Page 1 of 300

# **Chapter 2: Sample Course Models**

This chapter contains a number of sample course outlines that districts can use as guidance for creating their own Ethnic Studies courses that reflect the student demographics in their communities. Each course outline in this chapter contains an overview, a list of suggested significant events and individuals that can be included, and sample lessons that are aligned to the Ethnic Studies values and principles from chapter 1 and the state-adopted content standards in history–social science, English language arts, and English language development.

The first course outline is for a general Introduction to Ethnic Studies course. The next four outlines address the original Ethnic Studies disciplines. When stand-alone Ethnic Studies courses were initially developed at the college level, they represented four core people of color groups: Black/African American Studies, Chicano/a Studies, Native American Studies, and Asian American Studies. The use of these four groups as an umbrella for a myriad of ethnically and culturally diverse representations was replicated when courses in Ethnic Studies were developed at the high school level. This chapter concludes with two examples of courses for groups that are sometimes under the broadly defined umbrella of Asian American Studies: Arab Americans and Pacific Islanders. The purpose for the inclusion of these two course models, in addition to the other stand-alone courses, is a direct response to specific concerns of representation by Arab American and Pacific Islander communities. More importantly, it can serve as a model for other communities of color who do not see their unique experiences represented in current course offerings and may have an interest in developing their own course.

Additional guidance for communities, schools, and districts to create their own Ethnic Studies lessons, units, and courses is provided in chapter 3.

## Introduction to Ethnic Studies Course Outline

Course Overview: This course is designed to help students develop an intersectional and global understanding of the impact of race and racism, ethnicity, and culture in the shaping of individuals and communities in the United States. They will learn about the interlocking systems of oppression and privilege that impact all people of color. Students will be exposed to a multitude of histories, perspectives, and cultures, with the goal of students being able to build critical analytical and intercultural communication skills; developing an understanding of geo-historical and cultural knowledge and contributions; fostering of humanism and collaboration across lines of difference; learning the value and strength in diversity; and developing a rigorous historical understanding of the development of racial and ethnic identities in the United States; and engaging in civic action, community service and/or community education to dismantle white supremacy and institutional racism.

Course Content: Given the interdisciplinary nature of Ethnic studies, students will be exposed to many subject areas, including, but not limited to, history, geography, literature, sociology, and visual arts. In engaging a thematic approach to teaching courses in the field, teachers can organize their instruction around various themes, such as: identity formation (assigned and chosen), migration, cultural retentions, the history of racial formation and racial hierarchies, ideologies and institutions, social movements and resistance to oppressive systems of power (i.e., racism, classism, sexism), hegemony, and colonialism. These units should focus on drawing out student voices and their experiences. They should also emphasize the integral role of both white and oppressed groups in creating alliances, resistance, and resilience (including the positive contributions of the oppressed groups).

The use of a thematic approach to teaching Ethnic studies is incredibly generative as students are able to consider an array of inquiry-based questions—from more overarching questions around racial formation and their own ancestral legacies, to more focused inquiries that may address issues in their communities, like a public health inequity that is being exacerbated because of the racial and/or class make-up. Themes also allow students to delve into various perspectives simultaneously, where they are able to draw connections across racial and ethnic groups. Throughout the course, each unit and lesson plan should support and develop the key principles and values of Ethnic Studies as described in Chapter 1.

Sample Key Concepts of This Course:

* agency
* capitalism/class/classism
* colonialism/imperialism
* economic/political/social/cultural
* four I’s of oppression – ideological, institutional, interpersonal and internalized
* gender
* hegemony/counter hegemony
* humanization/dehumanization
* ideology
* indigeneity
* intergenerational trauma and healing
* resistance
* patriarchy/sexism/heteropatriarchy/cis-heteropatriarchy
* race/racism
* white supremacy
* xenophobia

These concepts should be taught within the thematic units and used as tools of analysis. For definitions of key terms, see the Glossary.

Sample Theme #1: Systems of Power

For example, a theme that can be covered in this type of Ethnic studies course is systems of power. Teachers can introduce the theme by defining and providing examples of systems of power. These are structures that have the capacity to control circumstances within economic, political, and/or social-cultural contexts. These systems are often controlled by those in power and go on to determine how society is organized and functions.

Some examples of systems of power are: white supremacy, capitalism, and patriarchy.

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

Building on the theme of sexism and patriarchy, teachers can concentrate on the various ways in which women and femmes of color have been oppressed and resisted. For example, teachers could introduce Ethnic studies concepts like machismo[[1]](#footnote-1) and misogyny/misogynoir[[2]](#footnote-2) to discuss how women of color are impacted by overt displays of patriarchy and sexism within the context of their respective communities. Alternatively, this section can also include a discussion on how women of color resisted and elevated women’s rights issues (e.g., adequate reproductive health care and equal pay) via social movements (e.g. the second wave feminist and #Metoo movements), the creation of their own organizations, through writings (literature, poems, and scholarly works), and other mediums.

Sample Lesson 1

Title and Grade Level: Redlining Real Estate in Communities, 9–12

Ethnic Studies Values and Principles Alignment: 1–7

Standards Alignment:

CA CCSS for ELA/Literacy: RH.11–12.1, 2, 7; WHST.11–12.1A, 4; SL.11–12.1, 2, 5

Lesson Purpose and Overview:

The teacher introduces redlining to students. Students define vocabulary words and discuss. Students write “quick write” about effects of redlining, inequality and disenfranchisement of certain groups. Students view actual home redlining deed and discuss. Teacher gives *New York Times* article, students connect article to redlining. Students use internet to compare and contrast different incomes of racial groups.

Key Terms and Ethnic Studies Concepts: Redlining, Disenfranchisement, Racism, Socioeconomics, Real Estate, Wealth, Inequality, House Deed

Prerequisite Skills and Knowledge:

Content and Language Objectives:

1. Years after slavery, many African-Americans continue to live in poverty because of racist, discriminatory laws.
2. Institutions exist that keep people of color in positions of disadvantage despite of the narrative of equality for all.
3. Where you live can determine the opportunities have and how successful you are in life.
4. In instances such as these, should African-Americans receive reparations from the government for institutional injustices?

Essential Questions:

1. How has social economic disenfranchisement, inequality, racism and discriminatory laws affected our communities in the past and present. Do we see this today?

Lesson Steps/Activities:

Day 1:

1. Teacher gives students vocabulary handout. Students use Internet to define words. Students write down words and define.
2. Teacher facilitates discussion about meaning of words. Students write a summary of what they learned.
3. Teacher gives students a homework question: Q: How has social economic disenfranchisement affected communities? Students can begin homework question if time permits.

Homework: Students answer homework question.

Day 2:

1. Students discuss what they wrote for homework with a neighbor for 1 min. Teacher facilitates discussion
2. Teacher provides students with copy of the primary source artifact of “The Restrictive Deed” (with transcript). Students analyzes document. Students can use “S.O.A.P.S” analysis to dissect document.
3. Students discuss with a partner what they read and SOAPS findings.
4. Teacher facilitates discussion with class.
5. Teacher gives *New York Times* article. Students read and write summary, thoughts, and interesting findings.

Homework: Summary and connections to article and redlining.

Day 3:

1. Teacher discusses article from previous day.
2. Teacher asks, Did the same thing happen in our local area? How did this affect families today? Are there black Neighborhoods, Latino, Asian, and White? Make predictions about what would happen.
3. Teacher has students go to computers, open article from *New York Times*. Students locate digital map section; “Expected adult household income for poor children who were raised in these places.” (In this section there is an interactive map that compares racial demographics.)
4. Students locate their neighborhood to explore the racial demographics.

Homework: Students compare and contrast family incomes from: Black, White, Asian, and Latino, from the *New York Times* article. Students write findings on a Venn diagram. Are there any signs of redlining in your neighborhood or is your neighborhood segregated?

Extended Lesson: Students will write an argumentative essay about whether African-American’s should be paid reparations based on lessons learn on redlining lesson.

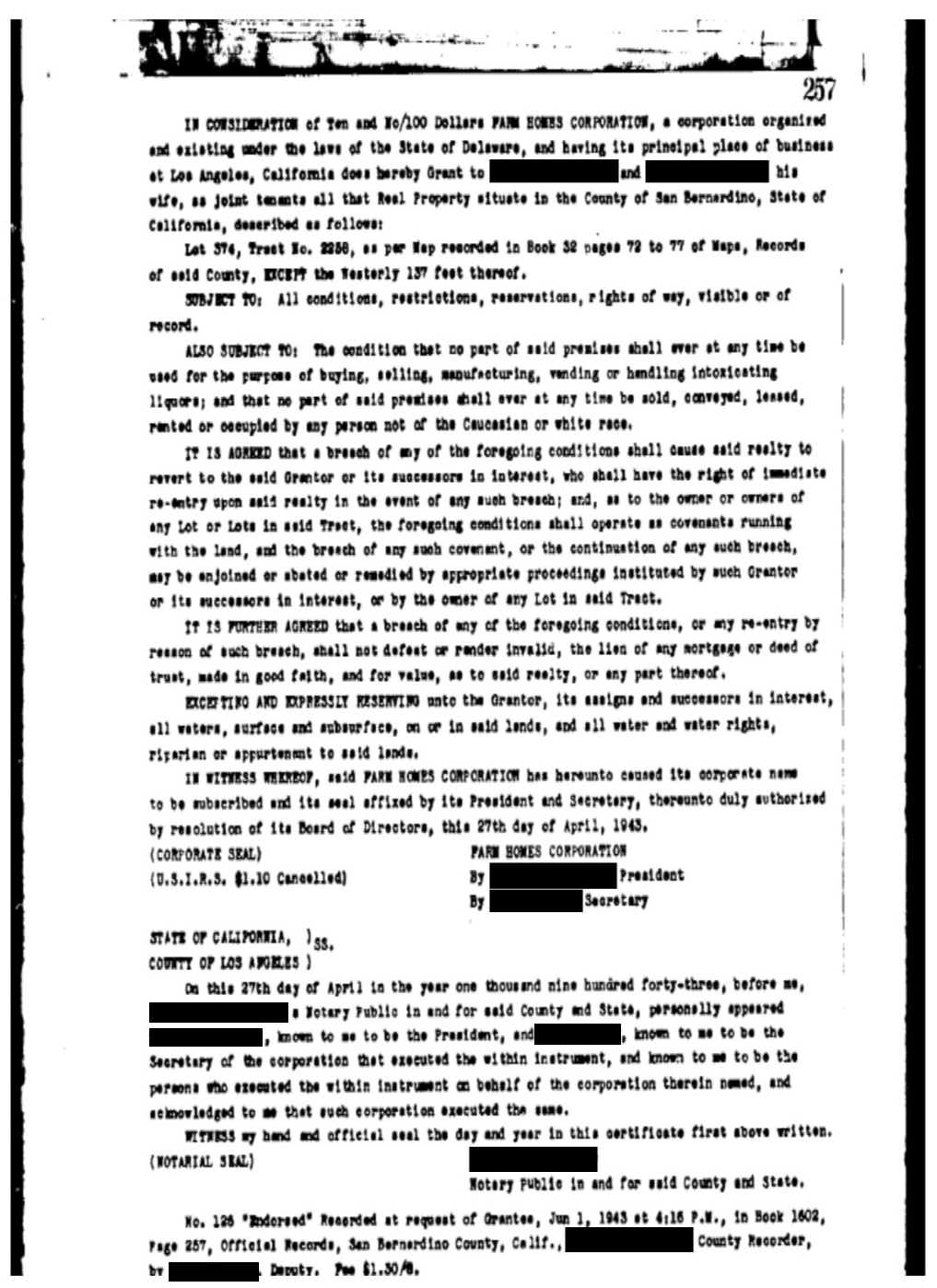
Lesson Modifications/Accommodations for Students with Diverse Needs:

Assessment, Application, Action, and Reflection:

Materials and Resources:

Computer, Internet, Redlining Deed, Student Vocabulary Handout, New York Times article: Badger, Emily, and Quoctrung Bui. “Detailed Maps Show How Neighborhoods Shape Children for Life.” *The New York Times,* The New York Times, 1 Oct. 2018, <https://www.nytimes.com/2018/10/01/upshot/maps-neighborhoods-shape-child-poverty.html>.

Source Document: Redlining Deed



Redlining Deed Transcript

In CONSIDERATION of Ten and No/100 Dollars FARM HOMES CORPORATION, a corporation organized and existing under the laws of the State of Delaware, and having its principal place of business at Los Angeles, California does hereby Grant to [Name Removed] and [Name Removed] his wife, as joint tenants all that Real Property situate in the County of San Bernardino, State of California, described as follows:

Lot 374, Trust No. 2258, as per Map recorded in Book 32 pages 72 to 77 of Maps, Records of said County, EXCEPT the Westerly 137 feet thereof.

SUBJECT TO: All conditions, restrictions, reservations, rights of way, visible or of record.

ALSO SUBJECT TO: The condition that no part of said premises shall ever at any time used for the purpose of buying, selling, manufacturing, vending or handling intoxicating liquors; and that no part of said premises shall ever at any time be be sold, conveyed, leased, rented or occupied by any person not of the Caucasian or white race.

IT IS AGREED that a breach of any of the foregoing conditions shall cause said realty to revert to the said Grantor or its successors in interest, who shall have the right of immediate re-entry upon said realty in the event of any such breach; and, as to the owner or owners of any Lot or Lots in said Tract, the foregoing conditions shall operate as covenants running with the land, and the breach of any such covenant, or the continuation of any such breach, may be enjoined or abated or remedied by appropriate proceedings instituted by such Grantor or its successors in interest, or by the owner of any Lot in said Tract.

IT IS FURTHER AGREED that a breach of any of the foregoing conditions, or any re-entry by reason of such breach, shall not defeat or render invalid, the lien of any mortgage or deed of trust, made in good faith, and for value, as to said realty, or any part thereof.

EXCPECTING AND EXPRESSLY RESERVING unto the Grantor, its assigns and successors in interest, all waters, surface and subsurface, on or in said lands, and all water and water rights, riparian or appurtenant to said lands.

IN WITNESS WHEREOF, said FARM HOMES CORPORATION has hereunto caused its corporate name to be subscribed and its seal affixed by its President and Secretary, thereunto duly authorized by resolution of its Board of Directors, this 27th day of April, 1943.

(CORPORATE SEAL)

(U.S.I.R.S. $1.10 Cancelled)

FARM HOMES CORPORATION

By [Name Removed], President

By [Name Removed], Secretary

STATE OF CALIFORNIA,

COUNTY OF LOS ANGELES

On this 27th day of April in the year one thousand nine hundred forty-three, before me, [Name Removed], a Notary Public in and for said County and State, personally appeared [Name Removed], known to me to be the President, and [Name Removed], known to me to be the Secretary of the corporation that executed the within instrument, and known to me to be the persons who executed the within instrument on behalf of the corporation therein named, and acknowledged to me that such corporation executed the same.

WITNESS my hand and official seal the day and year in this certificate first above written.

(NOTARIAL SEAL)

[Name Removed]

Notary Public in and for said County and State.

No. 126 “Endorsed” Recorded at request of Grantee, Jun 1, 1943 at 4:15 P.M., in Book 1602, Page 257, Official Records, San Bernardino County, Calif., [Name Removed], County Recorder, by [Name Removed], Deputy. Fee $1.30.

Student Handout: Redlining Vocabulary

***Instructions:*** *Use the Internet to define terms at the bottom. Draw a symbol to illustrate the definition.*

***Vocabulary:***

Redlining:

Disenfranchisement:

Racism:

Socioeconomics:

Real estate:

Wealth:

Vocabulary Definitions:

Racism: prejudice, discrimination, or antagonism directed against someone of a different race based on the belief that one's own race is superior.

Redlining: In the United States, **redlining** is the systematic denial of various services to residents of specific, often racially associated, neighborhoods or communities, either directly or through the selective raising of prices.

Disenfranchisement: the state of being deprived of a right or privilege, especially the right to vote.

Socio Economic: Socioeconomics is the social science that studies how economic activity affects and is shaped by social processes. In general it analyzes how societies progress, stagnate, or regress because of their local or regional economy, or the global economy. Societies are divided into three groups: social, cultural and economic.

Real Estate: property consisting of land or buildings.

Wealth: an abundance of valuable possessions or money. The state of being rich; material prosperity.

Sample Lesson 2

Title and Grade Level: Systems at the Root, 9–12

Ethnic Studies Values and Principles Alignment: 1, 7

Standards Alignment:

CA HSS Analysis Skills (9–12): Research, Evidence, and Point of View 3, 5; Historical Interpretation 4

CA CCSS for ELA/Literacy: RH.9–10.4

Lesson Purpose and Overview:

Students will be introduced to the concept and practice of how, at its foundations, those in power within our society use systems to maintain order within the status quo. Students will name and critically examine the function and impact of systems of power, identifying who maintains power, while imagining ways to recreate and transform those systems.

Key Ethnic Studies Terms and Concepts: systems of power, transformational change, privilege, meritocracy, oppression, 4 I’s of oppression, resistance, causality/causation

Prerequisite Skills and Knowledge:

Students should understand the Ethnic Studies concepts of *Identity* and *Indigeneity* (recognizing and relating to the indigenous nations of the land where the course is being taught, as students consider their own pre-colonial ancestries)*.* This should follow a lesson on the establishment of community norms and expectations.

Content and Language Objectives (Students will be able to…):

1. Identify and define three types of systems - economic, political and socio-cultural
2. Explain the impact of systems of power on society
3. Explore the relationship between individuals and systems of power

Essential Questions:

1. How do systems of power shape our society? And who gets to decide how systems of power are wielded?
2. How do social, political, and economic systems channel power?
3. How have people historically, and in the present, challenged systems of power?

Lesson Steps/Activities:

* Day One – Defining Power
* Day Two – Exploring Privilege
* Day Three – Examining Systems at the Root

Day One – “Defining Power”

1. Cultural energizer
   1. Have students respond to the following prompts. Share in small group. Take three volunteers to share to larger class.
      1. “If you could have any super power, what would it be? Why?”
      2. What is the closest thing to this superpower in real life? For example: super strength and physical prowess, invisibility and surveillance society, flying and jet packs, etc.
   2. Have students individually respond (pen to paper) to the following prompt. Students share out responses.
      1. “Money makes the world go ‘round.” Agree? Disagree? Explain
2. Transition into lesson with the definition of *power*. Have students copy the definition:
   1. Power:-the ability to control circumstances; the freedom to do as you please; the ability to impact and control what is and is not possible for one’s self and other people. Also directly relates to the dominant groups’ privilege at different intersections of society and non-dominant groups’ work toward liberation.
3. Activity:
   1. In groups of 3–4, reflect upon the following questions in relation to *power*:
      1. Power and You
         1. Think of times when you feel that you have control over your life or the lives of others. How does that make you feel? Explain.
         2. Think of times where you feel powerless. How does this make you feel? Explain.
      2. Power and School
         1. On piece of paper, draw a ladder.
         2. This ladder represents who has the most power at school. Those you place at the top, have the most power, and those at the bottom, the least.
         3. Who is at the top? Who is at the middle? At the bottom? Explain.
4. Conclusive Dialogue
   1. Use the following prompts to prepare students for closing activity.
      1. “Today in class, I thought about or learned the following three things. First \_\_\_\_\_\_. Second, \_\_\_\_\_\_. And lastly, I learned\_\_\_\_\_\_\_.”
      2. “I have the following questions\_\_\_\_\_\_\_.”

Day Two – “Exploring Privilege”

1. Cultural Energizer:
   1. Copy, reflect and then respond to one of the following quotes:
      1. “Privilege is waking up on third base and thinking you hit a triple.” -former Texas Governor, Anne Richards
      2. “I know what it's like to access the privilege of a ZIP Code but also be born in one that could have destined me to something else.” -House of Representatives, Member, Alexandria Ocasio-Cortez
   2. Debrief student responses and transition to lesson.
2. Have students copy the definitions of *privilege* and *meritocracy*
   1. *Privilege -* unearned reward or advantage a person or group has by virtue of who they are, and not by any particular action.
   2. *Meritocracy –* asystem of allotting rewards/privileges/responsibilities to those with outstanding performance and/or qualifications; rule by persons chosen not because of birth or wealth, but for their superior talents or intellect
3. Check for understanding. Support with a plethora of examples. Reteach if necessary.
4. Activity - “Race to The Finish Line: Examining the Impact of Privilege”
   1. Option 1: “Power, Privilege and Five People I Know”
      1. Form groups of five
      2. Distribute handouts A, B and C
      3. Students read Handout A (student bios),
      4. Students then use Handout B (privilege walk prompts) and reflect upon the student bios to determine how far each individual moves (forward/backward) on the chart (Handout C).
      5. After 5–7 questions, have students identify who is closest to the finish line (the right side of the chart), and who is furthest.
      6. Have participants roll dice for each of the students on the chart. Continue until someone crosses the “finish line”.
      7. Reflect upon the following questions:
         1. What factors moved these young people (forward or backward) during the scenarios?
         2. How are their experiences shaped by privilege and power?
         3. How is this related to the idea of *meritocracy?*
         4. How does their position at the start impact their chances of “winning”?
   2. Option 2: “Take Your Shot”
      1. Tell students they will be playing a game that requires them to shoot a piece of paper into a recycling bin. To ensure that things are equal, every participant will get one shot. The student(s) that successfully make their shot, wins. Students will attempt to make the basket from where they are seated in the classroom.
      2. You may incentivize this activity to help raise the stakes and heighten the point.
      3. Student instructions:
         1. Grab two pieces of scratch paper and crumple it up.
         2. You will each take a turn shooting your paper into the basket.
         3. After the first round, we will evaluate you based on your performance.
      4. \*\*\*Special Note to Teacher\*\*\* A handful of students will make both their shots, some will make one, while most will not make any. Odds of making the shot will be affected by their proximity to the basket. Students will start to complain about the lack of “fairness” about the game. In order to help students see the unfair nature, you must provoke them by emphasizing that the notion of two shots is in fact fair.
      5. After students have taken their shots, evaluate them on their performance, and reward those who are successful.
5. Reflection Questions and Debrief (teacher: use think pair share or other structured protocol to discuss the following)
   1. What is privilege and how does it play a role in advancing individuals through this race? (Benefiting individuals in this game - for Option B)?
   2. Based on the activity, do we all have the SAME chance of winning the race/game? Explain?
   3. What are some commonly held beliefs (and explanations) for success? Failure?
   4. How does this activity relate to the idea of meritocracy (i.e., those who are the best, win)?
   5. What, if anything, can be done to make things more meritocratic (fair)?
6. Conclusive Dialogue
   1. Reflecting on your own experiences:
      1. Identify one way privilege has benefited you. Explain.
      2. Identify one way any aspect of your personal situation/lived experience, places you at a disadvantage. Explain.
      3. How did the exercise make you feel? What are some things it made you think about?

Day Three - “Systems at the Root: The Reason for Why Things Happen.”

1. Cultural Energizer
   1. Show the music video, “This Too Shall Pass”, by the band *OK Go.*
   2. Ask students to identify 5 examples of something happening, because of something else causing it to happen. (i.e., the toy car bumps into the domino and causes the domino to fall.)
   3. After the video, have students share out examples they identified, with an elbow/table partner. Have volunteers share out several examples, to the larger class.
2. Share, and have students copy down the definition for *causality/causation.*
   1. The relationship between an event (the cause) and a second event (the effect), where the second event is understood as a result of the first.
   2. Check for understanding of *causality/causation.* Continue example-making if needed.
3. Transition to the activity, “Systems at the Root”.
   1. Project the image of a clipart tree.
   2. Indicate that the tree is a metaphor for *causality/causation.*
   3. Ask students to explain how this is an example of cause and effect.
   4. Close by emphasizing that the roots allow for the trunk to grow, branch out, and bare fruit - that one leads to/causes the other. An old saying, “From the root, to the fruit...” is a catchy way to help students internalize the point.
   5. Label the tree’s roots, cause(s), and its fruit, effect(s)
4. Activity:
   1. As a class, brainstorm a list of 10–15 problems facing their families, community and/or society. Write this down on the board (or type and project).
   2. In groups of 4–5, have students draw out a tree on a large poster paper.
   3. Students will categorize the problems as either cause or effect.
      1. red construction paper if they believe that it’s an effect
      2. brown construction paper if they believe it to be a cause
   4. Students will place causes at the root, and effects on the branches, as fruit.
   5. Have students share out their posters. Facilitate discussion encouraging students to explain their thinking.
5. Share and have students copy the definitions of the terms: *system, economic system, political system, social-cultural system*
   1. *System* - an organized way of doing something
   2. *Political system* - An organized way groups of people make decisions
   3. *Social-cultural system* – “Ways of being. Ways of seeing”. Guidelines for people’s behavior
   4. *Economic system* - Organized way goods and services are produced and distributed to fulfill people’s needs and/or wants. Three important questions: Who makes what? Who gets what? And how is this determined?
6. Revisit the clipart tree. Emphasize that in Ethnic Studies, critical thinking will be a key part of the learning experience. Critical thinking requires individuals to evaluate phenomenon through the lens of systems, the rules within those systems, who wields power within systems and the impact of that power on the relationships between people existing within systems.
   1. A powerful way to frame critical thinking is that critical thinking requires individuals to:
      1. *Think causally (cause and effect)*
         1. What are the reasons for why something is happening/ happened?
      2. *Think historically*
         1. What is the relationship between the past and the present? How can individuals, today, shape tomorrow?
      3. *Think systems (and power)*
         1. How do systems shape society?
         2. What role do people play within systems?
         3. How do we evaluate the efficacy of systems?
7. Add the label, “Systems at the Root - Political/Social-Cultural/Economic” at the bottom of the tree. Revisit the discussion to help make connections between the three types of systems, and the problems brainstormed.
8. Community Reflection
   1. “Today in class, I thought about or learned the following three things. First \_\_\_\_\_\_. Second, \_\_\_\_\_\_. And lastly, I learned\_\_\_\_\_\_\_.”
   2. “I have the following questions\_\_\_\_\_\_\_\_\_.”
   3. Close class with a debrief of their responses to the prompt. Allow adequate time for everyone to complete their reflection. Make sure to close out by encouraging students who have not yet had a chance to share with the larger class, to share their responses.

Lesson Modifications/Accommodations for Students with Diverse Needs:

* The lesson is designed to break up teacher talk time and to enhance structured student interaction.
* Each of the lesson steps should be made into slides using a presentation software (google slides, PPT., Keynote, etc.) to better support visual learners.
* Teachers should regularly check for understanding, and reteach points if necessary, before moving on.
* Students should be utilized as resources to support peers in their learning.
* Reflection/Response prompts can be developed to support ELL’s to engage in small group and larger class discussion.

Assessment, Application, Action, and Reflection:

* Students will represent their mastery of the lesson via written reflection from each day’s activities, tree reproduction with problems and root causes, active listening and discussion.

Materials and Resources:

* Materials: poster paper, red and green construction paper, glue sticks, projector, speakers, presentation software (google slides, PPT., Keynote, etc.)
* Handouts A, B, C
* “This Too Shall Pass” <https://www.youtube.com/watch?v=qybUFnY7Y8w>
* Clipart Tree <https://pixabay.com/vectors/tree-roots-leaves-cross-section-306056/>

Handout A

“Power, Privilege and Five People I Know”

ANGELA Black female. Age 16. Lives with aunt for now and sleeps on her couch. Aunt rents an in-law in the Bayview neighborhood of San Francisco. Mom works in a restaurant and dad is a valet parking attendant. Angela attends a public high school and has to do credit recovery afterschool through Cyber High in order to graduate on time. She worked all summer helping her parents take care of her 6 y/o brother.

TINA Recently emigrated from Samoa. Age 16. Currently lives with her uncle and her three cousins in a three bedroom house in a historically working-class neighborhood. She has to care for her younger brother and cousins after school. Her mother works part time at the elementary school down the street. Her father is currently unemployed. She would like to go to a four year university but is planning on going to community college, first.

ABEL Filipino gender non-conforming young adult. Age 18. Lives with 9 people in a three bedroom rental in Daly City. Their mother is a nurse assistant, and father, an unemployed accountant. Abel immigrated with their family when they were 9 and has moved 5 times since their arrival to the United States. Abel attends the local public high school but also has to go to night school across town to improve their reading and writing skills in English.

KEVIN White male. Age 14. Lives with his mother in a two bedroom apartment in a historically lower middle class neighborhood. He is an only child and has never met his father. His mother is a nurse. He attends an all-boys private school in the city. Kevin spends summers with his grandparents in Napa and helps out in their restaurant when he’s not playing competitive baseball as part of his elite travel team.

ROGER Chinese and French. Passes as white. Male. Age 17. Lives at home with both of his parents. They own a house in a wealthy neighborhood. Mom is a doctor. Dad is an engineer. He attends University High School, an elite private school in the city. His parents gave him a car for his 16th birthday. He spent his summer in Nassau working on his SCUBA diving certification. He will be attending Stanford University in the fall.

Handout B

Privilege Walk

Race/Ethnicity/Nationality

1. If you were ever accused of cheating or lying because of your race, take one step backward.
2. If your ancestors were forced to come to this country or forced to leave their country of origin, take a step back.
3. If you identify as an "American" take one step forward.
4. If you were ever called names or bullied because of your race, or ethnicity take one step backward.
5. If you ever tried to change your racial or ethnic identity, take one step backward.
6. If you studied the history and culture of your ancestors in school, take one step forward.
7. If English was your second (or more) language, take one step backward.
8. If English is your first language, take one step forward.
9. If you were ever discouraged at school because of your race or ethnicity, take one step backward.
10. If you’ve ever been followed in a store, or stopped by police, take a step backward.
11. If you think of the police as people that will help you, take one step forward.

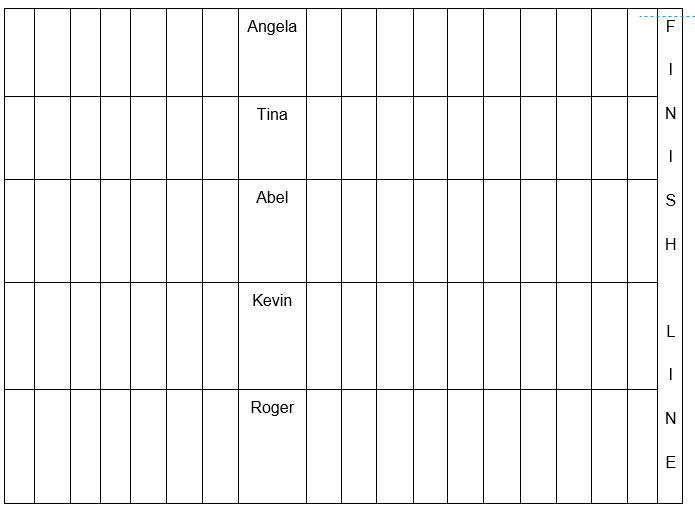
Class

1. If one of your parents are not in your life, take a step back.
2. If both of your parents are raising you, take one step forward.
3. If your family has ever had to skip a meal because of lack of money/resources, take one step backward.
4. If your family has ever been worried about paying rent on time, or missed rent because of money, take one step backward.
5. If everyone in your family has health insurance, take a step forward.
6. If you were ever embarrassed or ashamed of the house you live in take one step backward.
7. If you were ever embarrassed or ashamed of your family car when growing up take one step backward.
8. If your neighborhood has illegal drugs and/or prostitution readily available, take a step backwards.
9. If you were taken to art galleries, museums or plays by your parents take one step forward.
10. If you ever attended a private school or summer camp take one step forward.
11. If your parent/s are willing and able to support you and encourage you to go to college take one step forward.
12. If you have a parent who did not complete high school take one step backward.
13. If your parent(s) are college educated, take two steps forward.
14. If your parent(s) own their own house take two steps forward.
15. If you primarily use public transportation to get where you need to go take one step backward.

