus on the individual "moves that matter in academic writing."

In conjunction with unit 2: "They Say: Starting with What Others Are Saying" (chapter 1): Students will focus on the first element of the They Say/I Say model and develop their skills of "starting what others are saying."

In conjunction with unit 3: "Her Point Is: The Art of Summarizing" (chapter 2): Students will study the art of summarizing.

In conjunction with unit 4: "As He Himself Puts It: The Art of Quoting" (chapter 3): Students will continue the work of developing the ability to include the perspectives of others in their writing by reviewing and practicing "the art of quoting."

In conjunction with unit 5: "Yes/No/OK, But: Three Ways to Respond" (chapter 4): Once students have had ample practice in stating the opinions of others, they will study the three ways to respond to a person's perspective: agreement, disagreement, and qualification.

In conjunction with unit 6: "Entering the Conversation" (introduction): Essential Questions: What is the role of the storyteller in the pan-African Diaspora? How do narratives act as cultural artifacts? Description: Students will begin by reading with what Graff and Birkenstein write in mind: “If there is any one point that we hope you will take from this book, it is the importance not only of expressing your ideas (‘I say’) but of presenting those ideas as a response to some other person or group (‘they say’).” This perspective on writing will be the principle guiding students’ writing throughout the course. In this first unit, students will familiarize themselves with this model by informally responding to salient quotations from text through dialectic journaling. Students will then formulate an argument in response to the essential question in one or two paragraphs utilizing the They Say/I Say approach. In subsequent units, students will focus on the individual “moves that matter in academic writing.”

In conjunction with unit 7: “Her Point Is: The Art of Summarizing” (chapter 2): Essential Questions: In the context of the American Revolution, what does it mean to be African in America? What is the African identity? How is it defined, and by who? Description: Students will compose a rhetorical précis for at least one of the anchor texts, summarizing its primary argument and describing how that argument is developed.

In conjunction with unit 8: “As He Himself Puts It: The Art of Quoting” (chapter 3): Essential Questions: “How does it feel to be a problem?” What is the double consciousness of the Black person in America in the era of Reconstruction? What historical and political constructs made this duality possible? Description: Throughout the unit, students will focus their writing on analyzing and elaborating on specific quotations from the reading. As an assessment, students will compose a literary analysis of a fictional piece from the unit, describing how it reflects the double consciousness outlined by Du Bois.

In conjunction with unit 9: “Yes/No/OK, But: Three Ways to Respond” (chapter 4): Essential Questions: What are the multiple identities that emerged within the race as a result of Reconstruction? What was the impact on the collective identity of Blacks in American society? Description: In this unit, students will work on formulating arguments in response to a text. Using the unit’s essential questions as a guide, students will identify an author’s primary argument (or central theme for fiction) and compose an in-class essay supporting, refuting, or qualifying the author’s stance.

In conjunction with unit 10: “Analyze This: Writing in the Social Sciences” (chapter 17): Essential Questions: Who is the “New Negro”? What is the obligation of their work to the race and culture? Description: Building on their skills from the previous unit, students will critically analyze the concept of the “New Negro” and compose a short research paper that incorporates at least two other sources and presents a position on the essential question.

In conjunction with unit 11: “And Yet: Distinguishing What You Say from What They Say” (chapter 5): Essential Questions: In what ways did African American literature offer a counternarrative to post-WWII American culture? Description: In this unit, students will compose short literary analysis essays focusing specifically on including “voice markers” in their writing to better distinguish their ideas from those presented by authors or parts of text.

In conjunction with unit 12: “Analyze This: Writing in the Social Sciences” (chapter 17): Essential Questions: What is the function of African American literature in the social and political advancement of the race? Description: Synthesizing their skills from the course, students will compose a final analysis paper that incorporates at least three sources and presents a unique and informed position on the unit’s essential question.

Formative Writing Tasks: For each text: 1–2 paragraph text analysis: How do these texts reflect the historical, political, intellectual, and aesthetic motifs of the era? Students must cite at least two different sources supporting the claim in a précis of each key text. Students write descriptive outlines of assigned readings. Summative Writing Tasks: Summative writing tasks will be argument-based essays that require students to summarize and respond to the arguments about the nature and characteristics of Chicano/African American literature. These writing assignments will require that students summarize the author’s perspective on the texts in each unit and then offer an agreement, disagreement, or qualification of this argument. They will use the texts read within each unit to support, refute, or qualify the author’s argument. These assignments mirror the requirements of the essays that are part of the California State University and the University of California English proficiency entrance exams, with the objective of preparing students for those exams. Timed in-class essays and major writing projects: Examples of specific assignment types include persuasive essays, letters to the editor, argument analysis, reflective essays, text-based academic essays, and research projects.

Key assignments for the units are modeled after the California State University Expository Reading and Writing Course assignment template to guide students through the following processes: reading rhetorically, connecting reading to writing, and writing. Examples of assignments include quick writes to access prior knowledge; surveys of textual features; predictions about content and context; vocabulary previews and self-assessments; reciprocal reading and teaching activities, including summarizing, questioning, predicting, and clarifying; responding orally and in writing to critical thinking questions; annotating and rereading texts; highlighting textual features; analyzing stylistic choices; mapping text structure; analyzing logical, emotional, and ethical appeals; and peer response activities.

# CP African American History (Northern United, Humboldt)

## Basic Course Information

*Record ID:* NFL7RX

*Institution:* Northern United - Humboldt Charter School (051624), Eureka, CA

*Honors Type:* (None)

*Length of Course:* Full Year

*Subject Area:* College-Preparatory Elective

*Discipline:* History / Social Science

*Grade Levels:* 9th, 10th, 11th, 12th

*Integrated course?:* No

*Course Learning Environment:* (None)

*Transcript Code(s):* (None)

*Public Notes:* (None)

## Overview

This college preparatory course is designed to investigate and explore the history and formation of African Americans in the modern United States. Starting with ancient African culture and moving through such eras as colonization of the New World, the Civil War, and the civil rights movements, the course is meant to give students context as to what has shaped African American culture today. At the end of this course students will understand the impact of African Americans on US history and their place in the future.

## Prerequisites

None

## Corequisites

(None)

## Course Content

### Unit 1: The Origin and Journey (Prehistory–1750)

Description: This unit will address ancient African civilizations, the beginnings of the slave trade, and the arrival of slaves to the Americas. Students will investigate artifacts from ancient Africa and connect them to modern African American culture. Students will employ their speaking and listening skills to reenact an interview with a figure from ancient African history. Students will exercise reading and writing skills by keeping a journal of their readings from *My Bondage and My Freedom* by Frederick Douglass and by preparing for an analytical essay based on these readings that will be completed in the final unit of this class.

Summary: "Museum Exhibit" is a task in which students will create an exhibition of artifacts from the prehistory of the African American culture. Student will need to choose works of art that connect ancient Africa with modern society, explain their reasons for choosing each piece, and discuss the significance of the art to African American culture.

### Unit 2: A New Home

Description: This unit will begin with colonial life in the Americas and progress through the American Revolution and its effects on Black culture. Students will make inferences from a historical document and make conclusions about the times. Additionally, students will research the changes in religion and education before and after the War of Independence and analyze how these changes impacted society during the establishment of the United States. Students will utilize their speaking and listening skills to perform an original poem about the antebellum period in front of their teacher. Students will exercise reading and writing skills by keeping a journal of their readings from *My Bondage and My Freedom* by Frederick Douglass and by preparing for an analytical essay based on these readings that will be completed in the final unit of this class.

Summary: "Poetry" is a task in which students will write a poem focusing on the antebellum period. The poem will either focus on the success of free Blacks or the hardships they faced. The student will then read the poem to their teacher. Students will also answer clarifying questions posed by the teacher.

### Unit 3: Freedom's Fight (1790–1860)

Description: Over the course of this unit, students will learn about the establishment of slavery in the South, the abolitionist movement, and the rising tensions that led to the start of the Civil War. Students will engage in research skills to create an illustrated time line that documents the arrival of slaves to America. Students will utilize their speaking and listening skills to perform an original poem about the antebellum period in front of their teacher. Students will exercise reading and writing skills by keeping a journal of their readings from *My Bondage and My Freedom* by Frederick Douglass and by preparing for an analytical essay based on these readings that will be completed in the final unit of this class.

Summary: “Pictorial Time Line” is a task in which students will create an illustrated time line of events of the arrival of African slaves in America. Students will caption and provide specific dates of events. Students will be asked to explain the meaning of symbols and sketches to their teacher.

### Unit 4: The New Task (1865–1877)

Description: This unit will address the consequences of the end of the Civil War and the rise and fall of Reconstruction. Students will analyze the cause and effects of Reconstruction and present their analysis orally. Students will conduct research and read historical documents about the impact of the emancipation of slaves. Additionally, they will practice their speaking and listening skills to perform an original poem about the antebellum period in front of their teacher. Students will exercise reading and writing skills by keeping a journal of their readings from *My Bondage and My Freedom* by Frederick Douglass and by preparing for an analytical essay based on these readings that will be completed in the final unit of this class.

### Unit 5: No Place (1877–1910)

Description: Students will learn about the enforcement of Jim Crow laws, the start of the Progressive movement, the movement of African Americans to the West, and the cultural achievements of African Americans. Students will write an editorial letter taking a stance on the Progressive movement and answer any questions presented by the teacher about their arguments. Students make use of their speaking and listening skills to perform an original poem about the antebellum period in front of their teacher. Students will exercise reading and writing skills by keeping a journal of their readings from *My Bondage and My Freedom* by Frederick Douglass and by preparing for an analytical essay based on these readings.

Summary: “Analytical Essay” is a task in which students will write an analytical essay analyzing the effect slavery had on Douglass’s sense of manhood and how that was reflective of the experiences of Black men during the time. Students will cite textual details to support their claim.

### Unit 6: Contribution

Description: The unit will cover the effect of World War I, the Harlem Renaissance, and the Great Depression. Students will evaluate how these events prompted movements for African American equality. Students will conduct research to create an advertisement about the figures of the Harlem Renaissance so that they can explain the impact of the artists on African American culture. Students will keep a journal with notes and a summarization of the novel *The Color Purple* by Alice Walker. They will take steps to prepare an analytical essay about this novel, due in the final unit of this course.

Summary: "Advertising" is a task in which students will create an advertisement poster about Harlem Renaissance participants. Students will explain the impact the artist, musician, or writer had on the Renaissance and African American culture. Students will provide evidence to support their claim.

### Unit 7: Courage (1948–1964)

Description: During this unit students will learn about the injustices of segregation. Additionally, they will see how this spurred the beginnings and eventual spreading of the Civil Rights Movement. Students will learn how to interpret and analyze political cartoons to identify common themes of the time. Students will keep a journal with notes and a summarization of the novel *The Color Purple* by Alice Walker. They will take steps to prepare an analytical essay about this novel, due in the final unit of this course.

Summary: "Political Cartoons" is a task in which students will learn how to interpret political cartoons. Students will identify the main idea and look for clues in any text addressing the main idea. Students will examine the images of the cartoon for exaggerated symbols and interpret their meaning. Students will compile all information gathered and present their analysis.

### Unit 8: New Expectations (1964–1970)

Description: This unit will address the passing of Civil Rights legislation, including the Civil Rights Act of 1964. It will also address the growing number of Black Militants and the growing achievements of African American culture. Students will use research to identify the significant events of the Civil Rights Movement and chart out and evaluate the consequences of these events. They will also select a work of art from any era in this course and orally present their analysis of the artist's purpose. Students will keep a journal with notes and a summarization of the novel *The Color Purple* by Alice Walker. They will take steps to prepare an analytical essay about this novel, due in the final unit of this course.

Summary: "Arts Analysis" is a task in which students will analyze a work of art and the purpose the artist was conveying. Students will select a book, painting, song, poem, or sculpture from any era in this course. Students will conduct research to gather more information about the piece. Students will present their analysis orally.

### Unit 9: Confidence (1965–1990)

Description: Students will evaluate the growing strength of African Americans in politics. They will also address more contemporary issues such as Black Nationalism, apartheid in South Africa, and poverty in US urban areas. Students will research the emerging African American political leaders in local government and their trajectories toward success. Students will keep a journal with notes and a summarization of the novel The Color Purple by Alice Walker. They will take steps to prepare an analytical essay about this novel, due in the final unit of this course.

"Reading Journal" is a task in which students will maintain a journal of the story *The Color Purple* by Alice Walker. Students will take close reading notes and summarize each reading assignments. Students will focus their attention on answering the prompt for the analytical essay.

### Unit 10: Afrocentrism

Description: This unit will cover Afrocentrism in the United States, significant recent events in African American history, such as Hurricane Katrina and the election of Barack Obama, and the future of the African American legacy. Students will apply their research and knowledge to design a web page dedicated to the social and cultural life of African Americans. In an oral report, students will also critique activists and the impact of those activist's movements in modern African American society. Students will submit their final version of the analytical essay on *The Color Purple* and its reflection of African American culture in this unit.

Summary: "Analytical Essay" (final draft submission) is a task in which students will write an analytical essay considering the suppression women experienced during the twentieth century and compare that with the experiences of the women in the novel *The Color Purple*. Students will use their notes taken while completing the reading journal. Students will cite textual evidence in their analysis.

## Honors African American History (Castro Valley HS)

### Basic Course Information

*Record ID:* PRLWJY

*Institution:* Castro Valley High School (050500), Castro Valley, CA

*Honors Type:* Honors

*Length of Course*: Full Year

*Subject Area*: History / Social Science

*Discipline*: US History

*Grade Levels:* 11th

*Integrated course?*: No

*Course Learning Environment*: Classroom Based

*Transcript Code(s)*: AF US History H

*Public Notes:* (None)

### Overview

This course is a comprehensive survey of the major political, economic, geographic, social, and cultural trends and events of the United States from precolonial times to the present. Though the course will have a general focus on the role of African Americans within that history, it is a comprehensive and detailed survey of all of American history that aligns with the content covered in Advanced Placement US History. Students will be exposed to the accomplishments, history, and culture of African Americans within the American and global context with an emphasis on the twentieth and twenty-first centuries, but also including a detailed review of the nineteenth century (and to a lesser extent the colonial period) as a foundation for the last 100 years.

The course content is built around a pair of college-level textbooks and includes rigorous supplemental readings (both books and other primary and secondary sources) as well as extensive writing and research. In addition to covering the state and district requirements for US History, the course is designed to provide enrolled students with an opportunity to explore personal identity and race and to broaden their knowledge and understanding of the lives, culture, and contributions of African Americans in the United States. Although the course is designed to be cored with the African American literature course, it could operate as a stand-alone class.

### Prerequisites

Comparative Cultures and Geography, Modern World History

### Corequisites

African American Literature Honors, African American Literature

### Course Content

### The Roots of the American Experience

The unit begins with an introduction to the sociological, anthropological, and historical construct of race and how those ideas have developed over time. This includes an exploration of the role of race in American society today. The unit then transitions into the historical time line with a study of major precolonial African civilizations, the early development of the slave trade and its impact on Africa, and the development of the American colonies (with a focus on the British colonies in North America). This will include an analysis of the way that geography and climate in Mesoamerica impacted the development of the Spanish colonies and why the models of colonization used by the Spanish were not fully replicated in the British colonies, but, instead, unique patterns of colonization developed due to the economic, religious, and ideological motives of the colonists. Within the British colonial context, this will include a detailed study of the major similarities and differences in the economic, social, religious, and political developments across the colonial regions. Particular attention will be paid to the development of a slave economy in the South due to its geography and climate being ideal for the production of tobacco on large plantations in contrast to the development of a mercantile and trade-based economy in the New England and middle colonies. In relation to those economic developments, students will study the way that differences in the people and their motives for the initial colonization of the regions resulted in disparate social and political organizations across the regions (such as the intense religiosity and social "equality" of the earlier New England colonies in contrast to the generally less religious, but politically hierarchical, South).

*Unit Assignment(s)*

African Empires Research Project: Students will read the selections in the course textbook, *From Slavery to Freedom*, that are relevant to major African empires to establish background knowledge. Subsequent to that, in small groups, they will then use the school library and the school's digital access to academic journals to focus their research on one major empire. They will produce a detailed, three or more page research report (with proper citation of a minimum of five sources) about their specific empire and an accompanying PowerPoint presentation or poster to present to the class. Students will, thus, become experts on their specific empire and have a strong general understanding of the richness of preimperial African civilizations.

Two Views of Native Americans: Students will read and compare excerpts about Native American civilization from Charles A. and Mary R. Beard's *The Beards' New Basic History of the United States* (1960) and Howard Zinn's *A People's History of the United States* (1980). They will then analyze the factors that might have resulted in the quite different perspectives on precolonial Native Americans that are presented in the two texts. This will include an analysis of the sources (or lack thereof) referenced by the authors, the context in which the authors were writing, and the political and economic ideologies held by the authors (specifically, the fact that the Beards were writing as Progressive historians before the Civil Rights Movement in a period of intense nationalism and emphasized the "civilizing" element of European colonization for a group of Native Americans in constant conflict over land and power, while Zinn, of the New Left, wrote in the post-Civil Rights period and, as a socialist, wanted to emphasize the harmonious and egalitarian nature of Native American life) and how they impacted their approach to the subject. Finally, students will identify which source they find more reliable, explain why, and provide a counterargument as to why the alternate source might be more reliable.

Comparison of Hakluyt and *The American People*: Students will read excerpts from Richard Hakluyt's 1584 treatise "A Rationale for New World Colonization" and compare his arguments to Queen Elizabeth I with the analysis of the motives for colonization as presented by Gary B. Nash in *The American People*. In doing so, they will be required to identify and account for similarities and differences in the two pieces. This will include considering how Hakluyt, as a strong proponent of colonization, has a different audience, motive, and objective in his writing than does Nash in his textbook.

### A New Nation

This unit focuses on the ideological origins of the American independence movement. This includes an analysis of the basic ideas about government, representation, the social contract, and natural rights that were popular in colonial America as developed by thinkers such as Thomas Hobbes, John Locke, Thomas Paine, and the American Founding Fathers. This will include a study of the key events (including the Seven Years' War, British Acts of Parliament, and the Boston Massacre) that preceded the American Revolution and an analysis of how those events shaped the ideas of American colonists about the necessity of the consent of the governed, for example. Later, as students explore the development of the Articles of Confederation and the Constitution they will revisit these ideas when considering the structure of and principles enshrined in those documents and how they are a direct response to the colonial experience under British rule. They will also explore the formalization of the "American hypocrisy" in key American documents such as the Declaration of Independence and the US Constitution, the role of American colonists and African Americans in the Revolutionary War, and the failure to apply the natural rights doctrine to all Americans in the specific ways that slavery was and was not addressed in the Constitution. Finally, the unit will cover the changing legal status of African Americans in the Revolutionary War period and the further entrenchment of chattel slavery in the American political and economic system as an element of the larger political and economic transformations that were taking place as a group of once colonists attempted to establish a nation that had the economic and political power to sustain itself.

*Unit Assignment(s)*

American Slavery, American Freedom Analysis: In small groups, students will read and analyze excerpts from Edmund Morgan's *American Slavery, American Freedom* and think critically about the economic connections between chattel slavery and the ability of the United States to develop as a society and a nation. They will then compare their understanding from Morgan with the assertions made in *From Slavery to Freedom* and *The American People* and analyze which author or authors present a more convincing argument. Students will demonstrate their understanding through a series of brief guiding questions and participation in a class discussion. This assignment will help students to understand how deeply entrenched chattel slavery was in the American economic and political system as well as the official and unofficial institutions that developed to defend slavery. It will also emphasize the importance of the specific geographic and environmental factors that made plantation agriculture flourish in the South and how that plantation agriculture bolstered the developing American economy and played a critical role in funding both the Revolutionary movement and the early years of the new American republic.

Determining The Point of No Return: Students will write a brief analysis that identifies at what point, if any, it was no longer possible for the British to compel the loyalty of their American colonists. In essence, using historical information and arguments, students must identify whether the American Revolution was or was not inevitable. They must also take into account whether the Revolution was primarily motivated by economic, political, or ideological concerns held by the colonists and their leaders. If their thesis indicates that it was, they must prove with evidence at what point it became so. If their thesis indicates that compromise was still possible and the Revolution was not inevitable, they must prove with evidence why that is the case.

Contextual Comparative Analysis of the Declaration of Independence (1776), Prince Hall's Petition (1777), and the US Constitution (1789): Students will read and analyze the Declaration of Independence with a specific focus on the principles of self-determination, the asserted correlation between economic freedom and political freedom, and the natural rights doctrine. They will briefly summarize how those principles were outlined in the Declaration of Independence and then compare that to the text of Prince Hall's Petition (in which Hall basically outlines the same ideas and demands that they be applied to African Americans). In doing so, students will demonstrate a clear understanding of how the status of colonial leaders affected their perceptions of natural rights and how and why those perceptions contrasted with the perspective of African Americans at the time. They will then extrapolate on those ideas to consider the perspectives that might have been held by women, men without property, and other marginalized groups. In doing so they will refer back to the earlier review of principles of self-governance as asserted by colonial leadership and what that might mean for American society writ large. As students progress through future units they will continue to consider those inequities as all of those groups continued to demand and fight for the equality outlined in the Declaration of Independence. Finally, students will analyze the sections of the US Constitution that relate to slavery and, in a written analysis, assess to what extent the principles of the Declaration of Independence and Prince Hall's Petition were codified in the Constitution by selecting and analyzing specific quotes from each document. In completing this exercise students will become well versed in the natural rights doctrine, the American hypocrisy of slavery in a nation built on the principle of freedom, the constitutional protections for slavery that will be consequential in the next 70 years of history, the fight for universal white male suffrage that was generally completed (with some exceptions) by the 1830s, and the fight for women's suffrage that lasted until the ratification of the Nineteenth Amendment in 1920. This comparative analytical work is also preparatory for a major essay to be completed in the next unit.

## The Antebellum

This unit is composed of two major elements that are intermixed throughout: (1) a detailed study of slavery in the United States (though it also touches on the developing free Black populations in the North and South) and (2) an exploration of the developing sectional divide (political, economic, and social) in the nation over slavery.

The study of slavery as a social and political institution covers the full geographic range of the country (not just the South), explores the experiences of both rural and urban slaves, and looks critically at the abolition movement (including the racial and gender divides within that movement). Particular attention is also paid to efforts that were made to justify slavery in the face of the abolition movement and the methods by which slave owners attempted to exert control over slaves. The subsection of the unit concludes with a study of the connections between slavery, Jim Crow, and the modern day. This section is contextualized within the larger story of US history through a study of the methods by which the US expanded westward during the first half of the 1800s, the drive to acquire new territory to ensure the continued economic and resource-based growth of the growing nation, the political (mostly the American System) and technological (such as the cotton gin, steamboat, turnpike, and railroad) changes that took place to support the exploitation and transportation of those resources, and the increasing reliance on the cotton economy due to both domestic demand (because of early moves toward industrialization in the North) and the larger international marketplace (mainly in Britain).

The study of sectionalism begins at the time of the Constitution and ends with the election of 1860. Therein students will explore how the regional differences (geographic, economic, political, and social) at the time of colonization laid the foundation for the sectional divide in the country that continued to grow prior to 1860. Students will also consider how regional identity shaped the way the people living in different sections (primarily North and South, but to an increasing extent West) viewed the nation, its government, and their place within it. This includes a detailed review of the major attempts to create compromises and legislation to solve the increasingly divisive question of slavery (including, but not limited to, the Missouri Compromise, the Comprise of 1850, and the Kansas–Nebraska Act of 1854) and how those efforts both delayed the Civil War and intensified the sectional conflict that ultimately resulted in secession and the Civil War.

*Unit Assignment(s)*

Analyzing Slave Narratives: Students will read all of *Narrative of the Life of Frederick Douglass* and excerpts from the slave narratives written by Solomon Northup, Harriet Jacobs, and Charles Ball. As they do so they will analyze the content and the rhetorical technique in the texts. Through three different short (one-page minimum generally) written responses students will demonstrate their understanding of the various methods of control employed by slave owners (such as physical and mental punishment, the denial of education, and the use of Christianity and "benevolence" in an attempt to create complacency). In specific relation to Douglass, they will carefully make note of his use of rhetoric to advance his argument against slavery. This will both help them to fully understand the nuance of his argument and begin to prepare them for the more comprehensive essay that concludes the unit. Finally, students will consider the extent to which Douglass's narrative has value as a source from which to draw general understandings about the experience of slaves in the United States. In doing so they must address the exceptional nature of Douglass's life when compared to that of the vast majority of enslaved people in the United States but also identify the many ways in which his narrative, and the events therein, are reflective of the experiences of many enslaved people. They will do this, largely, by comparing his work with the excerpted slave narratives and the course textbooks. This will provide students with an understanding of the variety of experiences of enslaved people and reemphasize the importance of considering multiple sources as they attempt to ascertain the quality of the information within any given source and make reasoned arguments about historical events.

Culminating Analytical Essay: Throughout the unit students will be reading excerpts from Carter G. Woodson's landmark study *The Mis-education of the Negro* and from Michelle Alexander's The New Jim Crow and will view the documentary *13th*. As the culminating assessment for the unit, students will write a five-page (or longer) analytical essay that demonstrates a deep understanding of the material through a comparison of these sources and other outside evidence (either from the course or through their own research).

This paper must be typed in MLA format, be carefully proofread, and include a properly formatted works cited section with a minimum of five sources and in-text citations.

Students can choose from one of these two prompts: In the mental and physical power struggle between the oppressor and the oppressed, who had the upper hand? Make sure you discuss slavery, education, and political structures. Mass racialized systems of control have been used in the United States in many ways, especially in the sphere of education. Compare the use of education (or the denial thereof) as a means of controlling African Americans during slavery, in the 1930s, and in the present.

### The Civil War and Reconstruction

This unit focuses on the secession crisis that led to the immediate outbreak of the Civil War, the question of whether or not the war was inevitable, the role of African Americans within the context of the broader war, and the failures and successes of Reconstruction. The most important element of this is Reconstruction as it lays the foundation politically, socially, and economically for the Jim Crow era and much of the continued regional divisions that exist in the United States today. While this unit covers a period of major societal change, and students will explore in detail the causes of that change, there are also continuities in economic, political, social, and cultural identity that exist between the periods before, during, and after the Civil War.

The first half of the unit covers secession, Lincoln's response, and the general course of the war, with specific attention paid to the debate over the changing purpose of the war. When contemplating secession, students must consider the ways regional identity, different interpretations of what the United States was intended to be, the text and intent of the Constitution, and the meaning of representation affected perspectives on secession and its legality. The study of the war is less one of battles and more one of the questions that arose about the changing purpose of a war that began, at least ostensibly, over maintaining national unity and the destruction of secession, but without question transformed into a war over the eradication of slavery. This will include a detailed look at the circumstances surrounding the Emancipation Proclamation and the short and long-term outcomes of the order, including the ways in which it was an attempt to address the varying demands of the public in the North (including the divide between the working class and the upper class, Lincoln's tenuous political situation at various points in the conflict, the fight over abolition and emancipation, and the long unfulfilled expectations of equality by African Americans).

The second half of the unit deals with the political struggles and mixed outcomes of Reconstruction. Students will have to think about the complicated problems that resulted from secession and the Civil War, including, but not limited to, how to address the restoration of citizenship rights to individuals and loyal governments in the South, whether or not it is appropriate to attempt to "rebuild" the South in a way that more closely replicates the North, and to what extent (if at all) four million formerly enslaved people freed by the Civil War would be granted the rights of citizenship and how those rights would be protected when they were granted. This requires a thorough look at the internal political battles over Reconstruction between Congress and the presidents responsible for carrying it out (mostly Andrew Johnson) as well as the ways that Southerners attempted to resist Reconstruction.

*Unit Assignment(s)*

Nullification Primary Source Analysis: Students will read and compare the arguments for nullification presented in the Virginia and Kentucky Resolutions in response to the Alien and Sedition Acts, the resolutions from the Hartford Convention, and John C. Calhoun's South Carolina Exposition and Protest. They will complete a matrix that compares the arguments presented in favor of nullification and outline the extent to which each of the documents calls for nullification or interposition. They will then read the South Carolina Declaration of Secession and trace its philosophical origins to the previous three documents and the Declaration of Independence (which they have read previously) in a one-page written response. The students will, thus, learn and contemplate how South Carolina (and subsequent Southern states) based their arguments for secession on many previous American ideas, including the legitimacy of dissent, the belief that people should be represented by a government that reflects their interests, and the right to change that government if it fails to represent them. This principle of political power originating with the people is central to the argument for secession. Through reading these selections students will come to understand why many Southerners felt that a government dominated by the nonslaveholding North (due to population size) was not truly representative but was, instead, the tyranny of the majority over the minority (the irony of which will be noted in relation to slavery).

Two Views on Secession: Students will compare and contrast the South Carolina Declaration of Secession with Lincoln's first inaugural address to develop a deeper understanding of the two key views on secession. They will then reflect, in a short written analysis, on how the different perspectives evidenced in the documents are a direct result of the different geographical locations, economic and political circumstances, and perspectives of the authors. As part of this activity, students will identify how the long-established cultural and political norms of the North and South are reflected in these documents and how that has created, over time, the tension between these two broad groups, while also recognizing that within the two major sections of the nation there still exists a diversity of opinion about the issues that led to secession.

Was the Civil War Inevitable?: In an approximately one-page written analysis that draws on material from previous units and this unit, students will answer the question "Was the Civil War an inevitable result of events prior to the election of 1860?" They must consider the full scope of societal changes and developments that had taken place in the years preceding the Civil War, what caused those changes and the increasing polarization of the nation, and whether those changes were an unalterable result of the earliest stages of national development or whether that path was alterable in some way. In order to do this effectively students must first address the question “What caused the war?” At a general level, this is a question of politics, economics, and society, but more specifically from their studies they have a number of more narrow options from which to choose, including, but not limited to, the establishment of a nation based on the principles of freedom yet built upon the enslavement and subjugation of a race of people, the transformational rise of the Republican Party, the political rhetoric and election of Abraham Lincoln, secession, sectionalism, and a perception of the failure of representation. After completing their writing, students will participate in a Socratic discussion about their various interpretations of the historical events so that they can explore the many different causal explanations for the outbreak of the war.

Contextualization and Analysis of the Emancipation Proclamation: In small groups students will read and analyze Lincoln’s Emancipation Proclamation. As they do, they will answer a series of questions that will help them see both the limitations of the proclamation and the reasons Lincoln saw those limitations as necessary. They will then connect the proclamation back to Lincoln’s previous stances on slavery and the possibility of true equality and citizenship for African Americans, beginning with the Lincoln–Douglas debates. This will be based on a number of short selections from Lincoln’s speeches as well as selected readings from *The American People, From Slavery to Freedom*, and *The American Political Tradition* by Richard Hofstadter (who, in particular, addresses the complexity of Lincoln as a figure and the difficulty in ascertaining what he truly believed). Students will then write a brief response assessing the legitimacy of Lincoln’s reputation as the “Great Emancipator,” in which they will provide specific evidence from a minimum of three sources. In completing this exercise they must also address the reliability and quality of the information in the sources that they have accessed by identifying why they have chosen certain sources to support their argument and specifically addressing the potential problems with relying solely on the public statements of a politician with an agenda (in this case, Lincoln) when attempting to understand a particular moment in history. This will clearly demonstrate their understanding of the complex nature of the political climate in the Civil War period and of Lincoln as a man and as a president.

Planning Reconstruction Group Activity: In groups of three, students will be presented with seven specific issues that existed in the run-up to and early stages of Lincoln’s wartime reconstruction (such as "What responsibility, if any, does the US government have to physically repair and rebuild the South after the devastation of the war?"). For each question students must come up with a response and a reasonable counterargument to their response as if they were debating the issue during the period. This will help them to think more critically about the complex nature of Reconstruction as they take into account the complex climate of the period. At the same time, they will learn about the major issues that developed during Reconstruction. To demonstrate their understanding, the student groups will produce written responses to each question and participate in a class debate.

## The Gilded Age and the Progressive Era

This unit is an intense study of the development of America as an industrial superpower and the impacts of that transition on the American people. This begins with a study of the changing needs for resources during the transition toward industry, how the US met the need for those resources by expanding its exploitation of the natural environment (particularly for fossil fuels, but also for building materials, land to accommodate a rising population, and changes in the agricultural landscape to meet the needs of a rapidly growing population). From there, students will explore how the nature of work changed significantly to meet the demand for goods and how transportation networks (mostly nation-wide rail systems) expanded to make the effective and efficient distribution of those goods possible. The explosive increase in immigration and formation of white ethnic neighborhoods, the questions that created about the meaning of citizenship as a building block for American society and the expansion of ethnoreligious nativism in response to the changing face of America will also be addressed in detail. Students will compare and contrast those largely northern developments with the development of the "New South" in the Jim Crow Era and the redrawing of the Color Line and the impact of increasing migration of white Americans into the Great Plains on Native American populations and the environment. Finally, students will analyze the causes of, and efforts at, Progressive Reform to resolve the tensions and conflicts created by the economic, political, social and cultural changes taking place in America between the Civil War and WWI. All of this will give the students a complete picture of the many explanations for the causes of the massive transformation of the economic, political and social landscape of the country that took place in the late 1800s.

*Unit Assignment(s)*

Close Reading of the Thirteenth, Fourteenth, and Fifteenth Amendments: In small groups students will critically analyze the text of the Thirteenth, Fourteenth, and Fifteenth Amendments. They will specifically focus on the letter of the law and the spirit of the law, and the failures of the federal government to enforce the amendments in the Gilded Age and the Progressive Era. This activity will culminate with a written analysis of the way that the letter of the Fourteenth and Fifteenth Amendments could be used to undermine the spirit in which they were passed. Students will support their argument with specific evidence from the time period.

Essay Comparing Booker T. Washington, W. E. B. Du Bois, and Marcus Garvey: Students will read and analyze significant selections from *Up from Slavery*, the "Atlanta Compromise," *The Souls of Black Folk*, and *Selected Writings and Speeches of Marcus Garvey*. In doing so they will deeply understand the different approaches to civil rights reform that laid the foundation for later movements and activism. To demonstrate that understanding students will produce a two-page minimum argumentative essay (with citations) in favor of one of the approaches presented by one of the three men; they must also identify why the other approaches are less desirable. In doing so they will demonstrate an understanding of the varied perspectives on life in the late 1800s and, in particular, civil rights issues, for African Americans based on their background and origins. They will also explore the unifying elements of the African American experience in the United States in this time period and how the similarities of that experience across geographic, political, and economic realms resulted in similar interactions with the larger American population.

Analyzing Immigration Data: In small groups, students will read selections from three different sources related to the rise of nativism in the late 1800s: excerpts from P.S. Dorney's 1871 description of anti-Chinese violence in California, a selection from *The American People* by Nash, and selections from Howard Zinn's *A People's History of American Empire* that allude to, but do not explicitly discuss, issues of nativism. Each source presents a different interpretation for the causes of nativism: one identifies racism as the primary catalyst for nativism, one identifies cultural and religious factors as the primary cause of nativism, and indicates nativism was primarily a response to changing economic conditions. After reading the three sources, each group will analyze immigration data gathered by the US Census Bureau between 1820 and 1940 and excerpts from the "Gentleman's Agreement" to assess the accuracy of the information presented in the three original sources and produce a written argument in favor of one being "the most accurate." A class discussion will follow in which students will continue to deliberate about the quality of each source.

Exploring the Progressives: Students will read and respond to selections from Upton Sinclair's *The Jungle* to help develop their understanding of the causes and consequences of the transformation from a largely agrarian society to an industrial society reliant on large-scale, industrial agriculture to feed a growing population. They will then analyze Theodore Roosevelt's efforts to support Progressive reform as a response to the significant changes that had taken place in the US between the 1870s and early 1900s. Finally, they will attempt to determine to what extent the success of Progressive reforms was contingent upon the leadership of national political figures like Theodore Roosevelt, or whether the work of nonpoliticians, muckrakers, and similar, such as Ida Tarbell, Alice Paul, Walter Rauschenbusch, John Muir, and Jacob Riis, would have been sufficient to effect national change. This requires students to consider what ultimately caused society to change its ideas about the role of government in the daily life of citizens and the impact that had on the national culture, as well as how those societal changes catalyzed changes to the traditional political practices and institutions of the nation.

### The US Becomes a World Power

This unit focus on the causes and consequences of the shift in American foreign policy from the end of the Civil War to the end of WWI. Prior to this period the US was generally restrained to expanding continentally, but with the growth of the US into an industrial power that changed and the nation transformed as it sought to expand its reach abroad.

Students will trace the origins of the economic, political, and cultural drive for expansion in the US and explore how preexisting ideas such as manifest destiny transformed as the nation developed the industrial and economic capacity to exert its influence abroad. Through the analysis of case studies (and building on content from sophomore year) that include the American Indian Wars, the Spanish–American War, the Philippine–American War, the Hawaiian annexation, the establishment of “Big Stick” and “Dollar Diplomacy” policies in Latin America, and the Caribbean and WWI, students will explore whether American imperialism was a foregone conclusion as the nation rose as an industrial power and yearned for new markets and resources to enrich the population (or some segment thereof), whether the nation had betrayed its founding principle in the actions it carried out abroad and how accusations of such at the time brought into question the normative national identity of a democratic society protecting people’s rights, and how geography (particularly the need to guarantee access to China for trade) affected the imperial impulse. For the events preceding WWI, students will focus on analyzing the causes and consequences of American imperialism and the connections between race, economics, political power, and imperialism. The section on WWI will largely contrast Wilson’s “War for Democracy” with the status of women and ethnic minorities at home and explore how that conflict transformed American society by leading to the Nineteenth Amendment granting women suffrage (much as with the Fifteenth Amendment and the Civil War, the continued extension of the democratic ideals of self-government to another group of citizens), increased political activism by African Americans, and the rise of socialist and communist ideologies that challenged the traditional laissez-faire identity of the nation (the roots of which were discussed in the previous unit on the Gilded Age). In relation to the significant transformation of American society in WWI, students will also consider how the various domestic wartime policies (such as Wilson’s “war socialism” and the Espionage and Sedition Acts) challenged and changed the way the country operated. Many of these transformations from the WWI period were foundational to the rapid shift in the American experience during the Roaring Twenties. There will also be a review of the Fourteen Points and the Treaty of Versailles (which are covered extensively during sophomore year).

*Unit Assignment(s)*

Foreign Policy Analysis: Students will read and respond to guiding questions from Howard Zinn’s graphic novel *A People’s History of American Empire*. This will expose them to the complexity of American foreign policy decisions about the Spanish–American War and the Philippine–American War as well as provide detailed content on the specific experiences of African Americans during those wars. As students read and respond to questions they will be expected to formulate an analysis of Zinn’s biases and the manner in which he crafts his narrative to present a storyline that supports his personal worldview. Students will then compare his work with the writings of prominent American isolationists (Twain and Cleveland), imperial subjects (Emilio Aguinaldo from the Philippines and Queen

Lili'uokalani of Hawaii) and prominent American expansionists (McKinley, Roosevelt, Taft, and Dole) in preparation for a debate about American foreign policy. As they synthesize all of this material they will identify how the various interpretations of the causes of the shift to an expansionist foreign policy reflect continuities and changes in ideas about what America is, and is supposed to be, as a culture and society.

