Item 2.A.

Attachment 9

History–Social Science Subject Matter Committee

August 13, 2020

Page 1 of 121

Contents

[Appendix B: Sample Lessons and Topics 3](#_Toc47087976)

[General Ethnic Studies 6](#_Toc47087977)

[Sample Lesson 1: Migration Stories and Oral History 6](#_Toc47087978)

[Sample Lesson 2: Social Movements and Student Civic Engagement 10](#_Toc47087979)

[African American Studies 17](#_Toc47087980)

[Sample Lesson 3: U.S. Housing Inequality: Redlining and Racial Housing Covenants 17](#_Toc47087981)

[Sample Lesson 4: #BlackLivesMatter and Social Change 27](#_Toc47087982)

[Additional Sample Topics 30](#_Toc47087983)

[Chicana/o/x and Latina/o/x Studies 32](#_Toc47087984)

[Sample Lesson 5: Salvadoran American Migration and Collective Resistance 32](#_Toc47087985)

[Sample Lesson 6: U.S. Undocumented Immigrants from Mexico and Beyond: Mojada: A Medea in Los Angeles 48](#_Toc47087986)

[Sample Lesson 7: The East L.A. Blowouts: An Anchor to the Chicano Movement 55](#_Toc47087987)

[Additional Sample Topics 61](#_Toc47087988)

[Asian American and Pacific Islander Studies 64](#_Toc47087989)

[Sample Lesson 8: Hmong Americans—Community, Struggle, Voice 64](#_Toc47087990)

[Sample Lesson 9: Little Manila, Filipino Laborers, and the United Farm Workers (UFW) Movement 76](#_Toc47087991)

[Sample Lesson 10: Chinese Railroad Workers 84](#_Toc47087992)

[Additional Sample Topics 91](#_Toc47087993)

[Native American and Indigenous Studies 94](#_Toc47087994)

[Sample Lesson 11: Native American Mascots 94](#_Toc47087995)

[Sample Lesson 12: ‘Decolonizing Your Diet’: Native American x Mexican Foodways 103](#_Toc47087996)

[Sample Lesson 13: Develop or Preserve? The Shellmound Sacred Site Struggle 113](#_Toc47087997)

[Additional Sample Topics 118](#_Toc47087998)

Note: Throughout, this appendix links to various materials and resources for local educational agencies' and educators' consideration. Some of these materials may espouse the particular author's/publisher's own political views, and some others are situated within a broader website or library. The SBE, IQC and CDE do not necessarily endorse all of the espoused views or materials found elsewhere within the broader sites. Local agencies and educators should review all content for appropriateness with respect to use in classrooms.

# Appendix B: Sample Lessons and Topics

The following sample lessons are aligned to the 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. The lessons are sorted by disciplinary area and categorized around the sample themes (Identity, System of Power, Social Movements and Equity, and History and Movement) 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 cover other groups.

Each of the sample lessons provided in this appendix is organized around a number of essential questions that guide and direct student inquiry. Here are some additional questions that can guide exploration of the guiding themes from chapter 1. These questions are intended to help spark discussion and student reflection, and are 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 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 heritage mean?
2. How are our identities formed? To what extent can a person’s identity change over time?
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?

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?

Guiding Outcome 7: Supporting a Community Focus

1. How have different ethnic groups contributed to your community?
2. How has the ethnic makeup of your community changed over time?
3. 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?
4. 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?

## General Ethnic Studies

### Sample Lesson 1: Migration Stories and Oral History

Theme: History and Movement

Disciplinary Area: General Ethnic Studies

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…):

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

Essential Questions:

1. How does your family’s story connect to your local history?

Lesson Steps/Activities:

1. Develop a PowerPoint 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 their family’s and 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 city. 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.
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, and field notebook); help students come up with questions, discussing the differences between closed and open-ended questions; and begins 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 it with a peer, and finally to the larger class.

* 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 community member.

1. For the overall project, students should be expected to conduct a thirty-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.
2. 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, PowerPoint, Prezi, or poster board) discussing their interviewee’s migration story, connection to the city, 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.
3. Before students begin their presentations, teachers should 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.
4. As part of the culmination of this project, using these guiding questions students make the broader connection of all 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?

1. 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?: <http://www.oralhistory.org/how-do-i-engage-students-in-oral-history-projects/>
* Online Archive of California: <https://oac.cdlib.org/>
* SNCC (The Student Non-Violent Coordinating Committee) Digital Gateway: <https://snccdigital.org/resources/digital-primary-sources/>

### Sample Lesson 2: Social Movements and Student Civic Engagement

Theme: Social Movements and Equity

Disciplinary Area: General Ethnic Studies

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 the students 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 first-hand how communities of color have resisted and fought for their human rights and self-determination.

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

Lesson Objectives (Students will be able to…):

1. Conduct a primary source analysis in relation to social movements and the development of ethnic studies
2. Consider how social movements emerge, understand tactics employed, and identify their overall contributions/impact to society
3. Engage in critical analysis, learn to decipher credible and non-credible 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?

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/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 drawing on momentum from other movements that were happening simultaneously, like, the Black Power, American Indian, Anti-war, Asian American, Chicano, United Farm Workers, and Women’s Liberation movements.

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.

1. Divide students into pairs, providing each group with two primary source documents including:
   1. The original demands of the TWLF
   2. Student proposals for Black, Asian American, Chicano, and Native American studies
   3. Images from the strike
   4. Speeches and correspondence written by San Francisco State College administrators concerning the TWLF strike
   5. Student and Black Panther Party newspaper clippings featuring articles about the TWLF strike
2. 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 to complete a primary source analysis worksheet for each source (see below).
3. Provide students with class time to work on this assignment. They should also have an opportunity to work on the assignment as homework.
4. 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, or connections between their four sources.
5. Ask each group to write on a large piece of paper/poster board what they believed 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.
6. While still in groups of four, assign each group a contemporary social movement. Alternatively, the students can work with the teacher to select the movement that they wish to research.
7. 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.
8. 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 Chart

Photo Legal document (city ordinance, legislation, etc.)

Newspaper article Diary

Speech Oral history interview

Photograph Artistic piece (poem, song, poster, etc.)

Press Release Event flyer

Report 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?

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.): <http://guides.lib.berkeley.edu/twlf>
* 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://news.nationalgeographic.com/2017/01/tribes-standing-rock-dakota-access-pipeline-advancement/~~ [Note: invalid link removed]

## African American Studies

### Sample Lesson 3: U.S. Housing Inequality: Redlining and Racial Housing Covenants

Theme: Systems of Power

Disciplinary Area: African American Studies

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 U.S. housing discrimination. Students will learn about redlining, racial covenants, and better understand why African Americans, as well as other people of color, 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 regards to skills, students will analyze primary source documents like original house deeds, conduct research (including locating U.S. 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…):

1. 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.
2. Understand how housing inequality has manifest in the form of institutional racism through racial housing covenants, redlining, and other forms of legalized segregation.
3. 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).
4. 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, mentioning of the Federal Housing Administration and loan underwriters, etc.). See videos in resources section for more context.
   1. Make it clear that African Americans have historically been subjected to housing discrimination. 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). Furthermore, provide a more contemporary example of African Americans disproportionately being given poor quality housing loans (subprime), 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 III. 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 aiding in 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 U.S. Then provide students with an overview of the two websites, highlighting the various features and resources.
5. For the culminating activity, assign students into pairs where they are tasked with delving into the “Mapping Inequality” and “T-Races” archives. After identifying a California city (must be a city that is on the T-RACES digital archive) that each pair would like to study, they should be tasked with completing the following over two weeks:
   1. Describe how race factors into the makeup of the city being studied
   2. Identify any racial housing covenants for the city being studied
   3. List any barriers that may have limited African Americans from living in certain neighborhoods within the city.
   4. Identify areas where African Americans were encouraged to live or where they were able to create racial enclaves.
   5. Identify current U.S. Census data and housing maps on how the city/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) 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 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.
* Students will write a standard four paragraph essay or 5–7 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, online, elected officials, etc.

Materials and Resources:

* *A Raisin in the Sun* by Lorraine Hansberry
* Mapping Inequality: [https://dsl.richmond.edu/panorama/redlining/#loc=5/39.105/-94.583andopacity=0.8](https://dsl.richmond.edu/panorama/redlining/#loc=5/39.105/-94.583&opacity=0.8)
* T-RACES Archive: <http://t-races.net>
* The Case of Dorothy J. Mulkey: <https://www.kcet.org/shows/lost-la/how-one-oc-woman-took-her-fight-for-fair-housing-all-the-way-to-the-supreme-court-and>
* Race – The Power of an Illusion: <https://www.pbs.org/race/000_General/000_00-Home.htm>

Vignette

*A Raisin in the Sun* by Lorraine Hansberry

Act II Scene Three

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 chair) 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, hard working 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 4: #BlackLivesMatter and Social Change

Theme: Social Movements and Equity

Disciplinary Area: African American Studies

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 U.S., specifically police brutality cases where 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 and/or tactics of resistance they would use. With regards 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…):

1. 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/actions used to respond to incidents of police brutality.
2. Identify how African Americans have been disproportionately impacted by racial profiling and police brutality in the U.S.

