

ETHNIC

STUDIES

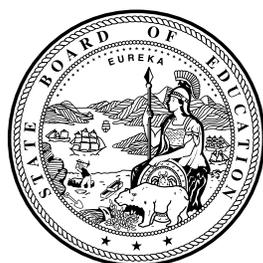
MODEL CURRICULUM



Adopted by the California
State Board of Education
March 2021

Published by the California
Department of Education
Sacramento, 2022

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PUBLISHING INFORMATION

The *Ethnic Studies Model Curriculum* was adopted by the State Board of Education on March 18, 2021. The members of the State Board were as follows: Linda Darling-Hammond, President; Ilene Straus, Vice President; Sue Burr, Cynthia Glover-Woods, James J. McQuillen, Matt Navo, Kim Pattillo Brownson, Haydee Rodriguez, Patricia A. Rucker, Ting L. Sun, and Zaid Fattah, Student Member. It was developed by the Curriculum Frameworks and Instructional Resources Division, California Department of Education (CDE). This publication was edited by the staff of CDE Press. It was designed and prepared for printing by the staff of CDE Press, with the cover designed by Aristotle Ramirez. It was published by the Department of Education, 1430 N Street, Sacramento, CA 95814. It was distributed under the provisions of the Library Distribution Act and *Government Code* Section 11096.

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Additional Publications and Educational Resources

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Notice

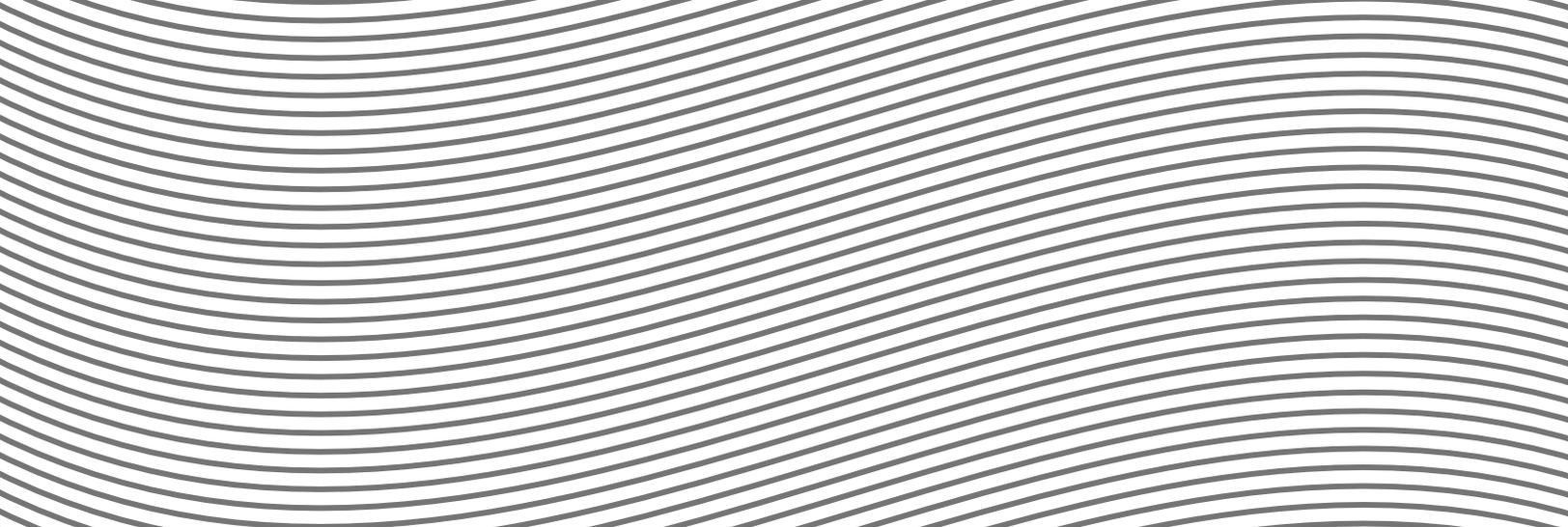
The guidance in the *Ethnic Studies Model Curriculum* is not binding on local educational agencies or other entities. Except for the statutes, regulations, and court decisions that are referenced herein, the document is exemplary, and compliance with it is not mandatory. (See *Education Code* Section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



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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>

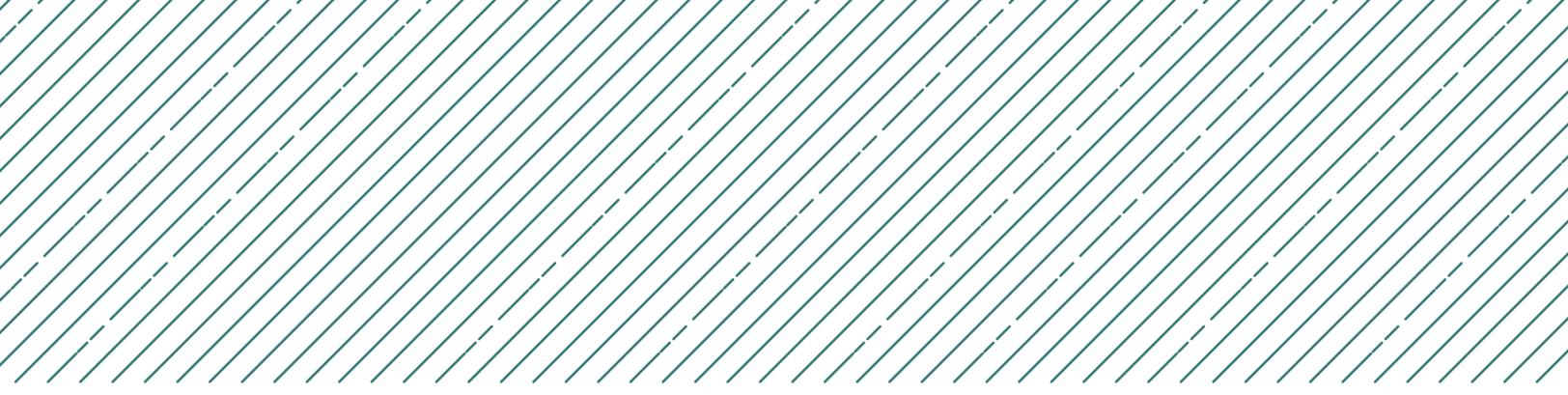
OTHER MODEL CURRICULA

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>.



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