Foreign Policy Debate: Students will be broken into teams and will debate specific elements of American foreign policy prior to WWI. Students will be expected to use information they have learned in class as well as information that they have researched on their own in support of their argument. This will help them further develop the research, writing, and argumentation skills that they have been working on throughout the year and ensure that they have acquired, and can demonstrate, a deep understanding of the content from the unit. During their preparation they must evaluate the quality of the information in the various sources that they have compiled and select the most relevant and reliable information available. This means that they will need to look for instances in which a similar narrative has been presented across multiple sources to verify the reliability of that evidence. They will also compare and contrast different perspectives on the various events that they will be debating and account for why the author holds that particular perspective based on who they are, where they came from, and the circumstances in which they found themselves at the time of their writing.

Multiple Perspectives on WWI: Students will read two essays written by W. E. B. Du Bois in *The Crisis* and compare their purpose, point of view, and tone. The first is generally supportive of African American men enlisting to fight in WWI, while the other is a scathing critique of the treatment of returning African American soldiers. They will then compare Du Bois's essays with highly nationalistic speeches and essays written by Calvin Coolidge, Warren G. Harding, and A. Mitchell Palmer. In reading and comparing these documents students will demonstrate important analytical skills and the ability to use historical context in their analysis and will learn more about the varying perspectives in the US about participation in WWI, and in particular how historical experience played a role in shaping those perspectives.

### The Roaring Twenties

This unit is an overview of the sociopolitical climate of the 1920s. It begins with a review of the Progressive Era and progresses through the generally tense period of the early 1920s as the KKK rose to prominence, Prohibition went on the books, women began exploring their identities more publicly after the ratification of the Nineteenth Amendment, and tension rose between traditional American Protestant Christian values and conservatism and the rising modernism of the period. Particular attention is paid to how and why the United States (and the rest of the world) was undergoing such dramatic changes in the wake of industrialization, imperialism, and (most significantly) World War I and how those changes challenged and transformed cultural norms that had largely been in place in the

United States from the earliest days of its founding. From there, students undertake a study of the Harlem Renaissance as a sociopolitical movement largely expressed through art and literature, but also through the rising political activism of the NAACP, the National Urban League, and various communist organizations.

*Unit Assignment(s)*

Multiple Perspectives on Prohibition: Students will view selections from the documentary film *Prohibition* and compare the assertions made in the film to those presented in two primary accounts of Prohibition, one written by Felix von Luckner, a visiting German, and the other written by Frederick Lewis Allen, a historian and editor. Students will write an analysis accounting for the similarities and differences evidenced in the three sources.

Harlem Renaissance Research and Presentation Project: Student pairs will be assigned two key figures from the Harlem Renaissance. Using their textbooks (*From Slavery to Freedom* and *The American People*) as a starting point and branching out into independent web and library research, student pairs will research their two people extensively. As they research they will constantly evaluate the quality of information in the sources that they uncover and only utilize those that can be corroborated in multiple instances and are reliable and of academic merit. Based on this research and source analysis, they will then produce a presentation for their classmates that explains their two figures, their specific role in the Harlem Renaissance, and how their work and products fit more broadly into the Harlem Renaissance as a sociopolitical construct. This will demonstrate their specific expertise in their figures as well as an understanding of the Harlem Renaissance more broadly. Their presentations will also provide reinforcement to their fellow classmates.

Literature and the Harlem Renaissance Essay: Students will read and analyze at least two of the following books: *The Ways of White Folks*, *Passing*, and *Their Eyes Were Watching God*. They will also read other selected poems and short works. Following that, they will write a five-page minimum analytical essay focused on how the texts they read reflect the principles of the Harlem Renaissance, particularly as identified in Alain Locke's "The New Negro." They will, through this essay, demonstrate a deep understanding of the Harlem Renaissance as an expression of African American identity as it developed from slavery to the 1920s and as a model for African American self-help and advancement socially, politically, and economically. They must specifically explain why the face of African American resistance to racism changed during the 1920s and how those efforts led to responses and reactions that caused changes in the general American culture (some positive, some negative) and to what extent those reflect preexisting cultural norms and interactions between African Americans and American society writ large.

### The Great Depression and the New Deal

This unit focuses on the causes, consequences, and responses to the Great Depression. Economics and market principles form the foundation of the causes section. This includes a detailed look at the economics of the 1920s and the boom that was certainly extant for almost all Americans, but disproportionately benefited the upper and middle class. The section on consequences explores the urban and rural experiences of Americans during the Depression. Within the rural Depression specific attention is paid to the ecological disaster of the Dust Bowl region and how that was a result of a combination of the physical geography and climate and human actions as a result of the rapid increase in demand for agricultural products, and the production thereof, during the post-Civil War period, largely as a result of the Homestead Act of 1862. Attention is also given to the "Okie" migration, and a correlation is drawn between the Great Migration during the period of 1910 to 1930. The most significant understanding that students must walk away with, however, is how the New Deal dramatically transformed the American political and economic system. The New Deal significantly increased federal power and reach. Students will be expected to grapple with how the changes to the US government as an institution and the practices it undertook (such as highly regulating the economy and providing direct aid to citizens) was a direct result of the historical developments of the preceding years and the societal changes that had taken place following the economic crash.

*Unit Assignment(s)*

Stock Market Simulation: Students will participate in a stock market simulation in which they buy and sell stocks (including on margin) over a period of simulated years and track their transactions. The market is rigged, of course, to simulate the boom of the 1920s and the decline that began in late 1928 and rapidly accelerated in mid-1929. At the conclusion of the simulation and following instruction about the economic causes of the Great Depression, students will produce a written reflection in which they analyze their decision-making during the simulation and the correlation between their experiences and the experiences of people in the 1930s. This will demonstrate their understanding of the causes of the Great Depression.

Black History Month Article Analysis: This is a one-page minimum typed personal reflection on Carter G. Woodson's establishment of Negro History Week (now Black History Month) and the appropriateness of it as a schema for focusing the American people on African American history. Students will be reading and reflecting on a scholarly article that has a fairly negative view of Black History Month. Though they will not necessarily be cognizant of it at the time, by thinking about (and writing about) whether or not Black History Month is a good idea, students will be dealing with many of the major issues covered in the second semester. The controversy that surrounds Black History Month is quite relevant to topics such as inclusion versus segregation, accommodation, self-help, and Black Nationalism. Students will be reminded of, and asked to refer back to, the article throughout the semester. Students will also be asked to incorporate what they learned while reading Woodson's *The Mis-Education of the Negro* into their analysis.

What Caused the New Deal?: Students will begin this exercise by graphing economic data from the early 1920s through the late 1930s. This data will cover things such as bank failures, business closures, unemployment, and wages. By analyzing this economic material they will see the dramatic economic collapse that took place beginning in 1929. After doing so, they will then read several primary sources (Allen, Roosevelt, Wright, and Rosskam) that address the social and psychological consequences of the Great Depression and the impact it had on American society. Finally, they will view parts of the documentary *The Great Depression* that cover the political ideas and solutions presented by the left and the right during the Depression. After considering all of these sources students will produce a thesis responding to the prompt: "Was the New Deal primarily a result of economic, social, or political pressure?" They will then list and briefly explain significant evidence from those sources that they would use in defense of their thesis and those which could be used to present a counterargument.

### World War II

In grade ten students participate in an in-depth study of WWII. This year, in grade eleven, students study in depth the American wartime domestic policy. This begins with pre-Pearl Harbor foreign policy decisions that FDR called "steps to maintain neutrality," such as the Four Freedoms Speech, the Neutrality Acts and the Lend-Lease Act, the Selective Service Act, the Atlantic Charter, and the economic sanctions and trade embargoes placed on Japan. The other major prewar focus is on civil rights issues (including FDR's effort to address inequality in hiring through Executive Order 8802). The unit then moves into the ways the US, after Pearl Harbor, transitioned into a wartime economy and a state of total war, as well as the civil rights issues that arose out of that (including the role of women in the war effort, Executive Order 9066 and *Korematsu v. US*, general divisions among African Americans about serving, and other issues of tension created by the Second Great Migration, the Zoot Suit Riots, antisemitism, and the limited response to the Holocaust). Specific attention is paid to comparing and contrasting the different domestic experiences of various segments of the American population within the global context of a war to preserve democracy and fight totalitarian repression.

*Unit Assignment(s)*

Responding to the "Date Which Will Live in Infamy": Students will read FDR's "Date Which Will Live in Infamy" speech and write a short analysis that makes an argument about the accuracy of his assertions about the attack on Pearl Harbor. In this writing students must address American and Japanese foreign policy prior to the attack and consider whether or not the attack could be considered justifiable given those actions. In doing so, they must take into account the pressure the US was attempting to exert over Japan and the explicit and implicit threat of Japanese imperial expansion in the Pacific.

African Americans in the War Annotated Bibliography: Students will do online research to identify seven academically reputable websites that provide information about the African American experience in WWII (either in military service or at home). They will then provide a citation for each website and summarize the relevant content. In that summary they will analyze the value of those websites for understanding the African American experience. By completing this assignment, students will learn a wide variety of information about the African American experience during the war. They will also demonstrate critical research, citation, and synthesis skills as well as the ability to differentiate between reliable and unreliable primary and secondary sources.

### The 1950s, 1960s, and the Cold War

Much like WWII, this content is covered heavily in grade ten. This year, in grade eleven, there is a focus on how the US led the development of a post-WWII liberal economic and political order evidenced in, for example, agreements about free trade, the Marshall Plan, and NATO as a way to counter the power of the Eastern Bloc and the USSR. Students will specifically look at how those institutions are a reflection of preexisting political and economic ideas and institutions in the United States but also a direct result of the devastation of two European wars in the first half of the twentieth century and the fear of a third in the post-WWII period. Another element of the unit is the domestic transformation taking place as a result of the booming post-WWII American economy. This includes the transition toward a more heavily mechanized, white-collar economy and the increasingly integrated global economy that became central to the ability of the United States to maintain itself but also distribute resources both internally and externally to allies. The other major aspects of the Cold War covered focus on American covert operations abroad, domestic policy (such as McCarthyism as an effort to protect and maintain perceived American cultural norms and values), and the nuclear arms race. This unit also serves as a transition between WWII and the Civil Rights Movement as many of the themes covered become relevant to the Civil Rights Movement—particularly the connections between anti-communism and opposition to the Civil Rights Movement as well as the philosophical conflict of being a nation focused on spreading "democracy and freedom" abroad while (at least to some extent) ignoring failures to provide those things at home for all Americans.

*Unit Assignment(s)*

Policy Debate: Students will debate American intervention in various Cold War events; each pair of students will be assigned a different topic to debate (one will be pro-intervention and the other will be anti-intervention). The foundation of their debate will come from in-class research done at the library, online, and in the main textbooks for the course. They will include an annotated bibliography of their sources and assess the quality of the sources they are referencing in that bibliography. Building on their rhetorical abilities from earlier in the year, students must use historical evidence to persuade the class that American policy during the Cold War was either justifiable or not justifiable. Debate performance will be assessed on oratory skill and the legitimacy of their historical arguments. Other students in the class will be responsible for completing a chart that outlines the basic arguments presented by each side. This will help everyone review the various American interventions during the Cold War and develop a deep understanding of the conflicts over such decisions.

### The Civil Rights Movement

This unit begins with a fairly comprehensive review of civil rights related events and figures and ideas that took place or existed before the late 1800s (all of which were covered earlier in the year). From there, students begin an in-depth exploration of the Civil Rights Movement beginning with *Plessy v. Ferguson* and moving up until the mid-1970s. They will focus on the most transformative events, organizations, and people while also exploring lesser-known figures. Of particular importance will be their work to develop an understanding of how the goals and objectives of the movement changed over time and what caused those changes—specifically, the transformation from a movement largely focused on changing the laws and Supreme Court decisions to one focused on meaningful economic, social, and political equality once those legislative changes took place. This includes an analysis of the growing radicalism of the movement beginning in the mid-1960s and accelerating rapidly after the assassination of MLK in 1968. They will specifically look at the way the Civil Rights Movement transformed American politics, economics, and society and ponder whether it would be more accurate to say that those transformations were an inevitable outcome of the continued expansion of democracy and rights to all Americans or a distinct result of the active work of thousands of people and could just as easily not have taken place. Finally, they will assess the successes and failures of the movement in preparation for material covered in future units of study. While the unit is largely focused on the African American Civil Rights Movement, significant time will also be devoted to other movements (primarily free speech, women, gay rights, Chicano/a, Asian American, Native American, and people with disabilities) and how those movements continued to further the expansion of rights to all Americans. This unit also revisits many of the questions raised earlier in the year about the political practices and ideologies established in the United States in relation to the right of all citizens to participate in their government, the general principle of natural rights, and the responsibilities of citizens within a democracy.

*Unit Assignment(s)*

The Autobiography of Malcolm X Analysis: Students will read *The Autobiography of Malcolm X* and write three brief papers analyzing the text at major turning points in

Malcolm X's life. These assignments will be given following his imprisonment, after he takes the hajj, and after completing the text (which includes his assassination in the epilogue). Students are expected to write a minimum of two pages for each assignment, utilize at least three quotes directly from the text in each, and provide supporting historical context and evidence. In doing so they will demonstrate an understanding of the depth and complexity of both Malcolm X and the Civil Rights Movement in which he rose to prominence. This will highlight their understanding of the causes of the changes in the methods and motives of the Civil Rights Movement over time and how those changes affected the general attitude of Americans toward civil rights while also engendering resistance to the Civil Rights Movement. The final written piece will also require an assessment of the reliability of the narrative presented in *The Autobiography of Malcolm X*, as the text has been criticized as essentially a mythologization of one man that fails to consider the many other elements of the Civil Rights Movement and often disregards the more negative aspects of his actions and ideas.

Civil Rights Movement Presentation: This assignment begins with a two to three-page MLA format research report on an important moment, figure, or similar topic in the Civil Rights Movement. Using the skills developed earlier in the course (including assessing the reliability and quality of primary and secondary sources, reading and analyzing primary and secondary sources for an understanding of multiple perspectives on certain events and people, and technical skills such as grammar and writing technique, providing proper citation, and writing clearly and coherently) students (or pairs) will research a specific topic from the Civil Rights Movement. Students will be able to choose from around 40 potential topics, including events like the founding of the Congress of Racial Equality (CORE), the March on Washington, the assassination of Medgar Evers, and *Loving v. Virginia*. Students will provide a thorough explanation of the event; that explanation must include any relevant historical background and the later impact of that event. The research paper will be submitted for review by the teacher, who will identify any necessary changes. This revised paper will be used as the foundation for the student-generated PowerPoint presentation to be given to the class.

Invisible Man Analytical Essay: Students will be reading Ralph Ellison's *Invisible Man* in English class with support coming from history. In a summative analytical essay, students will analyze Ellison's literary effort to allegorically analyze and comment on the historical experiences of African Americans from the end of Reconstruction to the end of WWII. Students will be required to incorporate a minimum of five additional sources beyond the text as part of their analysis; these sources must be carefully considered and analyzed for accuracy and relevance to the topic and the text to ensure that they have value. This assignment will demonstrate an understanding of the book and the complex historical allusions and references Ellison makes, as well as effective writing technique and integration and analysis of primary and secondary sources.

### The Vietnam War

This unit is a comprehensive study of the Vietnam War (both abroad and at home). Within this unit the full effect of the tumultuous 1960s comes to a conclusion in the early 1970s with the Watergate Scandal, the resignation of Nixon, the end of the Vietnam War, and the virtual collapse of the Civil Rights Movement. It builds extensively on the unit on the Cold War and also incorporates and expands upon many key elements from the unit on the Civil Rights Movement, especially the rising discontent and violence at home in the late 1960s. This marks another transformative moment for American society as the pre-Vietnam perceptions of the government and leaders were shattered during this period and replaced with an entrenched distrust that is still prevalent in American life today. Students will consider the political, cultural, social, and economic conditions that catalyzed those watershed shifts in the American experience and question whether or not the violence and frustration that sparked those changes could have been resolved without such a dramatic transformation. For many Americans, these transformations effectively destroyed many of the extant building blocks of American society, such as the traditional nuclear family, church, and belief in the government and its agents. As a result, many Americans began to question whether the government could still be trusted to distribute political power to the citizens or whether those citizens had an obligation to take the power from the government (by revolutionary force if necessary).

*Unit Assignment(s)*

Vietnam Era Song: Students will write a song that deals with the Vietnam War or Civil Rights Movement. Students will be given a specific stance for their song to take (either in favor of or opposed to Vietnam or Civil Rights) and will have to demonstrate an understanding of the different perspectives on the Vietnam War or Civil Rights Movement through their lyrics. They will be allowed to modify a professional musician's song (though not one about Vietnam or Civil Rights) or write one of their own. In doing this students will demonstrate that they have a solid general understanding of the time period and the ability to synthesize and explain specific content. The activity will also demonstrate their ability to compare and contrast different historical perspectives on Vietnam or the Civil Rights Movement.

The Rise of Radicalism: Students will write a one to two-page analysis of the legitimacy or illegitimacy of the increasing radicalism of both the anti-war movement and the Civil Rights Movement in the late 1960s and early 1970s. Students will show that they understand the causes of the change toward more radical ideas and movements by citing specific historical evidence from quality primary and secondary sources. They will then make an argument either for or against that radicalism as part of the traditional American political culture and value set based on content from other units in the course.

### From Détente to Today

This unit is a comprehensive review of foreign policy and general domestic trends from the end of the Vietnam War to the modern day. The foreign policy section focuses on the causes and effects (primarily economic and political) of the end of the Cold War, the increasing liberalization of the global economic system, immigration, and the rise of new threats such as terrorism in the late twentieth and early twenty-first century. Domestic policy centers on the rise of women in the workforce, the rise of the modern environmental movement, and the increased centralization of urban poverty and subsequent questions about, and policy changes related to, social welfare programs (particularly during the Reagan and Clinton administrations) in an effort to more effectively meet increasing pressure for resources and services in areas of increasing poverty. Within that context, the significance of the election of Barack Obama as president and the backlash against it will be central to the study of the twenty-first century. This final unit culminates with a number of reflective pieces for students to take part in both in the community and with each other.

*Unit Assignment(s)*

Discussing the Year: For this assignment students are charged with the task of interviewing two adults about 10 major contemporary domestic social issues. In doing so they are responsible for determining each adult's perspective on each issue, discussing each adult's perspective within the context of their own, and writing an analysis of how each interviewee's personal experiences, age, or similar have informed their perspective. In completing this assignment students will demonstrate their understanding of the historical forces with which they have been working over the course of the year and broaden their understanding of perspectives other than their own.

Assessing the Path Forward: This assignment requires students to interview two adults about methodologies for change. Students will bring their historical knowledge to these interviews to contextualize and frame questions such as, "Which is more important to continuing the process of African American uplift: self-help or government programs/intervention?" After completing the interviews students will write an analysis of which historical ideas, approaches, and people are most reflected in their interview subjects. This will demonstrate their comprehensive understanding of course material as well as further expose them to diverse approaches and ideas about how best to continue the struggle for true equality and justice in the United States. It will also highlight the idea that virtually all movements are built, to some extent, on those that came before.

Continuity and Change in the Twenty-First Century: In a one to two-page essay, using a variety of primary and secondary sources that they have evaluated for reliability, students will explore how the role of the United States as a global power changed and remained the same in the post-Cold War era. They will specifically examine how the collapse of the USSR shifted the global power balance and created a sense of security for the West.

They will consider to what extent that sense of security was or was not misplaced given the increasing tensions as former Soviet client states struggled with the transition out of Soviet control, Chinese global economic power increased, and tensions in the Middle East continued to escalate.

## Honors African American Literature (Castro Valley HS)

### Basic Course Information

*Record ID:* DQ5NTW

*Institution:* Castro Valley High School (050500), Castro Valley, CA

*Honors Type:* Honors

*Length of Course*: Full Year

*Subject Area*: English

*Discipline*: English

*Grade Levels:* 11th

*Integrated course?:* No

*Course Learning Environment*: Classroom Based

*Transcript Code(s)*: AF Lit H

*Public Notes:* (None)

### Overview

The purpose of Honors African American Literature is to learn unit-specific vocabulary that will assist in composing of unit-specific essays, to work through grammar that will add sophistication to student writing, to offer reading strategies that will deepen understanding and access to literature, to build discussion strategies that will encourage more nuanced discussions of literature in class and in writing, and to master identifying and using rhetorical devices in persuasive writing. To reach these expectations, in Honors African American Literature students will read 10 to 12 books, both fiction and nonfiction, and engage in multiple Socratic seminars and debates throughout the year to access the literature. Students will also practice close reading and annotation techniques to assist in their reading. Throughout the year students will write 8 to 10 essays, of various genres, approximately 5 to 10 pages in length. The essays will cover a variety of genres: literary analysis, expository, persuasive, and argumentative.

### Prerequisites

Freshman English, Sophomore English, or Advanced Sophomore English

## Corequisites

African American History 1/2, Honors African American History 1/2

## Course Content

### *Narrative of the Life of Frederick Douglass* by Frederick Douglass, *The Mis-education of the Negro* by Carter G. Woodson, and *13th* by Ava DuVernay

Students will concurrently read *Narrative of the Life of Frederick Douglass* and *The Mis-education of the Negro*, and view the documentary *13th*, by Ava DuVernay. This unit introduces students to rhetorical devices such as antithesis, parallelism, apostrophe, sensory details, ethos, pathos, logos, main claim, subclaims, and evidence. Students will explain their understanding of Carter G. Woodson's arguments by identifying ethos, pathos, logos, and their influence on the reader. Likewise, students will identify rhetorical devices used by Douglass to further his purpose. Lastly, students will view *13th*, identifying DuVernay's claims and subclaims and the film's use of ethos, pathos, and logos. The texts and documentary will serve to begin the discussion of the African American identity in America and give students the historical foundation needed to understand the literature.

*Unit Assignment(s)*

Students will read all of *Narrative of the Life of Frederick Douglass* and excerpts from the slave narratives written by Solomon Northup, Harriet Jacobs, and Charles Ball. As they do so they will analyze the content and the rhetorical technique in the texts. Through three different short (one-page minimum generally) written responses students will demonstrate their understanding of the various methods of control employed by slave owners (such as physical and mental punishment, the denial of education, and the use of Christianity and "benevolence" in an attempt to create complacency). In specific relation to Douglass, they will also carefully make note of his use of rhetoric to advance his argument against slavery. This will both help them to fully understand the nuance of his argument and begin to prepare them for the more comprehensive essay that concludes the unit. Throughout the unit students will be reading excerpts from Carter G. Woodson's landmark study *The Mis-education of the Negro* and from Michelle Alexander's The New Jim Crow and will view the documentary *13th*.

As the culminating assessment for the unit students will write a five-page (or longer) analytical essay that demonstrates a deep understanding of the material through a comparison of these sources and other outside evidence (either from the course or through their own research). This paper must be typed in MLA format, be carefully proofread, and include a properly formatted works cited section with a minimum of five sources and in-text citations. Students can choose from one of these two prompts: In the mental and physical power struggle between the oppressor and the oppressed, who had the upper hand? Make sure you discuss slavery, education, and political structures. Mass racialized systems of control have been used in the United States in many ways, especially in the sphere of education. Compare the use of education (or the denial thereof) as a means of controlling African Americans during slavery, in the 1930s, and in the present.

### *Beloved*, by Toni Morrison

Students will read *Beloved*, by Toni Morrison. This unit will deepen students' knowledge of literary devices and techniques employed by authors to further theme and develop characters. Techniques used to further characterization will be the main focus when reviewing Beloved, Sethe, Paul D, Denver, and Baby Suggs. Students will also focus on the archetypal characters found in Beloved and how these archetypal characters represent different movements and figures in history. Students will maintain a character journal, complete reading quizzes, and participate in Socratic seminars throughout the unit. Students will also compare the *Narrative of the Life of Frederick Douglass* and the characters in *Beloved* to create a more complete understanding of the psychological and social effects of slavery in the United States.

*Unit Assignment(s)*

As the culminating assessment for the unit students will write a five-page (or longer) analytical essay that demonstrates a deep understanding of the characters found in *Beloved*. This paper must be typed in MLA format and carefully proofread. Students will complete the entire writing process of brainstorming, outlining, drafting, peer editing, and revising. Students can choose from five different prompts all designed around characterization.

Sample Prompts:

> "Freeing yourself was one thing; claiming ownership of that freed self was another" (pp. 111–112). Choose one character from *Beloved* and discuss the ways in which the character achieves the goal of "claiming ownership of that freed self."
>
> Morrison's work portrays many hardships and cruel atrocities that were inflicted upon Black people during early American times. Is this story designed to parallel a post-Civil War America? If so, what do the characters represent?

### *Passing*, by Nella Larsen

Students will read *Passing* by Nella Larsen. This unit will introduce students to colorism and its effect on one's identity as they study Irene Redfield and Clare Kendry. Students will also read supplemental material on colorism to help their understanding of how colorism affects individual identity and serves to maintain the racial structures in America. Students will maintain a double-entry journal for this unit, tracking Irene and Clare's changing perception of self as the novella progresses. Throughout the unit, students will complete reading quizzes, think-pair-shares, fishbowls, and personal reflections to demonstrate understanding of the reading.

*Unit Assignment(s)*

As a culminating assignment, students will complete an in-class, timed 60-minute essay. Students will have access to the prompt beforehand and are encouraged to gather the evidence beforehand. The essay will require at least three body paragraphs, using three quotations per body paragraph as supporting evidence. MLA format is required.

Sample prompt: Although much of the novel is centered around Irene and Clare's dynamics, a subplot in the novel is the relationship between Irene and Brian. What does Irene's relationship with Brian reveal about Irene's own views on race and social mobility for women? It may appear that Clare is solely using Irene to gain entrée back into Black society, but Clare's presence in Irene's life serves Irene as well. How are Clare and Irene using each other to work through their own issues? What happens to Clare at the end of the novel and how does your assessment of the ending clarify Larsen's larger message regarding race and/or gender?

### *The Ways of White Folks*, by Langston Hughes

Students will read *The Ways of White Folks* by Langston Hughes. This unit will delve deeper into the construction of the short story and the elements of fiction used to create successful short stories, such as the plot mountain and characterization.

Thematically, students will examine the construction of race, turning the focus onto how the construction of race and the white gaze affects white people. Students will maintain a reading journal that tracks each short story and Hughes's commentary on the nonsensical behavior of white people because of constructs of race. Students will practice identifying elements of fiction employed by Hughes throughout the unit as well.

To track student understanding, students will form small groups that will be responsible for leading the class in discussion on their assigned short story. The small groups will be responsible for developing discussion questions that further thematic understanding, for explaining the construction of the story and Hughes's use of literary elements, and for developing a more nuanced understanding of the short story and how it relates to the other texts students have studied.

*Unit Assignment(s)*

As a culminating assignment, students will complete a 60-minute timed essay that requires them to choose three short stories to write about Hughes's commentary on the effects of racial constructs on the white and Black psyche. Students will not have access to the prompts beforehand. Students will be able to use their notes and the novel for the essay. Each body paragraph will have a minimum two quotation requirement.

Sample Prompt: Think carefully about how Hughes is promoting the idea of “white nonsense” in the general way whites interact with Blacks in his short stories. Likewise, consider how Hughes highlights the self-destructive power of white attitudes. Pick three stories and identify the major elements of “white nonsense” Hughes discusses and the impact those elements have in the story.

### *Their Eyes Were Watching God*, by Zora Neale Hurston

Students will read *Their Eyes Were Watching God*, starting with excerpts from bell hooks’s *Ain’t I a Woman: Black Women and Feminism*. Students will focus on Black feminism as they read *Their Eyes Were Watching God*. Students will examine Hurston’s use of language to develop the characters and Hurston’s take on Black feminism. Students will demonstrate their understanding of the text by performing dramatic readings, taking reading quizzes, keeping a reading journal comparing hooks’s take on Black feminism to Hurston’s characters, and participating in various discussions.

As they complete the text, students will track and understand how Janie’s relationship to Nanny, Logan Killicks, Joe Starks, and Tea Cake furthers her quest for a self-defined identity, not hampered by the male gaze and the patriarchy. Students will also engage in discourse debating whether Hurston’s novel should or should not be characterized as a Harlem Renaissance piece, using their historical knowledge of the Harlem Renaissance from Honors African American History as the basis for comparison.

*Unit Assignment(s)*

As the culminating assessment for the unit students will write a 7 to 10-page essay that demonstrates a deep understanding of *Their Eyes Were Watching God*. This paper must be typed in MLA format and carefully proofread. Students will complete the entire writing process of brainstorming, outlining, drafting, peer editing, and revising.

Sample prompts:

1. Zora Neale Hurston's *Their Eyes Were Watching God* is generally considered to be Harlem Renaissance literature. While it was written during the broad time period often categorized as the Harlem Renaissance (late 1910s to mid-1930s), it can be argued that it does not fit the mold of the typical Harlem Renaissance piece because of its setting. Unlike most Harlem Renaissance literature, *Their Eyes Were Watching Go*d is not the story of the rising urban, Northern, Black middle class; instead, it tells the story of poor, Southern, rural Blacks. So how should the text be categorized? In responding to this prompt you must clearly explain what the Harlem Renaissance is (and, thus, what it is not) and compare the book with other literary and/or artistic works of the Harlem

Renaissance. You must use multiple pieces of evidence from the primary documents and notes covered in history class, as well as quotations from the novel.

2. Although Zora Neale Hurston's novel is generally considered a Harlem Renaissance novel, it is also well regarded as a feminist novel and an examination of the plight of the Black woman in the 1920s and 1930s. Using bell hooks's introduction to *Ain't I a Woman: Black Women and Feminism* as an anchoring piece, write an essay in which you compare the issues bell hooks explores to the issues Janie faces in the novel. Each paragraph should take up one issue addressed by hooks and then compare how that issue is reflected in *Their Eyes Were Watching God*.

### *Invisible Man*, by Ralph Ellison

Students will read *Invisible Man* by Ralph Ellison. The unit introduces students to the bildungsroman and its structure and purpose. Students will explore the many steps the invisible man must go through to come to a final realization about his identity. Students will share their understanding of the novel by completing reading quizzes, maintaining a chapter summary journal, tracking characters and symbols, and writing mini-essays after each major episode in the novel. At the end of the novel students will be able to explain the various stages the invisible man goes through to come to his final realization about his identity.

*Unit Assignment(s)*

As the culminating assessment for the unit students will write a 7 to 10-page essay that demonstrates a deep understanding of *Invisible Man*. This paper must be typed in MLA format and carefully proofread. Students will complete the entire writing process of brainstorming, outlining, drafting, peer editing, and revising.

Sample Prompt: Pick one chapter from *Invisible Man* that you believe was the most central to the novel's theme or the invisible man's character growth. Write an essay in which you explain why the chapter was pivotal to the novel's theme development and/or the invisible man's character growth. Pick a symbol in *Invisible Man* and write an essay analyzing how the symbol functions in the novel and what it reveals about the characters or themes.

### *The Autobiography of Malcolm X*, by Malcolm X and Alex Haley

Students will read *The Autobiography of Malcolm X*, by Malcolm X and Alex Haley. The unit will be paired with the Afrocentric History study of the Civil Rights Movement. Students will focus on the most transformative events, organizations, and people discussed in the novel while also exploring lesser-known figures. Of particular importance will be X's work to develop an understanding of how the goals and objectives of the movement changed over time and what caused those changes. Finally, they will assess the successes and failures of the movement and X.

*Unit Assignment(s)*

Students will read *The Autobiography of Malcolm X* and write three brief papers analyzing the text at major turning points in Malcolm X's life. These assignments will be given following his imprisonment, after he takes the hajj, and after completing the text (which includes his assassination in the epilogue). Students are expected to write a minimum of two pages for each assignment, utilize at least three quotes directly from the text in each assignment, and provide supporting historical context and evidence. In doing so they will demonstrate an understanding of the depth and complexity of both Malcolm X and the Civil Rights Movement in which he rose to prominence.

### *A Raisin in the Sun*, by Lorraine Hansberry

Students will read, view, and act out *A Raisin in the Sun* by Lorraine Hansberry. This unit introduces students to various dramatic terms, such as stage directions, fourth wall, monologue, dialogue, soliloquy, in medias res, and dramatic irony. Students will demonstrate understanding of the text by completing reading questions, discussion questions, and character analysis. As they further their study, students will shift into examining and accessing the central issue of the American Dream and its accessibility, of lack thereof, and how the different characters, Walter, Mama, Beneatha, and Ruth, make sense of the American Dream.

*Unit Assignment(s)*

Student will write a four to six-page comparison essay between Langston Hughes's "A Dream Deferred" and *A Raisin in the Sun*. The essay will demonstrate students' understanding of the characters and how they are prevented or what is preventing them from achieving their dreams and how this relates to Hughes's poem "A Dream Deferred." Students will engage in the full writing process of brainstorming, outlining, drafting, peer editing, and revising.

### Poetry

Students will read various poems by prominent African American poets, including Langston Hughes, Gwendolyn Brooks, Audre Lorde, Alice Walker, Nikki Giovanni, Countee Cullen, and Maya Angelou. This unit will introduce students to poetry terms, such as line breaks, stanzas, sonnets, iambic pentameter, blank verse, assonance, closed form, and figurative language. Students will demonstrate understanding of the poems by completing close readings, annotations, and dramatic readings. As they further their study, students will research and find poems and write poems of their own, then compare the researched poems and their own poems to novels we have studied in class.

*Unit Assignment(s)*

Students will research and perform a poem, leading the class in a discuss on their selected poem. Students will be required to illuminate the class on the meaning behind the poem and the literary moves made by the poet to support meaning. Students will then lead a discussion on how the poem they chose relates to the units studied throughout the year.

### Sustained Silent Reading

Throughout the semester students are required to read a novel from a selected list of African American authors and conduct research on the author and time period (if applicable). The novel can be fiction or nonfiction, must be a minimum of 300 pages in length, and must be at an adult reading level (no young adult titles). As students read independently, they will maintain a reading log that tracks when they read, for how long, pages covered, and notes on the reading.

*Unit Assignment(s)*

At the end of each quarter, students are required to write a three to five-page reflection on the novel. This writing can be a character analysis, a historical analysis, a book review, or an analytical essay. Students will also create a PowerPoint presentation covering the basic plot, an assessment on whether or not they would recommend the novel, and the challenges of reading the novel on their own. Students will then share the PowerPoint presentation with the class.

## Latin@/Black Studies (Camino Nuevo HS, Los Angeles)

### Basic Course Information

*Record ID:* DSXND3

*Institution:* Camino Nuevo High School (053991), Los Angeles, CA

*Honors Type:* (None)

*Length of Course*: Full Year

*Subject Area*: College-Preparatory Elective

*Discipline*: History / Social Science

*Grade Levels*: 9th, 10th, 11th, 12th

*Integrated course?*: No

*Course Learning Environment*: Classroom Based

*Transcript Code(s)*: Latin@ Black Studies

*Public Notes:* (None)

### Overview

Latin@/Black Studies is an extension to what students learned in Ethnic Studies. Latin@/Black Studies is an interdisciplinary course that studies the diversity of the Chican@, Latin@, Indigenous, and African American experiences in the US as it is conditioned by the intersections of race, class, gender, sexuality, regional variation, and power. Through a counterhegemonic curriculum the class will investigate how during the twentieth century various leaders and social movements comprising different ethnic groups brought about change within the United States of America, focusing attention to the Civil Rights Movement, Chican@ Movement, Black Power movement, American Indian Movement, women's rights movement, Asian American movement, labor movement, LGBQTI/queer liberation movement, and other movements for social change. This class will provide a historical and political analysis of Black, Chicano, and Latino people's quest for self-determination and social justice. Furthermore, this course will address the historical, political, and economic factors that contribute to the formation of Chicanos and Latinos today. In the second part of the class students will study modern-day movements and intersectional struggles for social justice, such as the immigrant rights movement, Black Lives Matter movement, environmental justice movements, feminist movements, LGBTQIA movements, and others. Students will analyze the strategies and approaches of these movements and apply them to problem-solving struggles, challenges, or problems that they identify in their communities. In addition to rigorous reading assignments, information is drawn from student life experiences, major newspapers, culturally conscious musicians, and alternative media. The current information will allow us to see historical trajectories, contemplate social action, and make course material relevant.

### Prerequisites

Ethnic Studies

### Corequisites

(None)

### Course Content

#### Memory Cannot Be Burned: The Study of Indigenous Civilizations in Mexico and Central America Through the Codex Project

This community has a student population that is primarily Central American from the countries of El Salvador, Honduras, Belize, Guatemala, Mexico, and others. In this unit students study the Indigenous civilizations of these countries while focusing on some of their major accomplishments, such as hieroglyphics, mathematics, architecture, astronomy, forms of government, medicine, art, and sculpture. They will then examine how during the period of Spanish Colonialism the Mayas' books were burned by the invading Spanish forces. Students will critically analyze, through careful reading, class discussion, writing, and debate, why the Spanish colonizers would burn the ancient wisdom of the Mayas and later on the Mexica and other Mesoamerican Indigenous people's books, known as amoxtli or codices. Finally, they will study how Indigenous people, through word of mouth, dance, music, art, and literature, kept their cultural traditions alive and vibrant.

*Unit Assignment(s)*

1. Students will create a codex or amoxtli with art supplies, highlighting a modern interpretation of Indigenous art, creating a map of the Maya world in their home country, creating Maya mathematics, analyzing an Indigenous accomplishment, studying the Nahui Ollin, and exploring other areas as well. The teacher will walk students through these different activities.

2. Students will also write an informative, explanatory essay examining Indigenous people's resistance to colonialism and fight for cultural survival. Quotations for the essay will be taken from *The Popol Vuh* and Bob Peterson's article "Burning Books and Destroying Peoples."

## Resistance to Colonialism in Africa, Resistance to Enslavement, and Resistance to Jim Crow in the US

During this unit students will study the history of colonialism in Africa by studying the work of John Henrick Clarke, Molefi Kete Asante, Malcolm X, Frantz Fanon, and other Black historians. This unit helps students to understand the relationship between Spanish colonialism of Indigenous people's land and the theft of millions of people taken from Africa, forced onto ships, and brought to the Americas. This unit is incredibly emotional as students learn about the violence and warfare that was taking place in Africa as people were being taken captive and as gold and other precious metals and ivory were being taken from Africa at an alarming rate, lasting for hundreds of years. Students will read excerpts from Molefi Kete Asante's textbook *African American History: A Journey of Liberation*, which describes the resistance that African people mounted on the continent of Africa as they fought the colonizers, the rebellions and insurrections on the actual ships, and the resistance and escapes that were mounted once Africans of different national and ethnic groups were brought to the Americas. Students will also critically read the powerful article "Burning Books and Destroying Peoples" by Bob Peterson, which will connect the history of Indigenous and African people during this system of colonialism. Students will then study the institution of slavery in the US, the abolitionist movement, the Civil War, emancipation, Reconstruction, the backlash to Reconstruction, the rise of Jim Crow laws and segregation, and resistance to these laws and racist practices leading up to the Civil Rights Movement.

*Unit Assignment(s)*

In this unit students will write a process essay that will analyze how African Americans resisted enslavement on the continent of Africa, on the ships during the Middle Passage, during enslavement, during the abolitionist movement, and during the Civil War. Students will be asked to think about how the history of African Americans is oftentimes written in textbooks from the perspective of victims of slavery and colonialism but rarely from a resistance perspective. As part of the essay students will also write about how the "Founding Fathers" and other important historical figures and presidents are oftentimes valorized for different achievements but rarely looked at critically for their involvement in and profiting off slavery and Native American land theft. The recent debates about Confederate monuments will be brought up in a Socratic seminar that is connected to the written essay.