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 where 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 (i.e. riot vs. rebellion, antiblackness, 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, assign students a specific police brutality incident that has been a focal point within the Movement for Black Lives. Each group is responsible for researching the following:
   1. Describe the incident. What are the details surrounding their death?
   2. What are the arguments? Present all sides.
   3. Are any laws, policies, or ordinances cited as a justification of their death (e.g., stand your ground, stop and frisk, noise ordinance, police officers bill of rights, etc.)? If so, which?
   4. What was the community’s response? Were there any protests or direct actions? If so, what types of tactics did activists employ?
   5. What organizations are working to address community concerns raised by this incident?
   6. What social changes, political changes, or policy changes occurred in the aftermath of this incident?
   7. What can you do to help support those impacted by police brutality?
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 non-profits 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/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 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 incidents of police brutality and respond to key questions.
* Students will complete an action-oriented “social change” assignment where they are expected to consider how they would respond if an incident of police brutality occurred in their community.

Materials and Resources:

* Teaching Tolerance’s “Bringing Black Lives Matter into the Classroom Part II”: <https://www.tolerance.org/magazine/summer-2017/bringing-black-lives-matter-into-the-classroom-part-ii>

### 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.

* + - * The Origins of Humans from Africa
      * The Great West African Empires of Ghana, Mali, and Songhay
      * The Trans-Atlantic Slave Trade and the Making of the African Diaspora
      * Modes of Resistance to Enslavement
      * Evolution of Black Political and Intellectual Thought (e.g., racial accommodationism, Black nationalism, and revolutionary intercommunialism)
      * African Americans and the Gold Rush
      * The Anti-Lynching Movement
      * The Harlem Renaissance and the Blues and Jazz Tradition
      * The Great Migration and Blacks in the West during the World War II Era
      * The War on Drugs, Mass Incarceration, and *The New Jim Crow*
      * Contemporary Black Immigration
      * African Americans and War
      * The Civil Rights and Black Power Eras
      * Black Feminism and Womanism
      * Hip Hop: The Movement and Culture
      * African Americans in the Urban City
      * African Americans and Gentrification
      * African American Foodways
      * The Black LGBTQIA Experience
      * Police Brutality and #BlackLivesMatter
      * African American Political Figures

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

### Sample Lesson 5: Salvadoran American Migration and Collective Resistance

Theme: History and Movement

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

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 be introduced to 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 U.S. immigration policy since 1965, explaining the events that caused the new policies, the groups impacted, the specific regulations, the benefits, and the restrictions or limitations of the new 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:

* What push and pull factors were responsible for the waves of migration from El Salvador to the United States since the 1980s?
* What values and principles guided U.S. immigration policy?
* How can the United States resolve the current controversies surrounding immigration policy and detention practices?

Lesson Steps/Activities:

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

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. In groups of five, students:

1. Begin the activity with the following guiding question: “Why have people emigrated from El Salvador to the United States?” Students should write/pair/share on **Four I’s of Oppression: El Salvador Day One Document.**
2. Have students view and comment on the **“primary text”** image. Which type(s) of oppression does this text (**Primary text-Child’s Drawing, San José Las Flores, El Salvador)** best exemplify? Record the answer(s) on the **Four I’s of Oppression: El Salvador Day One Document.** This is where the primary text can be accessed: “When We Were Young / There Was a War” website <http://www.centralamericanstories.com/characters/yesenia/>.
3. Have students watch the documentary “Juan’s Story” from When We Were Young website*:* [https://www.centralamericanstories.com/characters/juan/](https://vimeo.com/191532459). Have students reflect, analyze, and discuss the main themes and types of oppression(s) of “Juan’s Story.” Record the type of oppression(s) on **Four I’s of Oppression: El Salvador Day One Document.**
4. Distribute one of the five informational texts (links listed at the end of unit under “Lesson One Materials/Resources) to each student in the small 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 Day One Document.**” 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.
5. Ask students to collaborate to answer the following two discussion questions. Ask one member from each of the groups to present the group response:
   1. What did you appreciate about this lesson?
   2. What new insights do you have about immigration to the United States?

Day Two: Youth Scholars Teach U.S. Immigration Policy Shifts to the People

In this activity, students will investigate how U.S. 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 Activity handout 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 choose those factors.
2. Once students have determined their rankings, group them in fours and instruct them to compare their rankings, and to try to come to a consensus on the top three factors for each as a group. Instruct each group to share their top factors for each 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 in 1965. Distribute the **Immigration Presentation Assignment Sheet** and explain the expectations to students. (For more background on the racist origins of the Immigration Act of 1924 you can read with students “DACA, The 1924 Immigration Act, and American Exclusion” in the Huffington Post, <https://www.huffpost.com/entry/daca-the-1924-immigration-act-and-american-exclusion_b_59b1650ee4b0bef3378cde32>).
4. Next, assign students to small groups to research one of the six policies regulating 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 “U.S. Immigration: A Policy in Flux” to get basic background overview of their assigned policy (<https://www.centralamericanstories.com/characters/juan/#top>). Directions for which paragraph of “A Policy in Flux” to read for each topic are in parenthesis behind the topic title on the assignment sheet. Additional links are provided for each of the other topics, but students can research 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 slides 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.

Resources/Materials:

-<https://www.teachingforchange.org/contact/central-america-teaching>

**Day 1**

-Four I’s of Oppression: El Salvador Day One Document (see day one handout below)

-Primary Text: Child’s Drawing, San José Las Flores, El Salvador from “When We Were Young / There Was a War” website. <http://www.centralamericanstories.com/characters/yesenia/>.

-Documentary text: “Juan’s Story” from *When We Were Young* website*.* <https://vimeo.com/191532459>

-Informational Texts

* Informational Text #1: The Civil War In El Salvador

Gzesh, Susan. “Central Americans and Asylum Policy in the Reagan Era.” Migrationpolicy.org, Migration Policy Institute, 2 Mar. 2017, <https://www.migrationpolicy.org/article/central-americans-and-asylum-policy-reagan-era>

* Informational Text #2: Family Reunification

Ayala, Edgardo. "BROKEN HOMES, BROKEN FAMILIES." Inter Press Service, 18 Oct. 2009. NewsBank, <http://www.ipsnews.net/2009/10/migration-el-salvador-broken-homes-broken-families/>.

* Informational Text #3: Lack of Economic Opportunity

"Unhappy anniversary; El Salvador." The Economist, 21 Jan. 2017, p. 28 (US). General OneFile, <https://www.economist.com/the-americas/2017/01/21/el-salvador-commemorates-25-years-of-peace>

* Informational Text #4: Natural Disasters

Schmitt, Eric. “Salvadorans Illegally in U.S. Are Given Protected Status.” The New York Times, The New York Times, 2 Mar. 2001, [www.nytimes.com/2001/03/03/us/salvadorans-illegally-in-us-are-given-protected-status.html](http://www.nytimes.com/2001/03/03/us/salvadorans-illegally-in-us-are-given-protected-status.html).

* Informational Text #5: Gang Violence

Linthicum, Kate. “Why Tens of Thousands of Kids from El Salvador Continue to Flee to the United States.” Los Angeles Times, Los Angeles Times, 16 Feb. 2017, [www.latimes.com/world/mexico-americas/la-fg-el-salvador-refugees-20170216-htmlstory.html.](http://www.latimes.com/world/mexico-americas/la-fg-el-salvador-refugees-20170216-htmlstory.html.)

**Four I’s of Oppression: El Salvador Day One** (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 “When We Were Young / There Was a War” website.
2. **Documentary text:** “Juan’s Story” from When We Were Young website*.*
3. **Informational texts:**
   1. **Informational Text #1: The Civil War In El Salvador** Gzesh, Susan. “Central Americans and Asylum Policy in the Reagan Era.”Migrationpolicy.org, Migration Policy Institute, 2 Mar. 2017
   2. **Informational Text #2: Family Reunification** Ayala, Edgardo. "BROKEN HOMES, BROKEN FAMILIES." Inter Press Service, 18 Oct. 2009.
   3. **Informational Text #3: Lack of Economic Opportunity** "Unhappy anniversary; El Salvador." The Economist, 21 Jan. 2017, p. 28(US). General OneFile.
   4. **Informational Text #4: Natural Disasters** Schmitt, Eric. “Salvadorans Illegally in U.S. Are Given Protected Status.” The New York Times, The New York Times, 2 Mar. 2001.
   5. **Informational Text #5: Gang Violence** Linthicum, Kate. “Why Tens of Thousands of Kids from El Salvador Continue to Flee to the United States.” Los Angeles Times, Los Angeles Times, 16 Feb. 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**  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 hold more power. The very intentional ideological development of the …isms Examples: dominant narratives, “Othering.” | [student response] |
| **Institutional Oppression**  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, non-governmental organizations, families, and religious institutions, among others). | [student response] |
| **Interpersonal Oppression** Interactions between people where people use oppressive behavior, insults or violence. Interpersonal racism is what white people do to people of color up close—the racist jokes, the stereotypes, the beatings and harassment, the threats, the whole range of personal acts of discrimination. Similarly, interpersonal sexism is what men to do to women—the sexual abuse/harassment, the violence directed at women, the sexist jokes, ignoring or minimizing of women’s thinking, etc. Many people in each dominant group are not consciously oppressive. They have internalized the negative messages about other groups, and consider their attitudes towards other groups quite normal. | [student response] |
| **Internalized Oppression**  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, the 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**

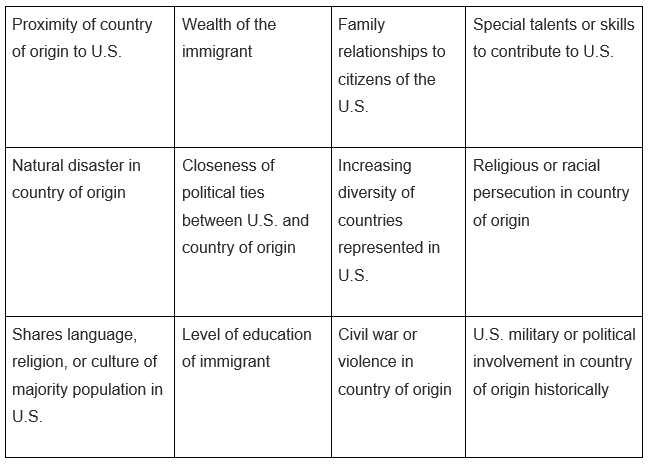
What is a push factor?