Gender

1. If any women in your family have been sexually harassed or abused, one step backward.
2. If you’ve ever been discouraged from doing something because of your gender take one step backward.
3. If you face harassment or get hollered at on the street take one step backwards.
4. If your looks are valued more than your smarts, take one step backward.
5. If your family values the opposite gender more than yours, take a step backward.
6. If your gender is non-binary, take one step backward.
7. If your gender is celebrated by society, take two steps forward.

Handout C



Sample Theme #2: Social Movements

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

* The Civil Rights Movement
* The Farm Workers Movement
* Japanese American Redress and Reparations
* Black Lives Matter
* Mni Wiconi Water is Life: No Dakota Access Pipeline at Standing Rock

In addition to learning more about the history of social movements and the gains achieved through solidarity, activism, civil disobedience, and participation in the democratic process, teachers can help facilitate discussions on resistance to oppression, the broad support these movements mobilized, and their lasting impacts of the change.

Sample Lesson

Title and Grade Level: Social Movements and Student Civic Engagement, 9–12

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

Standards Alignment:

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

CA CCSS for ELA/Literacy: RH.9–10.1, 2, 3, 8; WHST.9–10. 1, 2, 4, 7

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

Lesson Purpose and Overview:

This primary source analysis assignment turns students into researchers, while simultaneously allowing 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 Ethnic Studies Terms and Concepts: social movement, The Third World Liberation Front, Black Panther Party, solidarity

Prerequisite Skills and Knowledge: Students should have some familiarity with the concept of a social movement. Lessons on organizing should be taught prior to this lesson and the impact of those lessons on student learning reflected upon.

Content and Language 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.
2. 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
3. Introduce each of the materials, providing a small amount of context, and a brief overview of what is a primary source. Instruct each pair to read each document carefully, conduct additional research to better contextualize and situate the source within the history of this period, and to complete a primary source analysis worksheet for each source (see below).
4. Provide students with class time to work on this assignment. They should also have an opportunity to work on the assignment as homework.
5. After completing the primary source worksheet, each group is paired with another group where they share their primary source analyses with each other. The groups are also tasked with finding themes, commonalities, or connections between their four sources.
6. 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.
7. While still in groups of four, assign each group a contemporary and relevant social movement. Alternatively, the students can work with the teacher to select the movement that they wish to research.
   1. List of Potential Social Movements:
      1. #BlackLivesMatter/The Movement for Black Lives
      2. Land and Rights Movement, i.e., The Standing Rock Movement
      3. The Occupy Movement
      4. The #MeToo and Feminist Movement
      5. The Criminal Justice Reform Movement
      6. The Immigration Rights/Reform Movement/Dreamers Movement
      7. The “Defend Science”/Climate Movement
      8. Boycott, Divestment, and Sanctions Movement for Palestine
      9. Fossil Fuels Divestment and Indigenous Rights Movement
      10. Ethnic Studies Movements
      11. Poor People’s Movement
      12. LGBTQ Movement
8. Environmentalism and Environmental Justice Movements: Let each group of four know that they are now responsible for completing the two previous assignments (primary source analysis and poster board) with their new social movement. Students are to identify two primary sources on the movement, conduct research (including a review of secondary sources like credible news articles, scholarly research, interviews, informational videos, etc.), and complete the primary source analysis worksheet. They are also to complete a poster board displaying the goals, vision, and tactics/strategies of their assigned contemporary social movement.
9. At the end of the unit, each group presents their poster board and social movement to their peers. After all group presentations have been completed, students will have an opportunity to have a class discussion around the impact of social movements. The class will ultimately return back to the original guiding questions for the lesson.

**Source Analysis Worksheet**

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

Letter 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>
  + It’s About Time the Black Panther Party Digital Archive- <http://www.itsabouttimebpp.com/home/home.html>
  + The Freedom Archives- <http://freedomarchives.org/>
* For Information on Contemporary Social Movements:
  + #BlackLivesMatter/The Movement for Black Lives
  + The Movement for Black Lives Policy Platform- <https://policy.m4bl.org/platform/>
  + Black Lives Matter Main Webpage- <https://blacklivesmatter.com/>
  + Books: *When they Call You a Terrorist: A Black Lives Matter Memoir* by Patrisse Khan-Cullors and Asha Bandele; *Unapologetic: A Black, Queer, and Feminist Mandate for Radical Movements* by Charlene Carruthers.
* The Standing Rock Movement
  + The Standing Rock Movement Main Page- <https://standwithstandingrock.net/>
  + 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/>
* The Occupy Movement
  + Archiving the Occupy Movement from 2011- <http://occupyarchive.org/items>

Sample Theme #3: Migration

Another theme that this course could focus on an in-depth study of the migration of people of color to California. Within this theme of migration, teachers will develop and facilitate instructional opportunities for students to explore intense migration periods like:

* The Second Great Migration (1940-1970) – The mass exodus of African Americans from the rural South to urban cities across the Northeast, Midwest, and West coast. Students could focus on the World War II era, in particular port cities like Los Angeles, Oakland, San Francisco, and Richmond, whose African American populations skyrocketed with the increase of job opportunities to support the maritime, munitions, and other military industries. Teachers can discuss how this period of migration reshaped urban cities in California; grapple with how the influx of African American migrants impacted racial politics and dynamics in the state; and highlight the major contributions African Americans made to the political, socioeconomic, and cultural life of the state.
* Southeast Asian Refugee Crisis – Students can discuss the implications of the Vietnam War on Vietnamese, Cambodian, Hmong, and Laotian populations into the 1970s and 1980s. Beyond learning about the war, the fall of Saigon, the era of the Khmer Rouge, and other significant events of this period, students can also delve into the experiences of Southeast Asian immigrants, the racial enclaves they created in California (Sacramento, Long Beach, and Fresno are just a few cities with vibrant Southeast Asian refugee communities), their contributions, and ongoing struggles. This group of refugees can be considered with the earlier immigrants and the larger new immigration of different Asian groups (Chinese, Japanese, Filipino, Korean, and South Asian, among others) arriving after the Immigration and Reform Act of 1965.
* Settler Colonialism and Native American Removal – Students can learn about the forced removal of California Native American tribes, the creation of Reservations, and the state’s dark history of seizing native/indigenous lands and enacting genocide against Native American people. Additionally, this perspective allows for students to engage settler colonialism—an Ethnic Studies based theory that captures the nature of colonialism that many Native American tribes were subjected to. The theory articulates how mass genocide and displacement were leveraged as a means to create room for settlers seeking to establish a new identity for lands that were once home to Native Americans.
* Migrants and Refugees from Mesoamerica – Students can discuss the growing number of refugees from Central America, beginning with refugees from El Salvador, Guatemala, Honduras, Mexico, and Nicaragua in the late 1970s. Beyond learning about U.S. intervention in the region, students can explore the experience of recent refugees in California. For example, the mass exodus of Salvadorans fleeing the war-torn country during the 1980s, later settling in California in large numbers. These latest refugees can be considered with the indigenous Latinx community in the United States, which has faced historic loss of lands and rights. Related topics include the 1910 Great Mexican Migration, the Great Depression, Mexican repatriation, the Bracero Program, and Operation Wetback. Additionally, students should delve into the migration of Central American, Latin American, and Caribbean populations. This history can help students better contextualize current controversial discussions on immigration. Further, students can learn how California and the Southwest were part of Mexico from 1810–1848 (see map of Disturnell).

In addition to learning more about the history of migration from these various perspectives, teachers can help facilitate discussions on xenophobia and anti-immigrant sentiment, while emphasizing the nation’s history of being a home for immigrants and the value of having a diverse citizenry.

Sample Lesson

Title and Grade Level: Migration Stories and Oral History, 9–12

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

Standards Alignment:

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

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

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

Lesson Purpose and Overview:

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

Key Ethnic Studies Terms and Concepts: oral history, forced migration

Prerequisite Skills and Knowledge: Students should have some familiarity with interviewing and oral history.

Content and Language Objectives (Students will be able to…):

1. Conduct oral history interviews, transcribe narratives, develop questions, and develop their 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. Open up the course with a discussion on the United States’ history as a nation of settler colonialists, while also acknowledging that native people were here prior to settlers.
2. Create a PowerPoint presentation that highlights several major waves of migration (both voluntary and forced). Include slides that provide data on the local immigrant community.
3. To respond to the students’ overarching questions, create an oral history project for the students, where they are tasked with interviewing one family member (preferably an elder) and one community member. The interviews will focus on the interviewees’ migration stories, childhood, and memory of the city. You may show a video clip of an interview from a digital oral history archive (see recommended sources for examples). Teachers need to be sensitive to varying family situations and have alternative ways for students to conduct the interview if their families are not united.
4. After introducing the project, provide an overview of the mechanics of oral history.
5. Discuss the types of equipment and materials students will need (an audio or video recording device or application, and field notebook); helps students come up with questions, discussing the differences between closed and open-ended questions; and begins to introduce transcribing.
6. During several class sessions students engage in peer-interviewing. After each mini-oral history interview (no more than seven to ten minutes) with a peer, they are given time to reflect on the interviewing process. Using the “think, pair, share” method; students first write their own reactions to the interviewing process, discuss how it went with their peer, and then share out with the larger class.
   1. 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.
7. 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.
8. 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 interviewees migrant 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.
9. Before students begin their presentations, teachers should review or establish norms about presenting and audience expectations that are based on the Ethnic Studies guiding principles. During the presentations, students in the audience should be active listeners, taking notes, and asking follow-up questions at the end of each presentation. Students are provided a graphic organizer for notetaking during the presentations. The graphic organizer includes space for questions and connections to the migration themes covered in the unit. 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.
10. Publication of these oral history projects can be on a class website or shown during a school event where families and community members are present.

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/>
* CSU Japanese American History Digitization Project- <http://csujad.com/>
* Online Archive of California- <https://oac.cdlib.org/>
* The Freedom Archives: <https://freedomarchives.org/>
* SNCC (The Student Non-Violent Coordinating Committee) Digital Gateway: <https://snccdigital.org/resources/digital-primary-sources/>

## African American Studies Course Outline

Course Title: African American Experience

Note on Disciplinary Naming: Throughout Ethnic Studies, the study of people of African descent has taken on various academic field names, including: Afro-American Studies, African American Studies, Africana Diaspora Studies, Pan African Studies, Black Studies, and Africana Studies, to name a few. While they all cover the contributions, histories, cultures, politics, and socialization of people of African descent, naming often differs as a way denote an emphasis on particular political background or ideological approach; to express that this iteration of the field will be African-centered or focus on people of African descent in the Americas; and some names are no longer used simply due to the evolution of the field and shifting identity markers. For example, Afro-American Studies dates back to the late 1960s, and is mostly no longer used. The name was largely replaced with Black Studies in response to the Black Power movement. While the Ethnic Studies Model Curriculum does not endorse any particular field over another, we strongly encourage Ethnic Studies educators and administrators to consider student demographics, needs, interests, and current events when crafting a course or lesson, as this may help determine what iteration of the field will be most useful for the class. For example, if you are teaching a class with a large amount of first generation African students, perhaps an Africana or African Diaspora Studies approach would be most beneficial.

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

Course Content: This course will explore the African American and African Diaspora experience, from the precolonial ancestral roots in Africa to the trans-Atlantic slave trade and enslaved people’s uprisings in the antebellum South, to the elements of Hip Hop and African cultural retentions. This class is designed to engage various themes, time periods, genres and cultures along the spectrum of Blackness.

Sample Topics:

* + - * The Origins of Humans from Africa and African Indigeneity
      * 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*
      * African American Spiritual and Religious Traditions (e.g., Hebrew Israelites, National of Islam, Moorish Science Temple, Afro-Pentecostalism)
      * 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

Potential Significant Figures to Cover (this list is in no way exhaustive):

* + - * bell hooks
      * June Jordan
      * Bobby Seale
      * Clara Mohammed
      * Assata Shakur
      * Mumia Abu-Jamal
      * Dorothy Mulkey
      * Frederick Douglas
      * Frantz Fanon
      * Ida B. Wells
      * Booker T. Washington
      * Amy Jacques Garvey
      * Zora Neale Hurston
      * Carter G. Woodson
      * Ella Jo Baker
      * Malcolm X
      * Septima Clark
      * Fred Hampton
      * Angela Davis
      * James Baldwin
      * Audre Lorde
      * Ta-Nehisi Coates
      * Patrisse Khan-Cullors
      * Marsha P. Johnson

Sample Lesson 1

Title and Grade Level: U.S. Housing Inequality: Redlining and Racial Housing Covenants, 9–12

Ethnic Studies Values and Principles Alignment: 4, 6, 7

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 Ethnic Studies Concepts: segregation, racial housing covenants, gentrification, redlining

Prerequisite Skills and Knowledge: Students should have an established understanding of the history of racial segregation in the United States, and be familiar with the differences between urban centers, rural and agrarian communities, and suburbs. Additionally, students should be comfortable reading and analyzing primary and secondary sources, including maps, census data, and cultural texts.

Content and Language Objectives (Students will be able to…):

1. Reflect upon what they learned from the lesson overview, *A Raisin in the Sun*, and their own narratives, and will draw connections related to the theme of housing inequality.
2. Understand institutional racist practices such as racial segregation, legal covenants, and reasons that leads to housing displacement and gentrification.
3. Develop strategies to address and eradicate institutional racism. For example, students will be able to prepare a presentation of their key findings to a city planning commission.
4. Students will be introduced to terms being used to describe the current housing crisis and history of racial housing segregation (i.e. gentrification and redlining). Additionally, students will read a section of Lorraine Hansberry’s play, *A Raisin in the Sun.* Through this text, students will become more familiar with dramatic devices.

Essential Questions:

1. Why have African Americans struggled to find adequate and affordable housing?
2. What was the role of the FHA in institutionalizing housing discrimination and redlining?
3. How are wealth and housing inequality connected?

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).
   2. 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?
3. 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.
4. For the culminating activity, group students into pairs where they are encouraged to delve 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.

Lesson Modifications/Accommodations for Students with Diverse Needs: For students that may need assistance with analyzing census data, provide a brief discussion on how to read survey and statistical data. For students that may have difficulties reading the play, be sure to keep a running list of new vocabulary words that should be reviewed and clarified either with individual students, or with the entire class if several students are in need of support.

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://salt.umd.edu/T-RACES/>
* Self, Robert. *American Babylon: Race and the Struggle for Postwar Oakland.* Princeton, NJ: Princeton University Press, 2003.
* 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>
* NPR “Why Are Cities Still So Segregated?- <https://www.youtube.com/watch?v=O5FBJyqfoLM>
* 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 stand

Sample Lesson 2

Title and Grade Level: #BlackLivesMatter and Social Change, 9–12

Ethnic Studies Values and Principles Alignment: 1, 2, 4, 6, 7

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 Ethnic Studies Concepts: racial profiling, oppression, police brutality, social movements, resistance

Prerequisite Skills and Knowledge: Students should have some knowledge of Black social movements, resistance, and incidents of police brutality. With regards to skills, students should be able to identify and analyze primary and secondary sources, and have some knowledge on how to develop video presentation projects.

Content and Language 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 the Black community has been impacted by police brutality and racial profiling.

Essential Questions:

1. What can be done to help those impacted by police brutality and racial profiling?
2. How did #blacklivesmatter and the Movement for Black Lives emerge?

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 “herstory,” 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. To further discussion, have students read Wille Perdomo’s poem “41 Bullets Off-Broadway”. Allow students to share their visceral reactions to the piece and identify some key themes or topics that emerged within the poem*.*
4. 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.
5. 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 both 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 type of social change has occurred in the aftermath of this incident?
   7. What can you do to help support those impacted by police brutality?
6. 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.
7. 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. Provide some examples of possible projects, like—writing letters to city and state lawmakers, creating posters and other forms of political art for protests, developing a know your rights training, helping plan a fundraiser for families that may be directly impacted, writing a news story, organizing a direct action (e.g., a sit-in, die-in, march, boycott, strike), providing policy research support, developing a power mapping tool, etc.
8. 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.

Lesson Modifications/Accommodations for Students with Diverse Needs: Consider allowing additional time for students to complete their social change projects depending on the scope of the projects.

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:

Possible Cases for Students to Study (this list is in no way exhaustive):

* Rekia Boyd
* Alton Sterling
* Akai Gurley
* Sandra Bland
* Stephon Clark
* Mya Hall
* Jordan Davis
* Charleena Lyles
* Laquan McDonald
* Kiwi Herring
* Michael Brown
* Freddie Gray
* Aiyanna Stanley-Jones
* Tamir Rice
* San Francisco Unified School District’s “Teaching #Blacklivesmatter”- [http://sfusd.libguides.com/c.php?g=668216andp=4699388](http://sfusd.libguides.com/c.php?g=668216&p=4699388)
* 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>

Vignette:

41 Bullets Off-Broadway

By Willie Perdomo

It’s not like you were looking at a vase

filled with plastic white roses

while pissing in your mother’s bathroom

and hoped that today was not the day

you bumped into four cops who happened to

wake up with a bad case of contagious shooting

From the Bronx to El Barrio

we heard you fall face first into the lobby

of your equal opportunity

forty-one bullets like silver push pins

holding up a connect-the-dots picture of Africa

forty-one bullets not giving you enough time

to hit the floor with dignity and justice for all

forty-one bullet shells trickling

onto a bubble gum-stained mosaic

where your body is mapped out

Before your mother kissed you goodbye

she forgot to tell you that American kids

get massacred in gym class and shot during Sunday sermon

They are mourned for a whole year

while people like you go away quietly

Before you could show your I.D. and say,

“Officer —” Four regulation Glock clips went achoo

and smoked you into spirit

and by the time a special street unit decided

what was enough

another dream submitted an application

for deferral

It was la vida te da sorpresas

sorpresas te da la vida

ay dios and you probably thought I was singing

from living la vida loca

but be you prince

be you pauper

the skin on your drum makes you the usual suspect

around here

By the time you hit the floor

protest poets came to your rescue

legal eagles got on their cell phones

and booked red eyes to New York

File folders were filled

with dream team pitches for your mother

who was on TV looking suspicious at your defense

knowing that Justice has been known

to keep one eye open for the right price

By the time you hit the floor

the special unit forgot everything they learned

at the academy

The mayor told them to take a few days off

and when they came back

he sent them to go beat up a million young black men

while your blood seeped through the tile

in the lobby of your equal opportunity

from the Bronx to El Barrio

there were enough shots to go around

Sample Lesson 3

Title and Grade Level: Resistance Against Mass Incarceration: The Attica Uprising, 9–12

Ethnic Studies Values and Principles Alignment: 1, 6

Standards Alignment:

CA HSS Analysis Skills (9–12): Historical Interpretation 1, 3, 4

CA CCSS for ELA/Literacy: RH 1, 2, 7, 10; WHST 4, 7, 10

CA ELD Standards: ELD 1, 2, 4, 6, 9-12

Lesson Purpose and Overview:

This two-part lesson introduces students to the Attica Prison uprising, one of the most well-known and significantuprisings of the Prisoners' Rights Movement. Students will analyze prisoners' demands for better living conditions and political rights, while contextualizing them within the larger historical movement for prisoners’ rights in the United States. Activities in this lesson ask students to review material and synthesize their learning. This lesson can either be used as a stand-alone lesson or come at the end of a unit on systems of power and mass incarceration. Furthermore, the lesson steps can be broken up and used as shorter activities.

Key Terms and Ethnic Studies Concepts:Prison Industrial Complex, Mass Incarceration, Oppression, Resistance, Systems of Power/Oppression, and Humanize

Prerequisite Skills and Knowledge: Students must be able to identify how systems of oppression have led to the conditions prisoners face, both historically and currently, in the US. Thus, it is encouraged that students have some familiarity with the following topics and texts: “the school-to-prison pipeline,” prison labor exploitation, prison abolition, political prisoners, the Netflix film *13th*, and *The New Jim Crow: Mass Incarceration in the Age of Colorblindness* by Michelle Alexander. Students should also be able to annotate a text and view digital media with the goal of identifying essential information.

Content and Language Objectives:

1. Students will empathize with Attica prisoners by examining the importance of the demands prisoners made in written form.
2. Students will construct a visual summary of the importance of the Attica Prison Uprising using multiple written and digital texts.
3. Students will present their understanding of the importance of the Attica Uprising in connection to the Prisoners' Rights Movement in poetic form in front of a group of their peers.

Essential Questions:

1. How have systems of power been used to oppress people in the United States?
2. How have people historically, and in the present, resisted forms of oppression in the United States?
3. How have people historically, and in the present, exercised their power to participate in social, political and economic systems?
4. What does the Attica Prison Uprising tell us about the historical and present-day fight for prisoners’ rights?

Lesson Steps/Activities:

1. At the start of the first lesson, distribute copies of the “Uncle George” song lyrics. While listening to the song, have students highlight three lines that stand out to them. Tell students that they can write down any questions they have related to the song in the margins, and assure them that there will be time to revisit them later in the lesson. Next, have the students write a statement reflecting on what the song has taught them about George Jackson. At this point, open the class up for a short all-class discussion (10 minutes). Ask students, “what stood out to them?” and “what were their favorite lyrics, and why?”
2. Show the film *Death of a Revolutionary: George Jackson Soledad Brother.* After the film screening, be sure to provide some additional context on the life and activism of George Jackson.
   * 1. George Jackson spent ten years behind prison walls: from 1961 to 1971. During this period, Jackson became a revolutionary warrior for Black liberation and prison reform. Sept. 2—At 1:15 on Saturday afternoon, Aug. 21, George Jackson, 29 years old, was killed by prison guards. His death sparked a nationwide movement. Jackson’s life matters now more than ever, particularly within the context of institutionalized racism and the resistance against mass incarceration. (5 min)
3. Following the discussion on George Jackson, distribute copies of the “Attica Prison Uprising 101: A short primer by Marame Kabe with contributions by Lewis Wallace”. Lead the whole class in popcorn-style reading of the document followed by a discussion on the following:[[3]](#footnote-3)
   * 1. As Howard Zinn explains in *A People’s History of the United States*, the most direct effect of the death of George Jackson was the rebellion at Attica prison—a rebellion that came from long, deep issues within the prison system and the country at large. Students should refer to the aforementioned reading for future reference when completing the silhouette of Elliott James "L.D." Barkley and/or the found poem.
4. After distributing a modified version of the Attica Manifesto, have students get into pairs and read through the demands. Each pair should be tasked with choosing up to five demands that they find to be the most important. The group then must write a paragraph explaining their rationale. Be sure to provide writing examples of the assignment for students. After completing the writing task, each pair shares their reflection around the manifesto with the whole class. Topics that were not covered by students should be mentioned by the teacher, this is also a good time to connect issues raised in the Attica Manifesto to current prison struggles. For example, highlight that prisoners are still fighting for a minimum state wage for work done. Students should keep the reading for future reference when completing the silhouette of Elliott James "L.D." Barkley and/or the found poem.
5. Collect the student work and grade it based on understanding of the demands being made during the Attica Prison Uprising, and the ability to summarize essential information and offer a unique analysis of their importance. Creating your own rubric or grading guide is highly encouraged.
6. Optional: Distribute testimonies from prisoners found in the *Attica Prison Uprising 101: A Short Primer Project NIA*. Students can use these to better understand what happened after Attica was retaken.
7. Provide students with another handout from the “Attica Prison Uprising 101: A short primer”*,* this one showing a silhouette of George Jackson. It is also recommended that the image be projected on the board for a fuller visual. While students are reviewing the image and text, explain the next assignment:
   * 1. Students will take the information recently learned and create a visual summary of the importance of the Attica Prison Uprising. Each student will have an opportunity to design a “humanizing silhouette” of prisoner, Elliott Barkley, similar to the one of George Jackson that was handed out earlier.
8. Provide students with a silhouette of Elliott James "L.D." Barkley (A leader of the Attica Uprising who was 21 years old when he was killed by prison guards during the uprising). Task students with filling in the blank spaces based on what they’ve learned from the first half of the lesson. The goal is have students humanize Barkley by providing additional context surrounding his imprisonment and activism at Attica. If time permits, screen a short clip of Elliott Barkley speaking to help students visualize the uprising and Barkley’s commitment. (45 min)
9. Let students know that their silhouette/picture must include the following:
   1. The reflection from the *Attica Prison Uprising 101: A short primer*
   2. Words, pictures, and/or quotes from the Attica Manifesto
   3. Descriptions from the videos shown in class
   4. Optional--Words and/or quotes from the Aftermath: Testimonies from prisoners
10. Collect the silhouettes of Elliott James "L.D." Barkley and use them to assess student understanding of the events taking place during the Attica Prison Uprising. Again, having a rubric is encouraged. Make sure students have incorporated key words and/or quotes from the numerous texts included in the lesson.
11. The second part of this lesson asks students to create a “found poem” about the Attica Prison Uprising. A “found poem” is created by using only words, phrases, or quotations that have been selected and rearranged from sources. Have students choose language that is particularly meaningful to them and organize the language around a theme or message connected to the larger unit concepts and/or lesson topic.
12. In order to start drafting their “found poems”, have each student take out all the written texts they have from the previous lesson (lyrics to the song, Uncle George by Steel Pulse, the “Attica Prison Uprising 101: A short primer” by Marame Kabe with contributions by Lewis Wallace, the “Attica Manifesto and the Aftermath: Testimonies from prisoners”).
13. Provide each student with three post-it notes explaining that while they are watching a film about the Attica Uprising, “Attica: The US prison rebellion that ended in carnage - BBC News” (or another similar film), they should write down quotes and/or observations from the film that strike them as meaningful
14. Distribute three additional post-it notes to each student and explains that while they are watching and reading Muhammad Ali’s, Attica prison riot poem, they should write down quotes and/or observations that strike them as meaningful. An alternative to this poem would be one of the poems found in the “Attica Prison Uprising 101: A short primer”*.*
15. After students have filled in their post-it notes, have them walk to the front of the classroom and place them on a wall or other designated space. Allow at least ten minutes for students to walk around and read all the notes. Then instruct students to take five notes that will then be used to draft their “found poem.”
16. Using the five post-it notes and the texts from the previous lesson, instruct students to create a list of words, phrases, and quotations that are meaningful to them. Encourage them to identify between at least 15 different words or phrases so that they have plenty of ideas from which to choose when creating their poems. (10 min)
17. After creating a list, have each student identify a theme and message that represents some or all of the language they have selected.
18. Using all their “found” recourses, have each student compose their poem. They can start by moving the post-its around until they are satisfied with their poem. Traditionally, a found poem does not use additional words, but they can repeat words or phrases as often as they like. Also, students do not need to use all of the words or phrases they have previously selected. Once students are done, they should give their poem a title and practice reading it aloud before peer presentations.
19. After students have practiced their poems and/or received feedback from peers, have each student present their poem to the class or larger school audience as part of a public poetry slam.

Lesson Modifications/Accommodations for Students with Diverse Needs:

Consider providing written instructions to relay information on rules, procedures, grading, and strategies. For collaborative activities, teachers should place students in mixed ability groups.

Assessment, Application, Action, and Reflection:

* The summative assessment for the first part of the lesson will be the “humanizing silhouette” of Elliott James "L.D." Barkley. Students will be assessed on their ability to use words and/or quotes from the numerous texts that demonstrate a clear understanding of the events of the Attica Prison Uprising, but that also show understanding of the perspectives of the prisoners and their demands.
* Student work can be displayed as public memoriam to the prisoners of Attica. For examples, consider posting the silhouettes in a busy hallway with background information and accompanying pictures of the uprising.
* Students should reflect critically on both the assignment and their habits around how they approached and took this assignment to completion [or not]. Furthermore, teachers should reflect on the effectiveness of the lesson based on student work and reflections. More specifically, students can be tasked with responding to the following reflection questions:

1. How much did you know about the writing genre or content before we started?
2. What does this piece reveal about you as a learner? What did you learn about yourself as you worked on this piece?
3. What does this piece say about your understanding of the Ethnic Studies Values and Principles?
4. If you were the teacher, what comments would you make about this piece as it is now?
5. If someone else were only looking at the piece of writing, what might they learn about who you are?
6. What is one aspect of the work you would like to improve upon?

* The summative assessment for the second part of the lesson will be “a found poem”. Similar to the silhouette assignment, students will be assessed on their ability to use words and/or quotes from the numerous texts that demonstrate a clear understanding of the prison rights movement. The content can include, but is not limited to, specific details from the Attica Prison Uprising. Students should not be assessed on the presentation of their poem unless the teacher has specifically given instruction on presentation skills and ample opportunity for the practice and revision of poetry reading.

Materials and Resources:

* Attica Prison Uprising 101: A SHORT PRIMER by Mariame Kaba, Project NIA <https://www.prisonlegalnews.org/media/publications/project_nia_attica_uprising_101_a_short_primer_2011.pdf>
* Death of a Revolutionary: George Jackson Soledad Brother <https://www.youtube.com/watch?v=WgA7FkV3BJY>
* Attica: The US prison rebellion that ended in carnage - BBC News <https://www.youtube.com/watch?v=kNzSV6AVpAQ>
* Muhammad Ali’s Attica Prison Riot poem <https://www.youtube.com/watch?v=bhGX8f7vEqc>

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

Course Title: Chicana/o/x and Latina/o/x Experience in the United States: From the Pre-Contact Era to the Present

Note on Disciplinary Naming: Chicana/o/x and Latina/o/x Studies

Throughout Ethnic Studies, the study of people of Latinx descent has taken on various academic field names, including: Raza Studies, Chicano Studies, Chicana/o Studies, Latina/o Studies, Central American Studies, Chican@/Latin@ Studies, Chicanx/Latinx Studies, and Xicanx/Latinx Studies, to name a few. While they all cover the contributions, hxrstories, cultures, politics, and socialization of people from Mesoamerica, South America, the Caribbean, and the United States Southwest, naming often differs as a way to denote an emphasis on a particular experience, and language evolution. For example, Chicano derived fields focused on the experiences of Mexican Americans, coming out of a struggle for Chicano studies that called attention to the injustices and historical oppression of primarily Mexican Americans. But today, choosing to be Chicano or study Chicano studies has been broadened to include others in the Latinx diaspora. Embracing the term Chicano or the identity is embracing the inherent activism and social justice leanings. As another example, the use of “@” was popularized during the early 2000s as a way to include both genders and as a nod to the burgeoning digital age. The recent use of “x” is done for two purposes. The first “x” in Xicanx replaces the “ch” to emphasize indigenous roots to be more inclusive of Central Americans and other relatives throughout Abya Yala (the Americas) and reject colonialism, including colonial language.[[4]](#footnote-4) The sound produced by “x” is much more in line with the Náhuatl language and indigenous etymologies. The second “x” renders the term gender-neutral and more inclusive of all identities.

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

Furthermore, this course offers an introductory study of Chicana/o/x in the contemporary United States, focusing primarily on history, roots, migration, education, politics, and art as they relate to the Chicana/o/x experience. More specifically, this course will also introduce the concept and terminology of Chicano/a, Xicanx, or Latinx as an evolving political and social identity. Lastly, students will cover the birth of the 1960s Chicano Movement.

Course content: This course will delve into a wealth of topics that have defined the Chicana/o/x and Latina/o/x experience ranging from indigeneity, the European invasion of the Americas, colonial independence movements, migration to the United States, assigned or chosen identity formation, culture, and social movements. Through interactive lectures, readings, class activities, writing prompts, collaborative group projects, presentations, and discussions, students in this course will examine the following: The cultural formation and transformation of Chicana/o/x and Latina/o/x communities, the role of women in shaping Chicana/o/x and Latina/o/x culture, Chicana feminism, Chicana/o/x muralism, Mexican immigrants in American culture, and much more.