## The Civil Rights and Black Power Movements in the US

During this unit students will study in depth the different aspects of the Civil Rights Movement, the Black Power movement, and other human rights movements in the 1950s, 1960s, and 1970s in the US. Students will study Dr. King's "Letter from a Birmingham Jail" and his outline of creating a nonviolent direct action campaign that would create a crisis situation for government leaders. His four steps for organizing a campaign are collection of the facts to determine whether injustice exists, negotiation, self-purification, and direct action. The class will use these four steps to study successful campaigns in the Civil Rights Movement, such as the Montgomery bus boycott, the Birmingham movement to end segregation, the March on Washington, the Selma to Montgomery march, opposition to the war in Vietnam, and the Poor People's Campaign. Students will also juxtapose Martin Luther King Jr., the Southern Christian Leadership Conference, the Student Nonviolent Coordinating Committee, the Congress of Racial Equality, the National Association for the Advancement of Colored People, and other civil rights organizations with the approaches of Malcolm X and the Organization of Afro-American Unity as well as the Black Panther Party for Self-Defense. Students will read texts from Malcolm X, such as "Message to the Grassroots" and "Prospects for Freedom in 1965," and the Black Panther Party's ten-point platform and will look at their social and survival programs that were intended to meet the needs of the community. They will debate and dialogue about the merits, benefits, and drawbacks of each of the approaches and find ways that both approaches were successful in realizing liberation for Black and oppressed people in the US.

*Unit Assignment(s)*

This unit will also involve a Socratic seminar in which students will read different speeches and essays by leading civil rights leaders such as Dr. King and Malcolm X. Students will also look at the writings and speeches of Angela Davis, Elaine Brown, Ericka Huggins, Coretta Scott King, and other preeminent female civil rights leaders. The Socratic seminar will involve students dialoguing about the merits and drawbacks of different approaches and ideologies used during the movement. Students will also write an essay in which they consider arguments and counterarguments of the different leaders and organizations and outline the movements' successes and failures. Students will learn about the history of the movements and the different strategies to achieve similar goals. Students will also learn how to have a class discourse and how to put their reading and discussion into an essay that includes direct quotations, in-text citations in MLA format, a works cited page, and five levels of analytical writing. The five levels are explicit, implicit, interpretive, theoretical, and applicable.

### Central American and Mexican Testimonies and the Immigrant Rights Movement: From 2005 to 2018

In this unit students will explore the historical context of why people migrate from their home countries. They will study the specific histories of Guatemala, Mexico, El Salvador, Honduras, and Nicaragua, as well as other countries around the world, including Central American, South American, and Caribbean countries. Students will study the civil wars and state-sponsored violence that took place in these countries as well as Indigenous-led movements for defense of land, culture, and humanity. Students will study liberation theology and other ways that people fought back against state violence during this time. To gain a global context they will also study the global migration that is taking place in Southeast Asia, the Middle East, and Europe. Students will study historical examples of immigrant oppression, such as the Chinese Exclusion Act (1882), Mexican Repatriation (mass deportations of Mexicans and Mexican Americans in the US from 1929 to 1936), Japanese Internment Camps (1940s), and the more recent child and family detentions in 2018. Students will study resistance to each of these events and resistance to the more recent mass marches of 2005–2006, to the Dreamers Movement, and to student walkouts against anti-immigrant policies in 2017–2018.

### *Unit Assignment(s)*

This project is designed so that students can learn more about themselves by interviewing family members and finding out more information about where their parents come from. They will create maps of the country or countries that their parents are from and find out more about the specific geographic locations that their family is from. Students will create stories based on the interviews they conduct and share them with each other, both in the classroom and at a community culture night where parents will be invited to see students' projects and hear each other's stories. What are the steps to complete the project? 1. Students will create a family tree tracing the history of parents, grandparents, and great grandparents. This project is about who students are and where they come from. Students will be given a rough draft to work from, and then they will need to come up with a creative way of organizing their family tree, in a way that makes sense. They will include parents', grandparents', and great grandparents' names, birth dates (if possible), and birthplaces including the cities/towns/pueblos, states, and countries where they were born. Students will also ask their family member what languages they speak (many family members speak English, Spanish, and an Indigenous language). It's OK if they don't have everyone's names and information, but they should investigate and find out as much information about their family as they can. 2. Students will draw a map of the country or countries that their parents are from, locating the birthplace (city, town, and state) of parents, grandparents, and, if possible, great grandparents. Students can also trace any type of migration that their family may have made inside the country or between countries on their way to the US. The maps can be 8 by 11 inches (letter size paper) or a little smaller or larger and should include color. 3. Students will put the family tree, maps, and pictures of their family on either a poster or a trifold "science fair style" poster board. The poster can also include pictures of parents' hometowns, traditional clothing worn in their home country, cultural traditions, foods, festivals, or any other images relevant to family, the country that students' parents are from, and students' ethnic background. 4. Students will conduct oral interviews with parents, grandparents, or other family members and record this interview using a computer or a phone. After students conduct the interview they will listen to the interview and follow up with other family members if they have any unanswered questions. Students will then turn the audio recording into a short story or oral history performance about the specific town, city, or community that their parents are from. The performance can be telling a story, reciting a poem, performing, or taking on the persona of the parent interviewed and allowing the parent's words (with some additions) to tell the story that the student would like to share. Students will create a PowerPoint presentation (six slides) to help tell the story of their family. 5. Students will create large maps for each individual country on which they can pinpoint where their families are from. They will create large-scale maps of El Salvador, Guatemala, Mexico, Honduras, Nicaragua, the Philippines, Peru, the US, Spain, and any other country their families are from. Each class period will be in charge of a specific map for one of the countries represented by the student population. The maps will be displayed in the multipurpose room on a family night when parents will be invited to see the research students have done and hear different student performances. 6. The family tree projects, large-scale maps, and performances (storytelling and poetry) will be shared at a community culture night. At the community culture night parents and community members will be invited to come to the multipurpose room for storytelling and a cultural celebration where there will be food, music, and possibly some dancing. A select group of students will perform their stories for the parents and community members. Each student will help with one aspect of setting up for this special night, including organizing food donations for the night, setting up the family trees and maps, organizing appropriate music (from each individual country), and translating parts of stories. 7. Finally, students will write a process essay on US intervention in Central America and Mexico based on Juan Gonzalez's book and film *Harvest of Empire*, as well as on other readings in the unit reader.

### The East LA Walkouts Fiftieth Anniversary

2018 is the fiftieth anniversary of the East LA Walkouts, where mostly Chicano students in five schools in East LA organized a series of walkouts and demonstrations to demand changes in their high schools. High school demonstrations also took place throughout the Southwest in Arizona, Colorado, and Texas in which students were making similar demands. During the same time period there were movements on college campuses for Ethnic Studies, Black Studies, Chican@ Studies, Women's Studies, and other Ethnic Studies programs. In this unit students will explore youth movements for educational justice from 1968 to 2018. They will also explore different types of Ethnic Studies programs at colleges and universities across the US. Students will study events like the 1969 Chicano Youth Liberation Conference which took place in Denver, Colorado. At that conference a plan was made for a national intersectional student movement with Black, Chicano, Latino, Asian American, and Native American students creating coalitions focused on transforming their college campuses. Students will analyze the history as well as the strategies that students used to convince their colleges to create the first Ethnic Studies programs in the nation. Later on in the unit students will study student actions like the walkouts against Prop 187 in California in the 1990s, the UCLA Chicano Studies Hunger strike in the 1990s, Black student movements in the late 1980s and 1990s calling for divestment of their colleges from the South African apartheid government, the immigrant rights student walkouts of 2006–2011, the student walkouts in Los Angeles after Donald Trump won the presidential election, student activism during Black Lives Matter, and recent student activism around gun control and school safety.

*Unit Assignment(s)*

One of the organizing strategies of the student movements of the 1960s and 1970s was the creation of magazines and publications in which students contributed plans, manifestos, opinion pieces, poetry, art, photographs of demonstrations, and other creative works. Students can choose to create either a publication from a year in the past based on the historical context of that year (simulating the technology of the time or using modern technology) or a zine or more up-to-date publication based on a current movement. The publications should incorporate all the aspects that the 1960s and 1970s publications included. Students will share these publications with each other, teach each other about what they learned about their campaigns, find differences, and make connections. The written pieces will include direct quotations, citations, and critical analysis. Students will also engage in dialogues about the merits, strategies, and effectiveness of current and past student movements and will write about what Ethnic Studies and Latino/Black Studies means to them.

### The Chicano Movement in the Fields, Urban Communities, and Schools, and in Connection with the Civil Rights Movement

During this unit students will learn about the role of Cesar Chavez, Dolores Huerta, and the Mexican American farmworkers during the great farmworker movement of the 1960s and 1970s. Students will read the speeches of the two iconic leaders as well as study primary and secondary sources that are records of the time period. Students will study the role of the Filipino farmworkers, led by leaders such as Philip Vera Cruz and Larry Itliong, and learn how the Filipino and Chicano farmworkers created United Farm Workers (the first labor union of farmworkers) in the 1960s. Students will also study how African American civil rights organizations such as the Southern Christian Leadership Conference, the Student Nonviolent Coordinating Committee, the Congress of Racial Equality, and the Black Panther Party worked closely with the farmworkers movement. We will study the strategies and approaches that Dr. King and the Civil Rights Movement used in Montgomery, Birmingham, Washington, DC, and Selma to achieve citizenship rights for African Americans and how Chavez and the farmworker movement utilized similar approaches. Students will also study movements that were growing in the inner-city Chicano communities throughout the Southwest such as the Crusade for Justice in Denver, Colorado, led by Rudolfo “Corky” Gonzales, La Raza Unida party, which started in Texas and grew to cities across the Southwest, the Alianza movement led by Reies Lopez Tijerina, and the struggle for land rights and creating legal challenges to parts of the Treaty of Guadalupe Hidalgo that were never met by the US government. Finally, the

Poor People's Campaign, which was Dr. King's vision of confronting the poverty that was being created by US policy. It is not well known that this was an intersectional movement supported by many leaders of the Chicano movement, including Corky Gonzales and Reies Lopez Tijerina. When King was killed many Chicano leaders still went to the Poor Peoples Campaign. Some of the questions we will grapple with are: 1. What were the demands that were similar from the fields to the urban communities. 2. What was similar to the ways that Chicanos (Mexican Americans) were being treated in the southwest to the way that African Americans were being treated in the South? 3. What were the similar strategies used during the Civil Rights Movement and the farmworker movement?

*Unit Assignment(s)*

Stencils for Social Justice, Time Line Project, and Essay: Students will create a graffiti stencil and a short museum-style paragraph-length biography or analysis of their stencil and display them in the school. The written component will focus on the most important parts of this person's life, including their commitment to social justice, different campaigns that they organized, accomplishments they were able to achieve, people that they worked with and people that followed their lead, organizations that they worked with, and strategies that they used to achieve their goals. It will focus on the most important parts of their lives and on their importance as a historical figure. Why should they be remembered? What should they be remembered for? What is their legacy? What did they accomplish? What alliances did they have and how did they cooperate with other racial and ethnic groups in the fight for civil rights?

Students will work in groups of two and will select their stencil project subjects from the many different units studied throughout the unit. Students will also create a time line of the most important events from these units and write an MLA-style essay with in-text citations and a works cited page.

Texts: Multiple texts from throughout the year, but referencing *African American History: A Journey of Liberation* by Molefi Kete *Asante, Chicano! The History of the Mexican American Civil Rights Movement* by F. Arturo Rosales, "The Poor People's Campaign: Non-Violent Insurrection for Economic Justice" by Terry Messman, Cesar Chavez's speech on Dr. King, the Black Panther Party Ten-Point Program, the Brown Beret 10-point platform, El Plan de Aztlán, *Yo soy Joaquín* by Corky Gonzales, "Declaration of Independence from the Vietnam War" by Dr. King, and "Message to the Grassroots" by Malcolm X. Finally, students will present their learning to their classmates in a speech/presentation and will display their time line and stencils to the school at an event.

### The Chicano Pop-Up Book Movement and the Struggle to Defend and Expand Ethnic Studies in the US

With the help of local professors Elias Serna and John Avalos Rios students will be exposed to the Xicano Pop-Up Book Movement (XPUB). The XPUB unit comes after students learn about the 1968 East LA Chicano student walkouts and the 1963 Birmingham Children's March. In both of these historical events it was students and young people that used nonviolent direct action to change policies in their local community and impact change at a national level. As a way to connect the past to the present, students will then study Daniel Solorzano and Tara J. Yosso's article "Leaks in the Chicana and Chicano Educational Pipeline." Students will look at the data on Chicano, Latino, and African American pushout rates at a national, state, and city level and talk about ways that the schooling system fails students and doesn't provide them with the curriculum and approaches that keep them in school. Elias Serna and John Avalos Rios will visit the class multiple times over the course of a few weeks to introduce the concept of the Pop-Up Book Movement and give students strategies and ways to create pop-up art connected to the history and current struggles that they studied. The basic idea is that 500 years ago the Maya people's books were burned by the Spanish colonizers, and in 2011 Ethnic Studies was banned in Arizona but it is popping back up in Los Angeles and all over California. Students will read about the movement to create Ethnic Studies programs at the collegiate level, beginning with the Third World Liberation Front at San Francisco State University, followed up with struggles to create more Ethnic Studies, Black Studies, and other disciplines. They will study closely the Tucson Mexican American Studies program and the positive impacts that the program had on students. They will focus their attention on the struggle in Tucson, Arizona, to preserve Ethnic Studies and on the movements in Texas and California to expand Ethnic Studies. Students will then pick topics from those they learned throughout the year to create pop-up books on. Topics include the 1968 East LA Walkouts, the 1963 Birmingham Children's March, the 1963 March on Washington, the unity between Filipino and Chicano farmworkers, Soldaderas of the Mexican Revolution, the Black Lives Matter movement, the Freedom Rides, Malcolm X and the Organization of Afro-American Unity, the Black Panther Party, and many more.

*Unit Assignment(s)*

Students will work in pairs to create a pop-up book project and write an essay to document the history of a movement and connect it to the Xicano Pop-Up Book Movement. Students will either draw images or find images on the internet, then cut them out using scissors or precision cutting tools in order to outline the shapes of people as opposed to just using pop-up squares and rectangles. Students will then glue the images to card stock paper and strategically place them on a board using pop-up strips and tape in order to create a scene from a specific moment in the movement. While students are physically creating a pop-up book they will also read articles related to the Ethnic Studies movement and to their specific research topic. Students will write a three-page research essay about their topic and about the goals and ideas of the Xicana/o Pop-Up Book Movement. The essay is in MLA format, with in-text citations and a works cited page. Student will copy and paste a paragraph about their topic on the top of the pop-up book so that readers can read about the topic before they open the book. Finally, students will also create a performance with chants, soundscapes, or theater to present their pop-up books and information about their topic to the class.

Readings: The Xicano Pop-Up Book Manifesto! and the following articles. "Arizona's Curriculum Battles: A 500-Year Civilizational War" is an op-ed by Roberto Cintli Rodriguez published in Truthout on March 26, 2012 (https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link11). "When This Teacher's Ethnic Studies Classes Were Banned, His Students Took the District to Court—and Won" by Jing Fong was published in Yes! magazine on April 25, 2014. "Curtis Acosta's classes in Mexican American Studies gave kids pride in their heritage—until the Arizona Legislature canceled them. That's when his students became activists, and some real-life lessons began" (https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link12). "Why Mexican-American Studies Is 'Going to Spread Like Wildfire' in Texas" by Roque Planas was published in The Huffington Post on April 10, 2014 (https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link13). "California Bill Would Pave the Way for Ethnic Studies Statewide" by Roque Planas was published in The Huffington Post on March 3, 2014 (https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link14). "Empowering Young People to Be Critical Thinkers: The Mexican American Studies Program in Tucson" by Curtis Acosta and Asiya Mir was published in the Summer 2012 issue of Education for Liberation *Voices in Urban Education* (https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link15).

### Black Lives Matter and Resistance to the Prison Industrial Complex and the Criminalization of Youth in LA and Across the Country

Black Lives Matter: From Oscar Grant to Michael Brown to Charlottesville, Virginia: Racial profiling, police violence, police murdering Black and Brown citizens, mass incarceration, and the rise of white supremacist hate groups is on the news every day in 2018. The prison population has increased 700 percent since the end of the 1960s, which is also what some people think of as the "end" of the Civil Rights Movement. In this unit students will study the eras of slavery, Jim Crow segregation, and mass incarceration by reading Michelle Alexander's book *The New Jim Crow: Mass Incarceration in the Age of Colorblindness*. They will also read excerpts from the young adult novel *The Hate U* Give by Angie Thomas, an excellent book about what it is like to be a teenager during this era of police killings of youth like Trayvon Martin, Tamir Rice, and Oscar Grant. Students will try to find the connection between police violence against communities of color and mass incarceration. They will study the privatization of the prison system and the rise of the for-profit prison model, which is a 100 billion dollar business and traded on Wall Street. Students will study the War on Drugs and how it has created disproportionate sentencing laws, three strikes laws, and racial profiling and how it has impacted communities of color and generations in inner-city America. They will also study how at the same time there is the growing Black Lives Matter movement, the prison abolitionist movement Critical Resistance, the immigrant rights movement, and other coalitions that are fighting for abolition, reform, or radical changes to the current prison and policing system in the US.

*Unit Assignment(s)*

Black Lives Matter and Resistance to the Prison Industrial Complex and the Criminalization of Youth in LA and across the Country: Learning Goal–Teach-In: 1. Students will research different aspects of racial profiling such as the stop and frisk law in New York City and how the community in New York worked to study and research this problem, created demands for change to the policies, organized direct action campaigns, and ultimately changed the policy. 2. Students could also research, for example, the Black Lives Matter demands for police to wear body cameras and show why that demand was made, based on research, and how the movement created this goal, advocated for it, negotiated, and ultimately convinced police departments to agree to this demand. They can also investigate what changes this has made 3. Students could also present Know Your Rights workshops in collaboration with racial justice community organizations.

Essay: Students will turn their research into a well-written research essay using evidence collected from readings, community-based research, and their own experiences.

Infographics: Students will create an information graphic about their specific topic and present it at their teach-in.

### Los Angeles-Based Local Movements for Social Change Project

During this project students will go through the following steps. 1. In this project students will analyze the different human rights struggles that are currently taking place in Los Angeles. 2. The student's job is to pick a specific human rights violation that is currently taking place in the City of Los Angeles and an organization or campaign that is working to challenge this issue. 3. Students will research the human rights issue and talk about the history behind it and how it is impacting people in Los Angeles. 4. Students will also highlight a person, community, organization, or movement that is working to create a more just, equal, and fair Los Angeles. Leading up to the project students will study Ron Finley's movement to create green spaces in South Central Los Angeles by creating gardens on the strips of land between houses and the street. He outlines these community gardens in his popular TED Talk "A guerrilla gardener in South Central LA." In the talk Finley discusses how he is growing "a nourishing food culture in South Central LA's food desert by planting the seeds and tools for healthy eating." Students will read articles and watch other short documentary videos about Finley and study the impact of "food deserts" on inner-city communities in Los Angeles. The class will also look at how students at Roosevelt High School used their classroom through a partnership with Market Makeovers, which is connected with researchers at UCLA, to remodel neighborhood bodegas or corner markets to sell more fresh produce and healthy options to people that live in their communities. Students will also study the work of East Yard Communities for Environmental Justice and its campaign to shut down the Exide battery recycling plant, which has been polluting the South East Los Angeles communities of Bell, Huntington Park, South Gate, Commerce, Vernon, and East LA. Mark Lopez, the executive director of the organization and a third generation environmental justice activist, has come to speak to students in this class the past few years in relation to the project. He won the 2017 Goldman Environmental Prize, an extremely prestigious international award, for successfully campaigning not only for the Exide battery recycling plant to shut down but for the State of California to clean up the toxic lead waste that has been left behind in these communities—campaigns that exemplify communities coming together to come up with solutions to solve problems. For a short video about Lopez's work, see https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link16.

*Examples of projects that students could research:*

Immigrant rights in Los Angeles: The Dreamers Movement: High school and college students in LA are fighting for access to federal financial aid and a pathway to legal documentation for undocumented students in LA. This is a national movement, but it has local campaigns. https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link17, https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link18, ~~https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link19~~[No longer valid]

ICE separating family members in LA: One example is Fatima Avelica's father being taken in Los Angeles. What are community organizations and people doing to stop this? https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link20, https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link21, https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link22

Immigration courts in Los Angeles not providing adequate translations in Spanish and Indigenous languages for recent arrivals who are seeing immigration judges https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link23, https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link24, https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link25

The movement to create sanctuary cities and what that means for immigrants in those cities https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link26, https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link27

How to obtain a green card, visa, permanent residency, or citizenship, and whom to go to for help: What immigrant rights organizations exist in the local community? How can one gain more information from them? How can one support the work that they are doing? How are these organizations helping the community know what their rights are even if they are undocumented? Examples include the following: What are your rights when ICE knocks on your door? What do you do when pulled over? What do you do when stopped at a checkpoint? https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link28, https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link29, https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link30

What are schools doing in the local community or Los Angeles to support students that recently arrive to public schools in LA from Mexico or Central America? https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link31, https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link32, https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link33

How to create a student immigrant rights organization on your campus: One example is an analysis of Colores Unidos and a template for youth organizing. There could be other examples as well. https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link34

Analyze the executive orders banning Muslims from six different countries and how immigrant rights lawyers and activists resisted that decision in LA and across the country to defeat the measure. https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link35, https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link36, https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link37, https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link38

*A number of organizations support immigrants who are Indigenous or who identify as being from an Indigenous community in Mexico and Central America. This project could highlight any of these organizations.*

La Comunidad Ixim: La Comunidad Ixim is a community-based organization of people from Guatemala who share their Maya Quiché culture with each other by inviting weavers and speakers from Guatemala, creating community cultural events that celebrate their culture, and supporting immigrant rights work, as well as through other activities, such as writing a children's coloring book together.

Mapping Indigenous LA: Mapping Indigenous Los Angeles aims to uncover and highlight the multiple layers of Indigenous Los Angeles through a story mapping project with youth, community leaders, and elders from Indigenous communities throughout the city. https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link39

Issues of environmental racism and environmental justice: Environmental Racism in Vernon and South East LA: This project is a study of how East Yard Communities for Environmental Justice has created grassroots efforts to limit pollution and close companies that are harmful to the environment and has launched other campaigns. The campaign to close the Exide battery recycling plant in Vernon was led by community members. After the recycling plant was closed, a campaign was launched to clean up the lead in houses, soil, cars, and the environment in the surrounding area. https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link40

Environmental racism in Wilmington: A study of how oil refineries are polluting the air and environment and the grassroots efforts of Communities for a Better Environment to limit pollution, close companies that are harmful to the environment, and launch other campaigns in Wilmington. https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link41

The campaign to stop the expansion of the I-710 freeway because of the pollution that will be added to the environment in South LA https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link42

Campaigns to limit or end the runoff water pollution and dumping of garbage on the beaches and in the water off the coast of Los Angeles https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link43

Campaigns to gain access to the beach in places like Malibu, where residents close off access to the beach https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link44

Black Lives Matter movement in LA: This project looks at community organizing collectively to demand accountability for police violence in LA. https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link45, https://www.kcet.org/shows/socal-connected/black-lives-matter, http://www.dailywire.com/news/16636/xxx-jeffrey-cawood#

How are gang injunctions hurtful to people in communities of color and how are organizations working to end this practice? The Youth Justice Coalition is working to try to reverse these criminalizing policies that hurt youth of color. https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link46

What are ways that community organizations are working to disrupt gang violence in local communities and what can ordinary folks do to change or disrupt gang violence? (This project could include studying organizations like Homeboy Industries, mentorship programs, and others). https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link47, https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link48

Education issues: Students could research a coalition such as Students Deserve and figure out what it is fighting for in terms of changing the educational experiences of students in LA public schools. How are youth, parents, and teachers involved in this coalition? What are their goals? How can students participate? https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link49

Ethnic Studies in Los Angeles public schools: There is a large movement to expand Ethnic Studies classes and teaching approaches in kindergarten through grade twelve classrooms in LA schools. Students, parents, teachers, and other community members have been fighting for this since 1968. They have recently achieved victories but are still fighting for a full implementation. https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link50

LGBTQIA+ students have been forming student organizations, school campaigns, and local and state campaigns to make sure that schools are inclusive of LGBTQIA+ students and serve them in a way that supports them academically and socially. https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link51, https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link52

More specifically, LGBTQIA+ students have been fighting for gender neutral bathrooms for LGBTQIA+ students. There has been a lot of success at local schools, but there continues to be ambiguity on a national and state level on what schools need to do to accommodate all students. https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link53, https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link54, https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link55

Food justice: There has been a successful campaign in Los Angeles to legalize street vending of food products. Students could analyze how this campaign formed, what the strategies were to create the legal victory, and what the outcome was. What is the next step or phase of the campaign and what can people do to get involved? https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link56, https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link57, https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link58, https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link59

There is a lack of healthy food options in communities of color across LA. These communities are oftentimes referred to as food deserts because they don't have easy access to organic, natural, and healthy food options. A number of organizations and campaigns are working to change this. What are their approaches? What victories have they had? What remains to be done? Examples include the South Central Farm, LA Green Grounds, cofounded by Ron Finley, and Proyecto Jardín. South Central LA farms: https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link60, https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link61; LA Green Grounds: https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link62, https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link63; Ron Finley Project: https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link64, https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link65, https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link66, https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link67

Justice for Janitors campaign: The Justice for Janitors campaign has a long history in LA of organizing custodial workers and continues to organize today. This is an important and interesting topic because the beginnings of Camino Nuevo schools is connected to the Justice for Janitors campaign. https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link68, https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link69, https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link70, https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link71

A number of organizations are doing solid work around creating bike lanes in communities of color and creating more access to healthy mobile activities. Each of these can be a subtopic. https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link72

Grassroots organizing in Los Angeles https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link73; CycLAvia: https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link74

A number of organizations in LA are doing incredible work around feminism, addressing the issue of sexism and patriarchy in LA. Any one of the following organizations could be a great topic choice. O.V.A.S. https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link75; AF3IRM LA https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link76; Mujeres de Maiz https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link77; Las Fotos Project https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link78

*Unit Assignment(s)*

At the end of the unit students will create the following components to their project:

- Trifold that explains the group's research and topic
- Infographic
- Website
- Mock social media campaign
- Informational brochure
- Newspaper article

Trifold: Objective: Students will create a well-designed visual representation of the activist movement or organization including the major components of the project, for example the infographic, a display for the website, or the mock social media posts.

Infographic: Objective: Students will create an infographic as a visual representation of data collected from research and include it in the website, brochure, newspaper article, and trifold.

Social media campaign: Objective: Students will create mock social media posts that bring social awareness to the issue and demonstrate ways to fight for human rights change in the community.

Website: Objective: Students will collaborate to create an informative website outlining human rights violations using Weebly or Google Sites. They will include, for example, their infographic, external links, and social media posts. They will be graded on the format of the website, content, grammar, and use of external references.

Informational brochure: Objective: Students will create a printed informational brochure that explains the issue and presents research findings and ways to fight for human rights in the community. They will distribute the brochures to the audience on presentation day.

Newspaper article: Objective: Students will research and write a newspaper article on an issue that affects the community in Los Angeles. They will upload the article to their weekly website.

Students will then make a series of presentations on their findings and the components of their final projects to community members, scholars, classmates, teachers, and district leaders at Miramar Live, the school's major event of the year.

# Literature of the African American Diaspora [P] (West Contra Costa Unified)

## Basic Course Information

*Record ID:* EYTKFH

*Institution:* West Contra Costa Unified School District (61796), Richmond, CA

*Honors Type:* (None)

*Length of Course:* Full Year

*Subject Area:* English

*Discipline:* English

*Grade Levels:* 11th, 12th

*Integrated course?:* No

*Course Learning Environment:* Classroom Based

*Transcript Code(s):* (None)

*Public Notes:* (None)

## Overview

Literature of the African American Diaspora [P] is a survey-style, college preparatory course which presents the US Black experience as a journey that is traced through literature. Set on a forward-moving timeline along which eleventh and twelfth-grade scholars will read, discuss, and otherwise respond to key literary and informational texts, this course will offer students regular and rigorous practice with the skills of close reading, critical thinking, and academic discussion. Maximizing its provision of ongoing practice in the rites of the scholarly community, this course's ultimate aim is to provide young scholars with a guided opportunity to acquire the skills to become critical consumers and knowledgeable celebrants of African American literature and culture.

## Prerequisites

English 2 [P],US History [P],Ethnic Studies [P]

## Corequisites

(None)

## Course Content

### Unit 1: Pre-Colonized Africa, the Transatlantic Slave Trade, and a New Nation

Through reading, analyzing, and discussing Toni Morrison's *A Mercy*, class participants will orient themselves within a perspective that acknowledges Africa as a geographical, conceptual, and cultural point of origination for diasporic Blacks in the US and elsewhere and insists upon the value of seeing, knowing, and articulating Blackness before New World slavery. Participants will also join Morrison in an understanding of slavery on the North American continent pre-national independence, in what Morrison has called an "ad hoc society" predating a concretized, "raced" notion of slavery. Students will read informational texts such as *The Black Jacobins* by C.L.R. James to create a critical framework that includes the African diaspora. Engagement of these texts via close reading strategies such as AP Central SOAPSTone, active annotation, and interactive journaling will assist participants as they explore the cultures of several tribes, particularly those in West Africa. The connections between West African and African American cultures, which participants will identify, support with rational justifications, and share with the class community via small and whole group discussions, will serve as the fulcrum which shifts attention from "African" to "African American." Students will then undertake studies of the Middle Passage and the beginnings of New World slavery via readings of the first two chapters of *Creating Black Americans* by historian Nell Irvin Painter and the chapter "Systemic Racism: A Comprehensive Perspective" in Joe R. Feagin and Kimberley Ducey's *Racist America*.

*Unit Assignment(s)*

Cultural Detective Work: Students will conduct research to solve the mystery of the free blacksmith in Toni Morrison's *A Mercy*. A free Black man and a skilled workman in 1600s North America who has never known bondage nor did his father before him, this character presents readers with a worthy puzzle. For this project, students will seek the possible conditions under which his unfettered presence on North American shores could have been possible.

### Unit 2: The Everyday Slave Culture

In this unit, class participants will read, analyze, and discuss the *Narrative of the Life of Frederick Douglass*, which recounts in first-person narration the actual experiences of enslaved people. This text will be especially helpful in personalizing for participants the everyday experience of the enslaved, allowing them to discover its commonplace horrors, routine tragedies, and innumerable dangers in relation to specific individuals. Students will also read portions of Alex Haley's *Roots*, as well as the chapters from the Painter text "A Diasporic People," "Those Who Were Free," and "Those Who Were Enslaved," which will provide texture and dimension to participants' understanding of everyday Black life from the colonial period to the era just before the Civil War, including the daily duties, customs, celebrations, language, and beliefs of enslaved Black people. Via guided critical thinking question stems to which students respond in interactive journals and via small and whole group discussions, students will be required to find correlations between the themes, major ideas, and realities of the readings and films such as *Twelve Years a Slave* and *Roots*. These films provide viewers with a visual inroad into slavery's utter dependence upon casual racial violence and terror. Participants will also study the musical genre of spirituals. Through close reading of lyrics and guided, collaborative, and independent searches for double entendre, a frequent element of spirituals, they will investigate their special role with enslaved men and women who had need of clandestine communication with one another and little to no access to privacy. In this unit, participants will utilize basic principles of research, including data and information collection, analysis, and synthesis, to support written and oral arguments about the texts and topics they encounter in this unit.

*Unit Assignment(s)*

Seven Sticky Stats: Students will select a population, cultural element, or geographical location of importance to this unit and conduct multisource research on it by reading a mixture of digital and nondigital sources. From these sources, at least four of which are nondigital, they will generate a typed list of seven little-known or otherwise surprising facts relating to their chosen topic. Sources must be fully MLA credited in-text, and a full list of works cited must follow the seven facts. Students will present their facts to the class and share what they feel is the most resonant fact and the source that they most enjoyed reading. The Seven Sticky Stats assignment will be assessed according to adherence to the required number and type of sources, the relevancy of the facts presented, and correct MLA formatting and source accreditation. This assignment teaches participants that knowledge, especially about familiar topics, can always be expanded and energized by new learning. Students also gain practice in the academic skills of discriminating among paper and electronic sources, using formal citations, and creating proper works cited lists.

## Unit 3: The Antislavery Movement and the Path to the Civil War

This unit is designed to provide class participants with an overview of the Civil War and its tidings of hope to the enslaved, as well as a tight focus on the singular figure of Frederick Douglass. Students will follow their reading of Douglass's *Narrative of the Life of Frederick Douglass* with a reading, analysis, and discussion of his famous address "What to the Slave is the Fourth of July?" This unit will perform the crucial service of increasing students' understanding of the importance of Douglass as the intellectual and activist forebearer of Dr. King, who would occupy the role of preacher–liberator for later generations. In addition to reading (while using an It Says–I Say chart) and discussing in pairs and small groups foundational scholarship on Douglass such as Robert G. O'Meally's "The Text Was Meant to Be Preached," participants will read closely (utilizing an AP strategy such as SOAPSTone or the Five-S Strategy), annotate, and share their responses to the works of others in the antislavery movement, notably William Lloyd Garrison and Wendell Phillips. The work and writings of Frederick Douglass will thus be placed within the larger context of a lively antislavery/abolitionist movement. Students will then shift focus to examine and formulate clear, sophisticated opinions on the thoughts and actions of the man behind the Emancipation Proclamation, which enacted Black freedom in the US, by reading two of Lincoln's personal letters that express the tension inherent in being the president of a supposedly free republic built on slave labor. The 1989 multi-award-winning film *Glory* will help them understand the motivations of Black soldiers who fought for the Union in a desperate bid for freedom. Students will utilize basic principles of research, including data and information collection, analysis, and synthesis, to support written and oral arguments about the texts and topics they encounter in this unit.

*Unit Assignment(s)*

Lively Letter: Students will perform a close reading of Douglass's "What to the Slave is the Fourth of July?" and selected passages from *Narrative of the Life of Frederick Douglass* by applying the AP Central Five-S Strategy. Having done this, participants will practice writing sentences in the style of Douglass, working up to paragraphs, while making judicious use of his favorite words and phrases and his most frequently used tone. Students will then craft an entire one-and-a-half-page, typed, double-spaced letter in the voice and persona of Douglass. The letter must be a response to some other letter or essay by a contemporary of Douglass that participants encounter in this unit and must quote its inspiration directly. They will use a rubric to assess one another's letters based on what they have discovered together about Douglass's writing and have selected as the hallmarks of his style. Through this assignment, students gain rigorous experience with the concept of authorial voice and practice exercising control over its building blocks. The hope is that such careful attention to Douglass's voice aids participants in becoming more conscious of their own and augmenting those qualities which make it singular.

### Unit 4: Reconstruction Deconstructed: Black Codes and Jim Crow, the KKK, and Continued Domestic Terror

Class participants will read, analyze, and discuss at least three of the short stories in Charles W. Chesnutt's *The Conjure Woman*, as well as Toni Morrison's *Beloved*. These narratives carry readers into the Southern Gothic as a harbinger of the darker side of Southern life and will anchor this unit in its linguistic emphasis on the origins of Southern Black vernacular English appearing in literature by Black Americans during the Reconstruction period. Students will read, analyze, and discuss informational texts such as "The Larger Reconstruction," which appears in Nell Irvin Painter's *Creating Black Americans*, and will lay the foundation for an in-depth understanding of the gains and losses of the postbellum period. As this unit moves into the early twentieth century, students will read and discuss selections from the classic text of W. E. B. Du Bois *The Souls of Black Folk*, the anti-racist address “What It Means to Be Colored in the Capital of the United States” by activist Mary Church Terrell, and the anti-lynching address “This Awful Slaughter” by activist Ida B. Wells. Part two of John Russell Rickford and Russell John Rickford’s *Spoken Soul: The Story of Black English* will assist students in deconstructing this phenomenon and articulating its greater significance.

*Unit Assignment(s)*

Connecting the Dots: Students will make forays into literary criticism on the tradition of the Southern Gothic. Reading a preselected article on the social and cultural significances of literature drawing on horror, the supernatural, or the eerie, students will unearth said significances in one of Chesnutt’s stories and provide a precise analysis of how Chesnutt achieves them.

### Unit 5: The Great Migration, Race Riots, and Red Summers

Students will read, analyze, and discuss Ralph Ellison's *Invisible Man* as a literary fleshing out of Du Bois’s insistence upon the color line as the greatest problem and complexity of the twentieth century. This unit will particularly explore how decades of little change in the actual status of Black Americans resulted in social unrest which sparked inequality-fueled uprisings and race riots across the nation. Students will also read Claude McKay’s poem “If We Must Die,” an embittered, resolute call to arms. Rounding out this unit will be informational texts such as “Hard-Working People in the Depths of Segregation, 1896¬–ca. 1919” in the Painter book and the chapter “Vocabulary and Pronunciation” in *Spoken Soul*. The Painter text will provide students with anchor knowledge for this unit, which is dedicated to the period of the 1910s and 1920s. Along with examining its formal and elemental qualities, students will perform the Paraphrase x 3 strategy, boiling it down to arrive at a single, focused theme. They will share and compare these themes by making and keeping “appointments” with one another, later sharing their favorites with the entire class.

*Unit Assignment(s)*

Je Suis Claude McKay: Class participants will brainstorm a list of at least three oppressed groups of which they have reason to consider themselves members. They will then select one community from their brainstorm list. Participants will use at least two sources to gather data and facts that clearly define the chosen population and place it within a clear context of suffering, persecution, injustice, or other minority experience. This synthesized information must appear in a one-paragraph, properly cited write-up at the top of the submission page. Then, mirroring the length, form, and poetic elements of the McKay sonnet "If We Must Die," participants will compose a piece of their own to speak directly to their peers within the defined group in a rousing call to consciousness/action. Participants must give their creation a fitting original title. Poems will be shared at a special lunchtime coffeehouse spoken word event. This assignment teaches students that they are more than likely part of more than one community and that there is something of value that they can say or contribute to those communities. This assignment also gives them experience studying the poetic form of the sonnet and using poetry as a vehicle of social discourse.

### Unit 6: The New Negro Movement, the Harlem Renaissance, and the City

Reading, analysis, and discussion of Wallace Thurman's *The Blacker the Berry* will drive this unit. Thurman's novel is the perfect selection to follow Johnson's protagonist of the preceding unit, who is a Black man of light enough complexion to pass for white. Thurman's heroine is an African American woman who must endure the many indignities reserved for the very dark skinned in a color-struck society. The chapters "The New Negro" and "Radicals and Democrats" in *Creating Black Americans* will provide students with the historical big picture of the time period. They will continue their studies of African American sociolinguistics with the chapter "Grammar" from *Spoken Soul: The Story of Black English*. This unit will focus on a wide range of Harlem Renaissance era works such as Marita Bonner's short stories, Langston Hughes's poetry, and Zora Neale Hurston's anthropological studies of African American folkways. Students will also read, analyze, and discuss the intellectual underpinnings of the Harlem Renaissance and come to terms with this era as a purposeful, strategic movement, and not the spontaneous phenomenon for which it is often mistaken.