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 push factors and what are the three most significant ones now?

Be prepared to explain your answers.



**Immigration Presentation Assignment**

Purpose: to gather and share accurate information about changes to U.S. immigration policy since 1965 in the form of a presentation. Information to Include in a Slideshow 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 “A Policy in Flux,” using 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 PowerPoint slides.

**Immigration and Nationality Act 1965** (2nd paragraph of “A Policy in Flux”)

* <https://www.history.com/topics/immigration/us-immigration-since-1965>
* <https://www.migrationpolicy.org/article/fifty-years-1965-immigration-and-nationality-act-continues-reshape-united-states>

**1980 Refugee Act** (3rd paragraph of “A Policy in Flux”)

* <http://www.rcusa.org/history/>
* <https://www.migrationpolicy.org/article/central-americans-and-asylum-policy-reagan-era/>

**Immigration Reform and Control Act 1986** (4th paragraph of “A Policy in Flux”)

* <https://www.theatlantic.com/notes/2016/05/thirty-years-after-the-immigration-reform-and-control-act/482364/>
* <https://www.migrationpolicy.org/research/lessons-immigration-reform-and-control-act-1986>

**Temporary Protective Status (1990)** (not covered in “A Policy in Flux”)

* <https://www.everycrsreport.com/reports/RS20844.html>
* <https://www.americanimmigrationcouncil.org/research/temporary-protected-status-overview/>

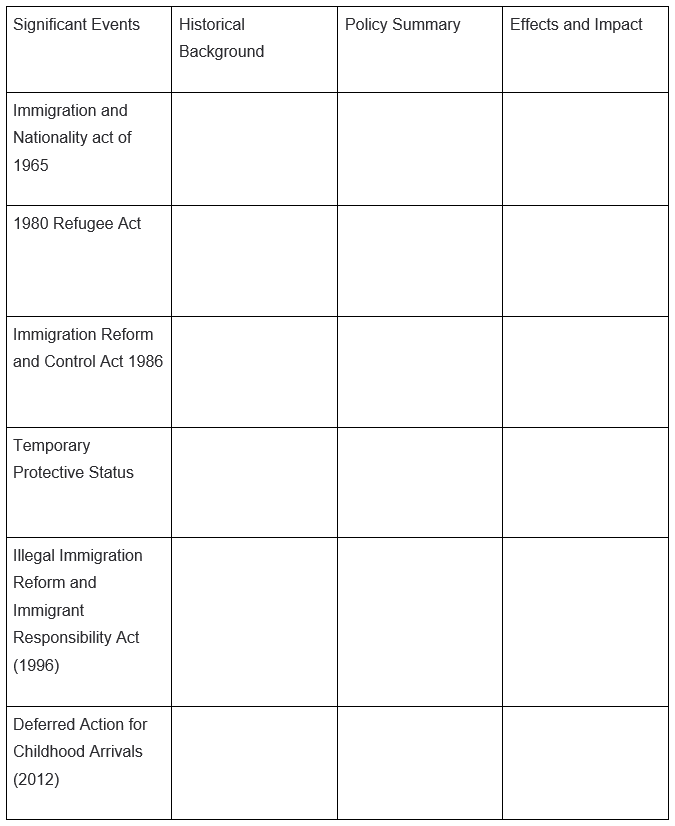
**Illegal Immigration Reform and Immigrant Responsibility Act (1996)** (5th paragraph of “A Policy in Flux”)

* <http://immigrationtounitedstates.org/577-illegal-immigration-reform-and-immigrant-responsibility-act-of-1996.html>

**Deferred Action for Childhood Arrivals (2012)** (8th paragraph of “A Policy in Flux”)

* + <https://www.npr.org/2017/09/05/548754723/5-things-you-should-know-about-daca>
  + <https://www.migrationpolicy.org/research/daca-four-participation-deferred-action-program-and-impacts-recipients>

**Timeline Document for group presentations**



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 U.S. immigration policies. Students will demonstrate knowledge of the policies and how they affect immigrants by preparing a slide presentation.”

### Sample Lesson 6: U.S. 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

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 and 4

CCSS.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 U.S. 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 vs. 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 theatre 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…):

* + - 1. Develop an understanding about the process of migration, assimilation, cultural preservation, and gentrification.
      2. Engage key English language arts content, such as literary and dramatic devices.
      3. 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 U.S.? What are the push and pull factors? To what extent has migration been a positive/negative experience for these populations?

Lesson Steps/Activities:

1. Begin the lesson by posting the definition to *bruja, chisme, curandera, El Guaco, migra, mojada,* and *Náhuatl*[[1]](#footnote-2)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.
   1. If available, consult with the English Department of your site to collaborate on a reader’s theatre 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 vs. 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.
   1. Have students take five to ten 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?
   2. 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?
   3. Refer to your research on multiculturalism vs. 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?
   4. Have students find Michoacán and Boyle Heights using Google 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?
   5. 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?
   6. 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 desires to fit in and become “American”?
   7. 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?
   8. 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?
   9. 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?
   10. Refer to your research on and discussion of multiculturalism and assimilation. What comparisons do Medea, Tita, Josefina, and Armida make between Mexico and 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?
   11. In what ways is Euripides’ 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?
   12. 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?
   13. 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?
   14. 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 Relocation of Medea?
   15. 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?
   16. Who has betrayed Medea in Mexico and in the U.S., 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?
   17. Refer to on 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?
   18. 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 highlights 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 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 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 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 playby Luis Alfaro

### Sample Lesson 7: The East L.A. Blowouts: An Anchor to the Chicano Movement

Theme: Social Movements and Equity

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

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…):

1. Gain a better understanding of root causes of protests, revolutions, and uprisings.
2. Articulate the history of the East Los Angeles student blow outs 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, like 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 before lunch. Then they heard the startling sound of people running the halls, pounding on classroom doors. ‘Walkout’ they were shouting. ‘Walkout!’*

*Students left classrooms and gathered in front of the school entrance. They held their clenched fists high. ‘Viva la revolución!’ they called out. ‘Education, not eradication!’*

*It was just past noon on a sunny Tuesday, March 5, 1968 — the day a revolution began for Mexican-Americans, people whose families came to the United States from Mexico.”*

1. Proceed to ask students why they think students at Garfield were shouting “Walkout”, and what do 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”.
2. After giving students about fifteen minutes to read the article and discuss their immediate reactions in think, pair and share formats, proceed to write down any questions students may have about the article on the board and respond to them.
   1. 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.”
3. 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.
4. 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-Bi-cultural 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 his classroom shall be made available to community groups and students. Any teacher having a particularly high percentage of the total school dropouts in his 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 pre-requisite 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 purposes 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.*

1. 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:
   1. What student demand do you think is the most important, and why?
   2. What is one student right you would add to this list?
   3. Which student rights and/or demands do you view as less important, and why?
   4. The East Los Angeles Walkouts were led by students. Do you think they would've been more effective if they had been led by teachers or other adults, why or why not?
   5. What do you think happened after the East Los Angeles Walkouts?
   6. What is happening in the U.S. currently that relates to the 1968 East Los Angeles Walkouts?
   7. What other youth-led movements have occurred within contemporary U.S. history?
   8. Beyond walkouts, what are other ways students can best advocate for themselves?
2. Finally, each pair is given the opportunity to present their proposed student demands and response to question number eight 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.latimes.com/nation/la-na-1968-east-la-walkouts-20180301-htmlstory.html>
* PBS “Los Angeles Walk Out” ~~https://www.pbs.org/video/latino-americans-los-angeles-walk-out/~~ [Note: invalid link removed]
* KCET “East L.A. Blowouts: Walking Out for Justice in the Classrooms (“Student Demands” and “Student Rights” primary sources are embedded). <https://www.kcet.org/shows/departures/east-la-blowouts-walking-out-for-justice-in-the-classrooms>
* Garcia, Mario and Castro, Sal. *Blowout!: Sal Castro and The Chicano Struggle for Educational Justice.* Chapel Hill, NC: University of North Carolina Press, 2014.