Sample Topics:

* Maiz As Our Mother, Pre-Contact Indigenous Civilizations and Cultures, and their Continuity in Us Today
* 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’ Movement
* The Lynching of Mexicans in the Southwest
* Mexican Repatriation (1930s) and Operation Wetback (late 1950s)
* 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
* Ancestral Foodways
* U.S. Interventions in Chile, Guatemala, Nicaragua, El Salvador, and Panama.
* The Implications of Immigration and Trade Policies on Latina/o/x Communities: Immigration Reform and Control Act (IRCA), North American Free Trade Agreement (NAFTA), Operation Gatekeeper, International Monetary Fund (IMF)
* The Contemporary Immigrants’ Rights Movement
* The Politics of Fútbol in Chicana/o/x and Latina/o/x Communities
* The Ethnic Studies movement in the Tucson School District and the teaching of In’ Lak Ech, Panche Be, and Hunab Ku
* Chicana Feminism
* Afro-Latinindad
* La Raza Unida Partido
* Bilingual Education Movement
* Chicana/o/x Art
* Barrio Creation (Urban renewal, Housing Act, Federal Highway Act, Gentrification)

Potential Significant Historical and Current Figures to Cover (this list is in no way exhaustive):

* Oscar López Rivera
* Elizabeth Betita Martínez Sutherland
* Rodolfo “Corky” Gonzalez
* Reies Tijerina
* Ana Nieto-Gómez
* Sylvia Morales
* Mama Cobb
* Rigoberta Menchú
* Comandanta Ramona
* Gloria Andalzúa
* Maria de Jesus Patricia Martinez (Marichuy)
* Emma Tenayuca
* Ruben Salazar
* Alexandria Ocasio-Cortez
* Edward Roybal
* Dolores Huerta
* Celia Cruz
* Joaquin Murrieta Carrillo
* César Chávez
* Sylvia Mendez
* Phil Soto
* Lolita Lebrón
* Arturo Alfonso Schomburg
* Sylvia del Villard
* Felipe Luciano
* Feliciano Ama
* Farabundo Martí
* Violeta Parra
* Eduardo Galeano
* Monseñor Oscar Arnulfo Romero
* Cherríe Moraga
* Emiliano Zapata
* Benito Juárez
* Roque Dalton
* Rubén Darío
* Roberto Cintli Rodriguez
* Raul Yzaguirre
* Sonia Sotomayor
* Sal Castro
* Vickie Castro

Sample Lesson 1

Title and Grade Level: U.S. Undocumented Immigrants from Mexico and Beyond: *Mojada, a Relocation of Medea.* Adapted from The Association of Raza Educators(ARE) Ethnic Studies Curriculum*,* 9–12

Ethnic Studies Values and Principles Alignment: 1, 5

Standards Alignment:

CA HSS Analysis Skills (9–12): Chronological and Spatial Thinking 1; Historical Research, Evidence, and Point of View 1, 2, 4; Historical Interpretation 1 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 Ethnic Studies Terms and Concepts: colonialism, cultural preservation, assimilation, gentrification, undocumented, patriarchy, machismo, barrios

Content and Language 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. Learn about student organizing and advocacy to 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*[[5]](#footnote-5)on the board. Also provide a compare and contrast chart of the ancient Greek playwright, Euripides, and the contemporary Xicanx playwright Luis Alfaro—author of *Mojada: A Relocation of Medea*. 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 Relocation of Medea*. 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. Refer to your research on the introduction on Aristotle’s definition of a tragic hero. To what extent does Medea fit the definition of a tragic hero? What is her tragic flaw? What does Medea learn from her journey? 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. Refer to your research on Michoacán and Boyle Heights. 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 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. Refer to your research on gender roles, patriarchy and machismo in ancient Greece and those in the play. 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. Refer to your research on Michoacán, Mexico. Why might Hason have wanted to move to the United States? What might his options have been if he stayed in Michoacán? What actions is he willing to take to fulfill his ambitions in the U.S.? What costs do these actions have?
   15. 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?
   16. 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?
   17. 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?
   18. Refer to your research on *el guaco*. In what ways is Medea like el guaco? What becomes of Medea at the end of the play? What could her final transformation symbolize?
   19. 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.

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 Relocation of Medea,* a playby Luis Alfaro
* “Gender in the Ancient Greek World” <https://www.reading.ac.uk/Ure/tour/citizenship/gender.php>

Sample Lesson 2

Title and Grade Level: East L.A. Blowouts: An Anchor to the Chicano Movement, 9–12

Ethnic Studies Values and Principles Alignment: 4, 5, 6, 7

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 introduces students to the East Los Angeles student blowouts (or walkouts) of 1968 and the Chicano Movement. They will explore the student response to discrimination and injustice within the system of education (past and present). In being introduced to this relevant piece of history, students will engage in critical dialogue and inquiry about early Chicana/o/x youth and social movements. At the end of the lesson, students will be able to identify similar injustices that are visible and prevalent within schools today, while considering how they can work to address them.

Prerequisite Skills and Knowledge: Students should have some familiarity with Chicana/o/x and Latina/o/x social movements and modes of resistance. Students should be comfortable with reading and analyzing primary and secondary sources.

Content and Language 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 dehumanizing systems and other social constructs, 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. 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 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.

Lesson Modifications/Accommodations for Students with Diverse Needs: Consider using other types of primary sources, including video footage, audio files, pictures, etc., to engage different learning styles, as well as to better illustrate the movement.

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>
* Timeline News, “The 1968 Student Walkout that Galvanized a National Movement for Chicano Rights” <https://www.youtube.com/watch?v=7jvzv1M7VGI>
* PBS “Los Angeles Walk Out” <https://www.pbs.org/video/latino-americans-los-angeles-walk-out/>
* 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.

Sample Lesson 3

Title and Grade Level: ‘Decolonizing Your Diet’: Native American x Mexican Foodways, 9–12

Ethnic Studies Values and Principles Alignment: 3, 4, 7

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

Content and Language 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 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. Describe how colonialism directly impacted health inequities amongst Native American tribes?
   8. What is a food desert? Do you live in a food desert?
   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.
   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. Students are expected to edit their video and upload them to the platform that the teacher has created (i.e., Youtube, Vimeo, etc.)
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.

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>
* PBS Native America Series (video) <http://www.pbs.org/native-america/home/>
* 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>
* 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 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.

Central American Sample Unit

Unit Title: Salvadoran American Migration and Collective Resistance

Grade Level: 9–12

Ethnic Studies Values and Principles Alignment: 4, 7

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

Unit Purpose and Overview:

In this unit 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. Then, students will fact-check common myths about immigration to the United States. Finally, students will select one of the current immigration policy questions and research competing perspectives before developing their own position, which they formulate in a persuasive essay format or an advocacy letter to an elected official.

Key Ethnic Studies Terms and Concepts: agency, asylum, citizenship, consciousness raising, inequality, migration, naturalization, resilience, war refugee, temporary protection service (TPS)

Prerequisite Skills and Knowledge: Students should have a basic understanding of the Cold War era and the U.S. involvement in Central America. Students should also be exposed to the Universal Declaration of Human Rights and have basic understanding of articles which grant asylum in the United States to war refugees. Students should be able to analyze texts and discern which of the *Four I’s of Oppression* are applicable to understanding the impact on individuals and communities.

Unit 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.
* Form a policy recommendation that addresses controversies surrounding a current immigration policy in the United States.
* Apply their understanding of the Four I’s of Oppression to their analysis of the history and policies of migration in El Salvador.

Unit 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?

Unit Steps/Activities:

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

In this lesson 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 lesson 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 Lesson 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 Lesson 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 Lesson 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 Lesson 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?

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

In this lesson, 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, collaborate to create presentation slides on the new policy, and then present this information to community members, including their families.

1. Distribute the **Rating Preferences Activity** handout to students. Instruct students to work independently first to rank the factors in terms of which they believe should be most important to least important in determining whether an immigrant should be able to gain legal status in the United States. 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 four factors as a group.
2. Instruct each group to share out their top four factors with the class, and then facilitate a short discussion, noting similarities and differences between group’s answers and asking probing questions to get students to justify responses.
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 slides 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.
8. Organize an opportunity for students to present information on the preferences used to implement U.S. immigration policy shifts at the school, in the community, and with their families.

Lesson Three: “Immigrants Take Our Jobs:” Fact or Fiction?

In this lesson students will investigate facts and/or myths about certain immigration statements. By analyzing and discussing the statements provided students will debunk myths about immigrants. Students will research factual data to replace, rewrite and have discourse on the misinformation of the fictional statements and the real impact of immigrants in society.

1. Begin the lesson with the **Immigration: Fact or Fiction? Survey** (handout 1)resourcehandout. Students will work independently to opine whether each of the six statements are true or not, based on what they’ve read in the past or what they “know”. Once students have finished, poll the class to see their responses, calculate the percentage of students who believe each statement is true, and have students record these on **Immigration: Fact or Fiction? Survey** (handout 1). The class can compare their perspectives to those of the general American public based on recent Gallop polling (<https://news.gallup.com/poll/1660/immigration.aspx>). Note, the last survey item “Unauthorized immigrants pose a security threat” was not included in the Gallup polling.
2. Have students spend some time with partners investigating whether the statements are fact or fiction, using the relevant tab in “Juan’s story” marked Immigration Myths and Facts. They will also need to find two pieces of statistical evidence as proof of their answers. They will need to use the links provided at the bottom of the webpage to find supporting evidence, and they may also use other online sources. Students will use pages 2 and 3 of the **Immigration: Fact or Fiction? Survey (**handout 1). Students must cite the organization who published each piece of evidence and should strive to find sources that are reputable and not highly biased.
3. After all pairs have completed researching the veracity of each statement, review each of the statements, again polling the class for their responses. (All the statements should be marked as fiction.) Then compare the percentage of people who believed each statement at the beginning and end of the activity. If any students still believe any of the statements are true, the class should discuss the supporting evidence on both sides. The teacher can use this opportunity to talk about the credibility of sources and how data can be skewed to support particular perspectives.
4. Instruct the class to work in small groups to develop an accurate statement to replace each of the myths. For example, instead of the statement, “Unauthorized immigrants take jobs away from U.S. workers” the small groups could develop an opposing statement like: “Unauthorized immigrants are frequently employed in low-wage jobs that are difficult to fill, and the wages they spend create more total jobs, which strengthens the economy.”
5. Facilitate a Socratic Seminar activity with a discussion leader (a student and/or the teacher) asking an open-ended question that comes from the **Immigration: Fact or Fiction? Survey (**handout 1), like “Do unauthorized immigrants take jobs away from U.S. workers?” For larger classes you can organize a Socratic Seminar activity like a “Fishbowl” activity, with some students participating in the discussion and the rest of the class cross-referencing arguments that come from pages 2-3 of **Immigration: Fact or Fiction? Survey (**handout 1) while they are observers. Once the first group finishes their Socratic Seminar, the two groups switch places with one another.
6. Have students write a closing reflection about what they learned about the myths of immigration as part of the Socratic Seminar.

Lesson Four: Taking a Stand on Immigration Policy to Heal the Wounds of Time

In this lesson students will form their own arguments on specific policies that have sparked controversy in recent years. Students will consider evidence from multiple different perspectives. Then they will make an argument for a particular policy proposal related to: 1. Deferred Action for Childhood Arrivals (DACA), 2. Temporary Protected Status (TPS), 3. Unaccompanied Immigrant Children

1. Policy Briefs and Research: Begin the lesson with a gallery walk, introducing students to the three contemporary immigration issues that they might choose for this assignment. Tell students that they will be writing policy recommendations on one of the three topics, so they should read with the purpose of identifying which topic is most interesting to them.
2. **The policy briefs** should be displayed around the classroom. Print the headlines and excerpts from newspaper articles that reflect the current status of the debate and display them next to the policy briefs. Headlines and excerpts of **newspaper articles** are provided, but you may want to add an article to reflect how policies evolved since December 2017.
3. In small groups, have students read aloud the policy brief for the topic they have selected. A different group member will read each section aloud. After each section, another person in the group will attempt to summarize the section in his/her own words before moving on to the next section. Students should note clarifying questions in the margins, and the teacher should circulate the room and answer questions as they arise.
4. Next, give students 30-45 minutes to individually read the articles provided at the bottom of the policy brief that argue for or against the immigration policy they have chosen. Before the reading time, distribute the **Document for Immigration Policy Debate Notes**. Tell students that as they read, they will be choosing the two strongest arguments IN FAVOR of the policy and the two strongest arguments OPPOSED to the policy. Students can annotate the text, highlighting evidence that supports arguments on both sides. Students will be using these arguments and evidence to participate in flash debates, which will help them to decide which arguments are the strongest and how to counter opposing perspectives. Students should complete two pieces of evidence with reasoning for each of the four arguments.
5. Review the Model/Exemplar “Argument” and T chart note catcher included with the note-catcher highlighting the following points:

* Find quotations that support the argument being made
* Provide a brief description of the context/background of the quote
* Cite the name of the publication or organization in parentheses after the quotation
* Use the analysis box to explain HOW/WHY the evidence supports the argument

1. **Debates**: Next, direct students to participate in two “debates” with classmates who have researched the same topic. The flash debate structure allows students to test out their arguments and evidence, to hear feedback on the strength of their ideas, and to practice countering arguments from the other side. Each student will have one turn arguing in favor and one turn arguing against policies protecting undocumented immigrants. Each round of flash debates will take 25 minutes to complete, for a total of 50 minutes.
2. Students should use the **Document for Immigration Policy Debate Notes** to structure their debate. Students could use timers on their cell phones to manage the time for their own debates, or project an internet timer projected on the screen to keep time for all the groups at once. Students will take notes throughout the protocol so that they will remember the strongest arguments, evidence, and counterarguments. They will use these notes to help them write their policy recommendations in the next lesson.
3. **Policy Recommendation:** Each student will write a policy recommendation on their topic, which includes an introduction with basic background about the policy, a rebuttal of a counterargument, and policy recommendation that is supported with evidence and reasoning.
4. Students could be given the choice to structure their writing in the form of a traditional persuasive essay or in the form of an advocacy letter to an elected official. If students choose to write a letter to an elected official, tips for how to structure the letter, what content to include, and how to send the letter can be found at <https://www.thoughtco.com/write-effective-letters-to-congress-3322301>.
5. Provide graphic organizers to assist students in planning their essay or advocacy letter. Students should be provided the opportunity to revise based on peer and teacher feedback so that their letters are clear, well supported, professional, and error free.

Resources/Materials:

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

**Lesson 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 Lesson 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.**

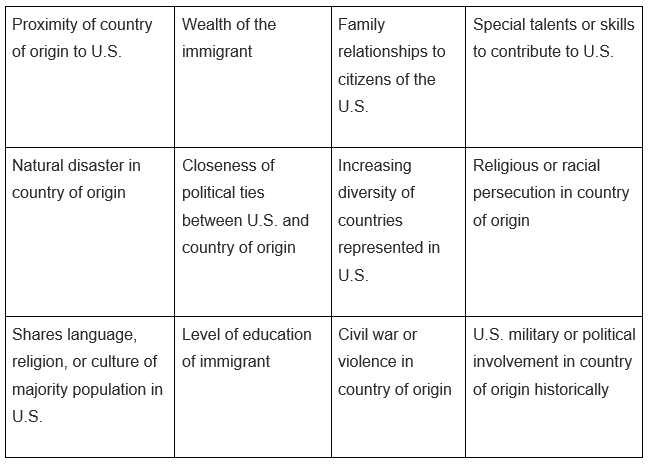
| **Four I’s of Oppression** | **Student Answer** |
| --- | --- |
| **Ideological Oppression**  The **idea** that one group is better than another, and has the right to control the “other” group. The idea that one group is more intelligent, more advanced, more deserving, superior, and hold more power. The very intentional ideological development of the …isms Examples: dominant narratives, “Othering.” |  |
| **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). |  |
| **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. |  |
| **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. |  |

**Lesson 2**

**Rating Preferences Activity**

Who should be allowed to immigrate and why?

What factors should be most important in determining who should be allowed to immigrate permanently to the United States?



Rate the factors in order of preference:

1st preference: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

2nd preference: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

3rd preference: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

4th preference: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

5th preference: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

6th preference: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

7th preference: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

8th preference: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

9th preference: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

10th preference: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

11th preference: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

12th preference: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**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/>

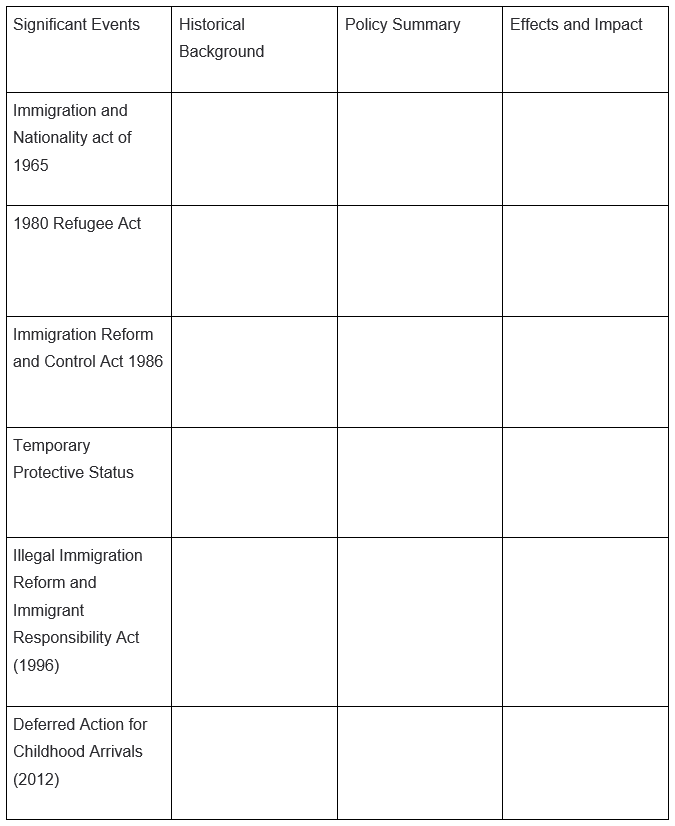
**Illegal Immigration Reform and Immigrant Responsibility Act (1996)** (5th paragraph of “A Policy in Flux”)

* <http://www.destinyschildren.org/en/timeline/illegal-immigration-reform-and-immigrant-responsibility-act/>
* <http://immigrationtounitedstates.org/577-illegal-immigration-reform-and-immigrant-responsibility-act-of-1996.html>
* <https://www.colorlines.com/articles/20-years-ago-today-terrible-law-set-foundation-mass-detention-and-deportation>

**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**



**Lesson 3**

**Handout 1- Immigration: Fact or Fiction? Survey**

Which of the following statements are FACT and which are FICTION?

1. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Unauthorized immigrants take jobs away from US workers.

2. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Unauthorized immigrants don’t pay taxes but receive benefits.

3. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ The percentage of immigrants within the overall population is dramatically increasing.

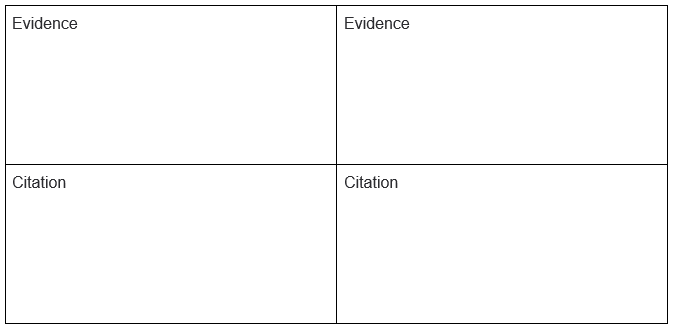
4. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Unauthorized immigrants can easily apply for legal status to the United States.

5. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Unauthorized immigrants boost the crime rate in the United States.

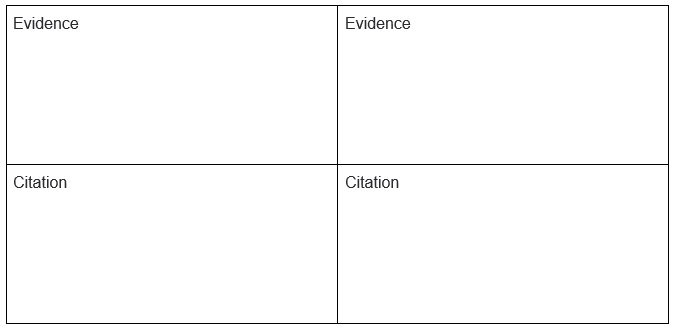
6. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Unauthorized immigrants pose a security threat.

**Handout 2- Immigration: Fact or Fiction? Finding Evidence**

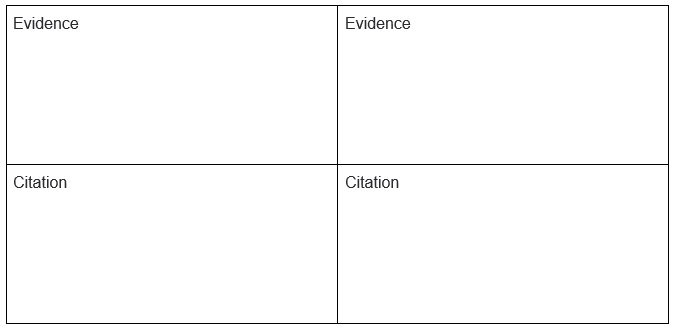
1. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Unauthorized immigrants take jobs away from US workers.



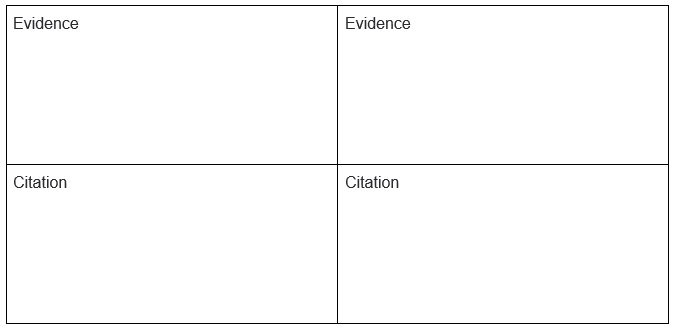
2. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Unauthorized immigrants don’t pay taxes but receive benefits.



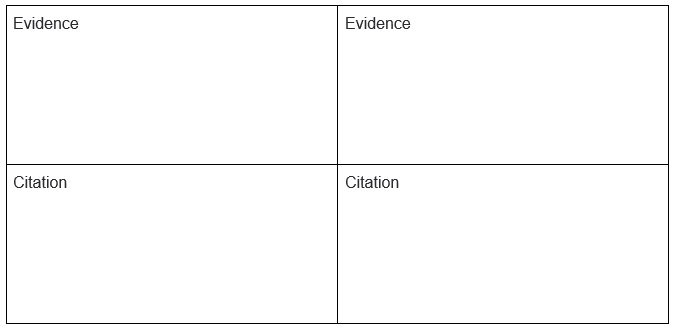
3. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ The percentage of immigrants within the overall population is dramatically increasing.



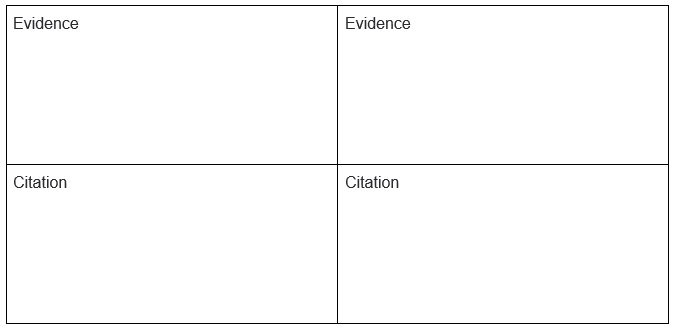
4. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Unauthorized immigrants can easily apply for legal status to the United States.



5. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Unauthorized immigrants boost the crime rate in the United States.



6. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Unauthorized immigrants pose a security threat.



**Lesson 4**

**Policy Briefs on immigration controversies, which include links to arguments on both sides**

**Deferred Action for Childhood Arrivals (DACA)**

**(Document A)**

**Context or Scope of Issue**

The Migration Policy Institute estimates that nearly 2 million minors were brought to the United States illegally as children. Most of them were from Mexico, El Salvador, Guatemala, and Honduras, but there are several thousand from South Korea and the Philippines. This group adopted the name Dreamers, from the legislative bill first introduced in 2001, called the Development, Relief and Education for Alien Minors (DREAM) Act, which sought to offer permanent legal status to those brought to the U.S. as children. The Dreamers have been raised and educated in the United States and no longer want to live in the shadows here, constantly fearing deportation to countries of origin that feel foreign to them.

**DACA Policy**

Attempts to pass a DREAM Act were thwarted in Congress for more than a decade, so Barack Obama issued Deferred Action for Childhood Arrivals as an executive order in 2012. DACA allowed people brought to the US illegally as children the temporary right to live, study and work in America. Deferred action does not provide permanent lawful status.

Immigrants were eligible for DACA under these conditions:

* Under the age of 31 as of June 15, 2012;
* Entered the United States by the 16th birthday;
* Continuous residence in the United States since June 15, 2007;
* Currently in school, graduated or obtained a certificate of complete from a high school, or have obtained a GED, or honorably discharged veteran of the Coast Guard or Armed Forces of the United States, and;
* Have not been convicted of a felony, significant misdemeanor, or three or more misdemeanors, and do not otherwise pose a threat to national security or public safety.

Nearly 800,000 immigrants between the ages of 16 and 31 received temporary legal status through DACA between 2012 and September 2017. Recipients of DACA are required to renew their status every two years, and they became eligible to receive a driver’s license, a work permit, and the ability to enroll in college.

**Recent Developments**

The Trump administration announced on September 5, 2017, that the Department of Homeland Security would stop processing renewals for DACA. The legal status of DACA recipients will begin expiring in March 2018 and all Dreamers would lose legal status by March 2020 unless Congress passes legislation to protect it.

**Arguments in Favor of DACA**

* <https://thinkprogress.org/trump-admin-constitutional-case-daca-a3134e0059e3/>
* <https://www.cnbc.com/2017/09/05/daca-deportations-could-cost-us-economy-more-than-400-billion.html>
* <http://www.cnn.com/2017/09/05/politics/obama-full-statement-daca/index.html>

**Arguments Against DACA**

* <https://www.heritage.org/immigration/commentary/daca-unconstitutional-obama-admitted>
* <https://thehill.com/blogs/pundits-blog/immigration/316765-why-trump-must-end-daca>
* <https://www.justice.gov/opa/speech/attorney-general-sessions-delivers-remarks-daca>

**Temporary Protected Status (TPS)**

**(Document B)**

**Context or Scope of Issue**

Congress created Temporary Protected Status in 1990 to establish a clear system for granting temporary protection from deportation for immigrants from countries that were unsafe to return to. This policy was intended to provide clear criteria for designating protection after the Reagan administration didn’t provide Extended Voluntary Departure to those who fled El Salvador during the Civil War during the 1980s.

As of 2017, the United States provides TPS to approximately 437,000 foreign nationals from 10 countries: El Salvador, Haiti, Honduras, Nepal, Nicaragua, Somalia, Sudan, South Sudan, Syria, and Yemen.

**TPS Policy**

Under the current law, the Homeland Security Secretary may designate a country for TPS when one of three circumstances occurs:

* there is “ongoing armed conflict” that creates unsafe conditions for returning nationals;
* there has been an earthquake, flood, drought, epidemic, or other environmental disaster that makes the state temporarily unable to accept the return of its nationals, and the state has requested TPS designation; or
* “extraordinary and temporary” conditions in a state prevent its nationals from returning safely.

To receive TPS, applicants must have been continuously present in the United States since the country of origin was assigned TPS status. Immigrants may not receive TPS if they have committed a felony offense, two or more misdemeanors, or committed a controlled substance offense.

Recipients of TPS do not receive Permanent Residence Card, known as a green card, nor are they eligible to apply for permanent residence. They are merely given temporary protection against immediate deportation and receive authorization to work. The TPS status of a country must be renewed by the Secretary of Homeland Security every 6-18 months.

**Recent Developments**

The Trump administration has signaled that it would like to rescind Temporary Protected Status from several countries who have held this status for nearly two decades. In November 2017, the Department of Homeland Security revoked the temporary protected status from approximately 2,500 Nicaraguans living in the United States. 57,000 Hondurans received a six month extension of TPS in November rather than an 18 month extension. 50,000 Haitians and 200,000 Salvadorans will lose their legal status in the United States unless the White House changes course and chooses to extend it.

**Arguments in Favor of TPS**

* <https://www.ncronline.org/news/politics/study-says-doing-away-immigration-program-would-harm-economy>
* <https://www.insightcrime.org/news/analysis/5-ways-ending-tps-central-america-impact-security/>
* <https://nacla.org/news/2017/10/20/temporary-protected-status-limbo>

**Arguments Against TPS**

* <https://www.fairus.org/issue/legal-immigration/temporary-protected-status>
* <https://www.nationalreview.com/corner/tps-permanent-temporary-status/>
* <https://thehill.com/opinion/immigration/357305-temporary-status-for-immigrants-shouldnt-mean-permanent-residency>

**Unaccompanied Immigrant Children**

**(Document C)**

**Context or Scope of Issue**

Due to increasing violence in the Northern Triangle, the number of unaccompanied minors attempting to cross the border to the United States surged, reaching peak numbers in 2014. Nearly 70,000 unaccompanied minors were stopped by U.S. Border Patrol in 2014, a significant increase from 2013 (39,000) and 2012 (24,000). The majority of minors were from Honduras (27%), Guatemala (25%), and El Salvador (24%), and many of them were much younger than child immigrants historically. In 2014, approximately one quarter of the unaccompanied minors from Honduras and El Salvador were younger than twelve years old.

Protections for minors were strengthened in the Trafficking Victims Protection Act of 2000, which was reauthorized under both the Bush and Obama administrations. The law mandates screening of all unaccompanied minors as potential victims of human trafficking. Children from countries that do not share a border with the United States (Mexico and Canada) are afforded an immigration hearing and are assigned legal counsel. Rather than facing rapid deportation, they would be placed with family members or in “the least restrictive setting” in the best interest of the child.

**Unaccompanied Immigrant Minors Policy**

In 1997, the Flores settlement required that unaccompanied minors detained at the border must be released as quickly as possible to adult relatives or be housed in the least restrictive setting under the supervision of the Department of Health and Human Services Office of Refugee Resettlement. The ruling acknowledged that immigrants under eighteen traveling alone were often escaping desperate life conditions and were particularly vulnerable to exploitation. Immigration detention facilities were deemed an inappropriate policy response to a humanitarian need.

**Recent Developments**

The Trump administration is attempting to reduce the number of unaccompanied minors entering the United States in a variety of ways. Customs and Border Protection officers have begun sharing information about children’s relatives with Immigration and Customs Enforcement. Rather than reunifying children with family members, family members are being detained and possibly deported for immigration violations. Furthermore, the administration is trying to roll back existing legal protections for the length of stay and quality of treatment at immigration detention centers. There have been attempts to scale back Special Immigrant Juvenile Status, a pathway to legal residency for immigrant children who have been abused, abandoned, or neglected. Finally, the federal government is trying to restrict the ability to apply for asylum status from outside the borders of the United States.