Aforementioned close reading strategies such as the Five-S Strategy and SOAPSTone will aid students in analysis, and charts such as Say-Mean-Matter and It Says–I Say will assist students in arriving at higher levels of meaning making. Furthermore, writing in their interactive journals, participants will articulate how the essays of Du Bois and Locke function as a blueprint of the Renaissance and express their thoughts on some of Du Bois's and Locke's most popular and controversial ideas, such as Du Bois's notion of the "Talented Tenth," which he first embraced decades earlier and later revised.

*Unit Assignment(s)*

Writing the City: Following in the footsteps of Thurman and the other urban writers in this unit, students will be tasked with creating a short story of the city. For this assignment of no more than three typed, double-spaced pages, students must present an original character in the context of a city they know contending with a realistic conflict and antagonists. Students will form small groups and create a zine based on one central theme involving the city.

### Unit 7: The Double V Strategy and Foreshadowing the Civil Rights Movement

In this unit, students will read, analyze, and discuss Mildred D. Taylor's *Roll Of Thunder, Hear My Cry*. Set in the sharecropper South during the early 1900s, the novel tells the often forgotten story of the post-Reconstruction sharecropping generation and the horrors that preceded the Civil Rights Movement. Overarching this chapter will be the study of the Double V ideology (military victory abroad and racial victory at home) as a racial uplift strategy and its overt connection to the Second World War. The overwhelming failure experienced on the domestic front of this strategy is discussed in depth in "The Second World War and the Promise of Internationalism, 1940–1948" in *Creating Black Americans*. This chapter will anchor studies of this crucial period and explain how the resistance of the US to making meaningful changes in racial equality in the shadow of the war radicalized Black (and other) veterans and led to what would grow to be the Civil Rights Movement of the fifties and sixties. Students will critically view two films in this unit. While viewing the 1943 film *Cabin in the Sky*, participants will take notes in their interactive journals on the pronounced militarism in the film, which reveals the national occupation with the war. Participants will also see the film *The Tuskegee Airmen*, which depicts the men of color and valor who served as military pilots during WII. While viewing this film, students will note in their journals the ways in which the characters explicitly or implicitly refer to the Double V uplift philosophy. These journal assignments will lead to discussion and writing on broader questions on the impact of social moments on art and the role of art in presenting social moments. The language emphasis of this unit will come from both a study of *Cab Calloway's Hepster's Dictionary* and continued reading of *Spoken Soul: The Story of Black English* with the chapter "History."

*Unit Assignment(s)*

Black History Celebration: Students will plan, organize, and execute a celebration of Black History Month that will be open to the school community and to the families of the class participants. The celebration must incorporate a welcome address and historical context for each presentation, as well as various elements of art. The occasion must also include visual and sonic ties to West Africa. Attendance to at least three out-of-class planning sessions is required, as is proof of out-of-class communication within and across teams. Participants will be assessed on the execution of their task, the freshness of their approach, and the symmetry of their team's contribution to the overall message and feel of the whole. This assignment gives participants a chance to reflect on what they have learned in the course and elsewhere up to this point, to work collaboratively with their peers to reflect and present their knowledge, and to include the community in their learning and celebration.

### Unit 8: The Movement

The novel *The Watsons Go to Birmingham* will take students into the very real dangers faced by young Black families in the South during the "Freedom Summer" of 1964. They will also read, discuss, and analyze informational texts such as “Protest Makes a Civil Rights Revolution” in *Creating Black Americans*, “Education” in *Spoken Soul: The Story of Black English*, and selections from Michael Eric Dyson's in-depth look at Martin Luther King Jr. the man, *I May Not Get There with You*, and Cornel West's *The Radical King*. Writing short paragraph responses to guided critical thinking questions stems as well as free-form free writes to one-word prompts, students will clearly articulate views on documentaries such as Spike Lee’s *4 Little Girls* and Stanley Nelson, Jr.’s *Freedom Summer*. Students will be encouraged to share with the entire class either a formal written response or a free write.

*Unit Assignment(s)*

Double Take Formal Essay: Students will perform a critical “double take” by composing a five-page paper that examines the relationship between a literary or artistic rendering of an event, era, or figure within the Civil Rights Movement and a documentarian or scholarly one. They will have the choice of two topics: the relationship between Dudley Randall’s poem “Ballad of Birmingham” and Spike Lee’s documentary *4 Little Girls* or the relationship between Ava DuVernay’s film *Selma* and Michael Eric Dyson’s scholarly treatise *I May Not Get There With You*. In this paper students are tasked with planning, organizing, and executing an evidence-based essay that discusses the ways in which two very different works on the same topic reinforce, question, or destroy each other’s presentation of the event, era, or historical figure in question. The essays must contain a proper introduction with a thesis statement; multiple body paragraphs which support the thesis, present a claim, provide evidence to back it up, and offer commentary that connects the dots for the reader; and a proper conclusion, the scope of which moves beyond the works under consideration into the realm of the “global and noble,” as is taught in AP curriculum. With this assignment, participants will learn to write solid, well-conceptualized, properly formatted essays, a high school level skill which prepares them for college.

### Unit 9: Black Power and the Black Arts Movement

Unit Description: Students will read, discuss, and write in response to works from across the pantheon of the Black Arts Movement, including Amiri Baraka, Gil Scott-Heron, Rosa Guy, Lucille Clifton, Etheridge Knight, and Nikki Giovanni, among others. Students will also read, analyze, and discuss informational texts such as “Black Power, 1966–1980” in *Creating Black Americans* and “The Media” in *Spoken Soul*. They will be required to use appropriate Thinking Maps (Circle Map, Double Bubble Map, Flow Map, etc.) to correlate at least one of these literary works with a musical genre of the era—funk, jazz fusion, soul, or disco—with the artistry of Elizabeth Catlett, John Biggers, Barbara Chase-Riboud, or Ernie Barnes, and with a film of the time period such as *Cornbread, Earl and Me*, *Five on the Black Hand Side*, *Cooley High*, or *Claudine*.

*Unit Assignment(s)*

Black Arts Movement Show Me, Teach Me: Students will work alone or in pairs to create an instructional video on the Black Arts Movement, presenting an in-depth look at one key figure, their work, and that artist's most consistent message. The video must be three to four minutes in length, must include quality editing on either iMovie or Windows Movie Maker, and must be posted on at least one social media outlet and on YouTube. Videos must include text, speaking, and video clips/pictures. Videos will be assessed on their beauty, originality, and ability to provide a Black Arts Movement novice with a solid introduction through this look at one artist. With this assignment, participants deepen their own knowledge base about a Black Arts Movement artist, translate their knowledge into a learning opportunity for others, and gain experience in the digital arts.

### Unit 10: Long Shadows: Reaganomics and the Inner City

Gloria Naylor's *The Women of Brewster Place* will bring the inner city of decades ago to life for students in this unit. Told in vignettes focusing on a collection of diverse tenants in a low-income tenement, this novel will lead students in ideas on what academics Michael Omi and Howard Winant call the "racial formation" of the country chiefly through the ghettoization of Blackness and the effects of that social reality on women and children. Students will pull contextualization for this unit from analyzing and discussing informational texts such as *Sister Citizen* by Melissa V. Harris-Perry and *The New Jim Crow* by Michelle Alexander. Films such as *Beat Street*, *New Jack City*, *South Central*, *Colors*, and *Redemption: The Stan Tookie Williams Story* will be used to frame the conversation on the changes in the inner city during the 1980s.

*Unit Assignment(s)*

Personal Statement: After reading selections from Michelle Alexander's *The New Jim Crow* and viewing the Ava DuVernay documentary *13th*, students will be asked to compose and present a thorough personal statement analyzing their own relation to US society through the intersectional lens of race, class, gender, and location.

### Unit 11: The 90s and Beyond

In this final unit, students will read two Terry McMillan novels, *Mama* and *Waiting to Exhale*, and respond in their interactive journals to critical thinking question stems on the novels' sustained commentary on identity and authenticity. They will use Thinking Maps and their journals to bring both texts and the informational readings into conceptual relationship with "A Snapshot of African Americans in the Early Twenty-First Century" in Creating Black Americans, selected chapters from *Buppies, B-boys, Baps, and Bohos* and *When Chickenheads Come Home To Roost*, and the documentaries *And You Don't Stop: 30 Years of Hip-Hop* and *Hip-Hop: Beyond Beats and Rhymes*. By the end of this course, students should be adept at inquiry-based close reading; textual annotation; evidence-based writing; analysis, synthesis, and paraphrase; formal and informal, small and whole group discussion; and critical viewing of film and performance. Furthermore, at this point in the school year, students should be able to express their understanding of the following facts, among others: African Americans are people of the African diaspora with direct and diffuse connections to Africa; there is almost always a relationship between the realities of the current moment and the various art that is created and consumed in that moment; and no moment is born of itself but is rather the result of a previous one.

*Unit Assignment(s)*

Reach Out and Touch: Students will be given a Hot List of academics and intellectuals currently working in the field of hip-hop scholarship. They will be charged with the task of reaching out to one of these scholars and conducting a twenty to thirty-minute interview on hip-hop's relationship to a specific social issue (hip-hop and culture, hip-hop and creativity, hip-hop and language, hip-hop and health, hip-hop and economics, hip-hop and love, etc.). Interviews must be audio or video recorded, transcribed, and submitted with a preface introducing the interviewee and the topic and with an afterword which requires that the interviewer briefly indulge in I-Search-type metacognition on the experience of having landed and conducted an interview. Videos or sound files and transcribed interviews will be submitted for credit. This assignment will be assessed on the appropriateness of its interviewee, proper usage of the written interview format, execution of the task vis-à-vis the parameters of the topic, and inclusion of the video or sound file. This assignment pushes participants to reach out to potential scholarly mentors, craft quality questions, and conduct themselves in a professional manner in order to complete a multistep assignment.

# CHICANA/O/X AND LATINA/O/X STUDIES COURSE OUTLINES

## Chicano/African American Literature (Green Dot, Los Angeles)

### Basic Course Information

*Record ID:* BJQC6A

*Institution:* Green Dot Public Schools, Los Angeles, CA

*Honors Type*: (None)

*Length of Course:* Full Year

*Subject Area:* College-Preparatory Elective

*Discipline:* English

*Grade Levels*: 10th, 11th, 12th

*Integrated course*?: No

*Course Learning Environment:* Classroom Based

*Transcript Code(s):* (None)

*Public Notes:* (None)

### Overview

In this literature course, we will take an exciting journey through Chican@ and African American literature. We will explore how this literature affects, documents, and creates Chican@ and African American histories, identities, politics, and the epistemologies/ subjectivities of Chican@s and African Americans in America. Through our journey we will use novels, short stories, poetry, performance, screenplays, comedy, spoken word, theater, essays, music, and film to examine the diversity of themes, issues, and genres within the "Black and Brown Community" and the legacy and development of a growing “Chican@ and African American Cultural Renaissance.” We will also use critical performance pedagogy to engage particular problems in the literature and in the community. Through group/team work, community service, and interactive lectures and discussions we will delve into the analysis, accessibility, and application of Chican@ and African American literature. We will ask questions around the issues of—and intersections between—gender, race, ethnicity, sexuality, class, language, religion, tradition, colonization, access, citizenship, migration, culture, ideology, epistemology, politics, and love. The main questions that we try to tackle in this course are the following: How does Chican@ and African American literature represent, challenge, or change traditional notions of the Chican@ and African American experience? How can literature be used to activate the possibilities of decolonization, activism, and social justice?

This introductory course to Chicano and African American literature will examine a variety of literary genres—poetry, short fiction, essays, historical documents, and novels—to explore the historical development of Chicano and African American social and literary identity. Units will be divided by time period, beginning with the sixteenth century and concluding with contemporary works. We will examine the historical, political, intellectual, and aesthetic motifs of each era. In each era, we will focus on how authors address important issues such as race, class, nationality, and appellation, and how authors represent the complexities of being caught between multiple cultures that may be defined by those concepts. In each unit of the course, students will read various genres of Chicano/African American literature, respond to the text in various modalities, and synthesize their own understanding of each time period with the ideas presented in the texts to derive a new understanding of the individual and collective identities as they evolved over time and space. The course will also consider key literary concepts that shape and define Chicano/African American literary production. By the end of the class, students will have a comprehensive understanding of the literary and historical formation of Chicano/African American identity and the complex, even contradictory, experiences that characterize Chicano/African American culture.

### Prerequisites

(None)

### Corequisites

(None)

### Course Content

At the conclusion of every other unit, instructors will facilitate an instructional exercise, assignment, or activity that allows students to process the units' essential questions through speaking and listening skills. In each activity, students will be evaluated on their ability to synthesize ideas presented in different texts and present their positions on the essential questions, both by the instructor and by their peers.

Speech Writing/Public Speaking Essential Questions: How does the process of colonization impact the colonizer and the colonized? When political decision-making does take place with unequal power, how does the decision-making impact the outcome of the annexation? How did annexation reflect the mindset of the people in the period of colonization? What is the role of the storyteller in the pan-African Diaspora? How do narratives act as cultural artifacts? In the context of the American Revolution what does it mean to be African in America? What is the African identity? How is it defined, and by who? Description: In this unit, students will compose and deliver a short speech on identity, how it's defined, and how storytelling can preserve it.

Units 3 and 4: Socratic Seminar Essential Questions: How does the literature from this time period reflect the tension between alienation, assimilation, and acculturation? How do we see this playing out in modern culture? How and why does the vocalization of grievances empower the minority? How does the literature and the Chicano labor movement reflect the unique needs of the Chicano population? "How does it feel to be a problem?" What is the double consciousness of the Black person in America in the era of Reconstruction? What historical and political constructs made this duality possible? What are the multiple identities that emerged within the race as a result of Reconstruction? What was the impact on the collective identity of Blacks in American society? Description: In this unit, students will participate in fishbowl-style Socratic seminars, where they will discuss with and evaluate their peers on questions generated and insight provided on the topic of double consciousness and the collective identity of African Americans in this era.

Unit 5: Literature Circles Essential Questions: What does it mean to be Chicano? How has the inclusion into the mainstream impacted the development of the Chicano culture? Who is the "New Negro"? What is the obligation of their work to the race and culture? What is the function of African American Literature in the social and political advancement of the race? Description: In the final units, students will participate in a series of literature circles. Instructors will select a short passage for close reading written by contemporary Chicano authors. The literature circles and group discussions will inform the students' final analysis essays for the unit.

Assessment activities will be based on the writing prompts and rubrics embedded in the five units. Student work will be assessed using a holistic scoring guide similar to the UC Analytical Writing Placement Examination and the CSU English Placement Test.

- Formative Assessment: 1–2 paragraph writing tasks: For each unit, students will respond to the prompt: How do these texts reflect the historical, political, intellectual, and aesthetic motifs of the era? Students must cite at least two different sources supporting the claim.
- Say, Mean, Matter Dialectical Journals
- Oral Discussion: Based upon essential questions
- Socratic Seminars
- Fishbowl Discussions
- Literature Circles

- Summative Writing Task: Both take-home and timed in-class argument-based essays will be used to assess students' writing ability as well as their comprehension and analysis of Chicano/African American literature: précis of each key text, persuasive essays, letters to the editor, argument analysis, descriptive outlines of assigned readings, reflective essays, text-based academic essays, research projects
- Summative Unit Tests: 10–15 multiple choice questions on authors and historical, political, intellectual, and aesthetic motifs of each era and key texts, two short essays, matching: text, thematic
- Portfolio: Students will create a separate section in their portfolio for each unit. Each section will include a précis written after each key text and a summative writing assignment for each unit. Notes prepared for graded discussions as well as reflections from those discussions will also be included in the portfolio.

Anchor Texts: *The Norton Anthology of Latino Literature*, edited by Ilan Stavans; *Black Boy*, Richard Wright

Recommended Core Texts (3¬–4): "Our America," José Martí; *Bless Me, Ultima*, Rudolfo Anaya; *Zoot Suit*, Luis Valdez; *The Brief Wondrous Life of Oscar Wao*, Junot Díaz; *Always Running: La Vida Loca*, Luis J. Rodriguez; *Drink Cultura*, José Antonio Burciaga

### Suggested Unit Texts

Unit 1: Colonization (1537–1810): Informational/Literary Nonfiction: Fray Bartolomé de las Casas *A Short Account of the Destruction of the Indies*; Fray Junipero, letters; Alvar Núñez Cabeza de Vaca *Chronicle of the Narváez Expedition* (relacion); *Gramática de la Lengua Castellana*

Unit 2: Annexations (1811–1898): Literary Texts: Poetry: "Our America" by José Martí; Informational Texts/Historical: Treaty of Guadalupe Hidalgo (1848); Treaty of Paris (1898)

Unit 3: Acculturation (1898–1945): Literary Texts: Arthur A. Schomburg "Juan Latino"; Jesús Colón *The Way It Was and Other Writings*; Piri Thomas, various; Informational Texts/Literary Nonfiction: José Enrique Rodó, selections from "Ariel" (1900); José Vasconcelos, selections from *The Cosmic Race* (1925) (mestizaje)

Unit 4: Upheaval (1946–1979): Literary Texts: Julia de Burgos "Song to the Hispanic People of America and the World," "Canto to the Free Federation," "Farewell from Welfare Island"; Piri Thomas *Down These Mean Streets*; Novel: Rudolfo Anaya *Bless Me, Ultima*; Stories: Tomás Rivera "This Migrant Earth"; Drama: Luis Valdez *Zoot Suit*; Informational Texts/Essays: Plan Espiritual de Aztlán (political manifesto); Carlos Castaneda *The Teachings of Don Juan* (1968); Octavio Paz, selections from *The Labyrinth of Solitude* (1950); Roberto Fernández Retamar, selections from *Caliban* (1971); Cesar Chavez "We Shall Overcome"

Unit 5: Into the Mainstream (1980–present): Literary Texts: Isabel Allende *Paula*; Julia Alvarez *How the García Girls Lost Their Accents*; Junot Díaz *The Brief Wondrous Life of Oscar Wao*

Unit 6: Sundiata *An Epic of Old Mali*

Unit 7: *David Walker's Appeal* and Harriet Jacobs *Incidents in the Life of a Slave Girl*

Unit 8: W. E. B. Du Bois *The Souls of Black Folk* and James Weldon Johnson, *The Autobiography of an Ex-Colored Man*

Unit 9: Nella Larsen *Passing and Other Short Stories*

Unit 10: Alain Locke "Enter the New Negro"

Unit 11: Ralph Ellison *Invisible Man*

Unit 12: James Baldwin "Everybody's Protest Novel" and Toni Morrison "The Site of Memory"; Informational Texts/Literary Nonfiction: José Antonio Burciaga: *Drink Cultura*; Luis J. Rodriguez: *Always Running: La Vida Loca*

Informational Texts/Historical: California Proposition 187; Suggested Supplementary Texts: Selections and excerpts from *The Norton Anthology of African American Literature*; Chimamanda Ngozi Adichie "The Danger of a Single Story" (TED Talk); Toni Morrison "Unspeakable Things Unspoken: The Afro-American Presence in American Literature"; Frederick Douglass "What to the Slave is the Fourth of July?"; Henry Highland Garnet "An Address to the Slaves of the United States of America"; Maria Stewart "Religion and the Pure Principles of Morality: The Sure Foundation on Which We Must Build"; Phillis Wheatley *Poems on Various Subjects, Religious and Moral*; John Locke "Second Treatise of Government"; Negro spiritual selections; Booker T. Washington "Atlanta Exposition Address"; Anna Julia Cooper "Womanhood: A Vital Element in the Regeneration and Progress of a Race"; Selected poems by Paul Laurence Dunbar; Langston Hughes "The Negro Artist and the Racial Mountain"; Selected poems by Langston Hughes; W. E. B. Du Bois "Criteria of Negro Art"; Countee Cullen "Heritage" and "Incident"; Helene Johnson "Sonnet to a Negro in Harlem"; Jazz selections from *The Norton Anthology of Jazz*; Marcus Garvey "Africa for the Africans" and "The Future as I See It"; Zora Neale Hurston "Characteristics of Negro Expression"; August Wilson *The Piano Lesson*; James Baldwin "Stranger in the Village" (or other essays from *Notes of a Native Son*); Richard Wright "The Ethics of Living Jim Crow: An Autobiographical Sketch"; Selected poems by Robert Hayden; Selected poems by Gwendolyn Brooks; Frantz Fanon *The Wretched of the Earth*; Martin Luther King Jr. "Letter from a Birmingham Jail"; Malcolm X "The Ballot or the Bullet"; Maulana Karenga "Black Art: Mute Matter Given Force and Function"; Alice Walker "Everyday Use"; "Secular Rhymes and Songs of Social Change and Hip Hop" from *Norton Anthology of African American Literature*; Supplementary texts for literature circles; Chinua Achebe "The Novelist as Teacher" (or other essays from *Hopes and Impediments*);

Chimamanda Ngozi Adichie, "The Headstrong Historian" (or other short stories from *The Thing Around Your Neck*); Binyavanga Wainaina "How to Write About Africa," "The Gourd Full of Wisdom"; *Tale from Togoland*

Unit Structure (~3 weeks/unit) Weeks 1–2: Close Reading and Discussion: Students will read 2–3 substantial pieces of text for each unit in this course. Units will be overlaid with additional poetry, songs, and comics as students delve into the key texts; Week 3: Writing: Writing reflection and instruction will be guided by the writing reference text *They Say, I Say* by Graff and Birkenstein. For each unit, students will write an argumentative essay in reaction to a particular thesis or argument proposed by Ilan Stavans within *The Norton Anthology of Latino Literature*.

Unit 1: Colonization (1537–1810): Essential Question: How does the process of colonization impact the colonizer and the colonized? Description: Students will conduct close readings of texts from the period of colonization in the Americas with a particular emphasis on the records and diaries of early missionaries and explorers. Students will seek to understand the implications of these texts from the perspective of people living in the time period as well as from the contemporary perspective. Students will seek to define the implications of colonization on both the colonizer and the colonized.

Unit 2: Annexations (1811–1898): Essential Question: When political decision-making takes place with unequal power, how does the decision-making impact the outcome of the annexation? How did annexation reflect the mindset of the people in the period of colonization? Description: Students will analyze how the age of nationalism impacted Chicano literature and the Chicano identity, particularly focusing on the concept of mestizaje. Students will examine the role of Chicanos in the making of the modern United States and the theme of modernism.

Unit 3: Acculturation (1898–1945): Essential Question: How does the literature from this time period reflect the tension between alienation, assimilation, and acculturation? How do we see this playing out in modern culture? Description: Students will consider how texts from this era reflect the attitudes of nationalism. Readings will emphasize historical texts, in particular the Monroe Doctrine and the Treaty of Guadalupe Hidalgo. Students will examine the changes brought about for the Chicano identity as a result of the prevailing attitudes brought on by both world wars.

Unit 4: Upheaval (1946–1979): Essential Question: How and why does the vocalization of grievances empower the minority? How does literature and the Chicano labor movement reflect the unique needs of the Chicano population? Description: Students will critically analyze how the texts of this unit reflect the alienation between Latino subgroups as well as the "fearful relations" between Anglos and Latinos (*The Norton Anthology of Latino Literature*, p. 359). Students will examine how the Zoot Suit Riots became a watershed event in Latino history through analysis of the drama *Zoot Suit* as well as through historical documents.

Unit 5: Into the Mainstream (1980–present): Essential Question: What does it mean to be Chicano? How has the inclusion into the mainstream impacted the development of the Chicano culture? Description: In the final unit of the semester, students will focus on the central essential question of the course: What does it mean to be Latino? Students will summarize how the four thematic emphases of Latino literature (appellation, class, race, and nationality) play out in the modern era.

Unit 6: The Tradition of Storytelling Anchor: Text: *Epic of Sundiata Keita*; Essential Questions: What is the role of the storyteller in the pan-African Diaspora? How do narratives act as cultural artifacts? Description: Students will conduct a close reading of the introductory speech of Sundiata and reflect on the role of the griot in the ancient Empire of Mali and its implications for the role of a narrative in preserving a culture. Instructors may choose from the supplementary texts to introduce a more contemporary stance on the essential question, and students will synthesize their own answers to the essential questions with the texts as a way of framing the remainder of the course. (Writing Focus: “Entering the Conversation”)

Unit 7: Literature of Slavery and Freedom (1746–1865): Anchor Text: Excerpts from *David Walker’s Appeal* and *Incidents in the Life of a Slave Girl* by Harriet Jacobs; Essential Questions: In the context of the American Revolution, what does it mean to be African in America? What is the African identity? How is it defined, and by whom? Description: Students will analyze the effectiveness of the varying rhetorical devices used to make appeals for the humanity of slaves in early colonial America. Students will investigate the relationships between the speaker, subject, and audience of the anchor texts through a series of close readings and writing assignments. Through discussion activities, students will consider the rhetoric of the American revolution and the areas in content and structure in which it is similar to and different from the anchor texts and other writings of the time period. (Writing Focus: “They Say: The Art of Summarizing”; Speaking and Listening Focus: Speech writing/public speaking)

Unit 8: Literature of the Reconstruction and the New Negro Renaissance (1865–1919): Anchor Text: Excerpt from W. E. B. Du Bois, *The Souls of Black Folk* and James Weldon Johnson’s *The Autobiography of an Ex-Colored Man*; Essential Questions: “How does it feel to be a problem?” What is the double consciousness of the Black person in America in the era of Reconstruction? What historical and political constructs made this duality possible? Description: Anchored in W. E. B. Du Bois’s notion of double consciousness, students will analyze the reconstruction of the African American identity and how it was shaped by the larger political context of the time period. During this unit, students will evaluate the political and cultural constructs that shaped the African American experience during reconstruction as outlined in the anchor texts. Students will also consider the diverging schools of thought that were beginning to surface within the race and evaluate potential solutions to the “problem” posed by Du Bois. (Writing Focus: “They Say: The Art of Quoting”; Speaking and Listening Focus: Socratic seminar)

Unit 9: Literature of the Harlem Renaissance (1919–1940): Anchor Text: Excerpt or short story from Nella Larsen, *Passing and Other Short Stories*; Essential Questions: What are the multiple identities that emerged within the race as a result of Reconstruction? What was the impact on the collective identity of Blacks in American society? Description: In this unit, students will critically analyze the social, political, and cultural components of the Harlem Renaissance and the events leading up to it. Students will examine the various efforts made by African Americans to reclaim and redefine their identities through the arts and other aesthetic trends of the time. Students will also evaluate the way these identities vary along lines of class, gender, skin complexion, geography, and other areas presented in the texts. (Writing Focus: "I Say: Three Ways to Respond"; Speaking and Listening Focus: Socratic seminar)

Unit 10: Author Study: Alain Locke; Anchor Text: Alain Locke, "Enter the New Negro"; Essential Questions: Who is the "New Negro"? What is the obligation of their work to the race and culture? Description: In this midterm author study, students will focus primarily on composing a research paper, anchored in Alain Locke's essay, "Enter the New Negro." Students will evaluate Locke's argument of who the "New Negro" is, what their role in society is, and qualify their evaluation using other readings or authors from the course. (Writing Focus: "Analyze This: Writing in the Social Sciences"; Speaking and Listening Focus: Performance-based task)

Unit 11: Realism, Naturalism, Modernism (1940–1960): Anchor Text: Ralph Ellison, *Invisible Man* (prologue); Essential Questions: In what ways did African American literature offer a counternarrative to post-WWII American culture? Description: In this unit, students will examine aspects of more contemporary African American authors and the ways they challenge or defy the ideals of post-WWII America. Specifically, students will unpack the places in the texts where African American literature intersects, overlaps, contradicts, or resonates with traditionally American ideals, analyzing the literary elements and evaluating the author's intentions for including them. (Writing Focus: "I Say: Distinguishing What You Say from What They Say"; Speaking and Listening Focus: Literature circles)

Unit 12: The Black Arts Era and Literature Since 1975: Anchor Text: James Baldwin "Everybody's Protest Novel" and Toni Morrison "The Site of Memory"; Essential Question: What is the function of African American Literature in the social and political advancement of the race? Description: In this culminating unit, students will revisit the essential question of the opening unit and evaluate the role of the storyteller as protestor. Students will consider the social and political demands on Black authors for and from the race, how the genre has been informed by it, and the tensions created as a result. Students will evaluate different authors' intentions for writing and analyze aspects of texts that have been crafted for a specific audience, occasion, or overall purpose. (Writing Focus: "Analyze This: Writing in the Social Sciences"; Speaking and Listening Focus: Literature circles)

Instructional strategies are modeled on a district literacy strategy known as ATTACK and on the Reading and Writing Rhetorically model outlined in the CSU Expository Reading and Writing Course (ERWC). The ATTACK literacy strategy involves the following components:

- Assign complex texts to teach content. For this course, the content is the historical development of the Chicano social and literary identity. Teach key academic and domain-specific vocabulary.
- Teach and model reading and close reading strategies. These central reading strategies utilized in this course are those used in ERWC and noted below. Ask text-dependent questions during reading, discussion, and writing.
- Create conversation using accountable talk with text-based answers. Each unit will involve multiple structured discussions (both whole and small group) in which students will be required to demonstrate comprehension of the text as well as analyze its significance and pose questions that require cognitive challenge. Keep writing focused on evidence-based answers and multiple sources. Students will write in a variety of contexts and formats, but will be required to use text from multiple sources to support arguments and illustrate ideas.

As described above, reading and writing instructional strategies are modeled after the Reading and Writing Rhetorically model outlined in the CSU Expository Reading and Writing Course.

Reading Rhetorically: All texts will be introduced by a sequence of research-based prereading and vocabulary strategies. – Survey the text in reader: title, italics, bold, footnotes. – Create questions based upon the text. – Predict: for questions or something relevant to the learning. All texts will be analyzed using analytical strategies such as annotating, outlining/charting text structure, and questioning. – Read and reread. – Annotation and marginalia – Say, Mean, Matter – Double entry journals – All texts will be examined and discussed using relevant critical/analytical elements such as intended audience, possible author bias, and rhetorical effectiveness. – Summarizing – Quick cheat sheet summary to be used in conjunction with any notes in order to write the formative essay – Capture main idea – Who/What/When/Where? – Time period/date of writing – Themes – Historical context – Author's perspective on essential question(s) – Students will work individually, in pairs and small groups, and as a whole class on analytical tasks. Students will present aspects of their critical reading and thinking orally as well as in writing. Connecting Reading to Writing: Students will write summaries, rhetorical précis, and responses to critical questions. Students will compare their summaries/rhetorical précis, outlines, and written responses in small groups in order to discuss the differences between general and specific ideas; main and subordinate points; and subjective versus objective summarizing techniques. Students will engage in notetaking activities, such as composing one-sentence summaries of paragraphs/passages, charting a text's main points, and developing outlines for essays in response to writing prompts. Students will complete compare/contrast and synthesis activities, increasing their capacity to make inferences and draw warranted conclusions such as creating comparison matrixes of readings, examining significant points within texts, and analyzing significant textual features within thematically related material. Writing: Students will write 750 to 1,500-word analytical essays based on prompts that require establishing and developing a thesis/argument in response to the prompt and providing evidence to support that thesis by synthesizing and interpreting the ideas presented in texts. Students will complete timed in-class writings based on prompts related to an author's assertion(s), theme(s), or purpose(s), or a text's rhetorical features.

Writing Instruction: Text: *They Say/I Say: The Moves That Matter in Academic Writing* Description: During each writing workshop in each unit, students will read a chapter from *They Say/I Say* by Graff and Birkenstein as both a research tool for improving writing and a metacognitive tool for reflecting on their own writing practices. Students will use the *They Say/I Say* writing templates beginning with unit 1 of the course, but will focus in depth on various aspects of the argumentative writing process at different points in the course.

In conjunction with unit 1: "Entering the Conversation" (introduction): Students will begin by reading with what Graff and Birkenstein write in mind: "If there is any one point that we hope you will take from this book, it is the importance not only of expressing your ideas ('I say') but of presenting those ideas as a response to some other person or group ('they say')." This perspective on writing will be the principle guiding students' writing in response to Chicano literature throughout the course. The first unit of study in Chicano literature will require students to familiarize themselves with this model. In subsequent units, students will focus on the individual "moves that matter in academic writing."

In conjunction with unit 2: "They Say: Starting with What Others Are Saying" (chapter 1): Students will focus on the first element of the They Say/I Say model and develop their skills of "starting what others are saying."

In conjunction with unit 3: "Her Point Is: The Art of Summarizing" (chapter 2): Students will study the art of summarizing.

In conjunction with unit 4: "As He Himself Puts It: The Art of Quoting" (chapter 3): Students will continue the work of developing the ability to include the perspectives of others in their writing by reviewing and practicing "the art of quoting."

In conjunction with unit 5: "Yes/No/OK, But: Three Ways to Respond" (chapter 4): Once students have had ample practice in stating the opinions of others, they will study the three ways to respond to a person's perspective: agreement, disagreement, and qualification.

In conjunction with unit 6: "Entering the Conversation" (introduction): Essential Questions: What is the role of the storyteller in the pan-African Diaspora? How do narratives act as cultural artifacts? Description: Students will begin by reading with what Graff and Birkenstein write in mind: "If there is any one point that we hope you will take from this book, it is the importance not only of expressing your ideas ('I say') but of presenting those ideas as a response to some other person or group ('they say')." This perspective on writing will be the principle guiding students' writing throughout the course. In this first unit, students will familiarize themselves with this model by informally responding to salient quotations from text through dialectic journaling. Students will then formulate an argument in response to the essential question in one or two paragraphs utilizing the They Say/I Say approach. In subsequent units, students will focus on the individual "moves that matter in academic writing."

In conjunction with unit 7: "Her Point Is: The Art of Summarizing" (chapter 2): Essential Questions: In the context of the American Revolution, what does it mean to be African in America? What is the African identity? How is it defined, and by who? Description: Students will compose a rhetorical précis for at least one of the anchor texts, summarizing its primary argument and describing how that argument is developed.

In conjunction with unit 8: "As He Himself Puts It: The Art of Quoting" (chapter 3): Essential Questions: "How does it feel to be a problem?" What is the double consciousness of the Black person in America in the era of Reconstruction? What historical and political constructs made this duality possible? Description: Throughout the unit, students will focus their writing on analyzing and elaborating on specific quotations from the reading. As an assessment, students will compose a literary analysis of a fictional piece from the unit, describing how it reflects the double consciousness outlined by Du Bois.

In conjunction with unit 9: "Yes/No/OK, But: Three Ways to Respond" (chapter 4): Essential Questions: What are the multiple identities that emerged within the race as a result of Reconstruction? What was the impact on the collective identity of Blacks in American society? Description: In this unit, students will work on formulating arguments in response to a text. Using the unit's essential questions as a guide, students will identify an author's primary argument (or central theme for fiction) and compose an in-class essay supporting, refuting, or qualifying the author's stance.

In conjunction with unit 10: "Analyze This: Writing in the Social Sciences" (chapter 17): Essential Questions: Who is the "New Negro"? What is the obligation of their work to the race and culture? Description: Building on their skills from the previous unit, students will critically analyze the concept of the "New Negro" and compose a short research paper that incorporates at least two other sources and presents a position on the essential question.

In conjunction with unit 11: "And Yet: Distinguishing What You Say from What They Say" (chapter 5): Essential Questions: In what ways did African American literature offer a counternarrative to post-WWII American culture? Description: In this unit, students will compose short literary analysis essays focusing specifically on including "voice markers" in their writing to better distinguish their ideas from those presented by authors or parts of text.

In conjunction with unit 12: “Analyze This: Writing in the Social Sciences” (chapter 17): Essential Questions: What is the function of African American literature in the social and political advancement of the race? Description: Synthesizing their skills from the course, students will compose a final analysis paper that incorporates at least three sources and presents a unique and informed position on the unit’s essential question.

Formative Writing Tasks: For each text: 1–2 paragraph text analysis: How do these texts reflect the historical, political, intellectual, and aesthetic motifs of the era? Students must cite at least two different sources supporting the claim in a précis of each key text. Students write descriptive outlines of assigned readings. Summative Writing Tasks: Summative writing tasks will be argument-based essays that require students to summarize and respond to the arguments about the nature and characteristics of Chicano/African American literature. These writing assignments will require that students summarize the author’s perspective on the texts in each unit and then offer an agreement, disagreement, or qualification of this argument. They will use the texts read within each unit to support, refute, or qualify the author’s argument. These assignments mirror the requirements of the essays that are part of the California State University and the University of California English proficiency entrance exams, with the objective of preparing students for those exams. Timed in-class essays and major writing projects: Examples of specific assignment types include persuasive essays, letters to the editor, argument analysis, reflective essays, text-based academic essays, and research projects.

Key assignments for the units are modeled after the California State University Expository Reading and Writing Course assignment template to guide students through the following processes: reading rhetorically, connecting reading to writing, and writing. Examples of assignments include quick writes to access prior knowledge; surveys of textual features; predictions about content and context; vocabulary previews and self-assessments; reciprocal reading and teaching activities, including summarizing, questioning, predicting, and clarifying; responding orally and in writing to critical thinking questions; annotating and rereading texts; highlighting textual features; analyzing stylistic choices; mapping text structure; analyzing logical, emotional, and ethical appeals; and peer response activities.

# Chicano Literature en Español (Pasadena Unified)

## Basic Course Information

*Record ID:* PNFZBY

*Institution:* Pasadena Unified School District (64881), Pasadena, CA

*Honors Type:* (None)

*Length of Course*: Full Year

*Subject Area*: Language Other than English

*Discipline*: LOTE Level 4+

*Grade Levels*: 9th, 10th

*Integrated course?*: No

*Course Learning Environment*: Classroom Based

*Transcript Code(s)*: (None)

*Public Notes:* (None)

## Overview

The course, taught entirely in Spanish, will focus on the history and creation of the Chicana/o identity in the US and the experience of the Chicana/o people, through the lens of their literature. The course will investigate the emergence of the modern understanding of Chicanismo, alongside pondering the ideas of activism and political consciousness through literature and the role it plays. Students will be expected to use Spanish as the language for all readings, writing, and discourse, simultaneously developing Spanish language proficiency while engaging in literary and thematic analysis.

## Prerequisites

(None)

## Corequisites

(None)

## Course Content

### Unit 1: Identity

Essential Question: How are identities formed? Where in our past have we created our values? What parts of our identity do we carry with us? Can identities change? As a way of introducing Chicanismo, first students will be asked to dive into their own identities. In a small sense, students will be asked to define themselves through various societal lenses as a way to understand how Chicanismo and the Chicano identity (or any identity) begins to take its shape. In this unit students will begin exploring intersectionality, culture, language, race, sex, and gender as a means to provide perspective.

Final Assignment: Positionality narrative: Students will write a narrative, in first person, exploring the formation of their identity. They will define three different social systems (gender, race, sex, class, etc.) and explain how these systems have begun to shape their identity. As this is a narrative and an essay on who the student is, an ever-developing concept, the purpose is for students to begin thinking critically about how society has shaped them and what society has deemed important in their lives. Whether they identify within or outside of societal norms, students must first understand the systems around them before understanding how identities evolve within them.