### 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.

* Pre-Contact Indigenous Civilizations and Cultures
* Doctrine of Discovery and Indigenous Cultures Under the Colonization of the Americas
* The Casta System and Identity Formation
* Simon Bolivar and José Martí’s “Nuestra America”
* The Map of Disturnell, The Mexican American War and the Treaty of Guadalupe Hidalgo, 1848
* 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 U.S. Labor Force
* Chicana/o/x and Latina/o/x U.S. Military Veterans - GI Forum, LULAC, and Community Service Organization
* The Lemon Grove Incident (*Alvarez v. Lemon Grove*), *Mendez v. Westminster*, *Hernandez v. Texas*
* Pachuco Culture, the Zoot Suit Riots, and the Sleepy Lagoon Case
* The Chicano Movement, the 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 birth of the student organization, Movimiento Estudiantil Chicano de Aztlan (MEChA)
* The United Farm Workers (UFW) movement
* Brown Berets and Chicana/o/x cultural nationalism
* Chicana/o/x Art, Muralism, and Music
* Latinx Foodways
* U.S. 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-Latinindad
* La Raza Unida Partido
* Bilingual Education Movement
* Barrio Creation (Urban renewal, Housing Act, Federal Highway Act, Gentrification)

## Asian American and Pacific Islander Studies

### Sample Lesson 8: Hmong Americans—Community, Struggle, Voice

Theme: History and Movement

Disciplinary Area: Asian American and Pacific Islander Studies

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 U.S. 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 Resettlement Act of 1980, Asian American, Secret War in Laos, Patriarchy

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 is the history of Hmong immigration to the U.S.?
2. How did first generation Hmong immigrants’ experiences differ from their children who were born in the U.S.? How did gender factor into differing experiences?

Lesson Steps/Activities:

1. The teacher makes a note of telling the class, “If anyone here has experiences or a personal identity that they feel could help others better understand this content, feel free, but not required, to add to our discussions”
2. The teacher tells students that they are going to learn about the Hmong in America and focus on three essential questions (read essential questions 1–3 aloud).
3. The teacher presents some basic information about the Hmong. The teacher asks students if they have questions about the Hmong, and writes them on the white board.
4. The teacher leads a read aloud of the Quick Fact Sheet about the Hmong community in the U.S. Alternate choral reading – teacher reads one fact, the whole class reads the next fact, teacher walks around the room as students and teacher read the facts – Quick Fact Sheet attached.
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 U.S., focusing on the essential questions. The teacher shows a video interview of a Hmong couple who immigrated to the U.S. Note that the videos have subtitles and that students should think about the hardships that these immigrants endured to get to the U.S as they watch the video:

“Starting Again in the Refugee Camp” A short Documentary about Pang Ge Yang and Mee Lee. An incredible story of Love, Loss and Hope. At the end of the Secret War, Pang Ge Yang escapes from Laos into Thailand. Through 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 also is fleeing war torn Laos, and her husband dies during the escape. Mee found herself as a near death, broken widow in the Thailand refugee camps. After losing everything, a miracle happens and these two widows find each other and a new reason for life again in each other. <https://www.youtube.com/watch?v=eDWU5zP-B6g> (9 mins)

1. The teacher shows two spoken word poems of two teenage Hmong females. As students watch them, they should think about how these individuals have developed their identity as being Hmong American. As students watch, they should consider what it is like to be a young Hmong American woman. <https://www.youtube.com/watch?v=N6XxuyYI6ho>
2. After the videos, do a Think, Write, Pair/Share exercise: Let students think about the question you have written on the board (How do these poets describe their experiences and young Hmong-American women?) for one minute in silence, then write for two to three minutes, and then share their written thoughts with a partner.

Some important things to point out in the discussion:

* being caught between two worlds, with their parents and the pressures of American society, language barrier with parents and not fully accepted into the American society
* the frustration they feel not being appreciated for being Hmong but rather being called Chinese or from Hong Kong
* living in a patriarchy and family expectations, and family hypocrisies
* feeling ashamed not meeting the high expectations of the American educational 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

1. Have students read an excerpt from “Criminalization and Second Generation of Hmong American Boys.” As they read this excerpt, students should think about a similar question: What it is like to be a young Hmong American male? (pages 113-116, “Criminalization and Second Generation Hmong American Boys” by Bao Lo.)
   1. As students read the article, give them the annotation chart and direct them to annotate as they read. (Adding a symbol next to a sentence that corresponds to their thinking or feeling about the text – annotation sheet attached.) Tell the students to be ready to answer the question using evidence from the text.
   2. Hold a reflective class discussion: According to the author, Bao Lo, what is it like to be a young Hmong American male?
   3. Some important things to point out in the discussion:
      1. Similar to African American and Latino young males, Hmong young males are thought of as gangsters, drop outs and delinquents by law enforcement and authority figures.
      2. The invisibility of Asian American and Pacific Islander groups regarding incarceration and criminalization in research and public policy shows a need to understand it better.
      3. Teachers often treat the dress of baggy clothing, quietness, and swaggering of the Hmong boys as deviant.
      4. This implicit bias among authority members leads to racial profiling of Hmong boys and leads to the boys feeling of isolation and frustration.
      5. 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 at 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. You can extend this 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?

1. Assessment – To show evidence of what you have learned the teacher can choose one of two assignments:
   1. Write a paragraph of 5–10 sentences answering each essential question using the evidence from the sources we used, or
   2. Write a spoken word poem expressing your identity

Assessment, Application, Action, and Reflection: See Step 10 above.

Materials and Resources:

“Starting Again in the Refugee Camp” - A short Documentary about Pang Ge Yang and Mee Lee. <https://www.youtube.com/watch?v=eDWU5zP-B6g>

Lo, Bao “Criminalization and Second-Generation Hmong American Boys”, *Ameriasia Journal* 44:2, 113-126. UCLA Asian American Studies Center Press, 2018

“Hmong Story 40 Project” (a series of video interviews and documentaries of Hmong refugees and immigrants) <https://www.youtube.com/channel/UCZ-kAFGMfquHnAy7lJV5rhg>

Quick Fact Sheet (below)

Think Write Pair/Share Handout (below)

Annotation Chart (below)

Quick Fact Sheet about the Hmong in the U.S.

* 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 U.S. Both sides swept in and recruited Hmong to join their military forces.
* The most successful was the Royal Lao government, which was backed by the U.S. CIA.
* In 1961, 18,000 young Hmong men joined the U.S. backed armies in the Secret War in Laos with the promise that the Royal Lao government and the U.S. 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 U.S.
* The U.S. refugee resettlement Act of 1980 brought in over 200,000 Hmong families to live in cities spread across the U.S. from 1980-2000.
* Over the years, the Hmong migrated to specific Hmong ethnic enclaves within U.S. cities within California, Minnesota, and Wisconsin.
* From the mid-1980s–2000s there has been a gradual rise in undergraduate college enrollment particularly in Minnesota, Wisconsin, and California. This has led to college courses on 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 the farm communities grow and flourish.
* The rich Hmong culture involved embroidery, story clothes, ghost stories, and many rituals.
* Although the Hmong fall under the category of Asian American in the U.S., they endure one of the highest poverty rates at 37.8 in 2004 among all ethnic groups so they do not receive the services they need because they have been lumped into the Asian American group.
* The Hmong struggle with the dual identities of being labeled as the Model Minority or as criminals for the young males.

Sources:

“Hmong Timeline.” *Minnesota Historical Society*, [www.mnhs.org/hmong/hmong-timeline](http://www.mnhs.org/hmong/hmong-timeline)

Her, Vincent K, and Mary Louise Buley-Meissner, *Hmong and American From Refugees to Citizen*. Minnesota Historical Society Press. 2012.

Thao, Dee, director. “Searching For Answers: Retracing a Hmong Heritage,” YouTube, 4 June 2013, [www.youtube.com/watch?v=sF6pm6gYfk4](http://www.youtube.com/watch?v=sF6pm6gYfk4).

Xiong, Yang Sao, “An Analysis of Poverty in Hmong America” *Diversity in Diaspora Hmong Americans in the Twenty-First Century*, edited by Mark Edward Pfeifer, Monica Chiu, and Kou Yang University of Hawai‘i Press, Honolulu, 2012.

Think Write Pair/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 which addresses 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.

**Annotation Chart**

| Symbol | Comment/Question/Response | Sample Language Support |
| --- | --- | --- |
| ? | Questions I have  Confusing parts for me | The sentence, “…”is unclear because…  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…  Similar to the author, I also believe that…because |
| - | Ideas/statements I disagree with | I disagree with the author’s statement that… because…  The author claims that… However, I disagree because… |
| \* | Author’s main points  Key ideas expressed | One significant idea in this text is…  One argument the author makes is that… |
| ! | Shocking statements or parts  Surprising details/claims | I was shocked to read that…(further explanation)  The part about…made me feel…because… |
| 0 | Ideas/sections you connect with  What this reminds you of | This section reminded me of…  I can connect with what the author said because…  This experience connects with my own experience in that… |

### Sample Lesson 9: Little Manila, Filipino Laborers, and the United Farm Workers (UFW) Movement

Theme: Social Movements and Equity

Disciplinary Area: Asian American and Pacific Islander Studies

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) Movement, Filipino migration to Stockton, the formation of “Little Manila,” and protest music. Students will be introduced to the organizing and intercultural relations between the Filipino and Mexican farmworkers. Students will also 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…):

1. Understand the history of the UFW movement and how it brought together both Filipino and Mexican laborers.
2. Understand Filipino migration to Stockton, California.
3. Further develop their oral presentation, public speaking, and analysis skills via the cultural analysis assignment.