**Arguments in Favor of Protections for Unaccompanied Immigrant Minors**

* <https://www.americanimmigrationcouncil.org/research/guide-children-arriving-border-laws-policies-and-responses>
* <https://www.americanprogress.org/issues/immigration/news/2014/06/18/92056/5-things-you-need-to-know-about-the-unaccompanied-minors-crisis/>
* <https://www.migrationpolicy.org/news/what-right-policy-toward-unaccompanied-children-us-borders>

**Arguments Opposed to Protections for Unaccompanied Immigrant Minors**

* <https://www.dailysignal.com/2016/02/22/the-unaccompanied-minor-children-immigration-crisis-never-really-ended/>
* <https://www.fairus.org/qa-border-crisis-unaccompanied-alien-minors>
* <https://www.washingtontimes.com/news/2015/apr/6/illegal-immigrant-children-surge-across-border-at-/>

**Immigration Gallery Walk: Newspaper Articles**

**DACA Headlines**

* Trump ends DACA program protecting young immigrants <https://www.chicagotribune.com/news/immigration/ct-daca-deportation-delay-dreamers-20170905-story.html>
* Bipartisan DACA, spending talks set to commence with White House: The ‘Big Four’ congressional leaders will meet Wednesday with senior White House officials. <https://www.politico.com/story/2017/12/29/trump-congress-daca-talks-319628>

**TPS Newspaper Headlines**

* Protected status no longer justified for Central Americans and Haitians in U.S., State Dept. says <https://www.washingtonpost.com/world/central-americans-and-haitians-no-longer-need-protected-status-state-dept-says/2017/11/03/647cbd5c-c0ba-11e7-959c-fe2b598d8c00_story.html?noredirect=on&utm_term=.aa360c8d8c49>
* Central Americans Fear Trump May End Immigration Program <https://www.voanews.com/a/central-americans-fear-donald-trump-end-temporary-protected-status-immigration-program/4092205.html>

**Unaccompanied Immigrant Children Newspaper Headlines**

* Children From Central America Flood the Border Again <https://www.usatoday.com/story/news/nation/2016/09/23/unaccompanied-minors-central-america-rushing-across-us-border/90911644/>
* U.S. ends program for Central American minors fleeing violence <https://www.reuters.com/article/us-usa-immigration-minors/u-s-ends-program-for-central-american-minors-fleeing-violence-idUSKCN1AW2OZ>

**Document for Immigration Policy Debate Notes**

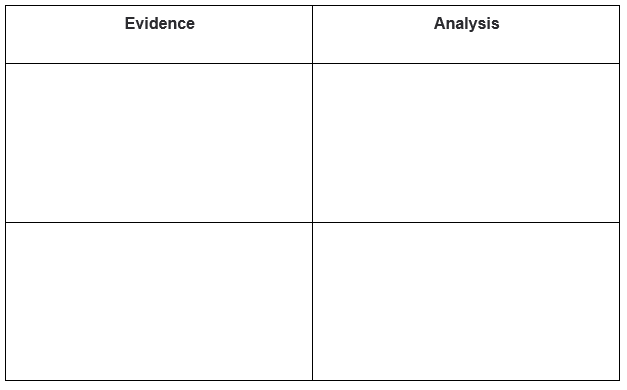
Model/Exemplar on the topic of Sanctuary Cities

Argument: Cities and states should provide a sanctuary for undocumented immigrants by refusing to work with Immigration and Customs Enforcement (ICE) in order to foster positive relationships between law enforcement and immigrant communities.

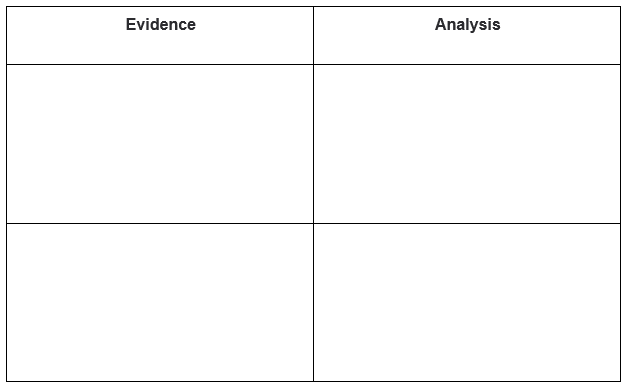
| **Evidence** | **Analysis** |
| --- | --- |
| The chief of police in Montgomery County, a large district just outside of DC with a large immigrant population, said:  "To do our job we must have the trust and respect of the communities we serve. We fail if the public fears their police and will not come forward when we need them. Whether we seek to stop child predators, drug dealers, rapists or robbers—we need the full cooperation of victims and witnesses” (American Immigration Council). | Leaders of the best police departments in the country agree that the police’s role is to prevent and prosecute crime so that all members of the community, no matter their status, are safe. Forcing them to assist ICE will make their job more difficult, increasing the crime rate. |
| In Tucson, Arizona, an undocumented immigrant stopped a criminal who was trying to steal a car with children inside.  “The immigrant held the criminal long enough for local police to arrive, then cooperated with detectives in the follow-up investigation. As a result, the suspect was charged with kidnapping, auto theft and burglary” (LA Times). |  |

Arguments in FAVOR of Policy Protecting Immigrants

Argument #1:\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

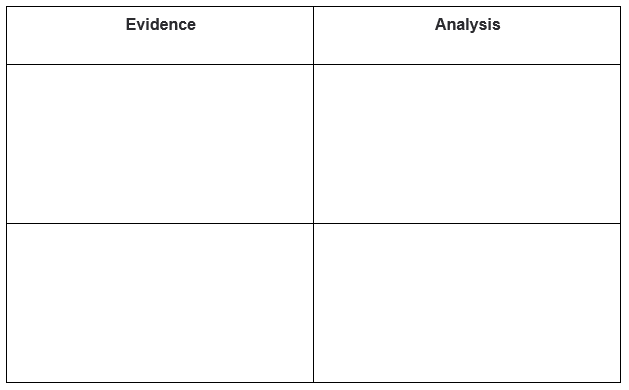


Argument #2:

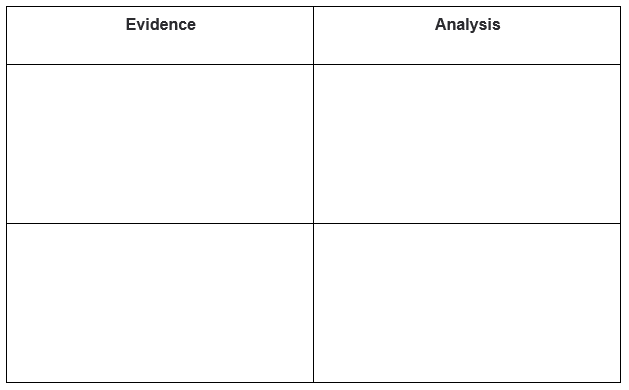


Arguments OPPOSED to Policy Protecting Immigrants

Argument #1: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_



Argument #2: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_



**Debate Protocol and Document for Notes**

Today you will participate in two debates to practice arguments for and against a particular immigration policy. You will use the protocol below and will take notes to record the arguments and evidence that are the most convincing and the counterarguments that your opponent will have. The goal is to strengthen your arguments before you write a persuasive essay defending your position.

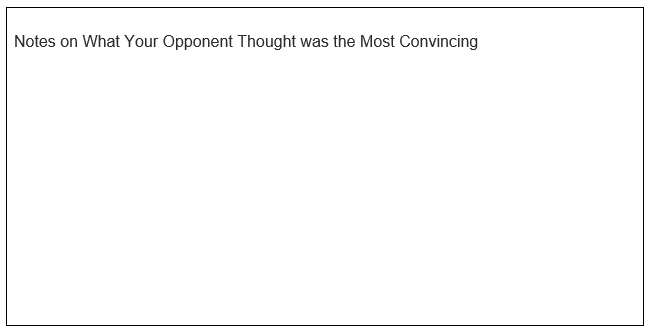
**Round One (10 minutes)**

1. Meet your opponent for a debate
2. Decide who will argue which side and who will present first
3. Start the first two minute timer
4. Person One presents the best arguments and evidence in support of the position
5. Person Two takes notes
6. When the first timer runs out, switch roles and repeat steps 3-5

| Notes on your Opponent’s Best Arguments, Evidence, and Reasoning |
| --- |

**Round One Debrief (5 minutes)**

1. Start the timer for one minute
2. Person Two tells Person One which arguments, evidence, and reasoning were the most convincing and why
3. Person One tells Person Two which arguments, evidence and reasoning were the most convincing and why



**Round One Counterarguments (10 minutes)**

* + - 1. Plan a rebuttal to your opponent’s best argument. Explain why the evidence wasn’t convincing, why the reasoning was illogical, or what important ideas your opponent ignored.

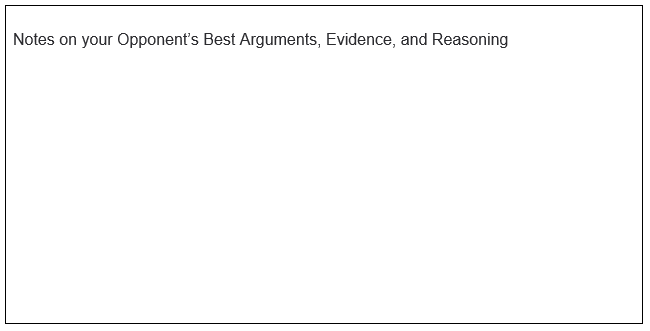


1. Start a one minute timer
2. Person One presents his/her rebuttal to Person Two’s argument
3. Start a one minute timer
4. Person Two presents his/her rebuttal to Person One’s argument

All class members will now have the opportunity to argue the other side of the debate. If they were in favor of a particular immigration policy, they will now be opposed, and vice versa. Students should find a different partner who is arguing the opposite position and complete the steps for Round Two of the flash debates.

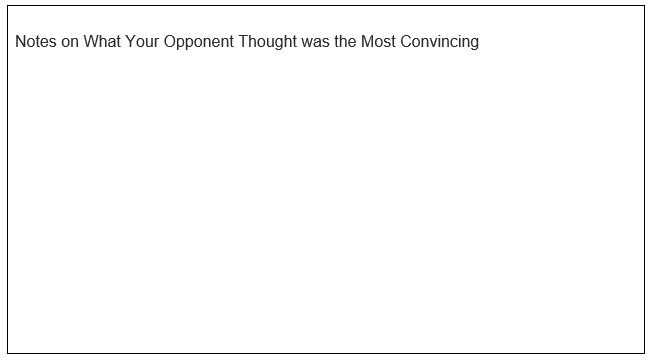
**Round Two (10 minutes)**

1. Meet your opponent for a debate
2. Decide who will argue which side and who will present first
3. Start the first two minute timer
4. Person One presents the best arguments and evidence in support of the position
5. Person Two takes notes
6. When the first timer runs out, switch roles and repeat steps 3-5



**Round Two Debrief (5 minutes)**

1. Start the timer for one minute
2. Person Two tells Person One which arguments, evidence, and reasoning were the most convincing and why
3. Person One tells Person Two which arguments, evidence and reasoning were the most convincing and why



**Round Two Counter arguments (10 minutes)**

1. Plan a rebuttal to your opponent’s best argument. Explain why the evidence wasn’t convincing, why the reasoning was illogical, or what important ideas your opponent ignored.
2. Start a one minute timer



1. Person One presents his/her rebuttal to Person Two’s argument
2. Start a one minute timer
3. Person One presents his/her rebuttal to Person Two’s argument
4. Start a one minute timer
5. Person Two presents his/her rebuttal to Person One’s argument

Lesson Modification/Accommodations for Students with Diverse Needs: For students that have anxiety or phobia of public speaking, they will create a research poster informing about a specific immigration policy.

Assessment, Application, Action, and Reflection:

* Students will represent their mastery of the lesson objectives via group presentations, letters to elected officials and will compose an argumentative essay based on the knowledge gained from each day’s activities.
* Students will research past and present Immigration policies, and compose pro and con arguments that support or oppose such policies. Students will demonstrate knowledge of the policies and how they affect immigrants from Central America by participating in a debate or Socratic seminar format. Parents, student peers, and other community members will be invited to be part of the audience.
* Students that have anxiety or phobia of public speaking will participate in a poster session that will inform audiences of the pros and cons of the immigration policies and how such policies affect positively or negative immigrants in this country, with special attention to Central American immigrants that immigrated as war refugees.

## Asian American Studies Course Outline

Course Title: Asian American and Pacific Islander Experience

Note on Disciplinary Naming: Asian American Studies

Throughout Ethnic Studies, the study of people of Asian descent has taken on various academic field names, including Asian American Studies and Asian American and Pacific Islander Studies. Additionally, various subfields have emerged out of Asian American Studies as a means of including groups that have been historically marginalized and understudied within the field. Arab and Muslim American Studies, Southeast Asian Studies, Filipina/o Studies, Filipinx Studies, and Pacific Islander Studies are just a few. While the Ethnic Studies Model Curriculum does not endorse any particular field or subfield over another, we strongly encourage Ethnic Studies educators and administrators to consider student demographics, needs, interests, and current events when crafting a course or lesson, as this may help determine what iteration of the field will be most useful for the class. For example, if you are teaching a class with a large amount of first generation Hmong and Vietnamese students, perhaps a Southeast Asian Studies approach would be most beneficial.

Course Overview: This course is designed to be an introduction to the socio-political construction of Asian American identity in the United States. Students will explore the history, cultures, struggles, and politics of Asian Americans as part and parcel of the larger Asian diaspora. This course will contend with how race, gender, and class shape life in the United States for people of Asian descent, while simultaneously introducing students to concepts like Pan-Asianism, and transnationalism. Ultimately, this course will consider the re/formation of Asian identity, culture, and politics within the United States.

Course Content: This course will explore a broad range of topics and events pertaining to the Asian American and Pacific Islander experience, and examine their contributions to U.S. history. Topics may include: immigration, intergenerational conflict, and the myth of the model minority, to name a few.

Sample Topics:

* Asian 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 for old crimes
* Southeast Asian resettlement in the U.S.
* The Vietnam War and the Southeast Asian Refugee Crisis
* Hurricane Katrina: Vietnamese and African Americans unite to get more resources
* Asian Americans and Access to Higher Education
* Desi American Cultural Production
* Filipino 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 Minaj, Ali Wong)
* Asian Law Caucus
* Asian Women United
* Center for Asian American Media (National Asian American Telecommunications Association)
* Gidra
* I Wor Kuen
* International Hotel Tenants Association
* KDP (Union of Democratic Filipinos) Katipunan ng Demokratikong Pilipino
* Kearny Street Workshop
* Visual Communications
* Yellow Brotherhood

Potential Significant Figures to Cover (this list is in no way exhaustive):

* Queen Liliuokalani
* Eddy Zheng
* Mitsuye Endo
* Fred Korematsu
* “Dosan” Anh Chang Ho
* Philip Ahn
* Susan Ahn Cuddy
* Jose Antonio Vargas
* March Fong Eu
* Fred Ho
* Larry Itliong
* Grace Lee Boggs
* Yuri Kochiyama
* Young Oak Kim
* Tam Nguyen
* Dalip Singh Saund
* Vincent Chin
* Bhagat Singh Thind
* Edward Said
* Dawn Mabalon
* Isao Fujimoto
* Sammy Lee
* Angela Oh
* K.W. Lee (Kyung Won Lee)

Sample Lesson 1

Title and Grade Level: Little Manila, Filipino Laborers, and the United Farm Workers (UFW) Movement, 9–12

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

Standards Alignment:

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

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

CA ELD Standards: ELD.PI.9–10.1, 2, 5, 6, 7, 9, 10, 11a.

Lesson Purpose and Overview:

Students will be introduced to the history of the United Farm Workers (UFW) 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 Ethnic Studies Terms and Concepts: United Farm Workers (UFW), Pinay and Pinoy, strike, protest music, labor union, intercultural relations

Content and Language 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. Discuss the 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 seven 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. “El Picket Sign” by Lis Valdez
   3. “Huelga En General”/ “General Strike” by Luis Valez
   4. “El Esquirol”/ “The Scab” by Teatro Campesino
   5. No Nos Morrean
   6. “Pastures of Plenty” by Woody Guthrie
   7. “Solidaridad (Pa) Para Siempre” (Solidarity forever)
   8. “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:

* Asian Americans Advancing Justice. “Filipino American Farm Worker History Timeline” <https://www.advancingjusticela.org/sites/default/files/ESUSHELAPVC%20Filipino_Am_Farm_Worker_History_Timeline.pdf>
* University of California, San Diego Archives. “The UFW: Songs and Stories Sung and Told by UFW Volunteers” <https://libraries.ucsd.edu/farmworkermovement/media/Scott/INTRODUCTIONTOSONGSANDCOMMENTARY(FINAL).pdf>
* University of California, San Diego Archives. “Song Lyrics With Translations” <https://libraries.ucsd.edu/farmworkermovement/media/Scott/SONGLYRICSWITHTRANSLATIONS(COMBINED).pdf>
* The Little Manila Center- <https://www.littlemanila.org/>
* *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 2

Title and Grade Level: Myths and Realities Surrounding the Asian Pacific Islander American Community, 9–12

Ethnic Studies Guiding Values and Principles Alignment: 2, 6

Standards Alignment:

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

CA CCSS for ELA/Literacy: RH.9–10.1, 4, 5, 9; WHST.9–10. 1, 2, 4, 6, 7

CA ELD Standards: ELD.PI.9–10.1, 2, 3, 5-8, 10b, 11a

Lesson Purpose and Overview:

This lesson introduces students to the complexity of the term ‘Asian American,’ ultimately coming to understand the various ethnic groups and politics associated with the identity marker. Additionally, students will also be exposed to the concept of the model minority myth. This course will provide for students the implications that result when lumping all Asian groups together and labeling them the Model Minority. For example, marginalized groups (i.e. Pacific Islanders, Southeast Asians) suffer from being cut out of programs and resources. It presents a false narrative that Asian Americans have overcome racism and prejudice. It glosses over the violence, harm, and legalized racism that Asian Americans have endured, e.g., the Chinese massacre in Los Angeles in 1871, the annexation of Hawaii, and the shooting of Southeast Asian school children in Stockton.

Furthermore, students will understand how this label for the Asian American becomes a hindrance to expanding democratic structures and support, and worst how it creates a division among the Asian American community and places a wedge between them and African Americans and other oppressed groups.

Key Ethnic Studies Terms and Concepts: assimilation, stereotype, identity, model minority, racism

Content and Language Objectives (Students will be able to…):

1. Analyze the misconceptions of the use of the model minority to describe some Asian Americans and Pacific Islanders.
2. Differentiate the various identities, nationalities, and ethnicities that make up the Asian American and Pacific Islander community.
3. Learn to analyze legislation that directly impacts communities of color.

Essential Questions:

1. What does Asian American mean? Who is Asian American?
2. How has the model minority myth been used to oppress and/or stymie certain Asian American and Pacific Islander communities?

Lesson Steps/Activities:

1. Place four large pieces of flip chart paper in each corner of the room along with three to five markers. Engage the class by asking students what does Asian American mean? Before delving too deeply into discussion, divide the class up into four groups. Each group is assigned to a corner and instructed to take ten minutes as a group to respond to the aforementioned question. Also ask the groups to list the various ethnic groups that comprise ‘Asian American’.
2. After about ten minutes, signal for the groups to stop what they are doing. Allow each group to share what they discussed with the class. After each group has shared, provide a definition for Asian American and begin listing some of the various ethnic groups (see below for a sample list).
   1. Sample Ethnic Groups (this list is in no way exhaustive)
      1. Chinese
      2. Korean
      3. Vietnamese
      4. Japanese
      5. Filipino
      6. Pakistani
      7. Indian
      8. Bangladeshi
      9. Burmese
      10. Hmong
      11. Laotian
      12. Cambodian
      13. Malay
      14. Thai
      15. Iranian
      16. Fijian
      17. Samoan
   2. Definition of Asian American: The term Asian American was born out of the Asian American Movement (1968-1975) as a means of identifying people of Asian descent living in the United States. During the late 1960s, the term was largely seen as radical and unifying, a rejection of ‘oriental’ and other pejoratives that were associated with people of Asian descent. The collective coining of the term was an act of self-naming and self-determination, and aligned with the broader goals of the Asian American movement—equality, justice, and anti-racism.
3. After sharing the definition and ethnic groups listed above, reiterate that Asian American is a loaded term that encompasses dozens of different Asian ethnic groups that have settled in the U.S., with large populations settling in California.
4. While still in groups, also ask students to name some stereotypes about Asian Americans that they have heard. Before asking this question remind students to be respectful and considerate. After writing down some of the various stereotypes on the board, emphasize that this exercise is not to validate said stereotypes, but to highlight how stereotypes can be harmful.
5. Of the various stereotypes listed are, “Asians are smart,” “Asians are good at math,” and “Asians are successful”. State that these stereotypes are a product of the model minority myth. Project images of William Petersen’s 1966 *New York Times* article, “Success Story: Japanese American Style” on the board or screen. Also provide a quick summary of the article’s main point.
6. Note that this article inherently pitted Japanese Americans (arguably Asian Americans more broadly) against African Americans, with Petersen identifying the latter group as the “problem minority.” Following internment, Japanese Americans were able to achieve some level of social and economic mobility, rendering them the “model minority,” for their ability to thrive in the face of adversity unlike their African American counterparts. Petersen believed Japanese Americans were able to achieve this success because of their value of education, pride in heritage, tight knit family structures and community, and respect for authority.
7. Have students read the article for themselves, reminding them to ask for help if they need support defining any unfamiliar words or terms. After reading the piece, explain to students that this article is the first time the term “model minority” was used (or coined) and marks the beginning of the stereotyping of Asian Americans as inherently “smart” and “successful”.
8. Teacher models counter arguments. For homework, asks students to list three counter arguments refuting Petersen’s article.

Day 2

1. Start the class by asking students to share their counter arguments with the groups that they were in yesterday. After each groupmate has shared their counter arguments, ask the groups to share what they believe to be the strongest counter argument with the entire class. Be sure to provide your own analysis of the article and a counter argument. Stress that Petersen’s article and model minority helped render ‘Asian American’ monolithic. Also point out that the experience that Petersen mentioned were not reflective of all Asian Americans, as Southeast Asian and Pacific Islander ethnic groups remain largely marginalized and are disproportionately impacted by poverty, mental health issues, low-wage jobs, and access to higher education, among other barriers.
2. To better illustrate the problems with ‘model minority,’ play a short video, “Re-Examined: Does Disaggregated Data Matter in Education?” Following the screening, explain what it means to disaggregate data and its connection to the model minority myth. Point back to the flip chart papers around the room that lists the various ethnic groups within Asian American. Underscore how this term that was intended to be a unifying identity-marker has created some problems, including rendering smaller ethnic groups (often those in the most need) less visible, and not being inclusive enough of a term, especially for those of the Asian diaspora that have origins from islands in the Pacific (i.e. Filipinos, Melanesians, Polynesians, etc.), hence the more updated identity-marker, Asian Americans and Pacific Islanders.
3. During the second half of class hand out copies of California Assembly Bill 1726 (Data Collection). Have students take turns reading the bill aloud popcorn style. After the in-class reading, provide necessary context on what a bill is, and summarize how bills become laws. Additionally, define any words or terms students may be struggling with. In groups, have students discuss the purpose of the bill, impact that it will have on Asian American communities, and how the legislation helps dispel the model minority myth.
4. As a homework, ask students to complete a “mini bill analysis” of Assembly Bill 1726 using the worksheet below. Let students know that they should refer to analyses of the bill available on [www.leginfo.legislature.ca.gov](http://www.leginfo.legislature.ca.gov/) and other sources.

Assessment, Application, Action, and Reflection:

* Students will read and analyze an article and legislative document, providing their own informed critiques, opinions, and feedback on the sources. Students will further analyze how the document supports or argues against the model minority myth.

Materials and Resources:

* “Re-Examined: Does Disaggregated Data Matter in Education?” <https://www.nbcnews.com/news/asian-america/california-data-disaggregation-bill-sparks-debate-asian-american-community-n638286>
* “How Does a Bill Become a Law?” Infographic/Handout <https://www.usa.gov/how-laws-are-made#item-213608>
* “Unmasking the Myth of the Model Minority” [https://usu.instructure.com/courses/372330/files/58303434/download?verifier=RDvnl8Oi8VfGK4sAeOZjoscdO2lyDrkusGTWQPrMandwrap=1](https://usu.instructure.com/courses/372330/files/58303434/download?verifier=RDvnl8Oi8VfGK4sAeOZjoscdO2lyDrkusGTWQPrM&wrap=1)
* Petersen, William. “Success Story, Japanese-American Style” *New York Times,* 1966. Digital pdf download: <http://inside.sfuhs.org/dept/history/US_History_reader/Chapter14/modelminority.pdf>
* California Assembly Bill 1726 <https://leginfo.legislature.ca.gov/faces/billNavClient.xhtml?bill_id=201520160AB1726>
* Wu, Ellen. *The Color of Success: Asian Americans and the Origins of the Model Minority.* Princeton, NJ: Princeton University Press, 2014.
* Fuchs, Chris. “Behind the 'Model Minority' Myth: Why the 'Studious Asian' Stereotype Hurts.” NBC News.com, August 27, 2017. <https://www.nbcnews.com/news/asian-america/behind-model-minority-myth-why-studious-asian-stereotype-hurts-n792926>.
* Blackburn, Sarah-SoonLing. “What Is the Model Minority Myth?” Teaching Tolerance.com, March 21, 2019. <https://www.tolerance.org/magazine/what-is-the-model-minority-myth>

**Bill Analysis Worksheet**

* Bill Information (Name, Legislative Year, and Author): \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_
* What does this bill aim to do? What does it address? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_
* What, if any, are the social and/or economic benefits of this bill? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_
* Does this bill directly or indirectly impact your community and/or family? If so, how? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_
* Do you agree with what this bill seeks to do? Please explain. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_
* Beyond legislation, what can be done to address the issue this bill calls attention to? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Sample Lesson 3

Title and Grade level: Chinese Railroad Workers, 9–12

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

Standards Alignment:

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

CA CCSS for ELA/Literacy: RH.9–10.1, [2](http://www.corestandards.org/ELA-Literacy/RH/9-10/2/), [6](http://www.corestandards.org/ELA-Literacy/RH/9-10/6/), [9](http://www.corestandards.org/ELA-Literacy/RH/9-10/9/); [SL.9–10.1.A](http://www.corestandards.org/ELA-Literacy/SL/9-10/1/a/), [1.B](http://www.corestandards.org/ELA-Literacy/SL/9-10/1/b/), [1.C](http://www.corestandards.org/ELA-Literacy/SL/9-10/1/c/).

Lesson Purpose and Overview:

The fact that there is one sentence or a paragraph in the U.S. History textbooks on the Chinese railroad workers is testament to the minimizing of the role of people of color in building the economic apparatus of the United States. Chinese Americans are Americans and have played a key role in building this country. Had it not been for this work force, the greatest engineering feat 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 10th, 1969 with no Chinese workers exemplifies the white supremacy view of U.S. history.

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

Content and Language 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 – Socratic Seminar – addressing key questions

Day 4 – 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. Teacher will ask students what they know about Chinese Americans and their contribution to the U.S.
2. Introduce the lesson with the key overarching question:
   1. Why is it important to recognize the contributions of immigrant labor to building the wealth of the U.S.?
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. What do they see and notice?
   2. Are there any Chinese laborers in the picture?
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. In the last half of class, individually, in pairs, or in groups, create an item to remember the Chinese laborers: video of a skit, children’s book made of construction paper, poster, flyer, drawing, poem, etc.

Day 3 – Socratic Seminar – addressing key questions

Key Questions:

1. Describe the process from the beginning to end in getting Chinese immigrants to come to the U.S to build the transcontinental railroad and the conditions and treatment they endured.
2. Why is it important to remember the Chinese Railroad strike?
3. Why is it important to recognize the contributions of immigrant labor in building the wealth of the U.S.?

Socratic Seminar Procedures and Norms:

Teacher creates a circle of 9–10 chair/desks depending on how many students are in the class. Arrange Seating:

1. Divide students into groups of 3 or 4.
2. Number the students 1–4.
3. Each number will have a role but the role will rotate so each student will be performing each role.

Assign and Explain Roles:

Participant #1 – Discussant. Sits in Socratic seminar circle and talks.

Participant #2 – Tally-er. Tallies how many times their person talks.

Participant #3 – Research Supporter. Supports the speaker with facts from research.

Participant #4 – Questioner. Thinks of questions the participant can ask and to whom.

Teacher states the goal of the Socratic seminar: To learn and build on each other’s knowledge. Teacher note: It is important to emphasize that the seminar is not a debate, but an opportunity to think deeply (both individually and collectively) about the guiding questions.

Use phrases “I agree with (name of student) and I would like to add….”, (name of student) makes a good point because…, Use examples from this lesson on Chinese Railroad Workers, from what you have learned in any of their history classes, from the media or from their own experiences.

Establish Norms: No raising hands to talk, each person needs to talk at least once, be respectful, and refrain from side discussions.

Teacher can be the discussion leader or choose a student to lead. The role of the leader is to choose someone to start the discussion and then keep the discussion going by calling on someone if there is a lull in the discussion.

Start the discussion with 5 minute rotations. The participant will sit and talk, while the others in the group stand behind the participant and perform their roles.

Teacher calls out the rotations, for example, “1s you are in the circle, 2s tally-ers, 3s research supporter, and 4 questioner, next round 2s are in the circle, 3s are tally-ers, 4s research supporter and 1s questioner, etc. Each rotation addresses the questions.

Teacher can issue points every time a student participates.

Assessment, Application, Action, and Reflection:

Commemoration of the Golden Spike

Day 4: 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. What are your ideas of how this committee should recognize the Chinese laborers? Use your creativity and imagination and write a letter to the committee and propose a way in which Chinese laborers can be put into the program and paraphernalia of this annual commemoration.

What is the best way to commemorate the building of the transcontinental railroad?

Discuss this question with your partner or in your group expressing your viewpoint on how Chinese should be included in every celebration and commemoration of the of the transcontinental railroad, not in a simplistic, nominal, “Oh I forgot to mention…” manner, but in a deep, integral method that gives true tribute to the labor that has built this country.

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

Participation in a Socratic Seminar using the overarching questions and letter to the Golden Spike Foundation.

A letter to the Golden Spike Foundation and/or a representation of what you have learned in this lesson: video of a skit, children’s book made of construction paper, poster, flyer, drawing, or poem.

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)

Other sources:

* Chew, William R., *Nameless Builders of the Transcontinental Railroad*, Trafford Publishing, 2004.
* SPICE Lesson: Modules on the Chinese Railroad Workers.<https://spice.fsi.stanford.edu/multimedia/chinese-railroad-workers-north-america-project>
* 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. Discuss the details of the Chinese railroad strike that occurred in 1867 and their demands.
4. To what extent was the strike a success?

Sample Lesson 4

Title and Grade Level: Hmong Americans – Community, Struggle, Voice, 9–12

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

Standards Alignment:

HSS Content Standard 11.11.1

CA CCSS for ELA/Literacy: RH.9–10.1, 2, 3, 7; W.9–10.1; SL.9–10.1

Lesson Purpose and Overview:

Overview: Hmong Americans are seen as Asian Americans, yet they have a very unique experience and history in the 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.

Takeaways:

* Understand the distinct experience of the Hmong American community, as a subgroup in Asian American community, that it is complex and not monolithic.
* Use the inspiration of the spoken word examples of two Hmong teenagers to create a spoken word poem to reflect on individual experiences and explore identity.