### Unit 2: Mexican Revolution

Essential Question: How was the Mexican Revolution culturally revolutionary? How does a revolution shape who we are and how we see our world? The Mexican Revolution was sparked by a deep need to change the way in which Mexico was being run and who was allowed to run Mexico. As the agrarian folk of Mexico rose up in arms, they challenged more than the simple nature of who gets land bestowed; they challenged perceptions and concepts of social structure. Corridos changed the way people told stories, soldaderas fought against the patriarchy, and the poor took up the struggle of the many. At a time when the US still had open borders, how did Mexicans on either side take their place in the revolution? During a time of political unrest, the Mexican Revolution also dealt with societal and cultural turmoil.

Final Assignment: Corrido, mural, vignette: Students will have three options to represent how the Mexican Revolution wasn’t simply a political revolution. As the unit progresses, students will discuss how the Mexican Revolution became a cultural revolution, changing pivotal parts of social structure. This unit will also help as a foundation for where Chicano identity begins to take shape. Students can choose to write a corrido (the “new” form of oral tradition), create a small mural (classic to the time period), or write a vignette that details the emerging cultural changes, and culture clashes, of the Mexican Revolution. Students will explore how the Mexican Revolution became the inspiration for the later Chicano Revolution.

### Unit 3: 1940s Californios, Pachucos, and Pochos

Essential Question: What led to the Californio, pachuco, and pocho identities? Were these identities beneficial or detrimental to the Mexicans on the US side of the border? Students will focus on how geography, clothing, and language all function as identity markers. "Where are you from" mattered, as did what you wore and whether you could speak the language. These three identities conflict in a myriad of ways, as they introduce the culture clash of what is needed to be Mexican. Who are you? And do you live in the borderlands? What do you need to keep from your familial culture, and what can be discarded? Or should it be discarded? The Chicano identity to follow is a reclamation of these terms, a way in which to understand how and what makes someone a Chicano prior to the term being popularized. Students will focus on the large push for assimilation, and the pushback of those who refused to let go of their Mexican identity.

Final Assignment: Socratic seminar: Students will read various articles regarding the aforementioned terms and determine what the purpose was in creating the terms. The terms are all words created to identify where one was from, who one was, and how one spoke. During the Socratic seminar, students will discuss and define the terms and why they are an important piece of the puzzle for the Chicano movement. Students will analyze how the terms begin to create a chasm between what we think we are and how others perceive us, within the context of 1940s America. During the Socratic seminar, students must describe the context of 1940s America and delineate how these identity markers affected the Mexicans that stayed on, or emigrated to, this side of the border.

### Unit 4: US Civil Rights/1960s El Movimiento

Essential Question: What are civil rights? Who deserves civil rights? How do we determine this? Should we determine this? What methods of resistance can promote social change for all? How were they used in El Movimiento? Students will learn about the Civil Rights Movement, which many Chicano authors argue was a movement for some, often alienating those it was meant to protect. Other authors argue that it was the fundamental movement that pushed for the growth of the Chicano Movement. Beginning with the Delano farmworkers' strike and ranging to the East Los Angeles Walkouts, how did the Civil Rights Movement also give a platform to the growth of the Chicano Movement in a nation that often felt alienating? The Chicano Movement started as a movement for workers' rights and found a platform in student organization in higher education institutions. Students will study how others just like themselves were the leaders of such a large, influential movement. The class will discuss resistance and how resistance is much more than a dismissal of the system, it is a move toward dismantling a system.

Final Assignment: Debate: Students will debate various topics about the Civil Rights Movement and the Chicano Movement. They will use various sources and support for arguments and claims. In addition to writing claims and citing support, students will be expected to present their arguments to their peers. The students in the "audience" will act as a jury, choosing which debate team better supported their argument. The debate will require students to focus on the reasons the Chicano Movement felt imminent and whether the movement was a success for all that participated. Additionally, the topics will include the essential questions, or variations of the essential questions.

### Unit 5: Immigration/Latinos in America

Essential Question: What does it mean to be an immigrant or the child of an immigrant? How can we resist against negative portrayals and perceptions of people of color? Students will learn about the reasons people from Latin America have chosen to immigrate, the push-and-pull factors that lead someone to pick up and move their entire lives in search of something "better." Students will also learn about the common misconceptions of immigration and those who choose to immigrate. The class, once again, will shift into a first-person perspective as students explore family immigration stories and how students' families and their stories drive them.

Final Assignment: Interview/Biography: Students will interview someone in their family, or someone they know, that immigrated to the US, asking hard questions such as "Why did you immigrate?" and "How?" What were their families' lives like before leaving their country, and how did they change as a result of leaving? From this interview students will create a biography of their interviewee, illustrating the process of immigration and, most importantly, detailing why immigration stories are necessary as part of the greater Latino experience. Students will also write a letter to their interviewee, or a short reflection, about what they have learned and why telling their family story shapes the person they are.

### Unit 6: Revisiting Identity

Essential Question: Who are you? What do you want to be? How do you understand your identity now? Students will revisit the concept of identity, diving deeper into culture and how culture can shift depending on eras, labels, and movements. This unit will help further student understanding of their own identity and identity is developed throughout the course itself. The final unit is a critical reflection on the growth of the students and the systems their identities lie within.

Final Assignment: Chicano pop-up book/final narrative: Students will revisit their first narrative, upon which they will add their final reflection, and critically analyze how their identities have formed, or transformed, within the context of the class and what they have studied. Alongside writing the second part of their narrative, students will create a Chicano pop-up book or a small pop-up book that depicts one scene from their narrative as a final takeaway from the class. The scene within the pop-up book can be of the student's choosing, but must include a piece about Chicanismo and the role it has played in the formation (or reinforcement) of the student's identity. The goal is to have their peers open the pop-up books and, without reading the narrative, have an understanding of how each student sees themselves.

# Chicano Mural Art – Painting (El Rancho Unified)

## Basic Course Information

*Record ID:* C8MQRT

*Institution:* El Rancho Unified School District (64527)

*Honors Type:* (None)

*Length of Course:* Full Year

*Subject Area:* Visual & Performing Arts

*Discipline:* Visual Arts

*Grade Levels:* 9th, 10th, 11th, 12th

*Integrated course?:* No

*Course Learning Environment:* Classroom Based

*Transcript Code(s):* (None)

*Public Notes:* (None)

## Overview

Chicano Mural Art is a two semester lecture and studio course in which students will explore drawing, painting, and mural painting techniques. Students will create original works using a variety of materials and painting techniques to be implemented in a series of mural projects throughout the school and community. Additionally, students will learn about the sociopolitical, cultural, and historical factors which shaped the Chicano Art Movement. Furthermore, students will be introduced to the work of past and current Chicano artists in order to highlight the Chicano Art Movement's continual relevance and how it pertains to them today.

## Prerequisites

Art 1A and 1B (Required)

## Corequisites

A/P Studio Art, Advanced Art

## Course Content

### Unit – 1 Chicano Mural Movement: Historical Introduction

Chicano Art–Mural Painting is an advanced art course with the dual purpose of training students in the art of large-scale painting and examining a dynamic art movement which raised fundamental questions about the nature of multiculturalism in the US and its development as an alternative culture in opposition to the practices of exclusion and homogenization by mainstream institutions. Students will learn about the Chicano Art Movement, its sociopolitical relevance, and its contributions to the world of art. This unit will use a textbook as a historical reference and have three guest artists from the Chicano Art Movement talk about their work. Several key Chicano artists have committed to participate as guest speakers, including Wayne Healy and David Botello of East Los Streetscapers who are among the most influential muralists of the Chicano Art Movement. Additionally, Chicana artist Patssi Valdez has agreed to participate. Since all these artists are based in LA, the class will be able to go on a field trip to view some of their murals. Prior to the lectures, students will formally examine the work of the particular artist as it adheres to the elements/principles of design and learn about the individual artist in relationship to Chicano Art Movement. This will enable students to develop a perspective on what they are about to hear and see. As a final project after the lecture series, students will be required to write a two-page paper on an artist of their choice. They will follow an outline indicating the format and the information to include.

### Unit 2 – Introduction to Mural Painting

Students will learn basic techniques and develop painting skills for the development and production of large-scale murals. They will work on individual projects as well as collective compositions with the intent of helping them further develop their artistic skills to be implemented in the development of the first group mural. Mural painting skills include 1) surface preparation: a. acrylic mesh¬—students will learn how to prepare the acrylic mesh prior to the sketching of the composition, b. students will be introduced to the various tools, paints, and brushes needed, and c. students will practice painting on a small piece of acrylic mesh to begin to develop the skills unique to painting on the medium; and 2) concept development: a. students will work in groups of four to select a theme for their group composition, b. students will individually work in their sketchbook to produce two images addressing the theme they selected, c. students will return to their group and develop a collective composition utilizing their individual images to create a cohesive composition addressing their theme, d. students will revisit and understand what the Chicano Mural Movement was, where and when it took place, and why it occurred; they will research the artistic style of Chicano murals past and present in order to help them to brainstorm ideas for their interpretation and theme, and e. students will demonstrate their understanding of the themes in Chicano murals by creating their own interpretation of a Chicano mural.

### Unit 3 – Mural Creation

Students will now use the skills they learned in the previous two units to develop, present, and create a group mural. They will work as a class to finalize their mural. Students will be reminded that murals serve as historical and contemporary exploration—as a public art piece they are used as a medium and inspiration for protest and public and personal history. Mural creation includes a mural plan, presentation, sketches, and painting. In mural creation 1) students will understand how murals are being used in the city in order to better inform the creation of their own mural; they will work with city and community officials to develop a process to follow in order to create their mural, starting with asking for and receiving "permits" and feedback, to creation, painting, and finally an unveiling celebration (if possible and desired); 2) students will work in their group to present a process of the mural creation; they will present their theme and process to the other groups and receive and give feedback in order to create a cohesive application and creation process; 3) as a class students will have the opportunity to decide on the location of their mural and understand the effects of placement of their mural; they will also use this time to agree on a class process for the development of the mural; 4) students will then be able to follow their process to create a mural in their school or community; if they are unable to acquire a wall on which to paint the mural permanently, students will sketch and paint their mural on acrylic mesh, canvas, or wood panels in order to be installed at a later time; and 5) the mural creation process will be very specific to the course the class decides to pursue and how long certain factors take, such as class periods, days allocated for work, community involvement (if any), resketching and reproposal, collecting of materials to be used, wall preparation, sketching, delegation of painting, painting of the mural, drying, finalizing, and sealing, community unveiling, and celebration (if any).

### Unit 4 – Chicano Mural Reflections and Testimonials

Once the mural is complete and unveiled, students will have the opportunity to reflect on the process and explain how creating a mural is an empowering experience. This class gives students the opportunity to make a lasting impression on their school and community. Using what they learned from the Chicano Mural Movement on how to construct and paint a mural, students will not only be able to express their ideas through painting and drawing, but also be part of a community through public art. Students will be required to reflect and give a testimonial on the transforming effect the class has had on them as artists and individuals. Questions to consider include: What was the most challenging part of the process? How were you able to identify and learn what qualities are important to your school and community? How has this process empowered your identity as a muralist? How do you relate your mural experience to the experience of Chicano muralists? How difficult was it to mix and match ideas and come up with a cohesive drawing of the mural? What kind of direction and life (ideas) did you contribute to this process? How have you learned to work together with a team and how have you discovered new individual talents you did not know were there?

Students can also draw information and inspiration from the guest artist lecture series at the beginning of the course, along with the field notes taken during the mural site visits in Los Angeles County. As a final reflection/testimonial students will be required to write a two to three-page paper on their experience in the class and the process of creating a mural. Students will follow an outline indicating the format and the information to be included. They will also be required to present their experience to the class. Students will be given a list of options to consider for in-class presentations.

### Unit 5 – Mexican Muralist Movement

Many historians and scholars trace the Chicano Mural Movement back to the Mexican mural movements, from its roots in both the massive wall paintings of the Mesoamerican civilization and the sixteenth century Catholic churches that used wall-sized paintings to introduce Christianity to Mexico. This unit will focus on around the 1920s; it is during this time that Mexico produced some of its most iconic muralists. Mexican artists known as los tres grandes, José Clemente Orozco, David Alfaro Siqueiros, and Diego Rivera, created a definitive Mexican style and developed the artistic genre of muralismo, or modern mural painting. The movement stands out historically because of its political undertones related to the social and political situation of post-revolutionary Mexico. Much of the content of Mexican muralism focuses on demonstrating the richness of pre-Columbian cultures and their importance to modern-day Mexican citizens and culture. These artists highlighted the importance of the common person and their place in Mexican society. They used their unique styles to teach Mexicans about their heritage and identity, because these were public works of art that all people had access to regardless of race and social class. Students will learn about the Mexican Mural Movement and be able to identify the key characteristics of Mexican muralism. They will compare and contrast the three main contributing artists to the movement in a short essay and collaborate on a small group project to create a painting of a mural. The short essay will be a culmination of what students learned during this unit and how they identify their own reactions to the three artists (los tres grandes). Since Mexican muralism is designed to be a means of communication and education to those who view the murals, students will be asked to critically analyze and interpret the works of art. What are the students getting from these works? Students will also be required to talk about the primary examples of Mexican muralism and why it was so appropriate for Mexico and its people. Students will follow an outline indicating the format and the information to include. As a final project after the essay, students will collaborate in small groups to identify a recurring theme from the Mexican Mural Movement and create a small rendition of a mural, which will prepare them for the final class mural at the end of the school year. This large-scale painting will require students to identify the theme for their mural as well as the resources needed for successful completion of the project. The next unit will focus more specifically on introducing mural painting techniques and how to prepare the class to paint a mural. This painting will be a more traditional work of art and will serve as practice for students who have less experience with drawing and painting. Students will be working with acrylic paint and will have a choice among various surface materials (poster paper, illustration board, canvas, multimedia). This will require students to not only identify the specific content of the mural, the medium to be used in its execution, but also help with identifying the applicable skills and abilities that each partner will contribute to the project. Once their group mural/painting is complete, students will complete a self-evaluation of performance on the project, as well as peer evaluations of their group members' contributions to the project.

This unit will use various textbooks and readers as a historical reference and visual guide for students. This unit will also use multimedia examples to showcase Mexican murals in order to compare and contrast with Chicano murals that students saw in unit 1. Along with lectures, student-led discussions, and critiques, students will also have an opportunity to use various web-based resources for research on both their essay and the group mural project.

# Chicano/a Studies (Bloomfield HS, Huntington Park)

## Basic Course Information

*Record ID:* GQMZJD

*Institution:* Alliance Margaret M. Bloomfield High School (054772), Huntington Park, CA

*Honors Type:* (None)

*Length of Course*: Full Year

*Subject Area*: College-Preparatory Elective

*Discipline*: History / Social Science

*Grade Levels:* 11th, 12th

*Integrated course?:* No

*Course Learning Environment*: Classroom Based

*Transcript Code(s)*: Chicano Studies B, 240110; Chicano Studies A, 240109

*Public Notes:* (None)

## Overview

The Chicana and Chicano Studies course will introduce students to the historical, cultural, social, and political experiences, the challenges, and the accomplishments of Mexican, Mexican American, Latino, and Chicano/a populations in the United States. Critical thinking and effective oral and written communication skills are integrated across the curriculum, which incorporates Chicano/a art and literature, culture, history, language, identity, education, politics, and service learning. The curriculum emphasizes the study of the international border between Mexico and the United States, but also introduces the study of multiple intersectionalities within the Chicano/a experience; this includes race, culture, class, politics, gender, and sexuality. This course will address the experiences of other ethnic groups, and students will analyze the interrelationship of other ethnic groups' experiences with the Chicano/a experience. Students will also focus on the relationship between the communities of South Los Angeles and East Los Angeles. An emphasis will be placed on the relationship between institutions of higher education and Chicano/a communities. For the course to succeed in achieving its objectives and to increase student participation and engagement the instructional approach will be student/learner-centered through an inquiry-based instruction. As there is an overwhelming amount of information and resources that must be taught, the decision on what to add on to this curriculum was very difficult. The curriculum has been broken down into five units. These units are not arranged chronologically, as each unit covers a specific multi-intersectionality that affects the change and development of Chicana/o history. Each lesson consists of the following:

- An overview
- Teaching objectives
- Essential question(s)
- Key terms
- Resources
- Instructional activities
- Extended readings
- Formative and summative evaluations
- Connections to the Common Core Standards

Selected Course Readings: *Rethinking Columbus: The Next 500 Years*, edited by B. Bigelow and B. Peterson; *Occupied America: A History of Chicanos*, by R. F. Acuña; *Drink Cultura: Chicanismo*, by J. A. Burciaga; *Message to Aztlan: Selected Writings of Rodolfo "Corky" Gonzales*, by R. Gonzales; *De Colores Means All of Us: Latina Views for a Multi-Colored Century*, by E. Martínez; *A People's History of the United States: 1492–Present*, by H. Zinn; *Red Hot Salsa: Bilingual Poems on Being Young and Latino in the United States*, edited by L. M. Carlson; *Cool Salsa: Bilingual Poems on Growing Up Latino in the United States*, edited by L. M. Carlson; *So Far from God*, by A. Castillo; "Address to the Commonwealth Club of California," by C. Chavez; *Saving Our Schools: The Case for Public Education, Saying No to "No Child Left Behind,"* edited by K. Goodman, P. Shannon, Y. Goodman, and R. Rapoport; *Feminism Is for Everybody*, by b. hooks; *The Circuit: Stories from the Life of a Migrant Child*, by F. Jiménez; *Savage Inequalities: Children in America's Schools*, by J. Kozol; *Infinite Divisions: An Anthology of Chicana Literature*, edited by T. D. Rebolledo and E. S. Rivero; *Y no se lo trago la tierra/ And the Earth Did Not Devour Him*, by T. Rivera; *Always Running: La Vida Loca: Gang Days in L.A.*, by L. J. Rodriguez; *Justice: A Question of Race*, by R. Rodriguez; *The X in La Raza II*, by R. Rodriguez

### Prerequisites

(None)

### Corequisites

(None)

## Course Content

### Unit Zero: Start of the Year

This unit will provide an opportunity for students to understand the expectations and participate in the creation of the class rules. This unit also gives students an opportunity to learn from one another and to validate each other's experiences and beliefs.

Essential Question: How can we create a positive, welcoming, and embracing environment where we validate everyone's experiences, culture, language, and beliefs?

Lesson 1: Rules, Routines, and Expectations

Lesson 2: Your Identity

*Key Assignments*

To Be Chicano Means: Students will be asked this question at the beginning of the course and again at the end of the course. Students will use primary sources, including Ruben Salazar's article: "What Is a Chicano?" to help define the term. Each student will be expected to share their new definition in small groups as part of a larger discussion of identity, race, and ethnicity in the United States.

Family Oral History Research Project: Students will research their own family history, and will determine their role within that history, creating a visual family tree as well as an oral history paper. Students are encouraged to talk to several family members to piece together their story and incorporate oral history techniques to conduct formal interviews. After solidifying their story, students will present their story though their family tree and written essay.

Reflection Journal Entry: Students will create a journal that will incorporate a family story that represents the family's legacy or motto. Students will reflect on how this story relates to the other family histories presented and how all these narratives reflect the Chicano experience.

### Unit One: Introduction to Chicano/a Studies: History, Culture, and Identity

During this unit students will learn about the history of Chicanas/os. They will learn about the historical events that shaped the Chicana/o identity. Students will be exposed to the concepts of race, class, culture, gender, sexuality, and colonization, which will continue to be explored throughout the year. The multiple intersectionalities will be the focus of this curriculum. This unit places an emphasis on reading, critical thinking skills, and writing.

Essential Question: What is internal colonialism? How does colonialism relate to race, class, culture, gender, and sexuality?

Lesson 1–2: Colonization, patriarchy, race, class, culture, gender, and sexuality

Lesson 3: History of Chicanos in Los Angeles, 1848–1949

Lesson 4: History of Chicanos in Los Angeles, 1950–present

Lesson 5: Legacy of Chicano/a movements

Lesson 6: Chicano/a art and artists, 1970–present

Lesson 7: Chicano/a folklore

*Key Assignments*

Chicano Chronology: Students will create a Chicano/a chronology of the major events that took place in the Southwest, beginning with the Treaty of Guadalupe Hidalgo and up to the 1990s. Students may use a PowerPoint presentation, Prezi presentation, storyboard, or poster to portray these events.

Chicano History Research Paper: Students will research one example of systematic discrimination (environmental racism, Prop 187, Prop 227, Mexican Repatriation, or East LA interchange construction, for example) and produce an argumentative essay explaining its significance to the Chicano people.

Reflection Journal Entry: Students will develop a journal entry about the importance of Chicano art, specifically murals. Students will be given a mural to analyze and discuss.

### Unit Two: Chicano Politics in the Unites States

This unit is an overview of immigration in twentieth century, examining social, political, and economic contexts out of which different waves of Latin American immigration to the US have occurred. Students will examine the complex dynamics in the relationship between Mexico and the US. This unit will emphasize reading, writing, global awareness, and personal and civic responsibility.

Essential Questions: What have been the major elements for the development of Chicanos/as in politics? What are some challenges that have prevented Chicanos/as to mobilize?

Lesson 1: Immigration and exclusionary laws

Lesson 2: History of assimilation, acculturation, and transculturation

Lesson 3: Modern immigration systems: Push/pull factors and globalization

Lesson 4–5: Crimmigration: Corporations, race, and the law

Lesson 6: 500 years of Chicana mobility

*Key Assignments*

Chicano Children's Book: Students will create a children's book with images incorporating one of the topics featured in this unit: Mexican Repatriation Act, Lemon Grove Incident, Great Depression, Mexican Americans in World War II, Zoot Suit Riots, Bracero Program, Korean War (1950–1953), and Operation Wetback. The children's book must demonstrate how the event was significant to Chicano history and US history.

Debate and Written Reflection: Analyzing primary sources that focus on Mexican immigration, assimilation, and mobility, students will conduct a student-led debate that considers the following question: "How has the Mexican experience changed over time? Has exclusion changed this experience?" Students will then complete a post-debate reflection, writing a complete response to the debate questions.

Reflection Journal Entry: Students will complete a reflection about how borders are created and in what ways they influence life for people who must cross them. They will also try to develop an understanding of "illegal aliens" and the power of citizenship.

### Unit Three: Chicano/a Literature

This unit will expose students to Chicana/o literature. An emphasis will be placed on civil rights, human rights, and immigration history that have shaped Chicanismo. Oral, written, and graphic fiction, poetry, and drama by writers including Gloria Anzaldúa, Rodolfo Acuña, Ana Castillo, Sandra Cisneros, and Cherríe Moraga will be explored. This unit will emphasize the importance of critical thinking, communication, reading and writing skills, and interpersonal skills.

Essential Questions: In what ways do literary works reflect cultural values? What are the benefits of writing our own stories and rewriting those that have been written? How does the interpretation change when written through a personal experience?

Lesson 1: Chicano/a literature since El Movimiento, 1960s to present

Lesson 2: Identity and language

Lesson 3: Gender, fiction, and social change

Lesson 4: Chicano/a ethnography and oral history

Lesson 5: Social issues across the border

*Key Assignments*

Poetry Analysis: Students will analyze the works of leading Chicano/a authors, including Laurie Ann Guerrero, David Tomas Martinez, and Rodney Gomez, to synthesize the importance of social issues and oral history.

Student Poetry Project: Students will develop their own voice and review themes already discussed (immigration, history, social issues, assimilation, etc.) to create a poetry journal of their own poems. Students will share their poems with one another during a poetry performance and provide feedback on each other's work.

Reflection Journal Entry: Students will complete a reflection on the importance of literature for Chicanos/as in America and how their poetry fits in with themes found in Chicano/a literature today.

### Unit Four: Mexican Americans and Schools

This unit is an overview of Chicana/Chicano educational issues in the US, with special emphasis on the multiple intersectionalities and their effect on Chicana/o educational attainment and achievement, and an examination of how historical, social, political, and economic forces impact the Chicana/Chicano educational experience. This unit places an emphasis on reading, critical thinking skills, and writing.

Essential Questions: How did the Chicano/a student movement present a challenge to the institutional practices of the educational system? How have institutions created by and for the dominant society changed over time? And what are some of the issues that Chicanos/as continue to face in higher education institutions?

Lesson 1: Bilingual education

Lesson 2: *Mendez v. Westminster* and *Brown v. Board of Education*

Lesson 3: Sal Castro, the East LA Walkouts, and the 2006 Los Angeles walkouts

Lesson 4: Higher education and the Chicano/a community

*Key Assignments*

Student-Led Forum and Research Project: Students will develop presentations about each of the topics from lessons 1–4 to include in a school information forum for fellow students and parents. The main objective will be to engage peers and parents with relevant connections between the past and education in the Chicano community today.

Research Action Paper: Students will work collaboratively to research one issue facing Chicanos in education today and write an action paper presenting a solution to the issue. The action papers will also be a part of the educational forum, in hopes of raising awareness in the community.

Reflection Journal Entry: Students will complete an entry about the importance of determination and in what way education can benefit them.

## Unit Five: Building Communities

This unit is about current topics that affect the Chicana/o and other minority communities. Students will be engaged through discussions and debates about some of these issues. This unit places an emphasis on communication skills, personal actions and civic responsibility, and global awareness.

Essential Question: What does the notion of equity mean to different generations of activists and communities in Chicano/a urban life? And how do labor and community organizations contribute to or fail to improve the quality of life for low-income communities?

Lesson 1: Decolonizing the Chicano/a diet

Lesson 2: Health issues affecting the Chicano community

Lesson 3: Translation as a subversive act and border consciousness

Lesson 4–5: Community, social, and labor movements in Los Angeles

Lesson 6: Gentrification: The new reality of Chicano/a communities

Lesson 7–8: Student final project

*Key Assignments*

Student-Created Website and Presentation Panel: Using technology resources, students will create an outreach website that incorporates themes from each unit to showcase the history of the Chicano/a and the possible future. Students will include presentations, statistics, oral histories, and their own research to answer the following questions: “Who are Chicanos/as, what do they want, and how will they get it?” Class members will present their website to a teacher/administration panel at the end of the semester to defend their research and work.

Final Reflection Journal Entry: To Be Chicano Means: Students will be asked this again at the end of the course to help define the term. Each student will be expected to share their new definition in small groups as part of a larger discussion of identity, race, and ethnicity in the United States.

# Chicano/a Theatre (Valdez Leadership Academy, San Jose)

## Basic Course Information

*Record ID:* ZXWKF6

*Institution:* Luis Valdez Leadership Academy (054818), San Jose, CA

*Honors Type:* (None)

*Length of Course:* Full Year

*Subject Area:* Visual & Performing Arts

*Discipline:* Theater

*Grade Levels:* 9th, 10th, 11th, 12th

*Integrated course?:* No

*Course Learning Environment:* Classroom Based

*Transcript Code(s):* Chicano Theatre, 2900

*Public Notes:* (None)

## Overview

Through an intense focus on the work of Luis Valdez and the history of El Teatro Campesino, this theatre course seeks to explore the meaning, theory, and practice of "Teatro Chicana/o." In the first phase of the class, lectures, readings, and viewings will place this grassroots theatre movement into historical, political, and cultural contexts, as well as grounding "Teatro Chicana/o" within the key theatrical frameworks. In the second phase of the class, an exploration of the training/creation methods of El Teatro Campesino and other Chicana/o theatre practitioners will give students the basic skills to create popular theatre at a grassroots level. Students will develop their ability to analyze and comprehend literary and theatrical forms and develop an appreciation for the cultural expressions of theatre in its many aspects. In addition to the intellectual development acquired from lectures and reading assignments, students will develop communication and critical thinking skills by the daily use of discussions and cooperative group work in class. Students are expected to know how to research, analyze, and compare and contrast historical trends. Performance exercises will help students identify the theatrical forms and techniques used in Chicano/a theatre and how these techniques contribute to the overall goals of specific theatrical expressions.

## Prerequisites

A.C.T.O.S

## Corequisites

(None)

## Course Content

### Unit 1: What is Chicana/o Theatre?

Students will be introduced to key pieces of El Teatro Campesino's historical and political theatre styles that impacted and led the Chicano Movement and ultimately gave birth to Chicano/a Theatre. Students will identify key figures, works, and trends in world theatrical history from various cultures and time periods.

*Learning Outcomes:*

- Study and rehearse roles from scripts in order to interpret, learn, and memorize lines, blocking, and cues as directed
- Learn to identify objectives, beats, and subtext in a scene
- Learn about characters in scripts and their relationships to each other in order to develop role interpretations

Performance Based Assessments: *Duration: Approximately 4 weeks or 15 hours*

### Unit 2: La Raza Cosmica, Mitos

In this unit, students will recognize the narrative of the Mexican American's discovery into the Chicano experience by reflecting back to the Mayan myths, Mexican folklore, and the response to stereotypes. Students will study the technique and form of El Teatro Campesino's mito. Students will understand theatre's use of physical comedy and its historical roots (Greek theatre, commedia).

*Learning Outcomes:*

- Students will respond to the poem "Pensamiento Serpentino."
- Students will learn to stage a mito—*Baile de los Gigantes.*
- Students will study and research scripts to determine how they should be directed. They will select plays or scripts for production and determine how the material should be interpreted and performed. They will block and rehearse actors and establish rehearsal schedules for actors and crew.

Performance-Based Assessments: *Duration: Approximately 6 weeks or 20 hours*

### Unit 3: Viva la Huelga, Viva la Causa, Actos and Historias

Students will be introduced to key historical and political events that sparked the Chicano Movement of the 1960's. Through physical grassroots theatre workshops, readings, and discussions, students will be able to identify how Chicano Theatre was used in the social justice movements of the 1965 United Farm Workers Delano grape strike. Students will be instructed in the process of producing a scene for class performance.

*Learning Outcomes:*

- Students will develop their character development skills and identify historical context within the Chicano Theatre experience.
- Students will mount *La Conquista de Mexico*, a puppet play, about the fall of Tenochtitlán, Mexico, to Hernán Cortés of Spain.
- Students will learn the techniques and style of improvised political theatre, or actos, to fight for social justice. Students will perform Luis Valdez's acto *No Saco Nada de la Escuela*.
- Students will learn and apply reading a student-selected play, selecting a scene, casting the scene, creating a floor plan, blocking shorthand, and blocking rules.
- Students will learn and perform rehearsal techniques: setting up a schedule, components of a rehearsal period (from blocking to dress rehearsal), integrating props and costume pieces into the rehearsal, transitioning from basic memorization to "playing the moment" in the rehearsal process, and in-class performance.
- Students will learn to self-critique and peer critique.

Performance Based Assessments: *Duration: Approximately 5 weeks or 15 hours*

### Unit 4: Circos, Carpas and Cantinflas, Corridos

Students will discover the influence of popular Mexican circuses, carpas, and the birth of the cantinflesco archetypes that influence popular Chicano theatre forms. Students will research developments in professional actor training like the Alexander Technique, Laban, mime, or other training systems. Students will learn about managerial and design jobs, such as stage managers, technical directors, and set designers. Students will also learn about the business and managerial careers associated with live theatrical performance. Students will be instructed on the process of integrating the technical elements with performance elements and the purpose of technical and dress rehearsals.

*Learning Outcomes:*

- Students will study Luis Valdez's *Los Vendidos*, while applying memorization skills, stage blocking, and production mounting essentials.

- Students will study the use of theatrical social commentary in Luis Valdez's *Shrunken Head of Pancho Villa*.
- Students will demonstrate use of character development and compare and contrast the role of Tiburcio Vásquez as antagonist and protagonist in *Bandido!*
- Students will present a culminating performance of El Teatro Campesino 50 Year Retrospective at San Jose State University.
- Students will learn tips on "choosing the monologue," review character analysis and other scene study techniques applied to the monologue, and rehearse the monologue and critiquing/feedback loop.

# Chicano/Latino Studies (Santa Maria HS)

## Basic Course Information

*Record ID:* HR7HGP

*Institution:* Santa Maria High School (053305), Santa Maria, CA

*Honors Type:* (None)

*Length of Course:* Full Year

*Subject Area:* College-Preparatory Elective

*Discipline:* History / Social Science

*Grade Levels:* 10th, 11th, 12th

*Integrated course?:* No

*Course Learning Environment:* Classroom Based

*Transcript Code(s):* Chic&LatStud B, SS6008; Chic&LatStud A, SS6007

*Public Notes:* (None)

## Overview

Students will examine the distinctions of race, class, gender, regional variation, and power as they intersect with cultural practices and identity. Students will be able to explain the difference between an identity and a label. Students will analyze how geographical factors influenced the historical development of the United States and Latin American countries. Such factors include migration, settlement patterns, and the distribution of natural resources across regions, physical systems, and human systems. Students will examine the Mexican influence in California and the Southwest. Students will be able to discuss the economic, social, and political advances of the Chicana/o Movement. Students will do an in-depth examination of the dimensions, causes, and dynamics of social injustices in the US Latino community by analyzing various case studies. Students will be able to ask historical questions, evaluate historical data, compare and contrast differing sets of ideas, and consider multiple perspectives. Students will analyze the difference between acculturation and assimilation. Students will understand the changes in status of Chicanos/Latinos and women in different times in American history. Students will understand the unique experiences of immigrants from Latin America. Students will learn how to do qualitative research through ethnographies. Students will develop arguments from varying political perspectives by preparing and participating in debates.

The above stated objectives are based on the following California Standards for Social Science.

- CA Standard 10.10.1: Understand the challenges in the regions, including their geopolitical, cultural, military, and economic significance and the international relationships in which they are involved.
- CA Standard 10.10.2: Describe the recent history of the regions, including political divisions and systems, key leaders, religious issues, natural features, resources, and population patterns.
- CA Standard 10.10.3: Discuss the important trends in the regions today and whether they appear to serve the cause of individual freedom and democracy.
- CA Standard 11.6.5: Trace the advances and retreats of organized labor, from the creation of the American Federation of Labor and Congress of Industrial Organizations to current issues of a postindustrial, multinational economy, including the United Farm Workers in California.
- CA Standard 11.8.2: Describe the significance of Mexican immigration and its relationship to the agricultural economy, especially in California.
- CA Standard 11.10.1: Explain how demands of African Americans helped produce a stimulus for civil rights, including President Roosevelt's ban on racial discrimination in defense industries in 1941, and how African Americans' service in World War II produced a stimulus for President Truman's decision to end segregation in the armed forces in 1948.
- CA Standard 11.10.2: Examine and analyze the key events, policies, and court cases in the evolution of civil rights, including *Dred Scott v. Sandford*, *Plessy v. Ferguson*, *Brown v. Board of Education*, *Regents of the University of California v. Bakke*, and California Proposition 209.
- CA Standard 11.10.3: Describe the collaboration on legal strategy between African American and white civil rights lawyers to end racial segregation in higher education.
- CA Standard 11.10.4: Examine the roles of civil rights advocates (e.g., A. Philip Randolph, Martin Luther King Jr., Malcolm X, Thurgood Marshall, James Farmer, Rosa Parks), including the significance of Martin Luther King Jr.'s "Letter from Birmingham Jail" and "I Have a Dream" speech.
- CA Standard 11.9.7: Examine relations between the United States and Mexico in the twentieth century, including key economic, political, immigration, and environmental issues.

- CA Standard 11.10.6: Analyze the passage and effects of civil rights and voting rights legislation (e.g., 1964 Civil Rights Act, Voting Rights Act of 1965) and the Twenty-Fourth Amendment, with an emphasis on equality of access to education and to the political process.
- CA Standard 11.11.1: Discuss the reasons for the nation's changing immigration policy, with emphasis on how the Immigration Act of 1965 and successor acts have transformed American society.
- CA Standard 11.11.6: Analyze the persistence of poverty and how different analyses of this issue influence welfare reform, health insurance reform, and other social policies.
- CA Standard 12.2: Students evaluate and take and defend positions on the scope and limits of rights and obligations as democratic citizens, the relationships among them, and how they are secured.
- CA Standard 12.8: Students evaluate and take and defend positions on the influence of the media on American political life.
- CA Standard 12.10: Students formulate questions about and defend their analyses of tensions within our constitutional democracy and the importance of maintaining a balance between the following concepts: majority rule and individual rights; liberty and equality; state and national authority in a federal system; civil disobedience and the rule of law; freedom of the press and the right to a fair trial; and the relationship of religion and government.
- CA Standard 11.10: Students analyze the development of federal civil rights and voting rights.

This course explores Chicana/o and Latina/o experiences from pre-Columbian civilizations to the present. It is an interdisciplinary course that investigates the diversity of Chicano/Latino culture as it is conditioned by the intersections of race, class, gender, sexuality, regional variation, and power. Through culturally relevant curriculum, this class will provide a historical and political analysis of Chicano/Latino people's quest for equality. This course will address the Chicano/a movement, immigration, literature, music, and film to discuss the factors that contribute to the formation of the Chicano/Latino identity today. In addition to rigorous reading assignments, contemporary information is drawn from students' experiences, major newspapers, popular culture, and other media. Students will be encouraged to read a major newspaper every day and to listen to radio programs. The current information will allow students to see historical trajectories, contemplate social action, and make course material relevant. The course will begin with an in-depth study of Indigenous peoples in Latin America, primarily the Maya, Taino, and Aztec civilizations, and the "conquest" of the Americas. The concept of race, class, gender, culture, colonialism, and oppression will be addressed in this process. This will immediately be followed with the nineteenth and twentieth centuries, with themes ranging from mestizaje, diaspora, the Spanish language in the Southwest, the Zoot Suit Riots, the Bracero Program, the United Farm Workers, the Chicano/a Movement, Latina and Chicana literature and feminism (¡Viva La Mujer!), the Central American civil wars of the 1970s, 1980s, and 1990s, and Latinos in higher education.

## Prerequisites

(None)

## Corequisites

(None)

## Course Content

Poetry Portfolio (10%): Students will create poems for each thematic unit presented throughout the course. Students will orally present their poems to the class. The final poetry portfolio will result in (a) an understanding of the development and basic features of major societies and cultures and (b) an openness to a variety of cultures and perspectives.

Essays (Journals) (15%): Students will be required to write expository, narrative, and persuasive essays throughout the academic year. Possible writing prompts: How would you characterize your educational experience? Should people of color, particularly Chicanos and Latinos, acculturate or assimilate in order to obtain economic and social mobility? What family values, traditions, and belief systems will you eventually stop practicing and which ones would you continue with your children? Why? How do you feel about Immigration and the issues surrounding this debate? Should young people be concerned about social justice? Why? Compare and contrast the Black Civil Rights Movement to the Chicano Civil Rights Movement. Do women currently have equal access to social, political, and economic opportunities? All writing assignments will result in (a) an understanding of the development and basic features of major societies and cultures, (b) an examination of the historic and contemporary ideas that have shaped today’s world, (c) an understanding of the fundamentals of how differing political and economic systems function, (d) an examination of the nature and principles of individual and group behavior, (e) a study of social science methodologies, and (f) an openness to a variety of cultures and perspectives.

Ethnography (first term) (15%): Each student will be required to interview an elder that experienced the 1960s, the Vietnam War, the Black Civil Rights Movement and/or the Chicana/o Movement. The interview must be recorded, summarized, and presented to the class. Students will present their findings and discuss the generational, cultural, gender, economic, political, and social differences they encountered and the conclusions they made about their experience. Students will be provided with a list of questions related to the themes in the course. The final ethnography assignment will result in (a) an understanding of the development and basic features of major societies and cultures, (b) an examination of the historic and contemporary ideas that have shaped today's world, (c) an examination of the nature and principles of individual and group behavior, (d) a study of social science methodologies, and (e) an openness to a variety of cultures and perspectives.