Essential Questions:

1. How do you build solidarity within social movements?
2. What is the role of art and culture within social movements?

Lesson Steps/Activities:

Day 1

1. Provide an introduction of the United Farm Workers movement, highlighting the work of Larry Itliong, Cesar Chavez, Dolores Huerta, and others, while foregrounding the goals, tactics, and accomplishments of the movement.
2. Following the introduction, screen the KVIE produced short film, *Little Manila: Filipino*s in *California’s Heartland*. Before starting the video, tell students that they are responsible for taking thorough notes (refer to a graphic organizer or note taking tool) and will be expected to have a discussion around the following guiding questions:
   1. Why was Stockton a popular landing place for Filipino immigrants?
   2. What crop did Filipinos primarily harvest in Stockton?
   3. How did Filipino farm workers build community and develop a new social identity in Stockton?
   4. How did colonialism shape Filipino immigrants’ impression of the U.S.?
   5. What U.S. policies were implemented to limit Filipino immigration? How did Filipinos in Stockton resist these policies?
   6. What were some political and strategic differences of Cesar Chavez and Larry Itliong?
   7. What role did Filipinos play in the formation of the United Farm Workers?
   8. 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:
   1. Mestizos
   2. Anti-miscegenation
   3. Race riots
   4. Naturalization
   5. War brides
   6. Pinay and Pinoy
   7. Urban redevelopment
   8. Labor union
4. Following the film, divide the students into groups of four to five. Each group is given twenty 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.
5. Excerpt from *Our Stories in Our Voices* “Filipinos and Mexicans for the United Farm Workers Union” by James Sobredo:
   1. *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, 18 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…*

1. While students are working in groups, write down the eight key terms on the white board, leaving plenty 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 support. After completing this task, the class talks through each term. Provide additional information, examples, and support to better clarify and define the terms.
2. Close with student and community reflection.

Day 2

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 if anyone knows how the food items brought in are grown and/or harvested? Let students know that the food items brought in are among some of the most labor-intensive to harvest, are in high demand, and are largely hand-picked or cut by often under-paid farm workers. Proceed to display images detailing the process of each crop being harvested. Be sure to highlight that farm labor is often repetitive and menial, yet 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 “Brown-Eyed Children of the Sun”, a song 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 ten minutes of discussion followed by an overview on protest songs and music that were played/sung while Filipino and Mexican workers toiled the fields and during protests. The overview should foreground the Filipino contribution in the UFW, like the book *Journey for Justice: The Life of Larry Itliong*. 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. Each pair is then assigned a protest or work song from the list below (students also have the option to create their own protest song):
   1. “Brown-Eyed Children of the Sun” by Daniel Valdez, Sylvia Galan, and Pedro Contreras
   2. “Huelga En General”/ “General Strike” by Luis Valdez
   3. “El Esquirol”/ “The Scab” by Teatro Campesino
   4. No Nos Moverán
   5. “Pastures of Plenty” by Woody Guthrie
   6. “Solidaridad (Pa) Para Siempre” (Solidarity forever)
   7. “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:
   1. Find the lyrics and an audio recording of your assigned song.
   2. Analyze the song and identify three to five key themes or points.
   3. What is the purpose and/or meaning of this song?
   4. Who is the intended audience?
   5. What types of instruments, sounds, poetic devices, etc., are used?
   6. 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, core arguments, and better structure their essays overall.
6. On the final day, each pair exchanges their essay with another pair. The pairs are given fifteen minutes to conduct a brief peer review of each essay. After the review, have a “listening party”. The entire class is given the opportunity to listen to the various songs. After each song is played, the pair that wrote an essay on the song, and the pair that reviewed the song, are able to 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 where 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.pbssocal.org/programs/viewfinder/kvie-viewfinder-little-manila-filipinos-californias-heartland/>
* Bohulano Mabalon, Dawn. “Little Manila is in the Heart: The Making of the Filipina/o American Community in Stockton, California. Durham, NC: Duke University Press, 2013.
* Scharlin, Craig and Lilia V. Villanueva Philip Vera Cruz. “Philip Vera Cruz/A Personal History of Filipino Immigrants and the Farmworkers Movement”: University of Washington Press, 2000.
* Delano Manongs: Forgotten Heroes of the United Farm Workers Movement [http://www.delanomanongs.com](http://www.delanomanongs.com/)
* Dollar A Day, Ten Cents A Dance <https://vimeo.com/45513418>

### Sample Lesson 10: Chinese Railroad Workers

Theme: Systems of Power

Disciplinary Area: Asian American and Pacific Islander Studies

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 development of 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 work force, one of the greatest engineering feats of the 19th century (the railroad), would not have been built within the allotted timeline. Asian Americans have been active labor organizers and strikers throughout history to fight racism and exploitation. The image of the transcontinental railroads meeting at Promontory Point on May 10, 1969, with no Chinese workers exemplifies the white supremacy view of U.S. history.

Key Terms and Concepts: systems of power, assimilate, transcontinental, Central Pacific Railroad Company (CPRR), congenial, amassed

Lesson Objectives (Students will be able to…):

1. Understand how Asian Americans have been active labor organizers and strikers throughout history to fight racism and exploitation.
2. Develop an appreciation for the contributions of Chinese Americans to U.S. history and infrastructure.
3. Students will develop their speaking skills through a Socratic seminar discussion.

Essential Questions:

1. How have Asian Americans responded to repressive conditions in U.S. history?
2. What role have Asian Americans 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 Railroad and Chinese Immigration

Day 2 – Chinese Labor and the Building of the Transcontinental Railroad

Day 3 – Commemoration of the Golden Spike

Detailed Daily Lesson Procedures

Day 1 – Transcontinental Railroad and Chinese Immigration

1. Post the image of a Chinese railroad worker on the screen.
   1. Students are asked 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.
   2. Teacher will ask students what they know about Chinese Americans and their contributions to the U.S.
2. Introduce the lesson with the key overarching questions:
   1. To what extent did immigrant labor contribute to building the wealth of the U.S.?
   2. 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.
   1. Have students read in pairs using any reading strategy for the level of the class (annotation, mark the text, Cornell notes, choral reading, etc.)
   2. Respond to Key Questions and answer the questions on the students’ handout (see attached).

Day 2 – Chinese Labor and the Building of the Transcontinental Railroad

1. Teacher discusses the answers to the questions students have completed and asks the question:
   1. To what extent have Chinese Railroad workers been given credit for their contribution to the building of the transcontinental railroad?
   2. Have students look up “transcontinental railroad” in the index of their US History textbook and have them look for text on Chinese laborers.
2. Show on the screen the image of the May 10, 1869, Promontory Point celebration.
3. Have students analyze the photograph.
   1. Who is featured in the photo? Where and when was the photo taken? Why was the photo taken?
   2. Who is not featured in the photo? Why do you think that is?
4. Show video on YouTube: [https://www.youtube.com/watch?v=rQUP8-DJpMsandt=6s](https://www.youtube.com/watch?v=rQUP8-DJpMs&t=6s), tell the students to pay special attention to Connie Young Yu’s interview from 1:59–2:31. The whole video is 5:31 minutes.
5. Provide students time to reflect on what they have seen in the video by having students complete a five-minute free-write brainstorm on the following questions: Based on the interviews in the video, why is it important to recognize of 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 students assemble in pairs or groups of three. Have students 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 whole class.
7. Tell students that this video 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’ discussion of “The Chinese Question,” Edward Holton’s observations about Dennis Kearney, and “Enactments So Utterly Un-American" by Constance Gordon-Cumming, which can all be found on the Library of Congress website: <https://www.loc.gov/teachers/classroommaterials/presentationsandactivities/presentations/timeline/riseind/chinimms/>. As students read, have them identify the conflicting attitudes towards 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 students that the United States passed the Chinese Exclusion Act of 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 and Union Pacific Railroads to create the Transcontinental Railroad. Every year, there is little to no representation of the Chinese laborers who have built the central pacific railroad. With your group, brainstorm a list of ways that the committee could recognize the contributions of Chinese laborers and how they can increase awareness of their contributions. Then, compose a professional, persuasive letter to the committee that explains why the Chinese contributions to the railroad should be recognized and how that can be achieved. Include concrete information from the resources you have examined over the course of this lesson, including specific quotes and examples.

Address your letter to the Golden Spike Foundation, 60 South 600 East, Suite 150, Salt Lake City, Utah 84102.

Materials and Resources:

* “150 Years Ago, Chinese Railroad Workers Staged the Era's Largest Labor Strike”, NBC News, June 21, 2017<https://www.nbcnews.com/news/asian-america/150-years-ago-chinese-railroad-workers-staged-era-s-largest-n774901>
* “The Chinese Experience in 19th Century America – Background for Teachers”<http://teachingresources.atlas.illinois.edu/chinese_exp/introduction04.html>
* Chang, Gordon, Shelley Fishkin, *Chinese Railroad Workers in North America Project at Stanford University, Key Questions* <https://web.stanford.edu/group/chineserailroad/cgi-bin/website/>
* Kwan, Rick, “CHSA tribute to the Chinese Railroad Workers”, August 11, 2014. 1:59-2:31 (Connie Young Yu describes how Chinese are not recognized at the 100th anniversary of the May 10 Promontory Point Anniversary) [https://www.youtube.com/watch?v=rQUP8-DJpMsandt=6s](https://www.youtube.com/watch?v=rQUP8-DJpMs&t=6s)
* Image of the Celebration of the final golden spike being pounded in to the track at Promontory Point where the Union Pacific and Central Pacific railroads met to create the Transcontinental Railroad. (No Chinese laborers are in the picture)
* “Edward Holton’s Observations About Dennis Kearney, A Leading Advocate of Chinese Exclusion.” ~~https://www.loc.gov/teachers/classroommaterials/presentationsandactivities/presentations/timeline/riseind/chinimms/holton.html~~ (Link no longer active)
* “Enactments So Utterly Un-American.” <https://www.loc.gov/item/rc01000849/>
* “David Phillips Discusses ‘The Chinese Question.’” <https://www.loc.gov/item/17024794/>

Other sources:

* Chew, William R., *Nameless Builders of the Transcontinental Railroad*, Trafford Publishing, 2004.
* SPICE Lesson: Modules on the Chinese Railroad Workers. <https://www.loc.gov/item/17024794/>
* Gordon H. Chang and Shelley Fisher Fishkin, editors, with Hilton Obenzinger and Roland Hsu, The Chinese and the Iron Road: Building the Transcontinental Railroad, <https://www.sup.org/books/title/?id=29278>, Stanford University Press, 2019.