Key Ethnic Studies Terms and Concepts:

Hmong – Minority Ethnic Group located in the mountains of southern China and Southeast Asia. Most Hmong Americans are from Laos and Vietnam.

Oral history – Stories told from experience passed down through the generations.

Laos – country located in Southeast Asia.

CIA – Central Intelligence Agency that conducted the Secret War in Laos during the Vietnam War.

Refugee Resettlement Act of 1980 – Law passed to add an amendment onto the Naturalization Act of 1965 that allowed Southeast Asian immigrants to the U.S. for humanitarian reasons.

Asian American – Americans of Asian ancestry including all countries in Asia.

Secret War in Laos – During the Vietnam War, Kennedy and then Nixon directed the CIA to conduct a secret war without telling Congress, utilizing Hmong, Iu Mien, Laotians, and other Southeast Asians to fight the communists, Pathet Laos.

Patriarchy - a system of society or government in which men hold the power and women are largely excluded from it.

Content and Language Objectives (Students will be able to…):

Students will be able to understand the diversity of the Hmong American experience through spoken word poems, oral histories, and articles as evidenced by creating a spoken word poem expressing their own experience, or by addressing each essential question with a well written paragraph.

Essential Questions:

1. What is the history of Hmong immigration to the U.S?
2. Based on the videos of Hmong Americans speaking about their lives, how can you best describe how they came here and their experience here in the U.S?
3. Compare the experiences of the first generation Hmong immigrants to their children who were born in the U.S. and differentiate the experiences between the girls and the boys.

Lesson Steps/Activities:

1. Ask the question – Is anyone here Hmong? (If anyone raises their hand, ask them to feel free add and comment to any content that is being presented as this lesson on Hmong Americans – their experiences and identity. But to not feel any pressure to represent their whole community.)
2. Today we are going to learn about the Hmong in American and focus on these essential questions (read essential questions 1–3 aloud).
3. But first we are going to learn some basic information about the Hmong, which is a group within the Asian American community. What are questions you have about the Hmong? (Teacher solicits questions and writes the on the white board.)
4. Let’s read aloud together the Quick Fact Sheet about the Hmong community in the U.S. And see if some of these questions will be answered. (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. Based on this information, which questions have we answered? Go through the questions and answers.
6. These are general facts about the Hmong community but let’s go deeper in trying to understand what the Hmong experience here in the U.S. What is Hmong American experience? What was their experience in getting here to the U.S.? And let’s compare the experiences of the first generation Hmong immigrants to their children who were born in the U.S. and differentiate the experiences between the girls and the boys.

We are going to watch a video interview of a Hmong couple who immigrated to the U.S. and learn about how they came to the U.S. As you watch, you must read the subtitles, as they speak Hmong. Think about the question what hardships did they endure to get to the U.S as you 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. 9 mins <https://www.youtube.com/watch?v=eDWU5zP-B6g>

1. We are going to watch two spoken word poems of two teenage Hmong females. As you watch them, think about how they have developed their identity as being Hmong American. As you watch them, think about 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 (what it is like to be a young Hmong American woman?) for one minute in silence, then write for one minute 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. We are going to read an excerpt from “Criminalization and Second Generation of Hmong American Boys.” As you read this excerpt 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: 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.
2. Assessment – To show evidence of what you have learned you 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 – follow these directions on this website: <https://www.powerpoetry.org/actions/5-tips-spoken-word>, you will get extra credit for performing your poem in class.

Lesson Modifications/Accommodations for Students with Diverse Needs

1. During the video of the Hmong couple who speak Hmong, read the subtitles out loud over a microphone if available.
2. Show the spoken word video twice to give students time to grasp the information.
3. Give students more time to think and write.
4. On the Think Write Pair/Share Handout, use sentence starter frames.
5. If available, have a special education aide read the hand out with a student or group of students and ask the key questions.
6. If available, have the special education aide lead a small group discussion on the handout that will help prompt the students in their writing.
7. Read “Criminalization and Second Generation Hmong American Boys” out loud and have students read along with the teacher.
8. Provide a paragraph frame: Topic Sentence, evidence, explanation, commentary.

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

Materials and Resources:

Create a Spoken Word Poem Directions Handout from the website: <https://www.powerpoetry.org/actions/5-tips-spoken-word>

“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 Bulby-Meissner, *Hmong and American From Refugees to Citizen*. Minnesota Historical Society Press. 2012.

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

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.

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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 5

Title and Grade Level: Cambodian Americans – Deportation Breaking Families Apart, 9–12

Ethnic Studies Values and Principles Alignment: 1, 3, 4, 5, 6

Standards Alignment:

HSS Content Standards: 10.9.3, 11.9.3, 11.11.7

CA CCSS for ELA/Literacy: RH.9–10.1, 2, 3, 6, 7; W.9–10.1; SL.9–10.1

Lesson Purpose and Overview:

Cambodian Americans are a sub Asian American group that are experiencing numerous deportations as a result of a repatriation act passed in the 1990s. This act focuses on deporting Cambodian Refugee felons for petty crimes even after they have served their time. Over 500 mainly Cambodian American males have been deported back to Cambodia to live in a society that is unwelcoming to them. They are culturally American yet they are barred from ever returning to the U.S. Many of them have wives and children in the U.S. These family separations are causing generational trauma to the wives, children, and parents. They are forced to live in a “borderland” as they are also not treated as equals in Cambodia. This criminalization of Cambodian male youth mirrors the experiences of Chicana/o/x and Latina/o/x youth with the added Cambodian U.S. repatriation act. Fortunately there are organizations recognizing this is a human rights issue and are making this issue known.

Key Ethnic Studies Terms and Concepts:

Cambodia – Southeast Asian country that got caught in the Vietnam War due to the secret bombings.

Immigration Naturalization Act – This law defines who can immigrate to the U.S. and causes for deportation.

U.S. involvement in the Vietnam War – During the Cold War era, the U.S. became militarily involved in the Vietnam War to stop the spread of communism. The war spread to neighboring Southeast Asian Countries like Cambodia and Laos causing instability, chaos, death, destruction and a refugee crisis.

U.S. secret bombing of Cambodia – From 1969 to 1973, under the Nixon administration, the U.S. Air Force secretly dropped bombed in Cambodian near the border of Vietnam to try to destroy the Ho Chi Minh trails that the Viet Cong used to travel down to South Vietnam to attack.

Pol Pot – The communist leader who fought the U.S. backed Cambodian government who took power and tried to weed out anything that had any U.S. or western influence as a reaction to the bombings. This caused a period of time called the Killing Fields in which 10% of the population was killed.

Killing Fields – genocide in which the Cambodian government killed any person suspected of siding with the U.S. or being influenced by the U.S. Doctors, teachers, and anyone educated was killed.

Refugee – a person forced to leave their home country for fear of losing their lives, or of suffering.

Khmer Rouge – Po Pot’s political organization that was staffed with youth, child soldiers.

Genocide – mass murder of an entire group of people.

Trauma – a deeply distressing or disturbing experience that causes negative psychological effects, i.e. depression, anxiety, etc.

Content and Language Objectives (Students will be able to…):

1. Understand the history of how the U.S. involvement in the Vietnam War drew Cambodia into political turmoil, leading to the killing fields and forcing many Cambodians to flee to the U.S. as refugees.
2. Understand the specific issues that Cambodian Americans face, including high poverty rates, high incarceration rates, and high rates of deportations.
3. Understand the impact of these deportations on the Cambodian American community.

Essential Questions:

1. What is the history of Cambodian immigration to the U.S? Why and how did they come to the U.S.?
2. Describe the Cambodian American community today, and in particular the issue of deportations that they are dealing with.
3. What impact are these deportations having on Cambodian American families and why are advocacy groups calling it a human rights issue?

Lesson Steps/Activities:

Day 1

1. Ask the question – How many people know where Cambodia is on the world map? If a student raises their hand, ask them to come point out where it is on a world map or globe. Also project a picture of the Cambodian Flag on the screen if you are able.
2. Today we are going to learn about Cambodian Americans, their history of immigration to the U.S. and what issues they are facing today (read essential questions 1-3 aloud).
3. In pairs, bring up the source: “Cambodian Americans” <http://www.asian-nation.org/cambodian.shtml#sthash.G7I688Ox.dpbs> and answer the questions on the handout “Cambodian Americans – Immigration and Experience in America.”
4. Have students work in pairs to answer the questions on the hand out. They can take turns reading to each other and listening. Turn it in at the end of class.

Day 2

1. Jigsaw Export/Home groups – break students into groups of 4, number them 1-4. Tell them they are currently in their home groups, and that each number is going to become an expert on a source that will give them more information about the deportation issue within the Cambodian American community.
2. Before they break into the expert groups – Discuss the deportation issue with your class, give a short 5-10 minute lecture on why and how are Cambodian Americans who were born in refugee camps, have green cards and have lived in the U.S. the majority of their lives are now at risk of being deported.

Mini Lecture –The NPR article, “The U.S. Immigration and Nationality Act” outlines how non-U.S. citizens may be deported back to their country of origin, even if they're in the country legally. "Violation of law" is listed as a deportable offense. <https://www.uscis.gov/ilink/docView/SLB/HTML/SLB/0-0-0-1/0-0-0-29/0-0-0-5684.html>

The U.S. has been repatriating Cambodian immigrants since 2002, when an agreement was made between Washington and Phnom Penh that said Cambodia would accept deportees. That deal fell apart last year (<https://www.straitstimes.com/asia/se-asia/cambodia-suspends-repatriation-agreement-with-us>), prompting the Trump administration to impose visa sanctions on some Cambodian officials and families (<https://www.voanews.com/a/united-states-cambodia-agree-on-deportations/4248241.html>). The two governments eventually worked out a new agreement in early 2018 and Cambodia began accepting Cambodian nationals, this time in even greater numbers than before.” Many times Cambodian Americans are deported for a crime they committed when they were young and they did their time, they move on with their lives, marrying and having kids. As mature husbands and fathers, they are now being deported for something they thought was a part of their past and dealt with. (Check for understanding)

1. Expert Groups – Tell them they will be given a source to access online through their Chromebooks, or teachers can make hard copies and set up video watching stations and that while they are reading and watching to use critical literacy to think about the information they are learning. Questions they should think about while they are analyzing their sources are:
   1. What is the legal basis for these deportations?
   2. Why are these deportations unfair?
   3. What effect are these deportations having on the deportees and the families still living in the U.S?
   4. What groups are doing something about the deportations and what are they doing?

Since they will be the only person reporting back to their home group on their source, they really need to pay attention and take good notes. (All of these directions are on the two page handout – make hard copies for every student).

1. Home Groups – Tell students to return to their home groups and report to their groups their findings from their sources. They take turns from 1-4 presenting their facts, quotes and evidence while the rest of the group takes notes from listening to the expert. At the end of the time period, all of their quadrants should be filled out completely.
2. Assessment
   1. Reflect on your learning: What effects are these deportations having on the Cambodian American community? Why are advocacy groups calling these deportations a human rights violation?
3. Action: To show evidence of your learning from this lesson you can choose one of the three options below:

* Write a letter to or call your congressperson to advocate and end to these deportations as well as to the deportations of undocumented immigrants from the Latino community.
* Join one of the organizations that is working towards helping these families that are dealing with a loved one being deported and report back how you are participating.
* Create a public service announcement that educates others about this issue and post it on Instagram or Facebook. It must include a way for people to get involved.

Lesson Modifications/Accommodations for Students with Diverse Needs

1. As an alternative, instead of jigsaw expert groups, you can show the videos and read the articles as a whole class and then have students take notes in groups.
2. Use sentence frames to help students access the assessments (writing a letter to their congressperson).

Assessment, Application, Action, and Reflection: See steps 9 and 10 above.

Materials and Resources:

Dunst, Charles, “Cambodian Deportees Return to a 'Home' They've Never Known”, The Atlantic, 16 Jan 2019. <https://www.theatlantic.com/international/archive/2019/01/america-deports-cambodian-refugees/580393/>

Couture, Denise, “U.S. Deports Dozens More Cambodian Immigrants, Some For Decades-Old Crimes”, NPR, 18 Dec 2018**.** <https://www.npr.org/2018/12/18/677358543/u-s-deports-dozens-more-cambodian-immigrants-some-for-decades-old-crimes>

“Deported from U.S., Cambodians fight immigration policy” PBS Newshour, 7 May 2017 <https://www.youtube.com/watch?v=AQMuGOXc-i4>

“Deported: Forced Family Separation (Part 2 of 5) | NBC Asian America”, NBC News, 16 Mar 2017 <https://www.youtube.com/watch?v=dULdy78KOLU>

“Cambodian Americans”, Asian Nation, Asian American History Demographics and Issues (This article is an edited chapter on the major historical events and contemporary characteristics of the Cambodian American community, excerpted from *The New Face of Asian Pacific America: Numbers, Diversity, and Change in the 21st Century*, edited by Eric Lai and Dennis Arguelles in conjunction with AsianWeek Magazine and published by the UCLA Asian American Studies Center.) [http://www.asiannation.org/cambodian.shtml#sthash.G7I688Ox.dpbs](http://www.asian-nation.org/cambodian.shtml#sthash.G7I688Ox.dpbs)

## Native American Studies Course Outline

Course Title: Native American Experience

Note on Disciplinary Naming: Native American Studies

Throughout Ethnic Studies, the study of Native and indigenous people have taken on various academic field names, including, American Indian Studies, Native American Studies, and Indigenous Studies. While they all cover the histories, contributions, politics, and cultures of indigenous people, the specific academic field names are often used to denote specific groups. While American Indian and Native American Studies refer to the study of indigenous people in the Americas, Indigenous Studies takes a more global approach and is used to discuss indigenous and aboriginal people beyond the U.S. While Mexican Americans and Latina/o/x Americans have native ancestry, their indigenous hxrstories are addressed in the Chicana/o/x and Latina/o/x course outline. In the U.S. and Canada, all native groups have been impacted by their status and federal recognition.

Course Overview: The course will explore the complexity and diversity of Native American experiences from the pre-contact era to the present, highlighting key concepts like indigeneity, settler colonialism, environmental justice, cultural retention, cultural hegemony, imperialism, genocide, language groups, self-determination, land acknowledgement, and tribal sovereignty. The course will provide students with a comprehensive understanding of how the role of role of imperialism, settler colonialism, and genocide, both cultural and physical, of North American Native Americans contributed to the formation of the United States. Students will be exposed to the history and major political, social, and cultural achievements of various Native American tribes. Overall, students will have an opportunity to critically engage readings, materials, and sources from indigenous perspectives.

Course Content: The course will: (1) Foreground the rich history of sovereign and autonomous Native American tribes as dynamic civilizations and holistic human beings. (2) Delve into the implications of genocide and forced land removal on Native American populations. (3) Grapple with the cultural and ideological similarities and differences amongst various tribes in and outside of the California region. Students will identify salient values, traditions, and customs relevant to California-based Native American populations. And (4), highlight major periods of resistance and social activism, like the American Indian Movement (AIM), and recent movements around the Emeryville Shellmounds and the Dakota Access Pipeline.

Sample Topics:

* 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[[6]](#footnote-6)
* The History and Implications of Broken Treaties
* The Enslavement of California Native Americans during the Gold Rush and Mission Periods
* Symbolism of Regalia Worn at Pow Wows.
* Destruction of the Ecology, Sacredness of Nature, and traditional ecological knowledge (TEK)
* Native American Enslavement and Genocide in California Missions
* The Medicine Wheel
* The Peace and Dignity Journeys
* The Prophecy of the Eagle and the Condor
* Genocide, Past and Present, in Native Communities
* Native Americans and their Relationship to the United Nations Definition on Genocide
* 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)
* From Acorns to the Three Sisters: 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[[7]](#footnote-7) (this list is in no way exhaustive):

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

Potential Significant Historical Figures to Cover (this list is in no way exhaustive)

* Zitkala Sa Chase Iron Eyes
* Jim Thorpe
* Diane Almendariz
* Corrina Gould
* Caleen Sisk
* Toypurina
* Xiuhtezcatl Martinez
* John Trudell
* Pomponio
* Geronimo
* Dennis Banks
* Sharice Davids
* Winona Laduke
* Sitting Bull
* Vine Deloria
* Gregory Cajate
* Sandy Grande
* Sasheen Little Feather
* Donald Fixico
* Jacque Nunez
* Deb Haaland
* Shannen Koostachin
* Wilma Mankiller

Sample Lesson 1

Title and Grade Level: Develop or Preserve? The Shellmound Sacred Site Struggle, 9–12

Ethnic Studies Values and Principles Alignment: 2, 3

Standards Alignment:

CA HSS Analysis Skills (9–12): Chronological and Spatial Thinking 4; Historical Research, Evidence, and Point of View 1, 2, 4; Historical Interpretation 1, 5.

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

CA ELD Standards: ELD PI.9–10. 1, 2, 3, 6, 9, 10, 11.

Lesson Purpose and Overview:

This lesson exposes students to a highly contentious and ongoing debate around Native American sacred sites. Students will be introduced to the history of the Ohlone people, the significance of shellmounds, and ongoing protests that have been organized to protect sacred sites. Students will engage sources that 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 Ethnic Studies Concepts: marginalization, sacred sites, shellmounds, preservation, repatriation

Content and Language 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 are provided in the glossary.
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. Following the 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.
6. 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 2

1. Continue the second 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 noting whether they believe the sites should be preserved, destroyed and/or developed, or propose a solution that would address both sides. 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, randomly selects students to come to the front of the class and share their three talking points and the overall premise of their persuasive essay. Limit student presentations to two to three minutes each.

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 persuasive essay detailing their position on 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/shellmounds/>
* “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*

Sample Lesson 2

Title and Grade Level: Context of Oppression and Struggle, 9–12

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

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: The goal of this lesson is to expose students to the complexities behind the absence of Native oral and cultural history in traditional history textbooks. Students will examine policies, resolutions and broken treaties in U.S. history that have oppressed and marginalized Native American tribes in the past, and the current oppressive conditions for all indigenous communities. Students will begin to understand how these historical practices play out in the realm of public policy, politics and sovereignty and resistance in tribal communities.

Key Terms and Ethnic Studies Concepts: Tribal sovereignty, self-determination, oppression, domination and resistance, doctrine of discovery, genocide, sovereignty, broken treaties, institutional policies, *Cherokee v. Georgia*, *Worcester v. Georgia*, Unratified Treaties of 1851, California Indian Slavery, status, federally and non-federally recognized tribes, California Indian, homeland, historical trauma, cultural survival, cultural revitalization, and Pan-Indian movements.

Content and Language Objectives (Students will be able to…):

1. Develop critical thinking skills by researching and analyzing how institutional policies have shaped the historical status and oppressive realities of Native American tribes—specifically California Indian.
2. Develop and compose editorial letters to their local newspaper to bring awareness to California Indigenous culture, ecology, health, and education. Students will also discuss the importance of past broken treaties, policies and resolution affecting Native American Tribes, in particular to California.

Essential Questions:

1. How have Native Americans in California resisted oppression and survived physically, ethnically, and culturally?
2. What is tribal sovereignty and self-determination?

Lesson Steps/Activities:

1. Begin lesson with a community builder or energizer. See appendix for examples.
2. Introduce students to the concepts of domination and oppression, and resistance and resilience. It is recommended that teachers post definitions of the terms and provide examples for additional context. Within this discussion, also emphasize that Natives Americans are survivors and have been disproportionately impacted by the aforementioned concepts. Also note that Native Americans contribute to contemporary society and the political economy. For example, California Native American Casinos help support the State economy and contribute to many humanitarian causes (e.g., food pantries, schools, and hospitals).
3. Have students work in collaborative groups to research, explain, and clarify the impacts and implications of the following policies, resolutions and treaties:

* Doctrine of Discovery
* Mission system
* Trail of Tears
* *Cherokee v. Georgia*
* *Worcester v. Georgia*
* Manifest Destiny
* 18 Unratified Treaties of 1851-1852
* California Indian Slavery
* The Gold, Greed, and Genocide Period on the Status of California Indians

1. After students have conducted research on the concepts and topics listed above, have the entire class gather for a community dialogue and reflection. Go through each concept and/or topic, allowing for defining and reflection.
2. Following discussion, let students know that they will need to write an editorial letter (500 words minimum) to help raise awareness about an issue, policy, or resolution (or lack thereof) that is important to Native Americans, specifically California Indian culture, ecology, health, or education. Their letter must include some language or mentioning of the research they conducted during the first half of class. In preparation for this assignment, allow students to draft an outline in class and conduct any additional research. Provide time in class the following day for students to complete the assignment. If necessary, also make the assignment homework.

Assessment, Application, Action, and Reflection:

* Students will conduct research on Native American history, politics, and engagement with the U.S. government.
* After researching various treaties, policies, and topics concerning Native Americans, students will write an editorial letter advocating for California Indians’ rights. This letter can be addressed to a politician or lawmaker, non-profit, advocacy group, funder, or news outlet.
* Students will have time to reflect on the treatment of Native Americans by the U.S. government during whole class discussion.

Materials and Resources:

* *We Shall Remain* by PBS
* *California through Native Eyes: Reclaiming History* book by William J. Bauer
* *Gold, Greed, Genocide* <https://www.youtube.com/watch?v=FeksO_rGepw>
* *StoryCorps: Laurel Phillips Seban and Diana Almendariz* <https://www.youtube.com/watch?v=5_w4e1n2OQA>
* *Beyond Recognition* Directed by Michelle Steinberg (2014)
* Seeds of our Ancestors – Native Youth Awakening to Foodways <https://www.youtube.com/watch?v=nEAg7KQiSbw>
* *"Buried" – Injunuity* <https://www.youtube.com/watch?v=OFovOCyRACI&list=PLKu19WczxIAhqnChDfeWkK0oCGDs7g5nC>
* *Tending the Wild Native American Knowledge and the Management of California Natural Resources* book by Kat Anderson
* Mother Earth (music video) <https://www.youtube.com/watch?v=XtHHBlxKvxs>
* Native Plants Will Take root Again (Sample of letter to an Editor) <https://www.davisenterprise.com/forum/letters/native-plants-will-take-root-again/>

Sample Lesson 3

Title and Grade level: This is Indian Land: The Purpose, Politics and Practice of Land Acknowledgment, 9–12

Ethnic Studies Values and Principles Alignment: 3, 5

Standards Alignment:

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

Lesson Purpose and Overview:

Students will be introduced to the purpose, politics, and practice of indigenous land acknowledgement in order to: show respect for indigenous peoples and recognize their enduring relationship to the land, raise awareness about histories that are often suppressed or forgotten, recognize that colonization is an ongoing process, and to inspire critically conscious action and reflection. Students will be introduced to the concept of settler colonialism, and identify counter hegemonic truth telling and reconciliation efforts.

Key Terms and Ethnic Studies Concepts: hegemony, counter-hegemony, indigenous, land acknowledgement, pre-contact, settler colonialism, genocide, master narrative, counter-narrative

Prerequisite Skills and Knowledge:

Students should understand the Ethnic Studies concepts of narrative/counter-narrative and hegemony/counter-hegemony. They should also be familiar with the legacy of colonialism, the transatlantic slave trade, the doctrine of discovery, the civilizations of the First Nations prior to European colonization, and the perspectives of colonizers like, Christopher Columbus.

Content and Language Objectives (Students will be able to…):

1. Recognize Indigenous people’s enduring relationship to the land.
2. Analyze histories that are often suppressed or forgotten, and critique ongoing systems of colonization.
3. Collaborate to create, deliver, and propose their own First Nations land acknowledgement statement as part of a broader historical truth telling campaign.

Essential Questions:

1. What makes someone a guest? Do you consider people in your community to be guests? Why or why not?[[8]](#footnote-8)
2. What does “guests” mean to Native and non-Native communities?
3. What are the Indigenous protocols involved in being a “guest” and what are our responsibilities towards our host, Mother Earth? To what extent are our events, actions benefiting our host, Mother Earth?”

Lesson Steps/Activities:

1. Start the lesson by asking the class the following questions and having students respond to them in small groups. After each group has responded to the questions, have one point person share their group’s discussion with the larger class.
   1. When guests come to your home or neighborhood, what, if anything is expected to them? As a host, how do you communicate hospitality?
   2. When you are a guest in someone’s house or neighborhood, how might you show respect?
2. Next, have each student write a written response to the following quotes/prompts:
   1. “When the blood in your veins returns to the sea, and the earth in your bones returns to the ground, perhaps then you will remember that the land does not belong to YOU, it is YOU that belong to the land.” -Chief Seattle
   2. “We all need relationships. I don’t believe in fake relationships, instead I try to establish genuine relationships everywhere I go. As a guest/visitor, you do that by being respectful and then this will be reciprocated...because in the end, we’re only from one place.” -Nipsey Hussle
3. After providing students with 10-15 minutes to respond to the aforementioned quotes, ask students to share their writing and thoughts with the larger class. Below are some key takeaways that should be emphasized as the teacher facilitates this discussion:
   1. Indigenous peoples have had, and continue to have, an enduring relationship to Mother Earth.
   2. We should strive for a genuine and respectful relationships wherever we go.
4. After discussing the quotes above, have students reflect on one of the lesson’s essential question:
   1. What are the Indigenous protocols involved in being a “guest” and what are our responsibilities towards our host Mother Earth?
5. After splitting the class into two groups, have the first group read an excerpt from *An Indigenous People’s History of the United States-* (<http://www.beacon.org/An-Indigenous-Peoples-History-of-the-United-States-P1164.aspx>, click on “Excerpt”). Meanwhile, have the second group read the introduction from *A Patriot’s History of the United States: From Columbus’s Great Discovery to the War on Terror-* (excerpted below). Ask each group to have a discussion addressing the following prompts and questions after they have finished reading their assigned text:
   1. What are the main arguments? What does the author assume? Do you agree or disagree?
   2. In mixed pairs (one person from each group), compare and contrast the two authors’ perspectives on how the nation was built and why this matters.
   3. In those same pairs, discuss which perspective you would identify as the master narrative and why? Which perspective might be the counter narrative?
6. Create three stations around the room that have copies of the articles and handouts listed below. Allow students to spend at least five minutes at each station to review the provided handouts.
   1. Station 1: Purpose of Land Acknowledgement: Indigenous Land Acknowledgement, Explained (<https://www.teenvogue.com/story/indigenous-land-acknowledgement-explained>)
   2. Station 2: Politics of Land Acknowledgement: Native Artists Speak: This is \_\_\_\_\_\_\_\_\_ Land Artistic Posters (<https://usdac.us/nativeland>)
   3. Station 3: Practice of Land Acknowledgement: TDSB schools now pay daily tribute to Indigenous lands they're built on (<https://www.cbc.ca/news/canada/toronto/tdsb-indigenous-land-1.3773050>)
7. After each student has visited all three stations, have students reflect on the following in pairs:
   1. What are First Nations land acknowledgements and why are they done?
   2. Should our school begin morning announcements with a land acknowledgement? If so, what might this announcement sound like and would it be part of a broader historical truth telling campaign?
8. While still in pairs, have students work together to create their own land acknowledgement statement and poster. Start this activity by having each pair identify an area in the state that they would like to learn more about, specifically around the indigenous people from that area. Have each pair visit <https://native-land.ca/> to research which tribes inhabit the area that they’ve identified, as well as any traditions, customs, languages, practices, etc.
9. After each pair has finished conducting research on the area of their choosing, they should begin to draft language to formulate a land acknowledgement statement. Express that there is no exact template or script, so they will need to incorporate their research and draw from examples. Be sure to provide students with an example of your own or the one below:
   1. At minimum, a land acknowledgement should include the following: “We acknowledge that we are on the traditional land of the \_\_\_\_\_\_\_\_\_ People.” Beginning with just this simple sentence would be a meaningful intervention in most U.S. gathering spaces. However, this statement could also include a recognition of sacred sites, elders, the local environment, history specific to the tribe, among other topics, to make the statement more tailored and robust. Below are other examples:
      * 1. Often, statements specifically honor elders:

“I would like to acknowledge that this meeting is being held on the traditional lands of the \_\_\_\_\_\_\_ People, and pay my respect to elders both past and present.”

* + - 1. Some allude to the caring, reciprocal relationship with land:

“I want to respectfully acknowledge the \_\_\_\_\_\_\_\_ People, who have stewarded this land throughout the generations.”

* + - 1. Acknowledgments may also make explicit mention of the occupied nature of the territory in which a gathering is taking place:

“We would like to begin by acknowledging that the land on which we gather is the occupied/unceded/seized territory of the \_\_\_\_\_\_\_ People.”

“I would like to begin by acknowledging that we are in \_\_\_\_\_, the ancestral and unceded territory of the \_\_\_\_\_\_\_\_ People.

1. After each pair has come up with their land acknowledgement statement and written it out on a poster board (this can also be decorated), have them share their statement with the class. Teachers should also consider hosting a larger event where other students, faculty, parents, and community members can hear the students present their land acknowledgement statements.
2. To close out the lesson, reiterate the following:
   1. Acknowledgment should be approached not as a set of obligatory words to rush through. These words should be offered with respect, grounded in authentic reflection, presence, and awareness.
   2. Statements of acknowledgment do not have to be confined to spoken words.
   3. Any space presents an opportunity to surface buried truths and priming our collective culture for deeper truth and reconciliation efforts.

Lesson Modifications/Accommodations for Students with Special Needs:

* Consider writing the lesson steps and directives on PowerPoint slides or use other presentation software (e.g., google slides, Keynote, etc.) to better support visual learners.
* Teachers should regularly check for understanding, and reteach points if necessary, before moving on.
* Students should be utilized as resources to support peers in their learning.

Assessment, Application, Action, and Reflection:

* Students will conduct research on different Native American tribes and draft a land acknowledgement statement and corresponding poster.

Materials and Resources:

* Honor Native Land Guide (<https://drive.google.com/file/d/0B_CAyH4WUfQXTXo3MjZHRC00ajg/view?usp=sharing>)
* Native Artists Posters on Land Acknowledgement (<https://usdac.us/nativeland>)
* “Indigenous land acknowledgement explained” (<https://www.teenvogue.com/story/indigenous-land-acknowledgement-explained>)
* Map of Native Lands (<https://native-land.ca/>)
* “What does it mean to acknowledge the past?” (<https://www.nytimes.com/2016/12/31/opinion/sunday/what-does-it-mean-to-acknowledge-the-past.html>)
* “America Before Columbus” (<https://www.westada.org/cms/lib8/ID01904074/Centricity/Domain/2437/America%20Before%20Columbus.pdf>)
* Interactive Time-Lapse Map of the Conquest of America (<http://www.slate.com/blogs/the_vault/2014/06/17/interactive_map_loss_of_indian_land.html>)
* An Indigenous Peoples' History of the United States (<http://www.beacon.org/An-Indigenous-Peoples-History-of-the-United-States-P1164.aspx>)
* A Patriot’s History of the United States (see excerpt below)
* TDSB schools now pay daily tribute to Indigenous lands they're built on (<https://www.cbc.ca/news/canada/toronto/tdsb-indigenous-land-1.3773050>)
* Article: “Beyond Territorial Acknowledgements” (<https://apihtawikosisan.com/2016/09/beyond-territorial-acknowledgments/>)

Excerpt from the Introduction of *A Patriot’s History of the United States: From Columbus’s Great Discovery to the War on Terror* by Larry Schweikart and Michael Allen (New York: Penguin Group, 2004)

Is America’s past a tale of racism, sexism, and bigotry? Is it the story of the conquest and rape of a continent? Is U.S. history the story of white slave owners who perverted the electoral process for their own interests? Did America start with Columbus’s killing all the Indians, leap to Jim Crow laws and Rockefeller crushing the workers, then finally save itself with Franklin Roosevelt’s New Deal? The answers, of course, are no, no, no, and NO.