Debate (5%): Students will be required to research and develop arguments for an assigned topic. Possible debate topics include affirmative action, segregation laws, immigration reform, activism, educational opportunity, police brutality, gender discrimination, sexual orientation, labor rights, wage disparities, race discrimination, health care, ecology, and juvenile justice. All debates will result in (a) an understanding of the development and basic features of major societies and cultures, (b) an examination of the historic and contemporary ideas that have shaped today's world, (c) an understanding of the fundamentals of how differing political and economic systems function, (d) an examination of the nature and principles of individual and group behavior, (e) a study of social science methodologies, and (f) an openness to a variety of cultures and perspectives.

Current Events: (20%): Students will be required to listen to various media outlets every week and write one to two-page current events reflections regarding how public policy is affecting the Latino/a community here and abroad. Possible media outlets include KPFK 90.7 FM, National Public Radio (NPR), and any major newspaper. All current events reflections will result in (a) an understanding of the development and basic features of major societies and cultures, (b) an examination of the historic and contemporary ideas that have shaped today's world, (c) an understanding of the fundamentals of how differing political and economic systems function, (d) an examination of the nature and principles of individual and group behavior, (e) a study of social science methodologies, and (f) an openness to a variety of cultures and perspectives.

Creative Project (15%): Students are required to write a song, play, short story, or other narrative project. Students with advanced training in video, film, music, or acting may elect to create an artistic project appropriate for their skills. The teacher's consent is required in order to choose this option. The topic for the creative project must emerge from the course material. The creative project will result in (a) an understanding of the development and basic features of major societies and cultures, (b) an examination of the historic and contemporary ideas that have shaped today's world, (c) an examination of the nature and principles of individual and group behavior, and (d) an openness to a variety of cultures and perspectives.

Research Paper (second semester) (15%): Students will prepare a five to seven-page research paper on a Latino author, poet, or musician. Students will analyze at least two pieces of the subject's work and compare and contrast them. Students will analyze historical accounts, literary devices, and the themes incorporated. The final assignment will result in (a) an understanding of the development and basic features of major societies and cultures, (b) an examination of the historic and contemporary ideas that have shaped today's world, (c) an understanding of the fundamentals of how differing political and economic systems function, (d) an examination of the nature and principles of individual and group behavior, (e) a study of social science methodologies, and (f) an openness to a variety of cultures and perspectives.

Unit Exams (10%): Upon the completion of each unit, students will take a cumulative exam that consists of essay questions, a short answer section, and multiple-choice questions. It will be based on the assigned readings, lectures, videos, in-class assignments, and discussion. In order to assist students in preparing for the unit exam, the instructor will lead a student-centered review discussion or game. In addition, the instructor will provide a study guide to the exam during the last week of class.

Final Exam (20%): Upon the completion of the course, students will take a cumulative final exam that consists of essay questions, a short-answer section, and multiple-choice questions. It will be based on the assigned readings, lectures, videos, in-class assignments, and discussion. In order to assist students in preparing for the final exam, the instructor will lead a student-centered review discussion or game. In addition, the instructor will provide a study guide to the exam during the last week of class.

**First Term** (CA Standard 10.10.1, 10.10.3, 11.11.6, 12.2.5)

Unit 1: Hispanic, Latina, Boricua, or Chicana/o? What's in a name? The name game and other issues of identity; Race, class, ethnicity, and culture; Identities vs. labels; Diversity and identity development; Assimilation vs. acculturation

Unit 2: Mesoamerican and Taino History (CA Standard 10.10.1, 10.10.2): Who and what are Indigenous people? Aztec and Mexica civilizations; The Maya civilization; The Taino civilization; Mestizaje and African diaspora

Unit 3: Spanish Colonization of the Americas (CA Standard 10.10.1, 10.10.2, 11.9.7): Conquest of the Americas; What is colonialism? Spanish in the Southwest; Treaty of Guadalupe Hidalgo, 1848: Colonization of California

Unit 4: Chicanos and Latinos in the Early Twentieth Century (CA Standard 10.10.1, 11.8.2, 11.10.2, 11.9.7): Case Study: Reparations bill for the deportations of Mexican Americans during the Great Depression; Chicanos and World War II; Zoot Suit Riots; The Bracero Program; Case study: Lemon Grove Incident and *Mendez v. Westminster*; Birth of La Raza Unida Party and the National Council of La Raza

Unit 5: The Chicana/o Movement (CA Standard 10.10.1, 11.6.5, 11.8.2, 11.10, 11.10.1, 11.10.4, 11.10.6): The farmworker movement; Teatro Campesino; Case study: Cesar Chavez, Dolores Huerta, and the United Farm Workers; Community activism/community grassroots organizing; The Civil Rights Movement; Case study: Martin Luther King Jr.; Chicana/o Moratorium; East LA Chicano Blowouts and the LA 13; Film: *Walkout*; Origins of the Black Student Union and M.E.Ch.A.; Chicana and Latina feminism in the late 1960s

### Second Term

Unit 6: Chicana and Latina Studies/Literature (CA Standard 10.10.3, 11.11.1, 11.11.6):

A. What is Sexism? Machismo? Heterosexism? Feminism? Narrative reflections: How do you define each? Have you ever encountered any such discrimination?

B. *When I Was Puerto Rican: A Memoir* (excerpts of literature); Character analysis

C. *How the García Girls Lost Their Accents* (excerpts of literature); Compare and contrast the styles of Santiago and Alvarez

D. *The Moths and Other Stories* (excerpts of literature); Themes

Unit 7: Chicano/a Adolescent Development Through Literature (CA Standard 10.10.1, 10.10.3, 11.11.1, 11.11.6)

A. *Always Running: La Vida Loca: Gang Days in L.A.* (excerpts of literature); Character analysis; Literary devices

B. *And the Earth Did Not Devour Him* (excerpts of book)

C. Sandra Cisneros (Selected poems and short stories from W*oman Hollering Creek*)

D. Izote Voces: Collection of US Central American Youth Narratives; Students create their own narratives

Unit 8: Chicano/a and Latino/a Cultural Production (CA Standard 10.10.1, 10.10.3, 10.10.3, 11.6.5, 11.11.1, 11.11.6, 12.8)

A. Chicano/Latino Hip-Hop and Music as Poetry and Prose: Poetry analysis: Analysis of poetic devices in music and their effects on the piece and listener; Literary figures; Quetzal; Olmeca; Rebel Diaz; In Lak Ech; La Bruja; Tupac Amaru Shakur; Immortal Technique

B. Poetry Workshop with In Lak Ech (Chicana Women's Poetry Collective from LA)

C. Chicano/Latino Art: What story is told through art? What similar themes are presented in art as in literature and music? Judy Baca; Feminist art and muralism; Los tres grandes (Rivera, Siquieros, Orozco); Traditional Mexican muralism; Frida Kahlo; Surrealism; East Los Angeles murals/Chicano Park (San Diego); Popular culture and art forms

D. Chicano/a and Latino/a Film: *And The Earth Did Not Swallow Him* (compare and contrast the film and book); *Zoot Suit*

Unit 9: Central American Testimonies and Literature (CA Standard 10.10.1, 10.10.2, 12.10): The civil wars of Central America; Historical/political background of El Salvador; El Mozote Massacre (excerpts from book); Case study: Archbishop Óscar Romero; Liberation theology; Historical/political background on Guatemala; Indigenous rights movement; Rigoberta Menchú's book (excerpts from book)

Unit 10: Immigrant Rights Movement (CA Standard 10.10.1, 10.10.3, 11.3.4, 11.8.2, 11.11.1, 12.8, 12.10): Historical background on immigration in the United States; Causes of global migration; Case studies: Chinese Exclusion Act and the Japanese internment camps; LA garment center workers versus Forever 21 (film: *Made in L.A.*); Comparison study: The Minute Men vs. CHIRLA

Explicit Direct Instruction: Class discussions: Fishbowl, Socratic seminar, and philosophical chairs; AVID WICR readings and supplemental handouts; Issue analysis; PowerPoint presentations; Group/class exercises and activities; News media scanning and analysis; Writing assignments; Unit exams; Individual presentations; Video/film segments; Guest speakers; Debates; Thinking maps

Journals: Weekly reflections on reading assignments; Video discussion questions; Essays with writing rubric; Current events written assignments; Student participation; Poetry; Unit exams; Project-based assessment; Oral presentations; Ethnographic interview; Debate; Research paper; Final exam

# Latin@/Black Studies (Camino Nuevo HS, Los Angeles)

## Basic Course Information

*Record ID:* DSXND3

*Institution:* Camino Nuevo High School (053991), Los Angeles, CA

*Honors Type:* (None)

*Length of Course*: Full Year

*Subject Area*: College-Preparatory Elective

*Discipline*: History / Social Science

*Grade Levels*: 9th, 10th, 11th, 12th

*Integrated course?*: No

*Course Learning Environment*: Classroom Based

*Transcript Code(s)*: Latin@ Black Studies

*Public Notes:* (None)

## Overview

Latin@/Black Studies is an extension to what students learned in Ethnic Studies. Latin@/ Black Studies is an interdisciplinary course that studies the diversity of the Chican@, Latin@, Indigenous, and African American experiences in the US as it is conditioned by the intersections of race, class, gender, sexuality, regional variation, and power. Through a counterhegemonic curriculum the class will investigate how during the twentieth century various leaders and social movements comprising different ethnic groups brought about change within the United States of America, focusing attention to the Civil Rights Movement, Chican@ Movement, Black Power movement, American Indian Movement, women's rights movement, Asian American movement, labor movement, LGBQTI/queer liberation movement, and other movements for social change. This class will provide a historical and political analysis of Black, Chicano, and Latino people's quest for self-determination and social justice. Furthermore, this course will address the historical, political, and economic factors that contribute to the formation of Chicanos and Latinos today. In the second part of the class students will study modern-day movements and intersectional struggles for social justice, such as the immigrant rights movement, Black Lives Matter movement, environmental justice movements, feminist movements, LGBTQIA movements, and others. Students will analyze the strategies and approaches of these movements and apply them to problem-solving struggles, challenges, or problems that they identify in their communities. In addition to rigorous reading assignments, information is drawn from student life experiences, major newspapers, culturally conscious musicians, and alternative media. The current information will allow us to see historical trajectories, contemplate social action, and make course material relevant.

### Prerequisites

Ethnic Studies

### Corequisites

(None)

### Course Content

#### Memory Cannot Be Burned: The Study of Indigenous Civilizations in Mexico and Central America Through the Codex Project

This community has a student population that is primarily Central American from the countries of El Salvador, Honduras, Belize, Guatemala, Mexico, and others. In this unit students study the Indigenous civilizations of these countries while focusing on some of their major accomplishments, such as hieroglyphics, mathematics, architecture, astronomy, forms of government, medicine, art, and sculpture. They will then examine how during the period of Spanish Colonialism the Mayas' books were burned by the invading Spanish forces. Students will critically analyze, through careful reading, class discussion, writing, and debate, why the Spanish colonizers would burn the ancient wisdom of the Mayas and later on the Mexica and other Mesoamerican Indigenous people's books, known as amoxtli or codices. Finally, they will study how Indigenous people, through word of mouth, dance, music, art, and literature, kept their cultural traditions alive and vibrant.

*Unit Assignment(s)*

1. Students will create a codex or amoxtli with art supplies, highlighting a modern interpretation of Indigenous art, creating a map of the Maya world in their home country, creating Maya mathematics, analyzing an Indigenous accomplishment, studying the Nahui Ollin, and exploring other areas as well. The teacher will walk students through these different activities.

2. Students will also write an informative, explanatory essay examining Indigenous people's resistance to colonialism and fight for cultural survival. Quotations for the essay will be taken from *The Popol Vuh* and Bob Peterson's article "Burning Books and Destroying Peoples."

### Resistance to Colonialism in Africa, Resistance to Enslavement, and Resistance to Jim Crow in the US

During this unit students will study the history of colonialism in Africa by studying the work of John Henrick Clarke, Molefi Kete Asante, Malcolm X, Frantz Fanon, and other Black historians. This unit helps students to understand the relationship between Spanish colonialism of Indigenous people's land and the theft of millions of people taken from Africa, forced onto ships, and brought to the Americas. This unit is incredibly emotional as students learn about the violence and warfare that was taking place in Africa as people were being taken captive and as gold and other precious metals and ivory were being taken from Africa at an alarming rate, lasting for hundreds of years. Students will read excerpts from Molefi Kete Asante's textbook *African American History: A Journey of Liberation*, which describes the resistance that African people mounted on the continent of Africa as they fought the colonizers, the rebellions and insurrections on the actual ships, and the resistance and escapes that were mounted once Africans of different national and ethnic groups were brought to the Americas. Students will also critically read the powerful article "Burning Books and Destroying Peoples" by Bob Peterson, which will connect the history of Indigenous and African people during this system of colonialism. Students will then study the institution of slavery in the US, the abolitionist movement, the Civil War, emancipation, Reconstruction, the backlash to Reconstruction, the rise of Jim Crow laws and segregation, and resistance to these laws and racist practices leading up to the Civil Rights Movement.

*Unit Assignment(s)*

In this unit students will write a process essay that will analyze how African Americans resisted enslavement on the continent of Africa, on the ships during the Middle Passage, during enslavement, during the abolitionist movement, and during the Civil War. Students will be asked to think about how the history of African Americans is oftentimes written in textbooks from the perspective of victims of slavery and colonialism but rarely from a resistance perspective. As part of the essay students will also write about how the "Founding Fathers" and other important historical figures and presidents are oftentimes valorized for different achievements but rarely looked at critically for their involvement in and profiting off slavery and Native American land theft. The recent debates about Confederate monuments will be brought up in a Socratic seminar that is connected to the written essay.

### The Civil Rights and Black Power Movements in the US

During this unit students will study in depth the different aspects of the Civil Rights Movement, the Black Power movement, and other human rights movements in the 1950s, 1960s, and 1970s in the US. Students will study Dr. King's "Letter from a Birmingham Jail" and his outline of creating a nonviolent direct action campaign that would create a crisis situation for government leaders. His four steps for organizing a campaign are collection of the facts to determine whether injustice exists, negotiation, self-purification, and direct action. The class will use these four steps to study successful campaigns in the Civil Rights Movement, such as the Montgomery bus boycott, the Birmingham movement to end segregation, the March on Washington, the Selma to Montgomery march, opposition to the war in Vietnam, and the Poor People's Campaign. Students will also juxtapose Martin Luther King Jr., the Southern Christian Leadership Conference, the Student Nonviolent Coordinating Committee, the Congress of Racial Equality, the National Association for the Advancement of Colored People, and other civil rights organizations with the approaches of Malcolm X and the Organization of Afro-American Unity as well as the Black Panther Party for Self-Defense. Students will read texts from Malcolm X, such as "Message to the Grassroots" and "Prospects for Freedom in 1965," and the Black Panther Party's ten-point platform and will look at their social and survival programs that were intended to meet the needs of the community. They will debate and dialogue about the merits, benefits, and drawbacks of each of the approaches and find ways that both approaches were successful in realizing liberation for Black and oppressed people in the US.

*Unit Assignment(s)*

This unit will also involve a Socratic seminar in which students will read different speeches and essays by leading civil rights leaders such as Dr. King and Malcolm X. Students will also look at the writings and speeches of Angela Davis, Elaine Brown, Ericka Huggins, Coretta Scott King, and other preeminent female civil rights leaders. The Socratic seminar will involve students dialoguing about the merits and drawbacks of different approaches and ideologies used during the movement. Students will also write an essay in which they consider arguments and counterarguments of the different leaders and organizations and outline the movements' successes and failures. Students will learn about the history of the movements and the different strategies to achieve similar goals. Students will also learn how to have a class discourse and how to put their reading and discussion into an essay that includes direct quotations, in-text citations in MLA format, a works cited page, and five levels of analytical writing. The five levels are explicit, implicit, interpretive, theoretical, and applicable.

### Central American and Mexican Testimonies and the Immigrant Rights Movement: From 2005 to 2018

In this unit students will explore the historical context of why people migrate from their home countries. They will study the specific histories of Guatemala, Mexico, El Salvador, Honduras, and Nicaragua, as well as other countries around the world, including Central American, South American, and Caribbean countries. Students will study the civil wars and state-sponsored violence that took place in these countries as well as Indigenous-led movements for defense of land, culture, and humanity. Students will study liberation theology and other ways that people fought back against state violence during this time. To gain a global context they will also study the global migration that is taking place in Southeast Asia, the Middle East, and Europe. Students will study historical examples of immigrant oppression, such as the Chinese Exclusion Act (1882), Mexican Repatriation (mass deportations of Mexicans and Mexican Americans in the US from 1929 to 1936), Japanese Internment Camps (1940s), and the more recent child and family detentions in 2018. Students will study resistance to each of these events and resistance to the more recent mass marches of 2005–2006, to the Dreamers Movement, and to student walkouts against anti-immigrant policies in 2017–2018.

*Unit Assignment(s)*

This project is designed so that students can learn more about themselves by interviewing family members and finding out more information about where their parents come from. They will create maps of the country or countries that their parents are from and find out more about the specific geographic locations that their family is from. Students will create stories based on the interviews they conduct and share them with each other, both in the classroom and at a community culture night where parents will be invited to see students' projects and hear each other's stories. What are the steps to complete the project? 1. Students will create a family tree tracing the history of parents, grandparents, and great grandparents. This project is about who students are and where they come from. Students will be given a rough draft to work from, and then they will need to come up with a creative way of organizing their family tree, in a way that makes sense. They will include parents', grandparents', and great grandparents' names, birth dates (if possible), and birthplaces including the cities/towns/pueblos, states, and countries where they were born. Students will also ask their family member what languages they speak (many family members speak English, Spanish, and an Indigenous language). It's OK if they don't have everyone's names and information, but they should investigate and find out as much information about their family as they can. 2. Students will draw a map of the country or countries that their parents are from, locating the birthplace (city, town, and state) of parents, grandparents, and, if possible, great grandparents. Students can also trace any type of migration that their family may have made inside the country or between countries on their way to the US. The maps can be 8 by 11 inches (letter size paper) or a little smaller or larger and should include color. 3. Students will put the family tree, maps, and pictures of their family on either a poster or a trifold "science fair style" poster board. The poster can also include pictures of parents' hometowns, traditional clothing worn in their home country, cultural traditions, foods, festivals, or any other images relevant to family, the country that students' parents are from, and students' ethnic background. 4. Students will conduct oral interviews with parents, grandparents, or other family members and record this interview using a computer or a phone. After students conduct the interview they will listen to the interview and follow up with other family members if they have any unanswered questions. Students will then turn the audio recording into a short story or oral history performance about the specific town, city, or community that their parents are from. The performance can be telling a story, reciting a poem, performing, or taking on the persona of the parent interviewed and allowing the parent's words (with some additions) to tell the story that the student would like to share. Students will create a PowerPoint presentation (six slides) to help tell the story of their family. 5. Students will create large maps for each individual country on which they can pinpoint where their families are from. They will create large-scale maps of El Salvador, Guatemala, Mexico, Honduras, Nicaragua, the Philippines, Peru, the US, Spain, and any other country their families are from. Each class period will be in charge of a specific map for one of the countries represented by the student population. The maps will be displayed in the multipurpose room on a family night when parents will be invited to see the research students have done and hear different student performances. 6. The family tree projects, large-scale maps, and performances (storytelling and poetry) will be shared at a community culture night. At the community culture night parents and community members will be invited to come to the multipurpose room for storytelling and a cultural celebration where there will be food, music, and possibly some dancing. A select group of students will perform their stories for the parents and community members. Each student will help with one aspect of setting up for this special night, including organizing food donations for the night, setting up the family trees and maps, organizing appropriate music (from each individual country), and translating parts of stories. 7. Finally, students will write a process essay on US intervention in Central America and Mexico based on Juan Gonzalez's book and film *Harvest of Empire*, as well as on other readings in the unit reader.

### The East LA Walkouts Fiftieth Anniversary

2018 is the fiftieth anniversary of the East LA Walkouts, where mostly Chicano students in five schools in East LA organized a series of walkouts and demonstrations to demand changes in their high schools. High school demonstrations also took place throughout the Southwest in Arizona, Colorado, and Texas in which students were making similar demands. During the same time period there were movements on college campuses for Ethnic Studies, Black Studies, Chican@ Studies, Women's Studies, and other Ethnic Studies programs. In this unit students will explore youth movements for educational justice from 1968 to 2018. They will also explore different types of Ethnic Studies programs at colleges and universities across the US. Students will study events like the 1969 Chicano Youth Liberation Conference which took place in Denver, Colorado. At that conference a plan was made for a national intersectional student movement with Black, Chicano, Latino, Asian American, and Native American students creating coalitions focused on transforming their college campuses. Students will analyze the history as well as the strategies that students used to convince their colleges to create the first Ethnic Studies programs in the nation. Later on in the unit students will study student actions like the walkouts against Prop 187 in California in the 1990s, the UCLA Chicano Studies Hunger strike in the 1990s, Black student movements in the late 1980s and 1990s calling for divestment of their colleges from the South African apartheid government, the immigrant rights student walkouts of 2006–2011, the student walkouts in Los Angeles after Donald Trump won the presidential election, student activism during Black Lives Matter, and recent student activism around gun control and school safety.

*Unit Assignment(s)*

One of the organizing strategies of the student movements of the 1960s and 1970s was the creation of magazines and publications in which students contributed plans, manifestos, opinion pieces, poetry, art, photographs of demonstrations, and other creative works. Students can choose to create either a publication from a year in the past based on the historical context of that year (simulating the technology of the time or using modern technology) or a zine or more up-to-date publication based on a current movement. The publications should incorporate all the aspects that the 1960s and 1970s publications included. Students will share these publications with each other, teach each other about what they learned about their campaigns, find differences, and make connections. The written pieces will include direct quotations, citations, and critical analysis. Students will also engage in dialogues about the merits, strategies, and effectiveness of current and past student movements and will write about what Ethnic Studies and Latino/Black Studies means to them.

### The Chicano Movement in the Fields, Urban Communities, and Schools, and in Connection with the Civil Rights Movement

During this unit students will learn about the role of Cesar Chavez, Dolores Huerta, and the Mexican American farmworkers during the great farmworker movement of the 1960s and 1970s. Students will read the speeches of the two iconic leaders as well as study primary and secondary sources that are records of the time period. Students will study the role of the Filipino farmworkers, led by leaders such as Philip Vera Cruz and Larry Itliong, and learn how the Filipino and Chicano farmworkers created United Farm Workers (the first labor union of farmworkers) in the 1960s. Students will also study how African American civil rights organizations such as the Southern Christian Leadership Conference, the Student Nonviolent Coordinating Committee, the Congress of Racial Equality, and the Black Panther Party worked closely with the farmworkers movement. We will study the strategies and approaches that Dr. King and the Civil Rights Movement used in Montgomery, Birmingham, Washington, DC, and Selma to achieve citizenship rights for African Americans and how Chavez and the farmworker movement utilized similar approaches. Students will also study movements that were growing in the inner-city Chicano communities throughout the Southwest such as the Crusade for Justice in Denver, Colorado, led by Rudolfo "Corky" Gonzales, La Raza Unida party, which started in Texas and grew to cities across the Southwest, the Alianza movement led by Reies Lopez Tijerina, and the struggle for land rights and creating legal challenges to parts of the Treaty of Guadalupe Hidalgo that were never met by the US government. Finally, the

Poor People's Campaign, which was Dr. King's vision of confronting the poverty that was being created by US policy. It is not well known that this was an intersectional movement supported by many leaders of the Chicano movement, including Corky Gonzales and Reies Lopez Tijerina. When King was killed many Chicano leaders still went to the Poor Peoples Campaign. Some of the questions we will grapple with are: 1. What were the demands that were similar from the fields to the urban communities. 2. What was similar to the ways that Chicanos (Mexican Americans) were being treated in the southwest to the way that African Americans were being treated in the South? 3. What were the similar strategies used during the Civil Rights Movement and the farmworker movement?

*Unit Assignment(s)*

Stencils for Social Justice, Time Line Project, and Essay: Students will create a graffiti stencil and a short museum-style paragraph-length biography or analysis of their stencil and display them in the school. The written component will focus on the most important parts of this person's life, including their commitment to social justice, different campaigns that they organized, accomplishments they were able to achieve, people that they worked with and people that followed their lead, organizations that they worked with, and strategies that they used to achieve their goals. It will focus on the most important parts of their lives and on their importance as a historical figure. Why should they be remembered? What should they be remembered for? What is their legacy? What did they accomplish? What alliances did they have and how did they cooperate with other racial and ethnic groups in the fight for civil rights?

Students will work in groups of two and will select their stencil project subjects from the many different units studied throughout the unit. Students will also create a time line of the most important events from these units and write an MLA-style essay with in-text citations and a works cited page.

Texts: Multiple texts from throughout the year, but referencing *African American History: A Journey of Liberation* by Molefi Kete Asante, *Chicano! The History of the Mexican American Civil Rights Movement* by F. Arturo Rosales, "The Poor People's Campaign: Non-Violent Insurrection for Economic Justice" by Terry Messman, Cesar Chavez's speech on Dr. King, the Black Panther Party Ten-Point Program, the Brown Beret 10-point platform, El Plan de Aztlán, *Yo soy Joaquín* by Corky Gonzales, "Declaration of Independence from the Vietnam War" by Dr. King, and "Message to the Grassroots" by Malcolm X. Finally, students will present their learning to their classmates in a speech/presentation and will display their time line and stencils to the school at an event.

## The Chicano Pop-Up Book Movement and the Struggle to Defend and Expand Ethnic Studies in the US

With the help of local professors Elias Serna and John Avalos Rios students will be exposed to the Xicano Pop-Up Book Movement (XPUB). The XPUB unit comes after students learn about the 1968 East LA Chicano student walkouts and the 1963 Birmingham Children's March. In both of these historical events it was students and young people that used nonviolent direct action to change policies in their local community and impact change at a national level. As a way to connect the past to the present, students will then study Daniel Solorzano and Tara J. Yosso's article "Leaks in the Chicana and Chicano Educational Pipeline." Students will look at the data on Chicano, Latino, and African American pushout rates at a national, state, and city level and talk about ways that the schooling system fails students and doesn't provide them with the curriculum and approaches that keep them in school. Elias Serna and John Avalos Rios will visit the class multiple times over the course of a few weeks to introduce the concept of the Pop-Up Book Movement and give students strategies and ways to create pop-up art connected to the history and current struggles that they studied. The basic idea is that 500 years ago the Maya people's books were burned by the Spanish colonizers, and in 2011 Ethnic Studies was banned in Arizona but it is popping back up in Los Angeles and all over California. Students will read about the movement to create Ethnic Studies programs at the collegiate level, beginning with the Third World Liberation Front at San Francisco State University, followed up with struggles to create more Ethnic Studies, Black Studies, and other disciplines. They will study closely the Tucson Mexican American Studies program and the positive impacts that the program had on students. They will focus their attention on the struggle in Tucson, Arizona, to preserve Ethnic Studies and on the movements in Texas and California to expand Ethnic Studies. Students will then pick topics from those they learned throughout the year to create pop-up books on. Topics include the 1968 East LA Walkouts, the 1963 Birmingham Children's March, the 1963 March on Washington, the unity between Filipino and Chicano farmworkers, Soldaderas of the Mexican Revolution, the Black Lives Matter movement, the Freedom Rides, Malcolm X and the Organization of Afro-American Unity, the Black Panther Party, and many more.

### *Unit Assignment(s)*

Students will work in pairs to create a pop-up book project and write an essay to document the history of a movement and connect it to the Xicano Pop-Up Book Movement. Students will either draw images or find images on the internet, then cut them out using scissors or precision cutting tools in order to outline the shapes of people as opposed to just using pop-up squares and rectangles. Students will then glue the images to card stock paper and strategically place them on a board using pop-up strips and tape in order to create a scene from a specific moment in the movement. While students are physically creating a pop-up book they will also read articles related to the Ethnic Studies movement and to their specific research topic. Students will write a three-page research essay about their topic and about the goals and ideas of the Xicana/o Pop-Up Book Movement. The essay is in MLA format, with in-text citations and a works cited page. Student will copy and paste a paragraph about their topic on the top of the pop-up book so that readers can read about the topic before they open the book. Finally, students will also create a performance with chants, soundscapes, or theater to present their pop-up books and information about their topic to the class.

Readings: The Xicano Pop-Up Book Manifesto! and the following articles. “Arizona’s Curriculum Battles: A 500-Year Civilizational War” is an op-ed by Roberto Cintli Rodriguez published in Truthout on March 26, 2012 (https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link79). “When This Teacher’s Ethnic Studies Classes Were Banned, His Students Took the District to Court—and Won” by Jing Fong was published in Yes! magazine on April 25, 2014. “Curtis Acosta’s classes in Mexican American Studies gave kids pride in their heritage—until the Arizona Legislature canceled them. That's when his students became activists, and some real-life lessons began” (https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link80). “Why Mexican-American Studies Is 'Going to Spread Like Wildfire' in Texas” by Roque Planas was published in The Huffington Post on April 10, 2014 (https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link81). “California Bill Would Pave the Way for Ethnic Studies Statewide” by Roque Planas was published in The Huffington Post on March 3, 2014 (https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link82). “Empowering Young People to Be Critical Thinkers: The Mexican American Studies Program in Tucson” by Curtis Acosta and Asiya Mir was published in the Summer 2012 issue of Education for Liberation Voices in Urban Education (https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link83).

### Black Lives Matter and Resistance to the Prison Industrial Complex and the Criminalization of Youth in LA and Across the Country

Black Lives Matter: From Oscar Grant to Michael Brown to Charlottesville, Virginia: Racial profiling, police violence, police murdering Black and Brown citizens, mass incarceration, and the rise of white supremacist hate groups is on the news every day in 2018. The prison population has increased 700 percent since the end of the 1960s, which is also what some people think of as the “end” of the Civil Rights Movement. In this unit students will study the eras of slavery, Jim Crow segregation, and mass incarceration by reading Michelle Alexander’s book *The New Jim Crow: Mass Incarceration in the Age of Colorblindness*. They will also read excerpts from the young adult novel *The Hate U Give* by Angie Thomas, an excellent book about what it is like to be a teenager during this era of police killings of youth like Trayvon Martin, Tamir Rice, and Oscar Grant. Students will try to find the connection between police violence against communities of color and mass incarceration. They will study the privatization of the prison system and the rise of the for-profit prison model, which is a 100 billion dollar business and traded on Wall Street. Students will study the War on Drugs and how it has created disproportionate sentencing laws, three strikes laws, and racial profiling and how it has impacted communities of color and generations in inner-city America. They will also study how at the same time there is the growing Black Lives Matter movement, the prison abolitionist movement Critical Resistance, the immigrant rights movement, and other coalitions that are fighting for abolition, reform, or radical changes to the current prison and policing system in the US.

*Unit Assignment(s)*

Black Lives Matter and Resistance to the Prison Industrial Complex and the Criminalization of Youth in LA and across the Country: Learning Goal–Teach-In: 1. Students will research different aspects of racial profiling such as the stop and frisk law in New York City and how the community in New York worked to study and research this problem, created demands for change to the policies, organized direct action campaigns, and ultimately changed the policy. 2. Students could also research, for example, the Black Lives Matter demands for police to wear body cameras and show why that demand was made, based on research, and how the movement created this goal, advocated for it, negotiated, and ultimately convinced police departments to agree to this demand. They can also investigate what changes this has made 3. Students could also present Know Your Rights workshops in collaboration with racial justice community organizations.

Essay: Students will turn their research into a well-written research essay using evidence collected from readings, community-based research, and their own experiences.

Infographics: Students will create an information graphic about their specific topic and present it at their teach-in.

### Los Angeles-Based Local Movements for Social Change Project

During this project students will go through the following steps. 1. In this project students will analyze the different human rights struggles that are currently taking place in Los Angeles. 2. The student's job is to pick a specific human rights violation that is currently taking place in the City of Los Angeles and an organization or campaign that is working to challenge this issue. 3. Students will research the human rights issue and talk about the history behind it and how it is impacting people in Los Angeles. 4. Students will also highlight a person, community, organization, or movement that is working to create a more just, equal, and fair Los Angeles. Leading up to the project students will study Ron Finley's movement to create green spaces in South Central Los Angeles by creating gardens on the strips of land between houses and the street. He outlines these community gardens in his popular TED Talk "A guerrilla gardener in South Central LA." In the talk Finley discusses how he is growing "a nourishing food culture in South Central LA's food desert by planting the seeds and tools for healthy eating." Students will read articles and watch other short documentary videos about Finley and study the impact of "food deserts" on inner-city communities in Los Angeles. The class will also look at how students at Roosevelt High School used their classroom through a partnership with Market Makeovers, which is connected with researchers at UCLA, to remodel neighborhood bodegas or corner markets to sell more fresh produce and healthy options to people that live in their communities. Students will also study the work of East Yard Communities for Environmental Justice and its campaign to shut down the Exide battery recycling plant, which has been polluting the South East Los Angeles communities of Bell, Huntington Park, South Gate, Commerce, Vernon, and East LA. Mark Lopez, the executive director of the organization and a third generation environmental justice activist, has come to speak to students in this class the past few years in relation to the project. He won the 2017 Goldman Environmental Prize, an extremely prestigious international award, for successfully campaigning not only for the Exide battery recycling plant to shut down but for the State of California to clean up the toxic lead waste that has been left behind in these communities—campaigns that exemplify communities coming together to come up with solutions to solve problems. For a short video about Lopez's work, see https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link84.

**Examples of projects that students could research:**

Immigrant rights in Los Angeles: The Dreamers Movement: High school and college students in LA are fighting for access to federal financial aid and a pathway to legal documentation for undocumented students in LA. This is a national movement, but it has local campaigns. https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link85, https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link86, https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link87

ICE separating family members in LA: One example is Fatima Avelica's father being taken in Los Angeles. What are community organizations and people doing to stop this? https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link88, https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link89, https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link90

Immigration courts in Los Angeles not providing adequate translations in Spanish and Indigenous languages for recent arrivals who are seeing immigration judges https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link91, https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link92, https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link93

The movement to create sanctuary cities and what that means for immigrants in those cities https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link94, https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link95

How to obtain a green card, visa, permanent residency, or citizenship, and whom to go to for help: What immigrant rights organizations exist in the local community? How can one gain more information from them? How can one support the work that they are doing? How are these organizations helping the community know what their rights are even if they are undocumented? Examples include the following: What are your rights when ICE knocks on your door? What do you do when pulled over? What do you do when stopped at a checkpoint? https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link96, https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link97, https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link98

What are schools doing in the local community or Los Angeles to support students that recently arrive to public schools in LA from Mexico or Central America? https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link99, https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link100, https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link101

How to create a student immigrant rights organization on your campus: One example is an analysis of Colores Unidos and a template for youth organizing. There could be other examples as well. https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link102

Analyze the executive orders banning Muslims from six different countries and how immigrant rights lawyers and activists resisted that decision in LA and across the country to defeat the measure. https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link103, https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link104, https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link105, https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link106

A number of organizations support immigrants who are Indigenous or who identify as being from an Indigenous community in Mexico and Central America. This project could highlight any of these organizations.

La Comunidad Ixim: La Comunidad Ixim is a community-based organization of people from Guatemala who share their Maya Quiché culture with each other by inviting weavers and speakers from Guatemala, creating community cultural events that celebrate their culture, and supporting immigrant rights work, as well as through other activities, such as writing a children's coloring book together.

Mapping Indigenous LA: Mapping Indigenous Los Angeles aims to uncover and highlight the multiple layers of Indigenous Los Angeles through a story mapping project with youth, community leaders, and elders from Indigenous communities throughout the city. https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link107

Issues of environmental racism and environmental justice: Environmental Racism in Vernon and South East LA: This project is a study of how East Yard Communities for Environmental Justice has created grassroots efforts to limit pollution and close companies that are harmful to the environment and has launched other campaigns. The campaign to close the Exide battery recycling plant in Vernon was led by community members. After the recycling plant was closed, a campaign was launched to clean up the lead in houses, soil, cars, and the environment in the surrounding area. https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link108

Environmental racism in Wilmington: A study of how oil refineries are polluting the air and environment and the grassroots efforts of Communities for a Better Environment to limit pollution, close companies that are harmful to the environment, and launch other campaigns in Wilmington. https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link109

The campaign to stop the expansion of the I-710 freeway because of the pollution that will be added to the environment in South LA https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link110

Campaigns to limit or end the runoff water pollution and dumping of garbage on the beaches and in the water off the coast of Los Angeles https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link111

Campaigns to gain access to the beach in places like Malibu, where residents close off access to the beach https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link112

Black Lives Matter movement in LA: This project looks at community organizing collectively to demand accountability for police violence in LA. https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link113, https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link114, https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link115

How are gang injunctions hurtful to people in communities of color and how are organizations working to end this practice? The Youth Justice Coalition is working to try to reverse these criminalizing policies that hurt youth of color. https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link116

What are ways that community organizations are working to disrupt gang violence in local communities and what can ordinary folks do to change or disrupt gang violence? (This project could include studying organizations like Homeboy Industries, mentorship programs, and others). https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link117, https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link118

Education issues: Students could research a coalition such as Students Deserve and figure out what it is fighting for in terms of changing the educational experiences of students in LA public schools. How are youth, parents, and teachers involved in this coalition? What are their goals? How can students participate? https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link119

Ethnic Studies in Los Angeles public schools: There is a large movement to expand Ethnic Studies classes and teaching approaches in kindergarten through grade twelve classrooms in LA schools. Students, parents, teachers, and other community members have been fighting for this since 1968. They have recently achieved victories but are still fighting for a full implementation. https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link120

LGBTQIA+ students have been forming student organizations, school campaigns, and local and state campaigns to make sure that schools are inclusive of LGBTQIA+ students and serve them in a way that supports them academically and socially. https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link121, https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link122

More specifically, LGBTQIA+ students have been fighting for gender neutral bathrooms for LGBTQIA+ students. There has been a lot of success at local schools, but there continues to be ambiguity on a national and state level on what schools need to do to accommodate all students. https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link123, https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link124, https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link125

Food justice: There has been a successful campaign in Los Angeles to legalize street vending of food products. Students could analyze how this campaign formed, what the strategies were to create the legal victory, and what the outcome was. What is the next step or phase of the campaign and what can people do to get involved? https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link126, https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link127, https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link128, https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link129

There is a lack of healthy food options in communities of color across LA. These communities are oftentimes referred to as food deserts because they don't have easy access to organic, natural, and healthy food options. A number of organizations and campaigns are working to change this. What are their approaches? What victories have they had? What remains to be done? Examples include the South Central Farm, LA Green Grounds, cofounded by Ron Finley, and Proyecto Jardín. South Central LA farms: https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link130, https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link131; LA Green Grounds: https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link132, https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link133; Ron Finley Project: https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link134, https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link135, https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link136, https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link137

Justice for Janitors campaign: The Justice for Janitors campaign has a long history in LA of organizing custodial workers and continues to organize today. This is an important and interesting topic because the beginnings of Camino Nuevo schools is connected to the Justice for Janitors campaign. https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link138, https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link139, https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link140, https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link141

A number of organizations are doing solid work around creating bike lanes in communities of color and creating more access to healthy mobile activities. Each of these can be a subtopic. https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link142

Grassroots organizing in Los Angeles https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link143; CycLAvia: https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link144

A number of organizations in LA are doing incredible work around feminism, addressing the issue of sexism and patriarchy in LA. Any one of the following organizations could be a great topic choice. O.V.A.S. https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link145; AF3IRM LA https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link146; Mujeres de Maiz https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link147; Las Fotos Project https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link148

*Unit Assignment(s)*

At the end of the unit students will create the following components to their project:

- Trifold that explains the group's research and topic
- Infographic
- Website
- Mock social media campaign
- Informational brochure
- Newspaper article

Trifold: Objective: Students will create a well-designed visual representation of the activist movement or organization including the major components of the project, for example the infographic, a display for the website, or the mock social media posts.