Handout A

Transcontinental Railroad and Chinese Immigration

Read “The Chinese Experience in 19th Century America – Background for Teachers”,<http://teachingresources.atlas.illinois.edu/chinese_exp/introduction04.html>

Answer the questions below:

1. When did the Chinese first start emigrating to the U.S.?
2. What were the push factors (conditions in China that pushed Chinese out) for why Chinese were immigrating to the U.S. in the early 1800s?
3. What were the pull factors (conditions in the U.S. the pulled Chinese in)?

Use this source to answer the questions below:

Read the Key Questions section<https://web.stanford.edu/group/chineserailroad/cgi-bin/website> (Gordon Chang and Shelley Fishkin, Chinese Railroad Workers in North America Project at Stanford University)

1. Explain why and how Chinese were sought after to come to the U.S. to build the transcontinental railroad.
2. Describe the types of repression and discrimination Chinese railroad workers endured under the railroad companies and 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?

### 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 (Chinese Exclusion Act of 1882, Gentleman’s Agreement, etc.)
* 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, etc.)
* The Formation of U.S. Asian Enclaves (i.e. Koreatowns, Chinatowns, Japantowns, Little Saigon, Cambodia Town, Pachappa camp, etc.)
* Coolie Labor and The Early Asian American 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, etc.)
* World War II and Japanese Incarceration
* The Model Minority Myth
* The Asian American Movement, Yellow Power, and Asian American Radicalism
* Deportations of Cambodian Americans
* The Vietnam War and the Southeast Asian Refugee Crisis and Resettlement in the United States
* Hurricane Katrina: Vietnamese and African Americans unite to get more resources
* Asian Americans and Access to Higher Education
* Desi American Cultural Production
* Filipino/a/x Americans and the Farm Labor Movement
* Asian Americans in California Politics
* The Hapa Movement
* Pacific Islander Cultures
* Asian American Feminism
* Asian American Foodways
* Contemporary Asian American Youth Movements
* Asian American Entrepreneurship and Co-operative Economics
* From K-Pop to Kawaii: Asian Popular Culture in the U.S.
* Mixed Asian Identities and Colorism
* Asian Americans 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
* KDP (Union of Democratic Filipinos) Katipunan ng Demokratikong Pilipino
* Kearny Street Workshop
* Yellow Brotherhood

## Native American and Indigenous Studies

### Sample Lesson 11: Native American Mascots

Theme: Identity

Disciplinary Area: Native American and Indigenous Studies

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 historical portrayals of Native American iconography and culture used as mascots for major U.S. 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 if 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…):

1. Understand the historical context of Native American iconography and symbolism used in American sports and popular culture.
2. Compare and contrast differing arguments around the debate on the use of Native American iconography and symbolism within American sports.
3. Analyze why some sports teams have opted to change their mascots and/or nicknames from Native American figures, and why others have not. Students will document potential social, economic, legislative, and historic factors that have contributed to these decisions.

Essential Questions:

1. How have Native Americans in the U.S. 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:

Day 1

1. 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 completing 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.
2. 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 just in case students struggle to identify some teams:
   1. Atlanta Braves
   2. Kansas City Chiefs
   3. The former Washington Redskins
   4. Florida State Seminoles
   5. Chicago Blackhawks
   6. Cleveland Indians
   7. San Diego State Aztecs



1. After drafting the list, project some images of the mascots, logos, etc. on the other side of the board. Feel free to use some of the images provided above. Again, ask students if they find the images to be disrespectful.
2. Ask students if 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.
3. After projecting the images, show the following video clips of the Florida State Seminoles pre-game ceremony performed by Chief Osceola Renegade, as well as a clip of the Kansas City Chiefs and Atlanta Braves Tomahawk chop. Ask that student take notes on the videos and reflect on the earlier questions.
   1. Florida State Seminoles: <https://www.youtube.com/watch?v=J20wsKNV0NI>
   2. Kansas City Chiefs Tomahawk chop: <https://www.youtube.com/watch?v=N4P6z_DTHf8>
   3. Atlanta Braves Tomahawk chop: <https://www.youtube.com/watch?v=2bN7f4AlaGM>
4. Hand out a copy of the NPR article, “Are You Ready for Some Controversy?” and have students read it in class. Ask students to also respond to the following questions:
   1. What do those who refuse to say the name “Redskin” call the team?
   2. What media outlets have protested the use of the name Redskins?
   3. When was the term “Redskin” first recorded, and whom was it used by? Why was it used?
   4. How did Earl Edmonds’ book, “Redskins Rime” portray Native Americans and the name Redskin?
   5. What did the Washington Redskins owner say about the possibility of changing the name?
5. 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.
   1. How long after the first article was the second article written? The third article?
   2. 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 pull out their homework. Ask the student to discuss their answers with a neighbor. After about five minutes of discussion be sure to collect the homework assignment.
2. First play commercial “Proud to Be”- <https://www.youtube.com/watch?v=mR-tbOxlhvE>. Next, play “Redskins is a Powerful Name”- <https://www.youtube.com/watch?v=40SFqadRTQ0>
3. Ask students to identify the differences between these two videos. Discuss in pairs and later as a whole class. Also ask students, “Is there a difference between what Chief Osceola Renegade does at the beginning of Florida State University’s games versus 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 website listed below:
   1. Seminole Tribe of Florida Website- <https://www.semtribe.com/stof>
   2. “Relationship with the Seminole Tribe of Florida”- <https://unicomm.fsu.edu/messages/relationship-seminole-tribe-florida/>
   3. National Congress of Indian Americans. “Anti-Defamation & Mascots”- <http://www.ncai.org/policy-issues/community-and-culture/anti-defamation-mascots>

Day 3

1. Start the day by having students report back what they learned from the homework assignment to the whole class.
2. Ask students if 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/or institutions have removed or retired the use Native American imagery from their sports teams marketing: Stanford University, the University of Illinois, the Golden State Warriors, the University of Oklahoma, Marquette University, 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. Two examples are included below.

Old Syracuse logo - Old sports logo showing Native face.

Logo San Francisco Warriors - Old logo of sports team showing Native iconography.

1. Show an excerpt of the film “In Whose Honor”- <https://www.youtube.com/watch?v=8lUF95ThI7s>
2. After watching the film, have students complete the handout provided below.
3. After completing the handout, have students share their answers with each other in pairs.

Making Connections to the *History–Social Science Framework* and the *California Arts Education Framework*:

The *History–Social Science Framework* (chapter 20) and the *California Arts Framework* (chapter 7) both include a discussion of culturally responsive teaching/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 U.S. 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/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 being used in the marketing of U.S. sports teams.
* Students will engage in class dialogue and debate around the highly contentious topic.
* Students will have several opportunities to reflect on the differing positions of Native American tribes related to this topic.

Materials and Resources:

* “Anti-Defamation & Mascots”- <http://www.ncai.org/policy-issues/community-and-culture/anti-defamation-mascots>
* “Sports Teams That Retired Native American Mascots, Nicknames”- ~~https://www.sportingnews.com/us/baseball/list/washington-redskins-native-american-mascot-controversies-history/1wmax2elthrth1kvstmdeyre65~~ [Note: invalid link removed]
* “Redskins Is a Powerful Name”- <https://www.youtube.com/watch?v=40SFqadRTQ0>
* National Congress of American Indians. “Proud to Be (Mascots)”- <https://www.youtube.com/watch?v=mR-tbOxlhvE>
* “The Final Chop at Turner Field”- <https://www.youtube.com/watch?v=2bN7f4AlaGM>
* “Kansas City Chiefs Tomahawk Chop- Loudest Crowd in the World (Guinness World Record).”- <https://www.youtube.com/watch?v=N4P6z_DTHf8>
* “FSU Football Chief Osceola Renegade at Doak Tomahawk Chop”- <https://www.youtube.com/watch?v=J20wsKNV0NI>
* “Are You Ready For Some Controversy? The History of ‘Redskin’- <https://www.npr.org/sections/codeswitch/2013/09/09/220654611/are-you-ready-for-some-controversy-the-history-of-redskin>
* “Washington NFL Team's Sponsor FedEx Formally Asks For Team Name Change” - <https://www.npr.org/sections/live-updates-protests-for-racial-justice/2020/07/02/886984796/washington-nfl-teams-sponsor-fedex-formally-asks-for-team-name-change#:~:text=Live%20Sessions-,Washington%20NFL%20Team's%20Sponsor%20FedEx%20Formally%20Asks%20For%20Team%20Name,they%20change%20the%20team%20name.%22>
* “After Mounting Pressure, Washington's NFL Franchise Drops Its Team Name” - <https://www.npr.org/sections/live-updates-protests-for-racial-justice/2020/07/13/890359987/after-mounting-pressure-washingtons-nfl-franchise-drops-its-team-name>
* “Relationship with the Seminole Tribe of Florida”- <http://unicomm.fsu.edu/messages/relationship-seminole-tribe-florida/>
* “Two Years Later, Effect of California Racial Mascots Act Looks Diminished”- <https://www.dailycal.org/two-years-later-effect-california-racial-mascots-act-looks-diminished/>

“In Whose Honor” Video Questions

This documentary profiles Charlene Teeters, 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 Teeters 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?