One might never know this, however, by looking at almost any mainstream U.S. history textbook. Having taught American history in one form or another for close to sixty years between us, we are aware that, unfortunately, many students are berated with tales of the Founders as self-interested politicians and slaveholders, of the icons of American industry as robber-baron oppressors, and of every American foreign policy initiative as imperialistic and insensitive. At least Howard Zinn’s A People’s History of the United States honestly represents its Marxist biases in the title!

What is most amazing and refreshing is that the past usually speaks for itself. The evidence is there for telling the great story of the American past honestly—with flaws, absolutely; with shortcomings, most definitely. But we think that an honest evaluation of the history of the United States must begin and end with the recognition that, compared to any other nation, America’s past is a bright and shining light. America was, and is, the city on the hill, the fountain of hope, the beacon of liberty. We utterly reject “My country right or wrong”—what scholar wouldn’t? But in the last thirty years, academics have taken an equally destructive approach: “My country, always wrong!” We reject that too.

Instead, we remain convinced that if the story of America’s past is told fairly, the result cannot be anything but a deepened patriotism, a sense of awe at the obstacles overcome, the passion invested, the blood and tears spilled, and the nation that was built. An honest review of America’s past would note, among other observations, that the same Founders who owned slaves instituted numerous ways—political and intellectual—to ensure that slavery could not survive; that the concern over not just property rights, but all rights, so infused American life that laws often followed the practices of the common folk, rather than dictated to them; that even when the United States used her military power for dubious reasons, the ultimate result was to liberate people and bring a higher standard of living than before; that time and again America’s leaders have willingly shared power with those who had none, whether they were citizens of territories, former slaves, or disenfranchised women. And we could go on.

The reason so many academics miss the real history of America is that they assume that ideas don’t matter and that there is no such thing as virtue. They could not be more wrong. When John D. Rockefeller said, “The common man must have kerosene and he must have it cheap,” Rockefeller was already a wealthy man with no more to gain. When Grover Cleveland vetoed an insignificant seed corn bill, he knew it would hurt him politically, and that he would only win condemnation from the press and the people—but the Constitution did not permit it, and he refused.

Consider the scene more than two hundred years ago when President John Adams—just voted out of office by the hated Republicans of Thomas Jefferson—mounted a carriage and left Washington even before the inauguration. There was no armed struggle. Not a musket ball was fired, nor a political opponent hanged. No Federalists marched with guns or knives in the streets. There was no guillotine. And just four years before that, in 1796, Adams had taken part in an equally momentous event when he won a razor-thin close election over Jefferson and, because of Senate rules, had to count his own contested ballots. When he came to the contested Georgia ballot, the great Massachusetts revolutionary, the “Duke of Braintree,” stopped counting. He sat down for a moment to allow Jefferson or his associates to make a challenge, and when he did not, Adams finished the tally, becoming president. Jefferson told confidants that he thought the ballots were indeed in dispute, but he would not wreck the country over a few pieces of paper. As Adams took the oath of office, he thought he heard Washington say, “I am fairly out and you are fairly in! See which of us will be the happiest!”1 So much for protecting his own interests! Washington stepped down freely and enthusiastically, not at bayonet point. He walked away from power, as nearly each and every American president has done since.

These giants knew that their actions of character mattered far more to the nation they were creating than mere temporary political positions. The ideas they fought for together in 1776 and debated in 1787 were paramount. And that is what American history is truly about—ideas. Ideas such as “All men are created equal”; the United States is the “last, best hope” of earth; and America “is great, because it is good.”

Honor counted to founding patriots like Adams, Jefferson, Washington, and then later, Lincoln and Teddy Roosevelt. Character counted. Property was also important; no denying that, because with property came liberty. But virtue came first. Even J. P. Morgan, the epitome of the so-called robber baron, insisted that “the first thing is character…before money or anything else. Money cannot buy it.”

It is not surprising, then, that so many left-wing historians miss the boat (and miss it, and miss it, and miss it to the point where they need a ferry schedule). They fail to understand what every colonial settler and every western pioneer understood: character was tied to liberty, and liberty to property. All three were needed for success, but character was the prerequisite because it put the law behind property agreements, and it set responsibility right next to liberty. And the surest way to ensure the presence of good character was to keep God at the center of one’s life, community, and ultimately, nation. “Separation of church and state” meant freedom to worship, not freedom from worship. It went back to that link between liberty and responsibility, and no one could be taken seriously who was not responsible to God. “Where the Spirit of the Lord is, there is liberty.” They believed those words.

As colonies became independent and as the nation grew, these ideas permeated the fabric of the founding documents. Despite pits of corruption that have pockmarked federal and state politics—some of them quite deep—and despite abuses of civil rights that were shocking, to say the least, the concept was deeply imbedded that only a virtuous nation could achieve the lofty goals set by the Founders. Over the long haul, the Republic required virtuous leaders to prosper.

Yet virtue and character alone were not enough. It took competence, skill, and talent to build a nation. That’s where property came in: with secure property rights, people from all over the globe flocked to America’s shores. With secure property rights, anyone could become successful, from an immigrant Jew like Lionel Cohen and his famous Lionel toy trains to an Austrian bodybuilder-turned-millionaire actor and governor like Arnold Schwarzenegger. Carnegie arrived penniless; Ford’s company went broke; and Lee Iacocca had to eat crow on national TV for his company’s mistakes. Secure property rights not only made it possible for them all to succeed but, more important, established a climate of competition that rewarded skill, talent, and risk taking.

Political skill was essential too. From 1850 to 1860 the United States was nearly rent in half by inept leaders, whereas an integrity vacuum nearly destroyed American foreign policy and shattered the economy in the decades of the 1960s and early 1970s. Moral, even pious, men have taken the nation to the brink of collapse because they lacked skill, and some of the most skilled politicians in the world—Henry Clay, Richard Nixon, Bill Clinton—left legacies of frustration and corruption because their abilities were never wedded to character.

Throughout much of the twentieth century, there was a subtle and, at times, obvious campaign to separate virtue from talent, to divide character from success. The latest in this line of attack is the emphasis on diversity—that somehow merely having different skin shades or national origins makes America special. But it was not the color of the skin of people who came here that made them special, it was the content of their character. America remains a beacon of liberty, not merely because its institutions have generally remained strong, its citizens free, and its attitudes tolerant, but because it, among most of the developed world, still cries out as a nation, “Character counts.” Personal liberties in America are genuine because of the character of honest judges and attorneys who, for the most part, still make up the judiciary, and because of the personal integrity of large numbers of local, state, and national lawmakers.

No society is free from corruption. The difference is that in America, corruption is viewed as the exception, not the rule. And when light is shown on it, corruption is viciously attacked. Freedom still attracts people to the fountain of hope that is America, but freedom alone is not enough. Without responsibility and virtue, freedom becomes a soggy anarchy, an incomplete licentiousness. This is what has made Americans different: their fusion of freedom and integrity endows Americans with their sense of right, often when no other nation in the world shares their perception.

Sample Lesson 4

Title and Grade Level: Native American Mascots, 11–12

Ethnic Studies Values and Principles Alignment: 1–6

Standards Alignment:

CA CCSS for ELA/Literacy: RH.11–12.1, 2, 7; WHST.11–12.1, 4

Lesson Purpose and Overview: Students will examine past and present 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 Ethnic Studies Concepts: Redskins, Stereotypes, Chief Wahoo, Florida State’s Chief Osceola Renegade, Tomahawk Chop, Colonialism, Disenfranchisement, Hegemony

Content and Language Objectives (Students will be able to…):

1. Continue conversations about Native Americans from a historical context and today.
2. Examine stereotypes and myths about Native Americans.
3. Compare and contrast the relationship between Native American tribes that support the use mascots and those that do not.
4. Listen to opposing points of view.
5. Examine economic reasons for using Native Americans as mascots.
6. Examine sports teams that have changed the mascot/nicknames from Native Americans.
7. Analyze viewpoints, take a position, and write a thesis and paragraph.

Essential Questions:

1. How have Native Americans in the U.S. been portrayed historically?
2. How has the use of Native American iconography, imagery, and culture impacted Native Americans today?
3. Should sports teams continue to use these problematic mascots? Why or why not?

Lesson Steps:

Day 1

1. Introduce the lesson by writing the following on the board: “Why might Native American mascots be considered offensive to some and 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. 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 below. Again, ask students if they find the images to be disrespectful.
2. 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>
3. If time permits, hand out a copy of the NPR article, “Are You Ready for Some Controversy?” and have students read it in class. If no time remains during the class period, assign the reading as homework. 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?

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 what are 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, and Coachella Valley High School. Provide some images of the retired mascots for additional reference. Two examples are included below.



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.

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>
* “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>
* “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/2017/10/09/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?

## Arab American Studies Course Outline

Course Overview: This course will provide students with a comprehensive understanding of Arabs and Arab Americans, and offer support for inclusive teaching strategies to provide a welcoming environment for Arab-American students. Students will be exposed to the experiences of Arab Americans and see them as a diverse group with a history stretching back over a century in California and across the country. This course will address how class conflict, migration, exile, interethnic relations, religious diversity, transnational politics and gender, etc. impact Arab Americans, while introducing students to concepts such as race, Orientalism, Islamophobia, hegemony and Xenophobia. Ultimately, this course will examine the formation of Arab American identity, culture, and politics within the United States using a variety of sources and centering the Arab voice.

Course Content: This course will explore a broad range of topics and events pertaining to the complex and diverse experiences of Arab Americans. This course will focus on the history of Arab Americans, starting from their first immigration into the country to present day, highlighting their contributions and how they have—similar to other communities of color—struggled against racism, discrimination, harmful stereotypes, and social, political, and economic marginalization. For example, students will be exposed to how Arab Americans, along with non-Arab Muslims, South Asians, Sikhs, and others, have suffered from being perceived as a domestic enemy in the wake of the terrorist attacks of September 11, 2001. These negative sentiments toward Arab Americans stem primarily from ignorance, but they also reflect a troubled relationship between the US and the Arab world as a result of US imperialism.

Sample Topics:

* The Arab World vs. The Middle East
* Defining Arab and Muslim
* Islamophobia
* Arab Immigration to the United States
* *Dow v. United States* (1915)
* Race and the Arab-American Experience
* The history of Anti-Arab Immigration Policies
* The Muslim Ban Executive Order 13769
* Terrorism Against Arabs: Arab American and Civil Liberties post-9/11
* Orientalism and Arab Representations in the Media
* Arab and Muslim Women in the United States
* Anti-Arab and Muslim Violence
* Direct Action Front for Palestine and Black Lives Matter
* Call to Boycott, Divest, and Sanction Israel
* Comparative Border Studies: Palestine and Mexico

Potential Significant Figures to Cover (this list is in no way exhaustive):

* Mustafa az-Zammouri
* Kahlil Gibran
* Philip Hitti
* Nagi Daifullah
* Edward Wadie Said
* Ralph Nader
* Jack George Shaheen
* Candy Lightner
* Kemal Amin "Casey" Kasem
* Alia Martine Shawkat
* Linda Sarsour
* Rashida Harbi Tlaib
* Ilhan Abdullahi Omar
* George John Mitchell Jr.
* Helen Thomas

Sample Lesson 1

Title and Grade Level: Arab Immigration to the US (Modified Lesson Plan from the Arab Cultural), Grade 11

Ethnic Studies Values and Principles Alignment: 1, 2

Standards Alignment:

HSS Content Standards: 11.3.4; 11.11.1; 11.11.7

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

CA CCSS for ELA/Literacy: RH.11–12.1, 2, 3

Lesson Purpose and Overview:

This lesson introduces students to the history of Arab immigration to the United States, patterns of settlement, and issues faced by Arab Americans. This lesson plan can be used any time immigration is being discussed but is specially designed to be used in the eleventh-grade curriculum, which calls for studying immigration policy and reform and the diversifying effect of immigration on American society.

Key Ethnic Studies Terms and Concepts: Immigration Act of 1924 (Johnson-Reed Act), Immigration and Nationality Act of 1965, the Nakba, Immigration and Nationality Act of 1965, Special Registration Program, Race, Ethnicity, Nativist, Nationality, Solidarity

Prerequisite Skills and Knowledge: This lesson should proceed lessons on the meaning of the “Arab World”; the difference between Arab and Muslim; the attacks of 9/11. It is also recommended that students have a clear understanding of the meanings of race, ethnicity, nationality, and culture. Students should be able to mark a text purposefully and view digital media with the goal of identifying essential information. Students should be able to analyze song lyrics and poems.

Content and Language Objectives (Students will be able to…):

1. Students will describe the course of Arab immigration to the United States.
2. Students will explain the reasons for Arab immigration to the United States.
3. Students will identify major US policies toward immigrants, specifically those from the Arab world.
4. Students will make connections between labor and immigration patterns.
5. Students will explain some intersections between attitudes toward race and immigration.
6. Students will link Arab immigration to immigration in other communities, particularly Latinos.

Essential Questions:

1. What are the similarities and differences between the immigration patterns among Arabs throughout US history?
2. What are the similarities and differences in the experiences of Arab groups after immigrating to America?
3. How are the experiences of Arab immigrants connected to those of other communities?

Lesson Steps/Activities:

Time Required: 100-150 minutes

* Teacher distributes the “History of Arab Immigration to the United States” handout to students the day before the lesson. Depending on time, teacher can either have students read the handout for homework or as a warm up. Students are assigned to mark three points that surprised them and write out three questions they have after reading the handout.
* Teacher distributes a blank map of North Africa and the Middle East. Students write in the names of any countries they recognize and mark each Arab country with a star. When student have finished, the teacher projects the same map and fills it in along with the students. To wrap up the exercise, students identify the ways that one might identify a country as “Arab,” (e.g. predominantly Arabic-speaking, member of the Arab League). If time permits, students highlight Lebanon, Syria, Israel-Palestine, and Iraq, and for each country teacher explains what time periods saw significant immigration from each of those countries to the US. (10 min)
* Teacher has students take out the handout that they read for homework along with their questions. Teacher asks students to share what points surprised them. Teacher collects their questions and uses them to inform the next day of teaching. (5-10 min)
* Teacher divides students into three groups, and gives each group copies of one of the three immigrant narratives. Students read the narratives, discuss, and answer the questions. Afterwards, teacher calls on one member of each group to summarize the narrative for the rest of the class. Teacher leads a class discussion on the similarities and differences among the narratives, using the following questions for each: What challenges has the author faced as an Arab in America? What opportunities has the author encountered? How has the author been labeled and categorized based on his or her identity? (30 min)
* Extension Writing Activity: Students write a final paragraph in response to the following prompt: “How have these individuals been affected by labels that others have applied to them? What labels have people applied to you that ignore your right to define yourself, and what effect has that had on you?”
* Day 2: Teacher distributes the “Arab American Immigration and Labor” handout to students. Depending on time, teacher can either have students read the handout for homework or as a warm up. Students read the handout and mark three points that surprised them and write out three questions they have after reading the handout.
* Students write down three reasons why a person might leave his or her native country and immigrate to a new land. Students share their ideas and reflect on whether they know anyone (including themselves and their own families) who has immigrated for any of those reasons. (5 min)
* Teacher projects the figure 2: Arab Population in the U.S. from the Arab American Settlement handout or has students look at the map in the packet. Teacher explains the key and helps the students understand the meaning of the map, then has students identify which states and metropolitan areas have the highest concentration of Arabs. (5 min)
* If students have computer access in the classroom, they can visit the Mapping History website and the New York Times interactive Immigration Explorer to answer the questions on the handout singly or in pairs. If students do not have computer access, teacher should guide them through the relevant demographic data. Students complete the map then teacher projects the map and has student volunteers mark the appropriate areas. (15 min)
* Teacher leads the class in a discussion about the relationship between immigration and industry. Teacher distributes the handout of immigrant profiles and assigns one to each student. Teacher instructs them that, they are to decide where in America they would try to reach and write a paragraph explaining their choice. They should address the following: family, community, work. (Depending on time and student need, this can be done as homework, in pairs or individually)
* Teacher distributes the handout on connections among immigrant communities. Teacher leads students in a discussion comparing the immigrant experience of Arabs and Latinos. Teacher asks the following:

What challenges do they face in common? What experiences are unique to each community? How has reaction to immigration from one community affected the other (e.g.: militarization of US-Mexico border for anti-terror reasons)? How did the experience of Naji Daifullah and the other Arab American and Latino farm workers differ from the promise of the “land of opportunity”? (5 min)

* Optional: Play videos from the MEARO website on the Arab American experience. Have the students answer the questions from the website.
* Using the information in all the handouts, books or on the Internet, have the students complete the following assignment: students imagine they are a laborer and write a letter to a family member back in their home country. Within the letter they describe what they think it means to be “Arab” within the US; what are the similarities and differences among various “Arab” groups. Students also explain the work they are doing and make connections among other immigrant communities they work with. (20 min)

Lesson Modifications/Accommodations for Students with Diverse Needs:

Direct and written instructions can be used to relay information on rules, procedures and strategies. Students will be placed in mixed ability groups when reading. Readings can be broken into various lexiles if needed, like those found in Newsela. Sentence starters can be created for letter. Examples can also be used. Students will receive constructive feedback and opportunity for revision if need be.

Assessment, Application, Action, and Reflection:

Assessment: The summative assessment for the lesson is a letter addressed to a family member from the perspective of an Arab laborer describing their experiences in America. Students will be assessed on their ability to address the following topics within their letter: what it means to be “Arab” within the US; what are the similarities and differences among various “Arab” group; connections among other immigrant communities they work with.

Application: Students will apply Ethnic Studies principles 1 and 6 to their letters.

Action: Students can do a number of things with what they learned. First, they can use the material to analyze immigration policy that is important today. The teacher can include an extension activity so that students can contact a local politician or ACLU to make their voices heard on issues of immigration policy. Another possibility would be to present the material they learned to the history department, encouraging them to teach about the diverse group that unionized farm workers. Americans who know anything about the farm workers movement know it was started by César Chávez. In reality, Arab, Chicano/a, Mexican, Filipino/a, black, and white farm workers founded it too.

Reflection: Students should reflect critically on both the assignment and their habits around how they approached and took this assignment to completion [or not]. Furthermore, teachers should reflect on the effectiveness of the lesson based on student work and reflections.

Example student reflections:

1. How much did you know about the writing genre or content before we started?
2. What does this piece reveal about you as a learner? What did you learn about yourself as you worked on this piece?
3. What does this piece say about your understanding of the Ethnic Studies Values and Principles?
4. If you were the teacher, what comments would you make about this piece as it is now?
5. If someone else were only looking at the piece of writing, what might they learn about who you are?
6. What is one aspect of the work you would like to improve upon?

Materials and Resources:

**THE HISTORY OF ARAB IMMIGRATION TO THE UNITED STATES**

Immigration has always been a central characteristic of the American experience. The settlers who established the original colonies were immigrants from Britain, and subsequent waves of immigration have diversified American society in each generation. Arabs began to arrive in the United States in significant numbers in the late nineteenth century. Beginning around 1870, there were three major waves of Arab immigration. The first wave came mostly from a region of the Ottoman Empire then called Syria (which includes the modern states of Syria, Lebanon, and Palestine/Israel), in particular the region of Mount Lebanon. Many of these immigrants, about 200,000 in all, were young men pursuing economic opportunity in the United States. First wave immigrants were generally called Syrians or Turks, and in fact many did not necessarily think of themselves primarily as Arab. They often identified as members of a particular religious group or geographic area: Christians, Muslims, or Jews, from Lebanon, Aleppo, or Jerusalem.

The influx of immigrants from outside Western Europe in the late nineteenth century provoked a backlash in the US from some among the white majority of European origin, who believed that these immigrants would negatively influence the character of American society. This nativist trend resulted in restrictive immigration policy and legal and institutionalized discrimination against groups that did not fit the white, Western European, Protestant profile. This first wave of Arab immigration ended with the passage of the Immigration Act of 1924 (the Johnson-Reed Act), which sharply restricted the number of immigrants through a quota system. Only one hundred Arabs were allowed to immigrate each year.

The second wave of immigrants, in the middle of the twentieth century, arrived more slowly because of these restrictions in immigration law. This wave was smaller (less than 100,000) and much less homogeneous than the first. Immigrants both Christian and Muslim arrived from all over the Arab world, not just Syria. The largest single group was Palestinian, as hundreds of thousands of Palestinians had been displaced in the Nakba (Arabic for “Catastrophe,” the term used to describe the dispossession and dispersal of many Palestinian Arabs from the new state of Israel in the 1948 Palestine War). Most of the Arab immigrants to the US in this period, Palestinian and otherwise, were well-educated professionals because restrictive immigration laws kept out those without wealth or a trade.

Second wave immigrants left the Arab world at a time when Arab nationalism was rising as a powerful ideological force. Many of these new immigrants identified as Arabs and considered their Arab identity politically central. The term “Arab” is generally used to mean someone who speaks Arabic, but as with other ethnic terms, an Arab is anyone who identifies with Arab culture and history and the Arabic language.

The Immigration and Nationality Act of 1965 loosened the restrictions that had kept out many immigrants, ushering in a massive third wave of Arab immigration. Many Arabs in the third wave, which continues today, were fleeing violence at home. The Lebanese Civil War from 1975 to 1990 prompted thousands of Lebanese to seek security in the West. Iraqi refugees fled the Gulf War, the abuses of the regime of Saddam Hussein, and the Iraq War. Many of the immigrants in this wave were Muslim, contributing to a slow demographic shift in a population that was once almost entirely Christian.

The terrorist attacks on September 11, 2001 resulted in increased discrimination against Arabs not only among the American public, but at the level of government policy as well. In late 2002 the government initiated the National Security Entry-Exit Registration System, commonly called the Special Registration Program. Noncitizens over the age of 16 who were born in any of 25 specially designated countries were required to register with authorities and be fingerprinted, photographed, and interviewed. All but one of the 25 countries were predominantly Muslim, and 18 of them were Arab countries. The program has been terminated, but increased monitoring of Arab Americans remains. Deportations of Arabs and Muslims from those countries increased by nearly a third in the two years after 9/11. In the post-9/11 period, immigration enforcement was brought into much closer alignment with national security agencies and priorities.

**ARAB-AMERICAN IMMIGRATION AND LABOR**

Labor has always been an important factor in Arab immigration to the United States. The first wave of immigrants to the United States, mostly Christians from Mount Lebanon, left their ancestral lands in a time of great change. The spread of foreign educational institutions (many set up by missionaries) and increasing economic connections with the West opened up new migration routes. Political violence, particularly the massacres of 1860, destabilized the Christian population of Mount Lebanon, and conscription and taxation by Ottoman authorities exacerbated the situation. In the end many left for economic reasons. There was a shortage of land to work, and the land under cultivation suffered from a series of droughts and blights in the late nineteenth century. The silk industry, which had been central in the economy of Mount Lebanon, also collapsed. World War I prompted a redoubling of the exodus from Mount Lebanon, which suffered immensely during the war. After conscription stripped a significant proportion of the working male population from the area, Mount Lebanon was crippled by an Allied naval blockade combined with brutal administration by the Young Turk Djemal Pasha. Perhaps a quarter of the population died.

Whether driven away from Lebanon by famine or simply attracted by the promise of making a fortune in the US, most Arab immigrants in this period came for work. The first wave was overwhelmingly male, mostly single young men hoping to work for a few years and send money to their families or return home with their fortunes. Almost all immigrants arrived and were processed in New York, and many stayed in the city. Others moved on to cities where industry provided jobs for uneducated workers, like Detroit for the auto industry and Chicago for the meatpacking industry. Many, however, became traveling peddlers, selling goods across the country. This mobility resulted in Arab immigrants settling in small communities across the United States. Like other immigrant communities, Arabs coming to the United States in subsequent years tended to settle in areas with an existing Arab population, especially where family or friends were already living.

Often on foot, Syrian peddlers traveled door to door for months at a time hauling packs full of necessaries and trinkets to sell to housewives. Their packs might include fabric and clothing, notions (items used for sewing), and items such as rosaries from the Holy Land (though these were often made in the United States). The Syrian peddler was a fixture in early twentieth-century American life, but this mode of work was eventually made obsolete by large stores and magazines like Sears and Roebuck. Formerly itinerant peddlers, many having saved up decent sums, settled down to other types of work in the many small Arab communities scattered across the country.

Of course peddling was not the only Arab occupation by any stretch. Arabs took up all manner of professions and worked in local industries. Arab-American immigrants to southern California who became agricultural laborers faced the same difficulties as the larger Latino laborer community there. Many Arabs joined the National Farm Workers Association, the union founded by Cesar Chavez. One of them, a Yemeni immigrant named Naji Daifullah, became an important NFWA activist and organized strikes for fair wages and labor practices. During a protest in 1973 he was beaten in the back of the head with a flashlight by a sheriff’s deputy and killed.

Naji Daifullah’s legacy continues in cooperation between Arab and Latino groups, especially since US government policy increasingly targets both groups through the dual lenses of immigration and security. Arabs and Latinos have been the victim of increased amounts of legal, government-sanctioned surveillance and profiling. Arizona Senate Bill 1070, which overhauled enforcement of immigration law in 2010, required police officers to determine the immigration status of any individual suspected of being an illegal immigrant. It also required all immigrants aged 14 and over to register with the government after 30 days of residence in the country and to carry immigration status documents with them at all times, though these key abusive provisions of the law were struck down by the Supreme Court in 2012.

The increased militarization of the US-Mexico border also reflects the connection between the issues of the two communities. Large defense companies like Raytheon, Lockheed Martin, and Northrup Grumman are scrambling to secure contracts to provide weaponry, including drones, for the border to make up for the drawdown of US forces in Iraq and Afghanistan.

**IMMIGRANT NARRATIVE 1**

**AMEEN RIHANI**

*This letter is from Ameen Rihani’s The Book of Khalid, considered the first Arab-American novel in English. Although the book is a work of fiction, it draws from Rihani’s own experience as an Arab immigrant to the United States in the late nineteenth century. In this excerpt the book’s protagonist, Khalid, writes to his friend Shakib about the life of a peddler in the Bronx.*

My loving Brother Shakib,

I have been two months here, in a neighbourhood familiar to you. Not far from the place where I sleep is the sycamore tree under which I burned my peddling-box. And perhaps I shall yet burn there my push-cart too. But for the present, all’s well. My business is good and my health is improving. The money-order I am enclosing with this, will cancel the note, but not the many debts, I owe you. And I hope to be able to join you again soon, to make the voyage to our native land together. Meanwhile I am working, and laying up a little something. I make from two to three dollars a day, of which I never spend more than one. And this on one meal only; for my lodging and my lunch and breakfast cost next to nothing. Yes, I can be a push-cart peddler in the day; I can sleep out of doors at night; I can do with coffee and oranges for lunch and breakfast; but in the evening I will assert my dignity and do justice to my taste: I will dine at the Hermitage and permit you to call me a fool. And why not, since my purse, like my stomach, is now my own? Why not go to the Hermitage since my push-cart income permits of it? But the first night I went there my shabbiness attracted the discomforting attention of the fashionable diners, and made even the waiters offensive. Indeed, one of them came to ask if I were looking for somebody. ‘No,’ I replied with suppressed indignation; ‘I’m looking for a place where I can sit down and eat, without being eaten by the eyes of the vulgar curious.’ And I pass into an arbor, which from that night becomes virtually my own, followed by a waiter who from that night, too, became my friend. For every evening I go there, I find my table unoccupied and my waiter ready to receive and serve me. But don’t think he does this for the sake of my black eyes or my philosophy. That disdainful glance of his on the first evening I could never forget, billah. And I found that it could be baited and mellowed only by a liberal tip. And this I make in advance every week for both my comfort and his. Yes, I am a fool, I grant you, but I’m not out of my element there.

**Reading Questions**

* + - 1. Based on clues in the letter, identify some positives and some negatives of Khalid’s life as a peddler.
      2. What hopes and goals does Khalid express in the letter?
      3. How does Khalid reflect the average profile of a Lebanese Arab immigrant to the United States during this period?

**IMMIGRANT NARRATIVE 2**

**ZAFIR HANDI ELSABAWI**

*This excerpt is taken from an oral interview with Zafir Handi Elsabawi, a Palestinian-American from Florida. Source: Arab Immigrants Oral History Project,*<http://ufdc.ufl.edu/AA00007498>*.*

[Pursuing medicine] was my family’s decision. In Palestine, wars and the consequent hard life circumstances caused a heavy pressure on people there. This motivated them to care very much about their children’s education to secure a good living and employment for themselves. I was one of those who were falling under heavy pressure that we should continue with our education, go to university, and obtain a certificate.

While I was [in England], I got to know a woman who later became my first wife who is now deceased, may God grant her soul peace and mercy. I went back to Egypt, but because of my status as a carrier of Palestinian refugee document, the British authorities did not allow me to go back to England to see my wife. I still remember the words of the consul when she refused to give me a visa. Her words were literally, “You are a homeless, stateless person and for that reason you can’t go.” It was very difficult for me. I left her office and sat outside on the street curb. I cried and prayed to Allah to ease things for me.

[Most Arabs in the area] are very busy from one another. We are a new generation here and we are busy with work and providing our children’s needs such as cars, a good living place, education and others. This is keeping everybody busy. It is also making their visits to each other less than what it would have been if they were living in their Arab countries.

The West gave me a lot. It gave me settlement and a nationality, especially for a Palestinian like me who never had a nationality certificate. You remember what I told you earlier, what the British consul had said to me. Now I have both the American and the European nationalities. God has answered my prayers when I was sitting on the curb, and opened all the countries of the world for me…It gave me feeling of settling down and personal security which I lacked when I was in the Arab countries. The political and economic situations and the living conditions were very unstable there. Here things are stable.

**Reading Questions**

* + - 1. What challenges did the narrator face as a stateless immigrant?
      2. How did the experience of immigration factor into Zafir Elsabawi’s career choice?
      3. Identify some advantages and disadvantages to life in the United States, according to the narrator.

**IMMIGRANT NARRATIVE 3**

**RASHIDA TLAIB**

*This excerpt comes from an oral interview with Rashida Tlaib (pronounced Tah-leeb), the first Muslim woman to serve in the Michigan state legislature. Source: StoryCorps Oral Histories,* [*http://arabstereotypes.org/resources/storycorps*](http://arabstereotypes.org/resources/storycorps)*.*

After 9/11 I was in law school and I said to myself, okay what do I need to do? And I got very very much engaged in post-9/11 issues, especially when it came to the FBI interviews, the special registration of green card holders and people with immigrant visas of Muslim faith or from Muslim countries. My husband at the time, he was a green card holder for just less than five years or so, and I immediately filed his application to become a US citizen immediately after that, and then starting doing that for a number of other people because I was really worried.

I think someone had mentioned this at one of the panels that we had, that there was this idea of putting us in camps, and I didn’t remember that until that person said that but it was true. I remember, oh my God are they going to put us in camps, like they did people who were from Japan? I mean we were really scared because we knew the FBI was going to come door knocking, and they did.

My mother had the first visit, when my father wasn’t home. And then my father had the swat team show up to his business. My brother, someone called the 800 number and said he was a terrorist. If you know anything about my brother Rashad, he’s nothing but a partier in college, you know, just a regular young college student. It was just a number of things, every single month, every single year passed, we were somehow being targeted… One email that came in, it was someone that hacked in our system, and we had over 200 employees at the time, so a lot of us got the email at the same time…It was in these big fonts, and the word blood was in a big bolded red font, but it said something about skinning us like sheep and blood in a river and it was just all you saw was blood and skinning and very hateful things…

**Reading Questions**

What effect did 9/11 have on the narrator’s career choice and life path?