Infographic: Objective: Students will create an infographic as a visual representation of data collected from research and include it in the website, brochure, newspaper article, and trifold.

Social media campaign: Objective: Students will create mock social media posts that bring social awareness to the issue and demonstrate ways to fight for human rights change in the community.

Website: Objective: Students will collaborate to create an informative website outlining human rights violations using Weebly or Google Sites. They will include, for example, their infographic, external links, and social media posts. They will be graded on the format of the website, content, grammar, and use of external references.

Informational brochure: Objective: Students will create a printed informational brochure that explains the issue and presents research findings and ways to fight for human rights in the community. They will distribute the brochures to the audience on presentation day.

Newspaper article: Objective: Students will research and write a newspaper article on an issue that affects the community in Los Angeles. They will upload the article to their weekly website.

Students will then make a series of presentations on their findings and the components of their final projects to community members, scholars, classmates, teachers, and district leaders at Miramar Live, the school's major event of the year.

# Mexican American and Latina/o Literature (Santa Maria Joint Union)

## Basic Course Information

*Record ID:* QQGSFB

*Institution:* Santa Maria Joint Union High School District (69310), Santa Maria, CA

*Honors Type:* (None)

*Length of Course:* Full Year

*Subject Area:* English

*Discipline:* English

*Grade Levels:* 12th

*Integrated course?:* No

*Course Learning Environment:* Classroom Based

*Transcript Code(s):* (None)

*Public Notes:* (None)

## Overview

This course surveys the history, identity, and oral traditions of Mexican American and other Latina/o cultures through the lens of literature. It is a representative overview of Mexican American and Latina/o literature covering poetry, drama, novels, short stories, critical essays, and other nonfiction texts.

The course will include literary techniques, modes of expression, and trends in Mexican American and Latina/o creativity, and will expose students to the richness and diversity that Mexican American and other Latina/o cultures have to offer. The first semester of the course will focus on literature and nonfiction texts authored by Mexican American and Chicana/o writers. The second semester focuses on Latin America as a whole and how the influences of Cuba, the Dominican Republic, Puerto Rico, Central America, and South America have shaped American and Latina/o identity in the US and provides a well-rounded understanding of the cultural elements that contribute to US Latina/o literature. Students will be exposed to extensive reading of classic and modern Mexican American and Latina/o American literature and nonfiction texts that emphasize their historical and cultural roots in the United States and examine the contested meanings of identity; the relationship between sociopolitical activism and literary expression and movements;

the politics of immigration and the border; and the intersectionality of these areas with gender relations and sexuality within the Mexican American and Latina/o community. Students will engage in a variety of short-term and long-term writing assignments, including argumentative, informative, and narrative compositions, that will enhance their scholarly writing. Students will improve their skills in close reading, academic research, and expository writing. By the end of the course, students will have developed and written approximately 10 essays in a variety of discursive modes as well as have created independent projects that develop their critical speaking and listening skills.

### Prerequisites

(None)

### Corequisites

(None)

### Course Content

### Unit 1: Pre-Columbian Civilization and the Conquest (The Rise of Mestizo Culture)

Unit Description: This unit will focus on the historical significance of pre-Columbian cultures in the Americas, the conquest period and three centuries of Spanish colonial rule that saw the rise of the new "mestizo" as an identity that is in constant transformation. An emphasis will be given to Spanish hierarchies of social class as determined by ethnicity and the impact they have on Mexican American identity today. Through close reading and discussion of pre-Columbian texts such as the Popol Vuh and primary accounts of the conquest, the unit will cover questions concerning labels, nationalism, labor, migration, and memory. Through journal entries, participation in think-pair-share discussions, and short informative and narrative writing assignments, students will trace the construction and transformation of ethnic and national identities and the issue of assimilation among Mexican Americans up to the 1960s.

*Unit Assignment(s)*

Key Assignment: Columbus: Hero or Criminal?: Students will read fiction and nonfiction texts about the arrival of Columbus to the Americas, including the two poems below. They will workshop a three-paragraph response comparing and contrasting the tone and themes of each poem and respond to the following: Whose point of view does each poem reflect and what is the message they each convey? Explain the literary elements of the poems that help convey the message. Use evidence from the poems and/or the additional readings to support analysis. Do you agree with one more than the other? Do you believe Columbus is a criminal or a hero?

*"Columbus" by Annette Wynne*

An Italian boy that liked to play
In Genoa about the ships all day,
With curly head and dark, dark eyes,
That gazed at earth in child surprise;
And dreamed of distant stranger skies.

He watched the ships that came crowding in
With cargo of riches; he loved the din
Of the glad rush out and the spreading sails
And the echo of far-off windy gales.

He studied the books of the olden day;
He studied but knew far more than they;
He talked to the learned men of the school—
So wise he was they thought him a fool,
A fool with the dark, dark dreamful eyes,
A child he was—grown wonder-wise.

Youth and dreams are over, past
And out, far out he is sailing fast
Toward the seas he dreamed;
—strange lands arise—
The world is made rich by his great emprise—
And the wisest know he was more than wise.

*"Columbus Day" by Jimmie Durham*

In school I was taught the names
Columbus, Cortez, and Pizzaro and
A dozen other filthy murderers.
A bloodline all the way to General Miles,
Daniel Boone and General Eisenhower.

No one mentioned the names
Of even a few of the victims.
But don't you remember Chaske, whose spine
Was crushed so quickly by Mr. Pizzaro's boot?
What words did he cry into the dust?

What was the familiar name
Of that young girl who danced so gracefully
That everyone in the village sang with her—
Before Cortez' sword hacked off her arms
As she protested the burning of her sweetheart?

That young man's name was Many Deeds,
And he had been a leader of a band of fighters
Called the Redstick Hummingbirds, who slowed
The march of Cortez' army with only a few
Spears and stones which now lay still
In the mountains and remember.

Greenrock Woman was the name
Of that old lady who walked right up
And spat in Columbus's face. We
Must remember that, and remember
Laughing Otter the Taino who tried to stop
Columbus and who was taken away as a slave.
We never saw him again.

In school I learned of heroic discoveries
Made by liars and crooks. The courage
Of millions of sweet and true people
Was not commemorated.

Let us then declare a holiday
For ourselves, and make a parade that begins
With Columbus's victims and continues
Even to our grandchildren who will be named
In their honor.

Because isn't it true that even the summer
Grass here in this land whispers those names,
And every creek has accepted the responsibility
Of singing those names? And nothing can stop
The wind from howling those names around
The corners of the school.

Why else would the birds sing
So much sweeter here than in other lands?

## Unit 2: Westward Expansion and Manifest Destiny

Unit Description: This unit will present literature that traces the social and cultural outcomes Western expansion and manifest destiny had on Mexico and Mexicans in the US. Iconic Mexican American pieces of writing such as *Yo Soy Joaquín* and "The Ballad of Gregorio Cortez" and historical documents such as the Treaty of Guadalupe Hidalgo will be used to focus on the geographical and political shifts between the US and Mexico that led to the present.

*Unit Assignment(s)*

Key Assignment: Corridos: Can you imagine becoming an immigrant without ever moving? It happened here, in America, in 1848. The Treaty of Guadalupe Hidalgo brought an end to border warfare between the United States and Mexico. How? Mexico ceded a huge area of land—California, Nevada, Utah, part of Colorado, Arizona, and New Mexico—to the US. The terms of the treaty stipulated that Mexican citizens could either stay where they were or return to Mexico. Imagine! Suddenly, your country changes though you haven't moved an inch. Though many of the Mexicans in this situation elected to become American citizens, they did not by some stroke of magic suddenly fit. Their transition and assimilation into American culture was no smoother than that of other immigrant groups from abroad. During this turbulent time, Mexican American literary voices began to be heard, but they were still very distinct from the larger American culture. The evolving literature of this community was spoken, sung, or written in Spanish. Much of the literature was in the oral tradition—it had not ever been written down but had been shared from generation to generation. At its center was personal or historical subject matter. From these traditional literatures a unique form of poetry began to flourish.

Songs and Stories: A style of ballad, called a corrido, (from the Spanish verb *correr*, which means "to run") was a literary result of the cultural conflict between Mexican Americans and Anglo-Americans in the American Southwest. In terms of the stimulus for their development, corridos might be compared to the blues songs and poetry that were the achievements of 1920s African American culture. Corridos provided an outlet for resentment and frustration caused by discrimination and oppression, and since they were composed in Spanish, corridos could be private from the predominant "Anglo" culture. They poured out the history of the Southwest from the point of view of the Mexican American common person. They celebrated cultural clashes, social events, ethnic pride, violence, heroism, villainy, and adventure. One famous corrido, "The Ballad of Gregorio Cortez," told of a Mexican rancher who killed a white sheriff who was unjustly trying to arrest him. Cortez was subsequently chased by lawmen, captured, and then convicted by an Anglo jury. In the ballad Cortez was described like a vaquero—expert horseman and marksman—whose adventures on the lam make for an exciting chase and confrontation with the Texas Rangers. The corrido tells how Cortez uses cunning to elude his captors, while the latter, who think only in stereotypes, are bungling and inept. The lawmen who are persecuting Cortez are described very negatively: “[They are] whiter than a poppy from the fear they had of Cortez and his pistol.” The pejorative tone of these lyrics illustrates the tension in the Southwest. The corrido continues to enjoy popularity and remains a vital literary and musical form of expression. During the 1960s a corrido immortalized the courage and determination of Cesar Chavez and the plight of migrant workers. A famous memorial ballad “Recordando El Presidente” was written to memorialize the assassination of John F. Kennedy. Other corridos have been composed about everything from bandoleros to bullfighting, riding cars to running drugs, heroes to villains, and, of course, love.

Write a two-page critique on the film *Corridos: Tales of Passion and Revolution* that addresses the following questions: 1. How do the stories in the film illustrate the cultural mores of the time? Use detailed examples from the various scenes to illustrate your point of view. 2. Is the art of writing corridos still relevant today? Why or why not? 3. How do corridos reflect the Mexican spirit or ethnic pride? Is it shown in the film? Is it shown in the corridos we have studied? Provide clear evidence from both the film and the lyrics.

### Unit 3: Creating a New Identity (Chicano Movement)

Unit Description: The impact the Mexican American experience through World War I, World War II, and the Zoot Suit Riots had on the Chicano Movement generation will be examined to explore issues of citizenship, assimilation, and cultural identity. The Chicano Movement and the rise of Chicano activists and writers who gave voice to the movement will be explored. What is generally referred to as Chicano literature is the relatively recent phenomenon which grew out of the Chicano Movement, the sociopolitical civil rights movement of the mid-1960s. Yet, this body of literature did not emerge from a cultural or literary vacuum, but was rather a proliferation of continuous literary activities among Mexican Americans living in the United States.

*Unit Assignment(s)*

Key Assignment: What is the significance of *I Am Joaquín* to the Chicano Movement of the 60s and 70s? Is the poem still relevant today? Why or why not? This lesson will broadly explore the relationship between identity and movement within the Chicano Movement for civil rights of the 1970s and the larger historical framework that stretches back over 500 years ago. It will center on a primary source, Corky Gonzales’s *I Am Joaquín*, and its descriptions of the distinct Chicano character and the history lesson that is embedded within the text. The lesson will be broken into four parts, each exploring a different aspect of the relationship between identity and the Chicano Movement and the movement’s relationship to historical events. Further, each activity will require students to practice different essential skills expected of high school humanities students. For example, students will be asked to read and compare two primary sources, *I Am Joaquín* and “Demands Made by East Side High School Students Listed,” as well as *Popol Vuh*. Through this activity, students will not only explore accounts describing the Chicano identity and the objectives of the Chicano Movement, but also critically engage with primary texts, exploring their basic meanings and implications. Also, students will be given a broad lecture dealing with significant figures, organizations, and events within Mexican American history. This unit is designed to give historical context to the primary source, going all the way back to pre-Columbian cultures.

Unit Project: Students will be assigned a topic on Mexican American history and culture referenced in *Yo Soy Joaquín* and conduct extensive research on the internet and in the library to write a multiparagraph essay that summarizes and synthesizes the importance of the topic in context. Students will also create a PowerPoint or Keynote presentation or a collage to present to the class as the "expert" on the topic. Students will take notes on each other's lectures and have an opportunity to ask questions of each other. The presentation should be at least 10 slides and cite sources according to MLA format.

Unit Essay: *I Am Joaquín* has long been touted as the beginning of Chicano literature. It has also promoted Mexican American sociopolitical equality. It has done much to promote the Mexican American people as equals in American society, but it has managed to largely ignore Chicanas. Explain both the shortcomings and the positives of this epic piece of Chicano literature. Use two of the texts the class read by Chicanas (Gloria Anzaldúa, Ana Castillo, Sandra Cisneros, Cherríe Moraga, Anna Nieto-Gomez) to include the Chicana perspective of the movement and to critique the shortcomings of *Yo Soy Joaquín*.

### Unit 4: Immigration and the Border

Unit Description: The issue of immigration and the border will be one of the major themes in this unit as it relates to the sociopolitical, economic, and cultural reality of Mexican Americans in the US. The unit will focus on the territory-based rhetoric of the cultural border, boundaries and borderlands, and immigration. Critiquing the essentialist view that presumes fixed boundaries for a culture, students will explore the constructivist view that assumes an individual's choice in defining and redefining their own cultural identities in a multicultural society. This unit examines the rise of industrialism in agricultural that led to a shift in immigration policies by the US; a focus will be on how migrant farmworkers and other laborers helped shape the economic reality of the Southwest. Students will take a close look at literature that speaks about the border the US shares with Mexico and its constant geographical, political, and cultural shifts from past to present. This unit will help students think about and discuss the following: What is the purpose of a border (physical and otherwise)? Who creates borders and who are they created on? How do Mexican Americans/Chicana/os resist borders and how is this reflected in the literature?

*Unit Assignment(s)*

Key Assignment: Students will explore and create definitions of the word "border." Students will engage in a multiperspective way of looking at the border.

Part 1—Individual Writing

Students free write their responses to the following questions: 1) What is a border? 2) What words come to mind when you hear the word "border"? (No matter how irrelevant or off the wall the word or thought is, write it down.) 3) What borders have you crossed in your life? 4) What borders do you not cross?

Part 2—Group Discussion

Students gather in groups of three or four, share responses, then work together to write up and illustrate their own definitions and lists of types of borders. Each group presents their ideas to the class.

Part 3—Class Discussion

How many different kinds of borders can we list using what the groups have written? (The class can also discuss questions 3 and 4 from part 1.) Examples:

> Border as a wall or fence; border as a membrane, skin, porous; border as meeting place, interaction; border as marketplace, goods and services
>
> Border between groups of people, languages, economies; border between ways of life, cultures, "ecosystems"; border as edge, fuzzy or crisp; rules; inside/outside
>
> Border as psychological, physical, social; Question for discussion: Can a border function in more than one way? Why or why not?

Part 4—Listening and Responding

Students read quotes and passages from writings about the border. Students can either respond to the quotes or create their own statements or poems on the idea of borders.

Starter line: The border is . . .

*Sample statements:*

> ”For Mexico, the border is not that rigid Puritan thing, a line; straight lines are unknown in Mexico. The border, like everything else, is subject to supply and demand. The border is a revolving door." –Richard Rodriguez
>
> "The border is transient . . . the border is a word game . . . the border is a virtual cesspool" –The Atlantic Monthly
>
> "Tijuana has more in common with Santiago, Chilé, than San Diego, California." –Jorge Bustamante, President, El Colegio de la Frontera Norte
>
> "This is the only place I know where you can jump from the First World to the Third World in five minutes." –Julio Chiu, El Paso bank executive and native of Ciudad Juárez

> "We have people here who have never heard of the word 'environment' or 'ecosystem.' It's as if you were talking in another language." –Naachiely Lopez, Tijuana environmentalist, 1992
>
> "Many Mexicans think of the move from Cd. Juárez across the Rio Grande more like moving to a richer neighborhood than going to another country." –Washington Post, 1978

Source: *La Frontera/The Border: An Enigma for Two Nations*. 1993. University of Southern California.

Closure: Students can read aloud a favorite line or phrase from their writings and as a class revise the order of lines to create a group poem or other writing on the border.

Unit Essay: An essay exploring the various ways the border functions. Consider the questions: What would the region be like if there were no border? What has the border done to the region? To the people? Consider Indigenous peoples of the area (particularly in Arizona) who have lived there for over 500 years and say there is no border. How can anyone say that there is no border?

Unit Research Paper: Before finishing this assignment, you will have read Anzaldúa's and Rodriguez's personal experiences of the border. For this assignment, you will be writing your own autobiography in which you address three specific ways your individual life connects to the national life. You will be writing your autobiography (or the story of your family) as the story of your people (however you define your people). In the end you will explain how a few incidents from your own life made you more aware of the possibilities or limitations of connection to the national life of the mythical "America." The three essential parts of this assignment are:

Part 1: What were some of the earliest experiences you had in which you felt included as part of a larger nation? This could be the Pledge of Allegiance you said in school, visiting a national monument, reading through your American history book, or hearing your relatives tell you stories about war, labor struggles, and past American figures. Focus on a scene or two that you remember and describe what made that scene so memorable.

Part 2: What were some of the times that you felt excluded from being part of the larger nation? What happened? Did you realize at the time that you were being excluded, or is it only in looking back that you figured it out? This event need not be something that happened directly to you—it could be something you heard happening to someone else—but it should be an event that had some consequence in your life.

Part 3: How do you make sense of both being included and being excluded from your idea of what "America" means? Do you now claim your identity as one of many American lives? Do you continue to feel that you are cut off from the early image of "America" that you had? How do you reconcile the incidents from part 1 and part 2? Or, if you can't reconcile them, which of the incidents has impacted your identity the most and shaped how you see yourself today?

Form: Your autobiography will be in the form of a personal essay. It must be between at least three full pages and no longer than six pages. You must discuss the three parts above, but you can do them in any order you wish (as long as it is clear that you have some sort of organization to your thoughts). One way you might want to consider organizing this essay is based on the following structure:

I: Title (think of something creative)

II: A one-paragraph introduction that begins with something attention grabbing and ends with a thesis statement that quickly answers part 3 above)

III: One or two paragraphs that describe the experience mentioned in part 1

IV: One or two paragraphs that describe the experience mentioned in part 2 (these paragraphs should take the form of the paragraphs before them)

V: One paragraph that clearly identifies the conflict between parts 1 and 2

VI: One or two paragraphs that explain the answer to the questions in part III

VIII: A concluding paragraph that reinforces the one-sentence summary of part III and explains why it is significant to the literature the class is reading

### Unit 5: Colonization of Latin America

Unit Description: This course will put Latino and Latina literature in context to the larger literary canon. Students will explore important aspects of the works through a mostly historical approach focusing on the impact of colonialism on Latin American culture but will also draw from other components, including folklore, memory, social issues, and cultural identity. A broad overview will be given of Latin America as a whole, and through the literature, students will examine the influence of Spanish and Portuguese colonial rule on Latin America, as well as the modern-day influences of Cuba, the Dominican Republic, Puerto Rico, Central America, and South America on American and Latino identity in the US. The primary text is *The Vintage Book of Latin American Stories*, edited by Carlos Fuentes and Julio Ortega, which will be used for the rest of the semester in conjunction with other texts.

*Unit Assignment(s)*

Key Assignment: Cultural Diffusion and Latin America: A look at colonization, the Atlantic slave trade, and the Columbian Exchange, their impacts on the culture of Latin America, and the positive and negative impacts of this cultural diffusion. Write an essay that discusses the literature, art, and music that resulted from the encounters of many backgrounds on the stage of colonial Latin America. How did the experience of colonization affect Latin American cultures? How were people of all backgrounds in colonial Latin America able to express themselves? What flavors did their identities add to their cultural expressions? What does the art and literature of particular groups say about their worldview or place in society? Use the literature the class has read as evidence in your responses.

Unit Project: Immigration has been a part of the world since humans first started walking. This phenomenon continues for a variety of reasons today. The US borders Mexico, and the US has many immigrants from Mexico and Central America. Their reasons for immigrating are many and not always presented by the media in the best light. Students need to know the various reasons that many Latin Americans are leaving their countries and coming to the US. One way to find this information is to gather it through interviews and oral history. Students will be studying immigration from Latin American countries and the statistics that are known, using the internet and written material. A foundation will be built around understanding the impact of immigration on the US, as well as on Latin American countries. At the same time, students will conduct an interview of a local immigrant or immigrants in order to have a personal view of the issues that surround immigration. Students will write a detailed essay (minimum of three pages) about the person they interviewed and create a formal presentation of the information they found and share it with the class.

Presentation Choices: This will allow you to synthesize the information gathered and respond to a critical issue in the world today. You will present your presentation to the class.

1. Create a PowerPoint presentation. You must have at least 10 slides in your presentation, and it must be thorough.

2. Compile an “album” containing facts, stories, poetry, drawings, and songs of the person you interviewed and the information you gathered.

3. Create a video production for public access TV in the form of a newscast or documentary.

### Unit 6: The Rise of Magical Realism

Unit Description: A look at the rise of Latino/a writers, artists, filmmakers, and others who have become more accepted by the mainstream of US society and the world and yet still retain their cultural identity or are reshaping that identity. This unit will put Latino and Latina literature in context to the larger literary canon. Students will explore important aspects of the works through a mostly historical approach focusing on the impact of colonialism on Latin American culture but will also draw from other components, including folklore, memory, social issues, and cultural identity. There will be a focus on the rise of new cultural identity that rejects the old "colonial" styles of literature for fresh approaches to writing that saw the rise of surrealism, magical realism, and eventually a hybrid approach to literature in the US by Latino/a writers who are simultaneously part of the mainstream American culture and redefining what it means to be American.

*Unit Assignment(s)*

Key Assignment: Theme of Isolation

The short story "The Handsomest Drowned Man in the World" by Gabriel García Márquez explores the ways in which human beings overcome personal isolation through their collective community. In this story, common beliefs in the mythic or fantastic bring together the members of a small fishing village. The men, women, and children of this community are united by their common desire for self-improvement. Together, they imagine a better future for themselves, a future in which they are as extraordinary as the myths in which they all believe.

Questions About Isolation

1. Does the drowned man create conflict in the village or bring the village together? (Your answer might change depending on which part of the story you're examining.)

2. How does the village's relative isolation from neighboring towns affect the way you read the story?

3. Why is it so important to the women of the village that they claim the drowned man as their own?

**Course Final Essay**

From the following prompts, please choose one. For each of the writing prompts, incorporate critical readings that could best be applied to the arguments/stance/perspective you are making in the essay. You are required to use at least one critical reading.

*Unit Assignment(s)*

Writing prompts

1) "The corrido—narrative ballad—constitutes one of the richest and most resilient of genres within the Mexican oral tradition. It is a form of song that extends back into time immemorial," writes Yolanda Broyles-González in "What Price 'Mainstream'?: Luis Valdez' Corridos on Stage and Film." In what ways do corridos promote stereotypes of Mexicans and Mexican Americans? Can corridos also thwart stereotypes? Explain.

2) Gloria Anzaldúa's poem "To Live in the Borderlands" is a passionate and candid interpretation of living life between more than one cultural mindset. Explain her answer to easing the complications of living "in the borderlands," taking care to note the shortcomings, if any, to her solution.

3) Discuss the significance of space and place, addressing borderlands, the issue of cultural hybridity, and pragmatic assimilation. What are the complications, the consequences, and the positives of being bicultural?

*Semester 1 Texts*

Primary Texts:

*Bordering Fires: The Vintage Book of Contemporary Mexican and Chicano/a Literature*, edited by Cristina García

*This Bridge Called My Back: Writings by Radical Women of Color*, edited by Cherríe Moraga and Gloria Anzaldúa

*Bless Me, Ultima*, by Rudolfo Anaya

Excerpted Texts:

*Borderlands/La Frontera: The New Mestiza*, by Gloria Anzaldúa

*From Indians to Chicanos*, by James Diego Vigil

*Popol Vuh* (Mayan text)

*Yo Soy Joaquín*, by Rodolfo "Corky" Gonzalez

"The Ballad of Gregorio Cortez" (corrido), author unknown

*Rain of Gold*, by Victor Villaseñor

*Actos*, by Luis Valdez and El Teatro Campesino

*Drink Cultura*, by José Antonio Burciaga

*Bordertown*, by Culture Clash

*Semester 2 Texts*

Primary Texts:

*The Vintage Book of Latin American Stories*, edited by Carlos Fuentes and Julio Ortega

*The Stories of Eva Luna*, by Isabel Allende

*Sudden Fiction Latino*, edited by Robert Shapard, James Thomas, and Ray Gonzalez

Excerpted Texts:

- *How the García Girls Lost Their Accents*, by Julia Alvarez
- *Dreaming in Cuban*, by Cristina García
- *Labyrinths*, by Jose Luis Borges
- *The Captain's Verses*, by Pablo Neruda
- *Love in the Time of Cholera*, by Gabriel García Márquez

# Mexican American History (Valdez Leadership Academy, San Jose)

## Basic Course Information

*Record ID:* L2L8R9

*Institution:* Luis Valdez Leadership Academy (054818), San Jose, CA

*Honors Type:* (None)

*Length of Course:* Full Year

*Subject Area:* College-Preparatory Elective

*Discipline:* History / Social Science

*Grade Levels:* 9th

*Integrated course?:* No

*Course Learning Environment:* Classroom Based

*Transcript Code(s):* MA History

*Public Notes:* (None)

## Overview

Mexican American History traces the experiences of Mexican Americans from their origins in the early 1600s to present day. The course will examine the political, social, and economic conditions that have impacted Mexican identity and the historic events that have shaped Mexican American communities in the United States. Students will analyze the changes and the continuity between events of the past as they relate to modern-day Mexican American culture and issues affecting the Mexican American community. Students will develop their argumentative and critical thinking skills through discussions, oral presentations, debates, and Socratic seminars. In addition, students will synthesize their own observations and opinions with a variety of sources to produce historical arguments in both written and oral forms. The purpose of this course is to build students' literacy and historical thinking skills while shedding light on a group of people that helped form and shape the American cultural and historical landscape. Students will learn to acknowledge diversity and respect different cultures as the United States becomes a more diverse nation.

### Prerequisites

(None)

### Corequisites

(None)

### Course Content

### Unit 1: Intro to the Study of Mexican American History

Unit Summary: Coverage will include an introduction of the themes and overview of Mexican American history. The course will begin by exploring what the following key terms mean: Mexican, American, Mexican American, Chicana/o, Mestizo/a, Latino, Hispanic, ethnicity, and nationality. Students will discuss the concept of identity and define what it means to them and how they view themselves. They will also analyze case studies of school districts across the United States that have offered Mexican American history and identify arguments for whether or not schools should adopt Mexican American history courses to the curriculum. Students will specifically learn about the Mexican American Studies program that was contested in Arizona by residents who consider these courses to be threatening. They will also learn how the Mexican American community and proponents of the course responded to the ban of Mexican American Studies in Arizona high school districts. Students will engage in discussions, including Socratic seminars and structured academic controversies, to explore issues of politics, identity, resistance, and education as they relate to the teaching of Mexican American history. Students will be exposed to historical thinking skills such as identifying the differences between primary and secondary sources. Students will read and evaluate the sources as they analyze the audience and potential bias of each source to formulate their own critical perspectives about the teaching and field of Mexican American history.

Major Assignment: Students will write a letter addressed to a student, teacher, or legislator involved in the banning of Mexican American Studies in Tucson, Arizona, in 2010. Students will write a typed response communicating their argument in favor of or against the teaching of Mexican American Studies. They will learn how to analyze primary and secondary sources to formulate and defend their perspective by using evidence to support their opinions as well as comparing and contrasting views with divergent opinions.

### Unit 2: Origins of the Mexican American Community

Unit Summary: Students will examine the causes and effects of the Spanish conquest and the Mexican American War. Students will explore the encounter and interactions between Europeans and the Aztecs and identify and analyze the impact of the social, political, and religious institutions that were introduced in the Americas. As students explore these events they will discuss westward expansion, specifically focusing on the conflicts in the Southwest and California to analyze the political, social, and economic conditions of the historical events that led to the formation of the Mexican American culture in the United States. Throughout the unit, students will discuss the role of religion, gender, and race relations in order to understand how Mexican American culture was shaped in different parts of the United States. There will be a focus on California missions and historic landmarks of the Spanish/Mexican colonial period in California so that students can trace the origins of the Mexican community and its contributions during the late 1800s and the 1900s.

Major Assignment: Students will create a history exhibit outlining the social, political, and economic causes and effects of the Spanish conquest and the Mexican American War and analyze how these events shaped Mexican American culture in various parts of the United States, including California. Students will organize their information on a trifold presentation board through which they will learn to trace the origins of the Mexican American community as they relate to the life of Mexican Americans both in the past and in the present. They will include visuals and artifacts to represent the events and prepare an oral presentation to be shared with their peers.

### Unit 3: Immigration

Unit Summary: Students will examine the reasons why immigrants moved from Mexico to the United States in the last one hundred years and identify how Americans responded to each wave of immigration from 1910 to the 1930s. Students will compare and contrast reasons why people have immigrated in the past and the restrictions the US has placed then and today according to the political, social, economic, and cultural conditions of each historical time period. The unit focuses on three major time periods, the Mexican Revolution, World War I (WWI), and the Great Depression. For the Mexican Revolution, students will analyze the effects of the Mexican Revolution on Mexico's rural poor and on the US in terms of immigration. They will evaluate the rule of Porfirio Díaz and analyze immigration data under his presidency. During the study of WWI, students will analyze the relationship between a nation's economy (good or bad) and how the nation treats their immigrants. Students will continue to analyze this connection as they read about and research the lives of American citizens that were deported as part of the Repatriation Movement during the Great Depression. Students think critically and assess the impact of these events in relation to the larger goals of examining the push and pull factors of immigration and how Americans responded, by engaging in Socratic seminars, inquiries, debates, and simulations. They accomplish this by analyzing a variety of images, such as political cartoons and photographs, created during each time period. They will also read newspaper articles and textbook excerpts to understand the significance of time and place in shaping immigrants' decisions to move to the United States and in shaping the beliefs that Americans had about immigration.

Major Assignment: Students will write a research paper that answers the following research questions: 1) How have economic and other conditions in the US and Mexico impacted immigration for the past 100 years? 2) How have Americans responded to Mexican immigrants over the past century? Students will use online databases and class libraries to research and analyze primary and secondary sources in order to identify the political, social, and economic conditions and push/pull factors that have impacted immigration and use historical sources to form an argument regarding how Americans have responded to Mexican immigrants over the last 100 years. They will specifically analyze events such as the Mexican Revolution, WWI, and the Great Depression and compare and contrast different perspectives and responses to immigration depending on the time period and national context of each event.

### Unit 4: Mexican Americans during WWII

Unit Summary: Students will analyze and examine the roles that Mexicans and Mexican Americans played during the WWII era and evaluate the racial/ethnic tensions that existed during this time period both abroad and in the United States. Students will also identify and research Mexican Americans that served in the armed forces and the contributions that Mexican American men and women made to the war effort. Students will learn about Mexican American Congressional Medal of Honor recipient José M. López and Congressional Medal of Honor nominee and Navy Cross recipient Guy Louis Gabaldon by researching their lives. They will connect how their lives served as a precursor and inspiration to the Chicano/Civil Rights Movement. Students will be exposed to the emergence of new Latino civil rights organizations such as the Community Service Organization, the GI Forum, and the League of United Latin American Citizens that were created with the goals of seeking more equal political treatment. Students will explain the foreign relation policy between Mexico and the US in the context of the war. They will be able to explain why the Bracero Program started, who was responsible for recruiting the workers, and the legacy of the Bracero Program. Students will then create a document-based argument about whether the Bracero Program was a form of exploitation of or an opportunity for Mexican laborers. Students will discuss the implications that the war had on the labor force and geographically examine why Mexican Americans moved from rural areas to the cities by analyzing maps of the 1940s. In addition, students will analyze the Zoot Suit Riots and zoot suit culture in order to shed light on and discuss issues such as the role of the media, class, race, ethnicity, and gender as they related to life on the home front during WWII.

Major Assignment: Students will create a newspaper that features articles on how political and other conditions impacted the lives of Mexican and Mexican Americans during WWII. Students will put themselves in the shoes of a journalist reporting on events during the 1940s. Articles will include major events such as the Zoot Suit Riots in which students will have to report on the root cause of the Zoot Suit Riots by analyzing and citing various primary and secondary sources to support their argument. Students will include visuals and create advertisements as they place themselves within the historical context of the time period. They will learn how the lives of Mexicans and Mexican Americans were affected during the WWII era and will learn the impact of historical context on the way that events and ideas unfold.

### Unit 5: The Chicano Movement

Unit Summary: Students will analyze and examine the Chicano Movement of the 1960s and 1970s. They will identify demands for equity and civil rights in the realms of education, labor, art, and politics. Students will explore the causes of the movement by conducting online and library research about organizations and individuals that took part in each of the movements. For each realm, students will identify the historical conditions that led to the movement and important groups and people that affected social change. For example, students will learn about the working conditions of farmworkers that caused labor activists such as Dolores Huerta and Cesar Chavez to form the United Farm Workers (UFW) union to protest and fight for their rights. In addition, students will explore the relationship between braceros and the UFW by engaging in a structured academic controversy in which students will come to a consensus about whether or not the UFW was an anti-immigrant movement and support their argument using evidence. Students will continue to explore ways to protest as they learn about the student movement and how art was used to make political and social statements. Students will listen to oral histories and listen to guest speakers who were part of the Chicano Movement. By researching the efforts of groups and individuals, students will be able to synthesize the information gathered from primary and secondary sources and analyze both the successes and the setbacks of the movement and its implications on the issues that affect the Latino community today.

Major Assignment: Multimedia Project Presentation: Students will present their research findings about their choice of one aspect of the Chicano Movement, such as education, labor, art, or politics. Students will build technological literacy by organizing their information in a Prezi or PowerPoint presentation. The presentation will include an oral and a written component (research paper) that students will share with their peers and family members in the form of a student-led exhibition. Students will learn to synthesize and corroborate information from various sources to defend a thesis on whether the movement was successful or not in a specific realm (art, students, farmworkers) of the broader Chicano Movement.

### Unit 6: Current Movements in the Latino Community Today

Unit Summary: Students will identify and analyze challenges and issues facing the Latino community today. Students will analyze and interpret data from recent research polls in order to identify the top issues that are relevant to the Latino community, such as education, immigration, jobs and the economy, and health care. For example, students will learn about contemporary immigration and examine a case study of the Iowa raids and deportations that occurred in 2006. They will research immigration laws that have been passed in Alabama and Arizona in order to analyze the laws and their impact on the Latino community and the broader United States. Students will also learn about and analyze the political, social, and economic implications of federal legislation such as NAFTA, the DREAM Act, and the Deferred Action for Childhood Arrivals program. Students will explore current movements revolving around these issues by reading primary and secondary sources. As students learn about current events, they will compare and contrast the issues of today as they relate to the events and trends of historical events studied in the previous units.

Major Assignment: Students will create a documentary through surveying and interviewing community members about issues affecting the Latino community. Students will use the resources of the digital media lab, including tablets and computers, to conduct online research and record oral histories. They will apply technology skills and learn how to conduct interviews to synthesize current events with Mexican American history.

# ASIAN AMERICAN AND PACIFIC ISLANDER STUDIES COURSE OUTLINES

## Asian American Studies (San Francisco Unified)

### Basic Course Information

*Record ID:* BQ4CKD

*Institution:* San Francisco Unified School District (68478), San Francisco, CA

*Honors Type*: (None)

*Length of Course:* Full Year

*Subject Area:* College-Preparatory Elective

*Discipline:* History / Social Science

*Grade Levels*: 11th, 12th

*Integrated course*?: No

*Course Learning Environment:* Classroom Based

*Transcript Code(s):* (None)

*Public Notes*: (None)

### Overview

This Asian American Studies survey course educates students about the history of Asian American immigration, diaspora, settlement, social movements, community issues, and art. Along with studying these topics, students will be engaging communities outside of their schools. They will share what they are learning from the course through a teaching project with middle school and/or elementary school students. Honoring the historical legacy of social movements and mass struggles against injustice, including the establishment of ethnic studies and Asian American Studies programs in public school and university curricula, this course aims to provide an emancipatory education that will inspire students to critically engage in self-determination and seek social justice for all. Through historical documents and analytical essays students will be able to (1) describe the history of Asian American Studies, (2) describe the experiences of Asians in America, (3) discuss how these experiences relate to their own, (4) participate in a service-learning project with middle school and/or elementary school students, and (5) do research that directly explores problems in the Asian American community, conduct research around a specific issue, and strategize on how to address it. This course is designed to explore the racial, social, and political histories of Asian Americans that are left out of many history courses. The course prepares students to participate in concurrent or subsequent social studies and literature courses with a solid understanding of historical trends and historical thinking. This course is directly in line with the ethnic studies framework, which focuses on how race, ethnicity, nationality, and culture have shaped and continue to shape individuals and society in the United States. The course develops academic skills in reading, analysis, and writing of historical thinking. The course gives students a broad opportunity to work with and understand the variety of perspectives that shape the richness and complexity of the United States as well as our city.

### Prerequisites

None

### Corequisites

None

### Course Content

### Unit 1: An Introduction to Asian American History (4 weeks)

Semester 1: Asian American History: Students will be introduced to the concepts of historical problems and perspective that are central to understanding Asian American experiences in the United States. The semester begins with an examination of how Asian Americans have been, or have not been, portrayed by American historians. Students will start with an American history textbook analysis of the book that was adopted by their school district. They will read several essays that introduce the centrality of racism, immigration, and identity in Asian American Studies. They end this unit by exploring what it means to be Asian American.

Based on an American history textbook analysis, students will write a 300-word analytical/reflective essay in response to the following questions: How have Asian Americans been portrayed in American history? How has this affected what you believe about Asian Americans?

In addition to the 300-word analytical/reflective essay, students will create a document box that represents three major elements of their culture and make a personal time line of their life. They will share their documents and time lines with the rest of the class.

### Unit 2: Asian American Immigration and Diaspora (7 weeks)

Students will review or learn how to read and analyze primary sources through the exploration of Asian American migration. They will look at primary documents that set up the context—both in Asia and in the United States—for Asian immigration to the United States. They will also read the autobiographical novel *America Is in the Heart* by Carlos Bulosan, a story about an early Filipino immigrant who came to the United States to escape poverty.

Students will review or learn how to analyze primary sources. They will use Document Analysis Worksheets produced by the National Archives (available at https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link149). Following completion of the worksheets, students will write a 500-word analytical essay based on their analysis of the primary sources. They will also write a 500-word analytical essay with a strong thesis statement on Carlos Bulosan's *America Is in the Heart* that will answer the following questions: How does Carlos Bulosan's narrative challenge stereotypes of Asian Americans' experiences? And how do my experiences relate to Carlos Bulosan's? Students will workshop their thesis and blueprint statements, outline their essays, and write at least three drafts of their paper.