### Sample Lesson 12: ‘Decolonizing Your Diet’: Native American x Mexican Foodways

Theme: Identity

Disciplinary Areas: Native American and Indigenous Studies (but note that this lesson can also be applied to Chicana/o/x and Latina/o/x Studies)

Standards Alignment:

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

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

CA ELD Standards: ELD PI. 9–10. 1, 2, 5, 9, 10b.

Lesson Purpose and Overview:

This lesson will introduce students to Native American and Mexican cuisine, with a focus on planting, indigenous Mexican ingredients, the four periods of Native American cuisine, and Mexican cookery. Students will learn about biodiversity and how to “decolonize your diet”. Before introducing this lesson, it is recommended that the teacher research and introduce students to the history of Native American tribes nearby and in the region where their school is located. In addition to exposing students to Native American and Mexican diets, this lesson will help students understand how these two foodways and cultures are connected.

Key Terms and Concepts: foodways, colonialism, decolonization, biodiversity, well-balanced diet, talking circles.

Lesson Objectives (Students will be able to…):

1. Develop an understanding of Native American and Mexican American culture, and draw links between the two through the lens of food.
2. Research and develop an activity that will demonstrate their understanding of a Native American cultural practice, like growing indigenous plants and cooking traditional Native American and Mexican foods that can be shared with their peers, families, and respective communities.

Essential Questions:

1. What does it mean to “decolonize your diet”?
2. How has colonialism impacted Mexican and Native American foodways?

Lesson Steps/Activities:

Day 1

1. Ask students to pull out a sheet of paper for a quick free writing exercise. Instruct students to write down some cultural food dishes specific to their backgrounds. Also ask students to write what comes to mind when they think about Native American food.
2. After giving the students about three to five minutes to respond to the prompts, ask students to share some of their responses aloud. After everyone has shared their responses, begin to introduce the Native American food tradition of the “Three Sisters”. Explain that the “Three Sisters” are corn, beans, and squash, which represent some of the most important crops to Native Americans broadly. These crops provide a well-balanced diet—carbohydrates, protein, vitamins, and amino acids, can be planted together (companion planting), and can be stored for long periods of time when dried. Teachers should also show some images of traditional Native American dishes that can be made with the “Three Sisters.”
3. Following the introduction to the “Three Sisters”, play the video “Why You Must Try Native American Cuisine” and ask students to write down any vocabulary words that they might be unfamiliar with and to take notes. After watching the film, have students use the duration of the class period to read and annotate the vignette below. Before closing out for the day, explain that tomorrow the class will engage in a “talking circle,” where they will have a conversation about Native American and Mexican food and how to “decolonize your diet.” Instruct students to come prepared with at least two guiding questions for discussion.
4. Close with student and community reflection on the film.

Day 2

1. If the teacher is familiar with community circles the following activity is recommended:
   1. Start by having students arrange their chairs into a circle.
   2. Explain that talking circles have historically been facilitated by some Native American tribes to reflect, problem-solve, grieve, brainstorm, or just come together to build community.
      1. Also note that some circles will often use an object to represent a talking piece to help facilitate discussion—whoever has the talking piece is the only person allowed to speak. Instead of using a talking piece, ask students to respect the rule—one mic, one voice.
      2. Ideally the class should have created a list of community agreements at the start of the year, if you have not, it is recommended that you create some in collaboration with your students for this discussion.
2. Have students take turns asking and responding to guiding questions. Also create a list of your own guiding questions that you can use to support students through the talking circle discussion. If the teacher is not familiar with talking circles, the guiding questions can be done in collaborative groups, as a whole class discussion or individual writing prompts.
3. Guiding Questions:
   1. What are the four periods of Native American cuisine?
   2. What does decolonize mean?
   3. How can you decolonize your diet?
   4. What are the “magic eight”?
   5. How is Native American cuisine connected to current zero-waste and vegan/plant-based movements?
   6. What do traditional Mexican and Native American foodways have in common? How are they different?
   7. How did colonialism directly impact health inequities amongst Native American tribes?
   8. What is a food desert? How does living in a food desert affect community health?
   9. What is biodiversity?
4. After about 25-30 minutes of discussion, introduce a new project for the students. Design a cultural production assignment that will be showcased for parents and the school community to see/experience. Students are given the option of producing one of the following (note – students with no access to resources should be provided with an alternate cultural assignment):
   1. Cook: Research at least five different Native American recipes across the four periods of Native American cuisine. Have students research in depth the history of the food ingredients and the history of the tribes that harvested the ingredients. After studying the various ingredients and recipe steps, work to create your own Native American-inspired dish. Each student will be responsible for creating a dish that can serve (small appetizer portions) at least 20 people. In addition to making the dish, each student will need to create 20 recipe cards listing the steps, ingredients, and a brief chef’s statement explaining the significance of the dish. Alternatively, if students are not allowed to bring prepared foods to school, students could record a cooking-show style video preparing a dish dishes, compile a cookbook (digital or print) that includes photos of dishes they made, or create a menu of dishes (appetizers, main, dessert) that can be shown or displayed.
   2. Grow: Beyond the “Three Sisters” and “magic eight” identify at least five other herbs, vegetables, and/or grains significant to Native American or Mexican cuisine. Write a brief report on these ingredients identifying where they are commonly grown, how they are used, how they are planted, and their significance (if any) to specific Native American tribes. In addition to the report, students will grow their own mini gardens. Each student will grow at least one herb and/or vegetable. Students should try to plant items that grow best during the current season, use seeds, and plant in an easily portable pot.
   3. Learn: Research at least five different Native American recipes across the four periods of Native American cuisine or traditional Mexican recipes. Arrange a time to share what you have learned with an elder or the primary cook in your family. In addition to sharing these recipes, each student will also conduct a brief interview with the person they identified. Students are expected to come up with at least four questions to ask their interviewee, they should address the following: their family member’s style of cooking, favorite recipes, cooking memories, etc. Each interview must include the interviewee sharing a family recipe. These interviews should be video recorded and the final video should be no more than three to five minutes.
5. After explaining the three cultural production assignment options, students use the remainder of their time to begin brainstorming and outlining their projects. Provide students time in class to complete the assignment for the next week. For the community event, the students all bring in their cultural production assignments to showcase. Have students line their plants up on a shelf in the rear of the room. The video interviews are playing on a loop via the classroom projector. And “tasting stations” are setup around the room for parents and guests to sample some of the dishes that were made.
6. Close with student, parent, and community reflection.

Making Connections to the *Health Education Framework*:

Review the Nutrition and Physical Activity section in Chapter 6 of the framework, which addresses the Health Education Standards for high school. This section includes a Learning Activity where students critique their personal diet for overall balance of key nutrients. How does the nutritional benefits of the diet addressed in this ethnic studies lesson compare to the contemporary diets of most Americans?

Assessment, Application, Action, and Reflection:

* Students will respond to writing prompts that will demonstrate understanding of Native American and traditional Mexican cuisine and diet.
* Students will generate discussion questions that will help facilitate a dialogue about Native American cuisine and diet.
* Students can start a school campaign to include Native American and Mexican cuisine into their school lunch menu.

Materials and Resources:

* “Why You Must Try Native American Cuisine” (video) <https://www.youtube.com/watch?v=fe52rEPQSuU>
* KCET “Healing The body with United Indian Health Services” (video) ~~https://www.kcet.org/shows/tending-nature/episodes/healing-the-body-with-united-indian-health-services~~ (Link no longer active)
* KCET “Tending the Wild” (video) <https://www.kcet.org/shows/tending-the-wild/episodes/tending-the-wild>
* Calvo, Luz and Esquibel, Catarina Rueda. *Decolonize your Diet: Plant-Based Mexican- American Recipes for Health and Healing*. Vancouver, BC: Arsenal Pulp Press, 2015.
* Native Seeds/SEARCH (website includes information on “Three Sisters” and other crops traditionally farmed by Native Americans) <https://www.nativeseeds.org/>
* Center for Disease Control and Prevention “Traditional Foods in Native America” Series (Parts I-V) <https://www.cdc.gov/diabetes/ndwp/traditional-foods/index.html>

Vignette: *Decolonize Your Diet: Plant-Based Mexican American Recipes for Health and Healing*

In 1521, Spanish conquistadores, led by Hernán Cortés, conquered the city of Tenochtitlán, the capital and religious center of the Mexica (Aztec) empire. Over the ensuing centuries, millions of indigenous peoples were killed or died of disease brought by the colonizers. Many indigenous people were forced to convert to Christianity. Some foods, such as amaranth in Mesoamerica and quinoa in the Andes, were outlawed because of their use in indigenous religious ceremonies. At the time of the Conquest, there were hundreds of indigenous groups, each with distinct languages, religious beliefs, and cultures. In the area that is now Mexico, in addition to the Mexica (Aztec) there were Mxtec, Zapotec, Maya, Purépecha, Otomi, Huichol, Tarahumara, Yaqui, Seri, O’odham, and many others. Over time, Spanish colonizers gained control of the land and resources of most of these indigenous groups, often through violent exertions of power. Because they were the most powerful group in Mesoamerica, there are many resources about the Mexica culture at the time of the Conquest, and through study, we can learn quite a bit about their food, ceremonies, and social organization. Other indigenous groups keep this information through oral tradition, and it is not as widely known or recoverable to those of us not connected to our ancestors…

We believe that indigenous cultural traditions in religion, art, music, literature, and food were never completely suppressed by the colonizers but kept alive, sometimes surreptitiously, through daily acts of storytelling, cooking, and prayer. In a Chicana/o context, one important site of this maintenance of indigenous knowledge and culture is the tradition of passing down recipes from generation to generation. Learning to make a corn tortilla or preparing a pot of tamales are practices that have been sustained for more than a thousand years. That we still engage in these practices today is a testament to our ancestors and their extraordinary knowledge about food.