1. Although the narrator herself was born in the US, how have immigration issues affected her life?
2. The narrator connects the Arab-American experience after 9/11 to the Japanese-American experience in World War II. Compare and contrast the two experiences.

**ACTIVITY: ARAB-AMERICAN SETTLEMENT**

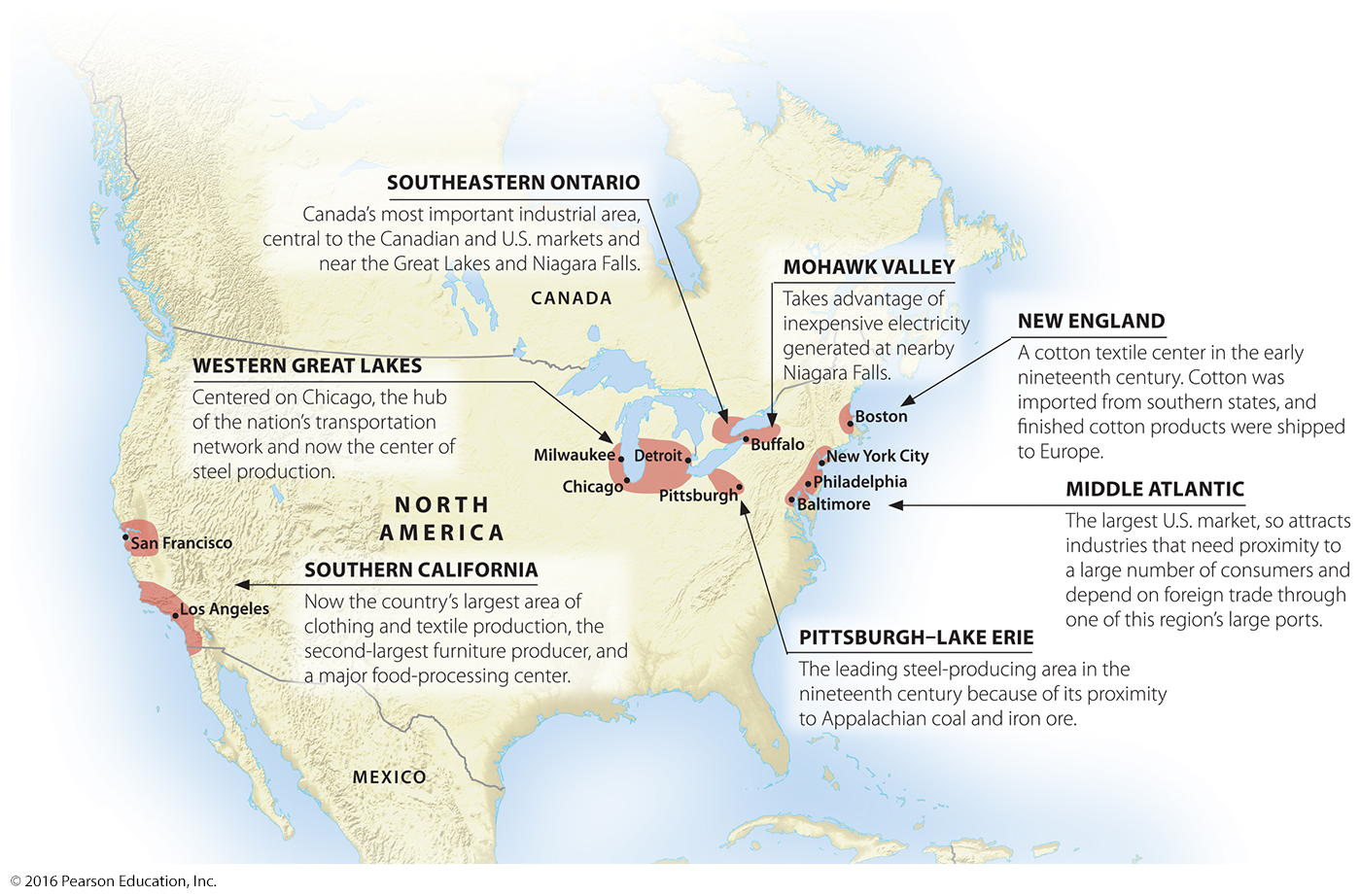
Before answering the following questions, take a look at the interactive map and module on the following websites:

Mapping History (University of Oregon): Industrialization 1870-1930 <https://mappinghistory.uoregon.edu/english/US/US26-00.html>

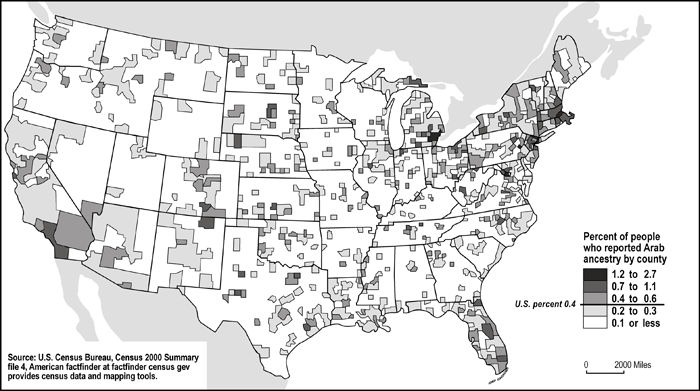
New York Times interactive Immigration Explorer [http://www.nytimes.com/interactive/2009/03/10/us/20090310-immigration-explorer.html](http://www.nytimes.com/interactive/2009/03/10/us/20090310-immigration-explorer.html" \o "New York Times Interactive Immigration Explorer)

1. Look at the Industrialization module 1870-1930 and read the introduction. Make your way through the module and write three points—one from each module—that summarizes the change in industry over time.
2. Look at the Immigration Explorer map. For the years 1880, 1900, and 1930, identify what parts of the country exhibited the highest foreign-born population.
3. What do these two sources suggest about the relationship between immigration and industry in America around the turn of the century?

Now compare the figures bellow:



*Figure 1: North America's Industrial Areas*



*Figure 2: Arab Population in the U.S.*

[*http://www.asjournal.org/52-2008/the-success-story-of-an-american-family/*](http://www.asjournal.org/52-2008/the-success-story-of-an-american-family/)

1. On the map below, mark the three highest concentrations of Arab Americans with an X, and then circle the areas providing the most jobs in industry.



1. Describe the relationship between the two sets of marks you made. What does that suggest about Arab settlement patterns in the US?

**FURTHER RESOURCES**

Teaching with the News: The Iraqi Refugee Crisis <https://www.choices.edu/teaching-news-lesson/iraqi-refugee-crisis/>

Arab Americans: History, Culture and Contributions (Arab American National Museum) <http://arabamericanmuseum.org/umages/Arab-Americans.pdf>

Bayoumi, Moustafa. *How Does It Feel to Be a Problem?: Being Young and Arab in America*. New York: Penguin Press, 2008.

Haddad, Yvonne Yazbeck. *Not Quite American?: The Shaping of Arab and Muslim Identity in the United States*. Waco, Texas: Baylor University Press, 2004.

The Middle Eastern-American Experience: The Early Years (MEARO) [http://www.mearo.org/lesson1.php](http://www.mearo.org/lesson1.php" \o "Lesson Plan: The Middle Eastern-American Experience: The Early Years)

Middle Eastern-Americans in the Post-1965 Era (MEARO) [http://www.mearo.org/module2/lesson1/](http://www.mearo.org/module2/lesson1/" \o "Lesson Plan: Middle Eastern-Americans in the Post-1965 Era)

Naff, Alixa. *Becoming American: The Early Arab Immigrant Experience*. Carbondale, IL: Southern Illinois University Press, 1985.

The New Americans (PBS) [http://www.pbs.org/independentlens/newamericans/foreducators\_index.html#resources](http://www.pbs.org/independentlens/newamericans/foreducators_index.html" \l "resources" \o "Lesson Plans for Educators)

Orfalea, Gregory. *Before the Flames: A Quest for the History of Arab-Americans*. Austin: University of Texas Press, 1988.

Sample Lesson 2

Title and Grade Level: Hip-hop as Resistance, 9–12

Ethnic Studies Values and Principles Alignment: 2, 5, 6, 7

Standards Alignment:

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

CA CCSS for ELA/Literacy: RH 1, 2, 7, 10; WHST 4, 7, 10

CA ELD Standards: ELD 1, 2, 4, 6, 9-12

Lesson Purpose and Overview: This lesson allows students to explore how Hip-hop can be used to resist oppression and counter hegemonic beliefs perpetuated through the media. The lesson uses Arabs as a case study and introduces students to Arab-American Hip-hop. Activities in this lesson ask students to analyze, review, synthesize their learning and create new cultural material. This lesson can either be used as a stand-alone lesson or come at the end of a unit on Arab Representations in the Media.

Key Ethnic Studies Terms and Concepts: Hip-hop, Resistance, Oppression, Media, Critical Consciousness, Hegemony, Counter-hegemony

Prerequisite Skills and Knowledge: Students must be able to explain how Institutions like the media can be the vehicle for hegemonic ideas, which can shape and reinforce stereotypes. Students should also be able to identify commonly held stereotypes of Arab Americans, recognize their origins and describe how Arab Americans, along with non-Arab Muslims, South Asians, Sikhs, and others, have suffered from them. Students should have a clear understanding of the key terms and Ethnic Studies Concepts from previous lessons and/or units. Students should be able to mark a text purposefully and view digital media with the goal of identifying essential information. Finally, students should be able to analyze song lyrics.

Content and Language Objectives (Students will be able to…):

1. Students will recall commonly held stereotypes of Arab-Americans and give examples of how they are used in Hip-hop videos;
2. Students will determine whether or not an artist should be held solely responsible for reinforcing stereotypes;
3. Students will recognize that Hip-hop can be used as a form of resistance and counter-hegemonic media
4. Students will construct their own counter-hegemonic song and perform it in front of their peers

Essential Questions:

1. How can the media empower or disempower groups within society?
2. How can Hip-hop be used as a form of resistance against hegemonic beliefs?

Lesson Steps/Activities:

Time Required: 50-200 Min

* On a piece of paper, teacher asks students to recall some commonly held stereotypes of Arab-Americans. Then teacher distributes the handout, Arab Stereotypes: A one-pager of common stereotype from the American-Arab Anti-Discrimination Committee (ADC) to review student answers. (5 min)
* Students will then watch Busta Rhyme's song, "Arab Money" and give examples--on the same piece of paper--of how Arab American Stereotypes are perpetuated in the video. Students share their responses. (10 min)
* The teacher introduces the Hip-hop artist, Narcy (formally the Narcicyst) by projecting a picture of him and explaining the following or If time allows, teacher can also show the video Rapper and Artist Narcy is Creating Space for Voices of the Muslim Community: (5 min)

Rap music and Hip-hop culture has its roots within the Black community of New York. Hip-hop originated as a form of political expression and resistance; the environment in which it emerged from in the Bronx during the 70’s is very similar to the environment in which other communities of color find themselves today all over the US. Hip-hop, like other music can be an effective tool for creating and expanding the awareness of social movements, and communicating the need for social justice among all oppressed communities.

Yassin Alsalman, better known by his stage name Narcy is an Iraqi-Canadian journalist and hip-hop artist. He currently lives in Montreal Canada. After Busta Rhyme’s released Arab Money, Narcy created a response track critiquing the stereotypes present in Busta’s song.

* Students listen to Narcy's "the real Arab Money" and read the lyrics. While they are following a long, students highlight 3 lines that stand out to them and explain why in the margins. Students can also ask questions about topics covered in the lyrics. Students share their responses. After students discuss the song, the teacher reviews specific lines that are important to understanding Narcy’s critique of the original song. Examples can include explaining where Basra and Dubai are and why Narcy would discuss them in his song. (10-15 min)
* Students read the article, Busta Apologizes for Releasing Arab Money where Busta apologizes for being racist. Afterwards, students reflect on whether or not artists should be held solely responsible for reinforcing stereotypes. If not, who and/or what should be? (10-15 min)
* Day 2: Teacher distributes song lyrics to the song, “Somos Sur” by Ana Tijoux and Shadia Mansour. Teacher introduces the song by explaining that:

“Somos Sur” is a song off Ana Tijoux’s latest album “Vengo”. She collaborated on this song with Shadia Mansour, who is an Arab hip-hop artist from Palestine. Ana is from Chile, where her parents were exiled under the dictatorship of Pinochet a few years before she was born in France.

* Students listen to the song and are instructed to do the following:
  + While the video plays, try and follow along with the lyrics
  + Underline 3 lines that stand out to you-either in English, Spanish, or Arabic
  + Ana Tijoux is quoted as saying, “I feel that music is an amazing weapon, an amazing tool, like to have this reflection with the world. It’s a conversation, a dialogue with the world.”
  + Using this song and your own personal experience with music, explain how music can be used as a weapon and how it can be used to give people agency?
* Students share their responses to the lyrics. Teacher specifically focuses on their responses to the quote by Ana Tijoux.
* Teacher distributes the assignment titled, Soundtrack of Hegemony. Students will explore their own experiences with hegemony. They will use the information they have used in the unit to create a cover for a CD that includes songs about examples of hegemony in their own life. Teacher reads the directions and instructs the students that they will:
  + Write a brief description of each of the 5 ways that you have experienced hegemony in your own life. Then give each event a song title
  + On the back, you will write a song about one of those events. Your song must have facts from everything you have learned in class
  + Create a CD cover in color with the 5 song titles and an image. Be creative and fun! (Time will vary based on class size)
* Teacher should create their own example song about examples of hegemony in their own life for a model and read it to the class. Students can reference this during their own cultural creation.
* After students brainstorm examples of hegemony in their lives, the teacher must review student work before moving onto the song creation in order to check for understanding. Teacher must allow time for revision if necessary.
* Once students are done, they should give their poem a title and practice reading it aloud before peer presentations. After students have practiced their poems and/or received feedback from peers and/or an adult, they take part in a public song reading that allows for all voices to be heard and work to be honored. (Time will vary based on class size)

Lesson Modifications/Accommodations for Students with Diverse Needs: Direct and written instructions can be used to relay information on rules, procedures and strategies. Teacher will read materials aloud and allow for longer response times when students are asked to analyze song lyrics. Readings can be broken into various lexile levels if needed, like those found in Newsela. Sentence starters can be created for demand summaries and song. Students will receive constructive feedback and opportunity for revision then have opportunities to practice presenting their songs before reading it publicly.

Assessment, Application, Action, and Reflection:

Assessment: Students will be assessed on their ability to use words, concepts and/or phrases that demonstrate a clear understanding of the hegemony and how it works. The CD cover visual must include all the things asked for in the instructions. Students should not be assessed on the presentation of their song unless the teacher has specifically given instruction on presentation skills and ample opportunity for the practice and revision of song reading.

Application: Students will apply Ethnic Studies principles 2, 5, 6 and/or 7 to their songs and presentations

Action: Teacher can open the song reading to larger community: other classes, history departments, community organizations, local politicians, middle schoolers etc.

Reflection: Students should reflect critically on both the assignment and their habits around how they approached and took this assignment to completion [or not]. Furthermore, teachers should reflect on the effectiveness of the lesson based on student work and reflections.

Example student reflections:

1. How much did you know about the writing genre or content before we started?
2. What does this piece reveal about you as a learner? What did you learn about yourself as you worked on this piece?
3. What does this piece say about your understanding of the Ethnic Studies Values and Principles?
4. If you were the teacher, what comments would you make about this piece as it is now?
5. If someone else were only looking at the piece of writing, what might they learn about who you are?
6. What is one aspect of the work you would like to improve upon?

Materials and Resources:

**ARAB STEREOTYPES**

**General Epithets:** A-rabs, camel jockeys, towel-heads, sand-niggers “All Arabs are Muslims” or “All Muslims are Arabs” “Moslems” or “Mohammedans” (rather than Muslims) “Sheik,” harem, desert, camels, oasis, nomads, Bedouin, warriors, tribal; Arab world as an exotic arena where Western heroes have romantic adventures. Arabian Nights, genie, magic carpet, princess, evil vizier

**Muslims**: fundamentalists, extremists, militants, fanatics, terrorists, cut off hands, oppress women, jihad as “holy war”

**Palestinians**: terrorists, blow up airlines, try to “destroy Israel” and “drive the Jews into the sea”

**Good Arabs**: minor characters, passive, culturally Western, dramatically insignificant, subordinate to Western heroes, rarely the main character or action hero

**Arab Men**: Oil Sheiks, fabulously wealthy, lavish and wasteful spending, “buying up America” Greasy merchants, swarthy, dirty, greedy, unshaven, uneducated, dishonest, manipulative, incompetent. Mad dictators, ruthless, violent, treacherous, barbaric, hate Jews and America, secret plots to destroy America. Cruel, deceitful, hot-tempered, irrational. Abduction of blond western women

**Arab Women**: Oppressed by Arab men/Islam Luxurious harem, scantily clad belly dancers; sensuous, beautiful woman in love with Western hero who rescues her from evil Arab man. Confined to home, veils, head coverings, long robes; passive, uneducated, voiceless, faceless, characterless. Older women: hysterical, artificial grief in mourning rituals

*American-Arab Anti-Discrimination Committee*

**Busta Apologizes for Releasing Arab Money**

Only hours after expressing his outrage over Busta Rhymes' controversial song "Arab Money," Iraqi-born rapper The Narcicyst told AllHipHop.com that he received a personal phone call from Busta himself last night (December 8), apologizing for the misunderstanding created by the song.

According to Narcicyst, the two rappers spent nearly half an hour on the phone discussing Busta's original intent in making the song, which the veteran rapper says was meant to pay homage to Arab culture.

The Narcicyst, whose family fled Iraq years ago after they were displaced by the political turmoil said he came to understand that there may have been a bigger culprit in Busta's lyrical misstep. "It was a thorough explanation and he was a very respectful man," the Narcicyst told AllHipHop.com.

"He explained to me his experience as an African-American man in the States and [it] seemed to me as an experience that I can correlate as an Arab being in the Middle East and having been displaced from my nation and seeing my country being bombarded in the media, being misrepresented."

According to Narcicyst, Rhymes revealed that he didn't purposely disrespect Arab culture and that representing it "in a positive light" was important to his fellow rapper. "He also acknowledged that it was definitely something that spun out of control."

Narcicyst continued. "You know, when you put out a song, you can't really put out an essay on why you put out the song. And it's always hard to explain to the masses." While some YouTube posts of the song and/or video have already been removed from the popular website, there is no word on when or if the controversial song will be officially removed from rotation.

The song is already banned in the U.K., where award winning DJ Steve Sutherland was temporarily suspended by Galaxy FM, for playing the song.

As a result of Busta's apology and The Narcicyst has also agreed to pull his response to the song, a track titled "The Real Arab Money."

"This is an example of how two people can come together and create something bigger than them," The Narcicyst concluded. "I'm a strong believer in truth and breaking stereotypes down and not allowing people to box you in. And this whole experience has been a huge eye opener for me. This is what Hip-Hop is about. Two brothers from another mother can come to a peaceful and just conclusion for all sides."

**The Real Arab Money**

**Narcy**

[Hook]

Allah i'eenak ya busta (May God show you the light)

Misrepresentin' us in Dubai

It ain't Ayrab Money

It's called Arab Money

Allah i'eenak ya busta (May God show you the light)

Arabs don't play up in Basra

It ain't Ayrab Money

It's called Arab Money

[Verse 1]

Lek Ibnil Ibnil

Your Arab boys like "shoof itfil itfil"

If I was them, I'da told him the hook is dead wrong

And tell the homie, Ron Browz, skip to the next song

Truth is, I can see through the playback funny

"Yo son, let's do a track about Ayrab money, dunny"

The pain in my people's blood runs thicker

Than oil fields, the word Ayrab's like nig---

[Hook]

Allah i'eenak ya busta (May God show you the light)

Misrepresentin' us in Dubai

It ain't Ayrab Money

It's called Arab Money

Allah i'eenak ya busta (May God show you the light)

Arabs don't play up in Basra

It ain't Ayrab Money

It's called Arab Money

[Verse 2]

Brother

"The Life" is too biased

Hook about as Middle East as Dubai is

Even if you never heard of me, verbally

You should done your research about the current state of currency

We hurt

Way more than we ball

In Palestine, kids can't shop at these malls

My nation on my back, look how proud we are

America bustin' nuts on Saudi Riyals....

[Hook]

Allah i'eenak ya busta (May God show you the light)

Misrepresentin' us in Dubai

It ain't Ayrab Money

It's called Arab Money

Allah i'eenak ya busta (May God show you the light)

Arabs don't play up in Basra

It ain't Ayrab Money

It's called Arab Money

[Verse 3]

I got the nerve to burn bridges like Halliburton

John McCain with Sarah Palin probably flirtin'

I had to Busta Rhyme just to polly work it

And set the standard straight about the violent circuit

From bomb makers stripping Islam Naked

The strong face of the wrong fakers, in calm nature, see

The truth in America's hip-hop is gone sacred

Not to generalize, dawg, this song's racist

[Outro]

So don't get it twisted

See not all Arabs are rich, my brothers and sisters

Get your history right

"Arab money' came from British colonialism

So that means the slave master got you back

So when you look at that money in your pocket

Make sure you spend it right

**Letra de "Somos Sur" ft. Shadia Mansour**

Tú nos dices que debemos sentarnos

Pero las ideas sólo pueden levantarnos

Caminar, recorrer, no rendirse ni retroceder

Ver, aprender como esponja absorbe

Nadie sobra, todos faltan, todos suman

Todos para todos, todo para nosotros

Soñamos en grande que se caiga el imperio

Lo gritamos alto, no queda más remedio

Esto no es utopía, es alegre rebeldía

Del baile de los que sobran, de la danza tuya y mía

Levantarnos para decir "ya basta"

Ni África, ni América Latina se subasta

Con barro, con casco, con lápiz, zapatear el fiasco

Provocar un social terremoto en este charco

Chorus x2

Todos los callados (todos)

Todos los omitidos (todos)

Todos los invisibles (todos)

Todos, to, to, todos

Todos, to, to, todos

Nigeria, Bolivia, Chile, Angola, Puerto Rico y Tunisia, Argelia

Venezuela, Guatemala, Nicaragua, Mozambique, Costa Rica, Camerún, Congo, Cuba, Somalia, México, República Dominicana, Tanzania, fuera yanquis de América latina

Franceses, ingleses y holandeses, yo te quiero libre Palestina

[Shadia Mansour]

(أعطني الميكروفون)

الموسيقى هي اللغة الأم في العالم

انها تدعم وجودنا، وقالت انها تحمي جذورنا

توحدنا من سوريا الكبرى، أفريقيا، إلى أمريكا اللاتينية

هنا أنا مع أنيتا تيجوكس

هنا أنا مع أولئك الذين يعانون، وليس مع أولئك الذين باعوا لك

هنا أنا مع المقاومة الثقافية

من البداية، إلى النصر دائما!

أنا مع أولئك الذين ضد، مع أولئك الذين تعاونوا، مع أولئك الذين ليسوا إلى جانبنا

منذ بعض الوقت، وأنا حساب، لذلك قررت أن الاستثمار في بانكسي بعد بان-كي اندلعت

وكما يقول المثل "يجب أن تكون الحالة مهددة ولكن في الواقع يجب أن يتوقف الوضع"

وبالنسبة لكل سجين سياسي حر، يتم توسيع مستعمرة إسرائيلية

ولكل تحية، هدمت ألف منزل

أنها تستخدم الصحافة حتى يتمكنوا من تصنيعولكن عندما يتم الحكم على عقوبتي، الواقع يقدم نفسه

Chorus x2

Todos los callados (todos)

Todos los omitidos (todos)

Todos los invisibles (todos)

Todos, to, to, todos

Todos, to, to, todos

Saqueo, pisoteo, colonización, Matías Catrileo, Wallmapu

Mil veces venceremos, del cielo al suelo, y del suelo al cielo

Vamos, sa, sa, sa, sa, sa, sa, sa, saltando

Caballito Blanco, vuelve pa' tu pueblo, no te tenemos miedo

Tenemos vida y fuego, fuego nuestras manos, fuego nuestros ojos

Tenemos tanta vida, y hasta fuerza color rojo

La niña María no quiere tu castigo, se va a liberar con el suelo Palestino

Somos Africanos, Latinoamericanos, somos este sur y juntamos nuestras manos

Chorus x2

Todos los callados (todos)

Todos los omitidos (todos)

Todos los invisibles (todos)

Todos, to, to, todos

Todos, to, to, todos

Lyrics of "Somos Sur"

You tell us we should sit down

But ideas can only rise us

Walk, march, don't surrender or retreat

See, learn like a sponge absorbs

No one is surplus, all fall short, all add up

All for all, all for us

We dream big that the empire may fall

We shout out loud, there is no other remedy left

This is not utopia, this is a joyful dancing rebellion

Of those who are overrun, this dance is yours and mine

Let's rise to say "enough is enough"

Neither Africa or Latin America are for auction

With mud, with a helmet, with a pencil, drum the fiasco

To provoke a social earthquake in this puddle

Chorus X2

All the silenced (all)

All the neglected (all)

All the invisible (all)

All, All

All, All

Nigeria, Bolivia, Chile, Angola, Puerto Rico and Tunisia

Algeria, Venezuela, Guatemala, Nicaragua, Mozambique

Costa Rica, Cameroon, Congo, Cuba, Somalia, Mexico

Dominican Republic, Tanzania

Get out Yankees from Latin America

French, English and Dutch

I love you Free Palestine

Arabic Verse Rapped by Shadia Mansour

(Give me the microphone) Music is the mother tongue of the world It supports our existence, and it protects our roots We unite from Greater Syria, Africa, to Latin America Here I am with Anita Tegucas Here I am with those who suffer, not with those who sold you Here I am with cultural resistance From the beginning, to victory always! I am with those who are against, with those who have cooperated, with those who are not on our side Some time ago, I calculated, so I decided to invest in Panxi after Pan-Ki broke up As the saying goes, "the situation must be threatened but in reality the situation must stop" For every free political prisoner, an Israeli colony is expanded For each greeting, a thousand houses were demolished They use the press so they can manufacture, but when my sentence is judged, reality presents itself

Chorus X2

All the silenced (all)

All the neglected (all)

All the invisible (all)

All, All

All, All

Looting, trampling, colonization, Matias Catrileo, Gualmapu

A thousand times we will overcome, from the sky to the ground, and from the ground to the sky

Let's go, jumping

White Knight, go back to your city, we are not afraid

We have life and fire, fire in our hands, fire in our eyes

We have so much life, and strength up to the color red

The child (divine) Mary doesn't want your punishment, she is going to free the Palestinian soil

We are Africans, Latin Americans, we are the south and we join our hands together

Chorus X2

All the silenced (all)

All the neglected (all)

All the invisible (all)

All, All

All, All

**Soundtrack of Hegemony**

Instructions: Three Steps:

Step 1: Write a brief description of each of the 5 ways that you have experienced hegemony in your own life. Then give each event a song title

Step 2: On the back, you will write a song about one of those events. Your song must have facts from everything you have learned in class

Step 3: Create a CD cover in color with the 5 song titles and an image. Be creative and fun!

| **Example** | **Song Title** |
| --- | --- |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |

CD cover:

* Must include a front image
* Must include 5-7 song titles on the back
* Must include lyrics for one of the songs (has to be about at least one of your experiences)
  + Song title
  + 4 verses and a chorus
* Must demonstrate your understanding of hegemony and how it works
* Must be in color
* Must have an album title

**Example Song Structure**

Suggested First Verse

Write about the status quo. What do we think is normal?

Example: Girls should be feminine and reserved (teacher should think of their own example)

[Chorus]

What is the message that you think should be represented over and over again

Example: teacher should write their own example

Suggested Second Verse

Write how we learn the status quo. How do social institutions teach and reinforce this?

Example: Through our consumer economy and family, we are taught gender norms even before we can talk

[Chorus]

Suggested Third Verse

Write about how this controls our mind and bodies

Example: Through strict gender norms, we can be forced to hide our true selves, and our natural interests limited at a young age

[Chorus]

Suggested Fourth Verse

Write about something we can do to resist this example of hegemony

Example: We can stop ascribing gender identity to infants and we can resist the aggressive marketing targeted at parents and families

Further Resources:

Arab American American-Arab Anti-Discrimination Committee <http://www.adc.org/>

“Reel Bad Arabs: How Hollywood Vilifies a People” is a documentary film directed by Sut Jhally and produced by Media Education Foundation in 2006. This film is an extension of the book of that name by Jack Shaheen which also analyzes how Hollywood corrupts or manipulates the image of Arabs. <https://www.mediaed.org/discussion-guides/Reel-Bad-Arabs-Discussion-Guide.pdf>

Videos:

Ana Tijoux—Somos Sur (Feat. Shadia Mansour) <https://www.youtube.com/watch?v=EKGUJXzxNqc>

Busta Rhymes—Arab Money <https://www.youtube.com/watch?v=bcuAw77J8_Y>

Narcy—The Real Arab Money <https://www.youtube.com/watch?v=C0E3BhHkblE>

Rapper and Artist Narcy is Creating Space for Voices of the Muslim Community <https://nowthisnews.com/videos/pop/rapper-narcy-is-creating-space-for-voices-of-the-muslim-community>

Sample Lesson 3

Title and Grade Level: Understanding Arab and Muslim Americans and their challenges in contemporary social/political contexts in the United States, 9–12

Ethnic Studies Values and Principles Alignment: 1, 4, 7

Standards Alignment:

HSS Content Standards: 12.3.1, 12.3.2, 12.3.3, 12.3.4

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

CCSS for ELA/Literacy: W.11–12.1 a, b, c, f; WSHT 9–10.1, 2; RH.11–12.1

CA ELD Standards: Part 1 (9–10) A.1–4, B.5–8, C.9–12; Part 2 (9–10) C.6, C.7

Lesson Purpose and Overview: This series of lessons will focus on understanding who Arab and Muslim Americans in the United States are; and the challenges they have faced in contemporary times. Students will explore a variety of sources to learn about where these communities live; how they are different and where they overlap; and how media and government policies have placed both communities as the *other* - particularly post 9/11 and after the election of president Trump. Additionally, students will identify examples of how these communities have claimed spaces as *Americans* in the United States and how their numerous contributions have served as methods of resistance to their *othering.*

Key Ethnic Studies Terms and Concepts: Arab American, Muslim American, Islamophobia, stereotypes, racism, other, othering, resistance, citizenship

Content and Language Objectives (Students will be able to…):

* Learn who Arab and Muslim Americans in the US are, including demographic and geographic trends
* Articulate the challenges facing these populations in contemporary times
* Explain various ways they have resisted their continued ‘othering’

Essential Questions:

Who are Arab and Muslim Americans; what are the contemporary challenges they face living in the United States, and how have they resisted their continued ‘othering’?

Lesson Steps/Activities:

Day 1: Identifying Arab Americans

1. Warm-Up question: Ask students to define who might identify as an Arab American?
   1. Debrief by soliciting responses and having a discussion about where their responses came from.
2. Give students a blank map of the Middle East/North Africa (MENA) region and ask them to label the countries they think are Arab-speaking countries. (<https://docs.google.com/document/d/1sDiAm0fb9qfHGM97CynAVl5tziYiXYrkRM2a4OBNqys/edit#heading=h.gjdgxs>). Have students attempt to answer the questions at the bottom of the sheet. Have students work through their attempts as a group and then solicit student responses. Use this key to have students get the correct responses: <https://docs.google.com/document/d/10nJPqQA40245YZWG1bEx2DkGkZX608Kw8Yr9j42RDn8/edit>.
3. Use the following resources to help students understand who Arabs in the USA are:

* Where do Arab-Americans in the United States Live? <https://docs.google.com/document/d/1oV8CbMAKg0rrpaPNyflGPyjD4bDNz0UDws0SJkW8LRk/edit>
* Arab Americans and Religious Affiliations <https://docs.google.com/document/d/1CFt22ZmD9kMn69jM2YZe0TmBRo0IDH0JFJMcnvM1Fe0/edit>
* Demographics <https://drive.google.com/file/d/1O2S7T_hA2Ew2TJDteBsNTuMbGQ3CSb31/view>
* Quick Facts about Arab Americans <https://drive.google.com/file/d/11V6oXvkN6IgcTuIOglkTt7mAQ-MS9uDm/view>

You can create a graphic organizer, and/or google slides presentation to help students navigate the information. Students can work in groups and jigsaw the various sources and create a portrait of Arab Americans in the United States as an infographic or summary paragraph.