Along with the two 500-word analytical essays, students will do a debate in poetic form based on the major issues in Carlos Bulosan's *America Is in the Heart*.

### Unit 3: Asian American Settlement and Exclusion (5 weeks)

Students will go beyond the reasons for Asian American immigration and explore the concept of exclusion. The focus is on the main exclusionary efforts that have limited the immigration, settlement, and pursuit of equity of Asian Americans. Students will look at exclusionary policies, statements that have negatively impacted the experiences and identity of Asian Americans. This unit also explores Asian American resistance efforts. Students will conduct group interviews with Asian Americans who are experts on historical exclusionary policies. These experts will either be people who have had family members who were directly affected by or those who have studied Asian American exclusion.

Students will write a 500-word analytical essay based on group interviews with Asian Americans who are experts on historical exclusionary policies. These experts will either be people who have had family members who were directly affected by or those who have studied Asian American exclusion. Students will write a script for a five-minute play in which they express their knowledge and feelings about the Asian American exclusion policies and practices based on their study of primary documents and images.

In addition to the 500-word analytical essay, students will write and perform short plays focused on Asian American exclusion policies and practices along with the resistance of Asian Americans based on their study of primary documents and images.

### Unit 4: Peer Teaching Project (3 weeks)

Students will take what they learned in their first semester (units 1–3) to develop a lesson plan on a specific topic within Asian American history. They will teach the lesson to a nearby middle or elementary school. They will be taught how to do the research to develop a well-structured lesson plan with interactive exercises that will engage the students in the class that they are teaching. The lesson plan must draw from the concepts presented in units 1–3. This becomes the major assessment for semester 1.

Students will create a full lesson plan that follows an ethnic studies format that includes: a 100-word cultural energizer, 500-word community collaboration/critical cultural production, 100-word conclusive dialogue, and list of materials and resources.

### Unit 5: On Becoming an Asian American Community Prior to 1965 (4 weeks)

Semester 2: Asian American Communities: Students will explore the concept of community, focusing primarily on the Asian American communities that formed before 1965. The focus is on the interracial and interethnic relationships that formed. Students will look at anti-miscegenation laws and practices that shaped the treatment of Asian Americans in the United States. They will also learn about alliances and the resistance of Asian Americans to anti-Asian violence.

Students will write a 500-word analytical essay examining primary documents. Students will choose from the following topics: Interethnic Tensions and Alliances in the 1920s and 1930s; Americanization and the Second Generation, 1920–1942; and War, Race, and the Meaning of Citizenship, 1941–1988.

In addition to the 500-word analytical essay mentioned above, students will build a model of an Asian American community with found materials (milk cartons, toilet paper rolls, and other household recycled materials).

### Unit 6: New Asian American Communities after 1965 (3 weeks)

Students will return to the concept of community, focusing primarily on the Asian American communities that formed after the Immigration Act of 1965. They will look at the original policy signed by Lyndon B. Johnson and the political context with regard to the social movements that preceded the policy and the main intent of the goodwill act. They will also look at the immigration trends that show the impact of the law. The focus is on creating an immigration time line and finding themselves and their families in history, regardless of whether they are Asian American or not. Building on the interview skills they learned in the first semester, students will write an oral history paper with an Asian American who immigrated after 1965. They will construct a presentation based on the oral history project to share with the class about how the policy has impacted individual experiences, spawned the growth of the Asian American community, and changed the face of the United States.

Students will create a historical narrative of 1000 words, based on an oral interview with a family member or other adult important in the student's life. The narrative focuses on the role of race, ethnicity, nationality, and culture in the interviewee's education, personal relationships, employment or socioeconomic status, civic life, and immigration/migration experience.

In addition to the 1000-word oral history essay, students will present their oral history in the character of their interviewee. They will dress like their interviewee, speak in their interviewee's voice, and share three major events of their life, in particular, examining the effects of the Immigration Act of 1965.

*Oral History Project*

The oral history project uses a wide variety of instructional strategies that are connected to different learning styles. Units 1–7 teach students to know and praise their own and each other's cultural heritages. Unit 1, Cultural Document Box and Personal Time Line, and unit 6, Oral History Project Sharing, incorporate multicultural information, resources, and materials in all the subjects and skills routinely taught in schools. The focus of this course is really about looking at history with an Asian American perspective.

### Unit 7: Asian American Social Movements (5 weeks)

Students will learn about Asian American activism and explore the ways that Asian Americans have resisted injustice. Through essays and images, in this unit students will look at the following social movements: San Francisco International Hotel Anti-Eviction Movement, Third World Liberation Front Movement, and Vincent Chin Anti-Scapegoating Movement. Students will explore how each movement is rooted in a central problem that the Asian American community was facing. Students will also study the praxis of each of the movements to prepare for the Youth Participatory Action Research projects that they will do in the final unit.

Students will write a 500-word persuasive essay that takes the form of a manifesto that lists and justifies the student's demands in one of the following movements:

- San Francisco International Hotel Anti-Eviction Movement
- Third World Liberation Front Movement
- Vincent Chin Anti-Scapegoating Movement

In addition to the 500-word persuasive essay, students take a field trip to either UC Berkeley or San Francisco State University to do an ethnographic exploration of the ways Asian American Social Movements have transformed higher education, particularly focusing on the growth of Asian American Studies.

## Unit 8: Youth Participatory Action Research (YPAR) (7 weeks)

Youth Participatory Action Research provides young people with opportunities to study social problems affecting their lives and then determine actions to rectify these problems. Students will take what they learned in units 1–7 to do a college preparatory research project that utilizes sound methodology to study a problem in the Asian American community. This YPAR project has a guided process that allows students to then use their research to develop an action plan to address the problems that they have studied. The following shows how each term in YPAR is operationalized.

*Youth: Young people between the ages of 14 and 24*

Participatory: All participants, including youth, are seen as experts who have important experiences and knowledge

Action: The goal is to use youth research to develop a plan of action toward bettering their communities

Research: A systematic investigation of a problem facing youth

This course implements culturally and community responsive pedagogy by focusing on Asian American histories that are often neglected in mainstream history courses and connecting them to community issues that need to be addressed. Geneva Gay defines culturally responsive teaching as using the cultural knowledge, prior experiences, and performance styles of diverse students to make learning more appropriate and effective for them; it teaches to and through the strengths of these students.

Culturally Responsive Pedagogy Course Implementation: A culturally responsive course acknowledges the legitimacy of the cultural heritages of different ethnic groups, both as legacies that affect students' dispositions, attitudes, and approaches to learning and as worthy content to be taught in the formal curriculum. This course looks at the diversity amongst Asian Americans but also the collective experiences impacted by racism, evidenced by primary sources. The course builds bridges of meaningfulness between home and school experiences as well as between academic abstractions and lived sociocultural realities.

## Unit 8 Continued: Youth Participatory Action Research (YPAR) (7 weeks)

*https://www.cde.ca.gov/ci/cr/cf/ch6.asp#link150

This course utilizes an ethnic studies framework based on the goal of deepening students' understanding of both the past and the present through continual reflection on the interaction between the two. Students learn to shift analytical lenses between their personal lives and the larger social and historical context that has created the environment within which they live. This process deepens students' understanding of themselves by grounding it in history, and it deepens their appreciation of history by connecting it to their contemporary lives.

This dynamic is demonstrated with a specific focus on Asian Americans. Each unit was constructed to build upon the previous unit. Each unit draws from primary documents, students' personal experiences, community or family members' experiences, and scholarly essays. All of these sources come together to present knowledge that goes beyond what is published in history textbooks.

The culminating project for the course also requires students to employ both their personal, contemporary analytical lens and their historical analytical lens. Students work in teams to develop lessons based on the content of their Ethnic Studies course and teach the lessons to students at middle and/or elementary schools in their communities. Lesson development emphasizes the connections that the high school students must find between the historical material and the lives of the middle school students in order to assure the success of the lessons. Student writing is the principal form of assessment in this course. Short in-class or homework writing assignments provide formative assessment of daily activities, and the collection of writing assignments outlined in the lesson provides a summative assessment for each unit.

In addition, oral presentations are used to assess student learning, as in unit 1 (sharing the document box), unit 3 (performance of a five-minute play), unit 4 (teaching project), and unit 6 (oral history project). Most units include a project by which student work is assessed. Unit 4 features a teaching project. Students will take what they learned in the first semester (units 1–3) and develop a lesson plan on a specific topic within Asian American history. They will teach the lesson to a nearby middle or elementary school. They will be taught how to do the research to develop a well-structured lesson plan with interactive exercises that will engage the students in the class they are teaching. The lesson plan must draw from the concepts presented in units 1–3. This becomes the major assessment for semester 1.

Ultimately, the main assessment will be the outcome of the Youth Participatory Action Research project, in which both writing and oral skills will be tested. Students will take what they learned in units 1–7 to do a college preparatory research project that utilizes sound methodology to study a problem in the Asian American community. This YPAR project has a guided process that allows students to then use their research to develop an action plan to address the problems that they studied. The writing assignments described in the next section are produced through a writer's workshop process that includes structured brainstorming activities, multiple drafts, peer editing, and publication in the classroom or school.

*YPAR Research Paper*

Students will write a 2000-word analytical research paper based on the Youth Participatory Action Research project. It will include the following sections: introduction to the problem, background information on the community, methodology, findings and analysis, plan of action, outcome of implementation, impact of research, and suggested further research and action. Students will also create a script to support a PowerPoint presentation that summarizes their research on a problem in the Asian American community. The script begins with a demographic profile of the community and summarizes the history of the community. It then describes the problem, research question, and methods used to conduct the research. Next, it includes findings, analysis, plan of action to address the problem, the outcome of implementation, and the impact of the research. The script ends with suggested future research and action that needs to occur even after students complete the course. Students will also write a 500-word reflective narrative on their experience in the course and how they plan on using what they learned about Asian Americans in the future.

## Vietnamese American History (Garden Grove Unified)

Office of Secondary Education

Department of 7-12 Instruction

High School Course Outline

*Course Title:* Vietnamese American History (P) HH0580

*Department:* History/Social Science

*Credits:* 5

*Maximum Credits Allowed:* 5

*Length of Course:* 1 Semester

*Available to Students at Grades:* 9, 10, 11, 12

*Required or Elective:* Elective

### Brief Overview of Course

The course is designed to present the geographical, historical, and political background of the Vietnamese people and the implications of those factors on Vietnamese culture in America today. The goal of the course is for students to answer the question: How has the historical past contributed to the present? Students will evaluate the consequences of past events and decisions and determine the lessons that were learned.

### General Course Outline

### Unit 1: Understand the Geography of Vietnam in Relation to Asia

- The impact of topography and climate on economic, political, and cultural settlements

### Unit 2: Historical Background of Vietnam

- 2800 BCE–939 CE – The Prehistoric Period and Chinese domination

- 939 CE–1800s – Independence Era (1/2 week)

- French domination (1 week)

- 1858–1900 Vietnam as a French colony

- 1914–1919 Involvement in World War I

- 1920s–1930

- Rise of the Vietnamese Nationalist Party

- Rise of the Communist Party

- 1930–1945 Involvement in World War II

**Unit 3: The Vietnam War (2 weeks)**

- *Trace the key events prior to and during the Vietnam War*

- 1954 – Geneva Accords

- 1955¬–1962 – Cultural religious struggles in the South

- 1963 – Assassination of Ngo Dinh Diem by a military coup d'état

- 1964 – Gulf of Tonkin Incident leading to an increase in American involvement

- 1968 – Tet Offensive, My Lai massacre, guerrilla warfare, military tactics

- 1969 – Nixon's policy of Vietnamization

- 1973 – Cease-fire agreements

- Withdrawal of US troops, the return of prisoners of war, and the cease-fire

- 1974 – President Nguyen Van Thieu declares that the civil war has begun again

- 1975 – April 30, the Fall of Saigon ending the civil war and the unification of Vietnam

**Unit 4: The Vietnamese Refugee/Immigrant Experience (3–4 weeks)**

- *Trace the key events in the four waves of immigration to America*

- The First Wave

- The Fall of Saigon in 1975 up to 1978

- The Second Wave

- The boat people – 1978 to 1989

- The Third Wave

- The Orderly Departure Program – from 1980

- The Fourth Wave

- The Humanitarian Operation – 1987 to present

### Unit 5: The Vietnamese American Experience (4 weeks)

- Adaptation/adjustment for the four waves of refugees/immigrants

- Government placement policies regarding Vietnamese refugees/immigrants

- Economic challenges and opportunities

- Access to education

- Compare and contrast the first generation of refugees/immigrants with the second generation

- Acculturation

- Language

- Values

- Education

### Unit 6: Vietnam Today (2 weeks)

- *Trace the political, economic, and social trends since the Vietnam War*

### Methods of Instruction

- Direct instruction
- Reciprocal teaching
- Differentiated instruction
- Written assignments and projects
- Technology
- Cooperative/collaborative activities
- Lecture and discussion
- Internet
- Multimedia
- Guest speakers

## Methods of Evaluation

- Student participation
- Notebook or portfolio
- Classroom observation
- Quizzes and tests
- Use of rubrics
- Group and individual projects
- Student self-evaluation
- Journals
- Essays

## Textbooks

*Vietnamese Americans: Lessons in American History: A Curriculum and Resource Guide*, by the Orange County Asian and Pacific Islander Community Alliance

*The Vietnamese Experience in America*, by Paul James Rutledge

*Voices of Vietnamese Boat People*, edited by Mary Terrell Cargill and Jade Quang Huynh

# NATIVE AMERICAN STUDIES COURSE OUTLINES

## Native American Studies: Contemporary Perspectives (Golden Valley Charter, Ventura)

### Basic Course Information

*Record ID:* QRSMHL

*Institution:* Golden Valley Charter School (053629), Ventura, CA

*Honors Type:* (None)

*Length of Course:* Half Year

*Subject Area:* College-Preparatory Elective

*Discipline:* History / Social Science

*Grade Levels:* 9th, 10th, 11th, 12th

*Integrated course?:* No

*Course Learning Environment:* Online

*Transcript Code(s):* Native American Studies B (A–G)

*Public Notes:* (None)

### Overview

PLATO Course Native American Studies: Contemporary Perspectives is a semester-long course that examines the current social, economic, religious, and political issues faced by Native Americans. Some lessons discuss Native American professionals and their accomplishments, the positive effects of various Native American organizations on the people they serve, and the role of warriors in Native American societies. Other lessons expand to include a global perspective by introducing the issues of Indigenous people. Students will need a notebook for taking lesson notes and a computer with Word and PowerPoint (or equivalent) software. The primary method for submitting the course assignments and activities is through the drop box provided within the LMS. Having a computer that supports a thumb drive might be necessary, depending on the teacher's requirements to submit the course activities. For oral presentations, students may require access to visual aids such as poster boards, or be able to create visual aids on the computer. A lab activity interspersed throughout the course forms a cumulative assessment that covers the learning outcomes of the course and gives students an opportunity to synthesize the concepts of the course as they demonstrate their learning in the form of a project.

## Prerequisites

(None)

## Corequisites

(None)

## Course Content

### Lesson 1: Worldviews and Paradigms

In this lesson, students will study two ways of thinking: reductionism and holism. They will understand the effects of secularism on Native American and non-Native American interactions. The lesson describes the different ways in which Native Americans and Westerners live together as a family, share wealth, and interact with the natural environment.

Activity: In this activity, students will define secularism and describe the role of secularism in Native American and non-Native interactions. Students will answer questions on the influence of secularism on Native American and non-Native paradigms and explain the differences that influenced Native American and non-Native interactions. They will answer these questions in a well-developed seven to nine-sentence paragraph, using correct grammar and citing specific examples to support their ideas.

### Lesson 2: Spirituality

This lesson introduces students to the unifying characteristics of Native American spirituality and the sacred items and symbols used in their traditional practices. This lesson also explains how the habits, outward appearances, lifestyles, and beliefs of the Europeans affected the Native Americans and vice versa. It briefly discusses how the Native American tribes, under the US government, were initially denied the right to practice certain religious ceremonies, but later, activism and legislation paved the way for more freedom.

Activity: In this lesson, the activity is divided into two parts. In the first part, students will answer questions in two or three sentences regarding the primary difference between the Civilization Regulations of 1880 and the American Indian Religious Freedom Act (AIRFA) of 1978. They will also explain the difference between animism, monotheism, and polytheism. In the second part, students will write a paragraph consisting of seven to nine sentences explaining the differences between traditional Native American spiritual beliefs and Western practices.

### Lesson 3: Language

This lesson describes the importance of oral tradition in Native American communities and traces the development of their written languages. Students will learn to identify the influence of Native American languages on English that is spoken in the United States. They will also identify the stages of Native American languages, their use, and their decline. Later, they will be introduced to organizations dedicated to preserving and perpetuating the use of Native American languages.

Activity: In this activity, students will answer five open-ended questions, in two to three sentences, related to Native American language. In the final question, students will explain, in a paragraph, the changes that they would face if they were no longer able to speak their first language.

### Lesson 4: Traditional Health Practices

This lesson will help students understand the role of spirituality and the natural world in Native American philosophies of health and health practices. Students will be able to compare and contrast the preventative, curative, and holistic philosophies of health. They will learn about symbols and common elements, such as the medicine wheel and the sweat lodge. They will also study the effects of European diseases on the Native American population.

Activity: In this activity, students will answer five open-ended questions in a paragraph, in which they will compare and contrast the preventive, curative, and holistic philosophies of health. They will describe the role of spirituality and the natural world in Native American philosophies. Finally, students will explain the effects of diseases from Europe on the Native American populations.

### Lesson 5: Contemporary Health Issues

This lesson introduces students to healthcare coverage that the government provides and describes how personal beliefs and experiences influence the use of health services and traditional medicine. Students will gain a basic understanding of the primary differences between Native American health statistics and those of the general population. This lesson briefly explains the development of the Indian Health Service, which strives to deliver healthcare services that incorporate Indigenous beliefs and customs along with modern practices.

Activity: In this activity, students will answer two open-ended questions in a well-developed paragraph. The questions will be based on the distrust that many Native American people have on the Indian Health Service and other public health services. Students will explain the term “culturally acceptable” and its relation to contemporary Native American health care.

### Lesson 6: Contemporary Social Issues

This lesson focuses on the various social issues faced by Native American society. Students will interpret statistics, graphs, and charts and analyze causes and theories related to the social status of Native Americans. They will understand the difference between tribal colleges and federal boarding schools. They will learn how mentors, clubs, and community organizations empower youth with protective factors to avoid teen violence.

Activity: In this activity, students will answer questions, in a well-developed paragraph of seven to nine sentences, with specific examples to support their answers. They will answer questions on the differences between tribal colleges and the federal boarding schools of the past. Students will also answer a scenario-based question which asks them to imagine themselves starting a club or an organization to foster protective factors for teens and youths. They will include what activities or services their club would offer.

### Lesson 7: Contemporary Economic Issues

This lesson begins by discussing the various economic issues faced by the Native American society. Students will learn how the tribal communities, in spite of their overall improvement, lag behind US averages in terms of income and employment. This lesson explains the policy of self-determination, which has allowed Native Americans to make decisions and control the programs that operate in their own communities.

Activity: In this activity, students will answer questions, in a well-developed paragraph of seven to nine sentences, and cite specific examples to support their ideas. They will mention the factors that contributed to the differences in the median income for various ethnic groups. They will also mention the factors that improved the socioeconomic condition in reservation communities. Students will answer questions on how the federal policies of self-determination for Native American people have been beneficial to tribal communities.

### Lesson 8: Visual Arts

This lesson looks at several examples of Native American artistic expression as well as historical, cultural, and legal aspects of Native American artwork. Students will learn about visual arts in the Western worldview and in the traditional Native American worldview, and understand the purpose of the Indian Arts and Crafts Act of 1990.

Activity: In this activity, students will answer questions, in a well-developed paragraph, with specific examples to support their ideas related to visual arts. They will describe the differences between visual arts in the Western worldview and in the traditional Native American worldview. Students will explain how certain images and symbols become meaningful to them. Further, students will explain the pros and cons of the Indian Arts and Crafts Act of 1990.

### Lesson 9: Images in Mass Media

This lesson begins by explaining and giving examples of the terms “media,” “image,” “stereotype,” and “bias.” It introduces students to the ways Native American people are stereotyped, potential reasons for the occurrence of stereotyping, and its negative effects. Students will study how Native Americans and their culture are portrayed in commercial advertising. They will look at examples of media that are owned or operated by Native American people or focused on Native American issues. This lesson also discusses ways to evaluate Native American media content for accuracy, bias, and stereotypes.

Activity: In the first part of this activity, students will give their opinion, in a paragraph of seven to nine sentences, on the effects of television on young viewers. Students will recommend different ways to counter the negative effects of stereotyping. In the second part, students will identify and locate a Native American image in the media with the help of an internet search engine, such as Google Images, and compose a three-paragraph essay in response to the questions provided by the teacher.

### Lesson 10: Mascots and Logos

This lesson shows students how the use of Indian logos, nicknames, and mascots is a common practice in American professional sports as well as in colleges, universities, and high schools. This lesson discusses the impressions that non-Indians have of Native Americans and the hurt felt by Indians because of the inappropriate use of their dance, music, and regalia in games. Students will learn about organizations such as the American Indian Resource Center and the American Indian Movement, which strive to eliminate Native American imagery and change the perception that many non-Native Americans have of Indian people.

Activity: In this activity, students will answer questions, in a well-developed paragraph consisting of seven to nine sentences, on the difference between a costume and regalia. They will summarize two perspectives of the debate on the use of Native American imagery in sports and as team mascots. Students will list three actions the NAACP called upon its members to do with regard to Native American imagery in sports and its impact on others.

### Lesson 11: Contemporary Professionals

This lesson introduces students to many Native American role models. Students will understand how these role models are a positive socializing influence on other people’s lives. This lesson also discusses the experiences and challenges faced by these professionals.

Activity: In this activity, students will answer questions, in a paragraph of seven to nine sentences, on the significance of the STS-113 Endeavour mission. They will also write a PSA to promote positive Native American role models of any age group in any field or educational setting. The PSA could be a television commercial, a radio announcement, a skit, an interactive graphic on a website, or anything else. It should be between 30 and 60 seconds in length.

### Lesson 12: Contemporary Organization

In this lesson, students will learn that Native American organizations exist at all levels. Students will study how these organizations help Native Americans with almost any issue, such as legal representation, employment, government aid, treaty disputes, health, and housing. Students will be introduced to organizations dedicated to Native American youth and education, which increase Native American youths' self-esteem and cultural awareness; focus on child welfare; and prevent child abuse, neglect, and sexual exploitation.

Activity: In this activity, students will answer questions, in a paragraph of seven to nine sentences, on the existence of Native American organizations at different levels and the purpose each level serves. They will also examine why many organizations are dedicated to Native American youth and their education.

### Lesson 13: Veterans and the Warrior Tradition

This lesson discusses the role of the warrior in Native American societies. Students will learn the personal qualities essential to a warrior, such as mental, physical, and spiritual strength, devotion, wisdom, honor, and pride. This lesson will discuss how the tradition of a Native American warrior has changed in response to key events in US military history. The lesson looks at a few of the contributions and sacrifices that Native Americans have made for the country. Lastly, it focuses on the Native American women veterans who continue to preserve and bring honor to their warrior heritage.

Activity: In this activity, students will answer questions, in a paragraph of seven to nine sentences, describing at least four objectives or skills taught in Ojibwe warrior games. They will consider the warrior tradition in traditional Native American societies and today's US military in current American society.

### Lesson 14: The Modern Pow Wow

This lesson will explain the history and purpose of Native American pow wows. It will teach students about the common elements found in these unique cultural gatherings. This lesson discusses the difference between male and female roles in a group drum and the difference between a competition and a traditional pow wow. Students will learn how pow wows are a good way for non-Native Americans to experience the Native American lifestyle.

Activity: In this activity, students will answer questions, in a paragraph of seven to nine sentences, explaining a pow wow in general terms. They will explain women's and men's roles in a group drum and compare and contrast competition pow wows with traditional pow wows.

### Lesson 15: Indigenous People Worldwide

In this lesson, students will learn how to identify an Indigenous person. The lesson covers the case studies of selected Indigenous groups and summarizes the effects of colonization, decolonization, and modern development on Indigenous people. Students will compare and contrast the experiences of Indigenous people in other countries with the experiences of Native American people. Finally, they will learn the purpose of the United Nations Draft Declaration on the Rights of Indigenous Peoples.

Activity: In this activity, students will answer questions, in a paragraph of seven to nine sentences, on the issues relating to development that Indigenous people face. They will identify similarities and differences in the experiences of the Saami, Maori, and Yanomami people and Native American people.

*Writing Assignments*

Along with the submissions with every lesson, the course also has four lab activities interspersed throughout the course.

In the lab activity Freedom of Religious Practice for Native American People, students will read Joy Harjo's speech and write a four-paragraph essay (with seven to nine sentences per paragraph) with the help of the questions provided. Students will follow the given requirements for organizing the essay. In addition to content and organization, students will be evaluated on the correct use of grammar, punctuation, spelling, and sentence structure.

In the lab activity Art WebQuest, students will access the website of the National Museum of the American Indian and several online exhibitions. In the first part, students will browse the online exhibitions and identify an artistic work for each of the categories by listing the name and web address of the online exhibition. They will identify why they believe the artworks they selected fit the category and explain whether they fit into more than one category. In the second part, students will select one of the several online exhibitions to explore that they feel will meet the requirements of the director of the local museum. They will keep a notebook and jot down answers to the questions to make a complete report. In the third part, students will compose a recommendation to the director in a three-paragraph essay with the help of the notes that they took throughout the Art WebQuest activity. They will be evaluated on the correct use of grammar, punctuation, spelling, and sentence structure.

In the lab activity Analyze an Argument, students will read two opinion pieces about the former "Warrior" mascot of Marquette University athletic teams and identify the emotional, factual, legal, and ethical arguments made by each author. Their task is to read the article and analyze each perspective in a written essay. Each paragraph in the essay should consist of seven to nine sentences. Students will follow directions for the organization of the essay. They will be evaluated on the correct use of grammar, punctuation, spelling, and sentence structure.

In the lab activity Indigenous People Worldwide, students will read the UN Draft Declaration on the Rights of Indigenous Peoples and the US Bill of Rights and write a four-paragraph essay, with seven to nine-sentence paragraphs, explaining the differences and similarities between them. They can use the given Venn diagram to organize their thoughts as they read. Students will follow the directions to write in an organized manner. They will be evaluated on the correct use of grammar, punctuation, spelling, and sentence structure.

# Native American Studies: Historical Perspectives (Opportunities for Learning, Irwindale)

### Basic Course Information

*Record ID:* C5ANDG

*Institution:* Opportunities for Learning, Irwindale, CA

*Honors Type:* (None)

*Length of Course:* Half Year

*Subject Area:* College-Preparatory Elective

*Discipline:* History / Social Science

*Grade Levels:* 9th, 10th, 11th, 12th

*Integrated course?:* No

*Course Learning Environment:* Online

*Transcript Code(s):* (None)

*Public Notes:* (None)

### Overview

PLATO Course Native American Studies: Historical Perspectives is a semester-long course that helps students understand Native American tribes. The course provides useful information about the concept of Native American cultures, along with different ways of identifying a Native American person. Some lessons will discuss the difficulties of treaty negotiation between tribal nations and the federal government. Other lessons will discuss the United States Indian Boarding School Initiative and the reason it was implemented. Students will need a notebook for taking lesson notes and a computer with Word and PowerPoint (or equivalent) software. The primary method of submitting the course assignments and activities is through the drop box. Having a computer that supports a thumb drive might be necessary depending on the teacher's requirements to submit the course activities. For oral presentations, students may require access to visual aids such as poster boards or be able to create visual aids on the computer. A lab activity interspersed throughout the course forms a cumulative assessment that covers the course's learning outcomes and gives students an opportunity to synthesize the concepts of the course as they demonstrate their learning in the form of a project.

### Prerequisites

(None)

### Corequisites

(None)

### Course Content

### Lesson 1: The Arctic and Subarctic

In this lesson, students will understand the concept of diversity among Native American cultures and know the different ways of identifying a Native American person. They will learn about the different cultural regions of the Native American groups on the North American continent as well as the cultures of Arctic and Subarctic regions.

Activity: This activity is divided into two parts. In the first part, students will answer short questions on the lifestyle and culture of Native Americans and answer questions about the Arctic and Subarctic regions. In the second part, students will describe the three methods of identifying a Native American person in one to two well-organized paragraphs.

### Lesson 2: The Southwest, Northwest, and Great Plains

In this lesson, students will review the cultural regions of native people in North America. Students will discover how the climate of the Southwest influenced the development of cultures there and learn about the cultures of the Northwest Coast. This lesson also briefly discusses how the nations of the Great Plains lived.

Activity: This activity is divided into two parts. In the first part, students will answer short questions about the lifestyles of the Tulalip and Navajo people. In the second part students will answer, in one to two well-organized paragraphs, questions about the culture of the Tulalip people and describe the term “Sioux.” Students will also name the dwelling type most commonly used by the Lakota.

### Lesson 3: The Great Lakes, Northeast, and Southeast

In this lesson, students will review the major native cultural regions and explore the Native American cultures of the Great Lakes region. Students will learn about the different cultures of the Northeast and study the Native American groups that lived in the Southeast.

Activity: In this activity, students will briefly answer questions about the Anishinaabek, from the Great Lakes region, and about the Iroquois nation. Further, students will describe in one to two paragraphs the camps and movements of the Anishinaabek and their family structure.

### Lesson 4: Early Interaction with European Settlers

In this lesson, students reflect on the meaning of Inter Caetera and explore the origins of European land claims in North America. Students will also consider Indigenous people's perspectives on colonization. In addition, students will think about the initial governmental documents between European governments and the tribal nations.

Activity: This activity is divided into two parts. In the first part, students will answer in brief about Inter Caetera and the Paris Peace Treaty of 1783. In the second part, students will briefly explain why Inter Caetera was issued by the Pope and identify the country that was in charge of the early interactions between the tribal nations and European nations. Then students will be given certain terms such as liberty, personal freedom, political freedom, and economic freedom, based on which they will be asked to evaluate the text of Inter Caetera in at least two thorough well-organized paragraphs.

### Lesson 5: Native American People and the English Colonies

This lesson analyzes the sections of English colonial governing documents that pertain to relations with tribal nations. It explains why tribal confederacies were created and tracks how the evolving European American presence in their homeland affected Native American people. Further, students will interpret the effects of ethnocentrism on tribal and federal relations. They will understand the intention of the Northwest Ordinance with regard to tribal nations.

Activity: This activity is divided into two parts. In the first part, students will answer in brief about the Native American people and the English Colonies. In the second part, students will write a detailed paragraph on the importance of the Northwest Ordinance to Native American people and US relations.

### Lesson 6: The US Constitution and Native American Policy

This lesson analyzes the constitutional provisions related to tribal nations and chalks out the important court cases that interpret the tribal–federal relationship. It brings into focus the concept of sovereignty and describes how it relates to tribal nations. Students will learn to define different types of trust relationships.

Activity: In this activity, students will write one detailed paragraph about "trust" in the context of Native American people and US relations. In a later activity, students will evaluate whether the US Supreme Court supported the rights of Native American people, citing examples wherever necessary.

### Lesson 7: Native American Treaty Rights

This lesson begins by stating that a treaty is a formal binding agreement between sovereign nations. Students will understand the difficulties of treaty negotiation between tribal nations and the federal government. They will analyze the canons of treaty construction and how they affect treaty disputes. This lesson also explores the trilateral governing relationship between tribal, federal, and state governments. Further, this lesson explains how the case study of Ojibway fishing rights relates to the enforcement of Native American treaty rights in general.

Activity: This activity is divided into two parts. In the first part, students will answer questions in two to three complete sentences about the treaties with Native American tribes and how Native American people recognize land ownership differently than European Americans and colonists. In the second part, students will write answers in the form of an essay about the law governing Native American tribal sovereignty.

### Lesson 8: Removal, Relocation, Allotment, and Assimilation Research Sources and Citations

This lesson looks at how the federal policy regarding Native American people has changed since the growth of the United States and explains the effects of the Dawes Severalty Act on tribal nations. Students will comprehend the lasting impact of the removal policy on tribal nations, as well as consider the effects of federal assimilation programs. Students will also assess the difference between the intended effect and actual effect of the Dawes Allotment Act on native individuals and communities.

Activity: This activity is divided into two parts. In the first part, students will answer short questions about reservation lands, the Dawes Allotment Act, and European American cultural traits. In the second part, students will explain from where the reservation system evolved and define what it means to be held “in trust.”

### Lesson 9: Tribal Reorganization

This lesson explains the importance of the Indian Citizenship Act and assesses how the Indian Reorganization Act changed the structure of tribal governments. It helps students in analyzing the choice of Native American people to move to urban centers. Students will trace how the work of the Indian Claims Commission led to the termination policy.

Activity: In this activity, students will write a paragraph about the influence of boarding schools on urban migration of Native American people. Further, students will be asked to write a paragraph on John Collier and his beliefs about the Indian policy.

### Lesson 10: Acts of Termination and Self-Determination

This lesson explores the implementation and effect of the termination policy on native communities and defines the concept of self-determination with regard to Native American tribes. Students will discuss how tribes get recognized at the federal and state levels. This lesson explains the advantages of federal tribal recognition.

Activity: In this activity, students write one paragraph about the story of the Klamath tribe's fate and the choices the members of the Klamath tribe were given at the time of termination. Students will also discuss the importance of federal tribal recognition to the prosperity of Native American tribes.

### Lesson 11: A Boarding School Initiative

In this lesson, students will understand the United States Indian Boarding School Initiative and the reason for its implementation. The lesson discusses how Indian children were recruited to attend boarding schools. Finally, students will identify two types of American Indian boarding schools.

Activity: In this activity, students are asked to compare and contrast the Merriam Report and Richard Pratt's views on how American Indian children should be educated. Students will describe how boarding schools were detrimental to Native American culture.

### Lesson 12: Life at the Carlisle Boarding School

This lesson describes the life of Indian children at the Carlisle Indian School and explains the outing system. The lesson also presents the effects of the boarding school experience by reading the words of Indian children. Students will analyze a historical document associated with the United States Indian Boarding School Initiative.

Activity: In the first part of this activity, students will write three to four sentences about Captain Richard Henry Pratt. In the second part, students will describe Pratt's assimilationist philosophy.

### Lesson 13: The Long-Term Effects of Boarding Schools

This lesson analyzes the success of assimilation of Native American people through the eyes of both European Americans and Native Americans. Students will learn about the link between boarding schools and Pan-Indianism. They will describe the conditions of life for Indian people in the early twentieth century. The lesson explores Richard Pratt's perspective on helping Indian people. Finally, the lesson discusses the long-term ramifications of boarding schools.

Activity: In this activity, students will describe in three to four sentences the concept of Pan-Indian identity and how the Indian boarding school era is generally thought of as a negative experience for the ancestors of Native American people. Students will also explain the relationship between dominant and subordinate groups in the context of Native American tribes. Further, with the help of examples, students will explain the relationship between the boarding school experience, the current state of Native American communities, and "spirit sickness."

### Lesson 14: Resistance to Early European Settlers

This lesson considers different perspectives and experiences and helps students learn about various types of resistance. The lesson talks about the retaliation of native people against Spanish and English rule.

Activity: For this activity, students will be given definitions of words such as assimilation, passive resistance, collaboration, negotiation, and more. Based on these definitions, students will answer questions in two to four sentences with a proper explanation. Further, students will write two to three sentences on each of the following topics: the difference between the words "discover" and "invade," the catalyst for the Pan-Indian activism movement, and Bartolomé de las Casas.

### Lesson 15: Resistance on the Battlefield and in the Courts

This lesson discusses the tribal alliances with European and other tribal nations, as well as the Native American individuals who led resistance efforts. The lesson examines the importance of major Supreme Court cases. It will help students understand why some nonnative individuals disagreed with the removal policy.

Activity: In this activity, students will answer questions in two to three complete sentences about Native American tribes, as well as the separate arguments about Cornplanter and Red Jacket with regard to the survival of the Native American way of life. Students will also answer questions about Senator Theodore Frelinghuysen. In the second part of the same activity, students will cite examples for the fight of the Native American people against the removal from their lands on the battlefield and in the courts.

*Writing Assignments*

Along with the submissions for every lesson, there are also four lab activities interspersed throughout the course.

In the lab activity Native American Diversity, students will answer questions based on a table given to them regarding the American Indian and Alaska Native population for the United States, regions, states, and Puerto Rico from 1990 and 2000.

In the lab activity Carlisle Boarding School, students will explain the meaning of a sentence taken from the course material. They will name and explain the main purpose of the two types of boarding schools that existed during the 1800s and 1900s. Further, students will name and describe at least two differences that were mentioned in the course material of Captain Richard Pratt's survey of the teachers at the Carlisle School in 1900. Students will also explain how Pan-Indianism arose from the boarding school system. In the second part of the same activity, students will write a report about Native American off-reservation boarding schools. Students can use the internet as a research tool.

In the lab activity Richard Pratt, students will be given a link to a speech that Richard Pratt delivered at the nineteenth annual National Conference of Charities and Correction in 1892, titled "The Advantages of Mingling Indians with Whites." Students will answer questions about the speech.

In the lab activity Learning about Activism, students will answer questions in a three to six-sentence paragraph on the main issues that fuel Native American activism, the characterization of Native American activism during the early years of contact with the Europeans, the court case *Cherokee Nation v. Georgia* (1831), the arguments about Indian Removal, and one of the events of the American Indian Movement (AIM) in the 1970s. In the second part of the activity, students will write a two-page double-spaced report about Native American activism with the help of provided course material.

### Lesson 16: Environmental Concerns

This lesson will help students understand the relationship that Native American people historically had with the natural world. The lesson defines the characteristics of environmental racism and examines an environmental issue of concern to Native American people.

Activity: In this activity, students will describe in one to two paragraphs the Great Law of Iroquois, Native American people's view about the ownership of land, the Yucca Mountain project, Winona LaDuke and Carrie Dann, and environmental racism.

### Lesson 17: Political Advocacy: Late Nineteenth Century to Today

This lesson covers civil rights activism by Native American people. Students will understand why Native American groups organized to advocate for their legal and political rights. The lesson presents several influential people and groups that emerged to fight for Native American rights. Finally, students will analyze the struggle and the outcomes of these Native American activist groups.

Activity: In this activity, students will write two to three sentences about the first Pan-Indian rights group, the takeover of Alcatraz Island, and the protest of the Trail of Broken Treaties. Further, students will write two to three paragraphs about the American Indian Movement using specific examples from the text.

### Lesson 18: Tension in the West

This lesson analyzes the effect of the California Gold Rush on Native American people living in California. The lesson marks the importance of the precedent set by the Lewis and Clark Expedition and explains the importance of the buffalo to the Native American people of the Plains. Students will evaluate how life changed for Native American people on the Plains during the nineteenth century. Finally, they will explore the forms of violent and nonviolent resistance displayed by the tribes of the Plains.

Activity: In this activity, students will answer questions in two to three sentences about the Native American people of California and the hardships they faced. Further, students will be given a situation, based on which they will write a well-reasoned paragraph.

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