Both of us [authors] have grandparents who spoke fondly of finding and preparing *quelites* (lamb’s quarters) and *verdolagas* (purslane). Quelites comes from the Náhuatl word quelitl, meaning edible wild green. Technically, verdologas are also wild green and thus a subset of the larger group of quelites; however, in the US Southwest, our grandparent used the word quelites to refer specifically to lamb’s quarters. Verdologas (Portulaca olera-cea) is often said to have originated in North Africa and the Middle East; however, there is considerable archeological evidence of its presence in the Americas before colonization. One type of lamb’s quarters (Chenopodium berlandieri) is native to the Americas and closely related to quinoa (Chenopodium quinoa). Another type of lamb’s quarters is Chenopodium album, which is native to Europe and Asia. Throughout the world, agribusiness considers both quelites and verdolagas to be weeds and uses herbicides, such as Monsanto’s Roundup, to try to kill these nutritious plants.

Global food activist Vandana Shiva critiques the single-minded corporate worldview that favors the eradication of biodiversity and modification of all nature into plantations for profit. She argues, “Not being commercially useful, people’s crops [indigenous foods grown in indigenous ways] are treated as ‘weeds’ and destroyed with poisons. The most extreme example of this destruction is that of bathua (Chenopodium album) an important green leafy vegetable, with a very high nutritive value and rich in Vitamin A.” This bathua, regarded as a pernicious weed and a threat to commercial wheat crops, is the wild green our grandparents called quelites. Shiva brings attention to the horrific inhumanity of using weed killers on wild crops: “Forty thousand children in India go blind each year for lack of Vitamin A, and herbicides contribute to this tragedy by destroying the freely available sources of Vitamin A [bathua]”…

Real food has, for many of us and in many ways, become unrecognizable as such. Most Americans do not eat a plant-based diet with plenty of fresh fruits, vegetables, and herbs. Instead, North Americans consume a lot of sugary, fried, or fake foods like sodas, energy drinks, chips and other bagged snacks, candy bars, and cookies which contain considerable amounts of high fructose corn syrup, sugar and artificial sweeteners, corn and soybean oils, and sodium. The average American eats 156 pounds (seventy-one kg) of added sugar every year. Not only are Americans eating these foods, they are eating more of them: per person we’re now eating 750 more calories per day than we consumed thirty years ago. There are multiple factors that influence the dismal eating habits of many Americans. These include lack of access to healthy, fresh foods, which is a particular problem in working-class communities of color; easy access to fast food and junk food; advertising campaigns for sodas, fast food, and junk food that target youth; and agricultural subsidies that make processed and fake foods cheap and accessible.

Unlike immigrant Latinas/os who grew up with ready access to fresh foods grown and produced on small local farms, many US-born Latinas/os have never ever tasted real food. One study on immigrant diets found that Latinas who brought fresh food from street markets in the US reported that the food in their home countries was tastier, fresher, and “more natural.” For US Latina/o communities, the Standard American Diet has been imposed through Americanization programs, school lunch programs, targeted advertising campaigns and national food policies. Our communities are now riddled with the diseases of development—diabetes, high blood pressure, heart disease, and some cancers.

While we believe that individuals, families, and communities can take concrete steps to decolonize their diets by reintroducing traditional and ancestral foods, we recognize that a true solution to this problem will entail radical structural changes to the way food is produced, distributed, and consumed both in the US and globally. As we join others in calling for an end to the Standard American Diet of over-processed foods, we also want to challenge the language that frames questions of health and diet as problems related only to individual’s “choices.” This focus on the individual is especially pronounced in popular discussions of obesity. Although obesity is classified as a risk factor for diabetes, heart disease, and some cancers, the relationship between weight and disease is quite complex. It is important to keep in mind that there are healthy and unhealthy people in all weight categories: underweight “normal” weight, and overweight. We think the public focus on obesity makes it too easy to demonize individual fat people without seriously engaging with the social policies that are corrupting our food supply and in turn, our health. A cultural obsession with being thin does not help our understanding of what it means to be healthy.

### Sample Lesson 13: Develop or Preserve? The Shellmound Sacred Site Struggle

Theme: Social Movements and Equity

Disciplinary Area: Native American and Indigenous Studies

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 both 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…):

1. Learn about the significance of shellmounds and sacred sites for Native Americans, specifically for the Ohlone people.
2. 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?

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 the appendix.
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 the 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 of 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 was 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 a 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 them to respond to the following questions:
   1. What is the significance of shellmounds and land in the Berkeley/Emeryville area to the Ohlone people?
   2. Why are the West Berkeley and Bay Street sites highly sought after by non-Native American groups?
   3. How does the struggle for shellmounds intersect with environmental issues in the region?
   4. Do you think places where shellmounds are or once stood should be preserved?
   5. 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 fifteen to twenty minutes, provide a few minutes for the class to come together and debrief what was discussed in groups.

Day 3

1. Continue the third day of class by introducing a new assignment. Have students conduct research on both sides (the position of the Ohlone people and those in support of further developing the area) of the Berkeley/Emeryville Shellmound struggle 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, create a grading rubric for the persuasive essay, compile a brief list of recommended sources, and let students know that their essays must include the following:
   1. Your persuasive essay must be five paragraphs (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.
   2. Your persuasive essay must have a well-conceived thesis statement that includes your three major talking points/arguments.
   3. Each of your talking points/arguments must be supported with evidence.
   4. 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 where they are tasked with writing down their three talking points/arguments. After everyone has finished filling out their index card, have students form groups of 3 – 5 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 their 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’s 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 also present their research findings and arguments to the class.

Materials and Resources:

* “A New Vision for the West Berkeley Shellmound” <https://www.youtube.com/watch?v=QZoapMtyRsA>
* “The Shellmound: Berkeley’s Native Monument” <https://www.youtube.com/watch?v=YL4LaCkEnNE>
* “Emeryville: Filmmaker tells story of forgotten Indian burial ground disrupted by quest for retail” <https://www.sfgate.com/bayarea/article/Emeryville-Filmmaker-tells-story-of-forgotten-2690138.php#ixzz15O32O3N7>
* Sacred Land Film Project Website <https://sacredland.org/>
* The Phoebe A. Hearst Museum of Anthropology “San Francisco Bay Shellmounds” Website <https://hearstmuseum.berkeley.edu/>
* “There Were Once More Than 425 Shellmounds in the Bay Area. Where Did They Go?” (article and audio interview) <https://www.kqed.org/news/11704679/there-were-once-more-than-425-shellmounds-in-the-bay-area-where-did-they-go>
* Nelson, N.C. “Shellmounds of the San Francisco Bay Region” <http://digitalassets.lib.berkeley.edu/anthpubs/ucb/text/ucp007-006-007.pdf>
* Indian People Organizing for Change <http://ipocshellmoundwalk.homestead.com/index.html>
* *An Indigenous People’s History of the United States*. By Rachel Dunbar-Ortiz
* *California through Native Eyes: Reclaiming History*. By William J. Bauer Jr.
* Films: *Beyond Recognition* and *In the White Man’s Image*

### 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.

* Pre-contact Native American knowledge, epistemologies, and culture
* Cahokia Pyramids Cliff Dwellings
* Settler Colonialism and Land Removal
* Land acknowledgement and the recognition of the different regions (California Region, Plains, Northeast, Northwest, Southwest, Southeast)
* The Doctrine of Discovery and Manifest Destiny[[2]](#footnote-3)
* The History and Implications of Broken Treaties
* The 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)
* The Medicine Wheel
* The Peace and Dignity Journeys
* The 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
* The Contributions of Native Americans During World War II
* The American Indian Movement (AIM)
* Native American Cultural Retention
* The Occupation of Alcatraz
* The 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
* The 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[[3]](#footnote-4):

* Cahuilla
* Chumash
* Hupa
* Kumeyaay
* Maidu
* Ohlone
* Patwin Wintun
* Shoshone
* Winnemen Wintu
* Tataviam
* Tongva
* Tuolume Band Me-Wuk
* Wiwok
* Yurok

California Department of Education, August 2020

1. *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*: is 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 South-Eastern Mexico to parts of Central America. It translates to an agreeable, pleasing and clear sound. [↑](#footnote-ref-2)
2. 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. [↑](#footnote-ref-3)
3. It is recommended that teachers do an intensive research on local indigenous groups and their current status. [↑](#footnote-ref-4)