**Day 2: Identifying Muslim Americans**

1. Warm-Up question: What percent of Arabs in America do you think are also Muslim? Where do you think most Muslim Americans come from?
2. Have students watch this use the resources outlined on the “Muslims in America” outline (<https://docs.google.com/document/d/1HQ-7HkJLjQDpH-xg3wNl2DBf4T6-J9T1XQG7sFjzUbk/edit>), including the videos to learn more about who Muslim Americans in the United States are. Debrief through structured student talk and class discussion. Have students keep track of the information they learned in a graphic organizer or notes sheet.

**Days 3–5: Challenges facing these populations in contemporary times (**can use the reading linked under materials and resources - Civil Liberties and the Otherization of Arab and Muslim Americans as a grounding text)

1. Warm-Up question: What have you learned so far about who Arab and Muslim Americans are; and what challenges they are facing? Develop a list based on students’ responses - have students take notes on the list. Have students watch this Ted Talk about three young Arab AND Muslim Americans as an intro to their investigations (<https://www.ted.com/talks/suzanne_barakat_islamophobia_killed_my_brother_let_s_end_the_hate>). Use the handout “Application: Identifying Challenges” and its included resources to have students learn more about the contemporary challenges facing Arab- and Muslim-Americans in the US and the ways they have resisted them (<https://docs.google.com/document/d/1paPAzp5MAJTtgXVXE4-MK_9NsM1LjrCCC00-2N-JDkE/edit>). There are many other resources that can be added.
2. As students work through the texts and video clips, and film, facilitate small and large group discussions of what they are finding. Track findings on a shared document or posters around the classroom. Guide students to making connections with other historically marginalized groups as they continue to investigate the experiences of Arab and Muslim Americans.

Lesson Modifications/Accommodations for Students with Diverse Needs: All of these lessons and materials can be modified by using sentence frames to help students develop responses to prompts. There are lots of graphics and media included so students have a variety of sources to reference and texts can be modified to highlight key vocabulary and concepts that are important to its understanding.

Assessment, Application, Action, and Reflection:

Potential Summative Assessments

1. Have students create a project around celebrating Arab and Muslim Americans and the ways they have managed to thrive and practice resilience. These can be shared in class or displayed. Part of this can be including who the communities are; challenges they have faced and then focusing on their methods for facing the adversity.
2. Students can participate in a Socratic discussion focused on how Arab and Muslim Americans have faced similar challenges/experiences of marginalization as other groups in the United States and at the same time how they are distinct.
3. Have students create a public service announcement or media campaign to educate other Americans on the Arab and Muslim American communities in the United States. Our Three Winners (linked under resources) can be an example.

Students can write a short summary reflecting on what they learned about these communities and how, if any, of their perspectives have changed. Additionally they can comment on whether they had any similarities.

Materials and Resources:

“Who Are Arab Americans?” <https://drive.google.com/file/d/1-0xCOTLKiy2NKi9mO4cMbibk6_nMFPwl/view>

“Civil Liberties and the Otherization of Arab and Muslim Americans” <https://drive.google.com/file/d/1HcxQCGoarZX5IG329v1dn8aWOC9iaMwI/view>

Our Three Winners <https://ourthreewinners.org/>

Council on American-Islamic Relations (CAIR) <https://www.cair.com/>

Sample Lesson 4

Title and Grade Level: Islamophobia – What is it and how can it be challenged? 9–12

Ethnic Studies Values and Principles Alignment: 1, 2, 4, 5, 7

Standards Alignment:

HSS Content Standard 11.11.7

CCSS for ELA/Literacy: RH.9–10.1, 2, 3, 6, 7; W.9–10.1; SL.9–10.1

Lesson Purpose and Overview: Since 9/11 and with Trump’s rhetoric against Muslims, islamophobia is on the rise in the U.S. Arab Americans, South Asian Americans and Muslim Americans have endured racial profiling, illegal detentions, social harassment, and violence. This lesson helps students understand what Islamophobia is, its history in the U.S., why it is on the rise, and what is being done about it.

Takeaways:

* + - Understand what Islamophobia is and its history in the U.S.
    - Learn about the impact of Islamophobia on a personal level
    - Brainstorm ideas to counteract Islamophobia

Key Ethnic Studies Terms and Concepts:

Islamophobia – extreme fear and negative feelings towards people who follow Islam.

microaggressions – comments or questions that make someone feel like an “other”.

unconscious bias – subconscious thinking based on stereotypes or negative views.

pejorative labels – negative words that express dislike or contempt for a group of people, i.e. terrorists used to describe Muslims.

Content and Language Objectives (Students will be able to…):

Students will be able to understand the roots of Islamophobia in the U.S., its current rise, its current effects, and ways it can be challenged by creating a Public Service Announcement (PSA) on combatting Islamophobia.

Essential Questions:

* + - 1. What causes Islamophobia?

1. What impact has Islamophobia had on the Muslim community?
2. What are ways Islamophobia can be challenged?

Lesson Steps/Activities:

1. Ask the question – Is anyone here Muslim or feels they are often labeled Muslim when you are not? (If anyone raises their hand, ask them to feel free add and comment to any content that is being presented as this lesson on Islamophobia – the experiences of Arab Americans in dealing with it will be discussed. But to not feel any pressure to represent their whole community.)
2. Today we are going to learn about the rise of Islamophobia in the U.S. and focus on these essential questions (read essential questions 1–3 aloud). You will use the “What is Islamophobia?” Handout to answer questions and take notes on all the sources we will be using. Take good notes because you will need the facts to use in your assessment (a PSA). After reading or viewing the source, talk and reflect with the students about key facts they should have in their notes.
3. There are a number of articles you can find on the web on Islamophobia but I suggest one of these:
4. What Is Islamophobia? The History And Definition Of Anti-Muslim Discrimination In The US, <https://www.ibtimes.com/what-islamophobia-history-definition-anti-muslim-discrimination-us-2218446>
5. Viewpoint: Islamophobia has a long history in the US <https://www.bbc.com/news/magazine-34385051>
6. “What is the Truth About American Muslims? Questions and Answers.” Teaching Tolerance 2017 <https://www.tolerance.org/sites/default/files/2017-07/What_is_the_Truth_About_American_Muslims%281%29_0.pdf>
7. As you read take notes and answer the questions: What is Islamophobia? Describe the history of Islamophobia in the U.S. Why is there a rise in Islamophobia today? Note any other significant facts from the article using the handout. Use the note taking sheet provided.
8. Based on this information you’ve learned from the articles, have a whole class discussion on the two questions.

Teacher Discussion Notes

* 1. Islamophobia is extreme fear of Muslim Americans or anyone who looks like a Muslim.
  2. Trump has been causing the rise of Islamophobia by calling for a ban on Muslims entering the U.S.
  3. 55% of the people polled have an unfavorable view of Muslims, with the vast majority of the people polled saying they had no contact with Muslims.
  4. Politicians are repeating Trump’s anti-Muslim rhetoric causing Islamophobia to spread.
  5. It is clear that Islamophobia is unfounded and based on the ignorance and dehumanization of Muslims. If people do not make an effort to learn about Islam or get to know someone who is Muslim, they can dehumanize them.

1. Let’s now learn about how Islamophobia has impacted those who are Muslim Americans or are believed to be Muslim. Watch this Ted Talk: Suzanne Barakat “Islamophobia Killed My Brother. Let’s End the Hate.” <https://www.ted.com/talks/suzanne_barakat_islamophobia_killed_my_brother_let_s_end_the_hate#t-735690> 14:46 minutes

Text alternative: Jigsaw Expert Home Groups Exercise

* Use chapters in *How Does It Feel To Be A Problem? Being Young and Arab in America*. Each chapter is a narrative essay by a young Arab American who has experienced hardship due to Islamophobia. Divide students into groups of 4, number them 1-4. Assign expert groups one chapter by number, to read and analyze, i.e., #1s get Chapter 1 Rasha, #2s get Chapter 2 Sami, etc. Expert groups sit together, read, and answer questions together.
* Then students move to home groups (groups of 4) to share the experience of the young Arab Muslim they read about, each person needs to talk. Everyone takes notes while the expert speaks.

After viewing or reading the source, answer the question, “What effect has islamophobia had on Muslim Americans? Class discussion and note taking.

Teacher Discussion Notes

* 1. Effects on Muslim Americans has been terrible. They have been made to feel that no matter what they do, they will not be accepted as Americans.
  2. The children endure traumatic experiences that affect them psychologically making them live in fear of losing their parents or feeling like they are not safe.
  3. The worst effects is the violence that is carried out against Muslims in which some acts lead to deaths.
  4. Microaggressions in which people say negative things to Muslims or ask sometimes innocent questions, only add to the hostile environment in which they live.

1. What is being done about the rise of Islamophobia? Read this article: **“**How Muslim Americans are fighting Islamophobia and securing their civil rights,” September 4, 2017 by Emily Cury. <http://theconversation.com/how-muslim-americans-are-fighting-islamophobia-and-securing-their-civil-rights-82235>

Or Wingfield, Marvin and Bushra Karaman, “Arab Stereotypes and American Educators”, *Beyond Heroes and Holidays Reading Between the Lines Critical Literacy,* Teaching for Change, 2006.

Teacher Discussion Notes

* 1. Luckily, there are organizations of Muslims and non-Muslims who are standing up against Islamophobia.
  2. They are registering Muslims to vote, in the 2018 primary election the first two Muslim women were voted into congress, Omar Ilhan of the 5th District in Minnesota and Rashida Tlaib of the 13th District in Michigan.
  3. Teachers can help turn the tide against Islamophobia by teaching students about Islamophobia.

1. Assessment – To show evidence of what you have learned, create a 1 minute PSA (Public Service Announcement) educating your peers about Islamophobia in groups of 4. You can use flipgrid, your phones, or any video program that your teacher has access to.

Public Service Announcement Requirements:

* Everyone in the group must speak except the director.
* The director is the one that films and directs.
* Establish a message, collect 3 facts to support your message and then get creative in how you will present it in one minute. (Examples of messages: Islamophobia hurts Muslim Americans severely, Muslim Americans are Americans just like you and me, Take a stand against Islamophobia, etc.)
* Use facts from the articles or any research you have done.
* Write a script and create props.
* Practice at least 3 times with good eye contact, voice intonation and good energy.
* You must show your PSA to at least 10 of your friends.

Lesson Modifications/Accommodations for Students with Diverse Needs:

1. Give extra time to students who need assistance.
2. Show a sample of a PSA.
3. Read the articles aloud together as a class using alternate choral reading teacher, then class, teacher then class.
4. If available, have a special education aide read to a student or group of students and ask the key questions.
5. If available, have the special education aide lead a small group discussion on the handout that will help prompt the students in their writing.
6. Provide a script frame for the PSA:

Person 1: Hey, my name is \_\_\_\_\_, and these are my buddies \_\_\_\_\_ and \_\_\_\_. We are here to tell you about Islamophobia. What is it and why is it harmful?

Person 2: Islamophobia is\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Person 3: Hate crimes from Islamophobic actions range from \_\_\_\_\_\_ to \_\_\_\_\_\_, for example, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Person 1: Do the right think, when you hear someone say something hateful about Muslims, say “Yo that’s not right!” and “\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_”.

Person 2: It’s important to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ because \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

Assessment, Application, Action, and Reflection: See step 8 above.

Materials and Resources:

Barakat, Suzanne, “Islamophobia Killed My Brother. Let’s End the Hate.” 2016. <https://www.ted.com/talks/suzanne_barakat_islamophobia_killed_my_brother_let_s_end_the_hate#t-735690>

Bayoumi, Moustafa, *How Does It Feel To Be A Problem? Being Young and Arab in America*, Penguin Books 2008.

Beydoun, Khaled A., “Viewpoint: Islamophobia has a long history in the US.” BBC News Magazine, 29 Sept 2015. <https://www.bbc.com/news/magazine-34385051>

Cury, Emily, “How Muslim Americans are fighting Islamophobia and securing their civil rights.” The Conversation. 4 Sept 2017. <http://theconversation.com/how-muslim-americans-are-fighting-islamophobia-and-securing-their-civil-rights-82235>

Whitman, Elizabeth, “What Is Islamophobia? The History And Definition Of Anti-Muslim Discrimination In The US”, International Business Times, 9 Dec 2015, <https://www.ibtimes.com/what-islamophobia-history-definition-anti-muslim-discrimination-us-2218446>

Wingfield, Marvin and Bushra Karaman, “Arab Stereotypes and American Educators”, *Beyond Heroes and Holidays Reading Between the Lines Critical Literacy*, Teaching for Change. 2006

“What is the Truth About American Muslims? Questions and Answers.” Teaching Tolerance, 2017. <https://www.tolerance.org/sites/default/files/2017-07/What_is_the_Truth_About_American_Muslims%281%29_0.pdf>

Notetaking sheet on Islamophobia (attached)

Islamophobia – What is it?

Read an article on the internet about Islamophobia, answer the questions below and take down important facts.

1. What is Islamophobia? Use facts from one of the articles to answer questions 1–3.
2. Describe the history of Islamophobia.
3. Write down at least 10–20 important facts from the article or any facts that evoke any emotion from you.
4. What impact has Islamophobia had on Muslim Americans? Use Suzanne Barakat’s Ted Talk as an example. Or examples from the text source: *How Does It Feel To Be A Problem? Being Young and Arab in America*.
5. What is being done about the rise of Islamophobia?

## Pacific Islander Studies Course Outline

Course Title: The Pacific Islander Community Experience

Course Overview: This course is designed to be an introduction to the study of people of Pacific Islander descent in the United States, while drawing connections to the Pacific Islands and the Pacific Island diaspora more broadly. Students will explore the history, cultures, struggles, and politics of Pacific Islanders as part of the diaspora across time, with an emphasis on Pacific Islanders in California. This course will explore indigenous cultures and American experiences of Pacific Islanders from Guam, American Samoa, Palau, Marshall Islands, Fiji, Samoa, Tonga, Tahiti, New Zealand, and Australia.

Course Content: This course is designed to be an introduction to the study of Pacific Islander migrations to the United States mainland, including the history, culture, and politics of Hawai'i and U.S. Pacific territories. It explores indigenous cultures and the mainland experiences of Pacific Islanders.

Sample Topics:

* Diversity of the Oceania/Pacific Islander communities in California, the United States, and beyond
* Historical and contemporary events that shape the Pacific Islander American experience
* Colonization, militarization, social movements, and immigration
* U.S. annexation and colonization of the Pacific
* Hawai'i statehood and the formation of U.S. Pacific territories
* Race and sports: Pacific Islander athletes in American football
* Culture and film: Disneyland and movie productions
* Intersectionality: Fa'afafine, Fakaleiti, Mahu, and transgender cultures
* Workplace politics: Tongan and Fijian home-care providers
* Political climate: Community organizing and leadership roles
* Education: Critical Pacific Islands and Oceania Studies
* Health and wellness: Pacific Islander mental and physical health issues
* Physical geography: Climate change in the Pacific
* Behavioral and social science and indigenous research methodologies used in the study of peoples from Oceania
* The relationship between culture, power, and decolonization
* How forms of social oppression shape artistic expressions across Oceania
* Pacific Islander communities in relation to their cultural, economic, educational, health, immigration, political, and social conditions
* The expression of the ocean aesthetic across Pacific Islander cultural practices including architecture, arts, dance, film, language, literature, music, poetry, sports, and theater
* Critical and creative analytical skills using problem-solving and decision-making techniques for improving study strategies and health and wellness information essential to mental, physical, and lifelong well-being
* The intersectionality and interrelatedness of distinct forms of social oppression in the United States, including anti-Semitism and anti-Arabism, adultism, ageism, ableism, classism, heterosexism, homophobia, racism, sexism, and transphobia

Potential Significant Figures to Cover (this list is in no way exhaustive):

* Kamehameha I
* Kalākaua
* Liliʻuokalani
* Jonah Kūhiō Kalanianaʻole
* SPULU
* Shigeyuki Kihara
* Su'a Suluape
* Sia Figel
* Sinataala Raas
* Mary Hattori
* Teresia Teaiwa
* Dan Talaupapa McMullin
* Brian Fuata
* Tulsi Gabbard
* Haunani-Kay Trask

Sample Lesson

Title and Grade Level: Pacific Islanders, 9–12

Ethnic Studies Values and Principles Alignment: 1, 2, 4, 5, 7

Standards Alignment:

HSS Content Standard: 11.4.2

CCSS for ELA/Literacy: RH.9–10.1, 2, 3, 6, 7; W.9–10.1; SL.9–10.1, SL.11–12.4

Lesson Purpose and Overview:

This lesson analyzes the reasons to disaggregate census and demographic data of Pacific Islanders from Asian American demographic data. This lesson also hopes to develop an appreciation for the Pacific Islander connection to the environment as a way of connecting to their heritage and create their identity as a counteraction to the cultural and Christian religious colonization of the Pacific Islands.

Takeaways:

* Understand the importance of disaggregating data for the Pacific Islander Community.
* Understand the history of the colonization of the Pacific Islands by Europeans and exploitation of the islands by the United States for nuclear testing.
* Understand how the connection to the environment is part and parcel to developing pride in a Pacific Islander identity.

Key Ethnic Studies Terms and Concepts:

Pacific Islanders – People whose heritage comes from one or more of the Pacific Island nations in Polynesia, Micronesia, and Melanesia. In the U.S. there is a large number of Native Hawaiians, Samoans, Tongans, Guamanians, Fijians, and Marshallese.

Acculturation – assimilation to a dominant culture while still keeping some cultural markers from the minority culture to identify as a distinct sub culture within the dominant culture.

Cultural Colonization – the repression of indigenous culture and values and replacement with that of the dominating country. Historically, the Spanish, British and American culture has dominated over the indigenous cultures and values of the Pacific Islands utilizing Christian missionaries to convert Pacific Islanders to Christianity.

Micronesia – Includes more than 600 islands in the western Pacific Ocean including the Marshall Islands, Guam, and Wake Island. The last two are U.S. territories.

Melanesia – located just south of Micronesia, Melanesia is comprised of four nations, Vanuatu, Solomon Islands, Fiji, and Papua New Guinea.

Polynesia – Includes more than 1,000 islands scattered around the central and southern Pacific Ocean which includes the Hawaiian Islands, Samoa, New Zealand, French Polynesia and Easter Island.

Pacific Islands – the island nations and colonies located in the southern eastern and central areas of the Pacific Ocean.

Content and Language Objectives (Students will be able to…):

Students will be able to understand the importance of disaggregating demographic and census data for Pacific Islanders and the importance of developing Pacific Islander identity as evidenced by presenting their group video analysis to the whole class.

Essential Questions:

1. Why is it important to disaggregate census, educational and demographic data for the Pacific Islander population from the Asian American population?
2. What specific issues does the Pacific Islander community face compared to the Asian American population?
3. How are Pacific Islanders asserting or reconnecting to their indigenous culture and values?

Lesson Steps/Activities:

1. As the question, what is an Asian American Pacific Islander? Who is an Asian American Pacific Islander? Is it one group or many groups? In this lesson, we are going to learn that this broad label is comprised of many groups, and we are going to develop an understanding of the Pacific Islanders – brief history of colonization, current issues and identity.
2. Read and analyze the sources “Fact Sheet: What You Should Know About Native Hawaiians and Pacific Islanders (NHPI's)” and “The State of High Education In California – Asian Americans, Native Hawaiians and Pacific Islander Report.” And answer the essential question: Why is it important to disaggregate census, educational and demographic data for the Pacific Islander population from the Asian American population?
3. Use the handout, “The Disaggregation of Pacific Islander Data” which has a number of content questions. Students can work in pairs or in groups to help each other answer the questions.
4. Before students answer question #11, the essential question, and write their paragraph, have a class discussion on what they have learned. Ask the question: Why is it important to disaggregate census, educational, and demographic data for the Pacific Islander population from the Asian American population?

Teacher Discussion Notes:

* The poverty rate of Pacific Islanders is 20% vs. 12% of the general population.
* Pacific Islanders are half as likely to have a bachelor’s degree in comparison with 27% for the total population and 49% of Asian Americans.
* Bachelor degree attainment rates is 69.1% for Asian Indians whereas only 9.4% for Samoans.
* This data shows there is a large difference between the Pacific Islander community and the general and Asian American community.
* It is important to disaggregate the data to identify the needs of the Pacific Islander community.
* This shows there is a need for more services and programs for the Pacific Islander community, i.e. to get into and graduate from college.
* By lumping Pacific Islanders under Asian Americans, the Pacific Islander issues become invisible.

1. What is the history of colonization and decolonization of the Pacific Islands?
   1. Read pages 25–27 from “European contact, the colonial era and decolonization” (a brief history of the colonization and decolonization of the Pacific Islands) [https://whc.unesco.org/document/10061](https://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=15&ved=2ahUKEwijgIGrysbhAhWC_J4KHZ8uAVM4ChAWMAR6BAgAEAI&url=https%3A%2F%2Fwhc.unesco.org%2Fdocument%2F10061&usg=AOvVaw1-JWLOQzBhUn2ubxuNlzUF)
   2. Discuss the term acculturation – how have Pacific Islanders experienced acculturation?
      1. Define acculturation and discuss possible ways in which the Polynesian, Micronesian, and Melanesian people and culture have been colonized and repressed.

Lesson Modifications/Accommodations for Students with Diverse Needs:

1. Give extra time to students who need assistance.
2. Read the articles aloud together as a class using alternate choral reading teacher, then class, teacher then class.
3. Use a paragraph frame with sentence starters.
4. If available, have a special education aide read to a student or group of students and ask the key questions.
5. If available, have the special education aide lead a small group discussion on the handout that will help prompt the students in their writing.

Assessment, Application, Action, and Reflection:

Assessment: How are Pacific Islanders asserting or reconnecting to their indigenous culture and values?

1. Break students into 7 groups and assign each group a video to analyze. As they watch each video have them answer the following questions: What are examples of cultural colonization and acculturation? And how are Pacific Islanders asserting or reconnecting to their indigenous culture and values?
2. Tell them to prepare a presentation to the whole class about the video and present their video analysis to the class. They can use the handout to take notes, everyone needs to speak, with good eye contact, voice and correct content.
3. While student groups present, the rest of the class takes notes on their presentations on the same handout (copied back and front). As the groups present, show their video and then note down the Pacific Islander group, the important details of the video and the main message. (All categories are noted on the handout).

Materials and Resources:

“European contact, the colonial era and decolonization” pp. 25-27 (a brief history of the colonization and decolonization of the Pacific Islands) [https://whc.unesco.org/document/10061](https://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=15&ved=2ahUKEwijgIGrysbhAhWC_J4KHZ8uAVM4ChAWMAR6BAgAEAI&url=https%3A%2F%2Fwhc.unesco.org%2Fdocument%2F10061&usg=AOvVaw1-JWLOQzBhUn2ubxuNlzUF)

“Fact Sheet: What You Should Know About Native Hawaiians and Pacific Islanders (NHPI's)”, WHITE HOUSE INITIATIVE ON ASIAN AMERICANS & PACIFIC ISLANDERS (WHIAAPI) <https://www2.ed.gov/about/inits/list/asian-americans-initiative/what-you-should-know.pdf>

“The State of Higher Education In California – Asian American, Native Hawaiians, Pacific Islanders Report”, Campaign for College Opportunity, September 2015. <https://www.advancingjustice-la.org/sites/default/files/2015-State-of-Higher-Education_AANHPI2.pdf>

Videos:

1. “Here's What You Have to Know About Pacific Islanders”, Youtube.com, The Tempest, 18 Jan 2018. <https://www.youtube.com/watch?v=yxZKiYzFYDQ>

NHPI – Native Hawaiian and Pacific Islander

Dr. Epeli Hau’ofa - promoting the languages of Pacific Islanders as a way to promote unity among Pacific Islanders. Also addresses the Census data issue.

1. Glenister, Lillian, “Pacific Identity”, Youtube.com, Dec 8, 2016. <https://www.youtube.com/watch?v=4FofC6finw8>

American Samoa is a small, unincorporated U.S. territory made up of five Polynesian islands in the South Pacific. Unlike people born in the other U.S. territories, such as Guam, the Northern Mariana Islands, the Virgin Islands and Puerto Rico, people born in American Samoa are not granted U.S. citizenship at birth.

1. Selina, Genisis, “Finding My Fijian Identity Through The Ocean”, TEDxSuva <https://www.youtube.com/watch?v=o0HdvPCDqf8>

15 year old Genesis shares her journey of reconnecting with Fiji and her identify as a Fijian through the ocean and a recent trip she made to her grandmother’s village.

1. “What you put in your mouth can change the world” | Daniel Anthony | TEDxMaui <https://www.youtube.com/watch?v=HYy2FQbT1AU>

Daniel Anthony, while making poi, talks about his venture in maintaining indigenous roots through the production of the staple of taro.

1. “Lessons from a thousand years of island sustainability” | Sam ‘Ohu Gon III, PhD | TEDxMaui <https://www.youtube.com/watch?v=l9fv_2XIJBk>

Biologist and cultural practitioner Sam Ohu Gon III reveals the true Hawaii, a place much more than beaches and mai tais. In these islands, there is a message for the world.

1. “He Inoa Mana (A powerful name)” | Hinaleimoana Wong-Kalu (Kumu Hina) | TEDxMaui <https://www.youtube.com/watch?v=A5nQZ7_ApM4>

As a transgender female, Hinaleimoana discusses his transgender Hawaiian Chinese identity.

1. War dancing for peace | Native Hawaiians | TEDxSanQuentin March 8, 2017 <https://www.youtube.com/watch?v=Ksolp8q6CEM>

San Quentin's Native Hawaiian performers demonstrate how their Haka dance is used to tear down cultural barriers and build community.

There are more videos on Ted Talk Maui or Manoa that can be added or exchanged.

The Disaggregation of Pacific Islander Data

Read an article: “What You Should Know About Native Hawaiians and Pacific Islanders, The White House Initiative of Asian Americans and Pacific Islanders (WHIAAPI)”

<https://www2.ed.gov/about/inits/list/asian-americans-initiative/what-you-should-know.pdf>

1. What did the President recognize in 2010 regarding Pacific Islanders?
2. List all the Pacific Islander ethnicities. (10 groups)
3. Of the groups, the Pacific Islanders in the U.S. come from which of the 3 Pacific Islander ethnicities?
4. Where do the majority of Pacific Islanders live within the U.S.?
5. Is the Pacific Islander population growing or declining?
6. How many Pacific Island languages are spoken in U.S. homes?
7. Under the headings, Education, Labor and Employment, and Housing, compare the statistics of Pacific Islanders to the general population and the Asian American population. What’s the difference?

Read pages 16–19 of “The State of Higher Education In California”

<https://collegecampaign.org/wp-content/uploads/2015/09/2015-State-of-Higher-Education_AANHPI2.pdf>

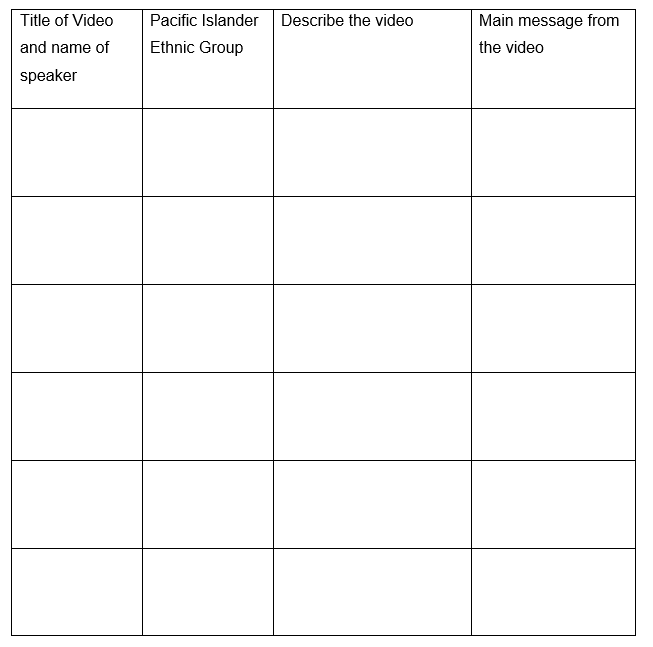
1. What is the difference between the graduation/completion rate of Native Hawaiian and Pacific Islanders from community colleges, California State University, and the University of California?
2. Based on the fact that Native Hawaiian and Pacific Islanders have graduation rates similar to Latino and Black students, what services should Pacific Islanders receive in high school and college to help them get into college and complete college?

Read “CENSUS 2000 / More Pacific Islanders Living In California Than in Hawaii”

<https://www.sfgate.com/news/article/CENSUS-2000-WHO-WE-ARE-More-Pacific-Islanders-2936672.php>

1. List 3 important census data points for Pacific Islanders.
2. Why is it important to disaggregate Pacific Islander data? Write a well written paragraph using evidence from the sources you have read.

Notes on videos on the identity of Pacific Islanders



Write one paragraph using evidence from your notes on the videos answer the prompt: How are Pacific Islanders asserting or reconnecting to their indigenous culture and values?

California Department of Education, June 2019

1. Machismo is a Spanish word that translates to “macho” or the sense of being “manly.” The word was popularized during the 1960s and 1970s by Latinx feminists to describe the overt attitudes and behaviors exhibited Latinx men, which often enforced very oppressive gender roles that were not favorable towards women, and an overall sense of male superiority. [↑](#footnote-ref-1)
2. Misogynoir is the intersection of racism and sexism specifically directed towards Black women and girls. [↑](#footnote-ref-2)
3. Popcorn Reading: A common reading practice, but if used should be modified in the following way: The teacher asks for volunteers to read chunks of the text. Teacher allows students a few minutes to read and rehearse their part before reading aloud. This way, students will not feel anxious about reading their section and can more easily focus and follow along with the current readers. [↑](#footnote-ref-3)
4. While more commonly referred to as the Americas, Abya Yala is the pre-colonial/indigenous name that the Guna (or Kuna) people of present-day Panama and Colombia used to describe North America, Central America, and South America. The name is often evoked as a way to preserve and recognize indigenous languages and naming. It is for that reason that it is included within this work. [↑](#footnote-ref-4)
5. *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-5)
6. 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-6)
7. It is recommended that teachers do an intensive research on local indigenous groups and their current status. [↑](#footnote-ref-7)
8. The use of “guests” throughout this lesson draws on Native American epistemology that places high reverences on land and the environment, and considers all human beings as “guests” on Earth. However, this analogy of “guests” can also be used to discuss settler colonialism and how non-Native people are also “guests” on lands that formerly belonged to indigenous people. When using the latter analogy, it is important to recognize that some non-Native people, such as African Americans, have more complex histories of forced migration, thus, the notion of “guests” will not always adequately capture the nature of non-Native positionalities on the land. [↑](#footnote-ref-8)